

כ"ג סיון תשפ"ו

Monday, June 8, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — שלח • Chumash with Rashi • Sh'lach • 2nd Aliyah

שני

מסכת גיטין — דף י"ג ע"ב Gemara Gittin • Daf 13b

מסכת תענית — דף ז' Gemara Taanis • Daf 7

הלכות שבת — פרק י"ב Hilchos Shabbos • Chapter Twelve

חובות Chovos HaLevavos • Shaar Yichud HaMaaseh • Chapter Five (61-75)

הלכות —

שער יחוד

המעשה •

פרק חמישי

(61-75)

מדרגת האדם — פתיחת דבר Madregas HaAdam • Pesichas Davar

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

חומש עם רש"י • שְׁלַח • שְׁנִי

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

SH'LACH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow the Meraglim (the spies) as they journey through the Promised Land, from the wilderness of Zin all the way to Chevron, where they encounter giants and gather the massive, miraculous fruits of the land. We see their return after forty days, where they present their report to Moshe Rabbeinu, Aharon, and the entire congregation of Bnei Yisrael, showing them the fruit but quickly slipping into a frighteningly negative report about the strength of the inhabitants and their fortified cities.

We then witness the heartbreaking turning point where the Meraglim actively discourage the nation, despite Calev's brave attempt to quiet the crowd and remind them of Hashem's power. The spies spread a terrible report, claiming the land devours its inhabitants, which throws the entire camp of Bnei Yisrael into despair, leading to weeping, complaints against Moshe and Aharon, and a tragic desire to return to Mitzrayim.

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

פסוק א

Pasuk 1

וַיַּעֲלוּ וַיִּתְּרוּ אֶת הָאָרֶץ מִמִּדְבַּר צֵן עַד רְחֹב לְבָא

at the entrance of Rechob until Zin from the wilderness of the land — and they scouted And they went up

חֲמַת:

Chamas

רש"י

מִמִּדְבַּר צֵן עַד רְחֹב לְבָא חֲמַת. הָלְכוּ בְּגְבוּלֶיהָ בְּאֶרֶץ וּבְרָחֶב כְּמִין

like the shape of and in width in length along its boundaries They went Hamath as one comes to Rehob until Zin From the desert of

גָּמָ"ם, הָלְכוּ רוּחַ גְּבוּל דְּרוֹמִית מִמִּקְצוֹעַ מִזְרָח עַד מִקְצוֹעַ מַעֲרָב, כְּמוֹ

just as the west the corner of until the east from the corner of the south the boundary of the side of they went a gamma

שָׁצוּהָ מֹשֶׁה עָלוּ זֶה בְּנֶגֶב — דֶּרֶךְ גְּבוּל דְּרוֹמִית מִזְרָחִית עַד הַיָּם —

the sea until eastern the south the boundary of the way of in the south this way Goup Moshe that commanded

שֶׁהֵימָּה הוּא גְּבוּל מַעֲרָבִי, וּמִשָּׁם חָזְרוּ וְהָלְכוּ כָּל גְּבוּל מַעֲרָבִי עַל

along the west the boundary of all of and they went they turned and from there the west the boundary of it for the sea

שִׁפְתַּי הָיִם עַד לְבָא חֲמַת, שֶׁהוּא אֶצֶל הָר הָהָר בְּמִקְצוֹעַ מַעֲרָבִית צְפוֹנִית,

north the west in the corner of the mountain Hor near which is Hamath as one comes to until the sea the coast of

כְּמוֹ שֶׁמִּפְּרָשׁ בְּגְבוּלוֹת הָאָרֶץ בְּפֶרֶשׁת אֵלֶּה מִסֵּעִי:

Masei Eleh in the parsha of the Land in the boundaries of is explained just as

פסוק ב

וַיַּעֲלוּ בְּנֵגֶב וַיָּבֹא עַד חֶבְרוֹן וְשָׁם אַחִימָן שֵׁשַׁי וְתַלְמִי יְלִידֵי

the children of and Talmai Sheshai Achiman and there Chevron until and he came in the south And they went up

הָעֶנֶק וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לְפָנָי צֵעַן מִצְרַיִם:

Mitzrayim Tzoan of before was built years seven and Chevron the giant

רש"י

וַיָּבֹא עַד חֶבְרוֹן. כָּלֵב לְבָדּוּ הָלַךְ שָׁם וַנִּשְׁתַּטֵּחַ עַל קְבָרֵי אֲבוֹת שְׁלֹא

so that not the Patriarchs the graves of upon and prostrated himself there went alone Calev Chevron until And he came

יֵהָא נָסַת לְחֶבְרִי לְהִיּוֹת בְּעֶצְתָם, וְכֵן הוּא אוֹמֵר דְּבָרִים א', "וְלוֹ אֶתְּנוּ

I will give and to him 1 Devarim says it and so in their counsel to be by his companions enticed he would be

אֶת הָאָרֶץ אֲשֶׁר דָּרָךְ בָּהּ", וּכְתִיב שׁוֹפְטִים א' "וַיִּתְּנוּ לְכָלֵב אֶת חֶבְרוֹן" סוֹטָה

Sotah Chevron — to Calev and they gave 1 Shoftim and it is written upon it he trod that the land —

ל"ד :

34b

רש"י

שֶׁבַע שָׁנִים נִבְנְתָה. אֲפֹשֶׁר שִׁבְנָה חָם אֶת חֶבְרוֹן לְכַנְעַן בְּנוֹ הַקָּטָן קֹדֶם שִׁיבְנָהּ

that he built before the younger his son for Kenaan Chevron — Cham that built Is it possible was built years Seven

אֶת צֵעַן לְמִצְרַיִם בְּנוֹ הַגָּדוֹל? אֲלֹא שֶׁהִיְתָה מִבְּנֵה בְּכָל טוֹב עַל אֶחָד מִשְׁבָּעָה

of seven one by goodness with all built up that it was rather the elder his son for Mitzrayim Tzoan —

בְּצֵעֹן, וְכֹא לְהוֹדִיעָה שְׂבָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, שְׁאִין לָהּ טְרָשִׁין בְּאֶרֶץ

in the Land of rocky ground to you for there is not Yisrael the Land of of the praise to let you know and it comes over Tzoan

יִשְׂרָאֵל יוֹתֵר מִחֶבְרוֹן — לְפִיכָּה הִקְצִינָה לְקִבְרוֹת מֵתִים — וְאִין לָהּ מַעֲלָה

excellent to you and there is not the dead for burial of they designated it therefore than Chevron more Yisrael

בְּכָל הָאֲרָצוֹת כְּמִצְרַיִם, שֶׁנֶּאֱמַר "כֵּן ה' כְּאֶרֶץ מִצְרַיִם" בְּרַאשִׁית י"ג,

13 Bereishis Mitzrayim like the land of Hashem like the garden of as it is said like Mitzrayim the lands in all

וְצֵעַן הִיא הַמַּעֲלָה שֶׁבְּאֶרֶץ מִצְרַיִם, שֶׁשָּׁם מוֹשָׁב הַמְּלָכִים, שֶׁנֶּאֱמַר "כִּי הָיוּ

were for as it is said the kings was the seat of for there Mitzrayim that is in the land of the most excellent it and Tzoan

בְּצֵעֹן שָׂרָיו" יִשְׁעִיהוּ ל', וְהִיְתָה חֶבְרוֹן טוֹבָה מִמֶּנָּה שֶׁבָּעָה חֲלָקִים סוֹטָה ל"ד; כְּתוּבוֹת

Kesuvos 34b Sotah times seven than it better Chevron and was 30 Yeshayahu his princes in Tzoan

ק"ב :

112a

פסוק ג

וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל וַיִּכְרְתוּ מִשָּׁם זְמוּרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד

one grapes with a cluster of a branch from there and they cut Eshcol the valley of until And they came

וַיִּשְׂאָהוּ בְּמוֹט בִּשְׁנַיִם וּמִן הָרְמָנִים וּמִן הַתְּאֵנִים:

the figs and of the pomegranates and of by two on a pole and they carried it

רש"י

זְמוּרָה. שׁוֹכֵת גֶּפֶן, וְאֶשְׁכּוֹל שֶׁל עֲנָבִים תְּלוּי בָּהּ:

from it hanging grapes of and a cluster a vine a bough of A branch

וישאהו במוט בשנים. ממשמע שנאמר "וישאהו במוט" איני יודע שהוא
 that it was know do I not on a pole And they carried it of what is said From the implication by two on a pole And they carried it
 בשנים? מה ת"ל "בשנים"? בשני מוטות. הא כיצד? שמונה נטלו אשכול,
 the cluster took Eight how so this poles with two by two does the teaching say what by two
 אחד נטל תאנה ואחד רמון; יהושע וכלב לא נטלו כלום, לפי שכל עצמם
 their essence that all of because anything take did not and Kalev Yehoshua a pomegranate and one a fig took one
 להוציא דבה נתכונו — כשם שפריה משנה כה עמה משנה; ואם חפץ
 desire And if extraordinary its people is so extraordinary its fruit is just as they intended an evil report to bring out
 אתה לידע כמה משאוי אחד מהם, צא ולמד מאבנים שהקימו בגלגל —
 at Gilgal that they set up from the stones and learn go of them was one the burden of how much to know you
 הרימו להם איש אבן אחת מן הירדן על שכמו ויחזיקוה בגלגל יהושע
 Yehoshua at Gilgal and they set it up his shoulder upon the Yarden from one a stone each man for themselves they lifted
 ד' — ושקלום רבותינו משקל כל אחת ארבעים סאה, וגמירי טונא
 a load and it is learned seahs forty one each the weight of our Rabbis and they weighed them chapter 4
 דמידלי אינש על כתפיה אינו אלא שליש משאוי כמשאוי שמסיעין אותו להרים
 to lift him when they assist like the load the load a third of but is not his shoulder upon a person that is lifted by
 סוטה ל"ד :

34b Sotah

פסוק ד

Pasuk 4

למקום שהוא קרא נחל אשכול על אדות האשכול אשר כרתו משם
 from there they cut which the cluster account of on Eshcol the valley of he called that To the place
 בני ישראל:
 Yisrael the children of

פסוק ה

Pasuk 5

וישבו מתור הארץ מקץ ארבעים יום:
 days forty at the end of the land from scouting And they returned

וישבו מתור הארץ מקץ ארבעים יום. והלא ארבע מאות פרסה על ארבע
 four by pangs hundred four but surely days forty at the end of the land from spying And they returned
 מאות פרסה היא, ומלה אדם בינוני עשר פרסאות ליום, הרי מלה ארבעים
 forty a journey of behold per day pangs ten average a man and the journey of it is pangs hundred
 יום מן המזרח למערב — והם הלכו ארפה ורחבה? אלא שגלוי לפני הקב"ה
 the Holy One before it was revealed rather and its width its length walked and they to the west the east from days
 שיגזר עליהם יום לשנה, קצר לפנייהם את הדרך שם :
 there the way — before them He shortened for a year a day upon them that He would decree

פסוק ו

וַיֵּלְכוּ וַיָּבֹאוּ אֶל מֹשֶׁה וְאֶל אַהֲרֹן וְאֶל כָּל עֵדַת בְּנֵי
 the children of the congregation of all of and to Aharon and to Moshe to and they came And they went
 יִשְׂרָאֵל אֶל מִדְבַּר פָּאֲרָן קִדְשָׁה וַיָּשִׁיבוּ אוֹתָם דְּבַר וְאֵת כָּל
 all of and — a report to them and they brought back to Kadesh Paran the wilderness of to Yisrael
 הָעֵדָה וַיִּרְאוּם אֶת פְּרֵי הָאָרֶץ:
 the land the fruit of — and they showed them the congregation

רש"י

וילכו ויבאו. מהו וילכו? להקיש הליכתן לביאתן, מה ביאתן בעצה רעה
 evil with a plan their coming just as to their coming their going to compare and they went what is and they came And they went
 אף הליכתן בעצה רעה שם ל"ה:
 35 there evil with a plan their going so too

רש"י

וישיבו אתם דבר. את משה ואת אהרן:
 Aharon and — Moshe — word them And they brought back

פסוק ז

וַיְסַפְּרוּ לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֵלֶב
 milk flowing with and also you sent us that the land to We came and they said to him And they related
 וּדְבַשׁ הוּא וְזֶה פְּרִיָּהּ:
 its fruit and this is it is and honey

רש"י

זבת חלב ודבש הוא. כל דבר שקר שאין אומרים בו קצת אמת בתחלתו,
 at its beginning truth some in it say that does not falsehood matter of any it is and honey milk flowing with
 אין מתקנים בסופו:
 at its end endure does not

פסוק ח

אָפֶס כִּי עַז הָעָם הַיֹּשֵׁב בְּאֶרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם
 and also very large are fortified and the cities in the land that dwells the people powerful is that However
 יְלָדֵי הָעֶנְק רָאִינוּ שָׁם:
 there we saw the giant the children of

רש"י

בצרות. לשון חזק, ותרגומו "פריכו", לשון בירניות עגולות,
 round castles an expression of is kerichan and its translation strength is an expression of fortified
 וב לשון ארמי פריה עגול:
 is round kerich Aramaic and in the language of

עַמְלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוֹסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר
 in the mountain dwells and the Emori and the Yevusi and the Chitti the Negev in the land of dwells Amalek
 וְהַכְּנַעֲנִי יֹשֵׁב עַל הַיָּם וְעַל יַד הַיַּרְדֵּן:
 the Yarden the side of and along the sea by dwells and the Kenaani

רש"י

עמלק יושב וגו'. לפי שנקוו בעמלק כבר, הזכירוהו מרגלים כדי
 in order the spies they mentioned him already by Amalek that they were burned because etcetera abides Amalek
 לִירָאָם תַּנְחוּמָא :
 Tanchuma to terrify them

רש"י

ועל יד הירדן. יד כמשמעותו, אצל הירדן, ולא תוכלו לעבר:
 to cross will you be able and not the Jordan beside is like its literal meaning side the Jordan the side of and by

