CUSTOMIZED YOMI

ט״ו סִיוָן תשפ״ו

Sunday, May 31, 2026

The complete seder for today, in one place

TODAY'S SEDER

חוּמָשׁ עִם רַשִׁ״י — בְּהַעֲלֹתְךָ · רִאשׁוֹן
Chumash with Rashi · Beha'alotcha · 1st Aliyah

מַסֶּכֶת גִּיטִּין — דַּף ט׳ ע״ב
Gemara Gittin · Daf 9b

הִלְכוֹת שַׁבָּת — פֶּרֶק רְבִיעִי
Hilchos Shabbos · Chapter Four

חוֹבוֹת הַלְּבָבוֹת — שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק רִאשׁוֹן
Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter One

מַסֶּכֶת אָבוֹת — פֶּרֶק רִאשׁוֹן
Pirkei Avos · Chapter One

מַדְרֵגַת הָאָדָם — פְּתִיחַת דָּבָר
Madreigas HaAdam · Pesichas Davar

תְּהִלִּים — חֲמִשָּׁה קַאפִּיטְלֶעך
Tehillim · 32, 43, 83, 121, 130

Built b'zchus a refuah shleimah

חוּמָּשׁ עִם רַשִּׁ"י · בְּהַעֲלֹתְךָ · רִאשׁוֹן

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

BEHA'ALOTCHA · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Beha'alotcha, Hashem commands Moshe Rabbeinu regarding the lighting of the Menorah in the Mishkan. Aharon HaKohen is instructed to kindle the lamps so that their light shines toward the center of the Menorah, showing his absolute dedication to fulfilling Hashem's word exactly as commanded. We also learn about the precise, intricate construction of the Menorah, which was hammered out of a single block of pure gold according to the exact pattern shown to Moshe on the mountain.

The aliyah then transitions to the purification and dedication of the Levi'im for their sacred avodah in the Mishkan. Hashem commands Moshe to set them apart from the rest of Bnei Yisrael through a process of purification, shaving, and immersion. This preparation readies them to be presented before Hashem as a special offering, representing all of Bnei Yisrael in their holy service.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

דַּבֵּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרֹת אֶל מוּל פְּנֵי

the face of the front of toward the lamps — when you kindle to him and you shall say Aharon to Speak

הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

the lamps the seven of shall shine the Menorah

רַשִּׁ"י

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשָׁרָאָה אַהֲרֹן

Aharon that when he saw because the princes to the parsha of the Menorah the parsha of is juxtaposed why When you raise

חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא

and not he not in the dedication with them was that not his mind then weakened the princes the dedication of

שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַיֶּיךָ שֶׁלְּךָ גְּדוֹלָה מִמַּשְׂכָּתָם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב

and prepare kindle for you than theirs is greater yours by your life the Holy One blessed is He to him said his tribe

אֶת הַנֵּרוֹת עי' תנחומא׃

Tanchuma see the lamps —

רַשִׁ"י

בהעלתך. עַל שֵׁם שֶׁהַלַּהַב עוֹלֶה, כָּתוּב בְּהַדְלָקָתָן לְשׁוֹן עֲלִיָּה, שֶׁצְּרִיךְ

that one must ascending an expression of regarding their kindling it is written rises that the flame account on when you raise

לְהַדְלִיק עַד שֶׁתְּהֵא שַׁלְהֶבֶת עוֹלָה מֵאֵלֶיהָ שבת כ"א , וְעוֹד דָּרְשׁוּ רַבּוֹתֵינוּ

our Rabbis expounded and furthermore 21 Shabbos by itself rising a flame that there will be until kindle

מִכָּאן שֶׁמַּעֲלָה הָיְתָה לִפְנֵי הַמְּנוֹרָה, שֶׁעָלֶיהָ הַכֹּהֵן עוֹמֵד וּמֵטִיב ספרי :

Sifrei and prepares stands the Kohen upon which the menorah before there was that a step from here

רַשִׁ"י

אל מול פני המנורה. אֶל מוּל נֵר הָאֶמְצָעִי, שֶׁאֵינוֹ בַּקָּנִים אֶלָּא

but rather on the branches which is not the middle the lamp the front of toward the Menorah the face of the front of Toward

בְּגוּף שֶׁל מְנוֹרָה עי' מנחות צ"ח :

98b Menachot see the Menorah of on the body

רַשִׁ"י

יאירו שבעת הנרות. שִׁשָּׁה שֶׁעַל שִׁשַּׁת הַקָּנִים, שְׁלֹשָׁה הַמְּזָרְחִיִּים פּוֹנִים לְמוּל

towards facing the eastern ones three the branches the six of that are on six the lamps the seven of shall give light

הָאֶמְצָעִי — הַפְּתִילוֹת שֶׁבָּהֶן — וְכֵן שְׁלֹשָׁה הַמַּעֲרָבִיִּים רָאשֵׁי הַפְּתִילוֹת לְמוּל

towards the wicks the tips of the western ones three and likewise that are in them the wicks the middle one

הָאֶמְצָעִי, וְלָמָּה? כְּדֵי שֶׁלֹּא יֹאמְרוּ, לְאוֹרָהּ הוּא צָרִיךְ עי' תנחומא :

Tanchuma see needs He for its light they should say that not in order and why the middle one

פָּסוּק ג

Pasuk 3

וַיַּעַשׂ כֵּן אַהֲרֹן אֶל מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ כַּאֲשֶׁר צִוָּה

commanded as its lamps he kindled the Menorah the face of the front of toward Aharon so And he did

יְהוָה אֶת מֹשֶׁה׃

Moshe — Hashem

רַשִׁ"י

ויעש כן אהרן. לְהַגִּיד שִׁבְחוֹ שֶׁל אַהֲרֹן שֶׁלֹּא שִׁנָּה ספרי :

Sifrei did he deviate that not Aaron of the praise of to tell Aaron so And he did

