

כ' סיון תשפ"ו

Friday, June 5, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — Chumash with Rashi · Beha'alotcha · 6th Aliyah

בהעלתך · ששי

מסכת גיטין — דף י"ב ע"א Gemara Gittin · Daf 12a

מסכת תענית — דף ד' Gemara Taanis · Daf 4

הלכות שבת — פרק תשיעי Hilchos Shabbos · Chapter Nine

חובות Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Five (16-30)

הלכות

שער יחוד

המעשה ·

פרק חמישי

(16-30)

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

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

חומש עם רש"י • בְּהַעֲלֹתָהּ • שְׁשִׁי

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

BEHA'ALOTCHA • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn of the journeys of the Aron and the beautiful tefillos Moshe Rabbeinu would say when it traveled and when it rested. But right after, the Torah tells us of the painful nisyonos in the midbar, starting with the mis'onanim who complained bitterly, bringing down a fire from Hashem, and the eirev rav who stirred up a lust for meat, weeping over the sweet manna that Hashem lovingly provided for them every single day.

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

פסוק א

Pasuk 1

וַיְהִי בְּנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֹיְבֶיךָ וַיִּנָּסוּ

and let flee Your enemies and let scatter Hashem Arise Moshe and said the Ark when journeyed And it was

מִשְׁנֵאִיךָ מִפְּנֵיךָ:

from before You those who hate You

רש"י

וַיְהִי בְּנִסְעֵי הָאָרֶץ. עָשָׂה לוֹ סִמְנֹת מִלְּפָנָיו וּמִלְּאַחֲרָיו לֵאמֹר שְׂאִין זֶה

this that is not to say and from behind it from before it marks for it He made the Ark when journeyed And it was

מְקוֹמוֹ, וְלָמָּה נִכְתָּב כָּאן? כִּדִּי לְהַפְסִיק בֵּין פְּרָעֹנוֹת לְפָרָעֹנוֹת וְכו', כְּדֹאִיתָא

as it is etcetera to punishment punishment between to separate in order here was it written and why its place

בְּכָל כְּתָבִי הִקְדָּשׁ שַׁבַּת קִט"ו:

115 Shabbos HaKodesh Kitvei in Kol

רש"י

קוּמָה ה'. לְפִי שְׁהָיָה מְקֻדָּים לְפָנֵיהֶם מִהֲלֹךְ שְׁלֹשָׁה יָמִים, הָיָה מֹשֶׁה אֹמֵר עֲמֹד

stand saying Moshe was days three a journey of before them going ahead that it was Because Hashem Rise up

וְהִמָּתֵן לָנוּ וְאַל תִּתְרַחַק יוֹתֵר. תַּנְחֻמָּא בְּוַיַּקְהֵל:

in Vayakhel Tanchuma more go far and do not for us and wait

רש"י

וַיִּפְּצוּ אֹיְבֶיךָ. הִמְכַנְסִין:

those who are gathered Your enemies and let be scattered

רש"י

וַיִּנָּסוּ מִשְׁנֵאִיךָ. אֵלֵינוּ הַרֹדְפִים:

the pursuers these are those who hate you and let flee

רש"י

משנאיר. אלו שונאי ישראל, שכל השונא את ישראל שונא את מי שאמר
Whospoke Him — hates Yisrael — whohates foreveryone Yisrael the haters of these are Those whohate You
וקהה העולם, שנאמר "ומשנאיה נשאו ראש" תהלים פ"ג, ומי הם? "על
against are they and who 83 Tehillim head have lifted and those whohate You as it is said the world and was
עמה יערימו סוד":
counsel they make crafty Your people

פסוק ב

Pasuk 2

ובנחה יאמר שובה יהוה רבבות אלפי ישראל:

Israel of thousands of to the nyriads Hashem return he would say and when it rested

רש"י

שובה ה'. מנחם תרגמו לשון מרגוע, וכן "בשובה ונחת תושעון"
shall you be saved and tranquility In rest and so rest an expression of translated it Menachem Hashem Return
ישעיהו ל':
chapter 30 Yeshayahu

רש"י

רבבות אלפי ישראל. מגיד שאין השכינה שורה בישראל פחותים משני אלפים
thousands than two less upon Israel rests the Shechinah that not this teaches Israel thousands of myriads of
ושתי רבבות יבמות ס"ד:
64a Yevamot myriads and two

פסוק ג

Pasuk 3

ויהי העם כמתאננים רע באזני יהוה וישמע יהוה ויחר אפו
His anger and was kindled Hashem and He heard Hashem in the ears of evil like complainers the people And it was
ותבער בם אש יהוה ותאכל בקצה המחנה:
the camp at the edge of and it consumed Hashem a fire of among them and burned

רש"י

ויהי העם כמתאננים. אין העם אלא רשעים, וכן הוא אומר "מה אעשה
shall I do What says it and so wicked ones but the people There is not as complainers the people And they were
לעם הזה" שמות י"ז, ואומר "העם הזה הרע" ירמיהו י"ג; וכשהם כשרים
are proper And when they 13 Yirmeyahu evil this the people and it says 17 Shemos this to the people
קרואים "עמי", שנאמר "שלח עמי" שמות ח':ט"ז, "עמי מה עשיתי לך"
have I done what My people 16 8 Shemos My people Let go as it is said My people they are called
מיכה ו':
Michah to you

רש"י

כמתאננים. אין מתאננים אלא לשון עלילה — מבקשים עלילה היאך
how a pretext they seek a pretext an expression of but rather complaining there is not as those complaining

לְפָרֵשׁ מֵאַחֲרֵי הַמָּקוֹם, וְכֵן הוּא אוֹמֵר בְּשִׁמְשׁוֹן שׁוֹפְטִים י"ד, "כִּי תֹאנֶה הוּא
he a pretext for 14 Shoftim concerning Shimshon says it and so the Omnipresent from behind to separate
מִבְּקֵשׁ" סִפְרֵי :
Sifrei seeks

רַש"י
רַע בְּאָזְנֵי ה'. תֹּאנֶה שֶׁהִיא רָעָה בְּאָזְנֵי ה', שֶׁמִּתְכַּוְּנִים שֶׁתֵּבֵא בְּאָזְנֵי
into His ears that it should come that they intend Hashem in the ears of evil that it is a pretext Hashem in the ears of evil
וַיִּקְנִיט, אָמְרוּ: אוֹי לָנוּ, כַּמָּה לְבִטְנוֹ בַּדֶּרֶךְ הַזֶּה, שְׁלֹשָׁה יָמִים שְׁלֹא
that not days three this on the journey we have been wearied how much unto us woe they said and He will anger
נִחְנוּ מֵעֲנוּי הַדֶּרֶךְ:
the journey from the affliction of we have rested

רַש"י
וַיַּחַר אָפוֹ. אֲנִי הָיִיתִי מִתְכַּוֵּן לְטוֹבַתְכֶם — שֶׁתִּכְנָסוּ לָאָרֶץ מִיָּד:
immediately into the land that you enter for your good intending was I His wrath And glowed

רַש"י
בְּקֶצֶה הַמַּחֲנֶה. בְּמִקְצֵין שְׂבָהֶם לְשִׁפְלוֹת, אֵלֹו עָרְב רַב, רַבִּי
Rabbi multitude the mixed these in baseness who were among them among the extreme ones the camp In the extremity of
שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר, בְּקִצֵּינִים שְׂבָהֶם וּבְגָדוּלִים עֵי סִפְרֵי :
Sifrei see and among the great ones who were among them among the officers says Menasya son of Shimon

פסוק ד

Pasuk 4

וַיִּצְעַק הָעָם אֶל מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל יְהוָה וַתִּשְׁקַע הָאֵשׁ:
the fire and subsided Hashem to Moshe and prayed Moshe to the people And cried out

רַש"י
וַיִּצְעַק הָעָם אֶל מֹשֶׁה. מָשַׁל לְמֶלֶךְ בָּשָׂר וְדָם שֶׁפָּעַס עַל בְּנוֹ, וְהִלָּךְ הַבֵּן
the son and went his son with who was angry and blood flesh to a king of A parable Moshe to the people And they cried
אֶצֶל אוֹהְבוֹ שֶׁל אָבִיו וְאָמַר לוֹ צֵא וּבְקֵשׁ עָלִי מֵאָבִא:
from father for me and request Go to him and said his father the friend of to

רַש"י
וַתִּשְׁקַע הָאֵשׁ. שִׁקְעָה בְּמִקוֹמָהּ, שֶׁאֵלֹו חֲזָרָה לְאַחַת הָרוּחוֹת הַיָּתֵה מִקְפֶּלֶת
rolled it would have the directions to one of it had turned for if in its place it sank the fire And it sank
וְהוֹלֶכֶת כָּל אוֹתוֹ הָרוּחַ סִפְרֵי :
Sifrei direction that all of and gone along

פסוק ה

Pasuk 5

וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא תַּבְעֵרָה כִּי כִּבְעָרָה בָּם אֵשׁ יְהוָה:
Hashem a fire of among them burned because Taberah that the place the name of And he called

פסוק ו

וְהָאֶסְפָּסָף אֲשֶׁר בְּקִרְבּוֹ הִתְאוּוּ תִּבְאוּהָ וַיָּשֻׁבוּ וַיִּכְבּוּ גַם בְּנֵי
 the children of also and they wept and they returned a craving craved in its midst who And the rabble
 יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאָכְלֵנוּ בָּשָׂר׃
 meat will feed us who and they said Yisrael

רש"י

והאספסוף. אלו ערב רב שנאספו עליהם בצאתם ממצרים׃
 from Mitzrayim when they left unto them that gathered themselves multitude the mixed these were And the throng

רש"י

וישבו גם בני ישראל ויבכו. עמהם׃
 with them and they wept Yisrael the children of also and they returned

רש"י

מי יאכלנו בשר. וכי לא הִזָּה לָהֶם בָּשָׂר? וְהִלָּא כָּבֵד נֹאמַר "וְגַם עֶרֶב
 a mixed and also it was said already but behold flesh to them that there was not And is it flesh shall feed us Who
 רַב עָלָה אִתָּם וְצֹאן וּבָקָר" וְגו' שְׁמוֹת י"ב, וְאִ"ת אָכְלוּם, וְהִלָּא
 but behold they consumed them and if you say 12 Shemos etc and cattle and flocks with them went up multitude
 בְּכִנְיֻסָּתוֹ לְאֶרֶץ נֹאמַר "וּמִקְנָה רַב הָיָה לְבְנֵי רְאוּבֵן" וְגו' בַּמִּדְבָּר ל"ב ?
 32 Bamidbar etc Reuven to the children of there was abundant and livestock it was said to the Land at their entry
 אֵלָּא שְׁמִבְקָשִׁים עָלֶיָּה סַפְרֵי׃
 Sifrei a pretext that they seek rather

פסוק ז

זָכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חֲנָם אֶת הַקִּשְׁאִים וְאֶת הָאֲבִטָּחִים
 the melons and — the cucumbers — free in Mitzrayim we would eat which the fish — We remember
 וְאֶת הַחֲצִיר וְאֶת הַבָּצְלִים וְאֶת הַשּׁוּמִיִּם׃
 the garlic and — the onions and — the leeks and —

רש"י

אשר נאכל במצרים חנם. א"ת שִׁמְצָרִים נותנים להם דגים חנם, וְהִלָּא כָּבֵד
 already but is it not for nothing fish to them were giving that Egyptians if you say for nothing in Egypt we ate which
 נֹאמַר "וְתִבֶּן לֹא יִנָּתֵן לָכֶם" שְׁמוֹת ה' , אִם תִּבֶּן לֹא הָיוּ נֹתְנִין לָהֶם
 to them giving they were not straw if chapter 5 Shemos to you shall be given not and straw stated
 חֲנָם, דָּגִים הָיוּ נֹתְנִין לָהֶם חֲנָם? וּמַהוּ אוֹמֵר חֲנָם, חֲנָם מִן הַמִּצְוֹת סַפְרֵי׃
 Sifrei the mitzvos from free for nothing it saying and what is for nothing to them giving they were fish for nothing

רש"י

את הקשאים. אמר רבי שמעון מפני מה המן משתנה לכל דבר חוץ מאלו?
 from these except thing to every changes the manna what because of Shimon Rabbi said the cucumbers —
 מפני שהן קשים למניקות, אומרים לאשה אל תאכלי שום וכצל מפני
 because of and onion garlic eat do not to a woman they say to nursing mothers are harmful that they because

הַתִּינוּק, מִשָּׁל לְמֶלֶךְ וְכוּ', כְּדֹאִיתָא בְּסִפְרֵי:

in Sifrei as it is etcetera to a king a parable the baby

רַשִּׁי

הַקְּשָׁאִים. הֵם קוּקוּמְבֵר"שׁ בְּלָעַז:

in foreign tongue cucumbers they are The cucumbers

רַשִּׁי

אַבְטִיחִים. בּוּדִיק"שׁ:

boudekes melons

רַשִּׁי

הַחֲצִיר. כְּרִישִׁין, פּוּרִיל"שׁ תַּרְגוּמוֹ יֵת בּוֹצִינָא וְכוּ' :

etcetera melons — its translation porels leeks The grass

פְּסוּק ח

Pasuk 8

וְעַתָּה נִפְשָׁנוּ יִבְשָׁה אֵין כָּל בְּלִתִּי אֶל הַמָּן עֵינֵינוּ:

are our eyes the manna to except at all there is nothing is dried up our soul and now

רַשִּׁי

אֶל הַמָּן עֵינֵינוּ. מִן בִּשְׁחַר, מִן בְּעֶרֶב:

in the evening manna in the morning manna our eyes the manna to

פְּסוּק ט

Pasuk 9

וְהַמָּן כְּזֶרַע גֵּד הוּא וְעֵינוּ כְּעֵין הַבְּדִלָּח:

the bdellium was like the and its appearance it coriander was like seed of And the manna appearance of

רַשִּׁי

וְהַמָּן כְּזֶרַע גֵּד. מִי שֶׁאָמַר זֶה לֹא אָמַר זֶה, יִשְׂרָאֵל אוֹמְרִים "בְּלִתִּי אֶל

but nothing were saying Yisrael this say did not this said He who coriander was like seed of And the manna

הַמָּן עֵינֵינוּ" וְהַקֶּב"ה הִכְתִּיב בַּתּוֹרָה "וְהַמָּן כְּזֶרַע גֵּד" וְגו', כְּלוּמָר

meaning to say etcetera coriander was like seed of and the manna in the Torah had written and the Holy One are our eyes the manna

רְאוּ בָּאֵי עוֹלָם עַל מָה מִתְלַוְנָנִים בָּנִי, וְהַמָּן כֶּה וְכֶה הוּא חֲשׁוּב:

important it is and so so when the manna My children are complaining what about the world inhabitants of see

רַשִּׁי

כְּזֶרַע גֵּד. עָגֹל כְּגִידָא — זֶרַע קוּלִינְדֵר"ו:

coriander seed of like coriander round coriander like the seed of

רַשִּׁי

הַבְּדִלָּח. שֵׁם אֶבֶן טוֹבָה קְרִיסְט"ל:

crystal precious a stone is the name of The bedolach

פְּסוּק י

שְׁטוּ הָעָם וְלָקְטוּ וַיִּטְחֲנוּ בִּרְחִים אוֹ דָּכוּ בַּמִּדְכָּה וּבִשְׁלוּ בַּפָּרוֹר

in a pot and cooked in a mortar pounded or with millstones and ground and gathered the people strolled

וַעֲשׂוּ אֹתוֹ עֲגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן:

oil richness of like the taste of its taste and was into cakes it and made

רש"י

שטו. אין שיוט אלא לשון טיול, אישכנ"יר — בלא עמל:

exertion without esbanoyer walking about an expression of but strolling there is no went about

רש"י

וטחנו ברחים וגו'. לא ירד ברחים ולא בקדרה ולא במדוכה, אלא

but into a mortar and not into a pot and not into millstones did it descend not etc. in millstones And they ground

משתנה היה טעמו לנטחנין ולנדוכין ולמבשלין ספרי:

Sifrei and to cooked things and to pounded things to ground things its taste it was changing

רש"י

בפרור. קדרה:

a pot in a pot

רש"י

לשד השמן. לחלוח של שמן, כה פרשו דונש, ודומה לו "נהפך לשדי

my sap is turned to it and similar Dunash explained it so oil of moisture of the oil moisture of

בחרבני קיץ" תהילים ל"ב, והלמ"ד יסוד, — נהפך לחלוחי בחרבני קיץ.

summer by the drought of my moisture is turned a root letter and the lamed 32 Tehillim summer by the drought of

ורבותינו פרשוהו לשון שדים, אה אין ענין שדים אצל שמן:

oil associated with breasts matter of there is no but breasts as an expression of explained it and our Rabbis

ואא"ל לשד השמן לשון "וישמן ישרון" דברים ל"ב, שאם פן היה

would be so for if 32 Devarim Yeshurun and he waxed fat as an expression of the fat moisture of and one cannot

המ"ם נקוד קמץ וטעמו למטה תחת המ"ם, עכשו שהמ"ם נקוד פתח קטן

small patach is voweled with that the mem now the mem under below and its accent kamatz voweled with the mem

והטעם תחת השי"ן, לשון שמן הוא, והשי"ן הנקודה בקמץ גדול ואינה

and is not large with kamatz which is voweled and the shin it is oil an expression of the shin under and the accent

נקודה בפתח קטן מפני שהוא סוף פסוק. ד"א: לשד לשון נוטריקון

an acrostic is an expression of leshad another explanation a verse the end of that it is because small with patach voweled

— ליש שמן דבש, כעסה הנלושה בשמן וקטופה בדבש. ותרגום של אנקלוס

Onkelos of and the translation with honey and smeared with oil that is kneaded like dough honey oil kneading

דמתרגם "דליש כמשחא" נוטה לפתרוננו של דונש, שהעסה הנלושה בשמן

with oil that is kneaded for the dough Dunash of to the explanation inclines with oil kneaded who translates

לחלוחית שמן יש בה:

in it there is oil moisture of

וּבִקְרַדַּת הַטֵּל עַל הַמַּחֲנֶה לַיְלָה יֵרֵד הַמָּן עָלָיו:

upon it the manna would descend at night the camp upon the dew And when descended

פסוק יב

וַיִּשְׁמַע מֹשֶׁה אֶת הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אֹהֶלוֹ וַיַּחֲרֹ

and flared his tent at the entrance of each man according to its families weeping the people — Moshe And heard

אֵף יְהוָה מְאֹד וּבְעֵינָיו מֹשֶׁה רָע:

it was bad Moshe and in the eyes of greatly Hashem the wrath of

רש"י

בכה למשפחתו. משפחות משפחות נאספים ובוכים לפרסם תרעמתו בגלוי.

openly their complaint to publicize and weeping gathering families families throughout their families weeping

ורבותינו אמרו יומא ע"ה למשפחתו, על עסקי משפחות — על עריות

forbidden relations concerning families matters of regarding concerning his families 75 Yoma said and our Rabbis

הנאסרות להם:

to them that were forbidden

פסוק יג

וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה לָמָּה הִרְעַתָּ לַעֲבָדְךָ וּלְמָה לֹא מָצֵיתִי חֵן

favor have I found not and why to Your servant have You done evil why Hashem to Moshe And said

בְּעֵינֶיךָ לָשׁוּם אֶת מִשָּׂא כָּל הָעָם הַזֶּה עָלַי:

upon me this the people all of the burden of — to place in Your eyes

פסוק יד

הָאֲנָכִי הִרִיתִי אֶת כָּל הָעָם הַזֶּה אִם אֲנָכִי יִלְדֶּתִיהוּ כִּי תֹאמַר אֵלַי

to me You should say that give birth to them did I or this the nation all of — conceive Did I

שָׂאָהוּ בְּחִיקָךְ כַּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת הַיֶּלֶךְ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ

You swore which the land to the infant — the caregiver carries as in your bosom carry them

לְאֲבֹתָיו:

to their fathers

רש"י

כי תאמר אלי. שאתה אומר אלי שאתה בחיקך; והיכן אמר לו כן? "לך

go so to him did He say and where in your bosom carry them to me say that you to me you should say that

נחה את העם" שמות ל"ב, ואומר "ויצגם אל בני ישראל" שם ו'

6 there Yisrael the children of concerning and He commanded them and it says 32 Shemos the people — lead

— על מנת שיהיו סוקלים אתכם ומחרפים אתכם ספרי:

Sifrei you and insulting you stoning that they will be condition on

רש"י

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לָאֲבֹתַי. אַתָּה אֹמֵר לִי לְשִׂאתָם בְּחִיקִי:
in my bosom to carry them to me say You to their fathers You swore which the land unto

פסוק טו

Pasuk 15

מֵאֵיזוֹ לִי בָשָׂר לָתֵת לְכָל הָעָם הַזֶּה כִּי יִבְכּוּ עָלַי לֵאמֹר תִּנֶּה לָנוּ
to us give saying upon me they weep for this the people to all of to give meat to me From where
בָּשָׂר וְנֹאכְלָה:
and we will eat meat

פסוק טז

Pasuk 16

לֹא אוֹכֵל אֲנֹכִי לְבַדִּי לְשִׂאת אֶת כָּל הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי:
for me it is too heavy for this the nation all of — to carry alone I will I be able not