וַיַּחֲסֵם כָּלֵב אֶת הָעָם אֵל מֹשֶׁה וַיֹּאמֶר עָלֶיהָ נַעֲלָה וַיִּרְשְׁנוּ
 and we shall possess we shall surely go up go up and he said Moshe toward the people — Caleb And silenced
 אֹתָהּ כִּי יָכוֹל נוֹכַח לָהּ:
 against it we can surely prevail for it

רש"י

ויהס כלב. השתיק את כלם:
 all of them — he silenced Caleb And stilled

רש"י

אל משה. לשמע מה שיידבר במשה, צוח ואמר "וכי זו בלבד עשה
 did alone this is it indeed and said he cried out concerning Moshe that he would speak what to hear Moshe to
 לנו כן עמרם?" השומע היה סבור שפא לספר בגנותו,
 to his disparagement to speak that he was coming under the impression was the one who heard Amram the son of to us
 ומתוך שהיה בלפם על משה בשביל דברי המרגלים, שתקו כלם
 all of them they kept silent the spies the words of on account of Moshe against in their heart that there was and because
 לשמע גנותו, אמר "והלא קרע לנו את הים והוריד לנו את המן והגיו
 and bring the Manna — for us and bring down the sea — for us split but did he not he said his disparagement to hear
 לנו את השלו":
 the quail — for us

רש"י

עלה נעלה. אפלו בשמים, והוא אומר עשו סלמות ועלו שם, נצליח בכל
 in all of we would succeed there and go up ladders make says and if he into heaven even we shall go up go up

רַש"י

וַיִּהְיֶה. לְשׁוֹן שְׁתִּיקָה, וְכֵן "הֵם כָּל בָּשָׂר" זְכַרְיָה ב', "הֵם כִּי לֹא לְהִזְכִּיר"
to mention not for Be silent two Zechariah flesh all Be silent and so silence is an expression of And he silenced

עֲמוֹס ו', כֵּן דֶּרֶךְ בְּנֵי אָדָם, הָרוּצָה לְשִׁתָּק אֲגֻדַּת אֲנָשִׁים אוֹמֵר "שִׁי"ט:
sst says men a group of to silence one who wants man children of is the way of so six Amos

פסוק יא

Pasuk 11

וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכֵל לָעֲלוֹת אֶל הָעָם כִּי חָזָק
stronger for the people against to go up we are able not said with him went up who But the men

הוא מַמְנוּ:

than us it is

רַש"י

חָזָק הוּא מַמְנוּ. כְּבִיכּוֹל כָּל־פִּי מַעֲלָה אָמְרוּ סוּטָה כ"ה :
35 Sotah they said Above towards as if it were possible than us is he stronger

פסוק יב

Pasuk 12

וַיּוֹצִיאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל בְּנֵי יִשְׂרָאֵל
Yisrael the children of to — it they had scouted which the land an evil report of And they brought out

לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הוּא
it its inhabitants consumes is a land that — it to scout through it we passed which the land saying

וְכָל הָעָם אֲשֶׁר רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מַדּוֹת:
stature are men of in its midst we saw whom the people and all

רַש"י

אֲכָלֶת יוֹשְׁבֶיהָ. בְּכָל מָקוֹם שֶׁעָבְרָנוּ מִצָּאֲנוֹם קוֹבְרֵי מֵתִים, וְהַקֹּבֶ"ה עָשָׂה
did and the Holy One blessed dead burying we found them that we passed place in every its inhabitants that eateth be He

לְטוֹבָה, כִּדִּי לְטָרְדָם בְּאֶבְלָם וְלֹא יִתְּנוּ לֵב לְאֵלֵינוּ:
to these attention they would pay and not with their mourning to occupy them in order for good

רַש"י

אֲנָשִׁי מַדּוֹת. גְּדוֹלִים וְגִבּוֹהִים, וְצָרִיךְ לָתֵת לָהֶם מִדָּה, כְּגוֹן גְּלִית "גִּבְהוֹ שֵׁשׁ
six his height Golyas such as a measure to them to give and it is necessary and tall large measures men of

אַמּוֹת וְנֶזֶת" שְׁמוּאֵל א' י"ז, וְכֵן "אִישׁ מְדוֹן" שְׁמוּאֵל ב' כ"א, "אִישׁ מְדָה"
stature a man of 21 Beis Shmuel stature a man of and so 17 Aleph Shmuel and a span cubits

מַלְכִּים א' י"א :

11 Aleph Melachim

פסוק יג

וַשֵּׁם רָאִינוּ אֶת הַנָּפִילִים בְּנֵי עֲנָק מִן הַנָּפִלִים וְנָהִי בְעֵינֵינוּ

in our eyes and we were the giants from Anak the sons of the giants — we saw and there

כַּחֲגָבִים וְכֵן הָיִינוּ בְעֵינֵיהֶם:

in their eyes we were and so like grasshoppers

רש"י

הַנָּפִילִים. עֲנָקִים, מִבְּנֵי שְׁמַחְזַאי וְעֶזְאֵל שֶׁנָּפְלוּ מִן הַשָּׁמַיִם בַּיָּמִי דֹר

the generation of in the days of the heaven from who fell and Azael Shemchazai from the sons of Anakim The giants

אַנוֹשׁ:

Enosh

רש"י

וְכֵן הָיִינוּ בְעֵינֵיהֶם. שָׁמַעְנוּ אוֹמְרִים זֶה לָזֶה, נְמָלִים יֵשׁ בְּכַרְמִים כַּאֲנָשִׁים

like people in the vineyards there are ants to this one this one them saying we heard in their eyes we were and so

סוטה ל"ה :

35 Sotah

רש"י

עָנָק. שָׁמַעְנִיקִים חֲמָה בְּקוֹמָתָן שֵׁם ל"ד :

34 there with their height the sun for they drape Anak

פסוק יד

וַתִּשָּׂא כָּל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא:

that in the night the people and wept their voice — and they gave the congregation all And raised

רש"י

כָּל הָעֵדָה. סְנֵה־דָּרְאוֹת תַּנְחוּמָא יב :

twelve Tanchuma the Sanhedrins the congregation all of

פסוק טו

וַיִּלְנוּ עַל מֹשֶׁה וְעַל אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם

to them and they said Yisrael the children of all of Aharon and against Moshe against And they complained

כָּל הָעֵדָה לֹא מָתָנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לֹא מָתָנוּ:

we had died if only this in the wilderness or Mitzrayim in the land of we had died if only the congregation all of

רש"י

לֹא מָתָנוּ. הֲלֹאִי וּמָתָנוּ:

and we died would that we had died would that

פסוק טז

וְלָמָּה יְהוָה מֵבִיא אֹתָנוּ אֶל הָאָרֶץ הַזֹּאת לְנָפֹל בְּחֶרֶב נָשִׁינוּ וְטַפֵּנוּ
and our children our wives by the sword to fall this the land to us is bringing Hashem and why
יְהִיו לָבוֹז הַלּוֹא טוֹב לָנוּ שׁוֹב מִצְרָיִמָּה:
to Mitzrayim to return for us better is it not for spoil will be

פסוק י"ז

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו נָתַנָּה רֹאשׁ וְנָשׁוּבָה מִצְרָיִמָּה:
to Mitzrayim and let us return a leader Let us appoint his brother to each man And they said

רש"י

נתנה ראש. פתרגומו "נמני רישא" — נשים עלינו מלך; ורבותינו פרשו,
explained and our Rabbis a king over us let us set a chief let us appoint like its Targum a leader Let us appoint
לשון ע"ז סנהדרין ק"ז:
107 Sanhedrin idol worship an expression of

פסוק יח

וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל פְּנֵיהֶם לְפָנֵי כָּל קְהַל עֵדַת בְּנֵי
the children of the congregation of the assembly of all before their faces upon and Aharon Moshe And fell
יִשְׂרָאֵל:
Yisrael

פסוק יט

וַיְהִי־שֶׁעַ בֶּן נֹון וְכָלֵב בֶּן יִפְנֶה מִן הַתְּרִים אֶת הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם:
their clothes rent the land — those who scouted from Yefuneh son of and Calev Nun son of And Yehoshua

פסוק כ

וַיֹּאמְרוּ אֵל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ
we passed which the land saying Yisrael the children of the congregation of all of to and they said
בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:
much very is the land good it to spy out through it

CHAPTER SUMMARY

This aliyah details the tragic events of the Meraglim's mission, beginning with their physical scouting of the land and the gathering of its immense fruits, and culminating in their return to Kadesh. Although they initially acknowledge that the land flows with milk and honey, they quickly spread fear by describing the inhabitants as giants and the cities as impregnable. Despite Calev's faithful protestations, the other spies declare that the nation cannot conquer the land, causing Bnei Yisrael to

weep bitterly, rebel against Moshe and Aharon, and demand a return to Mitzrayim, while Moshe, Aharon, Yehoshua, and Calev fall on their faces and tear their clothes in deep anguish.

למעשה WHAT TO TAKE HOME

My dear talmid, look at the tragic mistake of the meraglim. They looked at the giants of the land and said, "We looked like grasshoppers to ourselves, and so we must have looked to them." The moment they viewed themselves as small and helpless, they projected that weakness onto everyone else, losing their emunah in Hashem's promise.

How often do we do the exact same thing in our own avodah? We face a difficult nisayon, a bad habit we want to break, or a lofty spiritual goal, and the yetzer hara whispers, "Who are you to try? You are nothing but a grasshopper compared to this challenge." We look at our struggles and decide we are too weak to overcome them, forgetting that Hashem is standing right there with us.

Caleb and Yehoshua tried to scream the truth: "The land is exceedingly good!" They knew that with Hashem, no giant is too big. Your neshama is a part of Elokim Above; you are never a grasshopper. When you face a spiritual hurdle today, do not measure your own strength against the obstacle. Measure the obstacle against the infinite power of Hashem who is helping you.

Today, when you face a difficult task or a temptation that feels too big to overcome, stop and say to yourself: "I am not a grasshopper, and with Hashem's help, I can surely do this."

מסכת גיטין · דף י"ג ע"ב

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THE SUGYA

In this daf, we continue our deep dive into the mechanics of transferring money, specifically focusing on the differences between a loan and a deposit. The Gemara explores the opinions of Rav Pappa and Rav Zevid regarding whether the mishna's case of "piled money" refers to a healthy person or a shechiv mera (a person on his deathbed), bringing in a fascinating discussion about the unique halachic leniencies granted to a dying man when he gives instructions for a get.

We then transition to a fundamental sugya in Choshen Mishpat: the concept of ma'amad shelshatan (a transfer in the presence of all three parties). The Gemara analyzes the source and mechanism of this powerful form of kinyan, questioning whether it applies only to a physical deposit or even to an abstract loan, and how such an acquisition can halachically take effect.

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

ANSWER

קסבר רב פפא, כי אמר רב – לא שניא במלוה, ולא שניא בפקדון.

The Gemara answers: **Rav Pappa holds** that **when Rav said** his law of a transfer in the presence of all three parties, he meant that there is **no difference in** the case of **a loan, and** there is **no difference in** the case of **a deposit**. Since it works even for a loan where there is no physical object, it works for a deposit even if the money is not piled up. Therefore, Rav Pappa had to explain that our Mishnah refers to piled-up money to avoid the concern of a buried hundred dinars.

QUESTION

רב זביד מאי טעמא לא אמר כרב פפא?

The Gemara asks: **What is the reason** that **Rav Zevid did not say** and explain the Mishnah **like Rav Pappa**, that it refers to a dying man?

ANSWER

לא מיתוקמא מתניתין בשכיב מרע.

The Gemara answers: Rav Zevid holds that **the Mishnah cannot be established** as referring to a dying man.

PROOF

ממאי? מדקתני: "האומר תנו גט זה לאשתי ושטר שחרור זה לעבדי", ומת – לא יתנו לאחר מיתה.

From where do we see this? From that which the Mishnah teaches: One who says, "Give this bill of divorce to my wife, or this bill of manumission to my slave," and then he dies, they should not give it to them after his death.

INFERENCE

טעמא דמת, הא מחיים – נותנין;

We can infer: **The reason** they do not give it is specifically **that he died**, but if he were still **during his life time**, they would give it.

INFERENCE

טעמא דאמר "תנו", הא לא אמר "תנו", אין נותנין;

And we can further infer: **The reason** they give it during his lifetime is specifically **that he said, "Give,"** but if he did not say, **"Give,"** but only said **"Write,"** they would not give it.

STATEMENT

ושכיב מרע – אף על גב דלא אמר "תנו", נותנין.

But in the case of a **dying man**, even though he did not say, **"Give,"** but only said **"Write,"** they do give it, because we assume his intention was to give it so she would not fall to yibum.

BRAISA

דתנו, בראשונה היו אומרים: היוצא בקולר, ואמר "כתבו גט לאשתי" – הרי אלו יכתבו ויתנו.

As we learned in a Mishnah: At first, they would say: One who is taken out in chains to be executed, and said, **"Write a bill of divorce for my wife,"** these people should write and give it to her, even though he did not explicitly say **"Give."**

BRAISA

חזרו לומר, אף המפרש והיוצא בשפיךא.

They then retracted to say: Even one who sets sail on a ship, and one who goes out in a caravan to a desert, who are also in danger, have the same law.

BRAISA

רבי שמעון שזורי אומר: אף המסוכן.

Rabbi Shimon Shezuri says: Even one who is dangerously ill, which is a dying man, has this law that we write and give even if he only said **"Write."** Thus, our Mishnah, which requires him to say **"Give,"** cannot be referring to a dying man.

OBJECTION

מתקיף לה רב אשי: ומאן נימא לן דמתניתין רבי שמעון שזורי היא? דלמא רבנן היא!

Rav Ashi challenges this: And who says to us that our Mishnah is in accordance with Rabbi Shimon Shezuri? Perhaps it is in accordance with **the Rabbis**, who argue with Rabbi Shimon Shezuri and hold that a dangerously ill person is not included in this rule, and therefore must say **"Give!"** If so, our Mishnah could indeed be speaking of a dying man.