פָּסוּק ד

Pasuk 4

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד יְרֵכָהּ עַד פִּרְחָהּ מִקְשָׁה

hammered work its flower to its base from of gold hammered work the Menorah was the construction of and this

הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה יְהוָה אֶת מֹשֶׁה כֵּן עָשָׂה אֶת הַמְּנֹרָה׃

the Menorah — he made so Moshe — Hashem showed that according to the pattern it was

רַשִׁ"י

וזה מעשה המנרה. שֶׁהֶרְאָהוּ הַקָּבָ"ה בְּאֶצְבַּע, לְפִי שֶׁנִּתְקַשָּׁה בָהּ,

in it that he found difficulty because with a finger the Holy One blessed be He that He showed him the Menorah the work of And this

לָכֵן נֶאֱמַר "וְזֶה":

And this it is said therefore

רַשִׁ"י

מקשה. בטדי"ץ בְּלַעַז, לְשׁוֹן "דָּא לְדָא נָקְשָׁן" דניאל ה', עֶשֶׂת שֶׁל כִּכַּר

a talent of of a block five Daniel knocked against this this an expression of in Old French batediz beaten work

זָהָב הָיְתָה, וּמַקִּישׁ בְּקָרְנָס, וְחוֹתֵךְ בְּכַשִּׁיל, לְפַשֵּׁט אֵבָרֶיהָ כְּתִקְנָן, וְלֹא

and not according to their proper-form its limbs to spread out with a chisel and cuts with a hammer and he beats it was gold

נַעֲשֵׂית אֵבָרִים אֵבָרִים עַ"יְ חִבּוּר עי' ספרא:

Sifra see joining by means of by limbs limbs was it made

רַשִׁ"י

עד ירכה. יֶרֶךְ הִיא הַשִּׁדָּה שֶׁעַל הָרַגְלַיִם, חָלוּל, כְּדֶרֶךְ מְנוֹרוֹת כֶּסֶף

silver candlesticks of like the manner of hollow the feet which is upon the boxlike base it is its shaft its shaft unto

שֶׁלִּפְנֵי הַשָּׂרִים:

the princes that are before

רַשִׁ"י

עד ירכה עד פרחה. כְּלוֹמַר גּוּפָהּ שֶׁל מְנוֹרָה כֻּלָּהּ וְכָל הַתָּלוּי בָּהּ:

to it that is attached and everything all of it the menorah of the body meaning to say its flower unto its base unto

רַשִׁ"י

עד ירכה. שֶׁהוּא אֵבֶר גָּדוֹל:

large a part which is its base until

רַשִׁ"י

עד פרחה. שֶׁהוּא מַעֲשֶׂה דַּק שֶׁבָּהּ, הַכֹּל מִקְשָׁה; וְדַרְכּוֹ "עַד" לְשַׁמֵּשׁ בִּלְשׁוֹן זֶה,

this in a usage to serve until and the way of beaten out all that is in it slender work which is its flower until

כְּמוֹ "מִגָּדִישׁ וְעַד קָמָה וְעַד כֶּרֶם זַיִת" שופטים ט"ו:

like from shocks and to standing corn and to vineyard olives Shoftim fifteen

רַשִׁ"י

כמראה אשר הראה וגו'. כַּמַּתְבְּנִית אֲשֶׁר הֶרְאָהוּ בָהָר, כְּמוֹ

According to the appearance etc. He showed which according to the pattern He showed him on the mountain just as

שֶׁנֶּאֱמַר שמות כ"ה — וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם וְגוֹ' ספרי:

Sifrei etc. after their pattern and make And see 25 Shemos it is said

רַשִׁ"י

כן עשה את המנרה. מִי שֶׁעָשָׂאָהּ; וּמִ"אַ, עַל יְדֵי הַקָּדוֹשׁ בָּרוּךְ הוּא נַעֲשֵׂית

it was made the Holy One means of by and Midrashic explanation who made it the one the Menorah — he made so

מֵאֵלֶיהָ תנחומא:

Tanchuma by itself

Pasuk 5

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק ו

Pasuk 6

קַח אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם׃

them and you shall purify Yisrael the children of from among the Levites — Take

רַשִׁ"י

קח את הלוים. קָחֵם בִּדְבָרִים — אַשְׁרֵיכֶם שֶׁתִּזְכּוּ לִהְיוֹת שַׁמָּשִׁים לַמָּקוֹם׃

to the Omnipresent servants to be that you merit praiseworthy are you with words take them the Levi'im — Take

פָּסוּק ז

Pasuk 7

וְכֹה תַּעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל

over a razor and they shall pass purification water of upon them sprinkle to purify them to them you shall do and thus

כָּל בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטֶּהָרוּ׃

and they shall purify their clothes and they shall wash their flesh all of

רַשִׁ"י

הזה עליהם מי חטאת. שֶׁל אֵפֶר הַפָּרָה מִפְּנֵי טְמֵאֵי מֵתִים שֶׁבָּהֶם׃

who were among them corpses those defiled by because of the heifer the ashes of of purification water of upon them Sprinkle

רַשִׁ"י

והעבירו תער. מָצָאתִי בְּדִבְרֵי רַבִּי מֹשֶׁה הַדַּרְשָׁן לְפִי שֶׁנִּתְּנוּ כַּפָּרָה

as an atonement that they were given because the Preacher Moshe Rabbi in the words of I found a razor And they shall pass

עַל הַבְּכוֹרוֹת שֶׁעָבְדוּ עֲ"ז, וְהִיא קְרוּיָה זִבְחֵי מֵתִים, וַהַמְצֹרָע קָרוּי מֵת,

for the firstborn who worshipped idolatry and it is called sacrifices of the dead and the leper is called dead

