

י"ח סיון תשפ"ו

Wednesday, June 3, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם רש"י — Chumash with Rashi · Beha'alotcha · 4th Aliyah

בהעלתך · רביעי

מסכת גיטין — דף י"א ע"א Gemara Gittin · Daf 11a

מסכת תענית — דף ב' Gemara Taanis · Daf 2

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— שער יחוד

המעשה · פרק

רביעי

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

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

חומש עם רש"י • בְּהַעֲלֹתָהּ • רַבִּיעִי

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

BEHA'ALOTCHA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the wondrous way the Bnei Yisrael traveled through the midbar, guided directly by the cloud of glory and the fire that rested over the Mishkan. Whether the cloud stayed for a single night, a month, or a year, the Yidden remained encamped, moving only at the word of Hashem through the lifting of the cloud. This section highlights the deep emunah and kabolas ol of our ancestors, who followed Hashem's bidding implicitly throughout their journeys.

Following this, Hashem commands Moshe Rabbeinu to fashion two silver trumpets (chatzotzros) from a single block of hammered silver. These trumpets served a sacred purpose in the camp, used for summoning the community, signaling the leaders, and directing the camps to begin their journeys in an orderly fashion.

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

פסוק א

Pasuk 1

וּבַיּוֹם הַקִּיּוֹם אֶת הַמִּשְׁכָּן כִּסָּה הָעָנָן אֶת הַמִּשְׁכָּן לְאֹהֶל הָעֵדוּת
the Testimony for the Tent of the Mishkan — the cloud covered the Mishkan — the setting up of And on the day of
וּבַעֲרֹב יִהְיֶה עַל הַמִּשְׁכָּן כְּמֵרָאָה אֵשׁ עַד בֹּקֶר:
morning until fire like the appearance of the Mishkan over there would be and in the evening

רש"י

הַמִּשְׁכָּן לְאֹהֶל הָעֵדוּת. הַמִּשְׁכָּן הָעָשׂוּי לְהִיּוֹת אֹהֶל לְלוּחוֹת הָעֵדוּת:
the Testimony for the Tent of The Tabernacle the Testimony for the tent of The Tabernacle which is made to be a tent for the Tablets of

רש"י

יְהִי עַל הַמִּשְׁכָּן. כְּמוֹ הוּא עַל הַמִּשְׁכָּן, וְכֵן לְשׁוֹן כָּל הַפְּרָשָׁה:
the section all of the usage of and so the Tabernacle upon continuously being like the Tabernacle upon was

פסוק ב

Pasuk 2

כֵּן יִהְיֶה תָמִיד הָעָנָן יִכְסֶּנּוּ וּמֵרָאָה אֵשׁ לַיְלָה:
by night fire and an appearance of would cover it the cloud always it would be so

פסוק ג

Pasuk 3

וּלְפִי הָעֲלֹת הָעָנָן מֵעַל הָאֹהֶל וְאַחֲרֵי כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל
Yisrael the children of would journey that and after the Tent from upon the cloud the lifting of and according to

ובמקום אשר ישכון שם הענן שם יחנו בני ישראל:

Yisrael the children of would camp there the cloud there would rest where and in the place

רש"י

העלות הענן. פתרגומו אסתלקות, וכן "ונעלה הענן", ולא יתכן לכתב

to write is it correct and not the cloud and when raised and so departure like its Targum the cloud the raising of

ולפי עלות הענן, ונעלה הענן, שאין זה לשון סלוק אלא צמית

springing forth but rather departure an expression of not this for there is the cloud and rose the cloud the rising of and according to

ונעלה, כמו "הנה עב קטנה ככר איש עלה מים" מלכים א י"ח :

18 I Kings from the sea rising a man like the palm of small a cloud behold like and ascending

פסוק ד

Pasuk 4

על פי יהוה יסעו בני ישראל ועל פי יהוה יחנו

they would encamp Hashem the word of and by Yisrael the children of would journey Hashem the word of By

כל ימי אשר ישכון הענן על המשכן יחנו:

they would encamp the Mishkan upon the cloud rested that the days all

רש"י

על פי ה' יסעו. שנינו במלאכת המשכן: כיון שהיו ישראל

Yisrael that were As soon as the Mishkan in the work of We learned they journeyed Hashem the commandment of At

נוסעים, הנה עמוד הענן מתקפל ונמשך על גבי בני יהודה כמין קורה,

beam like a sort of Yehudah the sons of the top of over and extending folding up the cloud the pillar of was journeying

תקעו והריעו ותקעו, לא הנה מהלך עד שמשעה אומר קומה ה' —

Hashem Arise says that Moshe until moving was it not and blew a tekiah and blew a teruah they blew a tekiah

זו בספרי — ונסע דגל מחנה יהודה:

Yehudah the camp of the banner of and journeyed in Sifrei this is

רש"י

ועל פי ה' יחנו. כיון שהנה ישראל חונים עמוד הענן הנה

would the cloud the pillar of encamping Yisrael that was As soon as they would encamp Hashem the word of And by

מתמר ועולה ונמשך על גבי בני יהודה כמין סכה, ולא הנה

would it and not sukkah like a type of Yehudah the children of the top of over and spread out and ascend rise like a column

נפרש עד שמשעה אומר "שובה ה' רבבות אלפי ישראל", הוי אומר

say you must Yisrael thousands of the myriads of Hashem Return would say that Moshe until be removed

"ע"פ ה' וכיד משה" ברייתא דמל"ה פי"ג :

rules of the thirty-two Baraitha Moshe and by the hand of Hashem by the word of

פסוק ה

Pasuk 5

ובהאריה הענן על המשכן ימים רבים ושמרו בני ישראל את

— Yisrael the children of and they kept many days the Tabernacle over the cloud And when lingered

משמרת יהוה ולא יסעו:

journey and did not Hashem the charge of

וַיִּשׁ אֲשֶׁר יְהִי הָעֶנָּן יָמִים מִסְפָּר עַל הַמִּשְׁכָּן עַל פִּי יְהוָה

Hashem the word of by the Tabernacle upon of number days the cloud would be that and there were times

יַחֲנוּ וְעַל פִּי יְהוָה יִסְעוּ:

they would journey Hashem the word of and by they would encamp

רש"י

ויש. כלומר, ופעמים:

and sometimes meaning to say And there is

רש"י

ימים מספר. ימים מועטים:

few days a number days of

וַיִּשׁ אֲשֶׁר יְהִי הָעֶנָּן מֵעֶרֶב עַד בֹּקֶר וְנִעְלָה הָעֶנָּן בִּבְקָר

in the morning the cloud and when lifted morning until from evening the cloud would be that and there were times

וְנָסְעוּ אוֹ יוֹמָם וְלַיְלָה וְנִעְלָה הָעֶנָּן וְנָסְעוּ:

they would journey the cloud and when lifted and by night by day or they would journey

אוֹ יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים בְּהֹאֲרִיהֶּ הָעֶנָּן עַל הַמִּשְׁכָּן לְשֹׁכֵן עָלָיו

upon it to dwell the Tabernacle upon the cloud when prolonged a year or a month or two days Or

יַחֲנוּ בְּנֵי יִשְׂרָאֵל וְלֹא יִסְעוּ וּבְהִעָלְתּוֹ יִסְעוּ:

they journeyed and when it lifted journey and did not Yisrael the children of encamped

רש"י

או ימים. שנה, כמו "ימים תהיה גאלתו" ויקרא כ"ה :

25 Vayikra his redemption shall be a year just as a year a year or

עַל פִּי יְהוָה יַחֲנוּ וְעַל פִּי יְהוָה יִסְעוּ אֶת מִשְׁמֶרֶת

the charge of — they would journey Hashem the word of and by they would camp Hashem the word of By

יְהוָה שָׁמְרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

Moshe by the hand of Hashem the word of by they kept Hashem

וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק יא

עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף מְקֻשָּׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ

for you and they shall be them you shall make hammered work silver trumpets of two for yourself Make

לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת הַמַּחֲנוֹת:

the camps — and for journeying the congregation for summoning

רש"י

עשה לך. שיהיו תוקעין לפניך כמלך, כמו שנאמר "ויהי בישרון מלך":

king in Yeshurun and he was it is said just as like a king before you blow that they shall for yourself Make

רש"י

עשה לך. משלך:

from your own for yourself Make

רש"י

עשה לך. אתה עשה ומשתמש בהם ולא אחר:

another and not them and use make you for yourself Make

רש"י

למקרא העדה. כשתרצה לדבר עם סנהדרין ושאר העם ותקראם לאסוף

to gather and you call them the people and the rest of the Sanhedrin with to speak when you wish the assembly For the calling of

אליה, תקראם ע"י חצוצרות:

trumpets by means of you shall call them to you

רש"י

ולמסע את המחנות. בשעת סלוק מסעות תתקעו בהם לסימן, נמצאת

you are found as a signal them you shall blow the journeys departing of at the time of of the camps — and for the journeying

אתה אומר ע"פ שלשה היו נוסעים — על פי הקב"ה וע"פ

and by the word of the Holy One blessed be He the word of by traveling they were three by the word of saying you

משה וע"פ החצוצרות ברייתא דמל"ה פי"ג :

chapter thirteen of Melech HaMishkan Boraitha the trumpets and by the word of Moshe

רש"י

מקשה. מן העשת תעשה בהקשת הקנָס:

the hammer with the beating of you shall make the block from beaten work

פסוק יב

וְתִקְעוּ בָהֶן וְנוֹעְדוּ אֵלֶיךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל
the Tent of the entrance of to the congregation all to you and they shall assemble with them And they shall blow