פסוק יז

Pasuk 17

וְאִם כָּכָה אַתָּה עֹשֶׂה לִי הֲרִגְנִי נָא הָרֹג אִם מִצָּאתִי חַן בְּעֵינֶיךָ וְאֵל
and let not in Your eyes favor I have found if by killing please kill me with me deal You thus And if
אֶרְאֶה בְּרָעָתִי:
my wretchedness I see

רש"י

וְאִם כַּכָּה אַתָּה עוֹשֶׂה לִי. תָּשַׁשׁ כַּחוֹ שֶׁל מֹשֶׁה כְּנִקְבָּה כְּשֶׁהִרְאָהוּ
when He showed him like a female Moshe the strength of became weak to me do You thus And if
הַקֶּבֶ"ה הַפְּרָעָנוֹת שֶׁהוּא עֲתִיד לְהָבִיא עֲלֵיהֶם עַל זֹאת, אָמַר לְפָנָיו, אִם כֵּן,
so if before Him he said this for upon them to bring is destined that He the punishment the Holy One blessed be He
הֲרִגְנִי תַחֲלָה:
first kill me

רש"י

וְאֵל אֶרְאֶה בְּרָעָתִי. בְּרָעָתָם הָיָה לוֹ לְכַתֵּב, אֶלָּא שֶׁכָּנָה הַכְּתוּב, וְזֶה אֶחָד
is one and this the Scripture that euphemized but to write for it it was their evil my evil see And let me not
מִתְקוּנֵי סוֹפְרִים בַּתּוֹרָה לְכַנּוּי וּלְתִקּוּן לְשׁוֹן:
of expression and for correction for euphemism in the Torah of scribes of the corrections

פסוק יח

Pasuk 18

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה אֲסַפָּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר
whom Yisrael from the elders of men seventy for Me gather Moshe to Hashem And He said

יִדְעַתְּ כִּי הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלִקְחָתָּ אֹתָם אֶל אֹהֶל מוֹעֵד
Meeting the Tent of to them and you shall take and its officers the people the elders of they are that you know
וְהִתִּיצְבוּ שָׁם עִמָּךְ:
with you there and they shall stand

רש"י

אספה לי. הרי תשובה לתלונתך שאמרתי לא אוכל אנכי לבדי; והזקנים
and the elders alone I will I be able not which you said to your complaint the reply behold unto Me Gather
הראשונים היכן היו? והלא אף במצרים ישבו עמם, שנאמר שמות ג' "לה ואספת
and gather Go 3 Shemos as it is said with them they sit in Mitzrayim even but did not were they where the first
את זקני ישראל?" אלא באש תבערה מתו; וראויים היו לכה מסיני,
from Sinai of this they were and deserving they died Taberah by the fire of rather Yisrael the elders of —
דכתיב "ויחזו את האלהים" שם כ"ד — שנהגו קלות ראש כנושא
like one who bites head lightness of for they behaved with 24 there God — And they beheld as it is written
פתו ומדבר בפני המלך, וזהו "ויאכלו וישתו", ולא רצה הקב"ה לתן
to give the Holy One blessed be did want and not and drank and they ate and this is the king before and speaks his bread
He
אבלות במתן תורה ופרע להם כאן תנחומא:
Tanchuma here them and He punished Torah at the giving of mourning

רש"י

אשר ידעת כי הם וגו'. אותן שאמרת מכיר שנתמנו עליהם שוטרים במצרים
in Egypt officers over them who were appointed recognize whom you those etc. they that you know Whom
בעבודת פרה והיו מרחמים עליהם ומכים על ידם, שנאמר
as it is said their account on and were beaten upon them having mercy and they were backbreaking work in the labor of
"ויכו שטרי בני ישראל" שמות ה', עתה, יתמנו בגדלתן
in their greatness they shall be appointed now chapter 5 Shemos Israel the children of the officers of and were beaten
בדרך שנצטערו בצרתן עי' ספרי:
Sifrei see in their distress they suffered just as

רש"י

ולקחת אתם. קחם בדברים, "אשריכם שנתמניתם פרנסים על בניו של
of the children over leaders that you are appointed "fortunate are you with words take them them And you shall take
מקום":
the Omnipresent"

רש"י

והתיצבו שם עמך. כפי שיראו ישראל וינהגו בהם גדלה וכבוד,
and honor greatness them with and they shall treat Yisrael that they shall see in order with you there And they shall stand
ויאמרו חביבין אלו שנכנסו עם משה לשמע דבור מפי הקב"ה
the Holy One from the mouth of the Divine utterance to hear Moshe with who entered these beloved are and they will say
שם:
there

וְיִרְדְּתִי וְדַבַּרְתִּי עִמָּךְ שָׁם וְאַצְלֵתִי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ

is upon you which the spirit from and I will increase there with you and I will speak And I will descend

וְשִׁמַּמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתָּךְ בְּמִשָּׁא הָעָם וְלֹא תִשָּׂא אִתָּהּ

you shall you bear and not the people in the burden of with you and they shall bear upon them and I will place

לְבַדָּךְ:

alone

רש"י

וירדתי. זו אחת מעשר ירידות התובות בתורה שם:

there in the Torah written descents of ten is one this And I will descend

רש"י

ודברתי עמך. ולא עמָהם שם:

there with them and not with you And I will speak

רש"י

ואצלתי. כתרגומו "וארבי", כמו "ואל אצילי בני ישראל" שמות כ"ד

24 Shemos Yisrael the children of the nobles of and to like and I shall increase like its translation And I shall separate

:

רש"י

ושמתי עליהם. למה משה דומה באותה שעה? לנר שמונח על גבי מנורה

a candelabra top of upon that is placed to a lamp moment at that is comparable Moshe to what upon them And I will put

והכל מדליקין הימנו ואין אורו חסר כלום ספרי:

Sifrei at all diminished its light and there is not from it lights and everyone

רש"י

ונשאו אתך. התנה עמָהם על מנת שיקבלו עליהם טרח בני,

my children the burden of upon themselves that they accept condition on with them stipulate with you and they shall bear

שָׁהֶם טָרְחָנִים וְסָרְכָנִים שם:

there and refractory troublesome for they are

רש"י

ולא תשא אתה לבדך. הרי תשובה למה שאמרָה לא אוכל אֲנִי לְבַדִּי:

alone I will I be able not that you said to what an answer behold alone you you shall bear and not

פסוק כ

וְאֵל הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וְאֲכַלְתֶּם בָּשָׂר כִּי בָכִיתֶם

you have wept because meat and you shall eat for tomorrow prepare yourselves you shall say the people And to

בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֵאָכְלֵנוּ בָּשָׂר כִּי טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן

and He will give in Mitzrayim for us it was good for meat will feed us Who saying Hashem in the ears of

יְהוָה לָכֶם בָּשָׂר וְאֹכְלֹתֶם:

and you shall eat meat to you Hashem

רש"י

הִתְקַדְּשׁוּ. הַזְמִינוּ עַצְמְכֶם לְפָרְעָנוֹת, וְכֵן הוּא אוֹמֵר יִרְמְיָהוּ י"ב "וְהִקְדַּשְׁם לַיּוֹם

for the day of and prepare them twelve Yirmeyahu says it and so for punishment yourselves prepare prepare yourselves

הַרְגָּה" ספרי :

Sifrei slaughter

פסוק כא

Pasuk 21

לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים

days ten and not days five and not two days and not shall you eat one day Not

וְלֹא עֶשְׂרִים יוֹם:

day twenty and not

פסוק כב

Pasuk 22

עַד חֹדֶשׁ יָמִים עַד אֲשֶׁר יֵצֵא מֵאַפְּכֶם וְהָיָה לָכֶם לְזָרָא יַעַן כִּי

that because loathsome to you and it becomes from your nostrils it comes out that until days a month of until

מֵאַסְתָּם אֶת יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכוּ לִפְנֵי לֵאמֹר לָמָּה זֶה

is this that why saying before Him and you wept in your midst Who is Hashem — you have rejected

יָצֵאנוּ מִמִּצְרַיִם:

from Mitzrayim we went out

רש"י

עַד חֹדֶשׁ יָמִים. זֶה בְּבָשָׂר, שְׂמֵת־מִצֵּין עַל מִטּוֹתֵיהֶן וְאַחֵר כֶּה נִשְׁמָתוֹ יוֹצֵאָה,

departs their soul that and after their beds upon who languish regarding the virtuous this of days a month Until

וּבְרָשָׁעִים הוּא אוֹמֵר "הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם" פסוק ל"ג, כֶּה הִיא שְׁנוּיָה

is taught it so 33 verse their teeth" between was yet "the flesh says it but regarding the wicked

בְּסַפְרֵי, אָבָל בְּמִכְלֵלָתָא שְׁנוּיָה חֲלוּף, הִרְשָׁעִים אוֹכְלִים וּמִצְטַעְרִין שְׁלֹשִׁים יוֹם,

days thirty and suffered ate the wicked the opposite it is taught in the Mechilta but in the Sifrei

וְהַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם עַי' יומא ע"ה :

75b Yoma see their teeth between was yet the flesh and the virtuous

רש"י

עַד אֲשֶׁר יֵצֵא מֵאַפְּכֶם. כְּתַרְגוּמוֹ "דִּי תִקְוֹצוֹן בִּיה", יְהֵא דוֹמָה לָכֶם כְּאֵלֹ

as if to you similar it will be it you will loathe that like its Targum from your nose it comes out that Until

אֹכְלֹתֶם מִמֶּנּוּ יוֹתֵר מִדְּאִי עַד שְׂיוּצָא וְנִגְעַל לְחוּץ דְּרָךְ הָאֵף:

the nose by way of to the outside and is rejected that it goes out until than enough more from it you ate

רש"י

וְהָיָה לָכֶם לזָרָא. שְׂתִּהְיוּ מְרַחֲקִין אוֹתוֹ יוֹתֵר מִמָּה שְׂקִרְבָתֶם,

that you brought near than what more it distancing that you will be for a loathing to you And it shall be

וּבְדִבְרֵי רַבִּי מֹשֶׁה הַדִּרְשָׁן רָאִיתִי שֵׁשׁ לָשׁוֹן שְׁקוּרִין לַחֲרֹב זָרָא:

zara the sword that they call a language that there is Isaw the Preacher Moshe Rabbi And in the words of

רש"י

אֵת ה' אֲשֶׁר בְּקִרְבָּכֶם. אִם לֹא שָׁנַטְעֲתִי שְׂכִינָתִי בֵּינֵיכֶם, לֹא גָבַהּ

would have grown haughty not among you My Shechinah that I planted not If is in your midst Who Hashem —

לְבַבְכֶם לְפָנַי לְכָל הַדְּבָרִים הָלָלוּ סִפְרֵי:

Sifrei these the matters into all to enter your heart

פסוק כג

Pasuk 23

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ וְאַתָּה

and You am in their midst I whom the people foot soldiers thousand hundred six Moshe And said

אָמַרְתָּ בְּשָׂר אֶתָּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

of days a month and they will eat to them I will give meat have said

רש"י

שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי. לֹא חָשׂ לְמִנּוֹת אֵת הַפֶּרֶט שְׁלֹשֶׁת אֲלָפִים הֵיטְרִים:

extra thousand the three the exact remainder — to count care he did not footmen thousand hundred Six

וּרְבִי מֹשֶׁה הַדִּרְשָׁן פִּרְשׁ, שֶׁלֹּא בָּכוּ אֶלָּא אוֹתָן שִׁיזְאוּ מִמִּצְרַיִם:

from Mitzrayim who went out those except wept that not explained the Preacher Moshe and Rabbi

פסוק כד

Pasuk 24

הֲצֵאוּ וּבָקָר יִשָּׁחַט לָהֶם וּמִצָּא לָהֶם אִם אֵת כָּל דְּגֵי הַיָּם

the sea the fish of all — or if for them and it will suffice for them be slaughtered and herds Can flocks

יֵאָסְפוּ לָהֶם וּמִצָּא לָהֶם:

for them and it will suffice for them be gathered

רש"י

הַצֵּאוּ וּבָקָר יִשָּׁחַט. זֶה אֶחָד מֵאַרְבָּעָה דְּבָרִים שֶׁהָיָה רַבִּי עֲקִיבָא דוֹרֵשׁ וְאִין

and not interpreting Akiba Rabbi that was things of four is one This be slaughtered and herds Shall the flocks

רַבִּי שִׁמְעוֹן דוֹרֵשׁ כְּמוֹתוֹ, רַבִּי עֲקִיבָא אוֹמֵר שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי וְאַתָּה אָמַרְתָּ

said and You footmen thousand hundred Six says Akiba Rabbi like him interpreting Simeon Rabbi

בָּשָׂר אֶתָּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים הַצֵּאוּ וּבָקָר, הַכֹּל כְּמִשְׁמָעוֹ, מִי מְסַפֵּיק

can suffice who is literal all of it and herds shall flocks of days a month and they shall eat to them I will give flesh

לָהֶם? כַּעֲנִין שֶׁנֶּאֱמַר וַיִּקְרָא כ"ה "וּמִצָּא כְּדִי גִאֲלָתוֹ". וְאִיזוֹ קָשָׁה, זֶה אוֹ

or this was worse And which his redemption sufficient for and he find 25 Vayikra as it is said in the sense for them

שִׁמְעוּ נָא הַמְרִיבִים? אֶלָּא לְפִי שֶׁלֹּא אָמַר בְּרַבִּים, חֲסֵף לוֹ הַפְּתוּב וְלֹא נִפְרַע

punish and did not the Scripture him spared in public he spoke that not because but ye rebels now Hear

מִמֶּנּוּ, וְזוֹ שֶׁל מְרִיבָה הִיטָה בְּגָלוּי, לְפִיכָּךְ לֹא חֲסֵף לוֹ הַפְּתוּב; רַבִּי שִׁמְעוֹן אוֹמֵר,

says Simeon Rabbi the Scripture him spare did not therefore in public was Meriba of but this him

חַס וְשָׁלוֹם, לֹא עָלְתָה עַל דַּעְתּוֹ שֶׁל אוֹתוֹ צַדִּיק כֹּה, מִי שֶׁפְּתוּב

of whom it is written He thus righteous man that of the mind upon enter did not and peace Heaven forbid

בו "כָּכָל בֵּיתִי נֶאֱמָן הוּא" כמדבר י"ב יאמר אין המקום מספיק לנו?
 for us able to suffice the Omnipresent is not would he say 12 Bamidbar he is trusted My house In all concerning him
 אֵלָא כֹּה אָמַר, שש מאות אלף רגלי וגו' ואתה אמרת בשר אתן לְחֶדֶשׁ יָמִים,
 of days for a month I will give flesh said and You etc footmen thousand hundred Six he said thus rather
 וְאַחֲרֵי כֵן תִּהְיֶה אֲמָה גְדוֹלָה כְּזוֹ, הַצֹּאן וּבָקָר יִשְׁחָט לָהֶם כָּדֵי שְׂיִהְיֶה רִגּוֹ
 they should be killed so that for them be slaughtered and herds Shall flocks as this great a nation You will kill that and after
 וְתֵהִי אֲכִילָה זֶה מִסִּפְקָתָן עַד עוֹלָם? וְכִי שִׁבְחָה הוּא זֶה? אוֹמְרִים לוֹ לֶחֱמוֹר
 to an ass to him Do they say is this this Your praise Is indeed forever until their sufficiency this eating and should be
 טַל כֹּר שְׁעוֹרִים וְנִחַתָּה רֹאשָׁה? הֲשִׁיבֵהוּ הַקֹּדֶשׁ, וְאִם לֹא אֶתֵּן יֹאמְרוּ
 they will say I will give not And if the Holy One Blessed is He answered him your head and we will cut off of barley a kor take
 שְׂקָצְרָה יָדִי, הַטּוֹב בְּעֵינַיִךְ שִׁיד ה' תִּקְצֹר בְּעֵינֵיהֶם? יֹאבְדוּ הֵם וּמֵאָה
 and a hundred they Let perish in their eyes should be short Hashem that the hand of in your eyes Is it good My hand that is short
 כִּיּוֹצֵא בָהֶם וְאֵל תֵּהִי יָדִי קִצְרָה לִפְנֵיהֶם אֶפְלוּ שְׁעָה אַחַת:
 single for a moment even before them short My hand be and let not them like

פסוק כה

Pasuk 25

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִיד יְהוָה תִּקְצֹר עֲתָה תִּרְאֶה הֲיִקְרָה
 whether will happen to you will see now limited Hashem Is the hand of Moshe to Hashem And He said
 you

דְּבָרִי אִם לֹא:

not or My word

רש"י

עַתָּה תִּרְאֶה הֲיִקְרָה דְּבָרִי. רַבֵּן גַּמְלִיאֵל בְּנוֹ שְׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר,
 says the Nasi Yehudah Rabbi of the son Gamliel Rabban My word whether will happen to you shall see Now
 you

אִי אֶפְשָׁר לַעֲמֹד עַל הַטָּפֵל, מֵאַחֲרֵי שֶׁאֵינֶן מְבַקְשִׁים אֵלָּא עֲלִילָה, לֹא
 not a pretext except seek that they do not since the babbler upon to stand . it is impossible
 תִּסְפִּיק לָהֶם, סוֹפֵן לְדוֹן אַחֲרֵיהֶם: אִם אַתָּה נותן לָהֶם בֶּשֶׂר בְּהֵמָה גֹּסֶה, יֹאמְרוּ
 they will say large animal flesh of them give You if after You is to argue their end them will you satisfy
 דְּקָה בְּקִשְׁנוּ, וְאִם אַתָּה נותן לָהֶם דְּקָה, יֹאמְרוּ גֹּסֶה בְּקִשְׁנוּ, חִיָּה וְעוֹף בְּקִשְׁנוּ,
 we requested and fowl wild beast we requested large they will say small them give You and if we requested small
 דְּגִים וְחִגְבִּים בְּקִשְׁנוּ, אָמַר לוֹ, אִם כֵּן יֹאמְרוּ שְׂקָצְרָה יָדִי, אָמַר לְפָנָיו, הֲרִינִי
 behold I am before Him He said My hand that is short they will say so if to him He said we requested and locusts fish
 הוֹלָה וּמְפִיֶּסֶן, אָמַר לוֹ עַתָּה תִּרְאֶה הֲיִקְרָה דְּבָרִי — שְׁלֹא יִשְׁמְעוּ
 will they listen for not My word whether will happen to you shall see Now to him He said and appeasing them going
 you

לְהִ. הָלַךְ מֹשֶׁה לְפִיֶּסֶן, אָמַר לָהֶם הִיד ה' תִּקְצֹר, "הֵן הִפָּה צוֹר
 a rock He smote Behold waxed short Hashem Is the hand of to them he said to appease them Moshe went to you
 וַיִּזְוְבוּ מִיָּם וְגו' הֵגֶם לָהֶם יוֹכֵל תֵּת" תהלים ע"ח, אָמְרוּ, פִּשְׁרָה הִיא זֶה,
 this is a compromise They said 78 Tehillim give He can bread surely also etc. waters and gushed out
 אֵין בּוֹ כֹּחַ לְמַלְאוֹת שְׂאֵלָתָנוּ; וְזֶהוּ שֶׁנֶּאֱמַר וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל
 to and spoke Moshe And went out that which is said and this is our request to fulfill power in Him there is not

העם , כִּיּוֹן שְׁלֹא שָׁמְעוּ לוֹ, וַיֵּאסֶף שִׁבְעִים אִישׁ וּגּו' עֵי סִפְרֵי :
Sifrei see etc. men seventy and he gathered to him did they listen that not Since the people

פסוק ב

Pasuk 26

וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל הָעָם אֵת דְּבָרֵי יְהוָה וַיֵּאסֶף שִׁבְעִים אִישׁ
men seventy and he gathered Hashem the words of — the people to and he spoke Moshe And went out
מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל:
the Tent around them and he stood the people from the elders of

פסוק ב

Pasuk 27

וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן הָרוּחַ אֲשֶׁר עָלָיו
was upon him that the spirit from and He drew to him and He spoke in the cloud Hashem And He descended
וַיִּתֵּן עַל שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ
and they prophesied the spirit upon them as rested and it was the elders men seventy upon and He placed
וְלֹא יָסְפוּ:
did they cease and not

רש"י

וְלֹא יָסְפוּ. לֹא נִתְנַבְּאוּ אֶלָּא אוֹתוֹ הַיּוֹם לְבִדּוֹ, כִּךְ מִפְּרֹשׁ בְּסִפְרֵי, וְאַנְקֵלוֹס
and Onkelos in Sifrei is it explained so alone day that except did they prophesy not continue And they did not
תַּרְגֵּם "וְלֹא פָסְקִין", שְׁלֹא פָסְקָה נְבוּאָה מֵהֶם:
from them prophecy did cease that not did they cease and not translated

פסוק ב

Pasuk 28

וַיֵּשְׂאָרוּ שְׁנֵי אַנְשִׁים בְּמַחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי
the second and the name of Eldad the one the name of in the camp men two And there remained
מִידָד וַתֵּנַח עֲלֵיהֶם הָרוּחַ וַהֲמָה בְּפִתְּבַיִם וְלֹא יָצְאוּ הָאֹהֶלָה
to the Tent did they go out but not were among those and they the spirit upon them and rested Medad
written
וַיִּתְנַבְּאוּ בְּמַחֲנֶה:
in the camp and they prophesied