הִזְקִיקָם תִּגְלַחַת כִּמְצוֹרָעִים׃

He required them shaving like lepers

פָּסוּק ח

Pasuk 8

וְלָקְחוּ פַּר בֶּן בָּקָר וּמִנְחָתוֹ סֹלֶת בְּלוּלָה בַּשָּׁמֶן וּפַר שֵׁנִי

second and a bull with oil mixed fine flour and its meal-offering the herd young of a bull And they shall take

בֶּן בָּקָר תִּקַּח לְחַטָּאת׃

for a sin-offering you shall take the herd young of

רַשִׁ"י

ולקחו פר בן בקר. וְהוּא עוֹלָה, כְּמוֹ שֶׁכָּתוּב "וַעֲשֵׂה ... וְאֶת הָאֶחָד

the one and — and make that is written just as a burnt offering and it cattle son of a bull And they shall take

עֹלָה", וְהוּא קָרְבַּן צִבּוּר בַּעֲ"ז׃

for idol worship a congregation the offering of and it a burnt offering

רַשִׁ"י

וּפַר שְׁנִי. מַה תַּ"ל שֵׁנִי? לוֹמַר לְךָ מָה עוֹלָה לֹא נֶאֱכֶלֶת, אַף
And a bullock second what does the teaching say second to say to you just as the burnt offering is not eaten so too

חַטָּאת לֹא נֶאֱכֶלֶת. וּבְזוֹ יֵשׁ סָמֶךְ לִדְבָרָיו בְּת"כ; וְאוֹמֵר אֲנִי שֶׁהוֹרָאַת
the sin offering is not eaten and in this there is support for his words in Toras Kohanim and say I that a ruling of

שָׁעָה הָיְתָה, שֶׁשָּׁעִיר הָיָה לָהֶם לְהָבִיא לְחַטַּאת עַ"ז עִם פַּר הָעוֹלָה:
the hour it was for a goat was for them to bring for a sin offering of idolatry with the bullock of the burnt offering

פָּסוּק ט

Pasuk 9

וְהִקְרַבְתָּ אֶת הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ אֶת כָּל עֲדַת
— and you shall bring the Levites before the Tent of Meeting and you shall assemble all of the congregation of

בְּנֵי יִשְׂרָאֵל:
the children of Yisrael

רַשִׁ"י

וְהִקְהַלְתָּ אֶת כָּל עֲדַת. לְפִי שֶׁהַלְוִיִּם נִתָּנִים כַּפָּרָה קָרְבַּן תַּחְתֵּיהֶם,
And you shall gather — all of the congregation of Because that the Levites are given as an offering of atonement in their stead

יָבֹאוּ וְיַעַמְדוּ עַל קָרְבָּנָם וְיִסְמְכוּ אֶת יְדֵיהֶם עֲלֵיהֶם:
let them come and stand over their offering and place — their hands upon them

פָּסוּק י

Pasuk 10

וְהִקְרַבְתָּ אֶת הַלְוִיִּם לִפְנֵי יְהוָה וְסָמְכוּ בְנֵי יִשְׂרָאֵל אֶת יְדֵיהֶם עַל
— and you shall bring the Levites before Hashem and shall lay the children of Yisrael — their hands upon

הַלְוִיִּם:
the Levites

פָּסוּק יא

Pasuk 11

וְהֵנִיף אַהֲרֹן אֶת הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל
— and he shall wave Aharon the Levites as a wave-offering before Hashem from the children of Yisrael

וְהָיוּ לַעֲבֹד אֶת עֲבֹדַת יְהוָה:
and they shall be to perform — the service of Hashem

רַשִׁ"י

וְהֵנִיף אַהֲרֹן אֶת הַלְוִיִּם תְּנוּפָה. כְּדֶרֶךְ שֶׁאָשָׁם מְצֹרָע טָעוּן תְּנוּפָה חַי;
And Aaron shall wave — Aaron the Levites a waving just as the guilt offering of a leper requires waving alive

שָׁלֹשׁ תְּנוּפוֹת נֶאֶמְרוּ בְּפָרָשָׁה זוֹ: הָרִאשׁוֹנָה — לִבְנֵי קְהָת, לְכָךְ נֶאֱמַר
Three wavings were mentioned in this the first — for the sons of Kehas therefore it is said

בָּם "וְהָיוּ לַעֲבֹד אֶת עֲבֹדַת ה'", לְפִי שֶׁעֲבוֹדַת קֹדֶשׁ הַקָּדָשִׁים
regarding them and they shall be to perform — the service of Hashem because the service of the Holy of the Holies

עֲלֵיהֶם — הָאָרוֹן וְהַשֻּׁלְחָן וְגוֹ'; הַשְּׁנִיָּה — לִבְנֵי גֵּרְשׁוֹן, לְכָךְ נֶאֱמַר בָּם
regarding them it is said therefore Gershon for the sons of the second etc and the Table the Ark was upon them

"תְּנוּפָה לַה'", שֶׁאַף עֲלֵיהֶם הָיְתָה עֲבוֹדַת הַקֹּדֶשׁ — יְרִיעוֹת וּקְרָסִים הַנִּרְאוֹת
a waving for Hashem for also upon them was the service of the holy hangings and clasps that are visible

בְּבֵית קֹדֶשׁ הַקָּדָשִׁים, וְהַשְּׁלִישִׁית — לִבְנֵי מְרָרִי:
in the chamber of the Holy of the Holies and the third for the sons of Merari

פָּסוּק יב

Pasuk 12

וְהַלְוִיִּם יִסְמְכוּ אֶת יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וַעֲשֵׂה אֶת הָאֶחָד חַטָּאת
a sin offering the one — and make the bulls the head of upon their hands — shall lean And the Levites

וְאֶת הָאֶחָד עֹלָה לַיהוָה לְכַפֵּר עַל הַלְוִיִּם:
the Levites for to atone to Hashem a burnt offering the other and —

