CUSTOMIZED YOMI

# י"ד סִיָון תשפ"ו

Saturday, May 30, 2026

*The complete seder for today, in one place*

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*Built b'zchus a refuah shleimah*

# מַסֶּכֶת גִּיטִּין · דַּף ט׳ ע״א

*Elucidated Talmud · Statement and Proof · Navy & Gold Edition*

📖 THE SUGYA

This section of Gemara Gittin, Daf 9a, continues the halachic analysis of a master who writes over all his property to his slave, leaving over a minute fraction. The Gemara explores the opinions of Rabbi Shimon and Rabbi Meir regarding whether we divide a single statement in a document, and how this impacts the slave's emancipation. It also addresses the status of a deathbed gift (shechiv mera) if the owner subsequently recuperates.

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

STATEMENT

לְעוֹלָם הוּא בֶּן חוֹרִין, עַד שֶׁיֹּאמַר ״כֹּל נְכָסַיי נְתוּנִין לְפִלּוֹנִי עַבְדִּי חוּץ מֵאֶחָד מֵרִיבּוֹא שֶׁבָּהֶן״.

The slave **is always a free man**, **unless** the master **says** in the document: **"All my property is given to so-and-so my slave, except for one ten-thousandth of them."**

QUESTION

וְהָאָמַר רַב יוֹסֵף בַּר מִנְיוֹמֵי אָמַר רַב נַחְמָן: אַף עַל פִּי שֶׁקִּילֵּס רַבִּי יוֹסֵי אֶת רַבִּי שִׁמְעוֹן – הֲלָכָה כְּרַבִּי מֵאִיר,

**But didn't Rav Yosef bar Minyumi say** that **Rav Naḥman said: Even though Rabbi Yosei praised Rabbi Shimon**, the **halakha is like Rabbi Meir**?

EXPLANATION

דְּתַנְיָא: כְּשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יוֹסֵי, קָרָא עָלָיו הַמִּקְרָא הַזֶּה: ״שִׂפְתַיִם יָשָׁק מֵשִׁיב דְּבָרִים נְכוֹחִים״!

**As it is taught** in a braisa: **When** these **matters were said before Rabbi Yosei, he read upon him this verse: "He kisses the lips that give the right answer."**

QUESTION

וּמִי אָמַר רַב נַחְמָן הָכִי? וְהָאָמַר רַב יוֹסֵף בַּר מִנְיוֹמֵי אָמַר רַב נַחְמָן: שִׁכִּיב מְרַע שֶׁכָּתַב כָּל נְכָסָיו לְעַבְדּוֹ, וְעָמַד – חוֹזֵר בַּנְּכָסִים, וְאֵינוֹ חוֹזֵר בָּעֶבֶד.

**And did Rav Naḥman** actually **say this**, that we do not divide the statement? **But didn't Rav Yosef bar Minyumi say** that **Rav Naḥman said: A person on his deathbed who wrote all his property to his slave, and** then **arose** from his illness, **he can retract** his gift **regarding the property, but he cannot retract** his gift **regarding the slave**?

EXPLANATION

חוֹזֵר בַּנְּכָסִים – מַתְנַת שִׁכִּיב מְרַע הוּא, וְאֵינוֹ חוֹזֵר בָּעֶבֶד – שֶׁהֲרֵי יָצָא עָלָיו שֵׁם בֶּן חוֹרִין!

**He can retract regarding the property** because **it is a gift of a person on his deathbed**, which is canceled if he survives; **but he cannot retract regarding the slave, because a rumor has already gone out about him** that he is **a free man**.

RESOLUTION

**אֶלָּא אָמַר רַב אָשֵׁי: הָתָם הַיְינוּ טַעְמָא, מִשּׁוּם דְּלָאו כְּרוּת גִּיטָּא הוּא.**

**Rather, Rav Ashi said: There, this is the reason** why Rav Naḥman ruled like Rabbi Meir, **because it is not a complete severance of the bill** of manumission, since the master left over some property for himself which might include the slave.

## מִשְׁנָה MISHNAH

MISHNAH

**אִם יֵשׁ עָלָיו עוֹרְרִין, יִתְקַיֵּים בְּחוֹתְמָיו:**

The Mishnah states: **If there are those who contest it, it should be ratified through its signatories.**

## גְּמָרָא GEMARA

QUESTION

**עַרְעָר כַּמָּה? אִילֵימָא עַרְעָר חַד, וְהָאָמַר רַבִּי יוֹחָנָן: דִּבְרֵי הַכֹּל אֵין עַרְעָר פָּחוֹת מִשְּׁנַיִם!**

The Gemara asks: **How many** people constitute this **contestation? If we say a contestation of one** person, **but didn't Rabbi Yoḥanan say: Everyone agrees that a contestation is no fewer than two** people?

QUESTION

**וְאֶלָּא עַרְעָר תְּרֵי? תְּרֵי וְתְרֵי נִינְהוּ, מַאי חָזֵית דְּסָמְכַתְּ אַהָנֵי, סְמוֹךְ אַהָנֵי!**

**But rather,** is it **a contestation of two** people? If so, **they are two** witnesses against **two** witnesses; **what did you see that you rely on these** witnesses who ratify it? **Rely** instead **on these** who contest it!

ANSWER

**אֶלָּא עַרְעָר דְּבַעַל.**

**Rather,** it is referring to **a contestation of the husband** himself, who claims the bill of divorce is a forgery.

## מִשְׁנָה MISHNAH

MISHNAH

**מַתְנִי' הַמֵּבִיא גֵּט מִמְּדִינַת הַיָּם, וְאֵינוֹ יָכוֹל לוֹמַר "בְּפָנַי נִכְתַּב וּבְפָנַי נֶחְתַּם", אִם יֵשׁ עָלָיו עֵדִים – יִתְקַיֵּים בְּחוֹתְמָיו.**

MISHNAH: One who brings a bill of divorce from a country overseas, and is unable to say: "It was written in my presence and it was signed in my presence," if there are witnesses signed on it, it should be ratified through its signatories.

MISHNAH

אֶחָד גִּיטֵּי נָשִׁים וְאֶחָד שִׁחְרוּרֵי עֲבָדִים, שָׁוִו לַמּוֹלִיךְ וְלַמֵּבִיא, וְזוֹ אַחַת מִן הַדְּרָכִים שֶׁשָּׁוִו גִּיטֵּי נָשִׁים לְשִׁחְרוּרֵי עֲבָדִים.

Both bills of divorce of women and bills of manumission of slaves are equal regarding the one who delivers and the one who brings, and this is one of the ways in which bills of divorce of women are equal to bills of manumission of slaves.

## גְּמָרָא GEMARA

QUESTION

גְּמָ' מַאי "אֵינוֹ יָכוֹל לוֹמַר"? אִילֵּימָא חֵרֵשׁ, חֵרֵשׁ בַּר אִתּוֹיֵי גִּיטָּא הוּא?!

GEMARA: What is the meaning of "is unable to say"? If we say it means a deaf-mute, is a deaf-mute fit to bring a bill of divorce?