STATEMENT

גופא – אמר רב הונא אמר רב: "מנה לי בידך, תנהו לו לפלוני", במעמד שלשתן – קנה.

The Gemara returns to analyze **the text itself**: Rav Huna said that Rav said: If one says to another, **"I have a maneh in your possession; give it to so-and-so,"** if this was said in the presence of all three of them, the third party has acquired the money.

STATEMENT

אמר רבא: מסתברא מילתיה דרב בפקדון, אכל במלוגה – לא.

Rava said: The words of Rav make sense when he is speaking of a deposit, where the actual money belongs to the depositor, but in the case of a loan, where the money has been spent and is just a personal debt, no, the transfer does not work.

STATEMENT

והאֵלֵהִים! אָמַר רַב: אֶפִּילוּ בְּמִלָּה.

Rava then retracted and swore: But by God! Rav said this law even in the case of a loan.

STATEMENT

אֶתְמַר נָמִי, אָמַר שְׁמוּאֵל מִשְׁמִיחַ דְּלֵוִי: "מִלָּה לִּי בְיָדְךָ, תִּנְהוּ לוֹ לְפָלוֹנִי", בְּמַעֲמַד שְׁלֹשָׁתָן – קִנְיָה.

It was also stated by other Amoraim: Shmuel said in the name of Levi: If one says, "I have a loan in your possession; give it to so-and-so," if this was said in the presence of all three of them, the third party has acquired it.

EXPLANATION

וְטַעְמָא מַאי? אָמַר אֲמֵימַר: נַעֲשֶׂה כְּאוֹמֵר לוֹ בְּשַׁעֲת מַתָּן מַעוֹת: שְׁעֵבְדָּנָא לָךְ לְדִידְךָ וְלְכָל דְּאָתוּ מִחֲמַתָּךְ.

The Gemara asks: And what is the reason for this? How does he acquire it without a formal kinyan? Ameimar said: It is made as if the borrower said to the lender at the time of the giving of the money: "I obligate myself to you and to anyone who comes from your power." Thus, the borrower agreed to this transfer from the very beginning.

OBJECTION

אָמַר לִיָּה רַב אֲשִׁי לְאֲמֵימַר: אֵלֹא מַעֲתָה, הִקְנָה לְנוֹלָדִים – דְּלֹא הוּוּ בְּשַׁעֲת מַתָּן מַעוֹת, הֲכִי נָמִי דְּלֹא קִנּוּ?!

Rav Ashi said to Ameimar: If that is so, then if the lender transferred the loan in the presence of three to those who were born after the loan was made, who were not yet in existence at the time of the giving of the money, would they indeed not acquire it?

OBJECTION

דְּאֶפִּילוּ לְרַבִּי מֵאִיר, דְּאָמַר אָדָם מִקְנָה דְּבָר שְׁלֹא בָּא לְעוֹלָם, הֲנִי מִיָּלִי לְדָבָר שִׁישְׁנוּ בְּעוֹלָם, אֲבָל לְדָבָר שֶׁאִינוּ בְּעוֹלָם – לֹא!

For even according to Rabbi Meir, who says that a person can transfer ownership of something that has not yet come into the world, that applies only when transferring a non-existent object to a person who is in the world, but transferring something to a person who is not yet in the world, even Rabbi Meir agrees that he cannot! Yet we know that a transfer in the presence of three works for anyone.

RESOLUTION

אֵלֹא אָמַר רַב אֲשִׁי:

Rather, Rav Ashi said a different reason for this law:

SUMMARY

The Gemara begins by contrasting the approaches of Rav Pappa and Rav Zevid regarding the mishna's context, analyzing whether a shechiv mera must explicitly say "give" when instructing the writing of a get or a shtar shichrur. We then learn the

famous ruling of Rav in the name of Shmuel (and Levi) that ma'amad shelshatan is effective for both deposits and loans. To explain how this kinyan works, Ameimar suggests that the borrower is considered to have bound himself from the very beginning of the loan to anyone authorized by the lender. However, Rav Ashi challenges this, noting that if this were the case, the transfer would fail if the recipient was not yet born at the time of the original loan, leading the Gemara to seek a different explanation for this unique halachic mechanism.

למעשה WHAT TO TAKE HOME

The Gemara on our daf discusses the powerful concept of "Ma'amad Shloshtan"—where a transfer of a debt or deposit becomes instantly binding simply because all three parties are standing together in one place. When the lender, the borrower, and the new recipient gather, their shared presence creates a legal and spiritual reality that bypasses the usual complex transactions. There is a profound koach, a unique strength, when people come together face-to-face to settle matters.

In our daily lives, we often try to resolve misunderstandings, obligations, or delicate family and business matters through messengers, emails, or quick text messages. We avoid the face-to-face encounter because it feels uncomfortable or requires more effort. But the Torah teaches us that nothing compares to the power of "Ma'amad Shloshtan"—being physically present together. When you sit down in the same room with someone, the atmosphere changes, suspicion melts away, and a true, lasting connection or resolution can actually take hold.

Today, if you have a difficult issue to resolve, a debt to settle, or a misunderstanding to clear up with a friend, family member, or business associate, do not rely on a text or email. Pick up the phone to schedule an in-person meeting, or make the call directly, so you can speak face-to-face and let the power of personal presence bring peace and clarity.

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THE SUGYA

In this daf, we are zocheh to learn about the immense greatness of the day of rain, which the Gemara compares to the techiyas hameisim (resurrection of the dead) and the giving of our holy Torah. Hashem sends rain to benefit both the righteous and the wicked alike, showing His boundless chesed. We also learn how the Torah itself is compared to rain and dew, depending on the worthiness of the one learning it.

We then delve into beautiful divrei aggada regarding the proper way a Yid must approach his Torah study. The Gemara warns us about the vital importance of learning Torah lishmah (for its own sake) so that it becomes an elixir of life. We also learn about the necessity of learning with chavrusas and in groups, as Torah is compared to fire and iron, which require companionship to be sharpened and ignited.

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RESOLUTION

גִּימְרֵינָהוּ לְתַרְוֵייהוּ: "אֵל הַהוֹדָאוֹת" וְ"רֹב הַהוֹדָאוֹת".

The Gemara resolves: **We will recite them both**, saying: "God of thanksgivings" and "Abundant thanksgivings."

STATEMENT

אָמַר רַבִּי אֲבָהוּ: גָּדוֹל יוֹם הַגִּשְׁמִים מִתְחַיֵּית הַמֵּתִים, דָּאִילוּ תְּחַיֵּית הַמֵּתִים — לְצַדִּיקִים, וְאִילוּ גִשְׁמִים — בֵּין לְצַדִּיקִים בֵּין לְרָשָׁעִים.

Rabbi Abbahu said: The day of rain is greater than the resurrection of the dead, as while the resurrection of the dead benefits only **the righteous**, rain benefits **both the righteous and the wicked**.

OBJECTION

וּפְלִיגָא דְרַב יוֹסֵף, דְּאָמַר רַב יוֹסֵף: מִתּוֹךְ שֶׁהָיָא שְׁקוּלָה כְּתַחֲיֵית הַמֵּתִים — קִבְעוּהָ בְּתַחֲיֵית הַמֵּתִים.

The Gemara notes: **And this** statement of Rabbi Abbahu **disagrees with** the opinion of Rav Yosef, as Rav Yosef said: Since rainfall is **equivalent to the resurrection of the dead**, the Sages **established its recitation** in the blessing of the **resurrection of the dead** in the Shemoneh Esrei.

STATEMENT

אָמַר רַב יְהוּדָה: גָּדוֹל יוֹם הַגִּשְׁמִים כְּיוֹם שֶׁנִּתְּנָה בּוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "יַעֲרֹךְ כַּמָּטָר לִקְחִי", וְאִין "לִקַּח" אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "כִּי לִקַּח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל תַּעֲזֹבוּ".

Rav Yehuda said: The day of rain is as great as the day on which the Torah was given, as it is stated: "My doctrine shall drop as the rain," and "doctrine" means nothing other than Torah, as it is stated: "For I give you good doctrine; do not forsake My Torah."

STATEMENT

רבא אָמַר: יוֹתֵר מִיּוֹם שְׁנִיתָנָה בּוֹ תוֹרָה, שְׁנֵיאָמַר: "יֵעֲרֹף כַּמָּטָר לְקַחִי", מִי נִתְּלָה בְּמִי? הֲיֵרִי אוֹמַר:
קָטָן נִתְּלָה בְּגָדוֹל.

Rava said: Rain is even greater than the day on which the Torah was given, as it is stated: "My doctrine shall drop as the rain." Now, which is made dependent upon which? You must say: The lesser is made dependent upon the greater. Since Torah is compared to rain, rain must be greater.

QUESTION

רבא רַמִּי, כְּתִיב: "יֵעֲרֹף כַּמָּטָר לְקַחִי", וְכִתִּיב: "תֵּזֵל כַּטֵּל אֶמְרָתִי"!

Rava raised a contradiction: It is written in one part of the verse: "My doctrine shall drop as the rain," which is harsh, and it is written in the next part: "My speech shall distill as the dew," which is gentle!

ANSWER

אִם תִּלְמִיד חָכָם הֶגְיוֹן הוּא — כַּטֵּל, וְאִם לֹא — עוֹרְפָּהוּ כַּמָּטָר.

He resolved: If the Torah scholar is worthy, the Torah is gentle to him like the dew; but if not, it snaps his neck like the heavy rain.

BRAISA

תִּנָּיָא, הָיָה רַבִּי בְּנָאָה אוֹמֵר: כָּל הָעוֹסֵק בְּתוֹרָה לְשֹׁמֶה — תוֹרָתוֹ נֶעֱשִׂית לוֹ סֵם חַיִּים, שְׁנֵיאָמַר: "עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ", וְאוֹמֵר: "רַפָּאוֹת תִּהְיֶה לְשֹׁרֶךְ", וְאוֹמֵר: "כִּי מִצְּאֵי מְצֵא חַיִּים".

It is taught in a baraita that Rabbi Bena'ah would say: Anyone who engages in Torah for its own sake, his Torah study becomes an elixir of life for him, as it is stated: "It is a tree of life to them who lay hold upon it," and it says: "It shall be health to your navel," and it says: "For whoever finds Me finds life."

BRAISA

וְכָל הָעוֹסֵק בְּתוֹרָה שְׁלֹא לְשֹׁמֶה — נֶעֱשִׂית לוֹ סֵם הַמּוֹת, שְׁנֵיאָמַר: "יֵעֲרֹף כַּמָּטָר לְקַחִי", וְאִין עֲרִיפָה אֶלָּא הִרְיָגָה, שְׁנֵיאָמַר: "וְעֲרַפוּ שָׁם אֶת הָעֵגְלָה בְּנַחֲלִי".

And anyone who engages in Torah not for its own sake, his Torah becomes an elixir of death for him, as it is stated: "My doctrine shall drop as the rain," and "dropping" means nothing other than killing, as it is stated: "And they shall break the heifer's neck there in the valley."

STATEMENT

אָמַר לִיה רַבִּי יִרְמְיָה לְרַבִּי זֵירָא: לִיתִּי מֶר לִיתַנִּי. אָמַר לִיה: חַלֵּשׁ לִבִּי וְלֹא יָכִילָנָא.

Rabbi Yirmeya said to Rabbi Zeira: Let the Master come and teach us a halakhic discourse. Rabbi Zeira said to him: My heart is weak and I cannot strain myself over halakha.

STATEMENT

לִימָא מֶר מִילְתָּא דְּאַגְדָּתָא, אָמַר לִיה: הָכִי אָמַר רַבִּי יוֹחָנָן — מַאי דְּכִתִּיב: "כִּי הָאָדָם עֵץ הַשָּׁדָה", וְכִי אָדָם עֵץ שָׁדָה הוּא?

Rabbi Yirmeya said: Let the Master tell us a matter of Aggada instead. Rabbi Zeira said to him: So said Rabbi Yochanan: What is the meaning of that which is written: "For man is a tree of the field"? Is man indeed a tree of the field?

EXPLANATION

אָלֵא, מְשׁוּם דְּכֻתִּיב: "כִּי מִמֶּנּוּ תֹאכֵל וְאֵתוֹ לֹא תִכְרֹת", וְכֻתִּיב: "אֵתוֹ תִּשְׁחִית וְכָרַתְּ". הֲאֵל כִּי־צַד?

Rather, it is because it is written: "You may eat of them but you may not cut them down," and it is written in the next verse: "Them you may destroy and cut down." How can this be?

EXPLANATION

אִם תִּלְמִיד חָכָם הֵגוֹן הוּא — "מִמֶּנּוּ תֹאכֵל וְאֵתוֹ לֹא תִכְרֹת", וְאִם לֹא — "אֵתוֹ תִּשְׁחִית וְכָרַתְּ".

If the Torah scholar is worthy, "you may eat of them but you may not cut them down"—learn from him and do not shun him. But if he is not worthy, "them you may destroy and cut down"—shun him and destroy his influence.

STATEMENT

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מֵאִי דְּכֻתִּיב: "בְּרֹזֶל בְּכֹרֶזֶל יִחַד", לֹוֹמַר לָךְ: מָה בְּרֹזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבִירוֹ, אֲף־שְׁנֵי תִלְמִידֵי חֲכָמִים — מְחַדְּדִין זֶה אֶת זֶה בְּהִלָּכָה.

Rabbi Chama son of Rabbi Chanina said: What is the meaning of that which is written: "Iron sharpens iron"? This comes to tell you: Just as with these iron implements, one sharpens the other, so too, two Torah scholars sharpen one another in halakha.

STATEMENT

אָמַר רַבָּה בַּר בַּר חֲנָה: לָמָּה נִמְשְׁלוּ דְּבָרֵי תוֹרָה כְּאֵשׁ, שְׁנַאֲמַר: "הֲלֹא כֹה דְּבָרֵי כְּאֵשׁ נֹאֵם ה'?", לֹוֹמַר לָךְ: מָה אֵשׁ אֵינוֹ דּוֹלֵק יְחִידִי, אֲף־דְּבָרֵי תוֹרָה אֵין מִתְקַיְּמִין בִּיחִידִי.