רש"י

וַיֵּשְׂאָרוּ שְׁנֵי אַנְשִׁים. מֵאוֹתָן שֶׁנִּבְחָרוּ, אָמְרוּ אֵין אָנוּ כְּדָאֵי לְגִדְלָה זֹו עֵי
see this of greatness worthy are we not they said that were chosen from those men two And there remained
סנהדרין י"ז :
17 Sanhedrin

רש"י

והמה בכתבים. במבחרים שבהם לסנהדרין, ונקתבו כלם נקובים
designated all of them and they were written for the Sanhedrin of them among the selected among those written And they were
בשמות וע"י גורל, לפי שהחשבון עולה לי"ב שבטים ששה ששה לכל
for each six six tribes for twelve comes out that the calculation because lot and by means of by names
שבט ושבט, חוץ משני שבטים שאין מגיע אליהם אלא חמשה חמשה, אמר
said five five but to them reach that there does not tribes from two except and tribe tribe
משה אין שבט שומע לי לפחות משבטו זמן אחד, מה עשה, נטל ע"ב פתקין
slips seventy-two he took did he do what one elder from his tribe to reduce to me will listen tribe no Moshe
וכתב על שבעים "זמן" ועל שנים חלק וברר מפל שבט ושבט ששה, והיו
and they were six and tribe tribe from each and he selected blank two and on Elder seventy on and wrote
ע"ב, אמר להם, טלו פתקיכם מתוך קלפי, מי שעלה בידו "זמן" נתקדש,
was sanctified Elder in his hand that came up whoever the urn from within your slips draw to them he said seventy-two
מי שעלה בידו חלק אמר לו, המקום לא חפץ בך ספרי; סנהדרין י"ז :
17 Sanhedrin Sifrei you desires not the Omnipresent to him he said blank in his hand that came up whoever

פסוק כט

Pasuk 29

וירץ הנער ויגד למשה ויאמר אלדד ומידד מתנבאים במחנה:

in the camp are prophesying and Medad Eldad and he said to Moshe and he told the youth And ran

רש"י

וירץ הנער. י"א גרשום בן משה היה עי' ילקוט :
Yalkut see he was Moshe the son of Gershom some say the lad And there ran

פסוק ל

Pasuk 30

ויעז יהושע בן נון משרת משה מבחריו ויאמר אדני משה כלאים:

restrain them Moshe my lord and he said from his youth Moshe attendant of Nun son of Yehoshua And answered

רש"י

כלאים. הטל עליהם צרכי צבור והם פלים מאליהם; ד"א, תנם
put them another explanation on their own will cease and they the community the needs of upon them cast imprison them
אל בית הפלא, לפי שהיו מתנבאים משה מת ויהושע מכניס את ישראל
Yisrael — brings in and Yehoshua dies Moshe prophesying that they were because imprisonment the house of into
לארץ עי' ספרי :
Sifrei see to the Land

פסוק לא

Pasuk 31

ויאמר לו משה המקנא אתה לי ומי יתן כל עם יהוה

Hashem the people of all of it were given and would that for me you Are you zealous Moshe to him And said

נביאים פי יתן יהוה את רוחו עליהם:

upon them His spirit — Hashem would place that were prophets

המקנא אתה לי. הקנאתי אתה מקנא:

are envying that you is it my jealousy for me you Are you zealous

לי. כמו בשבילי; כל לשון קנאה אדם הנותן לב על הדבר, או לנקם,

to take vengeance either the matter upon heart who places a person zeal expression of every for my sake is like for me

או לעזר, אנפר"מנט בלעז, אחז בעבי המשא:

the burden by the thickness of he holds in foreign tongue enforcement to help or

CHAPTER SUMMARY

The aliyah begins with the pesukim of 'Vayehi binsoa ha'aron' and Moshe's tefillos. It then describes the complaints of the mis'onanim, the fire at Taberah, and the people's weeping over the manna, which Moshe Rabbeinu feels he cannot bear alone. Hashem commands Moshe to gather seventy elders to share his burden and promises to provide an overwhelming amount of meat for a month. When the Ruach Hakodesh rests upon the elders, Eldad and Medad also prophesy inside the camp, prompting Yehoshua to ask Moshe to restrain them, to which Moshe responds with beautiful humility, wishing that all of Hashem's people could be nevi'im.

למעשה WHAT TO TAKE HOME

In this parshah, we see a painful picture of the human heart. The Bnei Yisrael are eating the manna, a miraculous bread from heaven that fell on a clean layer of dew and tasted like rich cream. Yet, they weep. They look back at Egypt, remembering the fish they ate "free"—which Chazal teach us means free from mitzvos—and they complain that their souls are dried up. When we let our desires run our lives, even the most beautiful, miraculous blessings from Hashem start to look dry and boring. The yetzer hara makes us focus on what we do not have, turning our hearts cold to the daily miracles right in front of us.

Look at how Moshe Rabbeinu responds when Yehoshua worries about Eldad and Medad prophesying in the camp. Yehoshua wants to protect Moshe's honor, but Moshe says, "Would that all Hashem's people were prophets!" Moshe teaches us the ultimate lesson in ayin tova, a good eye. He does not care about his own honor or status; he only wants to see the neshama of every single Yid rise to its highest potential. He shows us that true greatness means wanting everyone else to succeed, even if it seems to overshadow us.

Today, catch yourself when you start to complain about what is missing in your life, or when you feel a pinch of jealousy at someone else's spiritual or material success. Instead of letting that coldness creep in, choose to see the "manna" in your life with fresh eyes and celebrate the good fortune of another Yid.

Before you go to sleep tonight, write down or say out loud three specific, daily miracles Hashem did for you today, and thank Him for them with real joy.

מסכת גיטין · דף י"ב ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to delve deeper into the sugya of seizing a debtor's property on behalf of a creditor when it causes a loss to others. The Gemara analyzes whether the machlokes between Rabbi Eliezer and the Rabbis regarding a person who collects pe'ah on behalf of a poor man actually mirrors this case, or if there are unique halachic factors at play in each scenario. We also begin a beautiful, practical discussion regarding the fundamental obligations of a master toward his slave and a husband toward his wife.

We then move into a major yeshivish discussion about whether a master has the legal right to tell his slave, "Work for me, but I will not sustain you." The Gemara carefully weighs this question, comparing the halachos of a slave to those of a wife, and analyzing how we handle a situation where a slave's earnings are not sufficient to cover his basic sustenance.

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

OBJECTION

דלמא לא היא;

Perhaps that is **not** so, and this is not the point of dispute between Rabbi Eliezer and the Rabbis.

EXPLANATION

עד כאן לא קאמר רבי אליעזר ה"ה, אלא דמיגו דאי בעי מפקר להו לנכסיה, והוי עני וחזי ליה – ומיגו דזכי ליה לנפשיה זכי לחבריה;

For **until here**, i.e., only there, **did Rabbi Eliezer say** his opinion **there** regarding pe'ah, **except** because of the argument **that since if he wanted, he could declare his property ownerless and become a poor person, and** then the pe'ah would be **fit for him** to take for himself, **and since he can acquire it for himself, he can acquire it for his fellow** poor person; **but here**, where he seizes property on behalf of a creditor, he cannot acquire it for himself, so he cannot acquire it for another.

EXPLANATION

אבל הכא, לא.

But here, in our case, he can **not** do so.

EXPLANATION

ועד כאן לא קאמרי רבנן ה"ה, אלא דכתיב: "לא תלקט לעני" – לא תלקט לו לעני;

And until here, i.e., only there, **did the Rabbis say** their opinion **there** that one cannot acquire on behalf of the poor person, **except** because **it is written: "You shall not gather for the poor,"** which they expound to mean: **You shall not gather on behalf of the poor** person; **but here**, where one seizes property on behalf of a creditor, this verse does not apply, and therefore the Rabbis did not rule that the action is ineffective.

EXPLANATION

אבל הקא, לא.

But **here**, in our case, they do **not** apply this restriction.

QUESTION

ורבי אליעזר, האי "לא תלקט" – מאי עביד ליה?

And as for **Rabbi Eliezer**, this verse of "You shall not gather," what does he do with it? How does he interpret this phrase?

ANSWER

מיבעי ליה להזהיר לעני על שלו.

He **requires** it to warn a poor person with regard to his own field, that he is not permitted to gather pe'ah from it for himself.

משנה MISHNAH

MISHNAH

שאם ירצה שלא לזון כו':

We learned in the Mishnah: **As**, if the master **wishes not to sustain** his slave, he is allowed to act accordingly.

גמרא GEMARA

QUESTION

שמעת מינה, יכול הרב לומר לעבד: "עשה עמי ואיני זנך?"

The Gemara asks: Do you **conclude from it** that a master is able to say to his slave: "Work for me but I will not sustain you"?

ANSWER

הקא במאי עסקינן – דאמר ליה: "צא מעשה נדיך למזונותיה".

The Gemara rejects this: **With what** are we dealing here? We are dealing with a case where he said to him: "Spend your earnings to sustain yourself."

QUESTION

דכותה גבי אשה – דאמר לה: "צא מעשה נדיך במזונותיה"? ! אשה אמאי לא?

The Gemara asks: If so, in the **corresponding situation** with regard to a wife, where the husband said to her: "Spend your earnings to sustain yourself," **why may he not** do so? Why does the Mishnah rule that one cannot exempt himself from his obligation to provide sustenance for his wife?

ANSWER

אשה – בדלא ספקא.

The Gemara answers: The **wife** mentioned in the Mishnah is one **whose earnings are not sufficient** for her sustenance, and in that case the husband may not stipulate in this manner.

OBJECTION

עָבֵד נִמְי בְּדָלָא סָפִיק!

The Gemara objects: If so, the case of the **slave also** is referring to a situation **where his earnings are not sufficient** for his sustenance, and yet his master can refuse to sustain him!

EXPLANATION

עָבֵדָא דְנִהוּם כְּרִסְיָה לָא שְׂוִיָא, לְמָרִיָּה וּלְמָרְתִּיָּה לְמָאי מִיתְבָּעִי?

The Gemara explains: **A slave who is not worth** even **the bread that he consumes**, for what is he needed by his master or his mistress? If the value of his labor does not even pay for the cost of his sustenance, why is he kept at all? The Mishnah certainly does not refer to a case of this kind.

PROOF

תָּא שְׁמַע: עָבֵד שְׁגָלָה לְעָרֵי מְקֻלָּט אֵין רַבּוֹ חַיִּיב לְזוּנּוֹ, וְלֹא עוֹד אֶלָּא שְׁמַעְשָׁה יָדָיו לְרַבּוֹ.

Come and hear a proof from a baraita: With regard to a slave who was exiled to one of the cities of refuge, his master is not required to sustain him. And not only that, but his earnings belong to his master.

INFERENCE

שְׁמַע מִינָּהּ, יָכוֹל הָרַב לֵאמֹר לְעָבֵד "עֲשֵׂה עִמִּי וְאֵינִי זֹנֶה!"

Conclude from it that a master is able to say to his slave: "Work for me but I will not sustain you!"

ANSWER

הָכָא בְּמָאי עֲסָקִינָּהּ, דְּאָמַר לוֹ: "צֵא מַעֲשֵׂה יָדֶיךָ לְמִזְוֹנוֹתֶיךָ."

The Gemara answers: **With what are we dealing here?** With a case **where he said to him:** "Spend your earnings to sustain yourself."

QUESTION

אִי הָכִי, מַעֲשֵׂה יָדָיו אִמָּאי לְרַבּוֹ?

The Gemara asks: **If so**, if the master said this to the slave, then **why do his earnings belong to his master?**

ANSWER

לְהַעֲדָפָה.

The Gemara answers: This refers **to his surplus earnings** beyond his sustenance.

QUESTION

הַעֲדָפָה, פְּשִׁיטָא!

The Gemara asks: Isn't it **obvious** that any **surplus** belongs to the master, as he owns the slave?

ANSWER

מהו דתימא, פיון דכי לית ליה לא יחייב ליה, כי אית ליה נמי לא לישקול מינה, קא משמע לן.

The Gemara answers: **Lest you say** that since, when he does not have enough the master does not give him sustenance, when he does have a surplus the master should also not take it from him, therefore the baraita teaches us that the surplus belongs to the master.

QUESTION

ומאי שנא לערי מקלט?

The Gemara asks: **And what is different with regard to** a slave who was exiled to **one of the cities of refuge**, concerning whom the baraita was stated?

ANSWER

סלקא דעתך אמינא: "וחי" – עביד ליה חיותא טפי, קא משמע לן.

The Gemara answers: **It might enter your mind to say** that since the verse states: "And he shall live," we should provide for him extra livelihood, therefore the baraita teaches us that no special obligation of this kind applies.

OBJECTION

והא מדקתני סיפא: אבל אשה שגלתה לערי מקלט – בעלה חייב במזונותיה;

The Gemara raises a difficulty: **But from the fact that the latter clause teaches:** However, with regard to a woman who was exiled to one of the cities of refuge, her husband is obligated to provide her sustenance;

INFERENCE

מכלל דלא אמר לה, דאי אמר לה, בעלה אמאי חייב?

this implies **by inference** that he did not say to her "spend your earnings for your sustenance," for if he had said to her this, why is her husband obligated to sustain her?

OBJECTION

ומדסיפא דלא אמר לה, רישא נמי דלא אמר ליה!

And since the latter clause is a case where he did not say to her, the first clause regarding the slave is also a case where he did not say to him! Thus, the master is exempt even without such a statement.

ANSWER

לעולם דאמר ליה, ואשה בדלא ספקה.

The Gemara answers: **Actually**, the first clause is a case where he said to him, and the case of the wife is where her earnings are not sufficient.

OBJECTION

והא מדקתני סיפא: ואם אמר לה "צאי מעשה ידיך במזונותיך" – רשאי, מכלל דרישא דלא אמר לה!

The Gemara objects: **But from the fact that the latter clause teaches:** And if he said to her: "Spend your earnings to sustain yourself," he is permitted, this implies **by inference** that the first clause of the baraita is a case where he did not say to her!

ANSWER

הָכִי קֹאֵמֶר: וְאִם מְסַפֶּקֶת, וְאָמַר לָהּ: "צֵאִי מַעֲשֵׂה יָדֶיךָ בְּמִזְוֹנוֹתֶיךָ" – רִשָּׁאִי.

The Gemara answers: **This is what it is saying:** And if her earnings are sufficient, and he said to her: "Spend your earnings to sustain yourself," he is permitted.

QUESTION

מְסַפֶּקֶת, מַאי לְמִימָרָא?

The Gemara asks: If her earnings are **sufficient**, what is the **purpose of saying** this? It is obvious that he may do so.

ANSWER

מַהוּ דִּתִּימָא: "כָּל כְּבוֹדָהּ בֵּת מְלָךְ פְּנִימָה", קָא מַשְׁמַע לָן.

The Gemara answers: **Lest you say** that because of the verse: "The entire glory of the king's daughter is within," she should not have to go out to work, **therefore it teaches us** that he may still tell her to sustain herself from her earnings.

QUESTION

לִימָא כְּתַנָּאִי – רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: יָכוֹל הָעֶבֶד לֹאמַר לְרַבּוֹ בְּשָׁנֵי בַצּוֹרֶת: "אוּ פְּרִנְסִנִי, אוּ הוֹצִיאֲנִי לְחִירוֹת".

The Gemara suggests: **Shall we say** that this is **like a dispute between Tannaim**? As Rabban Shimon ben Gamliel says: A slave is able to say to his master in years of drought: "Either sustain me, or set me free."

STATEMENT

וְחֲכָמִים אוֹמְרִים: הָרְשׁוֹת בְּיַד רַבּוֹ.

And the Sages say: The choice is in the hand of his master.

QUESTION

מַאי, לָאוּ בָּהּא קָמִיפְלָגִי – דְּמָר סָבַר: יָכוֹל, וּמָר סָבַר: אֵינּוּ יָכוֹל?

What, is it not about this that they disagree – that one Master, the Sages, holds that the master is able to say "work for me and I will not sustain you," and one Master, Rabban Shimon ben Gamliel, holds that he is not able to do so?

OBJECTION

וְתִסְבָּרָא! הָאִי "אוּ פְּרִנְסִנִי אוּ הוֹצִיאֲנִי לְחִירוֹת"?! "אוּ פְּרִנְסִנִי אוּ תֵּן לִי מַעֲשֵׂה יָדֶי בְּפְרִנְסָתִי" מִיבָּעִי לִיהָ!

The Gemara rejects this: **And can you understand it so?! If that were the dispute**, this formulation of "Either sustain me or set me free" is difficult; "Either sustain me or give me my earnings for my sustenance" is what he should have said!

QUESTION

וְעוֹד: מַאי שְׁנָא בְּשָׁנֵי בַצּוֹרֶת?

And furthermore: What is different about years of drought that this rule is specified?

EXPLANATION

אֵלָא הָכָא בְּמַאי עֲסָקִינָן – דָּאָמַר לוֹ "צֵא מַעֲשֵׂה יָדֶיךָ לְמִזוֹנוֹתֶיךָ", וּבְשָׁנֵי בַּצּוּרָתָא לֹא סָפֵק;

Rather, with what are we dealing here? With a case where he said to him: "Spend your earnings to sustain yourself," and in years of drought his earnings are not sufficient to sustain him.

EXPLANATION

רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל סָבַר: אוּ פְּרָגְסִנִּי אוּ הוֹצִיאֲנִי לְחֵירוֹת, כִּי הֵיכִי דְחִזּוּ לִי אֵינְשֵׁי וּמְרַחֲמִין עָלַי.

Rabban Shimon ben Gamliel holds: The slave can say, "Either sustain me or set me free, so that people will see me as a free man and have mercy on me" and give me charity.

EXPLANATION

וּרְפָנָן סָבְרִי: מֵאֵן דְּמִרְחָם אַפְּנֵי חֲרִי, אַעֲבֹד נְמִי רַחוּמֵי מְרַחֵם.

And the Sages hold: Whoever has mercy on free people, will also have mercy on a slave and feed him, so he does not need to be freed.

PROOF

תָּא שְׁמַע, דָּאָמַר רַב: הַמְקַדִּישׁ יָדֵי עֲבָדוֹ, אוֹתוֹ הָעֶבֶד לֶזֶה וְאוֹכֵל, וְעוֹשֶׂה וּפּוֹרֵעַ.

Come and hear another proof, as Rav said: One who consecrates the hands of his slave, that slave borrows and eats, and works and pays back his debt.

INFERENCE

שְׁמַע מִינָּהּ, יָכוֹל הָרַב לומר לְעֶבֶד: "עֲשֵׂה עִמִּי וְאֵינִי זָנָה!"

Conclude from it that a master is able to say to his slave: "Work for me but I will not sustain you!"

ANSWER

הָכָא בְּמַאי עֲסָקִינָן – בְּמַעֲלָה לֹא מִזוֹנוֹת.

The Gemara answers: With what are we dealing here? With a case where the master provides him with sustenance from another source.

QUESTION

אֵי הָכִי, לְמַאי

The Gemara asks: If so, for what purpose did he consecrate his hands?

SUMMARY

The Gemara first clarifies that the dispute between Rabbi Eliezer and the Rabbis regarding pe'ah cannot be easily equated with seizing property on behalf of a creditor, as there are distinct textual derivations and logical distinctions—such as the fact that a person collecting pe'ah could theoretically make himself ownerless and acquire it himself. The Gemara then transitions to analyzing our Mishnah's ruling that a master can choose not to sustain his slave. Although the Gemara initially attempts to prove that a master may force a slave to work without providing food, it rejects this by explaining that the Mishnah refers to a case where the slave is told to use his own earnings for sustenance. This is contrasted with a wife, whom a husband must sustain if her earnings are insufficient. Finally, the Gemara brings a proof from a baraita regarding a slave exiled to a city of

refuge, concluding that while the master does not have to sustain him there, any surplus earnings beyond the slave's basic food costs still belong to the master.

למעשה WHAT TO TAKE HOME

In today's daf, we see a powerful discussion about a slave who is exiled to a city of refuge. The Gemara notes that while his master is not obligated to sustain him there, the slave's earnings still belong to the master. The Gemara asks: how can this be? The Torah says regarding the city of refuge, "V'chai"—that the killer must be provided with the means to live! The Gemara answers that the master must leave him enough to survive, but any extra earnings (ha'adafah) go back to the master.

Think about this deeply, my friend. Even in a place of exile, a place of spiritual displacement where a person is paying for a terrible mistake, the Torah demands "V'chai"—he must be given the ability to live and survive. Hashem never cuts a person off completely, no matter how far they have fallen or where they have been exiled. There is always a baseline of chesed, a spark of life that Hashem keeps burning within you.

At the same time, the master still owns the "ha'adafah," the extra success. This teaches us a profound lesson in bitachon and humility. We often strive for the "extras" in life, thinking our hard work is what produces abundance. But the truth is, our basic sustenance is guaranteed by Heaven, and any extra success we achieve does not truly belong to our own strength—it belongs to our Master, the Ribono shel Olam, to be used for His service.

Today, when you feel overwhelmed or spiritually distant, remind yourself of "V'chai"—Hashem is keeping you alive and wants you to thrive right where you are. Take one minute during your workday to stop and verbally acknowledge that your livelihood and any extra success you experience today come directly from Hashem, and dedicate that success back to Him.