OBJECTION

וְהָתְנַן: הַכֹּל כְּשֵׁרִין לְהָבִיא אֶת הַגֵּט, חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן!

But didn't we learn in a Mishnah: Everyone is fit to bring a bill of divorce, except for a deaf-mute, an imbecile, and a minor!

ANSWER

אָמַר רַב יוֹסֵף: הָכָא בְּמַאי עָסְקִינַן – כְּגוֹן שֶׁנְּתָנוֹ לָהּ כְּשֶׁהוּא פִּיקֵּחַ, וְלֹא הִסְפִּיק לוֹמַר "בְּפָנַי נִכְתַּב וּבְפָנַי נֶחְתַּם" עַד שֶׁנִּתְחָרֵשׁ.

Rav Yosef said: With what are we dealing here? For example, where he gave it to her when he was halakhically competent, but he did not manage to say: "It was written in my presence and it was signed in my presence" before he became a deaf-mute.

## מִשְׁנָה MISHNAH

MISHNAH

אֶחָד גִּיטֵּי נָשִׁים וְאֶחָד שִׁיחְרוּרֵי עֲבָדִים:

The Mishnah states: Both bills of divorce of women and bills of manumission of slaves are equal.

## גְּמָרָא GEMARA

BRAISA

**תָּנוּ רַבָּנַן: בִּשְׁלֹשָׁה דְּרָכִים שָׁוִו גִּיטֵּי נָשִׁים לְשִׁיחְרוּרֵי עֲבָדִים:**

**The Rabbis taught** in a braisa: **In three ways bills of divorce of women are equal to bills of manumission of slaves:**

BRAISA

**שָׁוִו לַמּוֹלִיךְ וְלַמֵּבִיא; וְכָל גֵּט שֶׁיֵּשׁ עָלָיו עֵד כּוֹתִי – פָּסוּל, חוּץ מִגִּיטֵּי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים; וְכָל הַשְּׁטָרוֹת**

**They are equal regarding the one who delivers and the one who brings; and any document that has a Samaritan witness on it is invalid, except for bills of divorce of women and bills of manumission of slaves; and all other documents**


**SUMMARY**

The Gemara clarifies that according to Rav Ashi, Rav Nachman's ruling follows Rabbi Meir because a bill of manumission must fully sever the bond between master and slave, which is compromised if any property is reserved. The discussion then transitions to a Mishnah regarding a contested get within Eretz Yisrael, establishing that a contestation by the husband himself requires ratification of the signatures. Finally, the Gemara introduces a new Mishnah detailing the laws of an agent bringing a get from overseas who is unable to make the standard declaration, resolving that this refers to an agent who became a deaf-mute after delivering the document.


## לְמַעֲשֶׂה WHAT TO TAKE HOME

In our daf, we learn about a messenger who brings a get but is suddenly unable to make the required declaration because he became deaf. The Gemara explains that he was fully hearing when he received the document, but became deaf before he could speak. This teaches us a profound lesson in avodah: we must never take our tools, our health, or our opportunities for granted. A person can have every ability to perform a mitzvah one moment, and in the next, the door is closed.

This is not a reason to live in fear, but a call to live with urgency. When Hashem gives you the clarity, the energy, or the physical ability to do a chesed, to learn a piece of Torah, or to speak a kind word, do not say "I will do it later." The ability you have right now is a gift meant for this very moment.

Today, when you feel the inspiration to do a mitzvah or help another person, do not delay even for a few minutes. Act on it immediately while the opportunity and your abilities are fully in your hands.

# הִלְכוֹת שַׁבָּת · פֶּרֶק שְׁלִישִׁי

*Complete Word-for-Word Interlinear · Navy & Gold Edition*

📖 **CHAPTER PREVIEW**

Chapter Three of Hilchos Shabbos introduces the fundamental halachic principles governing activities that are initiated on Friday before the onset of Shabbos but continue to run or complete on their own accord during Shabbos. The Rambam establishes the core leniency that the prohibition against labor applies only to actions performed on Shabbos itself, allowing one to benefit from processes that finish independently, such as irrigation, dyeing, trapping, and lighting candles.

This chapter also details the specific Rabbinic restrictions enacted to prevent a person from actively stirring coals on Shabbos to accelerate a cooking process. The Rambam delineates the precise conditions under which food may be left on a fire from Friday afternoon, distinguishing between different stages of cooking, types of fuel, and the physical structures of ranges and ovens.

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

הלי א

## הַתְחָלַת מְלָאכָה מֵעֶרֶב שַׁבָּת הַנִּגְמֶרֶת מֵאֵלֶיהָ

*Halacha 1 · Permissibility of Beginning Melacha on Friday That Completes Itself on Shabbos*

מֻתָּר לְהַתְחִיל מְלָאכָה מֵעֶרֶב שַׁבָּת אַף עַל פִּי שֶׁהִיא נִגְמֶרֶת
It is permissible to begin a melacha from the eve of Shabbos even though · that it is completed

מֵאֵלֶיהָ בְּשַׁבָּת. שֶׁלֹּא נֶאֱסַר עָלֵינוּ לַעֲשׂוֹת מְלָאכָה אֶלָּא בְּעַצְמוֹ שֶׁל
on its own on Shabbos. For not was forbidden upon us to do melacha except in the essence of

יוֹם. אֲבָל כְּשֶׁתֵּעָשֶׂה הַמְּלָאכָה מֵעַצְמָהּ בְּשַׁבָּת מֻתָּר לָנוּ לֵהָנוֹת בְּמַה
the day. But when is done the melacha by itself on Shabbos it is permissible for us to benefit from what

שֶׁנַּעֲשָׂה בְּשַׁבָּת מֵאֵלָיו:
that was done on Shabbos on its own

> *This halacha establishes that the prohibition of melacha applies only to human action performed on Shabbos itself, not to processes that continue on their own.*

הלי ב

## מְלָאכוֹת הַמִּתְבַּצְּעוֹת מֵאֲלֵיהֶן בְּשַׁבָּת

*Halacha 2 · Permissibility of Melacha Initiated Before Shabbos and Completed Automatically*

כֵּיצַד. פּוֹתְקִין מַיִם לַגִּנָּה עֶרֶב שַׁבָּת עִם חֲשֵׁכָה וְהִיא מִתְמַלֵּאת
How we may open water to the garden on the eve of Shabbos with darkness and it fills

וְהוֹלֶכֶת כָּל הַיּוֹם כֻּלּוֹ. וּמַנִּיחִין מְגָמָר תַּחַת הַכֵּלִים וְהֵן מִתְגַּמְּרִין
and goes all the day entirely. And we may place incense under the garments and they become perfumed

וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ. וּמַנִּיחִים קִילּוֹר עַל גַּב הָעַיִן וְאִסְפִּלָנִית עַל
and go all the Shabbos entirely. And we may place salve on top of the eye and a bandage on

גַּבֵּי הַמַּכָּה וּמִתְרַפְּאִין וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ. וְשׁוֹרִין דְּיוֹ וְסַמָּנִין עִם

with and herbs ink and we may soak entirely the Shabbos all and go and they heal the wound top of