Rabba bar bar Chana said: Why are matters of Torah compared to fire, as it is stated: "Is not My word like fire, says Hashem"? This comes to tell you: Just as fire does not burn alone without other logs, so too, matters of Torah are not retained by a lone scholar studying by himself.

STATEMENT

וְהֵינּוּ דְּאָמַר רַבִּי יוֹסִי בַּר חֲנִינָא, מֵאִי דְּכֻתִּיב: "חֶרֶב אֶל הַפְּדִים וְנֹאֲלוּ", חֶרֶב עַל שׁוֹנְאֵיהֶן שֶׁל תִּלְמִידֵי חֲכָמִים שְׁעוֹסְקִין בַּד בְּבֶד בִּתְוֹרָה.

And this is what Rabbi Yosei bar Chanina said: What is the meaning of that which is written: "A sword is upon the boasters, and they shall become fools"? This means: There is a sword upon the enemies of Torah scholars—a euphemism for the scholars themselves—who sit alone and study Torah.

STATEMENT

וְלֹא עוֹד אֶלֶא שְׁמִטְפְּשִׁין, שְׁנַאֲמַר: "וְנֹאֲלוּ".

And not only that, but they grow foolish, as it is stated: "And they shall become fools."

STATEMENT

וְלֹא עוֹד, אֶלֶא שְׁחוּטְאִין. כְּתִיב הָכָא: "וְנֹאֲלוּ", וְכֻתִּיב הֵתָם: "אֲשֶׁר נֹאֲלָנוּ וְאֲשֶׁר חֲטֵאנוּ".

And not only that, but they sin, as it is written here: "And they shall become fools," and it is written there: "For that we have done foolishly and for that we have sinned."

STATEMENT

ואיפֿעית אימא — מהכא: "נוא־לו שְׂרֵי צֶעַן [וגו'] התעו את מצרים".

And if you wish, say instead that it is derived from here: "The princes of Zoan have become fools... they have caused Egypt to go astray."

STATEMENT

אמר רב נחמן בר יצחק: למה נמשלו דברי תורה כעץ, שנאמר: "עץ חיים היא למחזיקים בה",
לומר לה: מה עץ קטן מדליק את הגדול, אף תלמידי חכמים קטנים מחדדים את הגדולים.

Rav Nachman bar Yitzchak said: Why are matters of Torah compared to a tree, as it is stated: "It is a tree of life to them who lay hold upon it"? This comes to tell you: Just as a small piece of wood ignites a large one, so too, minor Torah scholars sharpen great ones.

STATEMENT

והיינו דאמר רבי חנינא: הרבה למדתי מרבותי, ומחבירי יותר מרבותי, ומתלמידי יותר מכולן.

And this is what Rabbi Chanina said: I have learned much from my teachers, and from my friends even more than from my teachers, and from my students more than from all of them.

QUESTION

רבי חנינא בר פפא רמי: כתיב "לקראת צמא התיו מים", וכתיב: "הוי כל צמא לכו למים".

Rabbi Chanina bar Pappa raised a contradiction: It is written: "To him who is thirsty bring water," implying the teacher must go to the student, and it is written: "Ho, everyone who thirsts, come for water," implying the student must seek out the teacher!

ANSWER

אם תלמיד הגון הוא — "לקראת צמא התיו מים", ואי לא — "הוי כל צמא לכו למים".

He resolved: If he is a worthy student, "to him who is thirsty bring water." But if not, "Ho, everyone who thirsts, come for water."

QUESTION

רבי חנינא בר חמא רמי: כתיב "יפוצו מעינותיה חוצה", וכתיב: "יהיו לה לבדה".

Rabbi Chanina bar Chama raised a contradiction: It is written: "Let your springs be dispersed abroad," and it is written: "Let them be your own."

ANSWER

אם תלמיד הגון הוא — "יפוצו מעינותיה חוצה", ואם לאו — "יהיו לה לבדה".

He resolved: If he is a worthy student, "let your springs be dispersed abroad." But if not, "let them be your own."

STATEMENT

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה.

And Rabbi Chanina bar Idi said: Why are matters of Torah compared to water, as it is written: "Ho, everyone who thirsts, come for water"? This comes to tell you: Just as water leaves a high place and flows to a low place, so too, matters of Torah are retained only by one whose mind is humble.

STATEMENT

ואמר רבי אושעיא: למה נמשלו דברי תורה לשלשה משקין הללו: במים, ובין, ובחלב. דכתיב: "הוי כל צמא לכו למים", וכתיב: "לכו שברו ואכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב", And Rabbi Oshaya said: Why are matters of Torah compared to these three liquids: to water, to wine, and to milk? As it is written: "Ho, everyone who thirsts, come for water," and it is written: "Come, buy and eat; come, buy wine and milk without money and without price."

EXPLANATION

לומר לה: מה שלשה משקין הללו אין מתקיימין אלא בפחות שבכלים — אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה. This comes to tell you: Just as these three liquids are preserved only in the simplest of vessels like clay pots, and spoil in silver or gold, so too, matters of Torah are retained only by one whose mind is humble.

PROOF

כדאמרה ליה ברתיה דקיסר לרבי יהושע בן חנניה: אי חכמה מפוארה בכלי מכוּעֵר! This is as the daughter of the Emperor said to Rabbi Yehoshua ben Chananya: Woe, magnificent wisdom in an ugly vessel! referring to his plain appearance.

PROOF

אמר לה: אביה רמי חמרא במני דפחרא? אמרה ליה: אלא במאי נירמי? אמר לה: אתון דחשיביתו, רמו במאני דהבא וכסףא. He said to her: Does your father store wine in clay vessels? She said to him: But in what else should we store it? He said to her: You who are important, store it in vessels of gold and silver!

PROOF

אזלה ואמרה ליה לאבוי רמייה לחמרא במני דהבא וכסףא, ותקיה. She went and told her father, and they stored the wine in vessels of gold and silver, and it turned sour.

PROOF

אתו ואמרו ליה. אמר לה לברתיה: מאן אמר לה הכי? אמרה ליה: רבי יהושע בן חנניה. קרייהו. אמר ליה: אמאי אמרת לה הכי? אמר ליה: כי היכי דאמרה לי, אמרי לה. They came and told the Emperor. He said to his daughter: Who told you to do this? She said to him: Rabbi Yehoshua ben Chananya. They summoned him. The Emperor said to him: Why did you tell her this? He said to him: Just as she

spoke to me, so I spoke to her to demonstrate the point.

PROOF

וְהָא אִיכָא שְׁפִירֵי דְגַמִּירֵי! אִי הוּוּ סָנוּ — טָפִי הוּוּ גַמִּירֵי.

The Emperor asked: But are there not handsome people who are learned? He replied: If they were plain, they would be even more learned.

EXPLANATION

דְּבַר אַחֵר: מָה שְׁלֹשָׁה מְשָׁקִין הָלְלוּ אֵין נִפְסָלִין אֶלָּא בְּהִיטָח הַדַּעַת — אַף דְּבָרֵי תוֹרָה אֵין מְשַׁתְּכִינן אֶלָּא בְּהִיטָח הַדַּעַת.

Another explanation: Just as these three liquids are ruined only through inattention, so too, matters of Torah are forgotten only through inattention.

STATEMENT

אָמַר רַבִּי חָמָא בְּרַבִּי חַנִּינָא: גָּדוֹל יוֹם הַגִּשְׁמִים כִּיּוֹם שֶׁנִּבְרָאוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: "הִרְעִיפוּ שָׁמַיִם מִמַּעַל וְשִׁחֲקִים יִזְלוּ צֶדֶק תִּפְתַּח אָרֶץ וַיִּפְּרוּ יֵשַׁע וַצִּדִּיקָה תִצְמִיחַ יַחַד אֲנִי ה' בְּרָאֲתִיו." "בְּרָאֲתִים" לֹא נֶאֱמַר, אֶלָּא "בְּרָאֲתִיו".

Rabbi Chama son of Rabbi Chanina said: The day of rain is as great as the day on which heaven and earth were created, as it is stated: "Drop down, O heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I, Hashem, have created it." "I have created them" is not stated, but rather "I have created it"—referring to the rain, which is equated to the entire creation.

STATEMENT

אָמַר רַב אוֹשְׁעָא: גָּדוֹל יוֹם הַגִּשְׁמִים, שֶׁאֶפִּילוּ יֵשׁוּעָה פָּרָה וְרִבְּה בּוֹ, שֶׁנֶּאֱמַר: "תִּפְתַּח אָרֶץ וַיִּפְּרוּ יֵשַׁע".

Rabbi Oshaya said: Great is the day of rain, for even salvation multiplies on it, as it is stated: "Let the earth open, and let them bring forth salvation."

STATEMENT

אָמַר רַבִּי תַנְחוּם בַּר חַנִּילָאִי: אֵין הַגִּשְׁמִים יוֹרְדִים אֶלָּא אִם כ�ּן נִמְחְלוּ עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "רְצִיתָ ה' אֶרְצְךָ שְׁבֹתָ שְׁבִית יַעֲקֹב. נָשַׁאתָ עוֹן עַמְּךָ כַּסִּיתָ כָּל חַטָּאתָם סֵלָה".

Rabbi Tanchum bar Chanilai said: Rain does not fall unless the sins of Israel are forgiven, as it is stated: "Hashem, You have been favorable to Your land; You have turned back the captivity of Yaakov. You have forgiven the iniquity of Your people; You have covered all their sin. Selah."

STATEMENT

אָמַר לִיָּה זְעִירֵי מְדִיבַת לְרַבִּינָא: אַתּוּן, מַהֲכָא מִתְנִיתוּ לָהּ. אֲנִן, מַהֲכָא מִתְנִינִן לָהּ: "וְיָאֲתָה תִשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לַחַטָּאת וְגו'".

Ze'iri of Dihabat said to Ravina: You derive it from here, but we learn it from here: "Then hear You in heaven, and forgive the sin..." and then it says He will send rain.

STATEMENT

אמר רבי תנחום בריה דרבי חייא איש כפר עכו: אין הגשמים נעצרים אלא אם כן נתחייבו שונאיהן של ישראל כללה, שנאמר: "ציה גם הם יגזלו מימי שלג שאול קטאו".

Rabbi Tanchum the son of Rabbi Chiyya of Kefar Akko said: Rain is not withheld unless the enemies of Israel—a euphemism for Israel themselves—have become liable to destruction, as it is stated: "Drought and heat consume the snow waters; so does the grave those who have sinned."

STATEMENT

אמר ליה זעירי מדיהבת לרבינא: אתון, מהכא מתניתו לה. אנן, מהכא מתנינן לה: "ועצר את השמים ואבדתם מהרה".

Ze'iri of Dihabat said to Ravina: You derive it from here, but we learn it from here: "And He will shut up the heaven... and you shall perish quickly."

STATEMENT

אמר רב חסדא: אין הגשמים נעצרים אלא בשביל ביטול תרומות ומעשרות, שנאמר: "ציה גם הם יגזלו מימי שלג".

Rav Chisda said: Rain is not withheld except on account of the neglect of terumos and maasros, as it is stated: "Drought and heat consume the snow waters."

EXPLANATION

מאי משמע? תנא דבי רבי ישמעאל: בשביל דברים שצויתי אתכם בימות החמה ולא עשיתם — יגזלו מכם מימי שלג בימות הגשמים.

How is this implied? The school of Rabbi Yishmael taught: On account of the things that I commanded you to do in the summer—harvest tithes—and you did not do them, the snow waters shall be stolen from you in the winter.

STATEMENT

אמר רבי שמעון בן פזי: אין הגשמים נעצרים אלא בשביל מספרי לשון הרע, שנאמר: "רוח צפון תחליל גשם ופנים נזעמים לשון סתר".

Rabbi Shimon ben Pazzi said: Rain is not withheld except on account of those who speak lashon hara, as it is stated: "The north wind brings forth rain, and an angry countenance, a backbiting tongue."

STATEMENT

אמר רב סלא אמר רב המנונא: אין הגשמים נעצרים אלא בשביל עזי פנים, שנאמר: "וימנעו רכבים ומלקוש לוא היה ומצח אשה זונה היה לה וגו'".

Rav Salla said in the name of Rav Hamnuna: Rain is not withheld except on account of the brazen-faced, as it is stated: "Therefore the showers have been withheld, and there has been no latter rain; yet you had a harlot's forehead..."

STATEMENT

ואמר רב סלא אמר רב המנונא: כל אדם שיש לו עזות פנים — סוף נכשל בעבירה, שנאמר: "ומצח אשה זונה היתה לה".

And Rav Salla said in the name of Rav Hamnuna: Any person who has brazenness of face will ultimately stumble in sin, as it is stated: "Yet you had a harlot's forehead."

STATEMENT

רב נחמן אמר: בידוע שנכשל בעבירה, שנאמר: "היתה לה", ולא נאמר "יהיה לה".

Rav Nachman said: It is known that he has already stumbled in sin, as it is stated: "You had," and it is not stated "you will have."

STATEMENT

אמר רבה בר רב הונא: כל אדם שיש לו עזות פנים — מותר לקרותו רשע, שנאמר: "העז איש רשע בפניו".

Rabba bar Rav Huna said: Any person who has brazenness of face, it is permitted to call him wicked, as it is stated: "A wicked man hardens his face."

STATEMENT

רב נחמן בר יצחק אמר: מותר לשנאותו, שנאמר: "ועז פניו ישנא". אל תקרי "ישנא", אלא "ישנא".

Rav Nachman bar Yitzchak said: It is permitted to hate him, as it is stated: "And the boldness of his face shall be changed." Do not read "shall be changed [yeshuneh]," but rather "shall be hated [yisanei]."