מוֹעֵד:

Meeting

רש"י

וּתְקֹעוּ בָהֶן. בְּשִׁתִּיהֶן, וְהוּא סִמֵּן לְמִקְרָא הָעֵדָה, שֶׁנֶּאֱמַר
as it is said the congregation for summoning is a sign and this with both of them with them And they shall blow

"וְנוֹעְדוּ אֵלֶיךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד":
Meeting the Tent of the entrance of to the congregation all unto you and they shall assemble

פסוק יג

וְאִם בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלֶיךָ הַנְּשִׂאִים רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל:
Yisrael the thousands of heads of the chieftains to you then shall assemble they blow with one And if

רש"י

וְאִם בְּאַחַת יִתְקַעוּ. הוּא סִמֵּן לְמִקְרָא הַנְּשִׂאִים, שֶׁנֶּאֱמַר "וְנוֹעְדוּ אֵלֶיךָ
to you "then shall gather as it is said the princes for summoning is a sign it they blow with one And if

הַנְּשִׂאִים", וְאִם הֵן יַעֲיִדְתָּן אֶל פֶּתַח אֹהֶל מוֹעֵד, וּמִגִּזְרָה שְׁוֶה הוּא
it equal and from a decree Meeting the Tent of the entrance of was to their meeting place they And also the princes"

בָּא בְּסִפְרֵי:
in the Sifrei comes

פסוק יד

וְתִקְעֶתֶם תְּרוּעָה וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים קִדְמָה:
eastward that are encamped the camps and they shall journey a short blast and you shall blow

רש"י

וּתְקַעְתֶּם תְּרוּעָה. סִמֵּן מַסַּע הַמַּחֲנֹת תְּקִיעַה תְּרוּעָה וְתִקְיָעָה, כִּף הוּא
it so and a Tekiah a Teruah is a Tekiah the camps for the journey of the signal an alarm And you shall blow

נִדְרָשׁ בְּסִפְרֵי מִן הַמִּקְרָאוֹת הַיְתָרִים:
that are redundant the verses from in the Sifrei is expounded

פסוק טו

וְתִקְעֶתֶם תְּרוּעָה שֵׁנִית וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים תִּימָנָה
to the south that are encamped the camps and they shall journey a second time a teruah-blast and you shall blow

תְּרוּעָה יִתְקַעוּ לְמַסְעֵיהֶם:
for their journeys they shall blow a teruah-blast

פסוק טז

וּבִהְקֵהִיל אֶת הַקֹּהֵל תִּתְקְעוּ וְלֹא תִרְיעוּ:

sound a alarm and not you shall blow the congregation — And when assembling

רש"י

וּבִהְקֵהִיל אֶת הַקֹּהֵל וּגו'. לְפִי שֶׁהוּא אֹמֵר "וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה

the assembly for calling for you "And they shall be says that He Because etc. the congregation — And when gathering

וּלְמִסַּע אֶת הַמַּחֲנוֹת", מִה מִקְרָא הָעֵדָה תוֹקֵעַ כִּב' כַּהֲנִים וּבִשְׂתִיָּהֶם —

and with both of them priests with two he blows the assembly calling just as the camps" — and for journeying

שֶׁנֶּאֱמַר "וְתִקְעוּ בָהֶן" וּגו' — אִם מִסַּע הַמַּחֲנוֹת בִּשְׂתִיָּהֶם, יָכוֹל מִה

just as I might think is with both of them the camps journeying of so too etc. with them" "And they shall blow as it is said

מִסַּע הַמַּחֲנוֹת תוֹקֵעַ וּמִרִיעַ וְתוֹקֵעַ, אִם מִקְרָא הָעֵדָה תוֹקֵעַ

he blows a Tékiah the assembly calling so too and blows a Tékiah and blows a Tèruah he blows a Tékiah the camps journeying of

וּמִרִיעַ וְתוֹקֵעַ — וּמַעֲתָה אֵין חֶלּוּק בֵּין מִקְרָא הָעֵדָה לְמִסַּע

to journeying of the assembly calling between difference there is no and from now and blows a Tékiah and blows a Tèruah

אֶת הַמַּחֲנוֹת — ת"ל "וּבִהְקֵהִיל אֶת הַקֹּהֵל" וּגו', לֹאִמַר שֶׁאֵין תְּרוּעָה

Tèruah that there is no to say etc. the congregation" — "And when gathering Scripture teaches the camps —

לְמִקְרָא הָעֵדָה, וְהוּא הַדִּין לְנָשִׂאִים, הֲרִי סִימָן לְשְׁלֹשָׁתָם, מִקְרָא הָעֵדָה

the assembly calling for the three of them a signal behold for the princes the rule and this is the assembly for calling

בִּשְׂתִיָּהֶם וְשֶׁל נָשִׂאִים בְּאַחַת — זֶזוּ זֶזוּ אֵין בָּהֶם תְּרוּעָה — וּמִסַּע

and journeying of Tèruah in them have no and this and this with one the princes and that of with two

הַמַּחֲנוֹת בִּשְׂתִיָּהֶם ע"י? תְּרוּעָה וְתִקְיעָה סִפְרִי :

Sifrei and Tékiah Tèruah by means of with two the camps

פסוק יז

וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקְעוּ בַּחֲצָצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם

eternity as a statute of for you and they shall be with the trumpets shall blow the Kohanim Aharon And the sons of

לְדֹרֹתֵיכֶם:

for your generations

רש"י

וּבְנֵי אַהֲרֹן ... יִתְקְעוּ. בַּמִּקְרָאוֹת וּבַמִּסְעוֹת הֵלְלוּ:

these and at the journeys at the assemblies shall blow Aaron And the sons of

פסוק יח

וְכִי תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל הַצָּר הַצָּר אֶתְכֶם וַהֲרַעְתֶּם

and you shall blow you who oppresses the oppressor against in your land to war you go And when

בַּחֲצָצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:

from your enemies and you will be saved your God Hashem before and you will be with the trumpets remembered

פסוק יט

וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם
 and you shall blow your months and on the beginnings and on your festivals your rejoicing And on the day of
 of

בַּחֲצֹצְרֹת עַל עֲלִיתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם
 for you and they shall be your peace offerings the sacrifices of and over your burnt offerings over with the trumpets

לְזָכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
 your God Hashem I am your God before as a remembrance

רש"י

עַל עֲלִיתֵיכֶם. בְּקָרְבָּן צָבוּר הַפְּתוּב מְדַבֵּר עַרְכִּין י"א :
 eleven Arakhin speaks the Scripture the community of an offering of your burnt offerings Over

רש"י

אֲנִי ה' אֱלֹהֵיכֶם. מִכָּאן לְמַדְנוּ מִלְכִּיּוֹת עִם זְכוֹנוֹת וְשׁוֹפְרוֹת, שֶׁנֶּאֱמַר
 as it is said and verses of Shofars verses of Remembrance with verses of Kingship we learned from here your God Hashem I am
 — "וּתְקַעְתֶּם" — זֶה שׁוֹפְרוֹת, "לְזָכְרוֹן" — זֶה זְכוֹנוֹת, "אֲנִי ה' אֱלֹהֵיכֶם" —
 your God Hashem I am verses of Remembrance this is for a remembrance verses of Shofars this is and you shall blow

זֶה מִלְכִּיּוֹת וְכו' ספרי :
 Sifrei and so on verses of Kingship this is

CHAPTER SUMMARY

The aliyah details the precise manner in which the Bnei Yisrael camped and journeyed solely by the word of Hashem, as indicated by the movement of the cloud of glory. It then introduces the mitzvah of the silver trumpets, outlining the specific blowing patterns—tekiah and teruah—used to gather the congregation, assemble the leaders, and signal the camps to travel. Finally, the Torah establishes that these trumpets are to be blown by the Kohanim during times of war to invoke Hashem's salvation, as well as on joyous occasions, festivals, and Rosh Chodesh over the communal sacrifices as a remembrance before Hashem.

Think about the incredible emunah of our ancestors in the midbar. Sometimes they would travel for days, exhausted, and finally set up camp, only for the cloud to lift the very next morning. Other times, they were ready to move, but the cloud lingered for a whole year, forcing them to wait. Yet, the Torah praises them because they moved only 'al pi Hashem'—solely at the word of Hashem. They surrendered their own schedules, their own plans, and their own comfort to the divine will.

In our own lives, we often experience this same spiritual tension. We make plans, we set timelines for our careers, our shidduchim, or our personal goals, and then Hashem changes the direction. A door closes, a delay happens, or we are suddenly forced to move before we feel ready. The yetzer hara wants us to become frustrated and lose our peace of mind. But the real avodah of a Yid is to realize that these unexpected stops and sudden starts are not accidents. They are the cloud of Hashem guiding our personal journey.

Whether you are currently in a period of waiting where nothing seems to be moving, or in a chaotic rush of sudden change, remember that both are 'al pi Hashem.' When we accept His timing with love and bitachon, we turn our daily struggles into a holy service, just like the Kohanim blowing the trumpets to signal the camp.

Today, when something in your schedule does not go as planned, take a deep breath, smile, and say to yourself: 'This delay is also from Hashem; I am exactly where He wants me to be right now.'

מסכת גיטין • דף י"א ע"א

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THE SUGYA

In this daf, we continue our deep dive into the sugya of shetaros (documents) that are processed in gentile courts. The Gemara begins by clarifying the exact nature of the gentile names that are considered unambiguous, such as Hurmiz or Abbudina, which prevents any concern that people might mistakenly rely on them as Jewish witnesses. We then analyze the structure of our Mishnah, exploring whether Rabbi Shimon's ruling on bills of divorce and manumission applies only to these distinct names, or if the Mishnah shifts its focus to financial documents.