חֻשָּׁכָה וְהֵן שׁוֹרִין וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ. וְנוֹתְנִין צֶמֶר לְיוֹרָה

into a vat wool and we may place entirely the Shabbos all and go soak and they darkness

וְאוּנִין שֶׁל פִּשְׁתָּן לַתַּנּוּר וְהֵם מִשְׁתַּנִּין וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ.

entirely the Shabbos all and go change and they into the oven flax of and bundles

וּפוֹרְשִׂים מְצוּדוֹת לְחַיָּה וּלְעוֹפוֹת וּלְדָגִים עִם חֻשָּׁכָה וְהֵן נִצּוֹדִין

are trapped and they darkness with and for fish and for birds for beasts traps and we may spread

וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ. וְטוֹעֲנִין בְּקוֹרוֹת בֵּית הַבַּד

the olive press the house of with the beams of and we may load entirely the Shabbos all and go

וּבְעִגּוּלֵי הַגַּת עִם חֻשָּׁכָה וְהַמַּשְׁקִין זָבִין וְהוֹלְכִין כָּל הַשַּׁבָּת כֻּלָּהּ.

entirely the Shabbos all and go flow and the liquids darkness with the wine press and with the round stones of

וּמַדְלִיקִין אֶת הַנֵּר אוֹ אֶת הַמְּדוּרָה מִבָּעֶרֶב וְהִיא דּוֹלֶקֶת וְהוֹלֶכֶת כָּל

all and goes burns and it from the evening the bonfire — or the candle — and we may light

הַשַּׁבָּת כֻּלָּהּ׃

entirely the Shabbos

*This halacha lists various activities that may be started before Shabbos and allowed to continue running on their own throughout Shabbos.*

הל׳ ג

## הַנָּחַת תַּבְשִׁיל עַל גַּבֵּי הָאֵשׁ מֵעֶרֶב שַׁבָּת

*Halacha 3 · Placing Food on the Fire Before Shabbos and the Decree Against Stirring Coals*

מַנִּיחִין קְדֵרָה עַל גַּבֵּי הָאֵשׁ אוֹ בָּשָׂר בַּתַּנּוּר אוֹ עַל גַּבֵּי גֻּחָלִים וְהֵן

and they coals the top of upon or in the oven meat or the fire the top of upon a pot We may place

מִתְבַּשְּׁלִים וְהוֹלְכִין כָּל הַשַּׁבָּת וְאוֹכְלִין אוֹתָהּ בְּשַׁבָּת. וְיֵשׁ בְּדָבָר זֶה

matter in this and there are on Shabbos it and we eat Shabbos all of and continue cook

דְּבָרִים שֶׁהֵן אֲסוּרִין גְּזֵרָה שֶׁמָּא יַחְתֶּה בַּגֶּחָלִים בְּשַׁבָּת׃

on Shabbos the coals one will stir lest as a decree forbidden that they are things

*This halacha discusses the permission to leave food cooking on a fire from before Shabbos, alongside the Rabbinic restrictions enacted to prevent one from stirring the coals on Shabbos.*

הל׳ ד

## אִסּוּר שְׁהִיַּת תַּבְשִׁיל עַל גַּבֵּי הָאֵשׁ בְּשַׁבָּת

*Halacha 4 · The Prohibition of Leaving Food Cooking on the Fire on Shabbos*

כֵּיצַד. תַּבְשִׁיל שֶׁלֹּא בָּשַׁל כָּל צָרְכּוֹ וְחַמִּין שֶׁלֹּא הוּחַמּוּ כָּל צָרְכָּן אוֹ

or their need all heated that not and hot water its need all cooked that not a cooked food How

תַּבְשִׁיל שֶׁבָּשַׁל כָּל צָרְכּוֹ וְכָל זְמַן שֶׁמִּצְטַמֵּק הוּא יָפֶה לוֹ אֵין מַשְׁהִין

leave we do not for it is good it that it shrinks time and all its need all that cooked a cooked food

אוֹתוֹ עַל גַּבֵּי הָאֵשׁ בְּשַׁבָּת אַף עַל פִּי שֶׁהֻנַּח מִבְּעוֹד יוֹם גְּזֵרָה שֶׁמָּא

lest a decree day from while yet it was placed though · even on Shabbos the fire top of on it

יַחְתֶּה בַּגֶּחָלִים כְּדֵי לְהַשְׁלִים בְּשׁוּלוֹ אוֹ כְּדֵי לְצַמְקוֹ. לְפִיכָךְ אִם גָּרַף
he swept if therefore to shrink it in order or its cooking to complete in order the coals he will stir

הָאֵשׁ אוֹ שֶׁכִּסָּה אֵשׁ הַכִּירָה בְּאֵפֶר אוֹ בִּנְעֹרֶת פִּשְׁתָּן הַדַּקָּה אוֹ שֶׁעָמְמוּ
that dimmed or the fine flax with waste of or with ash the stove the fire of that he covered or the fire

הַגֶּחָלִים שֶׁהֲרֵי הֵן כִּמְכֻסּוֹת בְּאֵפֶר אוֹ שֶׁהִסְּיקוּהָ בְּקַשׁ אוֹ בִּגְבָבָא אוֹ
or with stubble or with straw that they fueled it or with ash are as if covered they for behold the coals

בִּגְלָלֵי בְּהֵמָה דַּקָּה שֶׁהֲרֵי אֵין שָׁם גֶּחָלִים בּוֹעֲרוֹת הֲרֵי זֶה מֻתָּר
is permitted this behold burning coals there there is not for behold small animal with dung of

לִשְׁהוֹת עָלֶיהָ. שֶׁהֲרֵי הִסִּיחַ דַּעְתּוֹ מִזֶּה הַתַּבְשִׁיל וְאֵין גּוֹזְרִין שֶׁמָּא
lest decree and we do not cooked food from this his mind he diverted for behold on it to leave

יַחְתֶּה בָּאֵשׁ:
the fire he will stir

*This halacha explains the Rabbinic prohibition of leaving uncooked food, or food that improves by shrinking, on an open fire on Shabbos, and the permissible methods of covering or sweeping the coals.*

הלי ה

## דִּין שֶׁהָיָה בְּתַנּוּר חֻמּוֹ בְּשַׁבָּת

*Halacha 5 · The Prohibition of Leaving Food in or on a Hot Oven on Shabbos*

בַּמֶּה דְּבָרִים אֲמוּרִים בְּכִירָה שֶׁהֲבָלָהּ מְעָט. אֲבָל הַתַּנּוּר אַף עַל פִּי שֶׁגָּרַף
one swept though · even an oven but is minimal whose heat with a kirah are said words In what

הָאֵשׁ אוֹ כִּסָּה בְּאֵפֶר אוֹ שֶׁהִסִּיקוּהוּ בְּקַשׁ אוֹ בִּגְבָבָא אֵין מַשְׁהִין בְּתוֹכוֹ
inside it leave we do not with stubble or with straw that they fueled it or with ash covered or the fire

וְלֹא עַל גַּבָּיו וְלֹא סוֹמְכִין לוֹ תַּבְשִׁיל שֶׁלֹּא בָּשַׁל כָּל צָרְכּוֹ אוֹ
or its need all cooked that was not food to it do we place close and not its back upon and not