מסכת תענית • דף ד'

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we begin with a beautiful, haimish discussion of the nature of rain and its deep spiritual parallels. The Gemara compares a tzurva m'rabanan, a young Torah scholar, to a seed hidden under a clod of earth, showing how his greatness steadily grows. We learn about the intense fire of Torah that burns within a talmid chacham, which can sometimes cause him to show anger or stand as tough as iron, though the Sages remind us that a person must always strive to conduct himself with gentleness and remove anger from his heart.

We then transition into a profound discussion regarding the way we daven and make requests of Hashem. The Gemara brings down the famous teaching of Rabbi Shmuel bar Nachmani about three people who made unreasonable requests of Hashem —Eliezer the servant of Avraham, Shaul HaMelech, and Yiftach—and how Hashem responded to them. This leads into a beautiful explanation of how Klal Yisrael asked for Hashem's presence in a way that resembles rain, and how Hashem lovingly promised to be like the dew, which is always wanted and cherished.

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

STATEMENT

עורפילא — אפילו לפרצידיא דתוית קלא מהנא ליה.

A **drizzle** is so penetrating that **even for a seed that is under a clod** of earth, it is **beneficial to it**, as it reaches everywhere without washing the seed away.

EXPLANATION

מאי עורפילא — עורו פילי.

The Gemara asks: **What** is the meaning of the word **urpila**? The Gemara answers: It is a contraction of the words **arise, cracks**, meaning it opens up the cracks of the dry earth.

STATEMENT

ואמר רבא: האי צורפא מרבנן דמי לפרצידיא דתוית קלא, דכיון דנבט — נבט.

And Rava said: This young Torah scholar is comparable to a seed that is under a clod of earth; since once he sprouts, he sprouts and continues to grow rapidly, and his greatness becomes apparent to all.

STATEMENT

ואמר רבא: האי צורפא מרבנן דרתח — אורייתא הוא דקא מרתחא ליה, שנאמר: "הלא כה דברי קאש נאם ה'",

And Rava said: This young Torah scholar who becomes angry, it is not because of a bad disposition, but rather it is the Torah within him that makes him boil with zeal for the truth, as it is stated: "Is not My word like fire? says Hashem."

STATEMENT

וַאֲמַר רַב אֲשִׁי: כָּל תַּלְמִיד חָכָם שְׂאִינוּ קוֹשֶׁה כְּבָרָזֶל — אֵינוּ תַלְמִיד חָכָם, שֶׁנֶּאֱמַר: "וּכְפֹטִישׁ יַפְצִץ סֶלַע".

And Rav Ashi said: Any Torah scholar who is not as hard as iron in standing up for halachic truth is **not** considered a true Torah scholar, as it is stated in the continuation of that verse: "And like a hammer that shatters a rock."

STATEMENT

אָמַר לִיה רַבִּי אָבָא לְרַב אֲשִׁי: אַתּוֹן, מִהֶתֶם מִתְּנִיתוֹ לָהּ. אֲנִן, מִהֶכָּא מִתְּנִינוּ לָהּ, דְּכִתְיִב: "אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל", אַל תִּקְרִי "אֲבָנֶיהָ", אֶלָּא בּוֹנֶיהָ.

Rabbi Abba said to Rav Ashi: You in Babylonia learn it from there, from the verse in Yirmiyahu; but we in Eretz Yisrael learn it from here, as it is written: "A land whose stones are iron." Do not read the word as "its stones" [avaneha], but rather read it as "its builders" [boneha], referring to Torah scholars who build the world.

STATEMENT

אָמַר רַבִּינָא: אֲפִילוּ הָכִי, מִיִּבְעֵי לִיה לְאִינִישׁ לְמִילָהּ נִפְשִׁיהּ בְּנִיחוּתָא, שֶׁנֶּאֱמַר: "וְהִסַּר פֶּעַם מִלִּבּוֹ וְגו'".

Ravina said: Even so, despite the need to be firm, a person must accustom himself to gentleness, as it is stated: "And remove anger from your heart, and put away evil from your flesh."

STATEMENT

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: שְׁלֹשָׁה שְׁאַלוּ שְׁלָא כְּהוֹגֵן, לְשָׁנִים הִשְׁיבוּהוּ כְּהוֹגֵן, לְאַחַד הִשְׁיבוּהוּ שְׁלָא כְּהוֹגֵן.

Rabbi Shmuel bar Nachmani said that Rabbi Yonatan said: Three asked of Hashem improperly, making requests that could have had disastrous outcomes; **to two** of them Hashem **responded properly** with a favorable outcome, but **to one** of them Hashem **responded improperly**, matching the improper nature of his request.

STATEMENT

וְאֵלּוּ הֵן: אֱלִיעֶזֶר עֶבֶד אַבְרָהָם, וְשָׂאוּל בֶּן קִישׁ, וְיִפְתָּח הַגִּלְעָדִי.

And these are they: Eliezer, the servant of Avraham; and Shaul, the son of Kish; and Yiftach the Gileadite.

EXPLANATION

אֱלִיעֶזֶר עֶבֶד אַבְרָהָם — דְּכִתְיִב: "וְהָיָה הַנְּעִרָה אֲשֶׁר אָמַר אֵלֶיהָ הִטִּי נָא כַּדָּהּ וְגו'"; יָכוֹל אֲפִילוּ חִיגָרַת, אֲפִילוּ סוּמָא.

Regarding Eliezer, the servant of Avraham, as it is written: "And let it come to pass, that the maiden to whom I shall say, 'Please let down your pitcher...'" This was improper, for **one** might think that **even** if she were lame, or **even** if she were blind, he would have to take her for Yitzhak.

STATEMENT

הִשְׁיבוּ כְּהוֹגֵן, וְנִזְדַּמְנָה לוֹ רַבָּקָה.

Yet Hashem responded to him properly, and Rivkah was designated for him.

EXPLANATION

שְׂאוּל בֶּן קִישׁ — דְּכָתִיב: "וְהָיָה הָאִישׁ אֲשֶׁר יַכּוּנוּ יַעֲשֶׂהוּ הַמֶּלֶךְ עֶשֶׂר גְּדוּל וְאֶת בָּתּוּ לוֹ", יָכוֹל אֶפִּילוֹ עֶבֶד, אֶפִּילוֹ מַמְזֵר.

Regarding Shaul, the son of Kish, as it is written: "And it shall be, that the man who kills him, the king will enrich him with great riches, and will give him his daughter." This was improper, for one might think that even if he were a slave, or even if he were a mamzer, Shaul would have to marry his daughter to him.

STATEMENT

הָשִׁיבוּ כְּהוֹגֵן, וְנִדְמָן לוֹ דָּוִד.

Yet Hashem responded to him properly, and Dovid was designated for him.

EXPLANATION

יִפְתָּח הַגִּלְעָדִי — דְּכָתִיב: "וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְלֹתַי בֵּיתִי וְגוֹ'", יָכוֹל אֶפִּילוֹ דְּבַר טָמֵא.

Regarding Yiftach the Gileadite, as it is written: "Then it shall be, that whatsoever comes forth from the doors of my house... shall be Hashem's, and I will offer it up for a burnt-offering." This was improper, for one might think that even if an unclean animal came out, he would have to offer it.

STATEMENT

הָשִׁיבוּ שְׁלָא כְּהוֹגֵן, נִדְמָנָה לוֹ בָּתּוּ.

Therefore, Hashem responded to him improperly, and his daughter was designated for him.

EXPLANATION

וְהֵינּוּ דְקָאָמַר לְהוּ נְבִיא לְיִשְׂרָאֵל: "הַצָּרִי אֵין בְּגִלְעָד אִם רַפָּא אֵין שָׁם".

And this is what the prophet said to Israel in rebuke: "Is there no balm in Gilead? Is there no physician there?"

Meaning, was Pinchas the Kohen Gadol not in Gilead to annul Yiftach's foolish vow?

STATEMENT

וְכָתִיב: "אֲשֶׁר לֹא צִוִּיתִי וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל לִבִּי",

And it is written regarding human sacrifice: "Which I commanded not, nor spoke it, neither came it into My mind."

EXPLANATION

"אֲשֶׁר לֹא צִוִּיתִי" — זֶה בְּנוֹ שֶׁל מִישַׁע מֶלֶךְ מוֹאָב, שֶׁנֶּאֱמַר: "וַיִּקַּח אֶת בְּנוֹ הַבְּכוֹר אֲשֶׁר יָמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עֹלָה";

The Gemara expounds: "Which I commanded not" — this refers to the son of Mesha, king of Moav, as it is stated: "Then he took his eldest son who should have reigned in his stead, and offered him for a burnt-offering."

EXPLANATION

"וְלֹא דִבַּרְתִּי" — זֶה יִפְתָּח;

"Nor spoke it" — this refers to Yiftach, who sacrificed his daughter.

EXPLANATION

"וְלֹא עָלְתָה עַל לְבִי" — זֶה יִצְחָק בֶּן אֲבְרָהָם.

"Neither came it into My mind" — this refers to Yitzchak, the son of Avraham, whom Hashem never intended to be actually slaughtered, but only bound as a test.

STATEMENT

אָמַר רַבִּי בִּרְכִיָּה: אַף כְּנִסְתָּ יִשְׂרָאֵל שְׂאֵלָה שְׁלֹא כְּהוֹגֵן, וְהַקְדוּשׁ בְּרוּךְ הוּא הִשְׁיִבָּהּ כְּהוֹגֵן, שֶׁנֶּאֱמַר:
"וַיִּנְדְּעָה נִרְדָּפָה לְדַעַת אֶת ה' כְּשֶׁחָר נָכוֹן מִצָּאוֹ וַיָּבֹא כְּגֶשֶׁם לָנוּ",

Rabbi Berechiah said: Even the Congregation of Israel asked improperly, and the Holy One, Blessed be He, responded to her properly, as it is stated: "And let us know, eagerly strive to know Hashem; His going forth is sure as the morning; and He shall come unto us as the rain." They asked for Hashem's presence to be like rain, which is sometimes inconvenient.

EXPLANATION

אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא: בְּתִי, אֵת שְׂוֹאֵלֶת דְּבָר שְׁפָעָעִים מִתְבַּקֵּשׁ וּפְעָעִים אֵינוֹ מִתְבַּקֵּשׁ, אֲבָל אֲנִי
אֶהְיֶה לָּהּ דְּבָר הַמִּתְבַּקֵּשׁ לְעוֹלָם, שֶׁנֶּאֱמַר: "אֶהְיֶה כְּטֵל לְיִשְׂרָאֵל".

The Holy One, Blessed be He, said to her: My daughter, you ask for something that is sometimes desired and sometimes not desired; but I will be to you something that is desired always, as it is stated: "I will be as the dew unto Israel."

STATEMENT

וְעוֹד שְׂאֵלָה שְׁלֹא כְּהוֹגֵן, אֲמָרָה לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! "שִׁימְנִי כַּחוֹתֶם עַל
לִבִּי כַּחוֹתֶם עַל
זְרוֹעִי",

And again she asked improperly, saying before Him: Master of the Universe! "Set me as a seal upon Your heart, as a seal upon Your arm." This is improper because a seal on the heart or arm is sometimes covered by clothing and not visible.

EXPLANATION

אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא: בְּתִי, אֵת שְׂוֹאֵלֶת דְּבָר שְׁפָעָעִים נִרְאָה וּפְעָעִים אֵינוֹ נִרְאָה, אֲבָל אֲנִי
אֶעֱשֶׂה לָּהּ דְּבָר שֶׁנִּרְאָה לְעוֹלָם, שֶׁנֶּאֱמַר: "הִן עַל כַּפַּיִם חֲקַתִּיה".

The Holy One, Blessed be He, said to her: My daughter, you ask for something that is sometimes visible and sometimes not visible; but I will make you something that is visible always, as it is stated: "Behold, I have engraved you upon the palms of My hands."

מִשְׁנָה MISHNAH

MISHNAH

אֵין שְׂוֹאֵלִין אֶת הַגָּשָׁמִים כּו'.
אֵין שְׂוֹאֵלִין אֶת הַגָּשָׁמִים כּו'.

The Gemara returns to the Mishnah: **We do not ask for rain** except near the rainy season, etc.

QUESTION

סברוה: שאלה והזכרה קדא מילתא היא, מאן תנא?

The Sages **assumed: Asking** for rain in the blessing of the years **and mentioning** rain in the blessing of the resurrection of the dead **are one and the same thing**. If so, **who is the Tanna** of our Mishnah?

ANSWER

אמר רבא: רבי יהושע היא, דאמר משעת הנחתו.

Rava said: It is in accordance with Rabbi Yehoshua, who said that we mention rain **from the time** of its cessation on the last day of Succos.

OBJECTION

אמר ליה אביי: אפילו תימא רבי אליעזר — שאלה לחוד, והזכרה לחוד.

Abaye said to him: Even if you say the Mishnah is like **Rabbi Eliezer**, there is no difficulty, because **asking is separate and mentioning is separate**, and the Mishnah only spoke of asking.

QUESTION

ואיכא דאמרי: לימא רבי יהושע היא, דאמר משעת הנחתו!?

And some say the discussion was formulated as follows: **Shall we say** that our Mishnah is in accordance with **Rabbi Yehoshua, who said** we begin **from the time** of its cessation?

ANSWER

אמר רבא: אפילו תימא רבי אליעזר — שאלה לחוד, והזכרה לחוד.

Rava said: Even if you say it is like **Rabbi Eliezer**, there is no proof, because **asking is separate and mentioning is separate**.

משנה MISHNAH

MISHNAH

רבי יהודה אומר: העובר לפני התיבה כו'.

The Mishnah stated: **Rabbi Yehuda says: The one who passes before the Ark** on the last day of Yom Tov, etc.

QUESTION

ורמיננהו: עד מתי שואלין את הגשמים, רבי יהודה אומר: עד שיעבור הפסח, רבי מאיר אומר: עד שיעבור ניסן.

And they raised a contradiction from a Braisa: **Until when do we ask for rain?** Rabbi Yehuda says: **Until Pesach passes.** Rabbi Meir says: **Until Nissan passes.** This contradicts Rabbi Yehuda's ruling in our Mishnah that we stop on the first day of Pesach.

ANSWER

אמר רב חסדא, לא קשיא: כאן לשאל, כאן להזכיר.

Rav Chisda said: This is not difficult. Here in the Braisa it refers to asking, whereas there in our Mishnah it refers to mentioning.

EXPLANATION

מישאל — שאל ואזיל, להזכיר — ביום טוב הראשון פסיק.

Regarding asking, one continues to ask throughout Pesach; but to mention, on the first day of Yom Tov of Pesach he stops.

OBJECTION

אמר עולא: הא דרב חסדא קשיא כחמץ לשנים וכעשן לעינים.

Ulla said: This distinction of Rav Chisda is as difficult to accept as vinegar to the teeth and as smoke to the eyes!

INFERENCE

ומה במקום שאינו שואל — מזכיר, במקום ששואל, אינו דין שיהא מזכיר?

For if in a place where one does not ask for rain, such as Shemini Atzeres, he nevertheless mentions it; then in a place where he actually asks for rain, is it not logical that he should mention it?

RESOLUTION

אלא אמר עולא: תרי תנאי אליבא דרבי יהודה.

Rather, Ulla said: It is a dispute of two Tannaim according to the opinion of Rabbi Yehuda.

ANSWER

רב יוסף אמר: מאי "עד שיַעבור הפסח" — עד שיַעבור שליח צבור ראשון היורד ביום טוב ראשון של פסח.

Rav Yosef said: What is the meaning of "until Pesach passes" in the Braisa? It means until the first Shliach Tzibbur passes from the Ark, who descends to lead the Shacharis service on the first Yom Tov of Pesach, which is when we stop.

OBJECTION

אמר ליה אבאי: שאלה ביום טוב מי איכא?

Abaye said to him: Is there any asking for rain on Yom Tov itself? We do not say the weekday Shemoneh Esrei containing the request for rain on Yom Tov!

ANSWER

אמר ליה: אין שואל מתורגמן.

Rav Yosef said to him: Yes, the translator asks on behalf of the public during his public discourse.

OBJECTION

וכי מתורגמן שואל דבר שאינו צריך לצבור?

Abaye objected: **But does a translator ask for something that is not needed by the public?** Rain on Pesach is a curse!

RESOLUTION

אלא מחוורתא, כדעולא.

Rather, the matter is clear as Ulla explained, that it is a dispute of two Tannaim.

ANSWER

רבה אמר: מאי "עד שיַעבור הפסח" — עד שיַעבור זמן שחיטת הפסח.

Rabbah said: What is the meaning of "until Pesach passes"? Until the time of the slaughtering of the Pesach offering passes, which is midday on the fourteenth of Nissan.

EXPLANATION

וכתחילתו כן סופו: מה תחילתו — מזכיר אף על פי שאינו שואל, אף סופו — מזכיר אף על פי שאינו שואל.

And like its beginning, so is its end: Just as at its beginning on Shemini Atzeres, one mentions rain even though he does not ask for it, so too at its end on Pesach, one mentions rain even though he does not ask for it.

OBJECTION

אמר ליה אביי: בשלמא תחילתו מזכיר — הזכרה נמי ריצוי שאלה היא, אלא סופו, מאי ריצוי שאלה איכא?

Abaye said to him: Granted at its beginning one mentions it, because mentioning is also a appeasement for the coming asking; but at its end, what appeasement for asking is there, since we will not ask for rain again until Marcheshvan?

RESOLUTION

אלא מחוורתא כדעולא.

Rather, the matter is clear as Ulla explained.

RULING

אמר רבי אסי אמר רבי יוחנן: הלכה כרבי יהודה.

Rabbi Assi said that Rabbi Yochanan said: The halacha is in accordance with Rabbi Yehuda.

QUESTION

אמר ליה רבי זירא לרבי אסי: ומי אמר רבי יוחנן הכי? והתנן: בשלשה במרחשוון שואלין את הגשמים, רבן גמליאל אומר: בשבעה בו. ואמר רבי אלעזר: הלכה כרבן גמליאל!

Rabbi Zeira said to Rabbi Assi: Did Rabbi Yochanan really say this? But didn't we learn in a Mishnah: On the third of Marcheshvan we ask for rain; Rabban Gamliel says: On the seventh of it. And Rabbi Eleazar said: The halacha is in accordance with Rabban Gamliel! Since Rabbi Yochanan's student ruled like Rabban Gamliel, Rabbi Yochanan must agree.

OBJECTION

אמר ליה: גברא אנברא קא רמית?!

Rabbi Assi said to him: **Are you contradicting** the statement of one **man with** the statement of another **man**? Rabbi Eleazar's ruling does not prove what Rabbi Yochanan held.

ANSWER

איבעית אימא, לא קשיא: כאן לשאול, כאן להזכיר.

If you want, say instead: **It is not difficult. Here** it refers **to asking**, which begins on the seventh of Marcheshvan, and **there** it refers **to mentioning**, which begins on Shemini Atzeres.

QUESTION

והאמר רבי יוחנן: במקום ששואל מזכיר!

The Gemara asks: **But did Rabbi Yochanan not say: In the place where one asks, he mentions?** This implies they must start at the same time.

ANSWER

ההוא להפסקה איתמר.

The Gemara answers: **That was stated regarding the cessation** of rain prayers on Pesach, not their beginning.

QUESTION

והאמר רבי יוחנן: התחיל להזכיר — מתחיל לשאול, פסק מלשאול — פוסק מלהזכיר.

The Gemara objects: **But did Rabbi Yochanan not say: When one begins to mention, he begins to ask; and when he stops asking, he stops mentioning?** This clearly links the start of both!

ANSWER

אלא, לא קשיא: הא לן, הא להו.

Rather, it is **not difficult: This** ruling of Rabbi Yehuda **is for us** in Babylonia, and **that** ruling of Rabban Gamliel **is for them** in Eretz Yisrael.

QUESTION

מאי שנא לדידן — דאית לן פירי בדברא, לדידהו נמי אית להו עולי רגלים!

The Gemara asks: **What is the difference for us?** That we have produce in the fields that needs to be gathered, so we delay asking; **but for them** in Eretz Yisrael, **they also have the festival pilgrims** who need to return home, which is why they delay!

ANSWER

כי קאמר רבי יונתן, בזמן שאין בית המקדש קיים.

The Gemara answers: **When Rabbi Yochanan spoke**, it was in a time when the Beis HaMikdash is **not standing**, so there are no pilgrims, yet Eretz Yisrael still needs rain immediately.

RESOLUTION

הַשְׁתָּא דְּאַתִּית לְהָכִי — הָא וְהָא לְדִידְהוּ, וְלֹא קִשְׁיָא: כָּאן בְּזִמְנָא שְׁפִית הַמִּקְדָּשׁ קַיָּים, כָּאן בְּזִמְנָא שְׁאִין בֵּית הַמִּקְדָּשׁ קַיָּים.

Now that you have arrived at this distinction, we can say that both this and that are for them in Eretz Yisrael, and it is not difficult: Here it is in the time when the Beis HaMikdash is standing, and there it is in the time when the Beis HaMikdash is not standing.

QUESTION

וְאַנּוּ דְּאַתִּית לֹן תְּרֵי יוֹמֵי, הֵיכִי עֲבָדִינוּ?

