

י"ט סיון תשפ"ו

Thursday, June 4, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — Chumash with Rashi · Beha'alotcha · 5th Aliyah

בהעלתך · חמישי

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

מסכת תענית — דף ג' Gemara Taanis · Daf 3

הלכות שבת — פרק שמיני Hilchos Shabbos · Chapter Eight

חובות Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Five (1-15)

הלכות —

שער יחוד

המעשה ·

פרק חמישי

(1-15)

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

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

חומש עם רש"י • בְּהַעֲלֹתָהּ • חֲמִישִׁי

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

BEHA'ALOTCHA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we reach a momentous turning point in the journey of Klal Yisrael through the midbar. On the twentieth of Iyar in the second year, the cloud of glory lifts from the Mishkan, signaling that it is time to travel. We see the beautiful, orderly way the camps set out from the wilderness of Sinai toward Paran, marching under their respective flags exactly as Hashem commanded Moshe Rabbeinu.

We also learn of the warm, heartfelt conversation between Moshe and his father-in-law, Chovav (Yisro). Moshe pleads with him to join the nation on their journey to Eretz Yisrael, promising him a share in the goodness Hashem has in store for them. Although Chovav initially wishes to return to his own land, Moshe urges him to stay and serve as a guide in the wilderness.

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

פסוק א

Pasuk 1

וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעָשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעֶנָן מֵעַל
from upon the cloud lifted of the month on the twentieth the second in the month the second in the year And it was
מִשְׁכַּן הָעֵדֻת:
the Testimony the Tabernacle of

רש"י

בַּחֹדֶשׁ הַשֵּׁנִי. נִמְצְאתָ אֹתָהּ אֹמֵר, שְׁנִים עָשָׂר חֹדֶשׁ חָסַר עֲשָׂרָה יָמִים עָשׂוּ בְּחֹרֵב,
in Choreb they spent days ten less months • twelve saying yourself you find the second In the month
שְׁהָרִי בְּרֹאשׁ חֹדֶשׁ סִיּוֹן חָנוּ שָׁם וְלֹא נָסְעוּ עַד עָשְׂרִים בְּאֵיָר לְשָׁנָה
of the year of Eyar the twentieth until did they journey and not there they encamped Sivan the month of on the head of since
הַבָּאָה:
the coming

פסוק ב

Pasuk 2

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינִי וַיָּשְׁכּוּ הָעֶנָן
the cloud and it rested Sinai from the wilderness of on their journeys Yisrael the children of and they journeyed
בְּמִדְבַּר פָּאֲרָן:
Paran in the wilderness of

רש"י

למסעיהם. כַּמִּשְׁפָּט הַמִּפְרָשׁ לְמַסַּע דְּגִלֵּיהֶם, מִי רִאשׁוֹן וְיָמִי אַחֲרוֹן:

is last and who is first who their banners for the journey of that is explained according to the rule for their journeys

רַשׁ"י

בַּמִּדְבָּר פֶּאֶרֶן. קְבֵרוֹת הַתְּאֵנָה בְּמִדְבָּר פֶּאֶרֶן הָיָה, וְשָׁם חָנוּ מִמִּסַּע
from the journey they encamped and there was Paran in the wilderness of hattavah Kibroth Paran In the wilderness of

זֶה:

this

פסוק ג

Pasuk 3

וַיִּסְעוּ בְּרִאשֹׁנָה עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

Moshe by the hand of Hashem the word of by in the first And they journeyed

פסוק ד

Pasuk 4

וַיִּסַּע דָּגֵל מַחֲנֵה בְנֵי יְהוּדָה בְּרִאשֹׁנָה לְצִבְאוֹתָם וְעַל
and over according to their first Yehudah the children of the camp of the banner of And traveled
legions

צִבְאוֹ נַחֲשׁוֹן בֶּן עַמִּינָדָב:

Amminadav the son of Nachshon its legion

פסוק ה

Pasuk 5

וְעַל צֶבֶא מִטֵּה בְנֵי יִשָּׁשְׁכָר נִתְנָאֵל בֶּן צוּעַר:

Zuar son of Nethanel Yissachar the children of the tribe of the army of and over

פסוק ו

Pasuk 6

וְעַל צֶבֶא מִטֵּה בְנֵי זְבוּלֹן אֶלְיָאֵב בֶּן חֵלּוֹן:

Chelon the son of Eliab Zevulun the children of the tribe of the army of and over

פסוק ז

Pasuk 7

וַהֲוִירַד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי נֹשְׂאֵי
the carriers of Merari and the sons of Gershon the sons of and journeyed the Tabernacle And was taken down

הַמִּשְׁכָּן:

the Tabernacle

רַשׁ"י

וַהֲוִירַד הַמִּשְׁכָּן. כִּי־כֵן שָׁנֹסַע דָּגֵל יְהוּדָה, נִכְנְסוּ אַהֲרֹן וּבָנָיו וּפָרְקוּ
and took down and his sons Aharon entered Yehudah the division of journeyed As soon as the Tabernacle And was taken down

אֶת הַפָּרֹכֶת וְכִסּוּ בָהּ אֶת הָאֲרוֹן, שֶׁנֶּאֱמַר "וְכָא אַהֲרֹן וּבָנָיו בְּנֹסַע
when setting forward and his sons Aharon and shall come as it is said the Ark — with it and covered the Partition Vail —

הַמִּחֲנֶה" כַּמְדָּבָר ד' , וּבְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי פֹרְקִינֹה הַמִּשְׁכָּן וְטוֹעֲנִין
and loaded the Tabernacle dismantled Merari and the sons of Gershon and the sons of chapter 4 Bamidbar the camp
אוֹתוֹ בְּעֲגָלוֹת, וְהָאָרוֹן וְכָלִי הַקֹּדֶשׁ שֶׁל מִשָּׁא בְנֵי קֹהַת עֹמְדִים מְכֻסִּין
covered remained Kehas the sons of the burden of of the Sanctuary and the vessels of and the Ark on the wagons it
וַנִּתְּנֶינָה עַל הַמוֹטוֹת עַד שְׁנֵסַע דָּגֵל מַחֲנֶה רְאוּבֵן, וְאַ"כּ "וְנִסְעוּ הַקֹּהַתִּים"
the Kohathites and set forward and after that Reuven the camp of the division of set out until the poles upon and placed
עִי' תַּנְחוּמָא :

Tanchuma see

פסוק ח

Pasuk 8

וְנִסְעַתְּ דָּגֵל מַחֲנֶה רְאוּבֵן לְצִבְאוֹתָם וְעַל צָבָאוֹ אֶלְיָצוּר בֶּן
son of Elitzur its legion and over according to their Reuven the camp of the banner of And set out
legions

שְׁדִיאוֹר:

Shedeur

פסוק ט

Pasuk 9

וְעַל צָבָא מִטֵּה בְנֵי שִׁמְעוֹן שֶׁלְמִיאל בֶּן צוּרִי שְׁדִי:
Shaddai Tzuri the son of Shelumiel Shimon the children of the tribe of the host of and over

פסוק י

Pasuk 10

וְעַל צָבָא מִטֵּה בְנֵי גָד אֶלְיָסָף בֶּן דְּעוּיָאל:
Deuel the son of Eliasaph Gad the children of the tribe of the host of and over

פסוק יא

Pasuk 11

וְנִסְעוּ הַקֹּהַתִּים נֹשְׂאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת הַמִּשְׁכָּן עַד בָּאָם:
their arrival by the Mishkan — and they set up the sacred objects the carriers of the Kehathites And they journeyed

רש"י

נֹשְׂאֵי הַמִּקְדָּשׁ. נֹשְׂאֵי דְבָרִים הַמְקֻדָּשִׁים:
that are holy things the bearers of the Sanctuary the bearers of

רש"י

וְהַקִּימוּ אֶת הַמִּשְׁכָּן. בְּנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי שֶׁהָיוּ קוֹדְמִים לָהֶם מִסַּע
the journey of them preceding who were Merari and the sons of Gershon the sons of the Tabernacle — And they set up
שְׁנֵי דָגָלִים, הָיוּ מְקִימֵי אֶת הַמִּשְׁכָּן כְּשֶׁהָיָה הָעֵנָן שׁוֹכֵן, וְסִימָן הַחֲנֻכָּה
the encamping and the sign of rested the cloud when the Tabernacle — erect they would divisions two
נִרְאָה בְּדָגֵל מַחֲנֶה יְהוּדָה, וְהֵם חוֹנִים וְעַדִּין בְּנֵי קֹהַת בָּאִים
were coming Kehas the sons of and while still encamped and they Yehudah the camp of over the division of was seen

מֵאַחֲרֵיהֶם עִם שְׁנֵי דָגְלִים הָאַחֲרוֹנִים, הָיוּ בְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי מְקִימִין אֶת
— erecting Merari and the sons of Gershon the sons of were the last divisions the two with after them
הַמִּקְדָּשׁ; וּכְשָׁבָאִים בְּנֵי קֹהֵת מוֹצְאִים אוֹתוֹ עַל מְכוּנוֹ, וּמְכַנְּסִין בּוֹ הָאָרוֹן
the Ark into it and they brought its foundation upon it they found Kehas the sons of and when came the Sanctuary
וְהַשְּׁלֶחָן וְהַמְּנוֹרָה וְהַמִּזְבְּחוֹת, וְזֶהוּ מִשְׁמְעוֹת הַמִּקְרָא — וְהַקִּימוּ מְקִימֵי
the erectors of and they erected the verse the meaning of and this is and the altars and the Menorah and the Table
הַמִּשְׁכָּן אוֹתוֹ עַד טָרַם בָּאֵם שָׁל בְּנֵי קֹהֵת:
Kehas the sons of of their arrival before until it the Tabernacle

פסוק יב

Pasuk 12

וְנָסַע דָּגֶל מַחֲנֵה בְנֵי אֶפְרַיִם לְצַבְאָתָם וְעַל צָבָאוֹ אֱלִישָׁמָע
Elishama its legion and over by their legions Ephraim the children of the camp of the banner of And set out
בֶּן עַמִּיהוּד:
Ammihud son of

פסוק יג

Pasuk 13

וְעַל צָבָא מִטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן פֶּדָה צוּר:
zur Pedah the son of Gamliel Menashe the children of the tribe of the host of and over

פסוק יד

Pasuk 14

וְעַל צָבָא מִטֵּה בְנֵי בִנְיָמִן אַבִּידֹן בֶּן גִּדְעוֹנִי:
Gidoni son of Avidan Binyamin the children of the tribe of the host of And over

פסוק טו

Pasuk 15

וְנָסַע דָּגֶל מַחֲנֵה בְנֵי דָן מְאִשָּׁף לְכָל הַמַּחֲנֹת לְצַבְאָתָם
by their divisions the camps for all the rear guard Dan the children of the camp of the standard of And set out
וְעַל צָבָאוֹ אַחִיעֶזֶר בֶּן עַמִּישַׁדַּי:
Ammishaddai the son of Achiezer its division and over

רש"י

מֵאִשָּׁף לְכָל הַמַּחֲנֹת. תַּלְמוּד יְרוּשָׁלַּמִּי: לְפִי שֶׁהָיָה שָׁבֵטוֹ שֶׁל דָּן מְרַבָּה בְּאֶכְלוּסִים,
in troops abundant Dan of the tribe that was because Yerushalmi Talmud the camps of all the gatherer
הָיָה נוֹסֵעַ בְּאַחֲרוֹנָה, וְכָל מִי שֶׁהָיָה מְאִבֵּד דָּבָר הָיָה מַחְזִירוֹ לוֹ; אֵיטָּה מֵאֵן דְּאָמַר
who says one there is to him return it he would a thing losing that was who and anyone at the rear traveling it was
כְּתִיבָה הָיוּ מְהֻלְכִין, וּמִפִּיק לָהּ מִן "כְּאֶשֶׁר יַחֲנוּ בֶן יִסְעוּ", וְאֵיטָּה
and there is shall they journey so they encamp just as from it and he derives traveling they were like a box
דְּאָמְרֵי כְּקוֹרָה הָיוּ מְהֻלְכִין, וּמִפִּיק לָהּ מִן "מֵאִשָּׁף לְכָל הַמַּחֲנֹת" תַּלְמוּד
Talmud the camps of all the gatherer from it and he derives traveling they were like a beam those who say

פסוק טז

Pasuk 16

וְעַל צָבָא מִטָּה בְּנֵי אֲשֶׁר פִּגְעִיאל בֶּן עֹכְרָן:

Ochran son of Pagiel Asher the children of the tribe of the host of and over

פסוק יז

Pasuk 17

וְעַל צָבָא מִטָּה בְּנֵי נַפְתָּלִי אַחִירַע בֶּן עֵינָן:

Einan son of Achira Naftali the children of the tribe of the host of and over

פסוק יח

Pasuk 18

אֵלֶּה מִסְעֵי בְנֵי יִשְׂרָאֵל לְצִבְאוֹתָם וַיִּסְעוּ:

and they journeyed according to their Yisrael the children of were the journeys of These legions

רש"י

אלה מסעי. זה סדר מסעיהם:

their journeyings the order of this is the journeys of These are

רש"י

ויסעו. ביום ההוא נסעו:

they traveled that on the day And they journeyed

פסוק יט

Pasuk 19

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן רְעוּאֵל הַמִּדְיָנִי חֵת מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל

to we are journeying Moshe father-in-law of the Midianite Reuel son of to Chovav Moshe And said

הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֲתוּ אִתָּנוּ לָכֶם לָכָּה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי

for to you and we will do good with us go to you I will give it Hashem said which the place

יְהוָה דִּבֶּר טוֹב עַל יִשְׂרָאֵל:

Yisrael concerning good has spoken Hashem

רש"י

חבב. הוא יתרו שנאמר "מבני חבב חתן משה שופטים ד', ומה

and why four Shoftim Moshe father-in-law of Chovav from the sons of as it is said Yisro he Chovav