STATEMENT

אמר רב קטינא: אין הגשמים נעצרים אלא בשביל ביטול תורה, שנאמר: "בעצלתים ימה המקרה" — בשביל עצלות שהיה בישראל שלא עסקו בתורה — נעשה שונאו של הקדוש ברוך הוא מ

Rav Kattina said: Rain is not withheld except on account of the neglect of Torah, as it is stated: "By much slothfulness the rafters decay"—on account of the slothfulness that was in Israel, because they did not engage in Torah, the roof of the Holy One, Blessed is He, becomes poor and leaks.

SUMMARY

The Gemara begins by discussing the greatness of rain, with Rabbi Abbahu teaching that the day of rain is even greater than techiyas hameisim, while Rav Yosef notes that its blessing is established in the second brachah of the Shemoneh Esrei. Rava and Rav Yehuda debate whether rain is greater than the day the Torah was given. The Gemara then expounds on the nature of Torah study, explaining that learning lishmah brings life, while learning for self-aggrandizement brings the opposite. Through various pesukim, the Sages teach that a worthy scholar is like a fruit tree that must not be destroyed, and that Torah scholars must learn together to sharpen one another, as a lone scholar studying in isolation grows foolish and sins. Finally, Rav Nahman bar Yitzhak and Rabbi Hanina emphasize how minor scholars and students sharpen and elevate their teachers, just as small pieces of wood ignite a larger log.

The Gemara teaches us a profound truth about how Torah is acquired. We see that Torah is compared to water, which naturally leaves the high places and flows only to the lowest points. This is to show us that the holy words of the Torah cannot endure in someone who holds himself high; they only remain with one who is truly humble and of a lowly spirit. Just like the Emperor's daughter learned that the finest wine spoils in vessels of gold and silver but keeps perfectly in simple clay pots, our own spiritual vessels must be simple and free of pride to hold the sweetness of Hashem's Torah.

Furthermore, we learn that Torah cannot be sustained in isolation. Just as a single log cannot keep a fire burning, and iron only sharpens when rubbed against another piece of iron, a Yid cannot grow in Torah by locking himself away. We need each other. We need to talk, to debate, and to sharpen our understanding with our friends, our teachers, and even those who may know less than us. When we humble ourselves to learn from everyone, our learning becomes a true elixir of life.

Today, make a point to learn at least one halakha or Torah idea with someone else, or ask a friend for their perspective on a Torah concept, approaching the conversation with genuine humility and a desire to learn from them.

הלכות שבת • פרק י"ב

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CHAPTER PREVIEW

In this chapter, we delve into the essential melachos of kindling (mavir) and extinguishing (mechabeh) on Shabbos. Hashem commanded us to refrain from these creative acts, and the Rambam guides us through the precise definitions of what makes one liable, such as kindling for the sake of producing ash, or for warmth and light, as well as the unique halachic status of heating and cooling iron to strengthen it.

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

ה"א

דין המבעיר בשבת והמחמם את הפרזל

Halacha 1 • The Prohibition of Kindling on Shabbos and Heating Metal to Harden It

המבעיר כל שהוא חייב. והוא שיהא צריך לאפר. אבל אם הבעיר
he kindled if but the ash he needs provided and this is is liable amount any One who kindles
דרך השחתה פטור מפני שהוא מקלקל. והמבעיר גדישו של
of the grain stack And one who kindles ruining he is because he is exempt destruction by way of
חברו או השורף דירתו חייב אף על פי שהוא מושחית. מפני שכוונתו
his intention is because destroying he is though even is liable his dwelling one who burns or his fellow
להנקם משונאו והרי נתקדשה דעתו ושכחה חמתו ונעשה
and it is made his anger and is quieted his mind is cooled and behold on his enemy to take revenge
פקוד על מתו או בחמתו שהוא חייב ובחובל בחברו בשעת
at the time of his fellow and like one who is liable who in his anger or his dead over like one who tears
injures
מריבה שכל אלו מתקנים הן אצל יצרן הרע. וכן המדליק את
— one who lights And so evil their inclination regarding are constructive these for all a quarrel
הנר או את העצים בין להתחמם בין להאיר הרי זה חייב.
is liable this one behold to illuminate whether to warm himself whether the wood — or the candle
המחמם את הפרזל כדי לצרפו במים הרי זה תולדת מבעיר וחייב:
and is liable kindling is a derivative of this behold in water to harden it in order the iron — One who heats

This halacha defines the liability for kindling a fire on Shabbos, distinguishing between constructive and destructive acts, and classifies heating metal to harden it as a derivative of kindling.

ה"ב

אסור כבוי והבערה בשבת ודיני גחלת של מתכת

הַמְכַבֵּה כָּל שֶׁהוּא חַיֵּב. אֶחָד הַמְכַבֵּה אֶת הַנֵּר וְאֶחָד

or whether the candle — one who extinguishes whether is liable amount any One who extinguishes

הַמְכַבֵּה אֶת הַגַּחְלֵת שֶׁל עֵץ. אֲבָל הַמְכַבֵּה גַּחְלֵת שֶׁל מֶתֶכֶת

metal of a coal one who extinguishes but wood of the coal — one who extinguishes

פְּטוּר. וְאִם נִתְכַּוֵּן לְצַרֵּף חַיֵּב. שְׂכֵן לוֹטְשֵׁי הַבְּרָזֵל עוֹשִׂים מַחֲמִים אֶת

— they heat do the iron the polishers of for so he is liable to temper he intended and if is exempt

הַבְּרָזֵל עַד שִׁיעָשָׂה גַּחְלֵת וּמַכְבִּין אוֹתוֹ בְּמֵיִם כְּדֵי לְחַסְמוֹ. וְזֶהוּ

and this is to harden it in order in water it and they extinguish a coal it becomes until the iron

לְצַרֵּף שֶׁהָעוֹשֶׂה אוֹתוֹ חַיֵּב וְהוּא תוֹלְדֵת מְכַבֵּה. וּמִתֵּר לְכַבּוֹת

to extinguish and it is permitted extinguishing is a derivative of and it is liable it which one who does to temper

גַּחְלֵת שֶׁל מֶתֶכֶת בְּרִשּׁוֹת הָרַבִּים כְּדֵי שֶׁלֹּא יִזְקוּ בָּהּ רַבִּים. הַנוֹתֵן

One who puts the public by it will be injured that not in order the public in the domain of metal of a coal

שֶׁמֶן לְתוֹךְ הַנֵּר הַדּוֹלֵק חַיֵּב מַשּׁוּם מִבְּעִיר. וְהַמְסִתֵּף מִן הַשֶּׁמֶן

the oil from and one who takes kindling because of is liable that is burning the lamp into oil

שֶׁבִּינֵר חַיֵּב מַשּׁוּם מְכַבֵּה:

extinguishing because of is liable that is in the lamp

This halacha defines the liability for extinguishing wood coals versus metal coals, the process of tempering metal, and the prohibition of adding or removing oil from a burning lamp.

ה'ל"ג

אִסוּר כְּבוֹי דְּלִקְחָהּ בְּשַׁבַּת מִפְּנֵי הַפֶּסֶד מִמּוֹן

Halacha 3 · The Prohibition of Extinguishing a Fire on Shabbos to Prevent Monetary Loss

דְּלִקְחָהּ שֶׁנִּפְלְאָה בְּשַׁבַּת הַמְכַבֵּה אוֹתָהּ מִפְּנֵי אֲבוּד מִמּוֹן חַיֵּב שְׂאִין

for not is liable money loss of because of it one who extinguishes on Shabbos that broke out A fire

אֲבוּד מִמּוֹן דּוּחָה שַׁבַּת אֲלֹא אֲבוּד נַפְשׁוֹת. לְפִיכָךְ יֵצְאוּ בְּנֵי אָדָם

people should go out therefore lives loss of but rather Shabbos supersedes money loss of

כְּדֵי שֶׁלֹּא יָמוּתוּ וַיִּנָּיְחוּ הָאֵשׁ תִּלְהֹט וְאִפְלוּ שׂוֹרְפָתָהּ כָּל דִּירָתוֹ

his dwelling all of it burns and even if to burn the fire and they should leave they will die that not so

כָּלָה:

entirely

This halacha establishes that only saving human lives, and not preventing financial loss, permits the violation of Shabbos by extinguishing a fire.

ה'ל"ד

הַתֵּרַת גֵּרָם כְּבוֹי בְּשַׁבַּת עַל יְדֵי מַחְצָה

Halacha 4 · Permissibility of Indirect Extinguishing on Shabbos Using a Barrier

מִתֵּר לַעֲשׂוֹת מַחְצָה בְּכָל הַכֵּלִים בֵּין מְלֵאִים בֵּין רִיקָנִים כְּדֵי שֶׁלֹּא

that not so empty or whether full whether vessels with all a barrier to make It is permitted

תַּעֲבֹר הַדִּלְקָה. אֶפְלוּ כָּלִי חֶרֶשׁ חֲדָשִׁים מְלֵאִים מִיָּם עוֹשִׂין מֵהֶן
from them one may make water filled with new earthenware vessels of even the fire will pass
מִחֲצָה אֶף עַל פִּי שְׂוֹדָאֵי מִתְּבַקְעִין וּמִכִּבִּים. שְׁגֵרָם כְּבוֹי מִתָּר.
is permitted extinguishing for causing and extinguish they will burst surely though even a barrier
וְכוֹפִין קַעֲרָה עַל גִּבִּי הַנֵּר בְּשִׁבִּיל שְׁלֹא תֵאָחֵז בַּקּוֹרָה:
on the beam it will catch that not in order the candle top of on a bowl and one may overturn

This halacha teaches that one may place vessels to block a fire, even if they will break and release water, because causing indirect extinguishing is permitted on Shabbos.

ה'ה

מְנִיעַת הַתַּפְשָׁטוֹת דִּלְקָה בְּשַׁבָּת

Halacha 5 · Preventing the Spread of a Fire on Shabbos

תָּבֵה שְׂדֵה וּמִגְדָּל שְׂאֵחֵז בָּהֶן הָאוּר מִבִּיא עוֹר גָּדִי וְכִיּוֹצֵא בּוֹ
to it and similar a goat the skin of one may bring the fire in them that caught and a cabinet a carriage A chest
מִדְּבָרִים שְׂאִין הָאוּר מְלַהֶטֶת אוֹתָן וּפּוֹרְשׁוֹ עַל הַקֶּצֶה שְׁעֵדִין לֹא נִשְׂרַף
was burned not that still the edge over and spreads it them sings the fire that not from things
כְּדִי שְׁלֹא תַעֲבֹר שָׁם הָאֵשׁ:
the fire there will pass that not in order

One may place a non-flammable cover over unburned parts of a vessel to block an advancing fire on Shabbos.

ה'ו

הַצֵּלַת בְּגָדִים וּסְפָרִים מִדִּלְקָה וְטִלְטוּל נֵר שֶׁכָּבָה

Halacha 6 · Saving Garments and Torah Scrolls from Fire and Moving an Extinguished Candle

טְלִית שְׂאֵחֵז בָּהּ הָאוּר פּוֹשְׁטָהּ וּמִתְּכַסֶּה בָּהּ וְאִם כָּבְתָהּ
it is extinguished and if with it and cover oneself one may spread it out the fire on it that caught A garment
כָּבְתָהּ. וְכֵן סֵפֶר תּוֹרָה שְׂאֵחֵז בּוֹ הָאוּר פּוֹשְׁטוֹ וְקוֹרֵא בּוֹ וְאִם
and if from it and read one may unroll it the fire on it that caught Torah a scroll of And similarly it is extinguished
כָּבָה כָּבָה. וְנוֹתֵן מִיָּם מִן הַצֵּד שְׁעֵדִין לֹא נִתְּלָה בּוֹ הָאוּר
the fire on it caught not that still the side from water And one may place it is extinguished it is extinguished
וְאִם כָּבְתָהּ כָּבְתָהּ. שָׁכַח נֵר דָּלוּק עַל גִּבִּי טַבָּלָא מְנַעֵר אֹת
— one may shake a board top of on burning a candle If one forgot it is extinguished it is extinguished and if
הַטַּבָּלָא וְהוּא נוֹפֵל וְאִם כָּבָה כָּבָה. אֲבָל הִנִּיחוֹ מִבְּעֶרֶב אֶף
even from before evening if he placed it But it is extinguished it is extinguished and if falls and it the board
עַל פִּי שֶׁכָּבָה אָסוּר לְטִלְטְלוֹ:
to move it it is forbidden it was extinguished though

This halacha discusses indirect ways of extinguishing a fire to save holy books or garments, and the laws of moving a board with a candle on it.

ה'ז

נכרי שפא לכבות אין אומרים לו כפה ואל תכבה מפני שאין
 that not because extinguish and do not extinguish to him say we do not to extinguish who comes A non-Jew
 שבייתו עלינו. אבל קטן שפא לכבות אין שומעין לו. והוא שיהיה
 is that he is and this to him listen we do not to extinguish who comes a child but is upon us his resting
 עושה על דעת אביו. אבל מדעת עצמו אין בית דין מצוין
 commanded judgment house of there is no himself from the mind of but his father the mind of upon doing
 להפרישו. ובדלקה התירו לומר כל המכבה אינו מפסיד:
 lose does not who extinguishes all to say they permitted and in a fire to separate him

This halacha discusses the restrictions and permissions regarding a non-jew or a minor child who comes to extinguish a fire on Shabbos.