פָּסוּק יג

Pasuk 13

וְהַעֲמַדְתָּ אֶת הַלְוִיִּם לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו וְהֵנַפְתָּ אֹתָם תְּנוּפָה
a wave offering them and you shall wave his sons and before Aharon before the Levites — And you shall stand

לַיהוָה:
to Hashem

פָּסוּק יד

Pasuk 14

וְהִבְדַּלְתָּ אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:
the Levites Mine and they shall be Yisrael the children of from the midst of the Levites — And you shall separate

CHAPTER SUMMARY

The aliyah begins with the mitzvah of lighting the Menorah, emphasizing Aharon HaKohen's faithful execution of the command, and describes the Menorah's unique hammered-gold construction. It then details the purification process of the Levi'im, which includes sprinkling purifying waters, shaving their bodies, washing their garments, and bringing specific korbanos—a burnt offering and a sin offering. Finally, Bnei Yisrael lay their hands upon the Levi'im, and Aharon elevates them as a wave offering before Hashem, officially setting them apart to perform their sacred service in the Tent of Meeting.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Torah praises Aaron HaKohen: "Aaron did so... as Hashem had commanded Moses." Rashi immediately points out the greatness here: "To tell the praise of Aaron, that he did not change." Think about this. Aaron was the High Priest, a holy giant of a man. Yet, his greatest praise in this moment was simply that he did exactly what he was told, without adding his own twists, without seeking shortcuts, and without letting the routine dull his passion. He lit the Menorah with the very same devotion on the last day as he did on the first.

In our own daily avodah, we often face the challenge of the routine. We put on tefillin, we daven, we make brachos, and we learn Torah day after day. The yetzer hara whispers to us to make changes, to rush through, or to treat these holy acts as mere habits. But true greatness lies in consistency. When we perform a mitzvah exactly as Hashem commanded, with the same freshness and care every single time, we are walking in the footsteps of Aaron HaKohen.

Today, choose one daily mitzvah or tefillah that has become a bit routine for you—whether it is saying Asher Yatzar with kavana, benching from a siddur, or saying Shema before sleep—and perform it with absolute care, exactly as it was commanded, without rushing or changing a thing.

מַסֶּכֶת גִּיטִּין · דַּף ט׳ ע״ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we continue our deep dive into the comparison between a get (bill of divorce) and a get shichrur (bill of manumission for a slave). The Gemara analyzes the opinion of Rabbi Meir, who lists four ways in which these two documents are equal, and we seek to understand what the specific numbers mentioned in the Mishnah and Beraisa come to exclude. This leads us into a fascinating discussion regarding the halachos of witnesses who do not know how to sign their names, and whether we may use a stencil to help them sign on a get.

We also explore other potential similarities between a get and a get shichrur, such as the halacha of a shechiv mera (a person on his deathbed) who gives instructions to deliver these documents. The Gemara beautifully clarifies the underlying principles of what makes these two documents unique compared to standard financial documents, and why certain halachos—like writing the document lishmah (for her sake) or the invalidity of writing on something attached to the ground—were not included in the Beraisa's list.

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

מִשְׁנָה MISHNAH

MISHNAH

הָעוֹלִים בְּעַרְכָּאוֹת שֶׁל גּוֹיִם, אַף עַל פִּי שֶׁחוֹתְמֵיהֶן גּוֹיִם – כְּשֵׁירִין, חוּץ מִגִּיטֵּי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים.

All legal documents **that are produced in gentile courts, even though their signatories are gentiles, are valid, except for bills of divorce and bills of manumission** of slaves.

גְּמָרָא GEMARA

STATEMENT

וּכְדִבְרֵי רַבִּי מֵאִיר – בְּאַרְבָּעָה:

And according to the statement of Rabbi Meir, they are equal **in four** ways:

STATEMENT

הָאוֹמֵר ״תֵּן גֵּט זֶה לְאִשְׁתִּי, וּשְׁטַר שִׁחְרוּר זֶה לְעַבְדִּי״, רָצָה לַחֲזוֹר בִּשְׁנֵיהֶם – יַחֲזוֹר, דִּבְרֵי רַבִּי מֵאִיר.

namely, the three aforementioned halakhot, and also with regard to **a man who says: Give this bill of divorce to my wife, or: Give this bill of manumission to my slave,** if he **desires to retract his instruction with regard to both of them, he can retract** before they reach the recipient. This is **the statement of Rabbi Meir.**

QUESTION

בִּשְׁלָמָא לְרַבָּנַן, מִנְיָנָא לְמַעוּטֵי הָא דְּרַבִּי מֵאִיר.

Granted, according to the Rabbis, who say there are only three ways, **the number** three is stated **to exclude this** fourth case **of Rabbi Meir.**

QUESTION

אֶלָּא לְרַבִּי מֵאִיר, מִנְיָנָא לְמַעוּטֵי מַאי?

However, according to Rabbi Meir, who states the number four, **what does the number** four serve **to exclude?**

ANSWER

לְמַעוּטֵי הָא דְּתַנְיָא: עֵדִים שֶׁאֵין יוֹדְעִים לַחְתּוֹם, מְקָרְעִין לָהֶם נְיָיר חָלָק, וּמְמַלְּאִים אֶת הַקְּרָעִים דְּיוֹ.

It serves **to exclude that which is taught in a baraita:** With regard to **witnesses who do not know how to sign, one tears blank paper for them** in the shape of their names, **and they fill in the gaps with ink.**

ANSWER

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: בַּמֶּה דְּבָרִים אֲמוּרִים – בְּגִיטֵּי נָשִׁים, אֲבָל שִׁחְרוּרֵי עֲבָדִים וּשְׁאָר כָּל הַשְּׁטָרוֹת, אִם יוֹדְעִין לִקְרוֹת וְלַחְתּוֹם – חוֹתְמִין, וְאִם לָאו – אֵין חוֹתְמִין.