The Gemara asks: **And we** in the Diaspora, **who have two days** of Yom Tov at the end of Pesach, **how do we act** regarding stopping the mention of rain?

ANSWER

אָמַר רַב: מִתְחִיל בְּמוֹסָפִין, וּפּוֹסֵק בְּמִנְחָה עֶרְבִית וְשַׁחֲרִית, וְחוֹזֵר בְּמוֹסָפִין.

Rav said: One begins to stop in the Musaf prayer of the first day of Pesach, and stops mentioning in Minchah, Maariv, and Shacharis of the second day, and returns to mentioning in Musaf of the second day because of the doubt of the day.

OBJECTION

אָמַר לְהוּ שְׁמוּאֵל, פּוֹקוּ וְאָמְרוּ לִיה לְאַבָּא: אַחֵר שְׁעִשִּׁיתוּ קוֹדֵשׁ תַּעֲשֶׂהוּ חוֹל?

Shmuel said to them: Go out and say to Abba (Rav): After you have made it holy by stopping the mention of rain, will you make it mundane by mentioning it again?

RESOLUTION

אֲלֵא אָמַר שְׁמוּאֵל: מִתְחִיל בְּמוֹסָפִין וּבְמִנְחָה, וּפּוֹסֵק עֶרְבִית וְשַׁחֲרִית, וְחוֹזֵר וּמִתְחִיל בְּמוֹסָפִין.

Rather, Shmuel said: One begins to stop in Musaf and in Minchah, and stops in Maariv and Shacharis, and returns and begins again in Musaf of the second day.

SUMMARY

The daf begins by explaining the beneficial nature of drizzle and comparing the growth of a Torah scholar to a sprouting seed. It discusses the temperament of a talmid chacham, explaining that his occasional anger or iron-like firmness stems from the fire of his Torah study, while emphasizing that he must still train himself to act with gentleness. The Gemara then analyzes three historical figures who made improper or risky requests of Hashem: Eliezer and Shaul, who were answered favorably with Rivkah and Dovid respectively, and Yiftach, whose vow led to tragedy because he failed to seek the annulment of his vow. Finally, the Gemara connects this back to the theme of rain, explaining that while Klal Yisrael asked for Hashem's presence to come like rain, which is sometimes unwanted, Hashem responded with the ultimate blessing that He will be like the dew, which is always a source of joy.

In our daf, the Gemara speaks of the intense fire of Torah that burns within a talmid chacham, sometimes making him appear as hard as iron. Yet, Ravina immediately tempers this, teaching that even so, a person must train himself to act with gentleness and remove anger from his heart. We also learn of the danger of speaking rashly, as Jephthah did when he made a careless vow that ended in tragedy.

There is a profound connection here for our daily avodah. When we are passionate about what is right, or when we feel the pressure of life, it is easy to let that inner fire turn into harshness toward others, or to let our speech run ahead of our wisdom. True greatness is not just having the strength of iron, but knowing how to bend that iron into a vessel of gentleness and patience for those around us.

Today, when you feel a surge of impatience or find yourself about to speak sharply to a family member or coworker, pause for three seconds. Take a deep breath, remember Ravina's words to train yourself in gentleness, and speak your next words softly.

הלכות שבת • פרק תשיעי

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CHAPTER PREVIEW

In this chapter, we begin learning the halachos of the melacha of Bishul (cooking and baking) on Shabbos. The Rambam, with his characteristic clarity, guides us through the basic definitions of this avodah, showing us how baking bread, cooking food, heating water, and even boiling herbs all stem from the very same av melacha. We will learn the specific shiurim (minimum measures) that make a person liable for these actions, and how the melacha applies to different types of substances.

We will also delve into the crucial distinctions between cooking with fire itself, cooking with a "toledah" (a derivative) of fire, and cooking with the sun or its derivatives. Hashem's world has different sources of heat, and the Sages established fences to protect us from crossing the line from mutar (permitted) heat sources into actual d'Oraisa (Torah) prohibitions. We will see how these guidelines apply to practical cases like using hot springs or warming up food that has already been fully cooked before Shabbos.

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

ה'א

השעור לחיוב אופה ומבשל בשבת

Halacha 1 • The Minimum Measures for Liability in Baking and Cooking on Shabbos

האופה כגורגרת חיב. אחד האופה את הפת או המבשל את המאכל
the food — one who cooks or the bread — one who bakes Whether is liable like a dried fig One who bakes
או את הסממנין או המחמם את המים הכל ענין אחד הוא. שעור
The measure of it is one category all of it the water — one who heats or the herbs — or
המחמם את המים כדי לרחץ בהן איבר קטן. ושעור מבשל
one who cooks And the measure of small a limb with them to wash is enough the water — one who heats
סממנין כדי שיהיו ראויין לדבר שמבשלין אותן לו:
for it them that they cook for the purpose fit that they will be is enough herbs

This halacha defines the minimum quantities required to violate the Torah prohibition of cooking and baking on Shabbos.

ה'ב

בשול בתולדת האור והדחת דג מליח בחמין

Halacha 2 • Cooking with a Derivative of Fire and Rinsing Salted Fish in Hot Water

הנותן ביצה בצד המיחם בשביל שתתגלגל ונתגלגלה חיב.
is liable and it became slightly that it will become in order the kettle beside an egg One who places
cooked slightly cooked
שהמבשל בתולדת האור כמבשל באור עצמה. וכן המדיח
one who rinses And so itself with the fire is like one who cooks of the fire with a derivative for one who cooks

בַּחֲמִין דָּג מְלִיחַ הֵיִשָּׁן אוֹ קוֹלֵיִים הָאֶסְפָּנִין וְהוּא דָּג דַּק וְרַךְ בְּיוֹתֵר
exceedingly and soft thin is a fish and it mackerel the Spanish or old salted fish with hot water
הֲרִי זֶה חַיָּב. שֶׁהִדְחָתוֹ בַּחֲמִין זֶה הוּא גָּמַר בְּשׂוֹלָן. וְכֵן כָּל
all and so their cooking the completion of is this with hot water for their rinsing is liable this one behold

כִּיּוֹצֵא בָהֶן:
to them that is similar

This halacha teaches that cooking with a derivative of fire is forbidden just like cooking with fire itself, and that rinsing certain foods in hot water can complete their cooking process.

ה'ל"ג

בְּשׂוֹל בְּתוֹלְדוֹת חֶמֶה וּבְדָבָר הַמְּבֻשָּׁל כָּל צָרְפוֹ Halacha 3 · Cooking with Derivatives of the Sun and Reheating Fully Cooked Food

הַמַּפְקִיעַ אֶת הַבִּיצָה בְּבֶגֶד חֵם אוֹ בַּחוּל וּבְאַבָּק דְּרָכִים שֶׁהֵן חֲמִים
hot that are roads and in the dust of in sand or warm in a cloth the egg — One who breaks
מִפְּנֵי הַשֶּׁמֶשׁ אֵף עַל פִּי שֶׁנִּצְלִית פֶּטוּר. שֶׁתוֹלְדוֹת חֶמֶה אֵינָם
are not sun for the derivatives of is exempt it was roasted though · even the sun because of
בְּתוֹלְדוֹת הָאֵשׁ. אֲבָל גָּזְרוּ עֲלֵיהֶן מִפְּנֵי תוֹלְדוֹת הָאוּר. וְכֵן
and likewise the fire the derivatives of because of against them they decreed but the fire like the derivatives of
הַמְּבֻשָּׁל בַּחֲמִי טְבִירָה וְכִיּוֹצֵא בָּהֶם פֶּטוּר. הַמְּבֻשָּׁל עַל הָאוּר דָּבָר
an item the fire on One who cooks is exempt of them and the like Tveryah in the hot springs of one who cooks
שֶׁהָיָה מְבֻשָּׁל כָּל צָרְפוֹ אוֹ דָּבָר שֶׁאֵינוֹ צָרִיךְ בְּשׂוֹל כָּלֵל פֶּטוּר:
is exempt at all cooking need that does not an item or its need all cooked that was

This halacha outlines the exemptions for cooking using the heat of the sun or its derivatives, as well as the rule that there is no biblical liability for cooking food that is already fully cooked.

ה'ל"ד

חֵיּוֹב מְבֻשָּׁל בְּשִׁתְּפוּת וּבְזָה אַחֵר זֶה Halacha 4 · Liability for Cooking Jointly and in Succession

אֶחָד נָתַן אֶת הָאוּר וְאֶחָד נָתַן אֶת הָעֵצִים וְאֶחָד נָתַן אֶת הַקִּדְרָה וְאֶחָד
and one the pot — placed and one the wood — placed and one the fire — placed one
נָתַן אֶת הַמַּיִם וְאֶחָד נָתַן אֶת הַבָּשָׂר וְאֶחָד נָתַן אֶת הַתְּבֻלִּין וּבָא אַחֵר
another and came the spices — placed and one the meat — placed and one the water — placed
וְהִגִּיס כָּלָם חַיָּבִים מְשׁוּם מְבֻשָּׁל. שֶׁכָּל הָעוֹשֶׂה דָּבָר מִצְּרִיכֵי הַבְּשׂוֹל
the cooking of the needs of a thing who does for anyone cooking because of are liable all of them and stirred
הֲרִי זֶה מְבֻשָּׁל. אֲבָל אִם שִׁפְתָּ אֶחָד אֶת הַקִּדְרָה תְּחִלָּה וּבָא אַחֵר וְנָתַן
and placed another and came first the pot — one placed if but is cooking he behold
אֶת הַמַּיִם וּבָא אַחֵר וְנָתַן אֶת הַבָּשָׂר וּבָא אַחֵר וְנָתַן אֶת הַתְּבֻלִּין
the spices — and placed another and came the meat — and placed another and came the water —
וּבָא אַחֵר וְנָתַן אֶת הָאוּר וּבָא אַחֵר וְנָתַן עֵצִים עַל הָאוּר וּבָא
and came the fire upon wood and placed another and came the fire — and placed another and came

אחר והגיס. שנים האחרונים בלבד חייבין משום מבשל:

cooking because of are liable alone latter ones the two and stirred another

This halacha distinguishes between multiple people performing cooking steps simultaneously as a group versus performing them sequentially as individuals.

ה'ה

שעור בשול בשר ורדית פת מהתנור

Halacha 5 · The Measure of Cooking Meat and Scraping a Loaf from the Oven

הניח בשר על גבי גחלים אם נצלה בו כגרוגרת אפלו בשנים

in two even like a dried fig in it there was roasted if coals top of on meat If one placed

ושלשה מקומות חייב. לא נצלה בו כגרוגרת אבל נתבשל כלו

all of it it was cooked but like a dried fig in it roasted if there was not he is liable places or three

חצי בשול חייב. נתבשל חצי בשול מצד אחד פטור. עד שיהפך בו

it he turns until he is exempt one from side cooking half if it was cooked he is liable cooking half

ויתבשל חצי בשול משני צדדיו. שכח והדביק פת בתנור בשבת

on Shabbos in the oven a loaf and attached If one forgot sides from both cooking half and it cooks

ונזכר מתר לו לרדותה קדם שתאפה ויבוא לידי מלאכה:

melacha to the hands of and he comes it bakes before to scrape it out for him it is permitted and remembered

This halacha defines the minimum threshold of cooking meat to incur liability on Shabbos and permits removing a loaf from an oven before it bakes to prevent a Torah violation.

ה'ו

תולדות מלאכת מבשל במתכות ובכלי חרס

Halacha 6 · Derivatives of the Melacha of Cooking in Metals and Earthenware

המתיר אחד ממיני מתכות כל שהוא או המחמם את המתכות עד

until the metal — one who heats or amount any metals of the types of one One who melts

שתעשה גחלת הרי זה תולדת מבשל. וכן הממס את הדונג או

or the wax — one who dissolves And likewise cooking is a derivative of this behold a coal it becomes

את החלב או את הזפת והכפר והגפרית וכיוצא בהם הרי זה תולדת

is a derivative of this behold to them and similar and the sulfur and the pitch the tar — or the tallow —

מבשל וחייב. וכן המבשל כלי אדמה עד שיעשו חרס חייב

is liable earthenware they become until earth vessels of one who bakes And likewise and is liable cooking

משום מבשל. כללו של דבר בין שרפה גוף קשה באש או

or with fire hard a substance one softened whether the matter of The general principle cooking because of

שהקשה גוף רך הרי זה חייב משום מבשל:

cooking because of is liable this behold soft a substance one hardened

This halacha defines the derivatives of cooking, which include melting metals or wax, and hardening clay vessels with fire.

ה'ז

הַגּוֹיִזִּי צֹמֵר אוֹ שֹׁעֵר בֵּין מִן הַבְּהֵמָה בֵּין מִן הַחַיָּה בֵּין מִן
 from whether the wild animal from whether the domestic animal from whether hair or wool One who shears
 הַחַי בֵּין מִן הַמֵּת אֲפֵלוּ מִן הַשְּׁלַח שְׁלֵהֶן חַיִּב. כַּמָּה שְׁעוּרוֹ כִּדִּי
 enough is its measure How much is liable of theirs the hide from even the dead from whether the living
 לְטוֹת מִמֶּנּוּ חוּט שְׁאֲרָכּוֹ כְּרַחֲב הַסֵּיט כָּפוּל. וְכַמָּה רַחֲב הַסֵּיט
 the sit is the width of And how much doubled the sit like the width of whose length is a thread from it to spin
 כִּדִּי לְמִתַּח מִן בֶּהֱן שֶׁל יָד עַד הָאֶצְבָּע הָרִאשׁוֹנָה כְּשִׁפְתָּהּ בֵּינֵיהֶן
 between them when he opens the first the finger until the hand of the thumb from to stretch enough
 בְּכָל כַּחוֹ וְהוּא קָרוֹב לְשְׁנֵי שְׁלִישֵׁי זֶרֶת. הַתּוֹלֵשׁ כָּנָף מִן הָעוֹף הָרִי
 behold the bird from a wing One who plucks a zeret thirds of to two is close and it his strength with all
 זֶה תּוֹלָדֶת גּוֹיִז. הַטּוֹוֶה אֶת הַצֹּמֵר מִן הַחַי פֶּטוּר שְׁאִין דֶּרֶךְ
 manner of for there is no is exempt the living animal from the wool — One who spins shearing is a derivative of this
 גְּזִיזָה בְּכָף וְאִין דֶּרֶךְ נִפּוּץ בְּכָף וְאִין דֶּרֶךְ טוֹוִה בְּכָף:
 in this spinning manner of and there is no in this combing manner of and there is no in this shearing

This halacha defines the melacha of shearing wool or hair, its minimum measure based on the width of a sit, and related derivative acts.

ה'ל"ח

אסור גְּזִיזַת שֹׁעַר וְצִפְרָנִים וְחִתִּיכַת יִבְלֹת בַּשַּׁבָּת

Halacha 8 · The Prohibition of Cutting Hair, Nails, and Warts on Shabbos

הַנוֹטֵל צִפְרָנָיו אוֹ שֹׁעָרוֹ אוֹ שְׁפָמוֹ אוֹ זָקְנוֹ הָרִי זֶה תּוֹלָדֶת גּוֹיִז
 of shearing is a derivative this behold his beard or his mustache or his hair or his nails One who removes
 וְחַיִּב. וְהוּא שֹׁטֵל בְּכָלִי. אֲבָל אִם נִטְּלָן בְּיָדוֹ בֵּין
 whether by his hand he removed them if but with a utensil is provided that he and this and is liable
 לֹו בֵּין לְאַחֵר פֶּטוּר. וְכֵן הַחוּתָּהּ יִבְלֹת מִגּוּפוֹ בֵּין בְּיָד בֵּין
 whether by hand whether from his body a wart one who cuts and likewise he is exempt for another whether for himself
 בְּכָלִי פֶטוּר בֵּין לֹו בֵּין לְאַחֵר. וּמִתֵּר לְחִתָּהּ יִבְלֹת בְּמִקְדָּשׁ
 in the Temple a wart to cut and it is permitted for another whether for himself whether he is exempt with a utensil
 בְּיָד אֲבָל לֹא בְּכָלִי. וְאִם הִיָּתָה יְבֹשָׁה חִתְכָּהּ אִף בְּכָלִי וְעוֹבֵד
 and perform with a utensil even one may cut it dry it was and if with a utensil not but by hand
 עֲבוּדָה:
 service

This halacha details the derivative of shearing as it applies to cutting hair, nails, and warts, distinguishing between using a utensil and doing so by hand, as well as the leniencies permitted in the Temple.

ה'ל"ט

הנוטל שערו בכלי כמה יטל ויהיה חייב. שתי שערות.
 hairs two liable and he will be must he remove how much with a utensil his hair One who removes
 ואם לקט לבנות מתוך שחורות אפלו אחת חייב. צפרן שפרשה
 that separated A nail he is liable one even black ones from among white ones he gathered and if
 רבה וציצין של עור שפרשו רבן אם פרושו כלפי מעלה
 above towards they separated if their majority that separated skin of and hangnails its majority
 ומצערות אותו מתר לטל אותן בידו אבל לא בכלי. ואם
 and if with a utensil not but with his hand them to remove it is permitted him and they pain
 נטלן בכלי פטור. ואם אינן מצערות אותו אפלו ביד אסור.
 it is forbidden by hand even him pain they do not and if he is exempt with a utensil he removed them
 ואם לא פרושו רבן אפלו מצערות אותו אסור לנטלן בידו
 with his hand to remove them it is forbidden him they pain even if their majority separated not and if
 ואם נטלן בכלי חייב:
 he is liable with a utensil he removed them and if

This halacha defines the liability thresholds for cutting hair and the conditions under which loose nails or hangnails may be removed on Shabbos.

הלי

המלכל צמר ופשתן ושעור החיוב בו

Halacha 10 · The Melacha of Whitening Wool and Linen and Its Minimum Measure

המלכל את הצמר או את הפשתן או את השני. וכן כל פיוצא בהן
 to them similar any and so the crimson wool — or the linen — or the wool — One who whitens
 ממה שדרךן להתלכלן חייב. וכמה שעורו כדי לטוות ממנו חוט
 a thread from it to spin enough is its measure and how much is liable is to be whitened whose way from what
 אחד ארכו כמלא רחב הסיט כפול שהוא ארץ ארבעה טפחים:
 handbreadths four a length of which is doubled the sit width of like the full its length one

This halacha defines the melacha of whitening raw materials and specifies the minimum amount required to incur liability.

הלי

אסור כבוס וסחיטה בשבת

Halacha 11 · The Prohibition of Laundering and Wringing Garments on Shabbos

המכבס בגדים הרי הוא תולדת מלכלן וחייב. והסוחט את
 — and one who wrings and is liable whitening is a derivative of he behold garments One who launders
 out
 הפגד עד שיוציא המים שבו הרי זה מכבס וחייב. שהסחיטה
 for the wringing and is liable is laundering this behold that is in it the water he extracts until the garment
 מצרכי כבוס היא כמו שההגסה מצרכי הכשול. ואין סחיטה
 wringing and there is no cooking is of the needs of stirring just like it laundering is of the needs of

בְּשִׁעָרָה וְהוּא הַדִּין לְעוֹר שֶׁאֵין חֵיבִין עַל סְחִיטָתוֹ:

its wringing for liable that one is not for leather is the law and this in hair

This halacha defines laundering as a derivative of whitening and establishes that wringing out absorbed water from a garment is a form of laundering, while hair and leather are exempt from the prohibition of wringing.

ה'ל"ב

אסור מַנְפִּץ צֶמֶר וּפְשָׁתָן וְהַגִּידִים בְּשַׁבָּת

Halacha 12 · The Prohibition of Combing Wool, Linen, and Sinews on Shabbos

הַמְנַפֵּץ אֶת הַצֶּמֶר אוֹ אֶת הַפְּשָׁתָן אוֹ אֶת הַשֵּׁנִי וְכִיּוֹצֵא בָהֶן חֵיב.

is liable to them and similar the crimson wool — or the linen — or the wool — One who combs

וְכַמָּה שְׁעוּרוֹ בְּדִי לְטוֹת מִמֶּנּוּ חוּט אֶחָד אֲרָכּוֹ אַרְבָּעָה טַפְחִים.

handbreadths four its length one a thread from it to spin enough is its measure And how much

וְהַמְנַפֵּץ אֶת הַגִּידִים עַד שֶׁיֵּעָשׂוּ כְּצֶמֶר בְּדִי לְטוֹת אוֹתָן הֲרִי זֶה

this behold them to spin enough like wool they become until the sinews — And one who beats

תּוֹלָדֶת מִנְפִּץ וְחֵיב:

and is liable of combing is a derivative

This halacha defines the melacha of combing raw fibers and its derivative of beating animal sinews to make them spinable.