ה'ח

הוצאה והכנסה מרשות לרשות והמעביר ארבע אמות

Halacha 8: Transferring from Domain to Domain and Carrying Four Cubits in the Public Domain

הוצאה והכנסה מרשות לרשות מלאכה מאבות מלאכות היא.
 it is labors of the primary a labor to a domain from a domain and transferring in Transferring out
 categories of
 ואף על פי שדבר זה עם כל גופי תורה משה מסיני
 from Sinai Moshe from the mouth of Torah the bodies of all with this that this matter though and even
 נאמרו. הרי הוא אומר בתורה שמות לו ו"איש ואשה אל יעשו
 let them do do not and woman "man 6 36 Shemos in the Torah says it behold were said
 עוד מלאכה לתרומת הקדש ויכלא העם מהביא". הא
 behold from bringing" the people and was restrained the Sanctuary for the donation of labor any more
 למדת שנהבאה מלאכה קורא אותה. וכן למדו מפי השמועה
 the tradition from the mouth of they learned and so it it calls labor that bringing you have learned
 שהמעביר ברשות הרבים מתחלת ארבע לסוף ארבע הרי
 behold four to the end of four from the beginning of the public in the public domain that one who transfers
 הוא כמוציא מרשות לרשות וחייב:
 and is liable to a domain from a domain is like one who transfers he
 out

This halacha establishes that transferring objects between domains and carrying four cubits in the public domain are forbidden labors on Shabbos.

ה'ט

הגדרת מלאכת מוציא ומעביר בשבת

Halacha 9: The Definition of the Melacha of Transferring and Carrying on Shabbos

אין המוציא מרשות לרשות חייב עד שיוציא כשעור המועיל.
 that is useful like the measure he transfers until is liable to a domain from a domain one who transfers Not
 מרשות היחיד לרשות הרבים או מרשות הרבים לרשות
 to the domain of the many from the domain of or the many to the domain of the individual from the domain of

הַיֵּחִיד. וַיַּעֲקֹר מִרְשוּת זוֹ וַיִּנִּיחַ בְּרִשּׁוֹת שְׁנִיָּה. אֲבָל אִם עֲקָר

he uprooted if but second in the domain and he places this from domain and he uproots the individual

וְלֹא הִנִּיחַ אוֹ הִנִּיחַ וְלֹא עֲקָר אוֹ שֶׁהוֹצִיא פָּחוֹת מִכַּפְשֹׁעוֹר פָּטוֹר.

is exempt than the measure less that he transferred or he uprooted and not he placed or he placed and not

וְכֵן הַמַּעֲבִיר מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע בְּרִשּׁוֹת הָרַבִּים אֵינוֹ

is not the many in the domain of four to the end of four from the beginning of one who carries and likewise

חַיֵּב עַד שֶׁיַּעֲקֹר כַּפְשֹׁעוֹר מֵצַד זֶה וַיִּנִּיחֵנוּ מֵצַד אַחֶרֶת:

another on side and places it this from side the measure he uproots until liable

This halacha defines the requirements of uprooting and placing down a minimum useful amount to incur liability for transferring between domains on Shabbos.

הל"י

דִּין הַזֹּרֵק וְהַמוֹשִׁיט מִרְשּׁוֹת לְרִשּׁוֹת וּבְרִשּׁוֹת הָרַבִּים

Halacha 10· The Laws of Throwing and Passing Between Domains and in the Public Domain

הַזֹּרֵק מִרְשּׁוֹת לְרִשּׁוֹת אוֹ הַמוֹשִׁיט הָרִי זֶה תוֹלָדֶת מוֹצִיא וְחַיֵּב.

and is liable of transferring is a derivative this behold one who passes or to a domain from a domain One who throws

וְכֵן הַזֹּרֵק אוֹ הַמוֹשִׁיט בְּיָדוֹ מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע

four to the end of four from the beginning of with his hand one who passes or one who throws And likewise

הָרִי זֶה תוֹלָדֶת מוֹצִיא וְחַיֵּב. וְהַזֹּרֵק כְּלֹאֲחֵר יָד פָּטוֹר:

is exempt manner in an unusual And one who throws and is liable of transferring is a derivative this behold

This halacha defines the liability for throwing or passing objects between domains or across four cubits in the public domain as derivatives of the melacha of transferring.

הל"י

הַעֲבֵרַת חֶפֶץ בְּשִׁלְמוֹתוֹ וְדִין אֶגֶד כָּלִי

Halacha 11· Transferring an Entire Object and the Status of a Container

הַמוֹצִיא מִקְצַת הַחֶפֶץ מִרְשּׁוֹת מִשְׁתִּי רִשּׁוֹת אֵלוֹ לְרִשּׁוֹת שְׁנִיָּה פָּטוֹר.

is exempt second to a domain these domains of two from a domain the object part of One who transfers

עַד שִׁיּוּצִיא אֶת כָּל הַחֶפֶץ כָּלוֹ מִרְשּׁוֹת זוֹ לְרִשּׁוֹת זוֹ. קָפָה שֶׁהִיא מְלֵאָה

filled with that is A basket this to domain this from domain entirely the object all of — he transfers until

חֶפְצִים אֲפִלּוֹ מְלֵאָה חֲרָדֵל וְהוֹצִיא רַבָּה מִרְשּׁוֹת זוֹ לְרִשּׁוֹת זוֹ פָּטוֹר

is exempt this to domain this from domain most of it and he transferred mustard filled with even objects

עַד שִׁיּוּצִיא אֶת כָּל הַקָּפָה וְכֵן כָּל הַדּוּמָה לָזֶה שֶׁהֶכְלִי מַשִּׁים כָּל שֵׁישׁ בּוֹ

in it that is all makes for the vessel to this that is similar all and so the basket all of — he transfers until

כַּחֶפֶץ אֶחָד:

one like an object

This halacha teaches that one is not liable for transferring an object between domains on Shabbos unless the entire object is moved, and a container unites all its contents into a single entity.

הל"י

הַמוֹצִיא בֵּין בִּמְיִנּוֹ בֵּין בְּשִׁמְאָלוֹ בֵּין בְּתוֹךְ חִיקוֹ אוֹ שֶׁיֵּצֵא

who went out or his bosom inside whether in his left hand whether in his right hand whether One who carries out

בְּמַעוֹת צְרוּרִין לוֹ בְּסָדִינוֹ חָיִב מִפְּנֵי שֶׁהוֹצִיא כְּדֶרֶךְ הַמוֹצִיאִין.

those who carry out in the manner of he carried out because is liable in his sheet for him bound up with money

וְכֵן הַמוֹצִיא עַל כֶּתְפוֹ חָיִב אִף עַל פִּי שֶׁהַמִּשְׁאֵי לְמַעְלָה

above the burden is though · even is liable his shoulder on one who carries out And likewise

מֵעֲשָׂרָה טַפָּחִים בְּרִשּׁוֹת הָרַבִּים. שָׁפֵן הָיָה מִשָּׂא בְּנֵי קֶהָת

Kehat the sons of the carrying of was for such the public in the domain of handbreadths ten

בַּמִּשְׁכָּן לְמַעְלָה מֵעֲשָׂרָה שֶׁנֶּאֱמַר בַּמִּדְבָּר ז' ט "בְּכַתֵּף יִשְׂאוּ". וְכָל

and all they shall carry on the shoulder 9 7 Bamidbar as it is said ten above in the Mishkan

הַמְּלָאכוֹת מִמִּשְׁכָּן לומְדִין אוֹתָן:

them we learn from the Mishkan the melachos

This halacha defines the standard methods of carrying that incur liability on Shabbos, including carrying on the shoulder as derived from the Mishkan.

הלי"ג

הַמוֹצִיא כְּלֹאֲחֵר יָד וּבִשְׁנוּי פְּשָׁבֶת

Halacha 13 · Carrying Out in an Unusual Manner on Shabbos

אֲבָל הַמוֹצִיא לְאַחֵר יָדוֹ בְּרַגְלוֹ בְּפִיו וּבְמַרְפָּקוֹ בְּאָזְנוֹ וּבְשִׁעְרוֹ

and in his hair in his ear and with his elbow in his mouth with his foot his hand on the back of one who carries out But

וּבְכִיס שֶׁתְּפוּר בְּבִגְדוֹ וּפִי הַכִּיס לְמַטָּה בֵּין בִּגְד לְבִגְד,

to garment garment between is downward the pocket and the opening of in his garment that is sewn and in a pocket

בְּפִי בִּגְדוֹ בְּמִנְעָלוֹ וּבְסַנְדָּלוֹ פָּטוּר שֶׁלֹּא הוֹצִיא כְּדֶרֶךְ

in the manner of he carried out because not is exempt and in his sandal in his shoe his garment in the hem of

הַמוֹצִיאִין:

those who carry out

One who carries an object in an abnormal or unusual manner on Shabbos is exempt from a Torah liability.

הלי"ד

הוֹצָאת מִשְׁאֵי עַל הָרֹאשׁ וְהַעֲבָרָה לְמַעְלָה מִרֹאשׁוֹ

Halacha 14 · Carrying a Burden on One's Head and Transferring Above Head Height in the Public Domain

הַמוֹצִיא מִשְׁאֵי עַל רֹאשׁוֹ. אִם הָיָה מִשְׁאֵי כְּבֵד כְּגוֹן שֶׁק מָלֵא אוֹ

or full a sack such as heavy a burden it was if his head on a burden One who carries out

תִּבָּה וּמִגְדָּל וְכִיּוֹצֵא בָּהֶן שֶׁהוּא מְשִׁים עַל רֹאשׁוֹ וְתוֹפֵשׁ בְּיָדוֹ חָיִב.

is liable with his hand and holds his head on places which he to them and similar and a cabinet a chest

שָׁפֵן דֶּרֶךְ הַמוֹצִיאִין וְנִמְצָא כְּמוֹצִיא עַל כֶּתְפוֹ אוֹ בְּיָדוֹ.

in his hand or his shoulder on like one who carries out and he is found those who carry out is the way of since such

אָבֵל אִם לָקַח חֶפֶץ קָל כְּגוֹן שֶׁהֵנִיחַ בְּגֵד אוֹ סֵפֶר אוֹ סִפִּין עַל רֹאשׁוֹ

his head on a knife or a book or a garment that he placed such as light an object he took if but

וְהוֹצִיאוֹ וְהוּא אֵינוֹ אוֹחֶז בְּיָדוֹ הֲרִי זֶה פֶּטוּר שְׁלֹא הוֹצִיֵא

did he carry out because not is exempt this one behold with his hand holding is not and he and carried it out

בְּדֶרֶךְ הַמוֹצִיָּאִין. שְׂאִין דֶּרֶךְ רַב הָעוֹלָם לְהוֹצִיֵא הַחֶפְצִין מִנְּחִין עַל

on placed objects to carry out the world most of the way of for it is not those who carry out in the manner of

רֹאשֵׁיהֶם. הַמַּעֲבִיר חֶפֶץ מִתְחִלָּתוֹ אַרְבַּע לְסוֹף אַרְבַּע בְּרִשּׁוֹת

in the domain of four to the end of four from the beginning of an object One who transfers their heads

הָרִבִּים אִף עַל פִּי שֶׁהֶעֱבִירוֹ לְמַעַלָּה מִרֹאשׁוֹ חַיִּב:

is liable his head above he transferred it though even the public

This halacha defines the liability for carrying heavy versus light objects on one's head, and clarifies that transferring an object above head height in the public domain still incurs liability.

ה'טו

טַלְטוּל פְּאֶרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרִבִּים

Halacha 15· Moving Objects Within Four Cubits in the Public Domain

מִתֵּר לְאָדָם לְטַלְטֹל בְּרִשּׁוֹת הָרִבִּים בְּתוֹךְ אַרְבַּע אַמּוֹת עַל אַרְבַּע

four by cubits four within of the public in the domain to move for a person It is permissible

אַמּוֹת שֶׁהוּא עוֹמֵד בְּצִדָּן. וַיֵּשׁ לוֹ לְטַלְטֹל בְּכָל הַמֶּרְבַּע הַזֶּה.

this the square in all of to move to him and there is beside them is standing that he cubits

וּבִאֲמָה שְׁלֹ מוֹדְדִין. וְאִם הָיָה נָנֵס בְּאֵיבָרָיו נוֹתֵנִין לוֹ אַרְבַּע אַמּוֹת

cubits four to him they give in his limbs a dwarf he was and if they measure of his own and with the cubit

כְּבִינוּנִיּוֹת שֶׁל כָּל אָדָם. וּמִפִּי הַקְּבָלָה אָמְרוּ שֶׁזֶה שְׁנָאֲמַר

which is said that this they said the tradition and from the mouth of man every of like the average ones

בְּתוֹרָה שְׁמוֹת טז כט "שְׁבוּ אִישׁ תַּחְתָּיו" שְׁלֹא יִטְלֹל חוּץ לְמֶרְבַּע זֶה

this to the square outside he shall move that not under him each man remain 29 16 Shemos in the Torah

אֶלָּא בְּמֶרְבַּע זֶה שֶׁהוּא כְּמֵדֶת אַרְךְ אָדָם כְּשִׁפְשֹׁט יָדָיו וְרַגָּלָיו

and his feet his hands when he extends a man the length of like the measure of which is this in the square except

בּוֹ בְּלֶבֶד יֵשׁ לְטַלְטֹל:

to move there is alone in it

This halacha defines the permissible area of four cubits by four cubits within which a person may carry objects in the public domain on Shabbos.

ה'טז

טַלְטוּל פְּאֶרְבַּע אַמּוֹת מְעֻרְבּוֹת לְשְׁנַיִם וּלְשָׁלֹשׁ

Halacha 16· Carrying in Overlapping Four Cubits for Two or Three People

הָיוּ שְׁנַיִם מְקַצֵּת אַרְבַּע אַמּוֹת שֶׁל זֶה לְתוֹךְ אַרְבַּע אַמּוֹת שֶׁל זֶה

this one of cubits four into this one of cubits four a portion of two If they were

מְבִיאִין וְאוֹכְלִין בְּאֶמְצָע. וּבְלֶבֶד שְׁלֹא יוֹצִיא זֶה מִתּוֹךְ שְׁלֹ לְתוֹךְ

into his own from within this one he brings out that not provided in the middle and eat they may bring

שֶׁל חֲבֵרוֹ. וְאִם הָיוּ שְׁלֹשָׁה וְהִתְאַמְּצָעִי מִבֶּלַע בֵּינֵיהֶם. הוּא מִתָּר
is permitted he between them is absorbed and the middle one three they were And if his fellow of
עִמָּהֶן וְהֵן מִתָּרִין עִמּוֹ וּשְׁנַיִם הַחִיצוֹנִים אֲסוּרִים זֶה עִם זֶה:
this one with this one are forbidden outer ones but the two with him are permitted and they with them

This halacha discusses the laws of carrying within overlapping four-cubit domains in a public area.