Rabban Shimon ben Gamliel said: In what case is this statement said? With regard to bills of divorce. However, with regard to bills of manumission and all other documents, if they know how to read and sign, they sign, and if not, they do not sign. Rabbi Meir agrees with Rabban Shimon ben Gamliel that bills of divorce and manumission differ here, and he mentions the number four to exclude this case from their points of equality.

QUESTION

קְרִיָּיה מַאן דְּכַר שְׁמַיהּ?

The Gemara asks: **Reading, who mentioned anything about it?** Why does Rabban Shimon ben Gamliel mention reading when the first tanna only spoke about signing?

ANSWER

חַסּוּרֵי מְחַסְּרָא וְהָכִי קָתָנֵי: עֵדִים שֶׁאֵין יוֹדְעִין לִקְרוֹת – קוֹרִין לִפְנֵיהֶם וְחוֹתְמִין, וְשֶׁאֵין יוֹדְעִין לַחְתּוֹם – מְקָרְעִין לָהֶם.

The Gemara answers: The baraita **is incomplete, and this is what it is teaching: Witnesses who do not know how to read, one reads in their presence and they sign; and those who do not know how to sign, one tears paper for them** and they fill it in.

QUESTION

וְתוּ לֵיכָּא?! וְהָאֵיכָּא: הָאוֹמֵר ״תְּנוּ גֵּט זֶה לְאִשְׁתִּי, וּשְׁטַר שִׁחְרוּר זֶה לְעַבְדִּי״, וּמֵת – לֹא יִתְּנוּ לְאַחַר מִיתָה, ״תְּנוּ מָנֶה לִפְלוֹנִי״, וּמֵת – יִתְּנוּ לְאַחַר מִיתָה.

The Gemara asks: **And is there nothing else** in which they are equal? **But isn't there** the case of **one who says: Give this bill of divorce to my wife, or this bill of manumission to my slave, and he dies, they should not give it after his death;**

whereas if he says: **Give one hundred dinars to so-and-so, and he dies, they should give it after his death?** This is another point of equality!

ANSWER

כִּי קָתָנֵי, מִילְּתָא דְּלֵיתַיהּ בִּשְׁטָרוֹת, מִילְּתָא דְּאִיתַיהּ בִּשְׁטָרוֹת לָא קָתָנֵי.

The Gemara answers: **When it teaches** the list, it includes only **a matter that does not apply to typical documents; but a matter that does apply to typical documents, it does not teach.**

PROOF

דְּשָׁלַח רָבִין מִשְּׁמֵיהּ דְּרַבִּי אַבָּהוּ: הֲווּ יוֹדְעִין, שֶׁשָּׁלַח רַבִּי אֶלְעָזָר לַגּוֹלָה מִשּׁוּם רַבֵּינוּ: שְׁכִיב מְרַע שֶׁאָמַר "כִּתְבוּ וּתְנוּ מָנֶה לְפְלוֹנִי", וּמֵת – אֵין כּוֹתְבִין וְנוֹתְנִין,

As Ravin sent in the name of Rabbi Abbahu: You should know that Rabbi Elazar sent to the Diaspora in the name of our teacher Rabbi Yoḥanan: With regard to **a person on his deathbed who says: Write a deed of transfer and give one hundred dinars to so-and-so, and he dies, one does not write and give** the document after his death.

EXPLANATION

שֶׁמָּא לֹא גָּמַר לְהַקְנוֹתוֹ אֶלָּא בִּשְׁטָר, וְאֵין שְׁטָר לְאַחַר מִיתָה.

The reason is **perhaps he did not resolve to transfer ownership to him except through the deed, and there is no writing of a deed after death.** Since this applies to other documents too, it is not unique to bills of divorce and manumission.

QUESTION

וְהָאִיכָּא לִשְׁמָהּ?

The Gemara asks: **But isn't there** the requirement that they must be written **for her sake** (lishmah), which applies to both?

EXPLANATION

בִּשְׁלָמָא לְרַבָּה, הַיְינוּ מוֹלִיךְ וּמֵבִיא.

The Gemara comments: **Granted, according to Rabba, this is** already included in the halakhot of **delivering and bringing,** as he holds lishmah is the reason for the declaration.

OBJECTION

אֶלָּא לְרָבָא, קַשְׁיָא!

However, according to Rava, who holds the reason is ratification of the signatures, the omission of lishmah is **difficult!**

QUESTION

וְתוּ: בֵּין לְרַבָּה בֵּין לְרָבָא, הָאִיכָּא מְחוּבָּר!

And furthermore, both according to Rabba and according to Rava, isn't there the invalidation of being written on something **attached** to the ground, which applies to both?

ANSWER

כִּי קָתָנֵי פְּסוּלָא דְּרַבָּנַן, דְּאוֹרָיְיתָא לָא קָתָנֵי.

The Gemara answers: **When it teaches** its list, it refers only to **an invalidation by Rabbinic law; but** an invalidation **by Torah law, it does not teach.** Lishmah and attached to the ground are Torah invalidations.

QUESTION

וְהָא עַרְכָּאוֹת שֶׁל גּוֹיִם, דִּפְסוּלָא דְאוֹרָיְיתָא הוּא, וְקָתָנֵי!

The Gemara challenges: **But there is** the case of **gentile courts, which is an invalidation by Torah law, and yet it teaches** it!

ANSWER

בְּעֵדֵי מְסִירָה, וּכְרַבִּי אֶלְעָזָר דְּאָמַר: עֵדֵי מְסִירָה כָּרְתִי.

The Gemara answers: That is a case **with witnesses of transmission, and in accordance with Rabbi Elazar, who says: Witnesses of transmission effect the divorce.** Therefore, the invalidity of the gentile signatures on the document is only Rabbinic.