ה'ל"ג

דִּין הַצּוֹבֵעַ וּמְלָאכָה שְׂאִינָה מְתַקִּימָת בְּשַׁבָּת

Halacha 13 · The Law of Dyeing and Labor That Does Not Endure on Shabbos

הַצּוֹבֵעַ חוּט שְׂאֲרָכּוֹ אַרְבָּעָה טַפְחִים אוֹ דָּבָר שֶׁאֶפְשָׁר לְטוֹת מִמֶּנּוּ

from it to spin that is possible a thing or handbreadths four whose length is a thread One who dyes

חוּט כְּזֶה חֵיב. וְאֵין הַצּוֹבֵעַ חֵיב עַד שֶׁיִּהְיֶה צָבֵעַ הַמְתְּקִים. אֲבָל צָבֵעַ

dye but that endures dye that there is until liable is the dyer and not is liable like this a thread

שְׂאִינוֹ מְתַקִּים כָּלֵל כְּגוֹן שֶׁהָעֵבִיר סָרָק אוֹ שֶׁשָּׁרַע עַל גַּבִּי בְּרִזָּל אוֹ

or iron top of on vermilion or red clay that one passed for example at all endure that does not

נִחֲשֶׁת וְצָבֵעוֹ פָּטוּר. שֶׁהֲרִי אֶתָּה מַעֲבִירוֹ לְשַׁעֲתוֹ וְאֵינוֹ צוֹבֵעַ כָּלוּם.

anything dye and it does not immediately remove it you for behold is exempt and colored it copper

וְכָל שֶׁאֵין מְלָאכָתוֹ מְתַקִּימָת בְּשַׁבָּת פָּטוּר:

is exempt on Shabbos does not endure labor whose and any

This halacha defines the minimum length of dyed material required for liability and establishes that only permanent dyeing is biblically forbidden on Shabbos.

ה'ל"ד

אסור עֲשִׂית עֵין צָבֵעַ בְּשַׁבָּת

Halacha 14 · The Prohibition of Creating a Color on Shabbos

הָעוֹשֶׂה עֵין הַצָּבֵעַ הֲרִי זֶה תּוֹלָדֶת צוֹבֵעַ וְחֵיב. כִּיצַד. כְּגוֹן

for example How so and is liable dyeing is a derivative of this behold color an appearance of One who makes

שָׁנָתוֹ מִנְּקֻמָּתוֹ לְתוֹךְ מִי עֶפְצָא שֶׁנֶּעֱשָׂה הַכֹּל שָׁחֹר. אוֹ שָׁנָתוֹ

that he put or black the whole so that it became gallnut water of into vitriol that he put

איסטיס לתוך מי פרכם שנעשה הכל ירק. וכן כל פיוצא בזה.

to this similar any and so green the whole so that it became saffron water of into isatis

וכמה שעורו כדי לצבוע בו חוט שארכו ארבעה טפחים:

handbreadths four whose length is a thread with it to dye enough is its measure And how much

This halacha defines the derivative of dyeing where one mixes substances to create a new color, and specifies the minimum measure for liability.

הלי טו

הלכות טווה ועשיית לבד בשבת

Halacha 15 · The Forbidden Melacha of Spinning and Making Felt on Shabbos

הטווה ארף ארבעה טפחים מכל דבר הנטווה חיב. אחד הטווה את

— one who spins whether is liable that is spun thing from any handbreadths four a length of One who spins

הצמר או את הפשתן או את הנוצה או את השער או את הגידין. וכן כל

all and so the sinews — or the hair — or the down — or the linen — or the wool

פיוצא בהן. העושה את הלכד הרי זה תולדת טווה וחיב. והוא

and this is and is liable spinning a derivative of this is behold the felt — One who makes to them similar

שילבד דבר שאפשר לטוות ממנו חוט ארף ארבעה טפחים

handbreadths four a length of a thread from it to spin that is possible a thing provided that he felts

בעבי בינוני:

medium of thickness

This halacha defines the minimum measure of four handbreadths for the liability of spinning and explains that making felt is a derivative of spinning.

הלי טז

אסור עשיית בתי נירין ותולדותיו בשבת

Halacha 16 · The Prohibition of Making Heddles and Its Derivatives on Shabbos

העושה שני בתי נירין חיב. העושה נפה או פברה או סל או

or a basket or a strainer or a sifter One who makes is liable heddles houses of two One who makes

סבכה או שפרג מטה בחבלים הרי זה תולדת עושה נירין

heddles making is a derivative of this behold with ropes a bed who weaves or a hairnet

ומשיעשה שני בתים באחד מכל אלו חיב. וכן כל העושה שני

two who makes anyone And so he is liable these of all in one houses two and from when he makes

בתי נירין בדבר שעושין אותו בתים בתים כגון אלו חיב:

is liable these like by houses houses it that they make in an object heddles houses of

This halacha defines the primary labor of making heddles and its derivative applications in weaving and netting.

הלי יז

מלאכת מסר ומלאכת אורג בשבת

Halacha 17 · The Melachos of Setting the Warp and Weaving on Shabbos

דרך האורגין שמותחין החוטין תחלה בארף היריעה וברחבה

and in its width the fabric in the length of initially the threads is that they stretch the weavers The way of

וּשְׁנַיִם אוֹחֲזִין זֶה מִכָּאן וְזֶה מִכָּאן וְאֶחָד שׁוֹבֵט בְּשֵׁבֶט עַל הַחוּטִין

the threads upon with a rod beats and one from here and that one from here this one hold and two

וּמִתְקֵן אוֹתָן זֶה בְּצַד זֶה עַד שֶׁתַּעֲשֶׂה כָּלָה שְׁתֵּי בָּלָא עָרֵב. וּמִתִּיחַת

and the stretching of woof without warp all of it there is made until this one beside this one them and aligns

הַחוּטִין כְּדֶרֶךְ הָאוֹרְגִין הִיא הַנִּסְכָּת הַמְסֻכָּת וְזֶה הַמוֹתֵחַ נִקְרָא

is called who stretches and this one the warp is the mounting of it the weavers like the way of the threads

מִסֵּד. וּכְשׁוֹפְלִין אוֹתָהּ וּמִתְחִיל לְהַכְנִיס הַשְּׁתֵּי בָּעָרֵב נִקְרָא

it is called in the woof the warp to insert and begin it and when they bend one who sets the warp

אוֹרֵג:

weaving

This halacha defines the creative processes of preparing the loom and weaving the threads on Shabbos.

ה'תש"ח

מְלָאכַת הַמִּסֵּד וְהָאוֹרֵג וְשְׁעוּרֵיהֶם

Halacha 18 · The Labors of Mounting the Warp and Weaving and Their Minimum Measures

הַמִּסֵּד חַיֵּב וְהִיא מְלָאכָה מְאֻבּוֹת מְלָאכּוֹת. וְהַשׁוֹבֵט עַל

on and the one who beats labors from the primary categories of is a labor and it is liable The one who mounts the warp

הַחוּטִין עַד שֶׁיִּפְרְקוּ וַיִּתְּקֵנָם הָרִי זֶה תּוֹלְדֵת מִסֵּד. וְכַמָּה

And how much mounting the warp is a derivative of this behold and aligns them they separate until the threads

שְׁעוּרוֹ מִשִּׁיתָקֵן רַחֵב שְׁתֵּי אַצְבָּעוֹת. וְכֵן הָאוֹרֵג שְׁנֵי חוּטִין

threads two the one who weaves And similarly fingerbreadths two a width of from when he prepares is its measure

בְּרַחֵב שְׁתֵּי אַצְבָּעוֹת חַיֵּב. בֵּין שְׂאֲרָגוֹ בִּתְחִלָּה בֵּין שְׁהִיָּה מְקֻצָּת

a part of there was whether at the beginning he wove them whether is liable fingerbreadths two in a width of

הַפְּגָד אָרוּג וְאָרֵג עַל הָאָרוּג שְׁעוּרוֹ שְׁנֵי חוּטִין. וְאִם אָרֵג חוּט אֶחָד

one thread he wove And if threads is two its measure the woven part upon and he wove woven the garment

וְהַשְּׁלִים בּוֹ הַפְּגָד חַיֵּב. אָרֵג בְּשִׁפְתַּת הִירִיעָה שְׁנֵי חוּטִין בְּרַחֵב

in a width of threads two the sheet on the edge of If he wove he is liable the garment with it and completed

שְׁלֹשָׁה בֵּיתֵי גִירִין חַיֵּב. הָא לָמָּה זֶה דּוֹמָה לְאוֹרֵג צִלְצוּל קָטָן בְּרַחֵב

in a width of small a belt to weaving similar is this what To he is liable heddles houses of three

שְׁלֹשָׁה בֵּיתֵי גִירִין:

heddles houses of three

This halacha defines the primary labors of mounting the warp and weaving, their derivatives, and the minimum physical dimensions required to incur liability on Shabbos.

ה'תש"ט

תּוֹלְדוֹת מְלָאכַת אוֹרֵג בְּשִׁפְתַּת

Halacha 19 · Derivatives of the Melacha of Weaving on Shabbos

הַמְדַּקְדֵּק אֶת הַחוּטִין וּמַפְרִידָן בְּעֵת הָאֲרִיגָה הָרִי זֶה תּוֹלְדֵת

is a derivative of this behold the weaving at the time of and separates them the threads — One who straightens

אָרֵג. וְכֵן הַקּוֹלֵעַ אֶת הַנִּימִין הָרִי זֶה תּוֹלֶדֶת אָרֵג וְשַׁעוּרוֹ
and its measure weaving is a derivative of this behold the hairs — one who braids and similarly weaving

מִשְׁיַעֲשֶׂה קְלִיעָה בְּאֶרְבַּי שְׁתֵּי אַצְבָּעוֹת:
fingerbreadths two of a length of a braid is from when he makes

This halacha defines the derivatives of weaving, which include straightening threads during weaving and braiding hair, along with their minimum liability measurements.

הָלִיכָה

הַמַּפְרִישׁ אֶת הָאָרוֹג וְהַסּוֹתֵר אֶת הַקְּלִיעָה בְּשַׁבָּת

Halacha 20 · The Prohibition of Separating Woven Fabric and Undoing a Braid on Shabbos

הַבּוֹצֵעַ שְׁנֵי חוּטִין חֵיב. וּבּוֹצֵעַ הוּא הַמַּפְרִישׁ אֶת הָאָרוֹג. בֵּין
whether the woven fabric — one who separates is and separating is liable threads two One who separates

שֶׁהוֹצִיא הָעֶרֶב מִן הַשְּׁתֵּי אוֹ שֶׁהֶעֱבִיר הַשְּׁתֵּי מֵעַל הָעֶרֶב הָרִי זֶה בּוֹצֵעַ
is separating this behold the woof from upon the warp he removed or the warp from the woof he removed

וְחֵיב. וְהוּא שֶׁלֹּא יִהְיֶה מְקַלְקֵל אֶלָּא יִתְכַּוֵּן לְתַקֵּן בְּדָרוֹ שְׁעוֹשִׂין
that they do in the manner to improve he intends unless destroying he is not provided that and this is and he is liable

אֵלּוֹ שֶׁמֵּאֲחִין אֶת הַבְּגָדִים הַקִּלִּים בְּיוֹתֵר שֶׁבּוֹצְעִין וְאַחֵר כִּךָּ מֵאֲחִין
they mend that and after who separate exceedingly the light the garments — who mend those

וְחוֹזְרִין וְאוֹרְגִין חוּטִין שֶׁבָּצְעוּ עַד שֶׁיַּעֲשׂוּ שְׁנֵי הַבְּגָדִים אוֹ שְׁנֵי
the two or garments the two they are made until that they separated the threads and weave and return

הַקִּרְעִים אֶחָד. וְהַסּוֹתֵר אֶת הַקְּלִיעָה לְתַקֵּן הָרִי זֶה תּוֹלֶדֶת בּוֹצֵעַ
of separating is a derivative this behold to improve the braid — And one who undoes one tears

וְשַׁעוּרוֹ כְּשַׁעוּר הַבּוֹצֵעַ:
of separating is like the measure and its measure

This halacha defines the labor of botzei'a (separating woven threads) and its derivative of undoing a braid for constructive purposes.

CHAPTER SUMMARY

The chapter begins by establishing that baking, cooking, and heating water are all part of the same *melacha*, defining the *shiur* for heating water as enough to wash a small limb. The Rambam then explains that cooking with a derivative of fire (like a hot kettle removed from the flame) carries the same liability as cooking with fire itself, which includes washing certain salted fish with hot water to complete their preparation. We learn that while cooking with the sun's heat is permitted, the Chachanim forbade cooking with derivatives of the sun's heat (like sand heated by the sun) as a decree to prevent people from cooking with derivatives of fire. Finally, the Rambam clarifies that there is no liability for cooking food that is already completely cooked or does not require cooking at all, and outlines how multiple people who participate in different stages of preparing a pot on the fire can all become liable for their respective roles in the cooking process.

In Hilchos Shabbos, we learn that cooking is not just about the person who lights the flame; it is a chain of small, seemingly minor actions. One person brings the wood, another the water, another the spices, and another stirs. In the eyes of the Torah, every single one of them is a partner in the final outcome. This is a profound lesson for our daily avodah. We often look at the great builders of Torah, the famous askanim, or the big donors, and think, "What is my small, quiet mitzvah worth?" Hashem is teaching us here that every single hand that helps, every small word of encouragement, every penny given to tzedakah, and every moment a mother spends preparing a child for cheder makes them a full partner in the ultimate creation of Torah and yiras Shamayim.

We also see this in the halachos of washing the soft fish or melting wax—even a gentle, indirect heat can completely transform a substance. In our own lives, we must realize the power of our subtle influences. A warm smile, a soft word of emunah spoken at the Shabbos table, or a gentle boundary set with love can completely melt a cold heart or shape a child's neshama forever. You do not need a roaring fire to make a permanent impact; the quiet, steady warmth of a Yid's lifestyle does the work.

Today, consciously look for one small way to "stir the pot" of a mitzvah or a chesed that someone else started, realizing that by adding your small part, Hashem considers it as if you accomplished the entire thing yourself.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (16)

(30)

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

ON THIS PAGE

In this section, the Chovos HaLevavos exposes the relentless tactics of the yetzer hara as it tries to undermine a Yid's emunah. When the yetzer hara fails to stop a person from serving Hashem with pure intentions, it shifts its focus to casting doubts on the very foundations of our faith, starting with the existence of Hashem and the creation of the world from nothing.

As the struggle continues, the yetzer hara tries to confuse the neshama with false beliefs, questions about the purpose of our avodah, and doubts regarding prophecy and the authenticity of the Torah. It even attempts to weaken our commitment to the Oral Law, divine justice, and the reality of reward and punishment in the World to Come. The author guides us on how to use our intellect and the holy teachings of our Sages to defeat each of these challenges.

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

וכאשר יתיאש מספק אותך בזה, ישתדל לספק אותך בבורא יתברך; ויאמר לך: כי העולם הזה אינו חדש ולא נברא, ולא סר פאשר הוא עתה ולא יסור כן, ואין דבר ממנו יותר ראוי להיות בורא מנברא, ואין דבר ממנו חייב מעבודת זולתו, שהכל ישן קדמון.

And when the yetzer hara despairs of casting doubts in your mind on this, he will try to make you doubt the Creator, may He be blessed, and will say to you: 'This world is not newly made and was not created; it has never been different than it is now, nor will it ever change, and nothing in it is more fitting to be a creator than a created thing, and nothing in it is obligated to serve anything else, since everything is ancient and eternal.'

NOTE The yetzer hara tries to push a person toward heresy (atheism) by claiming the universe is eternal and has no Creator, meaning there is no higher power to whom we owe our service.

וכאשר יקרה בזה, שוב לשכלך, ויראה אותך הפסד הדעת הזה ממאמר היחוד מן הספר הזה, במה שימצאך [כי] לעולם הזה בורא בראו מלא דבר.

And when he confronts you with this, return to your intellect, and it will show you the falsehood of this view based on what we explained in the Gate of Unity in this book, which will prove to you that this world has a Creator Who created it from absolute nothingness.

NOTE The author refers back to Shaar HaYichud (the first gate of Chovos HaLevavos), where he logically proved that the universe had a beginning and must have been created ex nihilo (yesh mei'ayin) by Hashem.

וְכַאֲשֶׁר יִתְיַאֵשׁ מִסִּפְקֵי הָעֵינַן הַזֶּה עָלֶיהָ, יִפְלֹג בְּמִינֵי הַשְׁתּוּתָה, כְּמוֹ דַּעַת מְנִיחֵי הָרַבּוּי, וְדַעַת אֲנָשֵׁי הַתּוֹלְדוֹת, וְדַעַת הַפְתָּאִים מִחוּץ הַכּוֹכָבִים, כְּפִי הַתְחַלְקוֹת דַּעוֹתָם.

And when he despairs of casting doubt on this matter, he will try to make you fall into various forms of partnership (shittuf), such as the belief of those who posit a plurality of gods, the belief of the naturalists, or the belief of the foolish astrologers, according to their various opinions.

NOTE Shittuf refers to associating partners with Hashem. The yetzer hara tries to introduce dualism, trinity, pantheism, or belief in the independent power of the stars (astrology) to dilute pure monotheism.

וְכַאֲשֶׁר יִתְבָּרַר לָהּ כִּי הַבּוֹרֵא ית' אֶחָד קְדָמוֹן, בְּמָה שֶׁקֹּדֶם לָנוּ מִן הַדְּבָרִים בְּתַחֲלֵת הַסֵּפֶר, בְּזֶה יָסוּרוּ כָּל אֵלּוּ הַסִּפְקוֹת מִמֶּנּוּ.

But when it becomes clear to you that the Creator, may He be blessed, is One and Eternal, based on what we have already established at the beginning of this book, then all of these doubts will leave you.

וְכַאֲשֶׁר יִתְיַאֵשׁ מִמֶּנּוּ בַּפָּנִים הָאֵלֶּה, יִשְׁתַּדֵּל לְפַתּוֹתָהּ מִצַּד חַיּוּב עֲבוֹדַת הַבּוֹרֵא, וַיֹּאמֶר לָהּ: כִּי הָעֲבוֹדָה מִן הָעוֹבֵד לִנְעֻבָד תִּהְיֶה בְּעֵת צָרְכּוֹ אֵלָיו, וְהַבּוֹרֵא יִתְבָּרַךְ אֵינָנו צָרִיךְ לְבְרִיּוּתוֹ וְלֹא חָסֵר לְשׁוֹם עֲבוֹדָה, וְעֲבוֹדָתָהּ לוֹ אֵין לָהּ טַעַם וְלֹא פְּנִים.

And when he despairs of misleading you in these ways, he will try to entice you regarding the obligation to serve the Creator, saying to you: 'Service from a servant to a master is only appropriate when the master needs him; but the Creator, may He be blessed, has no need for His creations and lacks nothing that your service could provide, so your service to Him has no reason or purpose.'

וְכַאֲשֶׁר תִּשְׁקִיף בְּשִׂכְלָה עַל מָה שֶׁקֹּדֶם לָנוּ בְּשַׁעַר הַבְּחִינָה לְטוֹבַת הָאֱלֹהִים עָלֵינוּ, וּבְשַׁעַר חַיּוּב קִבְּלַת הָעֲבוֹדָה לָאֱלֹהִים בַּעֲבוּרָהּ, יָסוּר הַסִּפְקֵי הַזֶּה, וְתַחֲבִיב אֶת נַפְשְׁךָ בַּעֲבוֹדַת הָאֱלֹהִים.

But when you contemplate with your intellect what we have already explained in the Gate of Reflection regarding Hashem's goodness toward us, and in the Gate of the Obligation to Accept the Service of G-d because of that goodness, this doubt will disappear, and you will obligate yourself in the service of Hashem.

NOTE The author refers to Shaar HaBechinah (Gate of Reflection) and Shaar Kabbalas HaAvodah (Gate of Accepting Service), which explain that our avodah is not to fulfill a need of Hashem, but is our duty of gratitude for His endless chessed toward us.

וְכַאֲשֶׁר יִתְיַאֵשׁ מִפַּתּוֹתָהּ בַּפָּנִים הָאֵלֶּה, יִשְׁתַּדֵּל לְסַפֵּק עָלֶיהָ בַּעֲנֵינָן הַנְּבוּאָה וְהַנְּבִיאִים, וּבַתּוֹרָה וּבְאִפְּנֵי אֲמִתּוּתָהּ וַחֲיוּבָהּ.

And when he despairs of enticing you in these ways, he will try to cast doubt in your mind regarding the concept of prophecy and the prophets, and regarding the Torah, its truth, and its binding nature.

וְאִם תִּעָמַד כְּנִגְדּוֹ בְּשִׂכְלָה, וְתִלָּחֶם בּוֹ בַּטְעָנוֹת הַקּוּדְמוֹת בְּסֵפֶר הַזֶּה בְּשַׁעַר הַשְּׁלִישִׁי מִמֶּנּוּ, יָסוּרוּ כָּל הַסִּפְקוֹת הָאֵלֶּה מִלְּבָבְךָ, וְיִתְאַמֵּת אַצְלָהּ עֵינֶיךָ הַנְּבוּאָה, וְצָרְךָ חַיּוּב הַתּוֹרָה, וְשְׁלִיחוֹת הַנְּבִיאִים בָּהּ, וְאִפְּנֵי הַהֶעֱרָה עָלֶיהָ.

But if you stand up against him with your intellect and fight him with the arguments previously mentioned in the third gate of this book, all of these doubts will leave your heart, and the reality of prophecy, the necessity of the Torah, the mission of the prophet who brought it, and the ways we are awakened to it will be verified as true in your mind.

NOTE The third gate is Shaar Kabbalas HaAvodah, which discusses how the Torah is necessary to guide human intellect and how prophecy is verified.