שֶׁבָּשַׁל כָּל צָרְכּוֹ וּמִצְטַמֵּק וְיָפֶה לוֹ. הוֹאִיל וְהֶבְלוֹ חַם בְּיוֹתֵר
exceedingly is hot its heat since to it and is beneficial and shrinks its need all that was cooked

אֵינוֹ מַסִּיחַ דַּעְתּוֹ וְחוֹשְׁשִׁים שֶׁמָּא יַחְתֶּה בְּזוֹ הָאֵשׁ הַמְּעוּטָה אַף עַל פִּי
though · even the minimal fire in this he will stir lest and we suspect his mind divert he does not

שֶׁהוּא אֵשׁ קַשׁ וּגְבָבָא אוֹ מְכֻסָּה:
covered or and stubble straw fire of it is

*This halacha explains that because an oven retains intense heat, one may not leave partially cooked food or food that improves with shrinking in or near it, even if the coals are swept or covered.*

הלי ו

## אִסּוּר שֶׁהָיָה בְּתַנּוּר גָּרוּף וְטַעַם הַגְּזֵרָה

*Halacha 6 · The Prohibition of Leaving Food in a Swept Oven and its Reason*

וְלָמָּה אָסְרוּ לִשְׁהוֹת בַּתַּנּוּר אַף עַל פִּי שֶׁגָּרוּף. מִפְּנֵי שֶׁהַגּוֹרֵף אֵינוֹ
does not he who sweeps because it is swept though · even in the oven to leave did they forbid And why

גּוֹרֵף אֶלָּא רֹב הָאֵשׁ וְעַצְמָהּ. וְאִי אֶפְשָׁר לִגְרֹף כָּל הָאֵשׁ עַד
until the fire all of to sweep impossible and it is and its essence the fire the majority of except sweep

שֶׁלֹּא תִשָּׁאֵר נִיצוֹץ אַחַת מִפְּנֵי שֶׁהֶבְלוֹ חַם שֶׁמָּא יַחְתֶּה כְּדֵי לְבַעֵר

there does not remain a single spark because its heat is hot lest he will stir in order to kindle

הַנִּיצוֹצוֹת הַנִּשְׁאָרוֹת בַּתַּנּוּר׃

the sparks that remain in the oven

*The Sages forbade leaving food in a swept oven because a person cannot remove every single spark, and the intense heat might tempt him to stir the remaining coals.*

הלי ז

## דִּין הַשְׁהָיָה עַל גַּבֵּי כְּפָּח וְכִירָה

*Halacha 7 · The Laws of Leaving Food on a Kopach and a Kirah Before Shabbos*

הַכְּפָּח הֶבְלוֹ רַב מֵהֶבֶל הַכִּירָה וּמְעַט מֵהֶבֶל הַתַּנּוּר. לְפִיכָךְ אִם

The kopach its heat is greater than the heat of the kirah and less than the heat of the oven Therefore if

הִסִּיקוּהוּ בְּגֶפֶת אוֹ בְּעֵצִים הֲרֵי הוּא כְּתַנּוּר וְאֵין מַשְׁהִין בְּתוֹכוֹ

they fueled it with olive-waste or with wood behold it is like an oven and we do not leave inside it

וְלֹא עַל גַּבָּיו וְלֹא סוֹמְכִין לוֹ תַּבְשִׁיל שֶׁלֹּא בֻשַּׁל כָּל צָרְכּוֹ אוֹ מִצְטַמֵּק

and not upon its top and not do we place next to it cooked food that is not cooked all its need or shrinks

וְיָפֶה לוֹ אַף עַל פִּי שֶׁגָּרַף אוֹ כִסָּה בְּאֵפֶר. וְאִם הִסִּיקוּהוּ בְּקַשׁ

And it is beneficial for it even · though he swept out or covered with ash And if they fueled it with straw

אוֹ בִּגְבָבָא הֲרֵי הוּא כְּכִירָה שֶׁהִסְקָה בְּקַשׁ וּגְבָבָא וּמַשְׁהִין עָלָיו.

or with stubble it behold is like a kirah that was fueled with straw and stubble and we may leave upon it

וּמֻתָּר לְסַמֵּךְ לְכִירָה מִבָּעֶרֶב וְאַף עַל פִּי שֶׁאֵינָהּ גְּרוּפָּה

And it is permitted to place next to a kirah from before evening and even · though it is not swept

וּקְטוּמָה. וְאֵיזוֹ הִיא כִּירָה וְאֵי זוֹ כְּפָּח כִּירָה מָקוֹם שְׁפִיתַת שְׁתֵּי

And which is a kirah and which is a kopach A kirah is a place for setting two

קְדֵרוֹת כְּפָּח מָקוֹם שְׁפִיתַת קְדֵרָה אַחַת׃

pots A kopach is a place for setting one

*This halacha defines the physical differences between a kirah and a kopach, and details the restrictions on leaving food on them based on the type of fuel used.*

הלי ח

## הַשְׁהָיַת תַּבְשִׁיל חַי אוֹ מִצְטַמֵּק וְרַע לוֹ עַל הָאֵשׁ

*Halacha 8 · Leaving Raw Food or Fully Cooked Food on the Fire Before Shabbos*

תַּבְשִׁיל חַי שֶׁלֹּא בֻשַּׁל כְּלָל אוֹ שֶׁבֻּשַּׁל כָּל צָרְכּוֹ וּמִצְטַמֵּק וְרַע לוֹ

A dish raw that not cooked at all or that cooked all its need and shrinks and bad for it

מֻתָּר לְשָׁהוֹתוֹ עַל גַּבֵּי הָאֵשׁ בֵּין בִּכִירָה וְכְפָּח בֵּין בְּתַנּוּר. וְכֵן כָּל

it is permitted to leave it on top of the fire whether on a range and a kopach whether in an oven And so any

תַּבְשִׁיל שֶׁבֻּשַּׁל וְלֹא בֻשַּׁל כָּל צָרְכּוֹ אוֹ בֻשַּׁל כָּל צָרְכּוֹ וּמִצְטַמֵּק וְיָפֶה לוֹ

dish that cooked and not cooked all its need or cooked all its need and shrinks and good for it

אִם הִשְׁלִיךְ לְתוֹכוֹ אֵבֶר חַי סָמוּךְ לְבֵין הַשְּׁמָשׁוֹת נַעֲשָׂה הַכֹּל כְּתַבְשִׁיל

if he threw into it a limb raw close to between the suns it becomes the whole like a dish

חַי וּמֻתָּר לִשְׁהוֹתוֹ עַל הָאֵשׁ אַף עַל פִּי שֶׁלֹּא גָּרַף וְלֹא כִסָּה. מִפְּנֵי
because he covered and not he swept that not though · even the fire on to leave it and it is permitted raw

שֶׁכְּבָר הִסִּיחַ דַּעְתּוֹ מִמֶּנּוּ וְאֵינוֹ בָּא לַחְתּוֹת בָּגֶחָלִים:
the coals to stir coming and he is not from it his mind he diverted that already