OBJECTION

וְהָא מִדְּקָתָנֵי סֵיפָא, רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ כְּשֵׁירִין, וְאָמַר רַבִּי זֵירָא: יָרַד רַבִּי שִׁמְעוֹן לְשִׁיטָתוֹ שֶׁל רַבִּי אֶלְעָזָר, דְּאָמַר עֵדֵי מְסִירָה כָּרְתִי; מִכְּלָל דְּתַנָּא קַמָּא סָבַר – לָא!

The Gemara objects: **But from the fact that it teaches in the latter clause: Rabbi Shimon says: Even these are valid, and Rabbi Zeira said: Rabbi Shimon accepted the opinion of Rabbi Elazar, who said that witnesses of transmission effect the divorce; it follows by implication that the first tanna holds** that they do **not!** Thus, for the first tanna, it is a Torah invalidity.

SUMMARY

The Gemara on Daf 9b clarifies that the Beraisa's list of similarities between a get and a get shichrur only includes Rabbinic disqualifications, which is why Torah-level invalidations—such as writing a document on something attached to the ground or not writing it lishmah—are excluded. We learn that according to Rabban Shimon ben Gamliel, we do not use stencils for witnesses who cannot sign on standard documents, though there is a lenient view regarding a get. Additionally, the Gemara establishes that a shechiv mera's instruction to write a gift document is invalidated upon his death because he may have only intended to transfer the money through that specific deed, which cannot be written after his petirah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In today's daf, we learn about the extreme care Chazal took with signatures on a get. The Gemara discusses witnesses who do not know how to sign their own names, and how a stencil was made for them to fill in with ink. Rabban Shimon ben Gamliel limits this, teaching that for other documents, if a witness cannot read and sign on his own, he simply cannot sign. We see here the immense weight of a signature, of a person putting their name down to testify to a reality.

In our daily lives, we are constantly 'signing' our names to things, not just on paper, but with our words, our actions, and our presence. When you speak lashon hara, or when you stand by and listen to it, you are putting your signature on that damaging word. When you show up for another Yid with a warm smile and a helping hand, you are signing your name to a document of chesed. Every action we take is a permanent stamp of who we are.

Before you speak, act, or even post something today, pause for one second and ask yourself: 'Am I willing to sign my name to this in the heavenly court?' Let us make sure every signature we leave behind today is one of kiddush Hashem.

הִלְכוֹת שַׁבָּת · פֶּרֶק רְבִיעִי

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

📖 **CHAPTER PREVIEW**

In this chapter, we continue learning the halachos of serving hot food on Shabbos, moving from the laws of leaving food on a fire to the laws of hatmanah (insulating food to preserve its heat). Hashem's Torah allows us to keep our food warm for Shabbos, but the Chachamim established beautiful safeguards to prevent us from coming to do a melacha on Shabbos. We will learn to distinguish between two types of insulating materials: those that add heat (mosif hevel) and those that merely preserve the existing heat (ma'amid hevel).

We will also delve into the Rabbinic decrees surrounding when these materials may be used. The Sages forbade insulating food with heat-adding substances even before Shabbos begins, and they likewise restricted insulating with heat-preserving substances on Shabbos itself. Through these halachos, we see the incredible care the Chachamim took to ensure we do not accidentally stoke coals or cook on Shabbos, helping us guard the sanctity of the holy day.

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

הל׳ א

הַחִלּוּק בֵּין דָּבָר הַמּוֹסִיף הֶבֶל לְדָבָר שֶׁאֵינוֹ מוֹסִיף הֶבֶל

Halacha 1 · The Distinction Between Substances That Increase Heat and Those That Only Preserve It

יֵשׁ דְּבָרִים שֶׁאִם טָמַן בָּהֶן הַתַּבְשִׁיל הוּא מִתְחַמֵּם וּמוֹסִיפִין

There are substances that if one insulated with them the cooked food it becomes heated and they add

בְּבִשּׁוּלוֹ כְּעֵין הָאֵשׁ. כְּגוֹן הַגֶּפֶת וְזֶבֶל וּמֶלַח וְסִיד וְחוֹל אוֹ זַגִּין

to its cooking like the fire such as olive peat and manure and salt and lime and sand or grape skins

וּמוֹכִין וַעֲשָׂבִים בִּזְמַן שֶׁשְּׁלָשְׁתָּן לַחִים וַאֲפִלּוּ מֵחֲמַת עַצְמָן.

and unprocessed wool and grass at a time that the three of them are damp and even due to themselves

וּדְבָרִים אֵלּוּ נִקְרָאִין דָּבָר הַמּוֹסִיף הֶבֶל. וְיֵשׁ דְּבָרִים שֶׁאִם טָמַן

and substances these are called a substance that increases heat And there are substances that if one insulated

בָּהֶן הַתַּבְשִׁיל יִשְׁאַר בַּחֲמִימוּתוֹ בִּלְבַד וְאֵינָן מוֹסִיפִין לוֹ בְּשׁוּל

with them the cooked food it will remain in its warmth alone and they do not add to it cooking

אֶלָּא מוֹנְעִין אוֹתוֹ מִלְּהִצְטַנֵּן. כְּגוֹן זַגִּין וּמוֹכִין וַעֲשָׂבִים יְבֵשִׁין

but they prevent it from cooling down such as grape skins and unprocessed wool and grass dry

וּכְסוּת וּפֵרוֹת וְכַנְפֵי יוֹנָה וּנְעֹרֶת הַפִּשְׁתָּן וּנְסֹרֶת חָרָשִׁים וּשְׁלָחִין

and clothing and produce and wings of a dove and fine waste of the flax and sawdust of carpenters and soft hides

וְגִזֵּי צֶמֶר. וּדְבָרִים אֵלּוּ נִקְרָאִין דָּבָר שֶׁאֵינוֹ מוֹסִיף הֶבֶל:

and shearings of wool and substances these are called a substance that does not increase heat

This halacha defines the two categories of insulating materials used for keeping food warm on Shabbos.