We also learn a chashuve Baraita from the Tosefta where Rabbi Elazar, the son of Rabbi Yosei, clarifies the exact scope of the machlokes between Rabbi Akiva and the Rabbis regarding documents prepared by a common gentile outside of court. This leads into the shitta of Rabban Shimon ben Gamliel, who introduces a crucial distinction based on geographic location, specifically whether we are dealing with a place where Jews are permitted to sign documents or not.

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

EXPLANATION

בשמות מובהקין.

The Mishnah's ruling that gentile signatures are valid on a get applies only **with unambiguous** gentile **names**, where it is obvious to all that the witnesses are gentiles.

QUESTION

היכי דמי שמות מובהקין?

The Gemara asks: **What are the circumstances of unambiguous names** that are clearly gentile?

ANSWER

אמר רב פפא, כגון: הורמז, ואבדינא, בר שיבתאי, ובר קידרי, ובאטי, ונקים אונא.

Rav Pappa said: For example, names such as Hormiz, and Abudina, bar Shibtai, and bar Kidri, and Bati, and Nekim Una, which are never used by Jews.

INFERENCE

אבל שמות שאין מובהקים מאי – לא?

The Gemara infers: **But** if the document was signed with gentile **names that are not unambiguous**, i.e., names that are also used by Jews, **what** is the halacha? Is it **not** valid?

OBJECTION

אי הכי, אדתני סיפא: לא הוזכרו אלא בזמן שנעשו ביהדות; לפלוג וליתני בדידה: במה דברים אמורים – בשמות מובהקין, אבל שמות שאין מובהקין – לא!

If so, instead of teaching in the latter clause of the Mishnah: They were mentioned only when they were prepared by a common person, let him distinguish and teach a distinction within the case of the gentile court itself, as follows: In what case are these words said, that gentile signatures are valid? With unambiguous names; but with names that are not unambiguous, no, they are invalid!

RESOLUTION

הָכִי נָמִי קָאָמַר: בְּמָה דְּבָרִים אָמורִים – בְּשִׁמוֹת מוֹבְהָקִין, אֲבָל בְּשִׁמוֹת שְׂאִין מוֹבְהָקִין, נִעֲשֶׂה כְּמִי שֶׁנַּעֲשֶׂה בְּהֵדְיוֹט, וּפְסוּלִין.

The Gemara answers: This is also what he is saying in the Mishnah: In what case are these words said? With unambiguous names; but with names that are not unambiguous, it becomes like a document that was prepared by a common person, and they are invalid.

RESOLUTION

וְאִיבָעִית אִימָא: סִיפָא אֶתְאֵן לְגִיטִי מָמוֹן, וְהָכִי קָאָמַר: לֹא הוּזְכְּרוּ גִיטֵי מָמוֹן דְּפְסוּלִים, אֶלָּא בְּזִמְן שֶׁנַּעֲשֶׂה בְּהֵדְיוֹט.

And if you wish, say instead: The latter clause of the Mishnah does not refer to bills of divorce at all; rather, we have arrived at financial documents, and this is what it is saying: Financial documents were mentioned as invalid only when they were prepared by a common person, but if they were prepared in a gentile court, they are valid.

BRAISA

תְּנִינָא: אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסִי, כֹּה אָמַר רַבִּי שִׁמְעוֹן לְחַכָּמִים בְּצִידָן: לֹא נָחֲלָקוּ רַבִּי עֲקִיבָא וְחַכָּמִים עַל כָּל הַשְּׁטָרוֹת הָעוֹלִין בְּעֶרְכָּאוֹת שֶׁל גּוֹיִם, שָׂאֵף עַל פִּי שְׁחוֹת־מִיָּהֶן גּוֹיִם – כְּשָׂרִים, וְאֶפִּילוּ גִיטֵי נָשִׁים וְשְׁחָרוּרֵי עֲבָדִים;

It was taught in a Braisa: Rabbi Elazar, son of Rabbi Yosei, said: This is what Rabbi Shimon said to the Sages in Tzaidan: Rabbi Akiva and the Sages did not disagree regarding all documents that are produced in gentile courts, that even though their signatories are gentiles, they are valid, and even bills of divorce and bills of manumission are valid if prepared in their courts.

BRAISA

לֹא נָחֲלָקוּ אֶלָּא בְּזִמְן שֶׁנַּעֲשֶׂה בְּהֵדְיוֹט – שְׂרַבִּי עֲקִיבָא מְכַשִּׁיר, וְחַכָּמִים פּוֹסְלִים – חוּץ מִגִּיטֵי נָשִׁים וְשְׁחָרוּרֵי עֲבָדִים.

They disagreed only when they were prepared by a common person, as Rabbi Akiva deems such a document valid, and the Sages deem it invalid, except for bills of divorce and bills of manumission, which even Rabbi Akiva agrees are invalid when prepared by a common gentile.

BRAISA

רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֵף אֵלּוּ – כְּשִׁירִין בְּמָקוֹם שְׂאִין יִשְׂרָאֵל חוֹתְמִין, אֲבָל בְּמָקוֹם שִׁיִּשְׂרָאֵל חוֹתְמִין – לֹא.

Rabban Shimon ben Gamliel says: Even these, bills of divorce and manumission, are valid when signed by gentiles, but only in a place where Jews do not sign on documents at all; but in a place where Jews sign, no, they are not valid, because people might mistake the gentile signatures for Jewish ones.

QUESTION

מקום שאין ישראל חותמין נמי, ליגזור אטו מקום שישראל חותמין!

The Gemara asks: In a place where Jews do not sign, also, let us decree that they are invalid on account of a place where Jews do sign!

ANSWER

שמה בשמה מחלה, אתרא באתרא לא מחלה.

The Gemara answers: A name may be confused with another name, and one might mistake a gentile name for a Jewish one; but a place is not confused with another place, as everyone knows which towns do not allow Jews to sign.

STATEMENT

רבינא סבר לאכשורי בכנופיאתה דארמאי, אמר ליה רפרם: "ערפאות" תנן.

The Gemara relates: Ravina thought to validate a document that was written by a gathering of gentiles who were not an official court. Rafram said to him: We learned in our Mishnah "courts", meaning only an established, official court of gentiles is valid, not just any gathering.

RULING

אמר רבא: האי שטרא פרסאה, דמסריה ניה ליה באפי סהדי ישראל – מגבינן ביה מבני חרי.

Rava said: This Persian document, which the debtor delivered to him in the presence of Jewish witnesses of transmission, we collect with it from unencumbered property.

QUESTION

והא לא ידעי למיקרא?

The Gemara asks: But do they not need to read it, and these Jewish witnesses do not know how to read Persian?

ANSWER

בדידעי.

The Gemara answers: Rava is speaking of a case where they do know how to read it.

QUESTION

והא בעינא כתב שאינו יכול לזייף, וליכא!

The Gemara asks: But do we not require script that cannot be forged, and in Persian documents there is none, as they do not use forgery-proof ink or paper?

ANSWER

בדאפיצין.

The Gemara answers: We are dealing with paper that was treated with gall-nut juice, which makes forgery impossible.

QUESTION

והא בעינא "צריף" שיחזיר מענינו של שטר בשיטה אחרונה, וליכא!

The Gemara asks: **But do we not require** that **one must repeat the essence of the document in the final line**, and in Persian documents **there is none**?

ANSWER

בְּדִמְיוֹדֵר.

The Gemara answers: We are dealing with a document **where it does repeat** the essence in the final line.

QUESTION

אִי הָכִי מִמַּשְׁעָבְדֵי נָמִי!

The Gemara asks: **If so**, that it is a perfectly valid document, he should be able to collect **from encumbered property as well**!

ANSWER

לִית לִיָּה קָלָא.

The Gemara answers: A Persian document **does not have a voice**, i.e., it does not generate publicity among Jews, so buyers of the debtor's land could not have known about the debt.

QUESTION

בָּעָא מִיָּנִיָּה רִישׁ לָקִישׁ מִרְבִּי יוֹחָנָן:

Reish Lakish raised a dilemma before Rabbi Yochanan regarding the validity of certain documents:

SUMMARY

The Gemara clarifies that unambiguous gentile names are those like Hurmiz and Abbudina, which prevents any mistaken reliance on them as Jewish witnesses, while ambiguous names render a bill of divorce invalid like a document prepared by a commoner. We learn from Rabbi Elazar son of Rabbi Yosei that Rabbi Akiva and the Rabbis only disputed documents prepared by a common gentile outside of court, and Rabban Shimon ben Gamliel rules that gentile signatures on gitin are only valid in places where Jews do not sign. Finally, the Gemara establishes that documents must be produced by an important gentile court to be valid, and Rava rules that a Persian document transferred in front of Jewish witnesses who can read the language can be used to collect from unencumbered property, provided the document is treated with gall to prevent forgery and summarizes its contents in the final line.

My dear friend, look at what the Gemara is teaching us here about the power of clarity and boundaries. When a document has "unambiguous gentile names" like Hurmiz or Abbudina, there is no worry of confusion; everyone knows exactly who they are dealing with. But when names or situations are ambiguous, doubts creep in, and the entire structure can fall apart. In our own avodah, we often try to walk in gray areas, telling ourselves we can manage the ambiguity. True peace of mind and spiritual safety only come when we establish clear, unambiguous boundaries for ourselves.