*This halacha outlines the conditions under which food may be left on an open fire for Shabbos, such as when it is completely raw or when a raw piece of meat is added right before twilight.*

הל׳ ט

## דִּין תַּבְשִׁיל שֶׁנִּשְׁאַר עַל גַּבֵּי הָאֵשׁ בְּאִסּוּר

*Halacha 9 · The Law of Cooked Food Left on a Fire in Violation of Shabbos Laws*

כָּל תַּבְשִׁיל שֶׁאָסוּר לִשְׁהוֹתוֹ אִם עָבַר וְשָׁהָה אוֹתוֹ אָסוּר לְאָכְלוֹ
to eat it it is forbidden it and left he transgressed if to leave that it is forbidden cooked food Any

עַד מוֹצָאֵי שַׁבָּת וְיַמְתִּין כִּכְדֵי שֶׁיֵּעָשׂוּ. וְאִם שָׁכַח. אִם
if he forgot it and if for it to be made the amount of time and he must wait Shabbos the departure of until

תַּבְשִׁיל שֶׁלֹּא בָּשַׁל כָּל צָרְכּוֹ הוּא אָסוּר עַד מוֹצָאֵי שַׁבָּת. וְאִם
and if Shabbos the departure of until is forbidden it its need all cooked that was not it is cooked food

תַּבְשִׁיל שֶׁבָּשַׁל כָּל צָרְכּוֹ הוּא וּמִצְטַמֵּק וְיָפֶה לוֹ מֻתָּר לְאָכְלוֹ
to eat it it is permitted for it and it is beneficial and it shrinks it its need all that was cooked it is cooked food

מִיָּד בְּשַׁבָּת:
on Shabbos immediately

*This halacha details the penalties imposed when one leaves food on a fire in a forbidden manner, distinguishing between intentional transgression and forgetfulness, and between fully and partially cooked food.*

הל׳ י

## דִּינֵי הַחֲזָרַת קְדֵרָה עַל גַּבֵּי הָאֵשׁ בְּשַׁבָּת

*Halacha 10 · The Laws of Returning a Pot to the Fire on Shabbos*

כָּל שֶׁמֻּתָּר לִשְׁהוֹתוֹ עַל גַּבֵּי הָאֵשׁ כְּשֶׁנּוֹטְלִים אוֹתוֹ בְּשַׁבָּת אָסוּר
it is forbidden on Shabbos it when they take the fire top of on to leave it that is permitted Any

לְהַחֲזִירוֹ לִמְקוֹמוֹ. וְאֵין מַחְזִירִין לְעוֹלָם אֶלָּא עַל גַּבֵּי כִּירָה גְּרוּפָה אוֹ
or swept a stove top of on unless ever we do not return and to its place to return it

מְכֻסָּה אוֹ בְּכִירָה וְכֻפָּח שֶׁהֻסְקוּ בְּקַשׁ וּגְבָבָא. וְהוּא שֶׁלֹּא
provided that not and that is and with stubble with straw that were heated and a kupach on a stove or covered

הִנִּיחַ הַקְּדֵרָה עַל גַּבֵּי הַקַּרְקַע אֲבָל מִשֶּׁהִנִּיחָהּ עַל גַּבֵּי קַרְקַע אֵין מַחְזִירִין
return we do not ground top of on once he placed it but the ground top of on the pot he placed

אוֹתָהּ. וַאֲפִלּוּ עַל גַּבֵּי כִּירָה גְּרוּפָה אוֹ מְכֻסָּה. וְאֵין מַחְזִירִין לַתַּנּוּר וְלֹא
and not to an oven we do not return and covered or swept a stove top of on and even it

לְכֻפָּח שֶׁהֻסְקוּ בְּגֶפֶת אוֹ בְּעֵצִים אַף עַל פִּי שֶׁגָּרַף אוֹ כִסָּה מִפְּנֵי
because covered or that he swept though · even with wood or with olive peat that were heated to a kupach

שֶׁהֶבְלָן חַם בְּיוֹתֵר. וְכָל שֶׁאֵין מַחְזִירִין עָלָיו אֵין סוֹמְכִין לוֹ
to it place next we do not upon it return that we do not and anything exceedingly is hot that their heat

בְּשַׁבָּת׃

on Shabbos

*This halacha details the strict conditions under which food may be returned to a heat source on Shabbos, distinguishing between covered stoves and highly heat-retaining ovens.*

הל׳ יא

## אִסּוּר הֲגָסָה בְּקְדֵרָה וְהַחְזָרָה מִכִּירָה לְכִירָה

*Halacha 11 · The Prohibition of Stirring a Pot and Shifting Between Ranges on Shabbos*

אָסוּר לְהַכְנִיס מַגְרֵפָה לִקְדֵרָה בְּשַׁבָּת וְהִיא עַל הָאֵשׁ לְהוֹצִיא מִמֶּנָּה

It is forbidden to insert a ladle into a pot on Shabbos while it is on the fire to remove from it

בְּשַׁבָּת מִפְּנֵי שֶׁמְּגִיס בָּהּ וְזֶה מִצָּרְכֵי הַבִּשּׁוּל הוּא וְנִמְצָא כְּמְבַשֵּׁל

on Shabbos because he stirs it and this is of the needs of cooking · and he is found like one who cooks

בְּשַׁבָּת. וּמֻתָּר לְהַחֲזִיר מִכִּירָה לְכִירָה אֲפִלּוּ מִכִּירָה שֶׁהֶבְלָהּ מְעָט

And it is permitted to return from a range to a range even from a range to a range whose heat is small on Shabbos.

לְכִירָה שֶׁהֶבְלָהּ מְרֻבֶּה אֲבָל לֹא מִכִּירָה לְטְמִינָה וְלֹא מִטְּמִינָה לְכִירָה׃

to a range whose heat is great but not from a range to covering and not from covering to a range

*This halacha discusses the prohibition of stirring food on the fire on Shabbos and the rules of moving a pot from one range to another.*

הל׳ יב

## אִסּוּר הַשְׁהָיַת מַאֲכָלִים הַמִּתְבַּשְּׁלִים מֵהֵר בַּתַּנּוּר

*Halacha 12 · The Prohibition of Leaving Fast-Cooking Foods in an Oven Before Shabbos*

לֹא יְמַלֵּא אָדָם קְדֵרָה עֲסַסְיוֹת וְתוּרְמוֹסִין אוֹ חָבִית שֶׁל מַיִם וְיִתֵּן לְתוֹךְ

Not shall fill a person a pot with lentils and lupines or a jug of water and place into

הַתַּנּוּר עֶרֶב שַׁבָּת עִם חֲשֵׁכָה וְיַשְׁהֶה אוֹתָן. שֶׁאִלּוּ וְכָל כַּיּוֹצֵא בָּהֶן אַף עַל

on eve of Shabbos with darkness and leave them . for these and all similar to them even

פִּי שֶׁלֹּא בָּשְׁלוּ כָּל עִקָּר כְּתַבְשִׁיל שֶׁלֹּא בָּשֵׁל כָּל צָרְכּוֹ הֵן מִפְּנֵי

though that not they cooked at all like food that not cooked all its need they are because