הלי ב

אִסּוּר הַטְמָנָה בְּדָבָר הַמּוֹסִיף חֻמּ וְדִינֵי בֵּין הַשְּׁמָשׁוֹת

Halacha 2 · The Prohibition of Insulating Food with Heat-Increasing Substances and the Laws of Twilight

מִן הַדִּין הָיָה שֶׁטּוֹמְנִין בְּדָבָר הַמּוֹסִיף חֻמּ מִבְּעוֹד יוֹם וְיִשָּׁאֵר

From the law it was that we may insulate with a substance that adds heat while yet day and it will remain

הַתַּבְשִׁיל טָמוּן בְּשַׁבָּת. שֶׁהֲרֵי מַשְׁהִין עַל גַּבֵּי הָאֵשׁ בְּשַׁבָּת. אֲבָל אָסְרוּ

the food insulated on Shabbos for behold we may leave upon the top of the fire on Shabbos but forbade

חֲכָמִים לְהַטְמִין בְּדָבָר הַמּוֹסִיף חֻמּ מִבְּעוֹד יוֹם גְּזֵרָה שֶׁמָּא תַּרְתִּיחַ

the Sages to insulate with a substance that adds heat while yet day as a decree lest it will boil

הַקְּדֵרָה בְּשַׁבָּת וְיִצְטָרֵךְ לְגָלוֹתָן עַד שֶׁתָּנוּחַ הָרְתִיחָה וְיַחֲזֹר וְיכַסֶּה

the pot on Shabbos and he will need to uncover them until it subsides the boiling and he will return and cover

בְּשַׁבָּת וְנִמְצָא טוֹמֵן בְּדָבָר הַמּוֹסִיף חֻמּ בְּשַׁבָּת שֶׁהוּא אָסוּר.

on Shabbos and it turns out he insulates with a substance that adds heat on Shabbos which is forbidden

לְפִיכָךְ מֻתָּר לְהַטְמִין בְּדָבָר הַמּוֹסִיף חֻמּ בֵּין הַשְּׁמָשׁוֹת שֶׁסְּתָם

Therefore it is permitted to insulate with a substance that adds heat between the suns since ordinarily

קְדֵרוֹת בֵּין הַשְּׁמָשׁוֹת כְּבָר רָתְחוּ וְנָחוּ מִבְּעֲבוּעָן וְכֵיוָן שֶׁנָּחוּ שׁוּב

pots between the suns already boiled and subsided and since from their bubbling they subsided again

אֵינָן רוֹתְחִין:

they do not boil

> *The Rambam explains the Rabbinic decree against insulating food before Shabbos with materials that increase heat, and why this restriction is relaxed during twilight.*

הלי ג

אִסּוּר הַטְמָנָה בְּשַׁבָּת בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֻמּ

Halacha 3 · The Rabbinic Prohibition of Covering Hot Food on Shabbos Even with Substances that Do Not Add Heat

וְכֵן מִן הַדִּין הָיָה לְטָמֵן הַתַּבְשִׁיל בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֻמּ בְּשַׁבָּת

And so from the law it was the cooked food to cover with a substance that does not add heat on Shabbos

עַצְמָהּ. אֲבָל אָסְרוּ חֲכָמִים דָּבָר זֶה גְּזֵרָה שֶׁמָּא יַטְמִין בְּרֶמֶץ וְיִהְיֶה

itself but forbade the Sages this matter as a decree lest he will cover in hot ashes and there will be

בּוֹ נִיצוֹצוֹת שֶׁל אֵשׁ וְנִמְצָא חוֹתֶה בַּגֶּחָלִים. לְפִיכָךְ אָסְרוּ לְהַטְמִין

in it sparks of fire and he will find himself raking in the coals therefore they forbade to cover

דָּבָר חַם בְּשַׁבָּת וַאֲפִלּוּ בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֻמּ:

a thing hot on Shabbos even with a substance that does not add heat

> *The Sages decreed against covering hot food on Shabbos even with heat-retaining substances that do not increase temperature, as a safeguard against using hot ashes.*

הלי ד

דִּינֵי הַטְמָנָה בְּסָפֵק חֲשֵׁכָה וּבְשַׁבָּת

Halacha 4 · Laws of Covering Hot and Cold Food on Shabbos and Twilight

סָפֵק חֲשֵׁכָה סָפֵק אֵינָהּ חֲשֵׁכָה מֻתָּר לְטָמוֹן אֶת דָּבָר חַם. וּמֻתָּר

Doubt nightfall Doubt it is not nightfall it is permitted to cover — something hot and it is permitted

לְטָמוֹן אֶת דָּבָר הַצּוֹנֵן בְּשַׁבָּת בְּדָבָר שֶׁאֵינוֹ מוֹסִיף כְּדֵי שֶׁלֹּא יִצְטַנֵּן

to cover — something cold on Shabbos with something that does not add in order that not it will cool

בְּיוֹתֵר אוֹ כְּדֵי שֶׁתָּפוּג צִנָּתָן. חַמִּין שֶׁטְּמָנָן מֵעֶרֶב שַׁבָּת

or more in order that will dissipate their chill Hot food that one covered from the eve of Shabbos

וְנִתְגַּלּוּ בְּשַׁבָּת מֻתָּר לְכַסּוֹתָן. שֶׁהֲרֵי אֵינוֹ מוֹסִיף. וּמֻתָּר

and became uncovered on Shabbos it is permitted to cover them since he does not add and it is permitted

לְהַחֲלִיף הַכִּסּוּי בְּשַׁבָּת. כֵּיצַד. נוֹטֵל כְּסוּת וּמַנִּיחַ כַּנְפֵי יוֹנָה אוֹ נוֹטֵל

to change the covering on Shabbos how so he removes clothing and places wings of a dove or he removes

כַּנְפֵי יוֹנָה וּמַנִּיחַ הַכְּסוּת:

wings of a dove and places the clothing

> *This halacha discusses the permissibility of covering food during twilight, covering cold food to preserve its temperature, and recovering or changing the insulation of food on Shabbos.*