ת"ל "וּתְבִאֲנָה אֶל רְעוּאֵל אֲבִיהֶן"? מִלְמַד שֶׁהַתִּינוּקוֹת קוֹרִין לְאָבִי אֲבִיהֶן

their father the father of call that children it teaches their father Reuel to and they came does the verse teach

אבא; וְשֵׁמוֹת הָרַבָּה הָיוּ לוֹ, "יִתְרוֹ" עַל שֵׁם שִׁיתָר פֶּרֶשָׁה אַחַת בַּתוֹרָה, "חֹבָב"

Chovav in the Torah one a parsha that he added account of on Yisro to him were many and names father

על שֶׁחָבַב אֶת הַתּוֹרָה וְכו' ספרי :

Sifrei etcetera the Torah — account that he loved on

רש"י

נסעים אנחנו אל המקום. מִיד — עַד שְׁלֹשָׁה יָמִים אָנוּ נִכְנָסִין לְאֶרֶץ.
the Land are entering we days three within immediately the place to we We are journeying

שֶׁבַמָּסַע זֶה הָרִאשׁוֹן נָסְעוּ עַל מְנַת לְפָנֶיךָ יִשְׂרָאֵל, אֲלָא שֶׁחָטְאוּ
that they sinned but Yisrael the Land of to enter condition on they journeyed the first this for on journey
בְּמִתְאוֹנְנִים; וּמִפְּנֵי מָה שֶׁתָּפַח מֹשֶׁה עֲצָמוֹ עִמָּהֶם? שְׁעֵדִין לֹא נִגְזְרָה גְזֵרָה
a decree was decreed not because still with them himself Moshe did associate what and because of with the complainers

עָלָיו וּכְסָבוֹר שֶׁהוּא נִכְנָס עִי' שֵׁם :
there see would enter that he and he believed upon him

פסוק ב

Pasuk 20

וַיֹּאמֶר אֱלֹהֵי לֹא אֵלַי כִּי אִם אֶל אֶרְצִי וְאֶל מוֹלְדֹתַי אֵלַי:
will I go my birthplace and to my land to rather but will I go not to him And he said

רש"י

אל ארצי ואל מולדתי. אִם בְּשָׂכִיל נִכְסִי, אִם בְּשָׂכִיל מִשְׁפְּחָתִי:
my family for the sake of whether my property for the sake of whether my birthplace and to my land To

פסוק כא

Pasuk 21

וַיֹּאמֶר אֵל נָא תַעֲזֹב אֶתָּנוּ כִּי עַל כֵּן יָדַעְתָּ חַנּוּתָנוּ בַּמִּדְבָּר
in the wilderness our camping you know therefore · because us leave please do not And he said
וְהָיִיתָ לָּנוּ לְעֵינָיִם:
as eyes for us and you shall be

רש"י

אל נא תעזב. אֵין נָא אֲלָא לְשׁוֹן בִּקְשָׁה, שְׁלֹא יֹאמְרוּ לֹא נִתְגַּיֵּר יִתְרוֹ
Yisro converted not they will say so that not entreaty an expression of but please There is not leave please Do not
מִחֶבֶה, סָבוֹר הָיָה שִׁישׁ לְגֵרִים חֶלֶק בְּאֶרֶץ, עָכָשׁ שָׂרָאָה שְׂאִין לָהֶם
for them that there is not that he saw now in the Land a portion for the converts that there is he was believing out of love
חֶלֶק, הִנִּיחָם וְהָלַךְ לוֹ שֵׁם :
there his way and went he left them a portion

רש"י

כי על כן ידעת חננתנו במדבר. כִּי נָאָה לָּךְ לַעֲשׂוֹת זֹאת, עַל אֲשֶׁר
of that because this to do for you it is fitting for in the wilderness our encampments you know therefore · because
יָדַעְתָּ חַנּוּתָנוּ בַּמִּדְבָּר וְרָאִיתָ נִסִּים וּגְבוּרוֹת שֶׁנַּעֲשׂוּ לָנוּ:
for us that were done and mighty deeds miracles and you saw in the wilderness our encampments you have known

רש"י

כי על כן ידעת. כמו על אשר ידעת, כמו "כי על כן לא נתתיך לשלח בני"
my son to Shelah I gave her not because · for like you knew because · like you knew because · For
בראשית ל"ח, "כי על כן עברתם" בראשית י"ט, "כי על כן באו"
they have come because · for 19 Bereishis you have passed because · for 38 Bereishis
בראשית י"ט, "כי על כן ראיתי פניך" בראשית ל"ג:
33 Bereishis your face I have seen because · for 19 Bereishis

רש"י

והיית לנו לעינים. לשון עבר, פתגמו; ד"א: לשון עתיד — כל
every future an expression of another explanation like its Targum past an expression of for eyes to us And you shall be
דבר ודבר שיתעלם מעינינו, תהיה מאיר עינינו; ד"א: שתהא
that you shall be another explanation our eyes enlightening you will be from our eyes that will be hidden and matter matter
חביב עלינו כגלגל עינינו, שנאמר דברים י' "ואהבתם את הגר" ספרי:
Sifrei the stranger — and you shall love ten Devarim as it is said of our eyes like the eyeball upon us beloved

פסוק כב

Pasuk 22

והיה פי תלך עמנו והיה הטוב ההוא אשר ייטיב יהוה עמנו
with us Hashem will do good which that the goodness and it shall be with us you go if and it shall be
והטבנו לך:
to you and we will do good

רש"י

והיה הטוב ההוא. מה טובה הטיבו לו? אמרו, פשהיו ישראל מחלקין את
— dividing Yisrael when were they said to him did they do goodness what that the goodness And it shall be
הארץ, היה דשנה של יריחו ת"ק אמה על ת"ק אמה והניחוהו מלחלק,
from dividing and they left it cubits five hundred by cubits five hundred Yericho of the fertile part was the land
אמרו מי שיבנה בית המקדש בחלקו הוא יטלנו, ובין כף ובין
and between this and between shall take it he in his portion the Sanctuary the House of that will be built whoever they said
כף נתנוהו לבני יתרו ליונדב בן רכב שנאמר "ובני קיני חתן
father-in-law of the Kenite and the children of as it is said Rechav the son of to Yonadav Yisro to the children of they gave it that
משה עלו מעיר התמרים" וגו' שופטים א':
one Shoftim etcetera the palms from the city of went up Moshe

פסוק כג

Pasuk 23

ויסעו מהר יהוה דרך שלשת ימים וארון ברית
the covenant of and the Ark of days three a journey of Hashem from the mountain of And they journeyed
יהוה נסע לפניו דרך שלשת ימים לתור להם מנוחה:
a resting place for them to search out days three a journey of before them was journeying Hashem

רש"י

דרך שלשת ימים. מהלך שלשת ימים הלכו ביום אחד, שהיה הקב"ה חפץ
desiring the Holy One because was one in a day they went days three a distance of days three A journey of
להכניסם לארץ מיד ספרי :
Sifrei immediately into the Land to bring them

רש"י

וארון ברית ה' נסע לפניו דרך שלשת ימים. זה הארון היוצא
that went out is the Ark This days three a distance of before them traveled Hashem the covenant of And the Ark of
עמם למלחמה וכו' שברי לוחות מונחים, ומקדים לפניו דרך שלשת
three a distance of before them and it preceded were placed the Tablets the broken pieces of and in it to the war with them
ימים, לתקן להם מקום חנה שם; תלמוד ירושלמי שקלים ו' :
chapter six Shekalim Yerushalmi Talmud there encampment a place of for them to prepare days

פסוק כד

Pasuk 24

וענן יהוה עליהם יומם בנסעם מן המחנה:
the camp from in their journeying by day was over them Hashem And the cloud of

רש"י

וענן ה' עליהם יומם. שבעה עננים כתובים במסעיהם, ארבעה מארבע
from the four four in their journeys are written clouds Seven by day was upon them Hashem And the cloud of
רוחות, ואחד למעלה, ואחד למטה, ואחד לפניו מנחה את הגבוה ומגביה את
— and raised the high — which leveled before them and one below and one above and one directions
הנמוך והורג נחשים ועקרבים ספרי; מכילתא שמות י"ג :
13 Shemos Mekhilta Sifrei and scorpions snakes and killed the low

רש"י

מן המחנה. ממקום חניתו:
their encamping from the place of the camp From

CHAPTER SUMMARY

The aliyah details the precise order of the journey, beginning with the division of Yehudah, followed by the dismantling of the Mishkan by the Gershonites and Merarites. Next came the division of Reuven, followed by the Kohathites carrying the holy vessels, then the division of Ephraim, and finally the division of Dan as the rear guard. The section concludes with the nation traveling a three-day distance from Har Hashem, led by the Aron HaBris which searched out a resting place for them, all while the cloud of Hashem shielded them from above by day.

Look at how beautifully organized the journey of Klal Yisrael was in the midbar. When the cloud lifted, they did not run in a chaotic rush. Every single shevet had its designated place, its leader, and its specific holy task. The Gershonites and Merarites carried the heavy structure of the Mishkan, while the Kohathites carried the sacred vessels, moving in perfect coordination so that the home for Hashem's presence would be rebuilt the very moment they arrived. Even in the middle of a dusty, unpredictable wilderness, there was a beautiful order, a sacred structure.

My dear friend, our daily lives can often feel like a chaotic trek through a wilderness. We are pulled in a dozen different directions by our parnassah, our families, and our daily obligations, and it is easy to feel overwhelmed and disorganized. But the Torah is teaching us a profound lesson in avodah: holiness requires order. When we bring structure to our day—setting fixed times for learning, preparing for our tefillos, and handling our responsibilities with calm deliberation rather than frantic rushing—we create a vessel for the Shechinah to rest in our lives, even when we are on the move.

When we live with a plan, we are not just reacting to the world; we are marching with purpose under the cloud of Hashem. Like the Kohathites and Gershonites, we must know what our specific job is in this moment and do it with care and order.

Today, choose one area of your daily routine—whether it is your morning tefillah, your set time for learning Torah, or your preparation for Shabbos—and bring a new level of calm, deliberate order to it, refusing to let it be rushed or chaotic.

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THE SUGYA

We begin this portion of the shiur by concluding our discussion regarding the kashrus of a get signed by witnesses with non-Jewish names. The Gemara analyzes the ruling of Rabbi Yochanan, who validated such documents based on the presence of witnesses of transmission, and contrasts the halacha in Eretz Yisrael with the halacha regarding a get brought from overseas, where most Jews adopt names similar to those of non-Jews.

Following this, we learn a major new Mishnah that introduces a fundamental dispute between Rabbi Meir and the Rabbis. The Mishnah discusses a husband or master who sends a get or a bill of manumission to his wife or slave via an agent, and then wishes to retract before the document arrives. This leads into a deep halachic analysis of the concepts of "zachin" (acquiring a benefit for someone in their absence) and "chav" (acting to someone's detriment in their absence), comparing the status of a slave gaining his freedom to a woman receiving a get.

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QUESTION

עדים חתומין על הגט ושמותן כשמות גוים, מהו?

With regard to **witnesses who are signed on a bill of divorce and whose names are like the names of gentiles**, what is the halachic status of the get?

ANSWER

אמר ליה: לא בא לידינו אלא לוקוס ולוס, והכשרנו.

Rabbi Yochanan **said to him: There came into our hands only** cases where the signatures were names such as **Lukos and Los, and we validated** them because we knew they were Jews.

INFERENCE

ודוקא לוקוס ולוס, דלא שכיחי ישראל דמסקי בשמהתייהו, אבל שמהתא אחרניי דשכיחי
ישראל דמסקי בשמהתייהו – לא.

The Gemara infers: **And this is specifically** true of names like **Lukos and Los, where it is not common for Jews to be called by their names**, so we know they are gentiles and we can rely on the witnesses of transmission; **but other names where it is common for Jews to be called by their names**, so we might mistake them for Jewish signatures, **no**, they are not valid.

OBJECTION

איתיביה: גיטין הפאים ממדינת הים ועדים חתומים עליהם, אף על פי ששמותיהן כשמות גוים –
כשירין, מפני שרוב ישראל שבחוצה לארץ שמותיהן כשמות גוים.

Reish Lakish **challenged him** from a braisa: **Bills of divorce that come from overseas and witnesses are signed on them, even though their names are like the names of gentiles, they are valid**, because the majority of Jews who are outside

of Eretz Yisrael, their names are like the names of gentiles. This implies that even with common names they are valid!

RESOLUTION

הֵתָם, כְּדִקְתָּנִי טַעְמָא: מִפְּנֵי שְׂרֹב יִשְׂרָאֵל שְׂבָחוּצָה לְאַרְצָ שְׁמוֹתֵיהֶן כְּשְׁמוֹת גּוֹיִם.

The Gemara answers: **There** it is different, as it teaches the reason: Because the majority of Jews who are outside of Eretz Yisrael, their names are like the names of gentiles, so we assume the court verified them; but in Eretz Yisrael, we do not make this assumption.

STATEMENT

וְאִיכָּא דְאָמְרִי, כִּי מִתְּנִיתָא בְּעָא מִינֵיהּ, וּפָשִׁט לִיה מִמִּתְנִיתָא.

And there are those who say a different version: Like the braisa he asked him, and he resolved it for him from the braisa itself, that they are valid.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי הָאוֹמֵר "תֵּן גִּט זֶה לְאִשְׁתִּי, וְשִׁטְר שְׁחֵרוּר זֶה לְעֶבְדִּי", אִם רָצָה לְחַזֹּר בְּשִׁנְיָהֶן – יִחַזֹּר, דְּבָרֵי רַבִּי מֵאִיר.