הל"ז

הַעֲבֵרַת חֶפֶץ בְּרִשּׁוֹת הָרַבִּים עַל יְדֵי אֲנָשִׁים רַבִּים

Halacha 17· Transferring an Object in the Public Domain via Multiple People

לְפִיכָךְ מִתָּר לְאָדָם לַעֲקוֹר חֶפֶץ מִרִּשּׁוֹת הָרַבִּים וּלְתַנּוֹ לְחֲבֵרוֹ
to his colleague and to give it of the public from the domain an object to lift up for a person it is permitted Therefore
שְׁעִמּוֹ בְּתוֹךְ אַרְבַּע אַמּוֹת. וְכֵן חֲבֵרוֹ לְחֲבֵרוֹ הָאֲחֵר שֶׁבְּצִדוֹ אֶפְלוֹ
even who is at his side the other to his colleague his colleague and so cubits four within who is with him
הֵן מֵאָה. וְאִף עַל פִּי שֶׁהַחֶפֶץ הוֹלֵךְ כְּמֵה מִלִּין בְּשַׁבָּת מִתָּר. מִפְּנֵי
because it is permitted on Shabbos mil several goes the object though . and even are a hundred they
שֶׁכָּל אֶחָד מֵהֶן לֹא טָלַטַל אֶלָּא בְּתוֹךְ אַרְבַּע אַמּוֹת שְׁלוֹ:
of his cubits four within except carry did not of them one every

This halacha explains that carrying an object in the public domain is permitted if each individual moves it only within their own four cubits.

הל"ח

מִדִּידַת אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים עַל פִּי הָאֵלְכָסוֹן

Halacha 18· Measuring the Four Cubits in the Public Domain Along the Diagonal

הוּאִיל וַיֵּשׁ לוֹ לְאָדָם לְטָלַטֵל בְּכָל הַמְּרָבֶע שֶׁהוּא אַרְבַּע אַמּוֹת עַל
by cubits four which is the square in all to carry to a person to him and there is Since
אַרְבַּע אַמּוֹת נִמְצָא מְטָלַטֵל בְּאֶרְכּוֹ אֶלְכָסוֹנוֹ שֶׁל מְרָבֶע זֶה חֲמֵשׁ אַמּוֹת
cubits five square this of its diagonal in the length of he carries it is found cubits four
וּשְׁלֹשָׁה חֲמִשִּׁי אַמָּה. לְפִיכָךְ אִין הַמַּעֲבִיר אוֹ הַזֹּרֵק בְּרִשּׁוֹת הָרַבִּים
the public in the domain of one who throws or one who transfers is not therefore a cubit fifths of and three
חָיֵב עַד שִׁיעָבִיר חוּץ לְחֲמֵשׁ אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אַמָּה. וְכָל מְקוֹם
place and every a cubit fifths of and three cubits of five outside he transfers until liable
שֶׁאִמְרָנוּ מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע אוֹ הַמַּעֲבִיר אַרְבַּע אַמּוֹת חָיֵב
is liable cubits four one who transfers or four to the end of four from the beginning of that we said
הוּא מִתְחִלַּת הָאֵלְכָסוֹן שֶׁל אַרְבַּע אַמּוֹת עַד סוֹפוֹ וְאִם הֶעָבִיר פָּחוֹת
less he transferred and if its end until cubits four of the diagonal is from the beginning of it
מִזֶּה פָטוּר:
he is exempt than this

This halacha explains that the four cubits permitted for carrying are measured as a square, meaning one is only liable for carrying beyond the diagonal of that square.

נמצא כאן שלש מדות. כיצד. העוֹקֵר חֶפֶץ מִרְשׁוֹת הָרָבִים מִמָּקוֹם זֶה
 this from place the public from the domain of an object one who lifts how so measures three here It is found
 וְהִנִּיחוֹ בְּמָקוֹם אֲחֵר בְּרִשְׁוֹת הָרָבִים אִם הָיָה בֵּין שְׁנֵי הַמְּקוֹמוֹת עַד
 up to the places the two between there was if the public in the domain of other in a place and placed it
 אַרְבַּע אַמּוֹת הָרִי זֶה מִתֵּר. הָיָה בֵּינֵיהֶן יֵתֵר מֵאַרְבַּע אַמּוֹת וְעַד
 and still cubits than four more between them if there was is permitted this behold cubits four
 הֵן בְּתוֹךְ חֲמֵשׁ אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אִמָּה פָטוּר. הָיָה בֵּינֵיהֶן חֲמֵשׁ
 five between them if there was he is exempt a cubit fifths of and three cubits five within they are
 אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אִמָּה בְּשׂוּהָ הָרִי זֶה חֵזֵב שְׁהָרִי הֶעֱבִיר הַחֶפֶץ
 the object he transferred because behold one is liable this behold exactly a cubit fifths of and three cubits
 חוץ לְאַלְכֶּסוֹנוֹ שֶׁל מֶרְבַּע:
 a square of to the diagonal of outside

This halacha defines the exact distances in the public domain that determine whether carrying an object is permitted, exempt but forbidden, or fully liable.

CHAPTER SUMMARY

The chapter outlines the parameters of kindling and extinguishing, explaining that kindling even a small fire is a Torah liability if done for a constructive purpose, such as producing ash, generating warmth, or strengthening iron. Conversely, destructive kindling is exempt, though destructive acts driven by anger or revenge are deemed constructive due to the satisfaction of the yetzer hara. The Rambam details that extinguishing a fire or a wood coal is forbidden, as is adding or removing oil from a burning lamp, while extinguishing glowing metal is generally exempt unless done to harden it. Finally, the halachah establishes that while one may not extinguish a fire to prevent monetary loss, saving human life supersedes all Shabbos prohibitions, and in situations of danger, extinguishing is permitted.

The Torah teaches us that even when a fire breaks out and threatens our hard-earned possessions, we must walk away and let it burn rather than violate the holy Shabbos. This is the ultimate test of bitachon. It is easy to trust Hashem when things are peaceful, but the real avodah is to stand back when our material world seems to be slipping away, knowing with complete emunah that our livelihood comes only from Him and that no loss can touch what He has decreed for us.

Look at how the Rambam describes one who burns his neighbor's property out of anger: even though it is destructive, he is liable because his dark desire for revenge was satisfied. This is a profound lesson in how the yetzer hara operates. The yetzer hara tries to convince us that venting our anger, holding a grudge, or getting even is a constructive act that will make us feel better. In reality, it is nothing but spiritual arson. We must recognize that giving in to anger is never constructive; it only consumes our own neshama.

Today, when you feel the fire of anger or frustration starting to burn inside you, or when you feel the urge to react to a perceived slight, pause for ten seconds. Remind yourself that letting the fire of the yetzer hara burn out on its own, without feeding it, is the ultimate victory of yiras Shamayim.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (61-)

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

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In this chapter, Rabbeinu Bachya continues to guide us in our avodah of purifying our intentions for Hashem, exposing the subtle traps of the yetzer hara. When the yetzer hara sees he cannot stop a Yid from serving Hashem with bitachon, he tries a different angle: enticing him with the love of praise, honor, and acquiring a good name in this world.

The yetzer hara will argue that it is proper to reveal one's piety to others so they may learn from these good deeds, promising honor in this world and reward in the next. Rabbeinu Bachya teaches us how to answer this claim with deep yiras Shamayim, showing how seeking human approval only ruins our mitzvos and risks losing our reward in the Olam HaEmes.

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

ואפלו אם הייתי עושה כפי דעתי, היספיק הכל להודאת הבורא יתעלה על הקטנה שבטובותיו עלי?

And even if I were doing everything within my understanding, would it all suffice to express proper gratitude to the Creator, may He be exalted, for even the smallest of the favors He bestows upon me?

ומה היא מדת ימי במדת ימי העולם? וכך לא יספיקו לספר טובות הבורא עלי, ואיך אוכל לשלם מה שאני חייב עליהם לאלהים?

And what is the span of my days compared to the lifespan of the universe? Even if my days equaled the age of the universe, they would not suffice to recount the favors of the Creator upon me, so how could I ever repay what I owe to G-d for them?

וכבר אמר הכתוב (ישעיהו מ':ו'): "כל הבשר חציר, וכל חסדו כציוץ השדה"; ואמרו חכמינו ז"ל: "אם אין אני לי, מי לי? וכשאני לעצמי, מה אני? ואם לא עכשו, אימתי?"

And Scripture has already said, "All flesh is grass, and all its kindness is like the flower of the field," and our Sages, of blessed memory, said, "If I am not for myself, who will be for me? And when I am for myself, what am I? And if not now, when?"

וכאשר יתיאש היצר מפתותה בפנים האלה, ישתדל לפתותה מצד אהבת השבח והשם טוב בעוה"ז, ויאמר לה:

When the yetzer hara despairs of enticing you in these ways, he will try to entice you through the love of praise and acquiring a good name in this world, and he will say to you:

"שמח אני על עבודתך לאלהים עם בטחונה הטוב עליו, והשבתך כל ענייך אליו, ושפנית לבך מתועלת הברואים מבלעדי הבורא; ואתה הוא הבוטח באלהים באמת ובלב שלם.

"I rejoice in your service of G-d, along with your excellent trust in Him, your referring of all your affairs to Him, and that you have cleared your heart of seeking benefit from created beings instead of the Creator; you are indeed one who trusts in G-d in truth and with a whole heart.

ואין ראוי שתסתיר מבני אדם מה שאתה עליו מן החסידות; אבל הנכון לך, כיון שמשלת בעצמך וגברת על תאוותך, שתראה מעשיך לבני אדם ותגלה להם לבה.

And it is not proper for you to hide the high level of piety you have attained from other people; rather, the correct path for you, since you have mastered yourself and overcome your desires, is to show your deeds to people and reveal your heart to them.

ויהיה לך בזה פועלם הזה כבוד מהם, וזכר טוב ושם טוב בתוכם, כמו שאמר הכותב (שם נו): 'ונתתי להם בביתי ובחומתי יד ושם טוב מבנים ומבנות', ואמר (שמואל ב ז): 'ועשתי לך שם גדול כשם הגדלים אשר בארץ'.

Through this, you will receive honor from them in this world, and a good remembrance and a good name among them, just as Scripture says, 'And I will give them in My house and within My walls a monument and a name better than sons and daughters,' and it says, 'And I will make for you a great name, like the name of the great ones who are on the earth.'

ועוד, שילמדו ממעשיך ותהיה נשכר עליהם; ע"כ אל תסתיר ממעשיך אלא מה שאי אפשר לגלותו ולהראותו לבני אדם, ויהיה לך בזה כבוד ושם טוב בעוה"ז והגמול הטוב לעוה"ב."

Furthermore, others will learn from your actions and you will be rewarded for that; therefore, do not hide any of your deeds except those which are impossible to reveal and show to people, and you will thereby have honor and a good name in this world, and a good reward in the World to Come."

השב עליו: ומה יועילני שבח ב"א והשם הטוב שיהיה לי בתוכם, עם ידיעתי בקצורי במה שאני חייב לבוירא יתעלה?

Answer him: "And what benefit will the praise of human beings and the good name I might have among them bring me, when I am fully aware of my shortcomings in what I owe to the Creator, may He be exalted?

ומה הנאתי בכבודם והדורם, ואין להם יכולת להועילני ולא לדחות הנזק מעלי? והלא הם בזה כמו הצמח ובעלי חיים שאינם מדברים!

And what pleasure can I derive from their honor and respect, when they have no power to benefit me or ward off harm from me? Are they not, in this regard, just like plants and mute animals?

ואולי כשאתכונן לזה במעשי, לא יתכן לי מהם הרצון המכונן אליו, ויעלה בדעתם כי אני חגף במעשי, ולא אהיה ראוי אצלם אלא למאוס ולגנות;

And perhaps, if I have this in mind during my actions, I will not even achieve the favor from them that I aimed for; instead, they might realize that I am acting hypocritically, and I will become in their eyes an object of disgust and disgrace.

ואז אהיה מפסיד מעשי בכוננתי בהם בלתי האלהים, ולא יעלה בידי מה שקויתי מבני אדם בעוה"ז.

Then, I will have ruined my deeds by not dedicating them to G-d, and I will also fail to attain what I had hoped for from people in this world.

ונאמר למלך אחד: 'והיאך לא ערבה לך קריאת פלוני, והיה קולו ערב ובקי בטעמים של קריאה?'

It was once said to a certain king, 'How is it that the Torah reading of so-and-so did not please you, when his voice is so sweet and he is so expert in the cantillation notes?'

אמר להם: 'והיאך תערב לי קריאתו, והוא אינו קורא אותה אלא כדי שתערב לי וימצא חן בעיני בעבורה? אבל אם היתה כונתו בה לרצון הבורא בלבד, היתה ערבה לי'.

He replied to them, 'How could his reading please me, when he only read it so that it would please me and so that he would find favor in my eyes through it? Had his intention been solely for the sake of the Creator's will, it would indeed have been sweet to me.'

וכן נאמר בכל מי שמכון בתפלתו מהמתפללים בצבור, ובעלי החזון בפיוטים החדשים, למצא חן בעיני בני אדם מבלעדי האל יתברך, שאינה מקבלת אצל הבורא.

And so we must say regarding anyone among those praying in public, or chazzanim who compose new liturgical poems, whose intention is to find favor in the eyes of men rather than G-d, may He be blessed—their prayer is not accepted by the Creator.

ותאמר לו עוד: שמא אם יהיה לי הכבוד בעולם הזה על מעשי, לא ישאר לי לעולם הבא מן הגמול עליו כלום, מפני שקבלתיו מהרה בעולם הזה.

And say to him further: "Perhaps if I receive honor in this world for my deeds, nothing of my reward will remain for me in the World to Come, because I received it prematurely in this world."