We also see that Rava allows a Persian document to be used to collect unencumbered property because Jewish witnesses saw it being handed over. Even though the document itself was written in a foreign tongue and had limitations, the face-to-face, honest connection between people in the presence of witnesses gave it real, practical value. In our daily lives, we must remember that the way we conduct our business and personal relationships must be completely transparent and trustworthy. When we act with absolute integrity, our word carries weight and brings kiddush Hashem into the world.

Today, choose one area of your daily routine—whether in your business dealings, your speech, or your personal boundaries—where there has been some ambiguity, and make a firm, clear decision to establish an absolute boundary there so that your actions remain completely pure and beyond doubt.

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THE SUGYA

Shalom aleichem! Welcome to the very beginning of Maseches Taanis. We start our learning on Daf Bais with a beautiful discussion about our connection to Hashem through the rain, which is the source of all parnassah and life. The mishna opens by asking when we begin to mention the "might of the rains" (gevuras geshamim) in our Shemoneh Esrei, bringing a machlokes between Rabbi Eliezer and Rabbi Yehoshua about whether we start on the first day of Sukkos or the last day, Shemini Atzeres. We also learn the practical halacha of how the chazzan transitions into mentioning rain during the davening. *All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.*

משנה MISHNAH

MISHNAH

מאימתי מזכירין גבורות גשמים?

From when, meaning from which date, **does one begin to mention the might of the rains** by inserting the phrase "He makes the wind blow and the rain fall" in the second blessing of the Shemoneh Esrei?

MISHNAH

רבי אֵלִיעֶזֶר אוֹמֵר: מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג.

Rabbi Eliezer says: From the first Festival day of the festival of Sukkos.

MISHNAH

רבי יְהוֹשֻעַ אוֹמֵר: מִיּוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

Rabbi Yehoshua says: From the last Festival day of the festival of Sukkos, which is Shemini Atzeres.

MISHNAH

אָמַר לוֹ רַבִּי יְהוֹשֻעַ: הוֹאִיל וְאֵין הַגְּשָׁמִים אֶלָּא סִימָן קָלָלָהּ בְּחַג, לָמָּה הוּא מְזַכֵּיר?

Rabbi Yehoshua said to Rabbi Eliezer: Since rain is nothing other than a sign of a curse during the festival of Sukkos, as it forces us to leave our sukkos, **why should one mention** rain at this time?

MISHNAH

אָמַר לוֹ רַבִּי אֵלִיעֶזֶר: אַף אֲנִי לֹא אָמַרְתִּי לְשׂאוֹל אֶלָּא לְהַזְכִּיר "מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם" בְּעוֹנָתוֹ.

Rabbi Eliezer said to him: I too did not say to request rain now, **but only to mention** "He makes the wind blow and the rain fall" in its due time.

MISHNAH

אמר לו: אם כן, לעולם יהא מזכיר!

Rabbi Yehoshua **said to him: If so**, that mentioning is not a request, then **one should always mention** rain, even in the summer!

MISHNAH

אין שואלים את הגשמים אלא סמוך לגשמים.

The Mishnah states a rule: **One requests rain only immediately preceding the rainy season.**

MISHNAH

רבי יהודה אומר: העובר לפני התיבה ביום טוב האחרון של חג — האחרון מזכיר, הראשון אינו מזכיר.

Rabbi Yehuda says: **With regard to the one who passes before the ark as the prayer leader on the last Festival day of the festival** of Sukkos, which is Shemini Atzeres: **The last** prayer leader, who leads the Mussaf prayer, **mentions** rain, but **the first** prayer leader, who leads Shacharis, **does not mention** rain.

MISHNAH

ביום טוב ראשון של פסח — הראשון מזכיר, האחרון אינו מזכיר.

And **on the first Festival day of Pesach: The first** prayer leader, who leads Shacharis, still **mentions** rain, but **the last** prayer leader, who leads Mussaf, **does not mention** rain.

גמרא GEMARA

QUESTION

גמ' תנא היכא קאי דקתני "מאימתי"?

GEMARA: **Where does the tanna stand that he teaches: "From when"?** What prior source established that we must mention rain at all?

ANSWER

תנא קתם קאי — דקתני: מזכירים גבורות גשמים בתחיית המתים, ושואליו בכרפת השנים, והבדלה בחונו הדעת. וקתני: מאימתי מזכירים גבורות גשמים.

The Gemara answers: **The tanna is standing there**, referring to a Mishnah in Berachos, **as it teaches** there: **One mentions the might of the rains in the blessing of the resurrection of the dead, and one requests rain in the blessing of the years, and Havdalah is recited in "Who graciously grants knowledge."** And based on that, our tanna teaches: **From when does one begin to mention the might of the rains?**

QUESTION

וליתי קתם! מאי שנא דשכקיה עד הכא!?

The Gemara asks: **But let him teach it there** in Berachos! **What is different** that he left it until here, in tractate Taanis?

ANSWER

אָלאַ, תַּנָּא מֵרֹאשׁ הַשָּׁנָה סְלִיק, דִּתְנִין: וּבְחָג נִידוּנִין עַל הַמַּיִם.

Rather, the Gemara answers, the tanna is coming from tractate Rosh Hashanah, as we learned in a Mishnah there: And on the festival of Sukkos all creatures are judged for water.

EXPLANATION

וְאֵיִדִּי דִּתְנָא וּבְחָג נִידוּנִים עַל הַמַּיִם, תַּנָּא מֵאִמְתִּי מִזְכִּירִין גְּבוּרוֹת גִּשְׁמִים.

And since he taught: "And on the festival they are judged for water," which is the source for rain, he taught here: From when does one mention the might of the rains.

QUESTION

וְלִיתְנִי "מֵאִמְתִּי מִזְכִּירִים עַל הַגִּשְׁמִים". מַאי "גְּבוּרוֹת גִּשְׁמִים"?

The Gemara asks: And let the tanna teach: "From when does one mention the rains." What is the meaning of the phrase "the might of the rains"?

ANSWER

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי שְׁיֻרְדִּין בְּגְבוּרָה, שְׁנַאֲמַר: "עֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר", וּבְתִיב: "הַנִּתֵּן מָטָר עַל פְּנֵי הָאָרֶץ וְשִׁלַּח מַיִם עַל פְּנֵי חוּצוֹת".

Rabbi Yochanan said: Because they fall with might, as it is stated: "Who does great things beyond comprehension, marvels without number," and it is written immediately after: "Who gives rain upon the earth, and sends water upon the fields."

QUESTION

מַאי מְשַׁמַּע?

The Gemara asks: From where is it implied that these verses connect rain to might?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: אֲתֵיא "חֶקֶר" "חֶקֶר" מִבְּרִייתוֹ שֶׁל עוֹלָם.

Rabba bar Sheila said: It is derived by a gezerah shavah of the word "comprehension" from the word "comprehension" written concerning the creation of the world.

PROOF

כְּתִיב הָכָא: "עֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר", וּבְתִיב הָתָם: "הֵלֹא יִדְעָתָּ אִם לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם הִי בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעַף וְלֹא יִיגַע אֵין חֶקֶר לְתַבְנִיתוֹ", וּבְתִיב: "מִכֵּין הָרִים בְּכַחוֹ נֹאָזֵר בְּגְבוּרָה".

It is written here: "Who does great things that are beyond comprehension," and it is written there regarding creation: "Have you not known? Have you not heard? The everlasting God, Hashem, the Creator of the ends of the earth, does not grow faint or weary; His discernment is beyond comprehension," and it is written elsewhere regarding creation: "Who sets firm the mountains with His strength, Who is girded with might." Thus, rain, which is also beyond comprehension, is linked to God's might.

PROOF

ומנא לן דבתפלה — דתנא: "לאהבה את ה' אלהיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתב בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

And from where do we know that rain must be mentioned specifically in prayer? As it was taught in a Braisa: "To love Hashem your God and to serve Him with all your heart." Which is the service that is in the heart? You must say: This is prayer. And it is written immediately after: "And I shall give the rain of your land in its due time, the first rain and the last rain."

STATEMENT

אמר רבי יוחנן: שלשה מפתחות בידו של הקדוש ברוך הוא שלא נמסרו ביד שליח, ואלו הן: מפתח של גשמים, מפתח של חיה, ומפתח של תחיית המתים.

Rabbi Yochanan said: There are three keys in the hand of the Holy One, Blessed be He, which were not transmitted into the hand of an intermediary, and these are they: The key of rain, the key of birthing, and the key of the resurrection of the dead.

PROOF

מפתח של גשמים — דכתיב: "יפתח ה' לך את אוצרו הטוב את השמים לתת מטר ארצה בעתו".

The key of rain, as it is written: "Hashem will open for you His good treasure, the heavens, to give the rain of your land in its due time."

PROOF

מפתח של חיה מנין — דכתיב: "ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה".

From where do we derive the key of birthing? As it is written: "And God remembered Rachel, and God listened to her, and He opened her womb."

PROOF

מפתח של תחיית המתים מנין — דכתיב: "וידעתם כי אני ה' בפתחי את קברותיכם".

From where do we derive the key of the resurrection of the dead? As it is written: "And you shall know that I am Hashem when I open your graves."

STATEMENT

במערבא אמרי: אף מפתח של פרנסה, דכתיב: "פותח את ידה וגו'".

In the West, Eretz Yisrael, they say: Also the key of livelihood is held directly by Hashem, as it is written: "You open Your hand and satisfy every living thing with favor."

QUESTION

ורבי יוחנן, מאי טעמא לא קא השיב להא?

And Rabbi Yochanan, what is the reason he did not count this key of livelihood?

ANSWER

אמר לה: גשמים היינו פרנסה.

He could say to you: Rain is itself livelihood, so they are counted as one.

STATEMENT

רבי אליעזר אומר: מיום טוב הראשון של חג בוי.