MISHNAH: One who says to an agent, "Give this bill of divorce to my wife, or this bill of manumission to my slave," if he wants to retract in both of them before they reach the recipient, he may retract; these are the words of Rabbi Meir.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: בְּגִיטֵי נָשִׁים, אֲבָל לֹא בְּשִׁחְרוּרֵי עֲבָדִים;

And the Sages say: He may retract in bills of divorce for women, but not in bills of manumission for slaves;

MISHNAH

לְפִי שְׂזָכִינוּ לְאָדָם שְׁלָא בְּפָנָיו, וְאִין חֲבִין לוֹ אֶלָּא בְּפָנָיו;

because we can acquire a benefit for a person in his absence, but we cannot act to his detriment except in his presence.

MISHNAH

שָׂאֵם יִרְצָה שְׁלָא לְזוּן אֶת עַבְדּוֹ – רִשְׁאִי, וְשְׁלָא לְזוּן אֶת אִשְׁתּוֹ – אֵינּוּ רִשְׁאִי.

This is because if a master wants not to sustain his slave, he is permitted to do so, but if a husband wants not to sustain his wife, he is not permitted to do so.

MISHNAH

אָמַר לָהֶם: וְהִירִי הוּא פּוֹסֵל אֶת עַבְדּוֹ מִן הַתְּרוּמָה, כְּשֶׁם שֶׁהוּא פּוֹסֵל אֶת אִשְׁתּוֹ!

Rabbi Meir said to them: But behold, he disqualifies his slave from eating terumah by freeing him, just as he disqualifies his wife from eating terumah by divorcing her! Thus, freeing a slave is also a detriment.

MISHNAH

אָמרוּ לוֹ: מִפְּנֵי שֶׁהוּא קִנְיָנוּ.

The Sages **said to him**: The slave's right to eat terumah is not a personal privilege, but **because he is his master's acquisition**, and once he is freed, that acquisition ceases.

גְּמָרָא GEMARA

GEMARA

גָּמ' יְתִיב רַב הוּנָא וְרַב יִצְחָק בַּר יוֹסֵף קָמִיָּה דְּרַבִּי יִרְמְיָה, וְיְתִיב רַבִּי יִרְמְיָה וְקָא מְנַמְנִים,

GEMARA: Rav Huna and Rav Yitzchak bar Yosef were sitting before Rabbi Yirmeyah, and Rabbi Yirmeyah was sitting and dozing,

STATEMENT

וְיְתִיב רַב הוּנָא וְקָאָמַר: שְׁמַע מִיְנָהּ מְדַרְבְּנָן, הַתּוֹפֵס לְבַעַל חוֹב, קָנָה.

and Rav Huna sat and said: Learn from this ruling of the Rabbis that one who seizes property on behalf of a creditor from a debtor, **has acquired** it for him.

QUESTION

אָמַר לִיהִי רַב יִצְחָק בַּר יוֹסֵף: וְאַפִּילוּ בְּמָקוֹם שֶׁחֵב לְאַחֲרִים?

Rav Yitzchak bar Yosef **said to him**: And is this so **even in a place where it causes a loss to others**, such as other creditors?

ANSWER

אָמַר לִיהִי: אֵין.

Rav Huna **said to him**: Yes.

GEMARA

אֲדָהֳכִי אֵיתָעַר בָּהּ רַבִּי יִרְמְיָה.

In the meantime, Rabbi Yirmeyah woke up and heard them.

STATEMENT

אָמַר לָהֶם: דְּרִדְקִי! הֲכִי אָמַר רַבִּי יוֹחָנָן: הַתּוֹפֵס לְבַעַל חוֹב בְּמָקוֹם שֶׁחֵב לְאַחֲרִים – לֹא קָנָה.

He **said to them**: Children! So said Rabbi Yochanan: One who seizes property on behalf of a creditor in a place where it causes a loss to others does not acquire it.

EXPLANATION

וְאִם תֹּאמַר: מִשְׁנֵתֵינוּ! כָּל הָאוֹמֵר "תֵּנוּ", כְּאוֹמֵר "זָכוּ" דָּמִי.

And if you say that our Mishnah contradicts this, because the agent acquires the get of liberation for the slave despite the loss to the master, that is because **anyone who says "give" is like one who says "acquire" on behalf of the recipient**, so the master himself authorized the acquisition.

STATEMENT

אמר רב חסדא: התופס לבצעל חוב במקום שחב לאחרים, באנו למחלוקת רבי אליעזר ורבנן.

Rav Chisda said: Regarding one who seizes property on behalf of a creditor in a place where it causes a loss to others, we have arrived at the dispute of Rabbi Eliezer and the Rabbis.

PROOF

דתנן: מי שליקט את הפאה, ואמר "הרי זו לפלוני עני", רבי אליעזר אומר: זכה לו, וחכמים אומרים: יתנונו לעני הנמצא ראשון.

As we learned in a Mishnah: One who gathered pe'ah and said, "Behold, this is for so-and-so, a poor person," Rabbi Eliezer says: He has acquired it for him; and the Sages say: He must give it to the first poor person who is found.

STATEMENT

אמר אמיתר, ואיתימא רב פפא:

Ameimar said, and some say it was Rav Pappa:

SUMMARY

The Gemara first clarifies that while Rabbi Yochanan validated a get signed with distinct non-Jewish names like Lukos and Los, ambiguous names in Eretz Yisrael are invalid due to the concern that people might mistakenly rely on actual non-Jews. However, for documents coming from overseas, we assume the local court verified the Jewish identity of the signees, as most Jews there use non-Jewish names. Moving to the Mishnah, the Rabbis rule that a master cannot retract a bill of manumission once it is in the agent's hand, because freeing a slave is entirely to his benefit (a "zechus"), whereas a husband can retract a get because divorce is considered a detriment ("chov") to a woman. In the Gemara, Rav Huna attempts to prove from here that one can seize property on behalf of a creditor even if it causes a loss to other creditors. However, Rabbi Yirmeya wakes from his slumber to correct this, citing Rabbi Yochanan's ruling that such a seizure is invalid, and explaining that the case of the slave is unique because the master's instruction of "give" is halachically equivalent to "acquire on behalf of" the slave.

My dear friend, look at the beautiful picture the Gemara paints for us. Two young talmidei chachamim, Rav Huna and Rav Yitzchak bar Yosef, are sitting and discussing a deep point of Torah. Their rebbe, Rabbi Yirmeya, is sitting right there, dozing off. Yet, the moment he hears them make a mistake in the halakha, he wakes up immediately to guide them. He calls them "dardekei"—children—not to put them down, chas v'shalom, but with the deep, protective love of a father who cannot let his children wander off the path of truth.

This is the essence of what a true rebbe is, and it is how Hashem looks at each of us. Sometimes we feel like we are learning or doing our avodah in the dark, as if Heaven is "dozing" and not watching our struggles. But the truth is, Hashem is always listening, intimately connected to every word of Torah we speak and every effort we make. The moment we need guidance, the moment we reach out for the truth, He is there to awaken our hearts and show us the way.

We must also learn from Rabbi Yirmeya how to care for our fellow Yidden. When you see someone struggling or making a mistake, do not remain asleep. Wake up, step in with warmth and love, and help guide them back to the clear truth of the Torah.

Today, when you learn or daven, speak the words clearly and with heart, knowing that Hashem is listening to every single word you utter, ready to guide you.

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THE SUGYA

In this daf, we are zocheh to delve deeper into the sugya of when we begin mentioning rain in our tefillos, specifically looking at the different tannaic opinions regarding the water libation (nisuch hamayim) on Sukkos. The Gemara explores how the Chachamim derive the halachos of nisuch hamayim from the pesukim in Parshas Pinchas, analyzing the views of Rabbi Akiva, Rabbi Yehoshua, and Rabbi Yehuda ben Beteira.

We will also learn about the profound concept of Halacha L'Moshe M'Sinai, the oral traditions handed down directly from Sinai that have no explicit source in the written Torah. The Gemara connects this to the water libation, the aravah on Sukkos, and the halachos of plowing a field of ten saplings before Shemittah, bringing us to a beautiful discussion of how our tefillos for rain are structured on the Yom Tov of Shemini Atzeres.

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OBJECTION

אי סבר לה רבבי יהודה בן בתירה — נימא כוותיה!

The Gemara objects: **If Rabbi Akiva holds in accordance with the opinion of Rabbi Yehuda ben Beteira** regarding the textual source for the water libation, **let him say** that one begins mentioning rain **in accordance with his** ruling, which is from the second day of Sukkos, and not the sixth day!

ANSWER

קסבר רבי עקיבא: כי כתיב ניסוך יתירא — בששי הוא דכתיב.

The Gemara answers: **Rabbi Akiva holds** that **when** the **extra** reference to **libation is written** in the Torah, **it is on the sixth day that it is written**, as the plural word 'its libations' appears on the sixth day, while the other extra letters merely teach that this second libation must be of water.

BRAISA

תניא, רבי נתן אומר: "בקדש הסך נסך שֶׁכֶּר לֵה"י", בשני ניסוכין הפתוב מדבר, אחד ניסוך המים ואחד ניסוך היין.

It is taught in a braisa, **Rabbi Natan says**: The verse states, "**In the Sanctuary you shall pour out a libation of strong drink to Hashem.**" By repeating the term for pouring, **the verse is speaking of two libations**: one is the water libation and one is the wine libation.

QUESTION

אימא תרוייהו דחמרא!

The Gemara asks: Why not say that **both of them are of wine**?

ANSWER

אם כן, לכתוב קרא או "הסך הסך", או "נסך נסך", מאי "הסך נסך" — שמעת מינה: חד דמיא וחד דחמרא.

The Gemara answers: If so, let the verse write either 'hassech hessech' or 'nassech nesech' using the same root. What is the meaning of the varied formulation 'hassech nesech'? Learn from this that one is of water and one is of wine.

QUESTION

אָלאַ, האַ דתנן: נִיסוּךְ הַמִּים כָּל שַׁבָּעָה, מִנִּי?

The Gemara asks: However, that which we learned in a Mishnah that the water libation is performed all seven days of Sukkos, whose opinion is it?

EXPLANATION

אִי רַבִּי יְהוֹשֻׁעַ — נִימָא חַד יוֹמָא, אִי רַבִּי עֲקִיבָא — תְּרֵי יוֹמֵי, אִי רַבִּי יְהוּדָה בֶּן בֶּתִירָה — שְׁתֵּי יוֹמֵי!

If it is Rabbi Yehoshua, let us say it is performed only one day, on Shemini Atzeres. If it is Rabbi Akiva, it should be performed only two days, the sixth and seventh. If it is Rabbi Yehuda ben Beteira, it should be performed only six days, from the second day onward!

ANSWER

לְעוֹלָם רַבִּי יְהוּדָה בֶּן בֶּתִירָה הִיא, וְסָבִירָא לֵיהּ כְּרַבִּי יְהוּדָה דְּמִתְנִיתִין.

The Gemara answers: Actually, the Mishnah is in accordance with Rabbi Yehuda ben Beteira, and he holds in accordance with Rabbi Yehuda of our Mishnah in Sukkah.

EXPLANATION

דְּתַנּוּ, רַבִּי יְהוּדָה אוֹמֵר: כִּלּוּג הָיָה מְנוּסָה כָּל שְׁמוֹנָה. וּמִפִּיק רֵאשׁוֹן וּמַעֲיִיל שְׁמִינִי.

As we learned in a Mishnah, Rabbi Yehuda says: With a log of water he would pour all eight days of Sukkos. And Rabbi Yehuda ben Beteira removes the first day from this obligation and includes the eighth day, which results in seven days of water libations.

OBJECTION

וּמַאי שָׁנָא רֵאשׁוֹן דְּלֹא, דְּכִי רְמִיזֵי מִים — בְּשַׁנִּי הוּא דְּרְמִיזֵי; שְׁמִינִי נָמִי, כִּי רְמִיזֵי מִים — בְּשַׁבְּעִי הוּא דְּרְמִיזֵי!

The Gemara objects: And what is different about the first day that the water libation is not performed? Is it because when water is alluded to in the Torah, it is on the second day that it is alluded to? If so, on the eighth day as well, one should not perform the libation, because when water is alluded to for the last time, it is on the seventh day that it is alluded to!

RESOLUTION

אָלאַ: רַבִּי יְהוֹשֻׁעַ הִיא, וְנִיסוּךְ הַמִּים כָּל שַׁבָּעָה — הִלְכָתָא גְמִירִי לָהּ,

Rather, the Gemara retracts: The Mishnah is in accordance with Rabbi Yehoshua, and he holds that the obligation of the water libation all seven days is a halacha that was learned through tradition as a Halacha L'Moshe MiSinai.

PROOF

דאָמַר רַבִּי אָמִי אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקַעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֶרְבָה, וְנִיסוּף הַמַּיִם — הִלְכָה לְמֹשֶׁה מִסִּינַי.

As Rabbi Ami said that Rabbi Yochanan said in the name of Rabbi Nechunya of the valley of Beis Chortan: The law of **ten saplings** in the year preceding Shemittah, the law of the **aravah** on Sukkos, and the **water libation** are each a **Halacha L'Moshe MiSinai**.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ: הָעוֹבֵר לִפְנֵי הַתִּיבָה בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג — הָאֲחֵרוֹן מִזְכִּיר, הָרִאשׁוֹן אֵינוֹ מִזְכִּיר.

It is taught in a braisa: **Rabbi Yehuda says in the name of Rabbi Yehoshua: One who passes before the Ark as prayer leader on the last Yom Tov of the Festival of Sukkos**, which is Shemini Atzeres, **the last** prayer leader, of Mussaf, **mentions** rain, but **the first** prayer leader, of Shacharis, **does not mention** rain.

BRAISA

בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מִזְכִּיר, הָאֲחֵרוֹן אֵינוֹ מִזְכִּיר.

Conversely, **on the first Yom Tov of Pesach**, the **first** prayer leader, of Shacharis, still **mentions** rain, but **the last** prayer leader, of Mussaf, **does not mention** rain.