ואמרו על אחד מן החסידים שנכנס לשוק לקנות חפץ, ובא לחנות אחד מן הסוחרים לקנותו ממנו, ואמר לו שכנו: 'ותר לו נעשה כרצונו, כי הוא מאנשי היראה והתורה'.

It is told of one of the pious men who entered the marketplace to buy an item. He came to the shop of one of the merchants to buy it from him, and the merchant's neighbor said to him, 'Give him a discount and do as he wishes, for he is a man of fear of Heaven and Torah.'

אמר לו החסיד: 'איני צריך לותר, כי לא באתי לקנות כי אם בממוני, לא בתורתך; ומאן לקנות ממנו החפץ, ובקשו אצל זולתו שלא היה יודע ענינו'.

The pious man said to him, 'I do not need your discount, for I have only come to buy with my money, not with my Torah.' He refused to buy the item from him, and instead sought it from another merchant who did not know who he was.

ומה שזכרת מענין 'ועשיתי לך שם', הוא כשאר מאנשי בני אדם בעולם הזה מעשר וכבוד, אשר הבורא מטיב בהם לעבדיו כשחכמתו מחיבת להם זה,

And as for what you mentioned regarding the verse, 'And I will make for you a great name,' this is just like other worldly desires of men, such as wealth and honor, which the Creator bestows upon His servants when His wisdom deems it appropriate for them,

כמו שכתוב (מלכים א ג:י"ג): 'וגם אשר לא שאלת נתתי לך, גם עשר גם כבוד', וכתוב (משלי ג): 'אך ימים בימינה, בשמאלה עשר וכבוד'.

as it is written, 'And also that which you did not ask for I have given you, both riches and honor,' and it is written, 'Length of days is in her right hand; in her left hand are riches and honor.'

אבל החסידים אין כונתם במעשיהם לדבר מהם, אלא לשם הבורא יתעלה, שהוא מטיב בהם למי שירצה מאנשי עבודתו וזולתם, מאמינים וכופרים, כפי שמחייבת חכמתו יתברך, כמו שנאמר (ד"ה א כט): 'והעשר והכבוד מלפניך'.

But the pious do not intend any of these things in their service; their sole intent is for the sake of the Creator, may He be exalted, Who bestows these things on whomever He wishes among His servants and others, believers and non-believers alike, as His wisdom dictates, as it is said, 'Riches and honor come from before You.'

ומה הוא העוה"ז? אִפְּלוּ אִם יִפְשֹׁט זְכָרִי בְּכָלִי, וּמַה מִּדַּת יָמֵי? וְאִם יֵצֵא בּוֹ שְׁמִי, כ"ש שְׁזָכְרִי לֹא יַעֲבֹר בּוֹ חֵלֶק קָטָן מִחֲלָמִי הַיָּשׁוּב בְּשִׁיגָדֵל וַיִּפְשֹׁט, וְלֹא יִתְמִיד כִּי אִם זְמַן מוּעָט וַיִּשְׁכַּח בְּאֵלּוֹ לֹא הָיָה.

And what is this world? Even if my memory were to spread throughout all of it, what is the measure of my days? And even if my name becomes known, my memory will certainly not reach more than a tiny fraction of the inhabited world, and even then it will not endure but for a short time, and then be forgotten as if it had never been.

וְאָמַר הַכְּתוּב (תהלים סב): 'אֶה הֶבֶל בְּנֵי אָדָם, כְּזָב בְּנֵי אִישׁ' וְגו', וְאָמַר (שם קמו): 'תֵּצֵא רוּחוֹ יָשָׁב לְאֲדָמָתוֹ', וְאָמַר (קהלת א':י"א): 'אֵין זְכָרוֹן לְרֵאשׁוֹנִים'.

And Scripture says, 'Men of low degree are vanity, and men of high degree are a lie...' and it says, 'His breath departs, he returns to his earth,' and it says, 'There is no remembrance of former things.'

אִם כֵּן, טְרוּד נִפְשִׁי בּוֹ וְכוֹנְנִי אֵלָיו פְּחִיתוּת נִרְאָה וְטָעוֹת מְגֻנָּה מְמַנִּי.

If so, for me to occupy my soul with this world and to make it my goal is an obvious degradation and a disgraceful error on my part.

וּכְבָּר אָמְרוּ עַל אֶחָד מִן הַחֲסִידִים שֶׁאָמַר לַחֲבֵרוֹ: 'הִנֵּשְׁתִּי?' אָמַר לוֹ: 'בְּאִיזָה עֲנִי?' אָמַר לוֹ: 'נִשְׁתַּוּהוּ בְּעִינֶיךָ הַשִּׁבַּח וְהַגְנוֹת?' א"ל: 'לֹא'. א"ל: 'א"כ עֲדִין לֹא הִגַּעְתָּ; הִשְׁתַּדַּל, אוֹלִי תִגִּיעַ אֶל הַמַּדְרָגָה הַזֹּאת, כִּי הִיא הָעֲלִיּוֹנָה שֶׁבַּמַּדְרָגוֹת הַחֲסִידִים וְתִכְלִית הַחֲמוּדוֹת'.

And they have already told of one of the pious men who asked his friend, 'Have you achieved equality?' He asked him, 'In what matter?' He replied, 'Are praise and insult equal in your eyes?' He said, 'No.' He told him, 'If so, you have not yet arrived. Keep striving, perhaps you will reach this level, for it is the highest of the levels of the pious and the ultimate of desirable traits.'

NOTE This level of 'hishtavus' (equanimity) means a person is so focused on serving Hashem that human praise and criticism affect him exactly the same way—not at all.

וּכְאֲשֶׁר יִתְיַאֵשׁ הַיֵּצֵר מִפְּתוּתְךָ בַּפָּנִים הָאֵלֶּה, יִשְׁתַּדַּל לַחֲבֹל אֶת מַעֲשֶׂיךָ בְּטְרוּד לִבְךָ בַּעוֹלָם הַזֶּה וּבְאַנְשֵׁיו, וּבְאַרְץ מִצְרַיִם וּשְׂכַחַת קֶצֶד.

And when the yetzer hara despairs of enticing you in these ways, he will try to ruin your deeds by distracting your heart with this world and its people, and with your extensive desires and your forgetting of your end.

וּכְאֲשֶׁר יִרְאֶה כִּי אַתָּה רוֹצֵה לְפָנוֹת אֶת לִבְךָ לְעוֹלָמָה הַבָּא, בְּתַפְלַת חוּבָה אוֹ רְשׁוּת, אוֹ בְּעַת שְׁאַתָּה קוֹרֵא בַּתּוֹרָה אוֹ לּוֹמֵד שׁוּם חֻכְמָה מִחֻכְמוֹת הָאֱמוּנָה וְהַמוֹסֵר, מְבַלְבֵּל אוֹתְךָ וּמְטָרִיד לִבְךָ בְּדַבְרֵי הָעוֹלָם, בְּסָחוּרוֹת וּמִקָּח וּמִמְכָּר וְרוּחַ וְהֶפְסֵד.

And when he sees that you wish to clear your heart for your World to Come—whether during obligatory or voluntary prayer, or when you are reading the Torah, or studying some wisdom of faith and mussar—he will confuse you and distract your heart with worldly matters, such as business, buying and selling, profit and loss.

וַיֹּאמֶר לְךָ אַח"כ: 'יֵשׁ לְךָ לְקַבֵּל עֵת הַפְּנָאִי הַזֶּה בְּשִׂמְחָה, וּשְׂעַת הַבְּטָלָה הַזֹּאת אֲשֶׁר לֹא תוּכַל עָלֶיהָ בְּעַת אַחֶרֶת מִפְּנֵי רַבּוֹת הָעֲסָקִים עָלֶיךָ;

And he will say to you then: 'You should welcome this free time with joy, and this hour of leisure which you will not be able to find at any other time due to your many business involvements;

וְחָשַׁב עִתָּה עִם שְׂתָפָךָ, וּבִרְרָ מָה שֵׁשׁ לָךְ וּמָה שֶׁעָלֶיךָ, וּמָה שֶׁקִּבַּלְתָּ מֵחֻבוֹתֶיךָ וּמָה שֶׁנִּשְׁאַר לָךְ, וּמָה שֶׁרְאוּי לָךְ לְהִתְעַסֵּק בּוֹ מִסִּבּוֹת הַטְּרָפִים וּמָה שֶׁאֵינוֹ רְאוּי לָךְ, וּמָה שֶׁקָּדַם מִמַּעֲשֶׂיךָ שֶׁשִּׂמְחָתָ אוֹ שִׁנְתָּחֲרַטְתָּ עָלָיו;

so think now about your partner, and clarify what is yours and what you owe, what you have collected of your debts and what remains for you, what is proper for you to engage in regarding your livelihood and what is not, and your past actions that you either rejoiced in or regretted;

וְאִם יֵשׁ לָךְ דִּין עִם אָדָם, הֶעָבֵר עַל לִבְךָ כָּל טַעֲנוֹתָיו וְטַעֲנוֹתֶיךָ, וְכָל מָה שֶׁתּוּכַל לְהִתְחַכֵּם לוֹ בּוֹ בְּעֵת דִּינְךָ עִמּוֹ וּתְנַצֵּחֶהוּ;

and if you have a lawsuit with someone, review in your mind all of his arguments and your arguments, and how you can outsmart him during your trial with him so that you will defeat him;

וְכֵן אִם יִהְיֶה לָךְ מָמוֹן, אוֹ צֹאֵן וּבָקָר, אוֹ אֲדָמָה לְזֶרַע, אוֹ עֲבוֹדַת שָׂרִים אוֹ עִם הָאָרֶץ, אוֹ חֶשְׁבוֹן עִם הַשָּׂר אוֹ עִם הָאָרֶץ, אוֹ אִם יֵשׁ עָלֶיךָ חֻבוֹת וְאֵינְךָ יָכוֹל לְפָרְעָם, אוֹ אִם יֵשׁ לָךְ חֲבָרִים שֶׁאַתָּה צָרִיךְ לְהִרְגִּישׁ עַל עֲוִינָם וְלִחְשֹׁב עִם נַפְשְׁךָ עָלֵיהֶם.

and likewise if you have money, or sheep and cattle, or land to sow, or service to officials or common people, or an account with an official or a commoner, or if you have debts that you cannot pay, or if you have friends whose affairs you need to look after and think about.'

יַעֲבִיר עַל לִבְךָ, בְּעֵת שֶׁתִּפְנֶה לְעֲבוֹדַת שָׁמַיִם, אֵיזָה מִיֵּן שִׁיחֶיָּה מִן הַמִּינִים הָאֵלֶּה, לְהִטְרִידָךְ בּוֹ וּלְהַפְסִיד בּוֹ מַעֲשֶׂיךָ, מִפְּנֵי שֶׁאַתָּה בְּעֵת עֲשׂוֹתוֹ מְזָמֵן בְּגוּפְךָ וְאֵינְךָ מְזָמֵן בְּלִבְךָ וּמַצְפּוֹנָךְ;

He will bring to your mind, at the very moment you turn to the service of Heaven, any of these kinds of thoughts to distract you and ruin your deeds, because while you are performing the service, you are present in body but not present in your heart and mind;

וְאִם לֹא יִטְרִידְךָ בְּמָה שֶׁזָּכַרְנוּ, יַעֲבִיר עַל לִבְךָ חִידוֹת וּדְבָרִים אָרְכִים.

and if he cannot distract you with what we have mentioned, he will bring riddles and lengthy matters to your mind.

וְאִם יִהְיֶה הָאָדָם מִן הַמְּשַׁחֲקִים בְּקוֹבְיָא אוֹ בַּפְּסִיפְסִים וְהַדּוּמָּה לָהֶם, מִרְאָה לוֹ כְּאִלּוּ הוּא לִפְנֵיו, וְחוֹשֵׁב בְּמָה שֶׁצָּרִיךְ לוֹ לְהִקָּדֵם וּלְאַחֵר בּוֹ וְאִפְּנֵי הַתַּחְבּוּלָה לְנִצָּחַ.

And if a person is one of those who play dice or checkers and the like, the yetzer hara makes it appear as if the game is right before him, and he thinks about what moves he needs to make first or last, and the strategies to win.

WHAT TO TAKE FROM IT

The chapter outlines the proper response to the yetzer hara's temptation of seeking honor, emphasizing that human praise is worthless since people cannot help or harm us. Rabbeinu Bachya warns that performing mitzvot or leading tefillah to find favor in the eyes of men makes those deeds unacceptable to the Creator, and brings the famous story of the pious man who refused to use his Torah knowledge for a discount in the market. He concludes by explaining that true servants of Hashem do not seek wealth or honor, as this world is fleeting and human recognition quickly fades, urging us to strive for the high level of 'equality' where praise and insult are completely equal in our eyes.

My dear friend, the yetzer hara is incredibly clever. When he sees he cannot stop you from doing a mitzvah or learning Torah, he changes his tactics. He whispers in your ear, "Look how beautifully you are serving Hashem! Let others see your piety so they can learn from you—and you will get a little well-deserved honor, too." This is a dangerous trap. The moment we perform our avodah to find favor in the eyes of people, we ruin the purity of the act. Like the story of the chazan whose beautiful singing was rejected by the king because it was sung only to please human ears, a mitzvah done for social approval loses its sweetness before Hashem.

True yiras Shamayim means striving for "hishtavus"—a state of mind where the praise and the criticism of other people feel exactly the same to you. Why should we care about the fleeting compliments of flesh-and-blood people who cannot truly help or harm us? Like the pious man in the market who refused to use his Torah status to get a discount, we must protect our avodah from being traded for cheap honor in this world. Our relationship with Hashem must remain a private sanctuary, untouched by the desire for a "good name" or social credit.

Today, perform at least one good deed—whether it is a hidden act of tzedakah, a heartfelt tefillah, or a string of words of Torah—completely in private, or intentionally keep it a secret from others, so that it remains a pure, beautiful gift solely between you and the Ribbono shel Olam.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁוַעַת פָּנַי וְאַלְהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'