The Gemara returns to the Mishnah: "Rabbi Eliezer says: From the first Festival day of the festival" etc.

QUESTION

איבעיא להו: רבי אליעזר מהיכא גמיר לה? מלולב גמר לה, או מניסוך המים גמר לה.

An inquiry was raised to them: From where does Rabbi Eliezer derive this? Does he derive it from the lulav, or does he derive it from the water libation?

EXPLANATION

מלולב גמר לה: מה לולב ביום — אף הזכרה ביום. או דלמא מניסוך המים גמר לה: מה ניסוך המים מאורתא, דאמר מר: "ומנחתם ונספיהם", אפילו בלילה — אף הזכרה מאורתא.

Did he derive it from the lulav: Just as the lulav is taken only by day, so too the mentioning of rain begins by day? Or perhaps he derived it from the water libation: Just as the water libation can be brought from the evening, as the Master said: "And their meal-offerings and their drink-offerings" may be offered even at night, so too the mentioning of rain begins from the evening?

PROOF

תא שמע, דאמר רבי אבהו: לא למדה רבי אליעזר אלא מלולב.

Come and hear, as Rabbi Abbahu said: Rabbi Eliezer did not learn it except from the lulav, meaning it begins by day.

STATEMENT

איכא דאמרי: רבי אבהו גמרא גמיר לה, ואיכא דאמרי: מתניתא שמיע ליה.

Some say: Rabbi Abbahu learned this as a tradition, and some say: He heard it from a Braisa.

BRAISA

מאי היא — דתנא: מאימתי מזכירין על הגשמים? רבי אליעזר אומר: משעת נטילת לולב. רבי יהושע אומר: משעת הנחתו.

What is this Braisa? As it was taught in a Braisa: From when does one mention the rains? Rabbi Eliezer says: From the time of the taking of the lulav. Rabbi Yehoshua says: From the time of its laying down, at the end of the festival.

BRAISA

אמר רבי אליעזר: הואיל וארבעת מינין הללו אינן באין אלא לרצות על המים, וכשם שארבע מינין הללו אי אפשר בהם בלא מים — כך אי אפשר לעולם בלא מים.

Rabbi Eliezer said: Since these four species do not come except to appease Hashem for water, and just as these four species cannot exist without water, so too the world cannot exist without water.

BRAISA

אמר לו רבי יהושע: והלא גשמים בָּחַג אינו אלא סימן קללה!

Rabbi Yehoshua said to him: But is not rain on the festival nothing other than a sign of a curse?

BRAISA

אמר לו רבי אליעזר: אף אני לא אמרתי לשאול, אלא להזכיר.

Rabbi Eliezer said to him: I too did not say to request rain, but only to mention it.

BRAISA

וכשם שתחייית המתים מזכיר כל השנה כוללה ואינה אלא בזמנה, כך מזכירין גבורות גשמים כל השנה ואינן אלא בזמן. לפיכך, אם בא להזכיר כל השנה כוללה — מזכיר.

And just as one mentions the resurrection of the dead all year long, even though it will only occur in its proper time, so too we should mention the might of the rains all year long, even though they only fall in their proper season. Therefore, if one wishes to mention rain all year long, he may mention it.

BRAISA

רבי אומר, אומר אני: משעה שמפסיק לשאלה — כך מפסיק להזכרה.

Rabbi says: I say, from the time one stops requesting rain on Pesach, so too he stops mentioning it.

BRAISA

רבי יהודה בן בתירה אומר: בשני בָּחַג הוא מזכיר, רבי עקיבא אומר: בששי בָּחַג הוא מזכיר.

Rabbi Yehuda ben Beseira says: On the second day of the festival of Sukkos he mentions rain. Rabbi Akiva says: On the sixth day of the festival he mentions rain.

BRAISA

רבי יהודה משום רבי יהושע אומר: העובר לפני התיבה ביום טוב האחרון של חג — האחרון מזכיר, הראשון אינו מזכיר. ביום טוב ראשון של פסח — הראשון מזכיר, האחרון אינו מזכיר.

Rabbi Yehuda says in the name of Rabbi Yehoshua: The one who passes before the ark on the last Festival day of the festival: The last prayer leader mentions rain, the first does not mention rain. On the first Festival day of Pesach: The first mentions rain, the last does not mention rain.

OBJECTION

שפיר קאמר ליה רבי אליעזר לרבי יהושע!

The Gemara notes: Rabbi Eliezer argued well to Rabbi Yehoshua with his comparison to the resurrection of the dead!

RESOLUTION

אמר לה רבי יהושע: בשלמא תחייית המתים מזכיר, דכולי יומא זמניה הוא. אלא גשמים, כל אימת דאתיין זמניהו היא?!

The Gemara answers: Rabbi Yehoshua could say to you: Granted, one mentions the resurrection of the dead all year, because every day is its proper time. But as for rain, is every time they come their proper season?

PROOF

והתנן: יצא ניסן וירדו גשמים — סימן קללה הם, שנאמר: "הלוא קציר חטים היום וגו'".

But did we not learn in a Mishnah: If Nissan passed and rain fell, they are a sign of a curse, as it is stated: "Is it not wheat harvest today" etc. Therefore, rain is not appropriate all year.

QUESTION

רבי יהודה בן בתירה אומר: בשני בָּחַג הוא מזכיר. מאי טעמא דרבי יהודה בן בתירה?

The Gemara analyzes the next opinion: Rabbi Yehuda ben Beseira says: On the second day of the festival he mentions rain. What is the reason of Rabbi Yehuda ben Beseira?

ANSWER

דתניא, רבי יהודה בן בתירה אומר: נאמר בשני "ונסכיהם", ונאמר בששי "ונסכיה", ונאמר בשביעי "כמשפטים", הרי מ"ם יו"ד מ"ם, הרי כאן מים — מכאן רמז לניסוף המים מן התורה.

As it was taught in a Braisa, Rabbi Yehuda ben Beseira says: It is said on the second day of Sukkos: "And their drink-offerings [ונסכיהם]" with an extra letter mem, and it is said on the sixth day: "And its drink-offerings [ונסכיה]" with an extra letter yod, and it is said on the seventh day: "According to their rule [כמשפטים]" with an extra letter mem. This spells mem, yod, mem, which is mayim (water). From here we have an allusion to the water libation from the Torah.

EXPLANATION

ומאי שנא בשני דנקט, דכי רמיזי להו בקרא — בשני הוא דרמיזי, הלכך בשני מדכרינן.

And what is different about the second day that he chose to begin mentioning rain? Because when they are alluded to in the verse, it is on the second day that the allusion begins with the letter mem; therefore, on the second day we begin to mention rain.

STATEMENT

רבי עקיבא אומר: בששי בָּחַג הוא מזכיר, שנאמר בששי: "ונסכיה", בשני ניסוכין הכתוב מדבר — אחד ניסוף המים, ואחד ניסוף הייב.

Rabbi Akiva says: On the sixth day of the festival he mentions rain, as it is said on the sixth day: "And its drink-offerings [ונסכיה]" in the plural. The verse speaks of two libations: one the water libation, and one the wine libation.

QUESTION

אימא תרנייהו דחמרא!

The Gemara asks: Say that both of them are of wine!

ANSWER

סבר לה פרבי יהודה בן בתירה, דאמר: רמיזי מיא.

The Gemara answers: Rabbi Akiva holds like Rabbi Yehuda ben Beseira, who said: Water is alluded to in the Torah, so one of them must be water.

SUMMARY

In the Gemara, the chachamim delve into the source of this obligation, explaining that our mishna builds upon the judgment of water that takes place on Sukkos, as taught in Rosh Hashanah. The Gemara beautifully explains that rain is called the "might of the rains" because it falls with the awesome power of Hashem, comparing the greatness of rainfall to the very creation of the world itself. Finally, the Gemara brings a baraita to show that mentioning rain belongs in the Shemoneh Esrei,

deriving from the pasuk of "serving Him with all your heart" that we must connect our tefillah—the service of the heart—directly to the blessing of rain that Hashem sends us.

למעשה WHAT TO TAKE HOME

The Gemara teaches us a profound truth about how Hashem runs His world. Rabbi Yoḥanan reveals that there are three keys held directly in the hands of the Holy One, Blessed be He, which are never handed over to any messenger: the key of rain, the key of childbirth, and the key of the resurrection of the dead. In the West, they added that the key of parnassah, a person's livelihood, is also held directly by Him.

Think about what this means for your daily avodah. When it comes to the most fundamental, life-giving areas of our existence—our sustenance, our children, and our very breath—there is no middleman. There is no natural system or human effort that can guarantee these things on its own. When you daven for your parnassah or your family, you are standing directly before the King, pleading for Him to turn the key that only He holds.

This realization should completely transform our shemoneh esrei. When we say "Mashiv haruach umorid hagashem" in the blessing of Techiyas HaMeisim, we aren't just reciting a seasonal formula. We are testifying to the Gevuros—the awesome, direct power of Hashem who personally opens the heavens to sustain us. It demands that we cast away our worries and strengthen our bitachon, knowing that our sustenance is managed directly by our loving Father.

Today, when you daven the Amida, pause for just three seconds before the blessing of Techiyas HaMeisim or the blessing for parnassah, and remind yourself: "I am asking directly from the One who holds the key."

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CHAPTER PREVIEW

In this chapter, we begin our deep dive into the core foundations of Hilchos Shabbos, focusing on the thirty-nine melachos (forbidden labors) that are the very pillars of the day's sanctity. The Rambam introduces us to the concept of avos melachos (primary categories of labor) and toldos (their derivatives), explaining how we determine what constitutes an av (primary category) based on the holy work that was done to construct the Mishkan.