QUESTION

הֵי רַבִּי יְהוֹשֻׁעַ?

The Gemara asks: **Which** statement of **Rabbi Yehoshua** is Rabbi Yehuda referring to?

OBJECTION

אֵילִימָא רַבִּי יְהוֹשֻׁעַ דְּמִתְנִיתִין, הָא אָמַר: בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג הוּא מִזְכִּיר.

If we say it is the statement of **Rabbi Yehoshua of our Mishnah**, but didn't he say there that **on the last Yom Tov of the Festival he begins to mention** rain, which implies from the very beginning of the day, meaning the Maariv service?

OBJECTION

אָלָא: רַבִּי יְהוֹשֻׁעַ דְּבִרְיֵיתָא, הָאָמַר: מְשַׁעַת הַנֶּחֱתוּ.

Rather, you will say it is **Rabbi Yehoshua of the braisa**. But didn't he say there that one mentions rain **from the time of putting down** the lulav, which is at the end of the seventh day, also implying from Maariv of Shemini Atzeres?

QUESTION

וְתו, הָא דִּתְנַגָּא, רַבִּי יְהוּדָה אוֹמֵר מִשּׁוּם בֶּן בֶּטַיְרָה: הָעוֹבֵר לִפְנֵי הַתִּיבָה בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג — הָאֲחֵרוֹן מִזְכִּיר,

And furthermore, that which is taught in another braisa, **Rabbi Yehuda says in the name of ben Beteira: One who passes before the Ark on the last Yom Tov of the Festival**, the **last** prayer leader **mentions** rain.

OBJECTION

הֵי בֶּן בֶּטַיְרָה? אֵילִימָא רַבִּי יְהוּדָה בֶּן בֶּטַיְרָה — הָא אָמַר: בְּשַׁנִּי בְּחַג הוּא מִזְכִּיר!

Which ben Beteira is this? If we say it is Rabbi Yehuda ben Beteira, but didn't he say that on the second day of the Festival he begins to mention rain?

ANSWER

אמר רב נחמן בר יצחק: תהא ברבי יהושע בן בתירה,

Rav Nachman bar Yitzchak said: Let it be understood as referring to Rabbi Yehoshua ben Beteira, and this resolves all the difficulties.

EXPLANATION

זמנין דקרי ליה בשמיה, וזמנין דקרי ליה בשמיה דאבא.

Sometimes Rabbi Yehuda calls him by his name, Rabbi Yehoshua, and sometimes he calls him by his father's name, ben Beteira.

EXPLANATION

והא מקמי דליסמכוהו, והא לבתר דליסמכוהו.

And this braisa where he is called by his father's name was from before they ordained him, and that braisa where he is called Rabbi Yehoshua was from after they ordained him.

BRAISA

תנא: בטל וברוחות, לא חיבו חכמים להזכיר. ואם בא להזכיר — מזכיר.

It was taught in a braisa: Regarding dew and regarding winds, the Sages did not obligate one to mention them in the Shemoneh Esrei. But if one comes to mention them, he may mention them.

EXPLANATION

מאי טעמא? אמר רבי חנינא: לפי שאין נעצרים.

What is the reason? Rabbi Chanina said: Because they are never withheld, so there is no need to pray for them.

QUESTION

וטל מנזל דלא מיעצר — דכתיב: "ויאמר אליהו התשבי מתשבי גלעד אל אחאב חי הי אלהי ישראל אשר עמדת לי לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי",

And dew, from where do we know that it is never withheld? As it is written: "And Eliyahu the Tishbite, of the settlers of Gilead, said to Achav: As Hashem, the G-d of Israel, lives, before Whom I stood, there shall not be these years dew or rain, except according to my word."

PROOF

וכתיב: "לה הראה אל אחאב ואתנה מטר על פני האדמה", ואילו טל לא קאמר ליה, מאי טעמא — משום דלא מיעצר.

And it is written later when the drought ended: "Go, appear to Achav, and I will send rain upon the face of the earth." Whereas dew, He did not say to him that He would restore it. What is the reason? Because it was never withheld in the first place, as it is impossible for the world to exist without it.

QUESTION

וכי מאחר דלא מיעצר, אליהו אשתבועי למה ליה?

The Gemara asks: **And since it is never withheld, why did Eliyahu swear about it?**

ANSWER

הכי קאמר ליה: אפילו טל ברכה נמי לא אתי.

The Gemara answers: **This is what he said to him: Even dew of blessing also shall not come**, though regular dew will fall.

EXPLANATION

וליהדריה לטל דברכה? משום דלא מינכרא מילתא.

The Gemara asks: **And let Him restore the dew of blessing** explicitly in the verse? The Gemara answers: **Because the matter is not noticeable** to people, so it was not mentioned.

QUESTION

אלא רוחות מנא לן דלא מיעצרי?

The Gemara asks: **But winds, from where do we know that they are never withheld?**

ANSWER

אמר רבי יהושע בן לוי, דאמר קרא: "כי בארבע רוחות השמים פרשתי אתכם נאם ה'".

Rabbi Yehoshua ben Levi said, as the verse states: "For like the four winds of the heavens have I spread you, says Hashem."

EXPLANATION

מאי קאמר ליה? אילימא הכי קאמר להו הקדוש ברוך הוא לישראל: דבדרתינכו בארבע רוחי דעלמא, אי הכי — "בארבע" "מיבעי ליה!

What is He saying to them? If we say this is what the Holy One, Blessed is He, is saying to Israel: 'That I have scattered you in the four directions of the world,' if so, why does it say 'like the four'? 'In the four' winds it should have said!

EXPLANATION

אלא הכי קאמר: כשם שאי אפשר לעולם בלא רוחות — כה אי אפשר לעולם בלא ישראל.

Rather, this is what He is saying: Just as it is impossible for the world to exist without winds, so it is impossible for the world to exist without Israel. Thus, winds are never completely withheld.

RULING

אמר רבי חנינא: הלכה, בימות החמה: אמר "משיב הרוח" — אין מחזירין אותו. אמר "מוריד הגשם" — מחזירין אותו.

Rabbi Chanina said: Therefore, in the summer season, if one said 'He makes the wind blow,' we do not make him repeat the prayer. But if he said 'He makes the rain fall,' we do make him repeat the prayer.

RULING

בימות הגשמים: לא אמר "משיב הרוח" — אין מחזירין אותו. לא אמר "מוריד הגשם" — מחזירין אותו.

Conversely, in the rainy season, if one did not say 'He makes the wind blow,' we do not make him repeat the prayer. But if he did not say 'He makes the rain fall,' we do make him repeat the prayer.

RULING

ולא עוד, אלא אפילו אמר "מעביר הרוח ומפריח הטל" — אין מחזירין אותו.

And not only that, but even if he said in the summer 'He causes the wind to pass and the dew to blow away,' we do not make him repeat the prayer.

BRAISA

תנא: בעבים וברוחות לא חייבו חכמים להזכיר, ואם בא להזכיר — מזכיר, מאי טעמא — משום דלא מיעצרי.

It was taught in a braisa: Regarding clouds and regarding winds, the Sages did not obligate one to mention them, but if one comes to mention them, he may mention them. What is the reason? Because they are never withheld.

OBJECTION

ולא מיעצרי? והתני רב יוסף: "ועצר את השמים" — מן העבים ומן הרוחות.

The Gemara objects: And are they not withheld? But Rav Yosef taught in a braisa: The verse says, 'And He will shut up the heavens' — from clouds and from winds.

PROOF

אפה אומר מן העבים ומן הרוחות, או אינו אלא מן המטר? כשהוא אומר "ולא יהיה מטר" — הרי מטר אמור, הא מה אני מקיים "ועצר את השמים" — מן העבים ומן הרוחות.

Do you say it means from clouds and from winds, or is it only from rain? When it says immediately after, 'and there shall be no rain,' behold, rain is already mentioned. How then do I fulfill 'And He will shut up the heavens'? From clouds and from winds! This proves they can be withheld.

OBJECTION

קשיא רוחות ארוחות, קשיא עבים אעבים!

The Gemara notes: This is a difficulty between one statement regarding winds and the other statement regarding winds, and a difficulty between one statement regarding clouds and the other statement regarding clouds!

RESOLUTION

עבים אעבים לא קשיא: הא — בחרפי, הא — באפלי.

The Gemara resolves: Regarding clouds and clouds, it is not a difficulty: This statement that they are withheld refers to early clouds which bring rain, and that statement that they are not withheld refers to late clouds which do not bring rain.

RESOLUTION

רוחות ארוחות לא קשיא: הא — ברוח מצויה, הא — ברוח שאינה מצויה.

Regarding **winds and winds**, it is also not a difficulty: This statement that they are not withheld refers to a common wind, and **that** statement that they are withheld refers to an uncommon wind.

QUESTION

רוח שאינה מצויה חזקא לבי דרי!

The Gemara asks: But an uncommon wind is needed for the threshing floor to winnow the grain, so why is it withheld as a curse?

ANSWER

אפשר בנפוחתא.

The Gemara answers: It is possible to winnow with sieves and fans, so its absence is not a fatal curse.

BRAISA

תנא: העבים והרוחות שניות למטר.

It was taught in a braisa: Clouds and winds are secondary to rain in their benefit.

EXPLANATION

היכי דמי? אמר עולא, ואיתימא רב יהודה: דבתר מיטרא.

What is the case? Ulla said, and some say it was Rabbi Yehuda: This refers to clouds and winds that come after the rain.

QUESTION

למימרא דמעליותא היא? והכתיב: "יתן ה' את מטר ארצה אבק ועפר", ואמר עולא ואיתימא רב יהודה: זיקא דבתר מטרא!

The Gemara asks: Is this to say that it is a benefit? But isn't it written: 'Hashe^m will make the rain of your land powder and dust,' and Ulla, and some say Rabbi Yehuda, said that this curse refers to the wind that comes after the rain which kicks up dust?

ANSWER

לא קשיא: הא דאתא נוחא, הא דאתא רזקא.

The Gemara answers: It is not a difficulty: This beneficial wind is one that comes gently, and that harmful wind is one that comes harshly.

ANSWER

ואי בעית אימא: הא דמעלה אבק, הא דלא מעלה אבק.

And if you want, say instead: This harmful wind is one that kicks up dust, and that beneficial wind is one that does not kick up dust.

STATEMENT

ואמר רב יהודה: זיקא דבתר מיטרא — פמיטרא. עיכא דבתר מיטרא — פמיטרא. שמשא דבתר מיטרא — פתרי מטרי.

And Rav Yehuda said: Wind after rain is like more rain. A cloud after rain is like more rain. Sunshine after rain is like two rains.

EXPLANATION

לְמַעוּטֵי מַאי? לְמַעוּטֵי גִילְחֵי דְלִילָא, וְשִׁמְשָׁא דְבִינֵי קֶרְחִי.

The Gemara asks: To exclude what sunshine is not beneficial? To exclude the glow of the night, and sunshine between the clouds on a cloudy day, which are harmful.

STATEMENT

אָמַר רַבָּא: מַעֲלֵי תֵלְגָא לְטוּרֵי כַּחֲמִשָּׁה מְטָרֵי לְאַרְעָא, שְׁנַאֲמַר: "כִּי לִשְׁלֹג יֹאמַר הוּא אֶרֶץ וְגֶשֶׁם מְטָר וְגֶשֶׁם מְטָרוֹת עֶזוּ".

Rava said: Snow is as beneficial to the mountains as five rains are to the land, as it is said: 'For to the snow He says: Become land, and to the shower of rain, and to the showers of His mighty rain.'

STATEMENT

וְאָמַר רַבָּא: תֵּלְגָא — לְטוּרֵי, מְטָרָא רַזִּיא — לְאִילָנֵי, מְטָרָא נִיקָא — לְפִירֵי,

And Rava said: Snow is beneficial for the mountains, a harsh rain is beneficial for the trees, a gentle rain is beneficial for the fruits,

SUMMARY

The Gemara begins by analyzing the textual derivations for the water libation, questioning how many days the libation is performed according to each Tanna. After exploring whether the seven-day obligation of nisuch hamayim fits the view of Rabbi Akiva or Rabbi Yehuda ben Beteira, the Gemara concludes that according to Rabbi Yehoshua, this practice is actually a Halacha L'Moshe M'Sinai, alongside the mitzvah of aravah and the halachos of plowing near ten saplings before Shemittah. Finally, the Gemara transitions to discussing the precise tefillah services on Shemini Atzeres and Pesach when the shliach tzibbur begins and stops mentioning rain, analyzing how these practices align with the opinions of Rabbi Yehoshua and Rabbi Yehuda ben Beteira.

The Gemara teaches us a beautiful, comforting truth about our place in the world. When discussing the winds, Rabbi Yehoshua ben Levi points to the pasuk, "For I have spread you abroad as the four winds of the heaven." He explains that just as the world cannot exist without winds, so too, the world cannot exist without Klal Yisrael.

Think about what this means for your daily avodah. A person can easily fall into feeling small, insignificant, or disconnected. You might think, "What does my little mitzvah, my learning, or my tefillah matter in the grand scheme of things?" But Hashem Himself tells us otherwise. Your very existence as a Yid is what keeps the entire creation alive. You are as essential to the world as the very air we breathe.

When you realize how indispensable you are to Hashem's world, it changes how you carry yourself. It brings a deep sense of chashivus, of holy responsibility, to every word of Torah you speak and every chesed you perform. You are not just getting through the day; you are sustaining the cosmos.

Today, before you do a mitzvah or say a berachah, stop for three seconds and remind yourself: "The world cannot exist without Klal Yisrael, and my avodah right now is keeping the world alive."