שֶׁאֵינָן צְרִיכִים בִּשּׁוּל הַרְבֵּה וְדַעְתּוֹ עֲלֵיהֶן לְאָכְלָן לְאַלְתַּר. וּלְפִיכָךְ

that they do not require cooking much and his mind is on them and they immediately to eat them and therefore

אָסוּר לְשַׁהוֹתָן בַּתַּנּוּר. וְאִם עָבַר וְשִׁהָה אֲסוּרִין עַד מוֹצָאֵי

it is forbidden to leave them in the oven. and if he transgressed and left they are forbidden until the departure of

שַׁבָּת וַיַּמְתִּין בִּכְדֵי שֶׁיֵּעָשׂוּ׃

Shabbos and he must wait in the amount of time that they can be made

*This halacha discusses the Rabbinic prohibition of leaving foods that cook very quickly in an oven on Friday close to nightfall, because the owner's attention remains on them to eat them immediately.*

הל׳ יג

## דִּין בָּשָׂר בְּתַנּוּר מֵעֶרֶב שַׁבָּת

*Halacha 13 · The Law of Meat Placed in an Oven Before Shabbos*

תַּנּוּר שֶׁנָּתַן לְתוֹכוֹ בָּשָׂר מִבְּעוֹד יוֹם וְשָׁהָה אוֹתוֹ בְּשַׁבָּת אִם בְּשַׂר גְּדִי
An oven that one placed into it meat from while day and left it on Shabbos if meat of a kid

הוּא וְכַיּוֹצֵא בּוֹ מֻתָּר. שֶׁאִם יַחְתֶּה בְּגֶחָלִים יִתְחָרֵךְ הַבָּשָׂר שֶׁאֵינוֹ צָרִיךְ
it and similar to it it is permitted for if he stirs the coals it will char the meat as it does not need

אֶלָּא חֲמִימוּת הָאֵשׁ בִּלְבַד. וְאִם בְּשַׂר עֵז אוֹ בְּשַׂר שׁוֹר הוּא אָסוּר שֶׁמָּא
except the warmth of the fire alone and if meat of a goat or meat of an ox it is forbidden lest

יַחְתֶּה בְּגֶחָלִים לְבַשְּׁלוֹ. וְאִם טָח פִּי הַתַּנּוּר בְּטִיט מֻתָּר. שֶׁאִם
he stirs the coals to cook it and if he smeared the opening of the oven with clay it is permitted for if

בָּא לְפָתֵחַ הַתַּנּוּר וְלַחְתּוֹת תִּכָּנֵס הָרוּחַ וְיִתְקַשֶּׁה הַבָּשָׂר וְיִפָּסֵד וְיִצְטַנֵּן
he comes to open the oven and to stir will enter the wind and will harden the meat and it will spoil and will cool

הַתַּנּוּר וַיַּפְסִיד הַבָּשָׂר:
the oven and spoil the meat

> *This halacha discusses the Rabbinic prohibition against leaving certain meats to roast in an oven on Shabbos due to the concern that one might stir the coals.*

הלי יד

## הַנָּחַת פִּשְׁתָּן בַּתַּנּוּר מִפְּנֵי חֲשָׁשׁ חִתּוּי

*Halacha 14 · Placing Flax in an Oven and Decrees Against Stirring Coals*

וְכֵן כָּל דָּבָר שֶׁהָרוּחַ מַפְסֶדֶת אוֹתוֹ אֵין גּוֹזְרִין עָלָיו שֶׁמָּא יְגַלֶּהוּ
And so any thing that the wind spoils it we do not decree upon it lest he will uncover it

וְיַחְתֶּה. וּמִפְּנֵי זֶה נוֹתְנִין אוּנִין שֶׁל פִּשְׁתָּן לְתוֹךְ הַתַּנּוּר עִם חֲשֵׁכָה
and stir and because of this we may place bundles of flax into the oven with darkness

שֶׁאִם גִּלָּהוּ יְפַסְּדוּ:
for if he uncovered it they will spoil

> *The Sages did not decree against leaving items in an oven before Shabbos if opening the oven to stir the coals would spoil the items.*

הלי טו

## דִּין הַשְׁהָיַת גְּדִי שָׁלֵם וְקָרְבַּן פֶּסַח בַּתַּנּוּר

*Halacha 15 · Leaving a Whole Kid and the Pesach Offering in the Oven Before Shabbos*

נָתַן גְּדִי שָׁלֵם לְתוֹךְ הַתַּנּוּר חֲרֵי הוּא כִּבְשַׂר עֵז אוֹ כִּבְשַׂר שׁוֹר
One placed a kid whole into the oven behold it is like the meat of a goat or like the meat of an ox

וְאָסוּר לְשַׁהוֹתוֹ שֶׁמָּא יַחְתֶּה בְּגֶחָלִים אֶלָּא אִם כֵּן טָח הַתַּנּוּר.
and it is forbidden to leave it lest he will stir the coals unless he plasters the oven

וּמֻתָּר לְשַׁלְשֵׁל כֶּבֶשׂ הַפֶּסַח לַתַּנּוּר עִם חֲשֵׁכָה וְאַף עַל פִּי
And it is permitted to lower the lamb of the Pesach into the oven with nightfall and even though

שֶׁאֵינוֹ טָח מִפְּנֵי שֶׁבְּנֵי חֲבוּרָה זְרִיזִים הֵן:
that he does not plaster because that the members of the company are careful they are

*This halacha contrasts the prohibition of leaving a whole kid in an unsealed oven with the permission granted to the Pesach offering because its group is exceptionally careful.*

הל׳ טז

## צְלִיַּת מַאֲכָלִים וְהַנָּחַת מְגֻמָּר עַל גַּבֵּי הָאֵשׁ עֶרֶב שַׁבָּת

*Halacha 16 · Roasting Foods and Placing Incense Over Fire Before Shabbos*

אֵין צוֹלִין בָּשָׂר וּבָצָל וּבֵיצָה עַל גַּבֵּי הָאֵשׁ אֶלָּא כְּדֵי שֶׁיְּצוֹלוּ מִבְּעוֹד

We do not roast meat and onion and egg on top of the fire unless they roast in order while yet

יוֹם וְיִהְיוּ רְאוּיִין לַאֲכִילָה. וְאִם נִשְׁאֲרוּ אַחַר כֵּן עַל הָאֵשׁ בְּשַׁבָּת עַד

day and they will be fit for eating and if they remained after so on the fire on Shabbos until

שֶׁיְּצוֹלוּ הַרְבֵּה מָתָר מִפְּנֵי שֶׁהֵן כְּמִצְטַמֵּק וְרַע לוֹ שֶׁאִם יַחְתֶּה יַחֲרֹךְ

they roast much it is permitted because they are like shrinking and bad for it for if one stirs it will char

אוֹתָן שֶׁעַל גּוּף הָאֵשׁ הֵם. וּמִפְּנֵי זֶה מַנִּיחִין מְגֻמָּר תַּחַת הַכֵּלִים עִם

since on the fire the body of the are they because of and this we leave incense under the clothes with