We will learn the famous list of the thirty-nine melachos, starting from the agricultural steps of making bread—such as plowing, sowing, reaping, and baking—and moving through the processes of making garments, preparing hides, building, and transferring between domains. The Rambam lovingly lays out how these activities, which were necessary to build Hashem's sanctuary, define the boundaries of our rest on Shabbos.

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

ה"א

שְׁלֹשִׁים וְתֵשַׁע אַבֹּת מְלָאכֹת הָאֲסוּרוֹת בַּשַּׁבָּת

Halacha 1 • The Thirty-Nine Primary Categories of Forbidden Melacha on Shabbos

מְלָאכֹת שְׁחִיבִין עֲלֵיהֶן סְקִילָה וְכָרַת בְּמִזִּיד אוֹ קָרְבַּן חֲטָאת
sin offering a sacrifice of or intentionally and kares stoning upon them that one is liable Labors

בְּשִׁגְגָה. מֵהֶן אַבֹּת וּמֵהֶן תּוֹלְדוֹת. וּמִנֵּין כָּל
all and the number of are derivatives and some of them are primary categories some of them unintentionally

אַבֹּת מְלָאכֹת אַרְבָּעִים חָסֵר אַחַת. וְאֵלוֹ הֵן. הַחֲרִישָׁה. וְהַזְרִיעָה.
and sowing plowing are and these one minus is forty labors the primary categories of

וְהַקְצִירָה. וְהָעֲמֹר. וְהַדִּישָׁה. וְהַזְרָה. וְהַבְרִירָה. וְהַטְחִינָה. וְהַהֲרָקָה.
and sifting and grinding and selecting and winnowing and threshing and gathering sheaves and reaping

וְהַלִּישָׁה. וְהָאִפָּה. וְהַגִּזְזָה. וְהַלְבוּן. וְהַנְפוּץ. וְהַצְבִּיעָה. וְהַטְוִיָּה. וְעָשִׂית
and making and spinning and dyeing and combing and bleaching and shearing and baking and kneading

הַגִּירִין. וְהַנְסַכָּה. וְהָאֲרִיגָה. וְהַבְצִיעָה. וְהַקְשִׁירָה. וְהַהֲתָרָה.
and untying and tying and splitting and weaving the warp and setting up the heddles

וְהַתְפִּירָה. וְהַקְרִיעָה. וְהַבְנִין. וְהַסְתִּירָה. וְהַכָּאָה בְּפִטִּישׁ. וְהַצִּידָה.
and trapping with a hammer and striking and demolishing and building and tearing and sewing

וְהַשְׁחִיטָה. וְהַהֲפָשְׁטָה. וְהַהֲעֲבָדָה. וּמַחֲיִקַת הָעוֹר. וְחֲתוּכוֹ. וְהַפְתִּיבָה.
and writing and cutting it the hide and scraping and tanning and skinning and slaughtering

וְהַמְחִיקָה. וְהַשְׂרִטוּט. וְהַהֲבָעָרָה. וְהַכְּבוּי. וְהַהוּצָאָה מִרְשוּת לְרְשוּת:
to a domain from a domain and transferring and extinguishing and kindling and ruling lines and erasing

This halacha lists the thirty-nine primary categories of forbidden labor on Shabbos, for which intentional transgression carries the penalty of stoning or kares, and unintentional transgression requires a sin offering.

ה'י"ב

הגדרת אבות מלאכה והדומה להן

Halacha 2 · Defining the Primary Categories of Labor and Their Analogous Activities

כָּל אֵלוֹ הַמְּלָאכוֹת וְכָל שֶׁהוּא מַעֲנִינָם הֵם הַנִּקְרָאִין אָבוֹת מְלָאכוֹת. כִּי־צֶד
How labors fathers of are those called they of their matter that is and all the labors these All
הוּא עֲנִינָן. אֶחָד הַחֹרֵשׁ אוֹ הַחֹפֵר אוֹ הַעוֹשֶׂה חֲרִיץ הָרִי זֶה אָב
is a father of this behold a groove he who makes or he who digs or He who plows one their matter is
מְלָאכָה. שָׁכָל אַחַת וְאַחַת מֵהֶן חֲפִירָה בַּקֶּרְקַע וְעֲנִין אֶחָד הוּא:
it is single and a matter in the ground is digging of them and one one for each melacha

This halacha defines the primary categories of labor (Avos Melachos) and explains that activities identical in nature to them are also classified as primary categories.

ה'י"ג

הזורע והנוטע והזורע פשט

Halacha 3 · The Primary Category of Sowing and Its Derivatives on Shabbos

וְכֵן הַזֹּרֵעַ זְרָעִים אוֹ הַנוֹטֵעַ אֵילָנוֹת אוֹ הַמְּבַרֵּךְ אֵילָנוֹת אוֹ
or trees one who extends or trees one who plants or seeds one who sows And so
הַמְּרַכֵּיב אוֹ הַזּוֹמֵר. כָּל אֵלוֹ אָב אֶחָד הֵן מֵאֲבוֹת מְלָאכוֹת
labors from the primary are one primary category these all one who prunes or one who grafts
categories of
וְעֲנִין אֶחָד הוּא. שָׁכָל אַחַת מֵהֶן לְצַמַּח דָּבָר הוּא מִתְכַּוֵּן:
intends he a thing to cause to grow of them one for each it is one and concept

This halacha establishes that sowing, planting, extending, grafting, and pruning are all classified under a single primary category of labor because they share the same objective of promoting plant growth.

ה'י"ד

הגדרת אב מלאכה של קוצר ותולדותיו

Halacha 4 · Defining the Primary Category of Reaping and Its Subcategories

וְכֵן הַקּוֹצֵר תְּבוּאָה אוֹ קִטְנִית אוֹ הַבּוֹצֵר עֲנָבִים אוֹ הַגּוֹדֵר תְּמָרִים
dates one who harvests or grapes one who harvests or legumes or grain one who reaps And so
אוֹ הַמוֹסֵק זֵיתִים אוֹ הָאוֹרֶה תְּאֵנִים. כָּל אֵלוֹ אָב מְלָאכָה
of labor a primary category these all figs one who gathers or olives one who harvests or
אַחַת הֵן. שָׁכָל אַחַת מֵהֶן לְעַקֹּר דָּבָר מִגִּדּוּלּוֹ וְעַל דְּרָךְ זֶה
this manner and in intends from its place of growth a thing to uproot of them one since all are one
שְׂאֵר הָאָבוֹת:
the primary categories the rest of

This halacha explains that harvesting different types of produce, though called by different names in Hebrew, all fall under the single primary category of reaping.

ה'י"ה

התולדה היא המלאכה הדומה לאב מאלו האבות. פיצד.

How so primary categories from these a primary category that resembles the labor is The derivative

המחית את הירק מעט לבשלו הרי זה חייב שזו המלאכה תולדת
is a derivative labor for this is liable this one behold to cook it finely the vegetable — One who cuts

טחינה. ששהטוחן לוקח גוף אחד ומחלקו לגופים הרבה. וכל העושה
who does and anyone many into bodies and divides it one body takes for one who grinds of grinding

דבר הדומה לזה הרי זה תולדת טוחן. וכן הלוקח לשון של
of a bar one who takes And similarly of grinding is a derivative this behold this that resembles a thing

מתכת וסף אותו כדי לקח מעפרו כדרך שעושים צורפי הזהב הרי
behold of the gold goldsmiths that do like the way from its dust to take in order it and files metal

זה תולדת טחינה:

of grinding is a derivative this

The Rambam defines a derivative labor as one that resembles a primary category, illustrating this with examples of grinding vegetables and filing metal.

הל"ו

מלאכת בורר ובונה בגבינה ותולדות המלאכות

Halacha 6 · The Prohibition of Selecting and Building in Cheese Making and the Nature of Derivatives

וכן הלוקח חלב ונתן בו קיבה כדי לחבצו הרי זה חייב משום

because of liable this behold to curdle it in order stomach lining in it and placed milk one who takes And so

תולדת בורר שהרי הפריש הקום מן החלב. ואם גבנו ועשהו גבינה
cheese and made it he curdled it and if the milk from the whey he separated for behold selecting a derivative of

חייב משום בונה. שכל המקבץ חלק אל חלק ודבק הכל עד שייעשו
they are made until the whole and glues part to part who gathers for anyone building because of liable

גוף אחד הרי זה דומה לבנין. וכן לכל מלאכה ומלאכה מאלו
from these and labor labor for every And so to building resembles this behold one body

האבות יש להן תולדות על דרך זו שאמרנו. ומגורף
and from the body of that we said this way upon derivatives to them there are the primary categories

המלאכה הנעשית בשבת תדע מעין אי זה אב היא
it is primary category this which from the likeness of you will know on Shabbos that is done the labor

ותולדת אי זה אב היא:

it is primary category this which and a derivative of

The Rambam explains how curdling milk and making cheese violate the labors of selecting and building, and establishes how to categorize any derivative labor.