הלכות שבת • פרק שמיני

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CHAPTER PREVIEW

In this chapter, we begin learning the specific halachos of the thirty-nine melachos of Shabbos, starting with the very first melachos of the agricultural order. The Rambam takes us through the details of Choresch (plowing), Zore'a (sowing), and Kotzer (reaping), showing us how these avos melachos and their toldos (derivatives) apply in our daily lives.

We will learn how even the slightest bit of weeding, pruning, or leveling the ground can fall under the prohibition of plowing or sowing, depending on one's intent to improve the land or the tree. The chapter also clarifies the guidelines for reaping, including the status of plants growing in perforated versus unperforated flower pots, and how a single action can sometimes carry a double liability for both reaping and planting.

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

ה"א

אסור חורש ותולדותיו בשבת

Halacha 1 • The Prohibition of Plowing and Its Derivatives on Shabbos

החורש כל שהוא חייב. המנפש בעקרי האילנות והמקרסם עשבים

grasses and one who cuts the trees at the roots of One who weeds is liable amount any One who plows

או המזרד את השריגים כדי ליפות את הקרקע הרי זה תולדת

is a derivative of this behold the ground — to beautify in order the shoots — one who prunes or

חורש ומשיעשה כל שהוא חייב. וכן המשוה פני השדה

the field the surface of one who levels And likewise is liable amount any and from when he does plowing

כגון שהשפיל התל ורדדו או מלא הגיא חייב משום חורש.

plowing because of is liable the valley filled or and flattened it the mound that he lowered for example

ושעורו כל שהוא. וכן כל המשוה גמות שעורו כל שהוא:

amount is any its measure cavities who levels anyone And likewise amount is any and its measure

This halacha defines the primary labor of plowing and its derivatives, such as weeding, pruning, and leveling the ground, all of which carry liability for even the slightest amount.

ה"ב

אסור זורע ותולדותיו בשבת

Halacha 2 • The Prohibition of Sowing and its Derivatives on Shabbos

הזורע כל שהוא חייב. הזומר את האילן כדי שיצמח הרי זה מעין

is similar to this behold that it grow in order the tree — One who prunes is liable amount any One who sows

זורע. אבל המשקה צמחין ואילנות בשבת הרי זה תולדת זורע וחייב

and is liable of sowing is a derivative this behold on Shabbos and trees plants one who waters But sowing

בְּכֹל שֶׁהוּא. וְכֵן הַשּׂוֹרֶה חֲטִין וְשִׁעוּרִין וְכִיּוּצָא בְּהֵן בְּמִים הָרִי זֶה
this behold in water in them and the like and barley wheat one who soaks And likewise amount for any
תּוֹלָדֶת זֹרַע וְחֵיב בְּכֹל שֶׁהוּא:
amount for any and is liable of sowing is a derivative

This halacha defines the primary labor of sowing and its derivatives, such as pruning, watering, and soaking seeds on Shabbos.

ה'ל"ג

אסור קוצר ותולש מן הקרקע ומעציץ בשבת

Halacha 3 · The Prohibition of Reaping and Plucking from the Ground and from a Flowerpot on Shabbos

הַקּוֹצֵר כְּגִרּוּגֶרֶת חֵיב. וְתוֹלֵשׁ תּוֹלָדֶת קוֹצֵר הוּא. וְכֹל הָעוֹקֵר דָּבָר
a thing who uproots and anyone it is of reaping a derivative and plucking is liable like a dried fig One who reaps
מִגְדּוּלוֹ חֵיב מְשׁוּם קוֹצֵר. לְפִיכָּהּ צָרוּר שָׁעָלוּ בּוֹ עֲשָׂבִים וְכִשּׁוֹת שָׁעָלָה
that grew and dodder grasses on it that grew a pebble Therefore reaping because of is liable from its growth
בְּסִטָּה וְעֲשָׂבִים שֶׁצָּמְחוּ עַל גֵּב הַחֲבִית. הַתּוֹלֵשׁ מֵהֵן חֵיב שְׂוֵה הוּא
is for this is liable from them one who plucks the barrel top of on that sprouted and grasses on the thorn-bush
מְקוֹם גְּדוּלָּן. אֲבָל הַתּוֹלֵשׁ מֵעֲצִיץ שְׂאִינוֹ נָקוּב פֶּטוּר מִפְּנֵי שְׂאִין
that is not because is exempt perforated that is not from a flowerpot one who plucks But their growth the place of
זֶה מְקוֹם גְּדוּלָּו. וְעֲצִיץ נָקוּב בְּכֵדִי שֶׁרֶשׁ קָטָן הָרִי הוּא כְּאֶרֶץ
is like the earth it behold small a root with enough for perforated And a flowerpot its growth the place of this
וְהַתּוֹלֵשׁ מִמֶּנּוּ חֵיב:
is liable from it and one who plucks

This halacha defines the melacha of reaping, explaining that plucking any plant from its place of growth is forbidden, and distinguishes between perforated and unperforated flowerpots.

ה'ל"ד

דיני קוצר ונוטע בגדלים ובאלן שייכש

Halacha 4 · The Laws of Reaping and Planting in Growing Plants and Dried Trees

כָּל זֶרַע שֶׁקִּצְרָתוֹ מִצְמַחַת אוֹתוֹ וּמִגְדִּלְתּוֹ כְּגֹזֵן אֶסְפֶּסְתָּא וְסִלְקָא. הַקּוֹצֵרוֹ
one who reaps it and beets alfalfa such as and enlarges it it causes growth whose reaping seed Any
בְּשִׁגְגָה חֵיב שְׁתֵּי חֲטָאוֹת. אֶחָת מִפְּנֵי שֶׁהוּא קוֹצֵר וְאֶחָת מִפְּנֵי שֶׁהוּא
that he because and one reaps that he because one sin offerings two is liable unintentionally
נוֹטֵעַ. וְכֵן הַזּוֹמֵר וְהוּא צָרִיךְ לְעֲצִים חֵיב מְשׁוּם קוֹצֵר וּמְשׁוּם
and on account of reaping on account of is liable the wood needs and he one who prunes And likewise plants
נוֹטֵעַ. גְּבִשּׁוּשִׁית שֶׁל עֵפֶר שָׁעָלוּ בָּהּ עֲשָׂבִים, הַגְבִּיחָה מֵעַל הָאָרֶץ
the earth from upon if he lifted it grasses on it upon which grew earth of A clod planting
וְהִנִּיחָהּ עַל גְּבִי יְתִדוֹת חֵיב מְשׁוּם תּוֹלֵשׁ. הִיָּתָה עַל גְּבִי יְתִדוֹת
pegs top of on if it was uprooting on account of he is liable pegs top of on and placed it
וְהִנִּיחָהּ עַל הָאָרֶץ חֵיב מְשׁוּם זֹרַע. תְּאֵנִים שֶׁיָּבֹשׁוּ בְּאִפְיָהֶן
on their branches that dried Figs sowing on account of he is liable the earth on and he placed it

וְכֹן אֵילָן שֶׁיָּבֹשׁוּ פְּרוֹתָיו בּוֹ. הַתּוֹלֵשׁ מֵהֶן בְּשִׁפְתַּת חַיִּב אֶף
· even is liable on Shabbos from them one who detaches on it whose fruits dried a tree and likewise
עַל פִּי שֶׁהֵן כְּעֻקְוֵרִין לְעֵנִין טְמֵאָה:
ritual impurity the matter of regarding are like uprooted that they though

This halacha discusses the dual liability of reaping and planting when harvesting certain crops, the status of a clod of earth with grass, and the prohibition of detaching dried fruit from a tree on Shabbos.

ה'ה

שְׁעוּרֵי תוֹלֵשׁ וּמַעְמֵר בְּשַׁבָּת

Halacha 5 · The Minimum Measures for Uprooting and Gathering on Shabbos

הַתּוֹלֵשׁ עַלְשִׁין הַמִּזְרֵד זֶרְדִּין. אִם לֹאכִילָה שְׁעוּרוֹ כְּגִרוּגְרָת. וְאִם
and if is like a dried fig his measure for food if shoots or who prunes chicory One who uproots
לְבִהְמָה שְׁעוּרוֹ כְּמִלּוֹא פִּי גִדִּי. וְאִם לְהִסְקָה שְׁעוּרוֹ כְּדִי לְבִשֵּׁל
to cook is enough his measure for kindling and if a kid the mouth of is like the fill of his measure for animal
בִּיצָה. הַמַּעְמֵר אֶכְלִין אִם לֹאכִילָה שְׁעוּרוֹ כְּגִרוּגְרָת. וְאִם עֵמֶר לְבִהְמָה
for animal he gathered and if is like a dried fig his measure for food if foods One who gathers an egg
שְׁעוּרוֹ כְּמִלּוֹא פִּי גִדִּי. וְאִם לְהִסְקָה שְׁעוּרוֹ כְּדִי לְבִשֵּׁל בִּיצָה.
an egg to cook is enough his measure for kindling and if a kid the mouth of is like the fill of his measure
וּבִיצָה הָאֲמוּרָה בְּכָל מָקוֹם הִיא בִּיצָה בֵּינוֹנִית שֶׁל תְּרִנְגוּלִין. וְכָל
and every chickens of average is an egg it place in every that is mentioned And the egg
מָקוֹם שֶׁנֶּאֱמַר כְּדִי לְבִשֵּׁל בִּיצָה הוּא כְּדִי לְבִשֵּׁל כְּגִרוּגְרָת מִבִּיצָה
of an egg like a dried fig to cook is enough it an egg to cook enough that it is said place
וּגְרוּגְרָת אֶחָד מְשֻׁלָּשָׁה בְּבִיצָה. וְאִין עֵמֶר אֶלָּא בְּגִדּוּלֵי קֶרְקַע:
the ground with products of except gathering and there is no in an egg of three is one and a dried fig

This halacha defines the minimum quantities required for liability when harvesting or gathering food, animal fodder, or kindling on Shabbos.

ה'ו

תוֹלָדֵת מַעְמֵר בְּפִרוֹת

Halacha 6 · The Derivative of Gathering Sheaves Applied to Fruits

הַמְּקַבֵּץ דְּבִלָּה וְעָשָׂה מִמֶּנָּה עֲגוּלָה אוֹ שֶׁנִּקְבַּ תְּאֲנִים וְהַכְנִיס הַחֶבֶל
the rope and inserted figs who pierced or a round cake from them and made pressed figs One who collects
בָּהֶן עַד שֶׁנִּתְקַבְּצוּ גּוּף אֶחָד. הִירִי זֶה תוֹלָדֵת מַעְמֵר וְחַיִּב. וְכֹן
and so and is liable of gathering sheaves is a derivative this behold one body they were gathered until into them
כָּל כִּיּוֹצָא בְּזֶה:
to this similar any

This halacha defines the derivative of gathering sheaves as collecting individual fruits into a single unified mass or stringing them together.

ה'ז

אֲסוּר דִּישָׁה וְתוֹלְדוּתֶיהָ כִּמּוֹ חוֹלֵב וְחוֹבֵל בְּשַׁבָּת

הַדָּשׁ כְּגֵרוּגְרַת חַיִּב וְאִין דִּישָׁה אֶלָּא בְּגִדּוּלֵי קֶרְקַע.

the ground with produce of except threshing and there is no is liable like a dried fig One who threshes

וְהַמִּפְרֵק הֵרִי הִיא תּוֹלְדֵת הַדָּשׁ וְחַיִּב וְכֵן כָּל פִּיּוּצָא בְּזֵה.

to this similar any and so and is liable of threshing is a derivative it behold and one who extracts

הַחוּבֵל אֶת הַבְּהֵמָה חַיִּב מִשּׁוּם מִפְרֵק וְכֵן הַחוּבֵל בְּחֵי שֵׂישׁ לוֹ

to it that has a living creature one who wounds and so extracting because of is liable an animal — one who milks

עוֹר חַיִּב מִשּׁוּם מִפְרֵק. וְהוּא שְׂיֵהָה צָרִיךְ לָדָם שֵׂישׁ צֵא מִן הַחֲבוּרָה.

the wound from that comes out of the blood in need is that he is and this extracting because of is liable a hide

אֲבָל אִם נִתְפָּוֶן לְהַזִּיק בְּלֶבֶד פֶּטוּר מִפְּנֵי שֶׁהוּא מְקַלְקֵל. וְאִינוּ חַיִּב

liable and he is not destructive he is because he is exempt only to damage he intended if but

עַד שְׂיֵהָה בָּדָם אוֹ בְּחֵלֵב שֶׁהוּצִיא כְּגֵרוּגְרַת:

like a dried fig that he extracted in the milk or in the blood there is until

This halacha defines the labor of threshing, its restriction to produce of the ground, and its derivatives of extracting, milking, and wounding.

ה'י ח

הַחוּבֵל בְּחֵבְרוֹ בְּשַׁבָּת

Halacha 8 · Liability for Wounding a Fellow Man on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּחוּבֵל בְּבִהֶמָה וְחֵיָה וְעוֹף וְכִיּוּצָא בָּהֶם.

to them or similar or a bird or a wild beast an animal regarding one who are said words In what wounds

אֲבָל הַחוּבֵל בְּחֵבְרוֹ אֵף עַל פִּי שְׁנִתְפָּוֶן לְהַזִּיק חַיִּב מִפְּנֵי

because of is liable to damage that he intended though · even his fellow one who wounds but

נֶחַת רִיחוֹ שֶׁהָרִי נִתְקַרְרָה דַּעְתּוֹ וְשָׁכְכָה חֲמָתוֹ וְהָרִי הוּא

he and behold his anger and subsided his mind was cooled for behold his spirit the satisfaction of

כְּמִתְקֵן. וְאֵף עַל פִּי שֶׁאִינוּ צָרִיךְ לָדָם שֶׁהוּצִיא מִמֶּנּוּ חַיִּב:

is liable from him that he extracted the blood need that he does not though · and even is like one who corrects

This halacha explains why wounding a human on Shabbos makes one liable even without needing the blood, unlike wounding an animal.