חֲשֵׁכָה שֶׁאִם יַחְתֶּה בְּגֶחָלִים יִשָּׂרֵף הַמְּגֻמָּר וְיַעֲשֶׁן הַכֵּלִים:

darkness for if one stirs the coals it will burn the incense and smoke the clothes

*This halacha discusses the prohibition of roasting foods directly on a fire before Shabbos unless they are cooked enough to eat, and the permission to leave incense under clothes because stirring the coals would ruin them.*

הל׳ יז

## גְּזֵרַת שֶׁמָּא יַחְתֶּה בַּגֶּחָלִים בִּנְתִינַת צֶמֶר לְיוּרָה

*Halacha 17 · The Rabbinic Decree Against Stirring Coals When Placing Wool in a Dyeing Vat*

הָא לָמַדְתָּ שֶׁכָּל דָּבָר שֶׁאָנוּ אוֹסְרִין בְּעִנְיָן זֶה אֵינוֹ אָסוּר מִשּׁוּם

Behold you have learned that all of a matter that we prohibit in the context of this is not forbidden because

שֶׁהוּא נַעֲשָׂה בְּשַׁבָּת אֶלָּא גְּזֵרָה שֶׁמָּא יַחְתֶּה בְּגֶחָלִים. לְפִיכָךְ אֵין נוֹתְנִין

that it is done on Shabbos rather a decree lest one will stir the coals therefore we do not place

צֶמֶר לְיוּרָה אֶלָּא אִם כֵּן הָיְתָה עֲקוּרָה מֵעַל הָאֵשׁ שֶׁמָּא יַחְתֶּה בְּגֶחָלִים.

wool into a vat unless · · it was removed from upon the fire lest one will stir the coals

וְהוּא שֶׁיְּהֵיָה פִּיהָ טוּחַ בְּטִיט שֶׁמָּא יָגִיס בָּהּ מִשֶּׁחֲשֵׁכָה:

and this is that its mouth is sealed with clay lest one will stir it after nightfall

*The Rambam explains that the restrictions on leaving items on a fire before Shabbos are Rabbinic safeguards to prevent one from stirring the coals on Shabbos.*

הל׳ יח

## אֲפִיַּת פַּת וְחָרָרָה עִם חֲשֵׁכָה וּרְדִיָּתָהּ בְּשַׁבָּת

*Halacha 18 · Baking Bread and Cakes Close to Shabbos and Removing Them on Shabbos*

אֵין נוֹתְנִין אֶת הַפַּת בַּתַּנּוּר עִם חֲשֵׁכָה וְלֹא חָרָרָה עַל גַּבֵּי הַגֶּחָלִים

We do not place the bread in the oven with nightfall and not a cake upon the back of the coals

אֶלָּא כְּדֵי שֶׁיְּקָרְמוּ פָּנֶיהָ שֶׁהֵם מְדֻבָּקִים בַּתַּנּוּר אוֹ בָּאֵשׁ. וְאִם

unless enough time that they crust its surfaces which are attached to the oven or to the fire and if

נִשְׁאֲרוּ אַחֲרֵי כֵן עַד שֶׁיִּגְמֹר אֲפִיָּתָן מֻתָּר שֶׁאִם יַחְתֶּה יַפְסִיד אוֹתָן.

them he will spoil he stirs for if it is permitted their baking that it finishes until so after they remained

וְאִם נָתַן סָמוּךְ לַחֲשֵׁכָה וְחָשְׁכָה וַעֲדַיִן לֹא קָרְמוּ פָּנֶיהָ. אִם בְּמֵזִיד

intentionally if its surfaces did crust not and still and it became dark to nightfall close he placed and if

אָסוּר לֶאֱכֹל מֵהֶן עַד מוֹצָאֵי שַׁבָּת וְיַמְתִּין בְּכְדֵי שֶׁיֵּעָשׂוּ.

that they can be made the time and he must wait Shabbos the departure of until from them to eat it is forbidden

וְאִם בְּשׁוֹגֵג מֻתָּר לוֹ לִרְדּוֹת מִמֶּנָּה מְזוֹן שָׁלֹשׁ סְעֻדּוֹת שֶׁל שַׁבָּת.

Shabbos of meals three food for from it to scrape off for him it is permitted unintentionally and if

וּכְשֶׁהוּא רוֹדֶה לֹא יִרְדֶּה בְּמִרְדֶּה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל

on a weekday does that he in the manner with a baker's peel shall he scrape off not scrapes off and when he

אֶלָּא בְּסַכִּין וְכַיּוֹצֵא בָּהּ:

to it and similar with a knife unless

*This halacha details the restrictions on placing bread or cakes in an oven or on coals right before Shabbos, and the rules for removing them if they were left there.*

הל' יט

## הַדְלָקַת מְדוּרָה מִבְּעוֹד יוֹם וְדִינֵי הֲנָאָה מִמֶּנָּה בְּשַׁבָּת

*Halacha 19 · Kindling a Fire Before Shabbos and the Prohibition of Benefiting from an Unfinished Fire*

עוֹשֶׂה אָדָם מְדוּרָה מִכָּל דָּבָר שֶׁיִּרְצֶה בֵּין עַל גַּבֵּי קַרְקַע בֵּין עַל גַּבֵּי

top of on whether the ground top of on whether that he desires substance from all a fire a person makes

מְנוֹרָה וּמַדְלִיקָהּ מִבְּעוֹד יוֹם וּמִשְׁתַּמֵּשׁ לְאוֹרָהּ אוֹ מִתְחַמֵּם כְּנֶגְדָּהּ

opposite it warms himself or its light and he uses day from while yet and he kindles it a torch holder

בְּשַׁבָּת. וְצָרִיךְ שֶׁיַּדְלִיק רֹב הַמְּדוּרָה קֹדֶם חֲשֵׁכָה עַד שֶׁתְּהֵא שַׁלְהֶבֶת

a flame that there is until darkness before the fire the majority of that he kindle and he must on Shabbos

עוֹלָה מֵאֵלֶיהָ קֹדֶם הַשַּׁבָּת. וְאִם לֹא הִדְלִיק רֻבָּהּ אָסוּר לֵהָנוֹת בָּהּ

from it to benefit it is forbidden its majority he kindled not and if the Shabbos before on its own rising

בְּשַׁבָּת גְּזֵרָה שֶׁמָּא יַחְתֶּה בָּהּ וְיָנִיד הָעֵצִים כְּדֵי שֶׁתַּעֲלֶה הַשַּׁלְהֶבֶת. וְאִם

and if the flame that will rise in order the wood and move it he will stir lest a decree on Shabbos

הִדְלִיק עֵץ יְחִידִי צָרִיךְ לְהַדְלִיק רֹב עָבְיוֹ וְרֹב הֶקֵּפוֹ

its circumference and the majority of its thickness the majority of to kindle he must single wood he kindled

מִבְּעוֹד יוֹם:

day from while yet

*This halacha discusses the requirement to kindle the majority of a fire before Shabbos so that the flame rises on its own, preventing one from stirring the coals on Shabbos.*