הל"ז

הפירוש בין אבות לתולדות לענין קרפון

אֶחָד הָעוֹשֶׂה אֶב מַאֲבוֹת מְלָאכוֹת אוֹ תוֹלְדָה מִן הַתּוֹלְדוֹת
 the derivatives of a derivative or of melachos of the primary a primary category who performs One

בְּמִזִּיד חַיֵּב כִּרְתּוֹ. וְאִם בָּאוּ עֲדִים נִסְקָל. בְּשׁוּגָג חַיֵּב חֲטָאת קְבוּעָה.
 fixed a sin offering is liable unintentionally he is stoned witnesses came and if karet is liable intentionally

אִם כֵּן מָה הַפֶּרֶשׁ יֵשׁ בֵּין הָאֲבוֹת וְהַתּוֹלְדוֹת. אֵין בֵּינֵיהֶן
 between them there is no and the derivatives the primary categories between is there difference what so if

הַפֶּרֶשׁ אֵלֹא לְעֲנִין הַקֶּרְבֵּן בְּלֻבֵּד. שֶׁהָעוֹשֶׂה בְּשׁוּגָג אִם עָשָׂה
 he performed if unintentionally for one who performs alone the sacrifice regarding except difference

אֲבוֹת הֶרְבֵּה בְּהֻעָלָם אֶחָד חַיֵּב חֲטָאת אַחַת עַל כָּל אֶב
 primary category every for one a sin offering is liable one in a lapse of awareness many primary categories

וְאֵב. וְאִם עָשָׂה אֶב וְתוֹלְדוֹתָיו בְּהֻעָלָם אֶחָד אֵינוֹ
 he is not one in a lapse of awareness and its derivatives a primary category he performed and if and primary category

חַיֵּב אֵלֹא חֲטָאת אַחַת:
 one a sin offering except liable

This halacha explains that while both primary categories of labor and their derivatives carry the same capital and spiritual punishments, they differ in the number of sin offerings required for multiple unintentional transgressions.

ה'ל' ח

חייב חטאות על מלאכות שונות בְּהֻעָלָם אֶחָד

Halacha 8: Liability for Multiple Sin Offerings in a Single Lapse of Awareness

כִּיצַד. הִרִי שֶׁחָרַשׁ וְזָרַע וְקָצַר בְּשַׁבָּת בְּהֻעָלָם אֶחָד חַיֵּב שְׁלֹשׁ
 three is liable single in a lapse of awareness on Shabbos and reaped and sowed who plowed behold How

חֲטָאוֹת. וְאַפְלוּ עָשָׂה הָאֲרָבָעִים חֲסֵר אַחַת בְּשִׁגְגָה כְּגוֹן שֶׁשָּׁכַח
 that he forgot for example inadvertently one minus the forty he performed And even if sin offerings

שֶׁאֵלוֹ הַמְּלָאכוֹת אֲסוּרוֹת לַעֲשׂוֹת בְּשַׁבָּת חַיֵּב עַל כָּל מְלָאכָה וּמְלָאכָה
 and labor labor every for he is liable on Shabbos to be done are forbidden the labors that these

חֲטָאת אַחַת. אֲכָל אִם טָחַן וְחָתַךְ הַיֵּרֶק וְשָׁף לְשׁוֹן שֶׁל מִתְּכַת
 metal of a strip and pulverized the vegetable and cut he ground if But one sin offering

בְּהֻעָלָם אֶחָד אֵינוֹ חַיֵּב אֵלֹא חֲטָאת אַחַת. שֶׁחָרַשׁ לֹא עָשָׂה אֵלֹא
 except did he perform not for behold one sin offering except liable he is not single in a lapse of awareness

אֶב אֶחָד וְתוֹלְדוֹתָיו. וְכֵן כָּל פְּיוּצָא בְּזֶה:
 to this similar all And so and its derivatives one a primary labor

This halacha explains when a person is liable for multiple sin offerings for performing different primary labors, versus a single offering for performing a primary labor and its derivatives.

ה'ל' ט

חייב חטאת אחת על מלאכות הרבה מעין מלאכה אחת

הַעוֹשֶׂה מְלָאכֹת הֶרְבֵּה מֵעֵין מְלָאכָה אַחַת בְּהֶעֱלֵם אֶחָד אֵינוֹ
 is not single in a lapse of awareness one labor of the type of many labors One who performs
 חַיֵּב אֶלָּא חֲטָאת אַחַת. פִּיּוּצָד. הִרִי שְׂזָרַע וְנָטַע וְהִבְרִיךְ וְהִרְכִּיב וְזָמַר
 and pruned and grafted and layered and planted who sowed Behold How so one a sin offering except liable
 בְּהֶעֱלֵם אֶחָד אֵינוֹ חַיֵּב אֶלָּא חֲטָאת אַחַת שְׁכָלָן אֶב אֶחָד
 one a primary category for all of them one a sin offering except liable is not single in a lapse of awareness
 הֵן. וְכֵן כָּל פִּיּוּצָא בְּזֶה:
 to this similar all and so are

This halacha teaches that performing multiple subcategories of a single primary labor during one lapse of awareness requires only one sin offering.

CHAPTER SUMMARY

The chapter establishes the thirty-nine primary categories of forbidden labor (avos melachos) on Shabbos, which are derived directly from the activities performed in the construction of the Mishkan. The Rambam enumerates each of these thirty-nine melachos in order, spanning agricultural, textile, leatherworking, and construction activities, as well as kindling, extinguishing, and transferring. Finally, the halachos clarify the definition of an "analogous activity," explaining that actions which are identical in nature and purpose to a primary category—such as digging or making a groove in the ground, which are identical to plowing—are treated as part of that very same primary category of labor.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When we look at the thirty-nine melachos of Shabbos, it is easy to get lost in the technical details of plowing, sowing, or grinding. But the Rambam is teaching us a profound secret about how Hashem structured His world. Every single action we do has a root, an "av" (a father), and many branches, the "tolados" (the children). The Torah is showing us that nothing we do is isolated. A small, seemingly minor act like chopping a vegetable finely or curdling milk is directly connected to the great, foundational labors of the Mishkan.

This is a tremendous lesson for our daily avodah. Sometimes, the yetzer hara tries to convince us that our small deeds do not matter. We think, "What is the big deal if I say one small word of lashon hara, or if I show a tiny bit of anger, or conversely, if I do one small favor for another Yid? It is just a minor detail!" But the halachah of av and toldos teaches us otherwise. Every small action is a child of a larger spiritual reality. A small act of patience is a toldah of deep emunah; a small slip of the tongue is a toldah of a lack of yiras Shamayim. Everything is connected to a root.

When we realize that our smallest daily choices carry the weight of their spiritual parents, we begin to live with more mindfulness and respect for our own actions. We see that we are not just drifting through random moments, but constantly building or, chas v'shalom, tearing down.

Today, before you perform a seemingly small act of chesed or make a minor decision in your service of Hashem, pause for one second and remind yourself: "This small deed is a toldah of something eternal and holy."

חובות הלבבות • שער יחוד המעשה • פרק רביעי

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

ON THIS PAGE

In this chapter, the Chovos HaLevavos opens our eyes to the three great spiritual pitfalls that ruin a Yid's ability to serve Hashem with pure, unadulterated devotion (yichud hamaaseh). The first two of these barriers are ignorance of Hashem and His goodness, and ignorance of the mitzvos and the Torah. The third barrier is the constant, deceptive whispering of the yetzer hara, which tries to make this world look sweet while pulling a person away from his true purpose in the World to Come.

We will learn how a lack of daas of Hashem inevitably leads a person to seek the approval of flesh and blood rather than his Creator. The Chovos HaLevavos draws a powerful and sobering contrast between a simple idol worshipper and a flatterer (a hypocrite), showing us how the flatterer's hidden deceit is actually far more damaging to the world and to his own neshama than outright avodah zarah.

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

אבל מפסדי יחוד המעשה לאלהים, הם שלשה דברים.

However, the things that ruin the dedication of one's actions solely to Hashem are three.

אחד מהם, שלא יבין את האלהים ואת טובתו.

The first of them is that a person does not understand Hashem and His goodness.

והשני, שלא יבין מצוות האלהים ואת תורתו.

The second is that he does not understand the mitzvos of Hashem and His Torah.

והשלישי, הרהור היצר ורמיזתו לאדם במה שיחבב אליו העוה"ז, וירחקהו מדרך העולם הבא.

And the third is the prompting of the yetzer hara and its subtle hints to a person, by which it makes this world beloved to him and distances him from the path of the World to Come.

אבל אפני הפסד הסכלות מדעת האלהים למעשה העבודה, הוא מפני שכל מי שאינו יודע את אדוניו, לא יעבדה בלב; אבל יעבד מי שיודע ענינו, ויתכן ממנו התועלת והנזק.

Now, the way that ignorance of Hashem ruins the service of Him is because anyone who does not know his Master cannot serve Him with his heart; rather, he will only serve someone whose existence he is aware of and from whom benefit or harm is expected.

ואם יעשה מי שאינו יודע את האלהים מעשה ממעשי העבודה, כונתו בהם למי שירא ויקנה מבני אדם בלבד; ועובד בני אדם ולא הבורא אותם, מפני שאיננו יודע ולא מכיר ענינו.

And if someone who does not know Hashem performs an act of service, his intention in doing so will only be for those human beings whom he fears or hopes to gain from; thus, he is serving human beings and not the Creator Who made them, because he does not know or recognize Him.

וְכֵן נֶאֱמַר בְּהַעֲבֹד כּוֹכָבִים, כִּי מִבִּיאָתוֹ לָזֶה סִכְלוֹתוֹ בְּאֱלֹהִים יִתְבָּרֵךְ.

The same can be said of an idol worshiper, for it is his ignorance of Hashem, may He be blessed, that brings him to this.

וַיֵּשׁ יִתְרוֹן לְהַעֲבֹד כּוֹכָבִים עַל הַחֲנִף בְּאַרְבָּעָה דְּבָרִים.

Yet, the idol worshiper actually has an advantage over the hypocrite in four ways.

NOTE The term 'chaneif' refers to a hypocrite who outwardly pretends to serve Hashem but inwardly does so to please people.