ה'י ט

דִּין חֲבוּרָה בְּשִׁמוּנָה שְׂרָצִים וּבְשֶׁאֵר פְּעֻלֵי חַיִּים

Halacha 9 · The Law of Wounding the Eight Creeping Animals and Other Creatures

שִׁמוּנָה שְׂרָצִים הָאֲמוּרִים בַּתּוֹרָה הֵן שֵׂישׁ לָהֶן עוֹרוֹת

hides to them are those that have they in the Torah that are mentioned creeping animals Eight

לְעִנְיַן שַׁבָּת כְּמוֹ חֵיָה וּבִהֶמָה וְעוֹף. אֲבָל שֶׁאֵר שְׂקָצִים

detestable creatures other but and a bird and a domestic animal a wild beast like Shabbos regarding the matter of

וּרְמָשִׁים אֵין לָהֶן עוֹר. לְפִיכָךְ הַחוּבֵל בָּהֶן פֶּטוּר. וְאֶחָד

and both is exempt them one who wounds therefore a hide to them there is not and crawling things

הַחוּבֵל בְּבֵהֵמָה חַיָּה וְעוֹף אוֹ בְּשִׁמּוֹנָה שְׂרָצִים וְעָשָׂה בָּהֶן
in them and made creeping animals one of the eight or and a bird a wild beast a domestic animal one who wounds
חֲבוּרָה וִיצָא מֵהֶם דָּם אוֹ שֶׁנֶּצְרָר הַדָּם אַף עַל פִּי שֶׁלֹּא יֵצֵא
it went out that not though · even the blood that was trapped or blood from them and went out a wound

חַיִּב:

is liable

This halacha defines which creatures possess a halachically significant hide regarding Shabbos and explains the liability for causing internal or external bleeding.

הל"י

אָסוּר סְחִיטַת פְּרוֹת וּמִלָּאכַת מִפְּרָק בְּשַׁבָּת Halacha 10 · The Prohibition of Squeezing Fruits and the Melacha of Extracting on Shabbos

הַסּוֹחֵט אֶת הַפְּרוֹת לְהוֹצִיא מִימֵיהֶן חַיִּב מִשּׁוּם מִפְּרָק. וְאִינוֹ חַיִּב עַד
until liable and he is not extracting because of is liable their juice to extract the fruits — One who squeezes
שִׂיחָהּ בַּמִּשְׁקִין שֶׁסָּחַט כְּגִרוּגָתָהּ. וְאִין חַיִּבִּים מִן הַתּוֹרָה אֵלָּא עַל
for except the Torah from liable and they are not like a dried fig that he squeezed in the liquid there will be
דְּרִיכַת זֵיתִים וְעֲנָבִים בְּלֶבֶד. וּמִתָּר לְסַחֵט אֶשְׁפּוֹל שֶׁל עֲנָבִים לְתוֹךְ
into grapes of a cluster to squeeze and it is permitted alone and grapes olives pressing of
הָאֵכֶל. שֶׁמִּשְׁקָה הָבָא לְאֵכֶל אֵכֶל הוּא וְנִמְצָא כְּמִפְּרָק אֵכֶל מֵאֵכֶל.
from food food like extracting and it turns out it is food into food that comes for liquid the food
אֲכַל אִם סָחַט לְכָלִי שְׂאִין בּוֹ אֵכֶל הָרִי זֶה דוֹרָךְ וְחַיִּב.
and he is liable is pressing this behold food in it that does not have into a vessel he squeezed if but
וְהַחוּלֵב לְתוֹךְ הָאֵכֶל אוֹ הַיּוֹגֵק בְּפִיו פֶּטוּר וְאִינוֹ חַיִּב עַד
until liable and he is not is exempt with his mouth one who sucks or the food into and one who milks
שִׂיחָלֵב לְתוֹךְ הַכֵּלִי:
the vessel into he milks

This halacha defines the Torah prohibition of squeezing fruits on Shabbos, which applies only to olives and grapes, and explains the permission to squeeze directly into food.

הל"י

הַלָּכוֹת בּוֹרֵר, מְחַבֵּץ, וּמִרְקָד בְּשַׁבָּת Halacha 11 · The Laws of Winnowing, Selecting, Curdling, and Sifting on Shabbos

הַזּוֹרֶה אוֹ הַבּוֹרֵר כְּגִרוּגָתָהּ חַיִּב. וְהַמְּחַבֵּץ הָרִי הוּא תוֹלְדָתָהּ
is a derivative he behold and one who curdles is liable like a dried fig one who selects or One who winnows
בוֹרֵר. וְכֵן הַבּוֹרֵר שְׂמֵרִים מִתּוֹךְ הַמִּשְׁקִין הָרִי זֶה תוֹלְדָתָהּ בּוֹרֵר
of selecting is a derivative this behold the liquids from within dregs one who selects and likewise of selecting
אוֹ תוֹלְדָתָהּ מִרְקָד וְחַיִּב. שֶׁהַזּוֹרֶה וְהַבּוֹרֵר וְהַמִּרְקָד דּוֹמִין
resemble and one who sifts and one who selects because one who and is liable of sifting a derivative or
winnows

עֲנִינֵיהֶם זֶה לָזֶה. וּמִפְּנֵי מָה מָנוּ אוֹתָן בְּשִׁלְשָׁה מִפְּנֵי שְׁכָל מְלָאכָה

labor every because as three them did they count what and because of to this this their matters

שֶׁהִיָּתָה בַּמִּשְׁכָּן מוֹנִין אוֹתָהּ בְּפְנֵי עֲצָמָה:

itself by it they count in the Mishkan that was

This halacha defines the shiur for winnowing and selecting, and explains the derivatives of selecting and sifting.

ה'ת"כ

הִלְכוֹת בּוֹרֵר בְּשִׁבְתּוֹ וְהִדְרָכִים הַמֵּתוּרֹת

Halacha 12 · The Laws of Selecting on Shabbos and the Permitted Methods

הַבּוֹרֵר אֶכֶל מִתּוֹךְ פֶּסֶלֶת אוֹ שֶׁהָיוּ לִפְנָיו שְׁנֵי מִינֵי אֲכָלִין וּבִרֵר

and he selected foods types of two before him that there were or waste from food One who selects

מִין מִמֵּין אֲחֵר בְּנִפְהָ וּבִכְבֵּרָה חַיָּב. בְּקִנּוּן אוֹ בְּתִמְחוּי פֶּטוּר. וְאִם

and if is exempt with a bowl or with a tray is liable or with a sieve with a sifter other from a type a type

בִּיר בְּיָדוֹ לֶאֱכֹל לְאֵלֶתֶר מִתָּר:

it is permitted immediately to eat with his hand he selected

This halacha defines the biblical and rabbinic boundaries of the melacha of Borer (selecting) on Shabbos, distinguishing between different utensils and immediate consumption.

ה'ת"כ

הִלְכוֹת בּוֹרֵר בְּשִׁבְתּוֹ וּבִרְרִית אֶכֶל מִתּוֹךְ פֶּסֶלֶת

Halacha 13 · The Laws of Selecting on Shabbos and Separating Food from Waste

וְהַבּוֹרֵר פֶּסֶלֶת מִתּוֹךְ הָאֶכֶל וְאֶפְלוּ בְּיָדוֹ אֶחָת חַיָּב. וְהַבּוֹרֵר

And one who selects is liable one with his hand and even the food from within waste And one who selects

תִּרְמוֹסִין מִתּוֹךְ פֶּסֶלֶת שֶׁלֶהֶן חַיָּב מִפְּנֵי שֶׁהִפְסִילָת שֶׁלֶהֶן מִמִּתְקָת אוֹתָן

them sweetens of theirs that the waste because is liable of theirs waste from within lupine beans

כְּשִׁישְׁלָקוּ אוֹתָן עִמָּהֶם וְנִמְצָא כְּבוֹרֵר פֶּסֶלֶת מִתּוֹךְ אֶכֶל וְחַיָּב.

and is liable food from within waste like one who selects and it turns out with them them when they boil

הַבּוֹרֵר אֶכֶל מִתּוֹךְ פֶּסֶלֶת בְּיָדוֹ לְהַנִּיחוֹ אֶפְלוּ לְבוּ בַּיּוֹם נֶעֱשָׂה

becomes in the day for later even to leave it by hand waste from within food One who selects

כְּבוֹרֵר לְאוֹצָר וְחַיָּב. הָיוּ לִפְנָיו שְׁנֵי מִינֵי אֲכָלִין מְעֻרְבִין

mixed foods types of two before him If there were and is liable for storage like one who selects

בּוֹרֵר אֶחָד מֵאַחֵר וּמִנִּיחַ לֶאֱכֹל מִיָּד. וְאִם בִּיר וְהִנִּיחַ לְאַחֵר זְמַן

a time for after and left it he selected And if immediately to eat and leave it from the other one he may select

אֶפְלוּ לְבוּ בַּיּוֹם כְּגוֹן שֶׁבִּיר בְּשַׁחֲרִית לֶאֱכֹל בֵּין הָעֶרְבִים חַיָּב:

he is liable the afternoon in to eat in the morning that he selected for example in the day for later even

This halacha defines the liability for selecting waste from food, selecting for later use, and separating two different types of food.

ה'ת"כ

הַמְשַׁמֵּר יֵינ אוֹ שֶׁמֶן אוֹ מַיִם וְכֵן שְׁאֵר הַמְשָׁקִין בַּמְשַׁמֶּרֶת שֶׁלֹּהֶן חַיֵּב.
 is liable of theirs with a strainer the liquids the rest of and so water or oil or wine One who strains
 וְהוּא שִׁישְׁמֵר כְּגִרוּגָרָת. אֲבָל מְסַנֵּינֵי יֵינ שְׂאִינ בּוֹ שְׂמָרִים אוֹ
 or dregs in it that there is not wine we may filter but like a dried fig provided that he strains and this is
 מַיִם צְלוּלִין בְּסוּדָרִין וּבְכַפִּיפָה מְצֵרִית כְּדֵי שְׂיִהָא צְלוּל בְּיוֹתֵר.
 exceedingly clear that it will be in order Egyptian and with a basket with cloths clear water
 וְנוֹתְנִין מַיִם עַל גִּבֵּי שְׂמָרִים בְּשִׁבִּיל שְׂיִצּוּלוֹ. וְנוֹתְנִין בִּיצָה
 an egg and we may place that they will clarify for the sake dregs top of on water and we may place
 טְרוּפָה לְמַסְנַנֶּת שֶׁל חֶרְדֵּל כְּדֵי שְׂיִצּוּלָּהּ. חֶרְדֵּל שֶׁלְשׁוֹ מְעָרֵב
 from the eve of that one kneaded mustard that it will clarify in order mustard of into a strainer beaten
 שַׁבָּת. לְמַחֵר מִמָּחָה וְשׁוֹתָהּ בֵּין בֶּיד בֵּין בְּכָלִי. וְכֵן יֵינ מִגְתּוֹ
 from its press wine and so with a utensil whether by hand whether and drink one may stir on the morrow Shabbos
 כָּל זְמַן שֶׁהוּא תּוֹסֵס טוֹרֵף חֲבִית בְּשִׁמְרִיהָ וְנוֹתֵן לְתוֹף הַסּוּדָרִין.
 the cloths into and place with its dregs a barrel one may pour fermenting that it is the time all
 שְׂעִדִּין לֹא נִפְרְשׁוּ הַשְּׂמָרִים מִן הַיֵּין יָפָה יָפָה וְכָל הַיֵּין כְּגוּף אֶחָד
 one like a body the wine and all well well the wine from the dregs have separated not for still
 הוּא. וְכֵן הַחֶרְדֵּל וְכָל פִּיּוּצָא בּוֹ:
 to it similar and all the mustard and so it is

This halacha details the prohibition of straining liquids with a strainer and the permitted methods of filtering clear liquids or unseparated mixtures on Shabbos.

הלי טו

אסור מלאכת טוחן ותולדותיה בשבת

Halacha 15 · The Prohibition of the Melacha of Grinding and its Derivatives on Shabbos

הַטּוֹחֵן כְּגִרוּגָרָת חַיֵּב. וְכָל הַשּׁוֹחֵק תְּבַלִּין וְסַמְנִין בַּמִּכְתָּשֶׁת הָרִי זֶה
 this behold in a mortar and herbs spices who crushes and anyone is liable like a dried fig One who grinds
 טוֹחֵן וְחִיָּב. הַמַּחְתֵּף יָרֵק תָּלוּשׁ הָרִי זֶה תּוֹלְדָת טוֹחֵן. וְכֵן
 And likewise of grinding is a derivative this behold detached vegetable One who cuts and is liable is grinding
 הַנוֹסֵר עֲצִים לְהַנּוֹת בְּנִסְרָת שֶׁלֹּהֶן אוֹ הַשָּׁף לְשׁוֹן שֶׁל מִתְּכַת חַיֵּב
 is liable metal of a bar one who files or of theirs from the sawdust to benefit wood one who saws
 מְשִׁישׁוֹף כָּל שֶׁהוּא. אֲבָל הַמַּחְתֵּף עֲצִים אֵינוֹ חַיֵּב עַד שְׂיִדְקֵדֵק מִהֶן
 from them he makes fine until liable is not wood one who chops But amount any from when he files
 כְּדֵי לְבַשֵּׁל כְּגִרוּגָרָת מִבִּיצָה:
 of an egg like a dried fig to cook enough

This halacha defines the liability for grinding grain, crushing spices, cutting detached vegetables, sawing wood, filing metal, and chopping wood on Shabbos.