וְכֹאשֶׁר יִתְיָאֵשׁ מִמֶּה בְּעֵינָיו הַזֶּה, יִסְפֹּק אוֹתָהּ בְּקִבְלָהּ; וַיֹּאמֶר לָהּ: כִּי הַמְשָׁכָל וְהַכְּתוּב שְׁנֵיהֶם אֲמִת, אֶה מֶה שְׁאֲמָרוּ רו"ל אֵינוֹ עֶקֶר, וְלֹא קְבוּלוֹ חֻבָּה.

And when he despairs of overcoming you in this matter, he will try to make you doubt the Oral Tradition (the Kabbalah of the Sages); he will say to you: 'That which is logical and that which is written in the Torah are both true, but what the Sages of blessed memory said is not essential, and accepting it is not obligatory.'

NOTE The yetzer hara tries to make the person a Karaite—someone who accepts the Written Torah but rejects the Oral Law (Torah Sheb'al Peh) passed down by Chazal.

וְכֹאשֶׁר תִּסְתַּכֵּל בְּשִׂכְלָה, תִּרְאֶה כִּי הַמְשָׁכָל וְהַכְּתוּב צְרִיכִין אֶל הַקִּבְלָה צָרָה גְּדוּלָּה, כִּי אֵין אֶחָד מֵהֶם יָכוֹל לְהַגְמִיר מִבְּלִיתִי הַקִּבְלָה;

But when you look with your intellect, you will see that both logical reasoning and the written text are in great need of the Oral Tradition, for neither of them can be fully realized without the Tradition.

כִּי הַמְשָׁכָל, אִם לֹא תִגְדֹּר לָנוּ הַקִּבְלָה כַּמּוֹתוֹ וְאִיכוּתוֹ וְזִמְנּוֹ וּמְקוֹמוֹ וּשְׁאָר עֲנִינָיו, לֹא יִתְכַּן לָנוּ מִצַּד שִׂכְלָנוּ בְּלִבָּד;

For as for logical duties, if the Oral Tradition did not define for us their quantity, quality, timing, location, and other details, we could never determine them through our intellect alone;

NOTE For example, while intellect dictates we must show gratitude to Hashem, it cannot determine the exact times, texts, or structures of the daily tefillos without the Sages' tradition.

וְכֵן הַכְּתוּב, אִם לֹא יִפְרֹשׁ לָנוּ אֵלֹא מִן הַסֵּפֶר בְּלִבָּד, כִּמוֹ שְׁאֲמָרוּ בוֹ רו"ל: 'בְּשִׁלְשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת, וְאָמְרוּ: 'מִסֻּרֶת סִיג לַתּוֹרָה'.

and similarly, the Written Torah cannot be understood if we only have the text itself, as our Sages of blessed memory said: 'The Torah is expounded through thirteen hermeneutical rules,' and they said: 'The tradition is a fence for the Torah.'

וְעוֹד, כִּי הַתּוֹרָה הַשִּׁיבָה אוֹתָנוּ בְּכָל תּוֹלְדוּתֶיהָ אֶל הַקִּבְלָה, כַּמִּשָּׁל: (דְּבָרִים יז) 'כִּי יִפְלֹא מִמֶּה דָּבָר לְמִשְׁפָּט' וְגו', וְאָמְרוּ: (שִׁם) 'וְדִרְשָׁתָּ וְהִגִּידוּ לָהּ אֶת דְּבַר הַמִּשְׁפָּט', וְאָמְרוּ: (שִׁם) 'וְהָאִישׁ אֲשֶׁר יַעֲשֶׂה כְּדוֹן' וְגו'.

Furthermore, the Torah itself directs us in all of its detailed applications to the Oral Tradition, as it is written: 'If a matter of judgment is hidden from you...' and it says: 'And you shall inquire, and they will tell you the word of judgment,' and it says: 'And the man who acts intentionally [not listening to the priest or the judge]...'

NOTE The author quotes Devarim 17 to show that the Written Torah explicitly commands us to follow the rulings and traditions of the contemporary Beis Din and Sages.

וְכֹאשֶׁר תַּעֲמֹד עַל כָּל זֶה, יָסוּר הַסֵּפֶק, וְתִתְבָּרַר לָהּ הַיִּדְעָה הַמְשָׁכֶלֶת וְהַכְּתוּבָה וְהַמְקַבֵּלֶת.

And when you understand all of this, the doubt will depart, and the truth of logical knowledge, written scripture, and the received oral tradition will become clear to you.

וְכַאֲשֶׁר יִתְיַאֵשׁ לְפִתּוּתָהּ מִן הַפְּנִים הָאֵלֶּה, יִשְׁתַּדֵּל בְּזֶה מִצַּד הַגְּמוּל וְהַעֲנָשׁ, וְיֹאמַר: כִּי אֵינָם הוֹלְכִים בְּעוֹלָם עַל דֶּרֶךְ הַצֶּדֶק, וְאֵלּוּ הֵיוּ הוֹלְכִין עַל דֶּרֶךְ הַצֶּדֶק, לֹא הָיוּ מְטִיבִין לְרָשָׁע וּמְרִיעִין לַצַּדִּיק, כְּמוֹ שְׁאָמְרוּ מִי שֶׁהִקְדַּמְנוּ לְזַכְרוֹ בַּשַּׁעַר הָרְבִּיעִי מִן הַסֵּפֶר הַזֶּה.

And when he despairs of enticing you in these ways, he will try to attack from the angle of reward and punishment, saying: 'These do not operate in the world according to the way of justice; for if they did, the wicked would not prosper and the righteous would not suffer,' just as was said by the one we previously mentioned in the fourth gate of this book.

NOTE This refers to the classic question of Tzaddik V'ra Lo (why the righteous suffer and the wicked prosper), which the author addressed in Shaar HaBitachon (the Gate of Trust).

וְכַאֲשֶׁר יִגְלֶה לָהּ הַשֹּׁכֵל אֶפְיֵי הַצֶּדֶק בַּשָּׁנִי הָעֲנִיִּים, אֲשֶׁר קָדַם וְזָכְרָנוּ אוֹתָם בַּשַּׁעַר הַבְּטָחוֹן, יִסּוֹר הַסֵּפֶק הַזֶּה, וְיָנוּחַ לִבּוֹ מִשְׁבוּשׁוֹ.

But when your intellect reveals to you the ways of justice in both of these situations, as we have already mentioned in the Gate of Trust, this doubt will disappear, and our hearts will find rest from his confusion.

וְכַאֲשֶׁר יִתְיַאֵשׁ הַיֵּצֵר מְגִבֵּר עָלֵינוּ מִן הַפְּנִים הָאֵלֶּה, יִסְפֹּק עָלֵינוּ גְמוּל הַעוֹה"ב וְעֲנָשׁוֹ, וְיִשְׁתַּדֵּל לְעֲרֹב וּלְשַׁבֵּשׁ עָלֵינוּ מִצַּד מַעוֹט מְצִיאֹתוֹ מִבְּאֵר בְּסֵפֶר תּוֹרָתֵנוּ, וּמַעוֹט הָרְאוֹת עֲנִיָּו בּוֹ.

And when the yetzer hara despairs of overcoming us in these ways, he will cast doubt on the reward and punishment of the World to Come (Olam Haba), and will try to confuse and disrupt our minds because it is rarely mentioned explicitly in our Torah, and its reality is not openly apparent there.

NOTE The Torah focuses heavily on physical rewards in this world (like rain and crops in the Shema), which the yetzer hara uses to make a person doubt the existence of the spiritual afterlife.

וְכַאֲשֶׁר נִסְתַּכַּל בְּמָה שֵׁישׁ בְּסִפְרֵי שְׂאֵר הַנְּבִיאִים מִן הָעֲנִיָּן הַזֶּה, כְּמוֹ: (קהלת י"ב:ז') 'וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַןָּהּ';

But when we look at what is written in the books of the other Prophets regarding this matter, such as: 'And the spirit returns to G-d Who gave it';

(זכריה ג) 'וְנָתַתִּי לָהּ מִהֶלְכִּים בֵּין הָעֹמְדִים הָאֵלֶּה';

and: 'And I will give you free access among these who stand here';

NOTE This prophecy in Zechariah refers to the soul walking among the angels in the spiritual realms after death.

(תהלים לא) 'מָה רַב טוֹבָהּ אֲשֶׁר צִפְנָתָה לִירְאֶיךָ';

and: 'How abundant is Your goodness which You have hidden away for those who fear You';

(ישעיהו ס"ד:ג') 'עֵין לֹא רָאָתָה אֱלֹהִים וּלְתֹרָה';

and: 'No eye has seen, O G-d, besides You, [what You will do for him who waits for You]';

(שם נח) 'וְהִלָּה לְפָנֶיךָ צִדְקָה וְגו';

and: 'And your righteousness shall go before you [the glory of Hashem shall gather you in]';

וְהִרְבֵּה כְּאֵלֶּה, עִם מָה שִׁיּוּרוֹ עָלָיו דְּבָרֵי חַז"ל, וּמָה שֶׁיִּשְׁגּוּ מִמֶּנּוּ בְּדֶרֶךְ הַשִּׁכּוּל, תִּנוּחַ נַפְשֵׁנוֹ וְתַכְטִּיחַ בְּבִירוֹר חַיִּיב הַגָּמוּל וְהַעֲנֵשׁ בַּעוֹה"ב.

and many other verses like these, along with what the teachings of Chazal point to, and what can be understood through logical reasoning, our souls will find rest and be confident in the absolute truth of reward and punishment in the World to Come.

וְכֹאשֶׁר יִתְיַאֵשׁ הַיֵּצֶר מְסַפֵּק אוֹתָנוּ בְּכָל מָה שֶׁקֵּדֶם זָכְרוּ, יִשְׁתַּדֵּל לְעַצֵּל אוֹתָנוּ בְּמַעֲשֵׂה הָעֵבוּרָה, וַיִּטְרִידֵנוּ בְּעִנְיָנוֹ עוֹלָמָנוּ מִמַּאֲכָל וּמִשְׁתָּהּ וּמִלְבוּשׁ וּמִרֶכֶב, וְלִהְיוֹת בְּמִיָּנִי הַהֲנָאוֹת הַגּוֹפִיּוֹת.

And when the yetzer hara despairs of making us doubt all of these aforementioned matters, he will try to make us lazy in performing our service of Hashem, and will distract us with our worldly affairs—eating, drinking, clothing, transportation, and indulging in various physical pleasures.

NOTE When the yetzer hara fails to ruin a person's emunah (faith), he shifts tactics to practical distraction, trying to drown the person in materialism and physical comforts so they have no time or energy for spiritual growth.

WHAT TO TAKE FROM IT

The chapter details how the yetzer hara systematically attacks a person's emunah, beginning with doubts about the Creator and the creation of the world, which are refuted by the foundations of the first gate. It then addresses the yetzer's attempts to introduce false beliefs, argue that Hashem does not need our service, and cast doubt on prophecy and the Torah's authenticity. The author explains that the Oral Law is absolutely indispensable for understanding both rational and scriptural laws, citing the Torah's own command to follow the Sages. Finally, the chapter resolves doubts regarding divine justice in this world and the reality of reward and punishment in the afterlife, using proofs from the prophets and the teachings of Chazal to bring the heart to complete peace.

My dear friend, look at how the yetzer hara operates. The Chovos HaLevavos is pulling back the curtain to show us his entire playbook. The yetzer hara is relentless; the moment you defeat him on one front, he simply retreats, regroup, and launches a different attack. If he cannot make you doubt Hashem's existence, he will try to make you doubt the purpose of your avodah. If that fails, he will attack the truth of the Torah, then the authority of the Sages and the Oral Law, then the fairness of reward and punishment, and finally, he will just try to make you lazy and distracted by physical comforts.

This is a profound lesson in spiritual vigilance. You must realize that when doubts, coldness, or a sudden feeling of 'what is the point of this mitzvah?' enter your mind, it is not a reflection of truth—it is simply the yetzer hara shifting his tactics because you defeated him yesterday. He wants to make you feel that your intellect and your tradition are at odds, or that the Oral Torah is somehow secondary.

To fight this, we must do exactly what the author prescribes: we must arm ourselves with clear, solid Torah knowledge and rely on the mesorah of our Sages. The Oral Law is what gives shape, time, and boundaries to the written word; without it, we are lost. When the yetzer hara tries to confuse you, do not engage in a shouting match with him. Instead, quiet your mind, return to the clear truths of the Torah and the Sages, and recognize his voice for what it is—just another desperate attempt to disrupt your connection to Hashem.

Today, when you perform a mitzvah or learn Torah, do it with the conscious intention of relying on the mesorah of our Sages, recognizing that their teachings are the essential key to fulfilling Hashem's will.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָהּ, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְׁפָּרֵי 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 מִשְׁמֵעוֹן הַצְּדִיק. 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 גִּיהֲנוֹם:

Gehinnom he inherits

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

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

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

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

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

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

לְכָךְ זְכוּת:

merit to the scale of

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

משנה ז

הִרְחָקָה מִשְׁכּוֹן רָע וּמִרְשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפְּרָעָנוֹת:

retribution of despair and do not

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

משנה ח

הִנְהַגַּת הַדִּין עִם בְּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרִים מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

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

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבָד שְׁמֵהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, 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, מָה אֲנִי.

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

וְאִם לֹא עֲכָשְׁיוּ, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עֲשֵׂה תוֹרָתְךָ קִבֹּעַ. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוּא מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עֲשֵׂה לָךְ רַב וְהִרְחַק מִן הַסֵּפֶק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עֲשֵׂה לָךְ רַב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאַל

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

תִּרְבֶּה לְעֵשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִּיקָה וְהַמַּעֲשָׂה עַל פְּנֵי הַדְּבָר

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

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

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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא הַמַּעֲשָׂה. וְכָל הַמְרַבֵּה

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זִכְרִיהָ חֶ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

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.

פתיחת דבר

Mussar · Hebrew with Nikud and a Literal Translation

ON THIS PAGE

The holy Torah is the ultimate inner chamber, containing the perfect blueprint for a Yid's life, both in ruchniyus and gashmiyus. Yet, a person cannot access this beautiful inner light if they are missing the outer keys of yiras Shamayim and refined middos. Without these, a person remains far away, looking at the Torah from a distance and failing to see how it can truly guide and sustain him.

Nikud and the literal translation are a learning aid prepared by the editor (AI-assisted, pending review), not the sefer's own vowelization.

אמר רבה בר רב הונא כל אדם שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצוניות לא מסרו לו בהי עייל (שבת ל"א).

Rabbah bar Rav Huna said: Any man who has Torah in him but does not have fear of Heaven in him is comparable to a treasurer to whom they handed over the inner keys, but the outer keys they did not hand over to him; through which one can he enter? (Shabbos 31a).

ופרש"י ז"ל:

And Rashi, of blessed memory, explained:

יראת שמים דומה לפתחים חיצוניים שדרך להם נכנסים לפנימיים.

Fear of Heaven is comparable to outer doorways, through which one enters into the inner ones,

כך אם ירא שמים הוא נעשה חרד לשמר ולעשות ואם לאו אינו חש לתורתו.

So too, if he is a yarei shamayim, he becomes trembling to guard and to perform, and if not, he does not care for his Torah.

ולכאורה היא סתירה למה שאמרו חז"ל (שם):

And seemingly, this is a contradiction to what Chazal said (there):

מכריז רבי ינאי חבל על דלית ליה דרתא ותרעא לדרתא עבד.

Rabbi Yannai proclaims: Woe to one who has no courtyard, yet makes a gate for the courtyard.

הרי שהתורה אינה אלא שער לכנס בה יראת שמים,

Behold, the Torah is nothing but a gateway through which fear of Heaven may enter,

שהיא מבפנים, ורבה בר רב הונא מכנה לתורה מפתחות פנימיות.

which is on the inside, and Rabbah bar Rav Huna terms the Torah 'inner keys.'

ופשר הדבר נראה:

And the explanation of the matter appears to be:

התורה באמת היא הפנים והדרתא.

The Torah, in truth, is the inner essence and the beauty.

האדם יכול לפתור הכל על-פי דעת התורה, הן שאלות הרוח והן שאלות החומר.

A person is able to resolve everything according to Daas Torah, both questions of the spirit and questions of the material.

מקפת היא כל הדמיונות והרגשי האדם אף הרגליו ורצונותיו וכל הכרחיותיו וליכא מידי דלא רמזא
עלה באוריתא דרה נכון איה להתנהג אף בכל פרטי החיים ואין מי שיבא אחריה להוסיף או לגרע.

It encompasses all of man's imaginations and feelings, even his habits, his desires, and all his necessities, and there is nothing that is not hinted at in the Torah with a proper path of how to conduct oneself, even in all the details of life, and there is no one who can come after it to add or to subtract,

גם איננה צריכה עזר וסיוע ממקום אחר.

It also does not need help and assistance from another place.

ובכך נאמר בזה בהתהלכה תנחה אתה בשכבה תשמר עליה וגו' (משלי ו' כ"ב).

And it has already been said concerning it, "When you walk, it will guide you; when you lie down, it will watch over you," etc. (Proverbs 6:22).

אלא שהאדם מדלות שכלו וקצר השגתו בעמק מושג התורה,

But rather, a person, from the poverty of his intellect and the shortness of his grasp in the depth of the Torah's concept,

מביט על התורה כמו המביט על אירון הפורח בגבהי שמים,

he looks upon the Torah like one who looks upon an airplane flying in the heights of heaven,

שנראה אז כנקדה קטנה, שבפעם הראשונה לא יתקבל על לבו בשום אופן כי מתקן שם מדור עם הרבה
חדרים ובני אדם מתענגים שם באכילה ושתיה ואף בטויל,

which appears then like a tiny dot, so that at the first time it would not be accepted upon his heart in any way that there is prepared there a dwelling place with many rooms, and people are delighting themselves there with eating and drinking and even with strolling,

ומרבה להטיל שאלות וקושיות,

and he increases in casting questions and difficulties,

היתכן שדבר מועט כזה יחזיק המרובה הרבה ממנו?

Is it possible that such a small thing should contain that which is much greater than itself?

ואולם מובן שכל שאלותיו העצומות הם רק כשהוא נמצא רחוק מהאירון,

But, it is understood that all of his mighty questions are only when he is found far from the airplane,

אָבֵל כְּשִׁיתְקָרֵב אֵלָיו יִסָּר כָּל הַפְּלִאוֹת מֵאַלְיָהֶן וְיִבִּין הַדָּבָר לְאִשּׁוּרוֹ.

But when he draws close to it, all the wonders will be removed on their own, and he will understand the matter in its true truth.

כֵּן הוּא בַּפֶּעַל מִמַּשׁ מְצִיאוֹת הַתּוֹרָה,

So too is the reality of the Torah in actual, concrete practice,

הָרַחוּק מִיִּדְעַת דֶּרֶךְ הַתּוֹרָה הֵן מִחֲמַת שְׂלֵא עָמַל לְהִבִּין וְדִרְכָּהּ וְהֵן מִחֲמַת שְׂלֵא הִכִּין לַצֵּעַד בְּדִרְכֶּיהָ,

One who is far from knowing the way of the Torah, whether because he did not toil to understand its path, or whether because he did not prepare himself to walk in its ways,

עוֹמֵד וּמִתְפַּלֵּא אִיךָ שֶׁיִּכּוֹל לְצַמְצֵם עֲצָמוֹ בְּחֻקֵּי הַתּוֹרָה וְאִיךָ יִחְיֶה בָּהֶם?

He stands and wonders how he can restrict himself within the laws of the Torah, and how he will live by them?

וּבָשׂוּם אָפֵן אִי אֶפְשָׁר לְהִתְקַבֵּל עַל לְבוֹ שְׂאֵמָנָם דֶּרֶךְ הַתּוֹרָה מִכִּיל בְּקִרְבָּהּ לַפֶּתֶר דִּרְכֵי הַחַיִּים,

And in no way is it possible to be accepted upon his heart that indeed the path of the Torah contains within itself to solve the ways of life,

וּלְפִי הַשְׁגָּתוֹ קִטְנָה הַתּוֹרָה מִהֲכִיל לְהַשְׁבִּיעַ רְצוֹן הָאָדָם בְּנוֹגַע לַשְּׂאֵלַת הַחַיִּים,

And according to his limited understanding, the Torah is too small to contain enough to satisfy the desire of man regarding the question of life,

שֶׁכָּל כֹּה מְרֻבּוֹת צָרָתוֹ וְכָל כֹּה עֲמָלִים בְּנֵי אָדָם וּמִטְפָּלִים בַּשְּׂאֵלָה הָרְצִינִית הֲלוֹז יוֹמָם וְלַיְלָה וְעַדִּין לֹא הִגִּיעוּ לְמִצָּא פֶּשֶׁר,

that his needs are so very numerous, and human beings toil so much and occupy themselves with this serious question day and night, and still they have not managed to find a solution,

וְאִיךָ יִתְכַּן שֶׁעֲמָלָהּ שֶׁל תּוֹרָה תַּפְתֹּר הַשְּׂאֵלוֹת וְאַף הַמְּבֹכּוֹת הַגְּדוֹלוֹת בַּחֲמֹר וּבְרוּחַ.

And how is it possible that the toil of Torah should solve the questions and even the great perplexities in the material and in the spiritual?

אָכֵן יֵשׁ תְּרוּץ מְסֻפִּיק:

Indeed, there is a sufficient excuse:

קָרֵב עֲצָמָה אֶל הַתּוֹרָה וְתִרְאָה אֱמֶתָתָהּ

Bring yourself close to the Torah, and you will see its truth.