אֶחָד מֵהֶם, כִּי הָעוֹבֵד כּוֹכָבִים בְּזֶמַן שֶׁאֵין חֲזוֹן אֵינָנו מְזַהֵר ע"י נְבִיא שְׂיִבְרַר אֲצִלּוֹ הַפֶּסֶד מִחֲשֻׁבְתּוֹ בְּאוֹתוֹת וּבִמּוֹפְתִים; אֲבָל הַמַּחְנִיף בְּתוֹרַת הָאֱלֹהִים, יֵשׁ עָלָיו טַעֲנָה בְּמָה שֶׁקִּבֵּל מִן הַמִּצְוֹת בְּעִבּוּדַת הָאֱלֹהִים וְהַהֲזָהָרָה מִעֲבֹדֶת זֹולָתוֹ.

First, in a time when there is no prophecy, the idol worshiper has not been personally warned by a prophet who could demonstrate the falsehood of his beliefs through signs and wonders; whereas the hypocrite who acts within the framework of Hashem's Torah has no excuse, since he has already accepted the mitzvos to serve Hashem and the prohibition against serving anyone else.

וְהַשְׁנִי, כִּי הָעוֹבֵד כּוֹכָבִים עוֹבֵד מִי שֶׁאֵינוֹ מְמַרָּה אֶת הָאֱלֹהִים; אֲבָל הַמַּחְנִיף בְּתוֹרַת הָאֱלֹהִים, עוֹבֵד מִי שֶׁמְמַרָּה אֶת הָאֱלֹהִים וּמִי שֶׁאֵינוֹ מְמַרָּה אוֹתוֹ.

Second, the idol worshiper serves forces of nature or celestial bodies which do not actively rebel against Hashem; whereas the hypocrite who acts within the Torah serves human beings, who are capable of actively rebelling against Hashem as well as obeying Him.

וְהַשְּׁלִישִׁי, כִּי הָעוֹבֵד כּוֹכָבִים הוּא עוֹבֵד דָּבָר אֶחָד בִּלְבָד; וְהַחֲנִיף, אֵין תְּכֵלֶת לְנַעֲבְדּוֹ.

Third, the idol worshiper usually serves only one specific thing; whereas for the hypocrite, there is no limit to the number of people he tries to please and serve.

וְהָרְבִיעִי, כִּי הָעוֹבֵד כּוֹכָבִים אֵין עֲנִיָּנוּ נִסְתָּר מִבְּנֵי אָדָם, וְהֵם נִשְׁמָרִים מִמֶּנּוּ מִפְּנֵי פֶרְסוּם כְּפָרְנוּתוֹ בְּאֱלֹהִים; אֲבָל הַחֲנִיף, אֵין כְּפָרְנוּתוֹ נִרְאָה, וּבְנֵי אָדָם בּוֹטְחִים בּוֹ וְיִתְכֵּן לוֹ לְהַזִּיקָם, מָה שֶׁלֹּא יִתְכֵּן לְזוֹלָתוֹ.

Fourth, the idol worshiper's path is not hidden from people, so they protect themselves from him because his denial of Hashem is public; but the hypocrite's denial is concealed, so people trust him, enabling him to cause them spiritual harm in a way that an open denier cannot.

וְהוּא הַגָּדוֹל שֶׁבְּמַדּוּי הָעוֹלָם, וְנִקְרָא בְּלִשׁוֹנֵנוּ חֲנִיף וְיָהִיר וּמַפְתָּה.

This hypocrisy is the greatest sickness in the world, and in our sacred tongue, such a person is called a flatterer, a haughty one, and an enticer.

אֲךָ מִי שֶׁאֵינוֹ מִבִּין מִצְוֹת הָאֱלֹהִים וְתוֹרוֹתָיו, אֵין מַעֲשָׂהוּ מֵיחָד לְשֵׁם הָאֵל בְּעִבּוּדָתוֹ; שְׂכִינּוֹ שֶׁאֵינוֹ מִבִּין אֲפָנֵי הָעֲבֹדָה שֶׁהֵם הַתּוֹרָה, כֹּל שֶׁכֵּן שֶׁלֹּא יָבִין אֲפָנֵי הַשְּׁלֵמָתָם בִּיחּוּד לְבָבוֹ בְּהֵם לֹאֲלֹהִים.

Furthermore, one who does not understand the mitzvos of Hashem and His Torah cannot dedicate his actions purely to Hashem's Name in his service; for since he does not understand the proper ways of performing the service, which are the Torah's laws, he certainly will not understand how to perfect them with the complete devotion of his heart to Hashem.

וְכָל מָה שֶׁהוּא עוֹשֶׂה מִמַּעֲשֵׂי הָעֲבוּדָה, כְּוֹנֵנֹתוֹ בּוֹ לְזוּלַת הָאֱלֹהִים, מִפְּנֵי שֶׁהוּא כְּמִסְתַּפֵּק בְּאַמְתַּת חַיּוּבוֹ בָּהֶם, וְאֵינוֹ יוֹדֵעַ מָה שֶׁיִּפְסִיד יָחִיד לְבָבוֹ בַּעֲשׂוֹתוֹ לֵאלֹהִים, וְאִם הוּא יוֹדֵעַ הָאֱלֹהִים וְטוֹבָתוֹ.

And whatever acts of service he does perform, his intention will end up being for someone other than Hashem, because he remains in doubt as to whether he is truly obligated in them, and he does not know what ruins the devotion of his heart when serving Hashem, even if he otherwise knows Hashem and His goodness.

NOTE This is why Chazal teach in Pirkei Avos that an ignorant person cannot be truly pious (am ha'aretz lo chasid), because without Torah knowledge, one cannot know how to guard his intentions.

אֲבָל הִרְהוּר הַיֵּצֶר מִתְחַלֵּק לְשְׁנֵי חִלְקִים.

Now, the promptings of the yetzer hara are divided into two categories.

אֶחָד מֵהֶם, מַחְשְׁבוֹת מְסַפְּקוֹת עָלָיו הָאֲמִתּוֹת וּמַשְׁבָּשׁוֹת עָלָיו אֱמוּנָתוֹ, עַד שֶׁלֹּא יִשְׁלַם לוֹ מַעֲשֶׂה לֵאלֹהִים.

One category consists of thoughts that cast doubt on the truths of our faith and confuse his emunah, so that he cannot perform any action with complete devotion to Hashem.

וְהַחֵלֶק הַשֵּׁנִי, שֶׁהוּא בָּא עִמּוֹ מִדֶּרֶךְ הַטַּעֲנָה וְהִרְאָה, כִּי מָה שֶׁהוּא רֵץ אֵלָיו וּמִשְׁתַּדֵּל בּוֹ מִן הַמַּעֲשֶׂה לֵאלֹהִים אֵינוֹ חוֹבָה וְלֹא מִדֶּרֶךְ הַזְרִיזוֹת, אֲבָל מוֹרָה אוֹתוֹ לַעֲשׂוֹת לַעֲוֹלָם הַזֶּה וּלְיוֹשְׁבָיו.

And the second category is when the yetzer hara comes to him with arguments and intellectual proofs, claiming that his running and striving to perform actions for Hashem is neither an obligation nor a worthy act of zeal, but instead directs him to work for this world and its inhabitants.

WHAT TO TAKE FROM IT

The chapter explains that without knowing Hashem, a person cannot serve Him with devotion, as he will naturally seek to please people he fears or hopes to benefit from. This hypocrisy, or flattery, is shown to be worse than idol worship in four distinct ways, making the flatterer the most dangerous spiritual disease. Furthermore, the author clarifies that without Torah knowledge, a person cannot serve Hashem properly because "an ignorant man cannot be pious." Finally, the chapter outlines how the yetzer hara works to destroy our avodah through two methods: by casting doubts on our emunah, and by arguing that our exertion in mitzvot is unnecessary, urging us instead to focus on the pursuits of this world.

My dear friend, the Chovos HaLevavos is opening our eyes to a frightening truth: when we lack a deep, personal knowledge of Hashem and His Torah, we naturally begin to serve other people instead of Him. If we do not consciously feel Hashem's goodness and understand His mitzvos, we find ourselves performing actions just to please those around us, seeking their approval or fearing their criticism. This is the trap of the 'flatterer'—living a double life where our outer actions look like avodah, but our inner hearts are actually serving the opinions of flesh and blood.

To protect ourselves from this, we must actively fight the two-pronged attack of the yetzer hara. The yetzer hara either tries to weaken our emunah with quiet doubts, or it whispers that we are being 'too frum' and that our extra efforts in avodat Hashem are unnecessary. It tries to convince us to invest our energy into this world and what people think of us, rather than what the Creator of the world desires.

Today, before you do one mitzvah—whether it is saying a berachah, putting on tefillin, or giving tzedakah—pause for just five seconds. Say to yourself: 'I am doing this solely for Hashem, who loves me and gives me life, and not for the eyes of any human being.'

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 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, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָה, 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 שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיבְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן 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.

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 שׁוֹתָהּ בְּצִמָּא אֶת דְּבָרֵיהֶם:
their words — with thirst drinking and be their feet in the dust of attaching yourself

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

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

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

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

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

יִורֶשׁ גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי 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 משכנו רע ומרשע

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

נתאי הארבלית אומר, הרחק משכנו 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 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, 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 אוֹמֵר, נָגִיד שָׁמָא, אֲבִיד שְׁמָה. 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. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלָף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

משנה 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.

משנה 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.

משנה 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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה. וְכֹל הַמְרַבֵּה

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.

משנה 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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר 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 וְנִכְחִידֶם 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 זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל 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 עֵינַי 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 הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'