הלי טז

המרקד בגרונגרת חיב. הלש בגרונגרת חיב המגבל את העפר הרי
 behold the earth — One who mixes is liable like a dried fig One who kneads is liable like a dried fig One who sifts
 זה תולדת לש. וכמה שעורו כדי לעשות פי כור של
 of a crucible the mouth of to make enough is its measure and how much kneading is a derivative of this
 צורפי זהב. ואין גבול באפר ולא בחול הגס ולא במרקס ולא
 and not with bran and not coarse with sand and not with ash mixing and there is no gold refiners of
 בכיוצא בהן. והנותן זרע שמשמין או זרע פשתן וכיוצא בהן במים
 in water to them and similar flax seed of or sesame seed of and one who places to them with similar
 חיב משום לש. מפני שהן מתערבין ונתלין זה בזה:
 to this this and cling mix they because kneading because of is liable

This halacha defines the Shabbos prohibitions of sifting and kneading, including their minimum measures and derivatives like mixing cement or soaking seeds.

CHAPTER SUMMARY

This chapter establishes the definitions and minimum shiurim (measures) for the melachos of plowing, sowing, and reaping. The Rambam explains that activities like weeding, pruning to help a tree grow, watering, and soaking seeds are toldos of plowing and sowing, carrying liability for even the slightest amount. For Kotzer (reaping), the standard shiur is the size of a dried fig, and the prohibition includes plucking from any place of growth, with specific distinctions made for perforated flower pots. Finally, the Rambam teaches that when an action both harvests and promotes new growth, or when one's intent varies between food, animal fodder, or kindling, the halachah accounts for these intentions with corresponding shiurim and multiple sin offerings.

למעשה WHAT TO TAKE HOME

The holy work of Shabbos is not just about what we refrain from doing, but about how we view the world around us. When the Torah teaches us that even leveling a tiny cavity in the ground is a derivative of plowing, or that soaking a single seed in water is a derivative of sowing, it is training our eyes to see the immense potential hidden in the smallest, seemingly insignificant actions. In the eyes of Hashem, there is no such thing as a "small" act. Every tiny movement of improvement, every gentle watering of a soul, has cosmic significance.

This is especially true in our personal avodah and our relationships. We often wait for major, dramatic moments to make a difference, thinking that only "big" things matter. But just as the halachah of Shabbos teaches us that the slightest weeding or the smallest leveling of a path is a complete labor, so too in our daily lives, a tiny word of encouragement, a small smile, or a moment of self-control is a complete world. You don't need to plow an entire field to make an impact; you just need to refine the small corner of the world where Hashem has placed you.

Today, find one small "cavity" to level or one tiny "seed" to water. Offer a single word of genuine praise to a family member, or take one minute to learn a halachah with focus, realizing that in the spiritual realm, even the smallest positive action creates an everlasting growth.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (1-) (15)

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

ON THIS PAGE

In this chapter, the Chovos HaLevavos introduces us to the ultimate battle of our lives: the war against the yetzer hara. The author warns us that this archenemy is not an outside force, but is deeply interwoven within our very neshama, spirit, and physical senses, constantly plotting our downfall while pretending to be a trusted friend. He explains that the yetzer hara's primary weapon is to sow doubt in our emunah and confuse our minds with false arguments.

We are urged to recognize that this internal struggle is the 'great war,' far more critical than any physical battle. The author shares a famous mashal of a pious man who reminded returning soldiers that conquering a physical enemy is only the 'small war,' whereas conquering the yetzer hara is the true, lifelong struggle that requires constant vigilance.

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

וְרָאִיתִי לְבָאֵר לָךְ מִן הָעֲנָנִים הַזֵּה דְמִיּוֹנִים, יִירוּ עַל מָה שֶׁלֹּא זָכַרְתִּי מֵהֶם, כְּדִי שִׁיזְהָרוּ מֵהֶם בְּנֵי אָדָם וְיִהְיֶה לְבָבָם שָׁלֵם לֹא לֵהָרִים; כְּמוֹ שֶׁאָמַר הַחֶכֶם (מְשָׁלִי א'): "שִׁמְעֵ חֶכֶם וְיוֹסֵף לֵקַח" וְגו'.

I have seen fit to clarify for you regarding this subject some examples which will teach you about the things I have not explicitly mentioned, so that people will be on guard against them and their hearts will be complete with Hashem, as the wise man said: "Let the wise man hear and increase understanding."

וְהוּא שֹׁאמֵר: בֶּן אָדָם, רְאֵי לָךְ לְדַעַת כִּי הַשּׁוֹנֵא הַגָּדוֹל שֶׁיֵּשׁ לָךְ בְּעוֹלָם הוּא יִצְרָה, הַנִּמְסָהּ בְּכַחוֹת נַפְשָׁהּ, וְהַמַּעֲרֵב בְּמִזְג רִיחָהּ, וְהַמְשַׁתְּתֵף עִמָּהּ בְּהִנְהִיגַת חוֹשֵׁי הַגּוֹפְנִיִּים וְהַרוֹחַנִּיִּים, הַמוֹשֵׁל בְּסוּדוֹת (ס"א בַּמְדּוֹת) נַפְשָׁהּ וּצְפוֹן חֶבֶהּ, בַּעַל עֲצָתָהּ בְּכָל תְּנוּעוֹתֶיהָ הַנִּרְאוֹת וְהַנְסִתָּרוֹת שֶׁתִּהְיֶינָה בְּרִצּוֹנָהּ, הָאוֹרֵב לְפָתוֹת פְּסִיעוֹתֶיהָ (ס"א לַעֲיִתוֹת פְּשִׁיעֶתָךְ); וְאַתָּה יָשֵׁן לוֹ וְהוּא עֹר לָךְ, וְאַתָּה מְתַעֵלִם מִמֶּנּוּ וְהוּא אֵינוֹ מְתַעֵלִם מִמְּךָ.

And this is what I say: O son of man, you must know that the greatest enemy you have in this world is your own yetzer hara, which is interwoven into the very powers of your soul, mixed into the makeup of your spirit, and partners with you in directing your physical and spiritual senses; he rules over the secrets of your soul and the hidden chambers of your chest, acting as your advisor in all your movements, both visible and hidden, that you wish to make, lying in wait to trip up your steps; and you are asleep to him while he is awake to you, and you ignore him while he never ignores you.

NOTE The author is describing how the yetzer hara is not an external enemy, but rather operates from within our own thoughts, feelings, and physical drives, making him incredibly dangerous.

לְבַשׁ לָהּ בְּגָדֵי הַיְדִידוּת, וְעָדָה עֲדֵי הָאֱהָבָה לָהּ, וְנִכְנַס בְּכָלֵל נְאֻמָּיָהּ וְאִנְשֵׁי עֲצָתָהּ וּסְגֻלַּת אֲהָבָיָהּ; רֵץ אֶל רְצוֹנָהּ בְּנֶרְאָה מְרִמִּיזוּתָיו וְקִרְיָצוּתָיו, וְהוּא מוֹרָה אוֹתָהּ בְּחֻצּוֹ הַמְּמִיתִים לְשֶׁרֶשֶׁף מֵאֲרֵץ חַיִּים, כַּמ־שׁ הַפְּתוּב בְּמִי שֶׁעֲנִינוּ כָּךְ (שם כו): "כְּמַתְּלֵהֶלֶה הִיָּרָה זָקִים חַצִּים וּמוֹת, כֵּן אִישׁ רָמָה אֶת רָעָהּ וְאָמַר הֵלֵא מִשְׁחָק אָנִי".

He has clothed himself in the garments of friendship for you, adorned himself with the jewelry of love for you, and entered the inner circle of your trusted ones, your advisors, and your dearest friends; outwardly, from his hints and gestures, he seems to run to do your will, yet he is actually shooting you with his deadly arrows to uproot you from the land of the living, as the verse says of one whose way is like this: "Like a madman who shoots firebrands, arrows, and death, so is a man who deceives his friend and says, 'Am I not only joking?'"

וּמִן הַחֹזֶק שֶׁבְּשִׁלּוּחָיו אֲשֶׁר יוֹרָה אוֹתָהּ וַיִּלְחֶם אוֹתָהּ בָּהֶם בְּמִצְפוֹן עֲנִינָהּ, שִׁישְׁתֵּדֵל לְסַפֵּק עֲלֶיהָ אֲמִתּוּתָהּ, וּלְשַׁבֵּשׁ מָה שֶׁנִּתְבָּרַר לָהּ, וּלְעַרְבֵב אֶת נִפְשָׁהּ בְּמַחְשְׁבוֹת כְּזָבִים וְטַעֲנוֹת שְׁקָרִים; יִטְרִיד אוֹתָהּ בָּהֶם מִתּוֹעֲלוּתֶיהָ, וַיִּסַּפֵּק עֲלֶיהָ מָה שֶׁנִּתְבָּרַר לָהּ מֵאֲמוּנָתָהּ וְדַתָּהּ.

And among the strongest of his weapons that he shoots at you and fights you with in the privacy of your inner self, is that he strives to cast doubt on your truths, to distort what is clear to you, and to confuse your soul with false thoughts and deceptive arguments; with these, he distracts you from what is for your benefit, and makes you doubt what has been made clear to you of your emunah and your Torah.

וְאִם תִּהְיֶה נֹזֶהר מִמֶּנּוּ, וְתִזְמִין לוֹ שִׁלּוּחֵי שְׂכָלָהּ לְהִלָּחֵם אוֹתוֹ בָּהֶם, וְתִסַּלֵּק חֻצּוֹ מֵעֲלֶיהָ, תִּנָּצֵל וְתִמָּלֵט מִמֶּנּוּ בַּעֲזַת ה'.

But if you are on guard against him, and you prepare the weapons of your intellect to fight him with, and deflect his arrows away from you, you will be saved and escape from him with the help of Hashem.

וְאִם תִּשְׁלִיָּהּ עֲנִינָיָהּ אֵלָיו וְתִמָּשֶׁךְ אַחֵר רְצוֹנוֹ, לֹא יִרְף מִמָּהָ עַד שִׁיאֲבֹדָהּ בְּשִׁנֵּי הָעוֹלָמִים, וַיִּשְׁרֹשֶׁף מִשְׁנֵי הַמְּעוֹנִים, כַּמ־שׁ בְּסַעֲיָהּ מִסַּעֲיָיו וְאִישׁ אֶחָד מִחִיָּלָיו (שם ז): "כִּי רַבִּים חָלָלִים הִפִּילָה וְעֲצָמִים כָּל הָרָקִיעַ, דִּרְכֵּי שְׂאוֹל בֵּיתָהּ" וְגו'.

But if you surrender your affairs to him and are drawn after his will, he will not let go of you until he destroys you in both worlds, and uproots you from both dwellings, as is written concerning one of his branches and a soldier of his legions: "For many are the victims she has cast down, and numerous are all her slain; her house is the way to the grave..."

עַל כֵּן, אֵל תִּטְרִידָהּ מִלְחָמַת זִוְלָתוֹ מִמְּלַחְמָתוֹ, וְקָרַב בְּלִתֵּי קָרְבוֹ, וְהִתְרַב עִם מִי שֶׁהוּא רְחוֹק מִמָּהָ מִן הַתְּרַב עִם מִי שֶׁלֹּא יִפְרָד מִמָּהָ, וְדַחוּת מִי שֶׁלֹּא יִגִּיעַ אֵלָיָהּ כִּי אִם בְּרִשּׁוֹת מִדְּחוּת מִי שֶׁאֵינוֹ שׂוֹאֵל רִשּׁוֹת בְּהִמָּצְאוֹ עִמָּהּ.

Therefore, let no other war distract you from his war, nor any other battle from his battle; do not let the sword against a distant enemy distract you from the sword against the enemy who never leaves your side, and do not let repelling an enemy who can only reach you with Hashem's permission prevent you from repelling the enemy who needs no permission to enter, since he is already inside you.

וְאָמְרוּ עַל חֲסִיד שֶׁפָּגַע אֲנָשִׁים שָׁבִים מִמְּלַחְמַת אוֹיְבִים וְשָׁלְלוּ שָׁלַל אַחֵר מִלְחָמָה חֲזָקָה, אָמַר לָהֶם: "שִׁבְתֶּם מִן הַמְּלַחְמָה הַקְּטָנָה שׂוֹלָלִים שָׁלַל, הִתְעַתְּדוּ לַמְּלַחְמָה הַגְּדוֹלָה!".

And they tell of a certain chasid who met people returning from a war against physical enemies, carrying spoils after a fierce battle, and he said to them: "You have returned from the minor war carrying spoils; now prepare yourselves for the major war!"

אָמְרוּ לוֹ: "וּמָה הִיא הַמִּלְחָמָה הַגְּדוֹלָה?" אָמַר לָהֶם: "מִלְחַמַּת הַיֵּצֵר וְחֵילָיו".

They asked him: "And what is the major war?" He answered them: "The war against the yetzer hara and his legions."

וּמִן הַתְּמָחָה, אַחֲדִי, כִּי כָּל אוֹיֵב שֵׁשׁ לָהּ, כְּשֶׁתִּנָּצַח אוֹתוֹ פַּעַם וּשְׁתַּיִם, יֵרָף מִמֶּה וְלֹא יַעֲלֶה עַל לְבוֹ לְהִלָּחֵם בָּהּ, לְדַעְתּוֹ יִתְרוֹן כֹּחַ עַל כָּחוֹ, וְהוּא מִתְיָאֵשׁ מִנִּצּוּחַ אוֹתָהּ וּמִגִּבּוּר עָלֶיהָ.

And it is a wonder, my brother, that with any other enemy you have, once you defeat him once or twice, he will back off from you and it will not enter his mind to wage war against you again, because he recognizes that your strength is greater than his, and he despairs of ever defeating you or overpowering you.

אָבֵל הַיֵּצֵר, אִין מִסְפִּיק לוֹ מִמֶּה נִצּוּחַ פַּעַם וּמָאָה פְּעָמִים, בֵּין שֶׁנִּצַּח אוֹתָהּ בֵּין שֶׁנִּצַּחְתּוּ; כִּי אִם יִנָּצַח אוֹתָהּ יְמִיתָהּ, וְאִם תִּנָּצַחְהוּ פַּעַם אַחַת יֵאָרֵב לָהּ כָּל יְמֵי לִנְצַח אוֹתָהּ, כְּמוֹ שֶׁאָרְזוּ"ל: "אַל תִּאֲמֵן בְּעֲצָמָהּ עַד יוֹם מוֹתָהּ".