כִּי כָּכָר אָמַר הַכָּתוּב "וְצַדִּיק בְּאֵמוּנָתוֹ יִחְיֶה" (חֲבֻקָּק ב').

For the verse has already said, "And the tzaddik shall live by his emunah" (Chabakuk 2).

הַנְּבִיא מְתָאֵר לְפָנֵינוּ מֵהוּת הַצַּדִּיק שֶׁאֱמוּנָתוֹ הִיא חַיּוֹ מִמַּשׁ.

The prophet describes before us the essence of the tzaddik, whose emunah is his very life.

הַאֱמוּנָה מַעֲמִידָתוֹ לְהַכִּיר וְאֵף לְהַרְגִּישׁ בְּחוּשׁ שָׂרָק בְּחַיֵּי הַתּוֹרָה יִמָּצֵא טוֹב וּמוֹעִיל,

Emunah stands him up to recognize and even to feel with tangible sense that only in the life of Torah will he find good and benefit,

וּמִגְדֵּל עַז שֵׁם ה' בּוֹ, יָרוּץ צַדִּיק וְנִשְׁגָּב

And a tower of strength is the Name of Hashem, into it the righteous runs and is set on high

לֵאמֹר.

He said.

וְעָלָיו רַק לְהַפְנִס בְּתוֹךְ הַמִּגְדָּל וּכְבֹּד יֵרָאֶה שֶׁמִּגְדֵּל הַתּוֹרָה עַז וְתַעֲצָמוֹת לוֹ לְהַתְרוֹמֵם לְמַעַלָּה מִכָּל הַמַּפְרִיעִים וְהַנִּסְיוֹנוֹת,

And he only needs to enter inside the tower, and he will already see that the tower of Torah has strength and might for him to elevate himself above all the disturbers and the nisyonot,

לְמַעַלָּה מִכָּל הַדְּמִיוֹנוֹת הַכוֹזְבִים הַשּׁוֹטְפִים וּבָאִים כְּזָרָם לְשֹׁטֵף כָּל הַהִשְׁקָפוֹת הַגְּבוּהוֹת.

above all the false imaginings that come washing over like a torrent to wash away all the lofty outlooks of Torah hashkafah.

בְּהִמָּצְאוֹ בְּמִגְדֵּל הַתּוֹרָה יִגְבֶּיהָ עוֹף וְיָרוּץ הַצַּדִּיק בְּשֵׁם ד' לְהִיּוֹת נִשְׁגָּב מְכֹל.

When he finds himself in the tower of the Torah, the tzaddik will fly high and run in the Name of Hashem to be exalted above all.

אֲבָל דָּא עָקָא, אֲמַנָּם כִּי הַפְּנִימִיּוֹת שֶׁל הַתּוֹרָה נוֹתֶנֶת חַיִּים לְבָעָלֶיהָ,

But here is the pain, indeed, that the inner essence of the Torah gives life to its master,

אֲבָל מָה יַעֲשֶׂה הָאָדָם וְחַי בָּהֶם,

But what shall a person do so that he may live by them,

אִם יִחְסֹר לוֹ הַמַּפְתָּחוֹת הַפְּנִימִיּוֹת ?

If he lacks the internal keys?

כִּי הַמַּדּוֹת הָרָעוֹת הֵמָּה מְחִיצוֹת בְּרִזָּל הַמַּפְסְיקוֹת בֵּינוֹ וּבֵין הַתּוֹרָה וְגוֹרָמִים שְׂאִינוֹ רוֹאֶה תִּשְׁלוֹם הַטּוֹבוֹת לְהוֹלִכִים בְּדַרְכֶּיהָ,

For bad middos are iron barriers that separate between him and the Torah, and they cause that he does not see the complete goodness for those who walk in its ways,

וְאֵף לֹא הָרָעוֹת הָרַבּוֹת שֶׁנִּסְתַּבְּכוּ לְאוֹתָם שְׁלֹא אָבוּ הֵלֶךְ בְּדַרְכּוֹ,

and not even the many evils that became entangled upon those who did not desire to walk in His ways,

וְנִסְתַּם עֵינָיו מִרְאוֹת הַחֶרֶפֶן הַנּוֹרָא שֶׁנִּסְתַּבְּב מִקְלָקוּלָהּ שֶׁל אוֹתָם שֶׁסָּרוּ מִחַיֵּי הַתּוֹרָה וְאִינוֹ מַשִּׁים לְבוֹ לַעֲזֹב הַכִּסְלָה שְׁלוֹ,

and his eyes are shut from seeing the terrible destruction that was brought about from the ruin of those who turned away from the life of Torah, and he does not set his heart to abandon his foolishness,

שְׁלֹא יִהְיֶה נִלְכָּד גַּם הוּא בַּמְצוּדָה רָעָה הַפְּרוּשָׁה לְעוֹזְבֵי תוֹרָה,

so that he too should not be trapped in the evil snare that is spread out for those who forsake the Torah,

שֶׁמְקוֹרָהּ מִיָּם חַיִּים, וְרַק אוֹמֵר שְׁלוֹם עָלַי נִפְשִׁי.

whose source is living waters, and yet he only says, peace be upon my soul.

וְנִמְצָא עוֹמֵד בְּבַחֲיַנַּת רָשָׁעִים כִּי־נִגְרַשׁ הַשֶּׁקֶט לֹא יוֹכֵל וַיִּגְרְשׁוּ מִיָּמָיו רָפֶשׁ וְטִיט (ישעי' נ"ז).

And he is found standing in the state of "the wicked are like the driven sea, for it cannot rest, and its waters cast up mire and dirt" (Yeshayah 57).

בְּאוֹר הַדְּבָר:

The explanation of the matter is:

הַגָּלִים שֶׁבָּיָם רוֹעֲשִׁים וְנִגְרָשִׁים לְרֹדֶף בַּמְרוּצָה לְשִׁטֵּף כָּל הָעוֹלָם,

The waves in the sea rage and are driven to pursue in a run to wash away the entire world,

אֲף־שָׂרְאוּ אֶת הַסּוּף שֶׁל הַגָּלִים הָרִאשׁוֹנִים,

Even though they saw the end of the first waves,

שֶׁהֵם גַּם כֵּן רָצוּ בַּגְבוּרָה וְחָשְׁבוּ לְנַצֵּחַ כָּל הָעוֹלָם,

that they also wanted with strength and thought to conquer the entire world,

אָבָל כְּאֲשֶׁר הִגִּיעוּ לְגִבּוֹל חוּל הַיָּם נִשְׁבְּרוּ לְרִסְסִים וְנִעְשׂוּ לְתֹהוּ וָבֹהוּ,

But when they reached the boundary of the sand of the sea, they were broken to pieces and became waste and void,

בְּכָל זֹאת לֹא יִתְעַכְּבוּ הַגָּלִים הַבָּאִים אַחֲרֵיהֶם מִמְרוּצָתָם לְהוֹצִיא זְמָמָם,

Even so, the waves coming after them will not be delayed from their race to carry out their scheme,

בְּעִקְשָׁנוּת גְּדוּלָּה נֶגֶד הַנִּסְיוֹן מִהֶעָבָר,

with great stubbornness against the trial of the past,

שֶׁלֹּא תִּקְוָתָם וְהַשְׁקָפָתָם, וְכַמְתַּפְּאֲרִים: שֶׁלֹּא כְּגָלִים הָרִאשׁוֹנִים אֲנִחְנוּ.

that their hope and their outlook are in vain, and they are like those who boast: We are not like the first waves.

כִּי אֲנוּ עָמְדָנוּ לְדַעַת סִבַּת הִרְצִיחָה מִהַגָּלִים הָרִאשׁוֹנִים שֶׁלֹּא הִתְאַזְרוּ בְּכָל תִּקְוַת הַגְּבוּרָה,

For we have come to know the cause of the crushing from the first waves, that they did not gird themselves with the full strength of gevurah,

וְעַל כֵּן מִעַתָּה יָדַע אֲנוּ הֵיטֵב אִיךָ לְהִגִּיעַ בְּטַח אֶל מִטְרַתָּנוּ.

And therefore, from now on we will know well how to reach our goal with certainty.

וכמובן, שכל התפארותם והתהללותם הוא עד הגיעם לחוף הים.

And of course, all of their boasting and self-praise is only until they reach the seashore,

ובהגיעם יוכחו לדעת שגורלם לא טוב יותר מגורל הגלים האלה אשר היו לפניהם.

And upon their arrival, they will be proven to know that their lot is no better than the lot of these waves which were before them.

גם המה, הגלים האחרונים, יתפוצצו לרסיסים עד אין זכר למו.

They too, the final waves, will shatter into fragments until there is no memory of them.

וזהו מה שצייר לנו הנביא ישעיה:

And this is what the prophet Yeshayah depicted for us:

והרשעים כים נגרש, מה הים הגל הראשון אומר אני עולה ומציף את כל העולם וכיון שבא לחול הוא כורע לפניו ואין הגל השני לומד מן הראשון (ילקוט,

And the wicked are like the driven sea, just as with the sea, the first wave says, I will go up and flood the entire world, and once it reaches the sand it bows down before it, yet the second wave does not learn from the first (Yalkut,

ישעיה).

Isaiah).

השקפותיהם המדמות של הרשעים נגרשים כים, שהשקט לא יוכל.

The imagined outlooks of the wicked are driven like the sea, which cannot rest.

אינם משימים לבם שכל מי שמסר הרגשותיו וכחותיו ביד הטבע וההרגל לסוף עלתה לו,

they do not set their heart to the fact that anyone who has handed over his feelings and his faculties into the hand of nature and habit, in the end it has come up for him,

אשר ויגרשו מימיו רפש וטיט,

whose waters cast up mire and dirt,

לא עלתה לו התחכמותו לחיות חיי פשרה לצאת דעת יוצרו ויצרו גם יחד.

His cleverness did not succeed for him to live a life of compromise, to satisfy the will of his Creator and his yetzer hara both together.

ומיד מי שהקל בחיי התורה כדי שימצא דרכי חן בעיני המפשרים, גרם זה שיפרש מהתורה לגמרי.

And immediately, whoever was lenient in the life of Torah so that he might find favor in the eyes of the compromisers, this caused him to separate from the Torah completely.

הרשעים אינם מתלמדים מהנסיון הבהיר של העבר לקיים "אשרי אדם מפחד תמיד",

The wicked do not learn from the clear experience of the past to fulfill, "Praiseworthy is the man who always fears,"

שָׁגם גּוֹרְלָם יִהְיֶה כָּזֶה, שְׁמַחֲיֵי הַפְּשָׁרָה אֶפְשָׁר לְהִסְתַּבֵּךְ שִׁיתְפּוּצְצוּ לְרִסְיָסִים וְלֹא יִהְיֶה זָכַר לָמוֹ – רַק יִתְעַקְּשׁוּ לומר שֶׁהֵם בְּטוּחִים שִׁימָצְאוּ דֶּרֶךְ נָכוֹן לַחֲיֵי הַפְּשָׁרָה,

that their fate as well will be like this, that from a life of compromise it is possible to become so entangled that they will explode into shards and there will be no memory of them; only they stubbornly insist on saying that they are secure that they will find a proper path for a life of compromise,

אָבֵל טְעוּתָם לֹא לְאֶרֶךְ יָמִים תִּמָּשֶׁה,

But their mistake will not continue for a length of days,

כִּי מִיָּד שֶׁהִתְחַבְּרוּ עִצְמָם אֶל בְּעָלֵי פְשָׁרָה, אִזּוֹ הִתְעוֹרַר בְּקִרְבָּם כָּל הַטֶּבַע, וְלֹא יָכְלוּ לְהִתְגַּבֵּר עָלָיו, וְנִעְשׂוּ שׁוֹלָל לִפְנֵי אוֹיֵב.

For immediately when they connected themselves to the masters of compromise, then all of their physical nature was awakened within them, and they were unable to strengthen themselves against it, and they became plundered before the enemy.

וְהָיוּ מוֹכְרֵחִים לְפָרֶשׁ מִהַתּוֹרָה וְנִעְשְׂתָה מִכָּל יְגִיעָתָם רֶפֶשׁ וְטִיט.

And they were forced to separate from the Torah, and from all their toil, it became mire and clay.

וּכְמוֹ שֶׁהַגִּלִּים שֹׁבִימִים אֵינָם לְמוֹדִים מִהַגִּלִּים שֶׁלִּפְנֵיהֶם,

And just as the waves in the sea do not learn from the waves that came before them,

כֵּן הָרָשָׁע לֹא יִלְמֹד מִקְלֻלוֹ שֶׁל לִפְנָיו,

So too, the rasha does not learn from the ruin of the one before him,

שֶׁבָּזָה שָׂעָעַד צַעַד חוּץ מִהַתּוֹרָה נִעְשָׂה לְשָׁנָה וּפְרֶשׁ.

For in this, that he took a step outside of the Torah, he became one who learned and then separated.

וַיֵּשׁ לְרֹאוֹת מָזָה שָׂאִין כֶּתֶר הַתּוֹרָה הוֹלִים לַחֲיֵי הַפְּשָׁרָה, וְהוּא כֹחֲבוֹר אִשׁ וּמִים יַחַד.

And one must see from this that the crown of Torah does not fit a life of compromise, and it is like the joining of fire and water together.

אָבֵל "לֹא יִחַפֵּץ כָּסִיל בְּתִבּוּנָה" לְהִיּוֹת הַמְכָּשׁוּל אֹרֶךְ הַיּוֹם, שֶׁלֹּא יִבְקֹשׁ לְהַשִּׁיג רוּחַ חַיִּים חוּץ מִחֲיֵי הַתּוֹרָה,

But "a fool does not desire understanding" to make the stumbling block into a bright light, so that he would not seek to attain a spirit of life outside of the life of the Torah,

וְכֵן שֶׁלֹּא לְהִשְׁתַּמֵּשׁ בְּהַתּוֹרָה כְּאִמְצָעִי לַחֲיֵי הַחֲמֶר,

And likewise, not to use the Torah as a means for the life of the material,

שָׂאֵן כָּל עֲמָלוֹ הֵבֵל וְרֵעוֹת רוּחַ וְכַמּוֹץ אֲשֶׁר תִּדְפְּנוּ רוּחַ.

for then all his toil is vanity and a striving after wind, and like chaff which the wind drives away.

ומי גורם לעור עיני האדם שלא יראה דבר ברור כזה?

And who causes the blinding of the eyes of man, that he should not see such a clear thing?

הלא רק המדות הרעות וחיי ההרגל שהם חוצצים לשכלו מלחדר לתוך פנימיות נפשו ולהפיר חולשת טבעו,

Is it not only the bad middos and a life of habit that block his intellect from penetrating into the inwardness of his soul and from recognizing the weakness of his nature,

ושאין שום דרך ישר כי אם דרך התורה שחיה,

and that there is no straight path other than the path of the Torah that is alive,

ורק היא, תדע סוד נפש האדם וכל מאויי לבו.

And only it knows the secret of the neshama of man and all the desires of his heart.

וזהו מה שאמרו חז"ל:

And this is what Chazal, of blessed memory, said:

כל מי שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות ולא מסרו לו מפתחות החיצוניות.

Anyone who has Torah in him but does not have yiras Shamayim is comparable to a treasurer to whom they handed over the inner keys, but they did not hand over to him the outer keys.

כונתם כי בעת שאינו בעלים על מדותיו ואינו מושל על עצמו אז כל התורה שלומד רק בגדר נושא ספרים,

Their intention is that at a time when a person is not the master over his middos and does not rule over himself, then all the Torah that he learns is only in the category of a carrier of books,

הוא נושא ענין חוץ ממנו ואין התורה יכולה להכניס תוך לבו,

he carries a matter outside of himself, and the Torah is unable to enter inside his heart,

מפני שהמדות אינן מניחות ובועטות בתורה,

Because the middos do not allow and they kick against the Torah,

ויראת שמים אין בו למשל על עצמו ולכבש רצונו ולעבר על המדות.

And fear of Heaven he does not have within him to rule over himself, and to conquer his desire, and to overcome his character traits.

נמצא, שהיא חסר לו אף הפנימיות שלו ולא תוכל להועיל לו ידיעת התורה שהיא ידיעה חוץ ממנו.

It turns out, then, that he will be lacking even his own inner essence, and the knowledge of the Torah will not be able to benefit him, since it remains a knowledge that is external to him.

לכן נמצא אשר האדם כל זמן שלא למד מוסר לגרש דמיונותיו הכוזבות המושכות אותו חוצה להבדק החיצוני הוא נמצא בתוך אפל גדול,

Therefore, it comes out that as long as a person has not learned mussar to drive away his false imaginings which pull him outward to the external glitter, he is found in the midst of a great darkness,

ותחת המשכה מלערה, ורוצה רק הרחוב והשוק ובתי שחוק,

and under a repulsive attraction, and he wants only the street and the marketplace and houses of mockery,

והם המפריעים שלו אשר חוצצים בעדו מלהכנס אל פנימיות התורה שהיא בעצם גם חיי האדם,

and these are his disturbers which partition him from entering into the inwardness of the Torah, which is in essence also the very life of man,

"ודרכיה דרכי נעים וכל נתיבותיה שלום" (משלי ג').

"And its ways are ways of pleasantness, and all its pathways are peace" (Mishlei 3).

לפי האמור לעיל כבר מתאמים היטב שני המאמרים.

According to what was said above, the two statements are already well reconciled.

במירא דרבה בר רב הונא,

In the statement of Rabbah bar Rav Huna,

כל מי שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות,

Anyone who has Torah in him but does not have yiras Shamayim in him is comparable to a treasurer to whom they handed over the keys of the inner chambers,

השריש לנו לדעת שדיעת והשגת תורה"ק היא אוצר פנימי,

He deeply rooted within us to know that the knowledge and attainment of the Holy Torah is an inner treasure,

כי אטו מלתא זוטרתא היא לעמד בסוד דעת התורה.

For is it then a small matter to stand in the secret of the knowledge of the Torah?

הלא מה גדלו ומה עמקו יסודותיה.

Behold, how great and how deep are her foundations.

ולדגמא קטנה — היסוד חביב אדם שנברא בצלם אלקים,

And for a small example, the fundamental principle of 'Beloved is man that he was created in the image of Elokim,'

היסוד של ואהבת לרעה כמוך — וכן יסוד מאמרם וכל מעשיך יהיו לשם שמים (עין בשמונה פרקים לרמב"ם).

The foundation of "And you shall love your fellow as yourself" — and likewise the foundation of their saying, "And let all your deeds be for the sake of Heaven" (see the Eight Chapters of the Rambam).

וכן בכל דיני התורה, צויה ואזהרותיה לפי סדר ההלכה,

And so too in all the laws of the Torah, its positive commandments and its prohibitions according to the order of the Halachah,

גנוז בהם אור גדול להאיר הדרך להאדם הנבון,

hidden within them is a great light to illuminate the path for the bewildered person,

להגיע על ידם לשלמות האמת.

to reach through them the true perfection.

וברמב"ם סוף הלכות תמורה כתוב וזה לשונו הזהב:

And in the Rambam at the end of the Laws of Temurah it is written, and this is his golden tongue:

ירדה תורה לסוף מחשבות האדם וקצת יצרו הרע.

The Torah descended to the very depth of man's thoughts and the measure of his yetzer hara.

שטבע של אדם להרבות קנינו ולחוס על ממונו וכו'.

For it is the nature of a person to increase his acquisition and to spare his money, etc.

ואם תתן לו רשות להחליף הרע בפה,

And if you give him permission to exchange the bad for the beautiful,

יחליף הפה ברע ויאמר טוב הוא,

he will exchange the beautiful for the bad and say, 'It is good,'

לפיכך סתם הכתוב בפניו שלא יחליף,

Therefore, the Scripture blocked it before him so that he would not exchange it,

וקנסו אם החליף והמיר והיה הוא ותמורתו יהיו קדש,

and they penalized him if he exchanged and substituted, that 'it and its substitute shall be holy,'

וכל אלו הדברים כדי לכוף את יצרו ולתקן דעותיו,

And all of these things are in order to bend his yetzer and to rectify his character traits,

ורב דיני התורה אינן אלא עצות מרחוק מגדול העצה לתקן הדעות וליישר כל המעשים.

And most of the laws of the Torah are nothing but distant counsels from the One Great in Counsel, to rectify the character traits and to straighten all of one's deeds.

וכן הוא אומר הלא כתבתי לך שלשים במועצות ודעת להודיעה קשט אמרי אמת,

And so He says, "Have I not written to you three-fold things of counsels and knowledge, to make you know the truth of the words of truth,"

להשיב אִמְרֵים אֱמֶת לְשִׁלְחָה,

To return words of truth to Him Who sent you,

עַיִן שָׁם.

Look there.

WHAT TO TAKE FROM IT

We must realize that learning Torah alone is not enough if we do not work on our middos and yiras Shamayim through the study of mussar. To truly live a life of Torah, we must break through our bad habits and desires, using the Torah's guidance to conquer the yetzer hara rather than trying to compromise with the street.

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.

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
 אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
 כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
 חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָ עֹז חֲטָאתִי סָלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינִי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
 שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
 כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
 שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
 וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
 מַה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמַה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מְזִמּוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרֹשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֲשָׁא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לְמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בְּלִילָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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