הל' כ

## הַדְלָקַת מְדוּרַת בֵּית הַמּוֹקֵד בְּמִקְדָּשׁ עִם חֲשֵׁכָה

*Halacha 20 · Lighting the Bonfire in the Temple's Chamber of the Hearth Before Shabbos*

בַּמֶּה דְּבָרִים אֲמוּרִים בִּגְבוּלִין אֲבָל בַּמִּקְדָּשׁ מַאֲחִיזִין אֶת הָאוּר בָּעֵצִים

In what words are said in the provinces but in the Temple we may set — the fire in the wood

בְּמִדּוֹרַת בֵּית הַמּוֹקֵד עִם חֲשֵׁכָה וְאֵין חוֹשְׁשִׁין שֶׁמָּא יַחְתֶּה בְּגֶחָלִים

In the bonfire of the House of the Hearth with darkness and we do not suspect lest he will stir the coals

שֶׁהַכֹּהֲנִים זְרִיזִין הֵן׃

because the priests are careful they

*The Rabbinic decree against lighting a fire close to Shabbos due to the fear of stirring the coals does not apply in the Beis HaMikdash because the priests are exceptionally careful.*

הל׳ כא

## הֲדָלָקַת מְדוּרָה שֶׁל קָנִים וְגַרְעִינִין קֹדֶם הַשַּׁבָּת

*Halacha 21 · Kindling a Bonfire of Reeds or Seeds Before Shabbos*

הָיְתָה מְדוּרָה שֶׁל קָנִים אוֹ שֶׁל גַּרְעִינִין אֵינוֹ צָרִיךְ לְהַדְלִיק הָרֹב אֶלָּא

If was a bonfire of reeds or of seeds it is not necessary to kindle the majority but

כֵּיוָן שֶׁהִתְחִיל בָּהֶן הָאֵשׁ קֹדֶם הַשַּׁבָּת מֻתָּר לְהִשְׁתַּמֵּשׁ בָּהּ. מִפְּנֵי שֶׁהָאֵשׁ

since that started in them the fire before Shabbos it is permitted to use it because that the fire

נִתְלֵית בָּהֶן בִּמְהֵרָה וְאֵינוֹ צָרִיךְ לַחְתּוֹת. לְפִיכָךְ אִם אָגַד הַקָּנִים אוֹ

catches in them quickly and one is not required to stir therefore if one bound the reeds or

הִנִּיחַ הַגַּרְעִינִין בְּחוּתָלוֹת הֲרֵי הֵן כְּעֵצִים וְצָרִיךְ שֶׁתַּעֲלֶה בָּהֶן

placed the seeds in baskets behold they are like wood and it is necessary that there shall rise in them

שַׁלְהֶבֶת מֵאֵלֶיהָ קֹדֶם הַשַּׁבָּת׃

a flame on its own before Shabbos

*This halacha discusses the conditions under which a fire made of fast-burning materials may be lit right before Shabbos without violating the prohibition of stirring the coals.*

הל׳ כב

## הֲדָלָקַת מְדוּרָה מֵחֲמָרִים הַנִּדְלָקִים מַהֵר

*Halacha 22 · Kindling a Bonfire from Fast-Burning Materials Before Shabbos*

מְדוּרָה שֶׁל זֶפֶת אוֹ שֶׁל גָּפְרִית אוֹ שֶׁל רֶבֶב אוֹ שֶׁל קִירָה אוֹ שֶׁל קַשׁ אוֹ

A bonfire of tar or of wax or of fat or of sulfur or of straw or

שֶׁל גְּבָבָא אֵינוֹ צָרִיךְ לְהַדְלִיק רֻבָּהּ קֹדֶם הַשַּׁבָּת מִפְּנֵי שֶׁהָאֵשׁ מַדְלֶקֶת

of stubble is not required to kindle its majority before Shabbos because the fire ignites

אוֹתָם בִּמְהֵרָה׃

them quickly

*Materials that catch fire rapidly do not require their majority to be lit before Shabbos begins.*

### CHAPTER SUMMARY

The chapter begins by listing numerous permissible Friday activities that continue on Shabbos, including watering gardens, scenting garments, applying medical bandages, soaking ink or wool, setting traps, and operating olive presses. It then

transitions to the laws of leaving food on a fire, explaining that uncooked food or food that improves with further cooking cannot be left on an open fire unless the coals are swept out, covered with ash, or fueled by materials like straw that do not produce lasting coals. Finally, the Rambam distinguishes between a standard range and a highly heat-retentive oven, ruling that the intense heat of an oven prevents a person from diverting his mind, thereby forbidding one from leaving unfinished or heat-improving food in or near it even if the coals were swept or covered.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The beautiful halachos of shehiyah—leaving our food to cook on its own over Shabbos—teach us a profound lesson in emunah. The Torah allows us to start a process on Friday and let it finish on its own on Shabbos, because Shabbos is a day of complete cessation from our own creative labor. Yet, Chazal stepped in with a warning: if the food isn't fully cooked, or if it gets better the longer it sits, we cannot leave it on an open fire. Why? Lest we forget ourselves and stir the coals to speed up the process. To permit it, we must cover the coals, showing we have completely diverted our minds from trying to control the outcome.

How often in life do we set a process in motion—a business deal, a shidduch, a medical treatment—and then drive ourselves crazy trying to "stir the coals" to make it happen faster? We worry, we intervene, and we try to force the results. The Rambam is teaching us the spiritual art of letting go. Once you have done your proper, permitted effort before Shabbos, you must cover your coals. You must declare that the results are entirely in the hands of Hashem, who makes things grow and mature without your constant, anxious manipulation.

True menuchas hanefesh (peace of mind) comes from knowing when your job is done. When we cover the fire, we are saying, "I did my part. Now, I step back and let Hashem run His world." This Shabbos, when you see the blech covering the fire, let it be a physical reminder to cover the fire of your weekday anxieties as well.

Today, identify one area of life where you have already done your necessary effort, and consciously "cover the coals" by telling Hashem you are stepping back and trusting Him to bring it to completion.

# מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

*Complete Word-for-Word Interlinear · Navy & Gold Edition*

📖 **CHAPTER PREVIEW**

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

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

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

משנה א

## הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

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

משנה ב

## הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

*Mishna 2 · The Three Pillars Upon Which the World Stands*

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

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

מִשְׁנָה ג

## עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

## קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

*Mishna 4 · The Transmission of Torah and Honoring the Sages*

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

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

מִשְׁנָה ה

## הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

## עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

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

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

## הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

## הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

*Mishna 8 · The Conduct of a Judge Toward Litigants*

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

## דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

## אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

*Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy*

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

## אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

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

מִשְׁנָה יב

## הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

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

מִשְׁנָה יג

## הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

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

מִשְׁנָה יד

## הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

*Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination*

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

## קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

## עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

## מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

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

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

## הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

*Mishna 18 · Justice Truth and Peace Upon Which the World Stands*

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

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

### CHAPTER SUMMARY

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

### לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

# תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

*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.*

## פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

## פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

## פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

## פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

## פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'