But the yetzer hara is not satisfied with you defeating him once or even a hundred times, whether he defeated you or you defeated him; for if he defeats you, he will destroy you, and if you defeat him once, he will lie in wait for you all your days to defeat you, just as our Sages, of blessed memory, said: "Do not believe in yourself until the day of your death."

וְאִינוּ מַקְל בְּקִטְנָה שֶׁבְּקִטְנוֹת עֲנִיָּה לִנְצַח אוֹתָהּ בָּהּ, כְּדִי שֶׁתִּהְיֶה לוֹ מִדְּרָגָה לִנְצַח אוֹתָהּ בְּמָה שֶׁלְּמַעַלָּה מִמֶּנָּה.

And he does not consider even the smallest of your minor affairs too insignificant to defeat you in, so that it may serve as a stepping stone for him to defeat you in something greater.

וְעַל כֵּן, רָאוּי לָהּ שֶׁתִּהְיֶה נֹזֶהר מִמֶּנּוּ, וְאֵל תִּמְלֹא מִמַּשְׁאֲלוֹתָיו בָּהּ מְאוּמָּה; רַק יִגְדֵּל בְּעֵינָיָה הַמַּעַט שֶׁבְּמַעַט מִנִּצּוּחוֹ וְהַמַּצָּעַר מִהַתְּגַבְּרוּתוֹ, כְּדִי שֶׁתִּהְיֶה לָהּ מִדְּרָגָה אֶל מָה שֶׁלְּמַעַלָּה מִמֶּנּוּ.

Therefore, it is proper for you to be on guard against him, and do not fulfill any of his requests at all; rather, let even the smallest victory over him, or the slightest increase of your power over him, be great in your eyes, so that it may serve as a stepping stone for you to rise to what is even higher.

כִּי בְּמַהֲרָה תִּהְיֶה תְּשׁוּקָתוֹ אֵלָיָהּ, וְלֹא יַעֲמֵד לְפָנֶיהָ בְּעֲמֻדָּה כְּנֻגָּדוֹ, כִּמ"ש (בראשית ד':ז'): "וְאֵלָיָהּ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל בּוֹ".

For his desire will quickly turn toward you, but he will not be able to stand before you when you stand firm against him, as it is written: "And to you is his desire, but you shall rule over him."

עַל כֵּן, אֵל יִבְהִילָהּ דְּבָרוֹ וְאִם עֲצָמוֹ חֵילָיו, וְאֵל יִפְחִידָהּ עֲנִיָּהּ וְאִם רַבּוֹ עוֹזְרֵיו; כִּי עֶקֶר כּוֹנֵנָתוֹ לְאַמֵּת הִש"ק, וּמִגִּמַּת חֶפְצוֹ לְהַעֲמִיד הַכֹּזֵב, וְכִמָּה הִיא קְרוֹבָה מִפִּלְתּוֹ וְאִבּוּדוֹ מִהֵר אִם תִּרְגִּישׁ לְחַלְשָׁתוֹ.

Therefore, do not let his words panic you even if his legions are mighty, and do not let his presence frighten you even if his helpers are many; for his main intention is only to make falsehood appear true, and his goal is to establish lies, and how close is his downfall and how swift is his destruction if you only realize his weakness.

וּכְמוֹ שֶׁסִּפֵּר עָלָיו הַחֶכֶם בְּאַמְרוֹ (קהלת ט':י"ד-ט"ו): "עִיר קְטַנָּה וְאֲנָשִׁים בָּהּ מְעַט, וּבָא אֵלָיָהּ מֶלֶךְ גָּדוֹל וְסָבַב אֶתָּהּ וּבָנָה עָלֶיהָ מְצוּדִים גְּדֹלִים. וּמָצָא בָּהּ אִישׁ מְסֻכֵּן חֶכֶם".

And as the wise man described him, saying: "There was a small city with few men in it, and a great king came against it, besieged it, and built great siege-works against it. And there was found in it a poor wise man."

סֵפֶר עַל הָאָדָם בְּעִיר קְטַנָּה מִפְּנֵי שֶׁהוּא הָעוֹלָם הַקָּטָן, וְסֵפֶר עַל כָּלִי גּוֹפוֹ וּמַדּוֹת נַפְשׁוֹ בְּאֲנָשִׁים מְעַט, וּמְעַטוֹ אֲצִלוֹ כְּנִגְדּוֹ גָּדֹל לֵב הָאָדָם וְאַרְבֵּי מַאֲוִיו בְּעוֹלָם הַזֶּה וְחֶסְרוֹן כּחוֹ וְהַשְׁגָּתוֹ אוֹתָם.

He referred to man as a "small city" because man is called a miniature world, and he referred to the limbs of his body and the traits of his soul as "few men," which are few in comparison to the vastness of man's heart and his endless desires in this world, and his lack of strength and ability to attain them.

וְסֵפֶר עַל הַיֵּצֶר הַבָּשָׂר הַגָּדוֹל לְרֹב חֵילוֹתָיו וְאֲנָשָׁיו וְצָבָאוֹתָיו, וְאָמַר "וְסָבַב אוֹתָהּ" מִפְּנֵי שֶׁהוּא מְקִיף כָּל עֲנִינֵי הָאָדָם בְּנִרְאָהּ וְנִסְתָּרוֹ.

And he referred to the yetzer hara as the "great king" because of his many legions, men, and armies, and he said "and besieged it" because he encompasses all of man's affairs, both open and hidden.

וְאָמַר "וּבָנָה עָלֶיהָ מְצוּדִים גְּדֹלִים" לְרֹב הַרְהוּרָיו הָרָעִים וּמַחְשְׁבוֹתָיו הָרָעוֹת וּמְקָרָיו הַמְּגִנִּים שֶׁמִּשְׁתַּדֵּל לְהַמִּית אֶת הָאָדָם בָּהֶם, כְּמוֹ שֶׁאָנוּ עֹתִידִין לְבָאֵר בַּעֲזֵ"ה בַּשַּׁעַר הַזֶּה.

And he said "and built great siege-works against it" to refer to his many evil promptings, bad thoughts, and disgraceful situations with which he strives to destroy the man, as we will explain later in this gate with the help of Hashem.

וּמָה שֶׁאָמַר "וּמָצָא בָּהּ אִישׁ מְסֻכֵּן חָכָם" ר"ל עַל הַשֵּׁכֶל.

And when he said "and there was found in it a poor wise man," he was referring to the intellect.

וּמָה שֶׁסִּפֵּר עָלָיו בְּמִסְכְּנוֹ מִפְּנֵי שֶׁאֲנָשָׁיו וְעוֹזְרָיו מְעַטִּים, כְּמוֹ שֶׁאָמַר עָלָיו "וְאָדָם לֹא זָכַר" וְאָמַר "וְחֻכְמָתוֹ הַמְּסֻכֵּן בְּזוּיָהּ".

And he described him as "poor" because his supporters and helpers are few, as the verse says of him: "and no man remembered..." and "the wisdom of the poor man is despised."

וְעַם חִלְשָׁתוֹ, כִּכְּבֹר סֵפֶר מְהִירַת תְּשׁוּקַת הַיֵּצֶר אֵלָיו בְּהִלָּחְמוֹ בּוֹ, וְשֶׁהִזְקָתוֹ מִסִּתְּלָת מַעַל הָאָדָם בְּנִקְלָה; כִּי הַמְּעַט מִן הָאֱמֶת יִנָּצַח הַרְבֵּה מִן הַשֶּׁקֶר, כְּאֲשֶׁר הַמְּעַט מִן הָאוֹר דּוֹחֶה הַרְבֵּה מִן הַחֹשֶׁךְ.

Yet despite his weakness, the verse already tells of the yetzer's eager desire to wage war against him, and how easily his power to harm is removed from the man; for a little bit of truth will defeat a great deal of falsehood, just as a little bit of light dispels a great deal of darkness.

וַיֵּשׁ בָּזֶה הָעֶרְהָה עַל מִלְחָמוֹת הַתְּאֻוֹת, וְלַעֲמֹד כְּנִגְדּוֹ הַיֵּצֶר בְּהַשְׁתַּדְּלוֹת וְחִרְיָצוֹת; כִּי כִכְּבֹר נִתְבָּרְרָה חִלְשָׁתוֹ מִמְּעַמְד לִפְנֵי הַשֵּׁכֶל, וּמְהִירוֹת הַנִּגְבּוֹ לִפְנָיו, כְּמוֹ שֶׁאָמַר הַכָּתוּב (משלי יד): "שָׁחוּ רָעִים לִפְנֵי טוֹבִים".

And in this there is an awakening to wage war against physical desires, and to stand against the yetzer hara with diligence and zeal; for his weakness in standing before the intellect has already been made clear, as well as how quickly he is defeated before it, as the verse says: "The evil bow down before the good."

וּתְחִלַּת מָה שֵׁיִסְפֵּק אוֹתָךְ בּוֹ הַיֵּצֵר, וַיִּשְׁתַּדֵּל לְבָרֵר אוֹתוֹ אֶצְלָךְ, הוּא שֶׁנִּפְשְׁךָ אֵין לָהּ קִיּוֹם מִבְּלִתִּי הַגּוֹף, וְשֶׁהִיא נִפְסָדֶת בְּהִפָּסֵד גּוּפָךְ, וְשֶׁאֵין לָהּ מִצִּיאוֹת אַחֵר הַמָּוֶת, בְּדַמְיוֹנוֹת שְׂאִינָם מִתְקִימוֹת כְּשִׁיתְבוּנָן בָּהֶם הָאָדָם; כְּדִי שֶׁתִּהְיֶה סִבָּה לְבִקְשַׁת הַהֲנָאוֹת הַכָּלוֹת וְהַתְּאוֹוֹת הָאוֹבְדוֹת, וְשֶׁתֹּאמַר כְּמוֹ שֶׁאָמַר הַפֶּתוּב עַל אֲנָשֵׁי הַדַּעַת הַזֹּאת (ישעיהו כ"ב:י"ג): "אֲכֹל וְשֵׁתוּ כִּי מָחָר נָמוּת."

And the very first thing the yetzer hara will try to make you doubt, and will strive to prove to you, is that your soul has no existence without the body, that it perishes when your body perishes, and that it has no existence after death—using imaginary arguments that do not hold up when a person actually contemplates them; he does this so that it will lead you to pursue fleeting pleasures and lost desires, and so that you will say, as the verse says of those who hold this view: "Eat and drink, for tomorrow we die."

וְאִם תִּתְיַעֵץ עִם שִׁכְלָךְ בְּזֶה, יִרְחִיק מִמָּךְ הַדַּעַת הַזֹּאת בְּרָאיוֹת [בְּרוּרוֹת] אֲשֶׁר זָכְרוּ אוֹתָן הַקְּדָמוֹנִים, וּבְדִבְרֵי הַנְּבִיאִים עֲלֵיהֶם הַשְּׁלוֹם.

But if you consult with your intellect on this, it will distance this view from you with clear proofs mentioned by the early sages, and with the words of the Nevi'im, peace be upon them.

WHAT TO TAKE FROM IT

The chapter outlines the relentless nature of the yetzer hara, who is never satisfied with a single victory and will lie in wait until a person's final day, as the Sages warned, 'do not believe in yourself until the day of your death.' To help us understand this constant threat, the author explains the passuk in Koheles of the 'small city' besieged by a 'great king,' where the city represents man, the king is the yetzer hara with his many deceptive tactics, and the 'poor wise man' who can defeat him is the intellect. We are exhorted never to give in to even the smallest request of the yetzer hara, but rather to stand firm with our intellect and trust that with Hashem's help, the enemy's downfall is swift once his weakness is exposed.

My dear brother, we often exhaust ourselves fighting external battles—worrying about what others think, managing our public image, or stressing over worldly matters. But the Chovos HaLevavos is teaching us a profound truth: the ultimate battlefield is not out there. It is inside your own heart. The yetzer hara is not a distant enemy; he is an intimate insider who knows your every weakness, masquerading as your best friend and advisor while quietly trying to plant doubts in your emunah and drag you down.

Do not be fooled when you win a single battle and think the war is over. The Sages warn us, "Do not believe in yourself until the day of your death." The yetzer hara never retires, and he is willing to start with the tiniest, seemingly insignificant compromise just to get a foot in the door. Yet, you must never despair. The wisest of men compared the intellect to a "poor wise man" who can defeat a great king. Just as a tiny amount of physical light automatically dispels a vast amount of darkness, a small, resolute stand for the truth of Hashem's Torah will completely shatter the falsehoods of the yetzer hara.

Today, when you feel the urge to make a "small" compromise in your avodah—whether it is delaying a tefillah by a few minutes, speaking a minor piece of lashon hara, or letting a tiny doubt linger in your mind—stop and recognize the enemy's hand. Treat that small spiritual skirmish as the ultimate battle for your neshamah, stand firm, and watch how quickly his power vanishes.

Identify one small, recurring excuse the yetzer hara gives you to slacken in your mitzvos today, and consciously reject it, remembering that even a tiny victory of truth completely dispels his darkness.

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, יְהוּי מִתּוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

עבודת השם מאהבה ומורא שמים

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

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

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
 like servants be but a reward to receive condition on the master — who serve like servants

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

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

הכנסת אורחים ומעוט שיחה עם האשה

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

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

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

קֹל וְחֹמֶר בְּאִשְׁתּוֹ 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 וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵי מִתְלַמְּדֵיךָ 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, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא 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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעַשָׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ 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 נָשֵׂאתָ עֹז חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי 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 בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דִמְן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'