הלי ה

הַטְמָנַת כְּלִי שֵׁנִי בְּשַׁבָּת

Halacha 5 · Insulating a Second Vessel on Shabbos

פִּנָּה הַתַּבְשִׁיל אוֹ הַמַּיִם הַחַמִּין מִכְּלִי לִכְלִי אַחֵר מֻתָּר לְהַטְמִין

One emptied the cooked food or the water the hot from a vessel to a vessel another it is permitted to insulate

הַכְּלִי הָאַחֵר בְּשַׁבָּת בְּדָבָר שֶׁאֵינוֹ מוֹסִיף. כְּמוֹ הַדָּבָר הַצּוֹנֵן. שֶׁלֹּא

the vessel the other on Shabbos with a substance that does not add just like the thing the cold for not

אָסְרוּ לְהַטְמִין בְּשַׁבָּת אֶלָּא דָּבָר חַם שֶׁהוּא בִּכְלִי רִאשׁוֹן שֶׁנִּתְבַּשֵּׁל בּוֹ

did they forbid to insulate on Shabbos except a thing hot that is in a vessel first that it was cooked in it

אֲבָל אִם פִּנָּהוּ מֻתָּר:

but if he emptied it it is permitted

> *This halacha teaches that the Rabbinic prohibition of insulating hot food on Shabbos applies only to a first vessel, but once transferred to a second vessel, it may be insulated with a non-heat-adding substance.*

הלי ו

הַנָּחַת כְּלִי חַם עַל גַּבֵּי כְּלִי חַם בְּשַׁבָּת

Halacha 6 · Placing a Hot Vessel on Top of Another Hot Vessel on Shabbos

מַנִּיחִין מִיחַם עַל גַּבֵּי מִיחַם בְּשַׁבָּת וּקְדֵרָה עַל גַּבֵּי קְדֵרָה וּקְדֵרָה

One may place a hot-water urn top of on a hot-water urn on Shabbos and a pot top of on and a pot

עַל גַּבֵּי מִיחַם וּמִיחַם עַל גַּבֵּי קְדֵרָה וְטָח פִּיהֶם בְּבָצֵק לֹא

a hot-water urn top of on a hot-water urn and a hot-water urn top of on a pot and seal their opening with dough not

בִּשְׁבִיל שֶׁיִּוחַמוּ אֶלָּא בִּשְׁבִיל שֶׁיַּעַמְדוּ עַל חֻמָּם. שֶׁלֹּא

for the sake that they should heat up but for the sake that they should stand on their warmth for they did not

אָסְרוּ אֶלָּא לְהַטְמִין בְּשַׁבָּת אֲבָל לְהַנִּיחַ כְּלִי חַם עַל גַּב כְּלִי חַם כְּדֵי

in order hot a vessel top of on hot a vessel to place but on Shabbos to insulate except forbid

שֶׁיִּהְיוּ עוֹמְדִין בַּחֲמִימוּתָן מֻתָּר. אֲבָל אֵין מַנִּיחִין כְּלִי שֶׁיֵּשׁ בּוֹ דָּבָר

a thing in it that has a vessel place we do not but is permitted in their warmth stand that they should

צוֹנֵן עַל גַּבֵּי כְּלִי חַם בְּשַׁבָּת שֶׁהֲרֵי מוֹלִיד בּוֹ חֹם בְּשַׁבָּת וְאִם הִנִּיחוֹ

he placed it and if on Shabbos heat in it he generates for behold on Shabbos hot a vessel top of on cold

מִבָּעֶרֶב מֻתָּר וְאֵינוֹ כְּטוֹמֵן בְּדָבָר הַמוֹסִיף:

that adds heat in a substance like one who insulates and it is not it is permitted from the evening

This halacha discusses the permissibility of stacking hot vessels on Shabbos to preserve their heat, while forbidding the placement of cold food on a hot vessel.

CHAPTER SUMMARY

This chapter clarifies the practical guidelines of hatmanah by categorizing insulating substances into two groups: those that increase heat—such as manure, salt, lime, sand, and damp materials—and those that merely preserve heat, like dry garments, wool, and wood shavings. The Rambam explains that the Sages forbade insulating with heat-adding substances before nightfall as a safeguard, lest the pot boil over on Shabbos and one end up re-covering it with a heat-adding substance on Shabbos itself. However, this is permitted during beyn hash'mashot (twilight) when pots have typically finished boiling. Furthermore, the Sages forbade insulating even with heat-preserving substances on Shabbos itself to prevent a person from stirring hot coals or ashes while trying to keep their food warm.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah's laws of hatmanah (insulating food) teach us a profound lesson about the nature of human desire and the wisdom of our Sages. The Torah itself would allow us to insulate food before Shabbos with materials that increase heat, or on Shabbos itself with materials that merely preserve heat. Yet, Chazal stepped in and drew a protective boundary. They knew that if a pot begins to boil over, a person's natural instinct is to rush in, uncover it, and then cover it back up—forgetting the sanctity of the day in the heat of the moment. They understood that when we are close to the 'sparks of fire,' we are only one quick, unthinking action away from stoking the coals.

This is the essence of making a 'seyag,' a fence around the Torah, in our own daily avodah. How often do we tell ourselves, 'I can handle being close to this temptation, I won't actually do anything wrong'? We rely on our intellect, believing we can stand right next to the heat without getting burned. But Chazal knew the human heart. When things get hot, when the pressure is on, our habits and impulses take over. True yiras Shamayim means recognizing our limitations and willingly keeping a safe distance from the things that trigger our yetzer hara.

Today, identify one area in your life where you are standing too close to the 'coals'—whether it is a challenging environment, a digital distraction, or a situation that tests your middos—and create a practical, personal boundary to keep yourself at a safe and holy distance.

חוֹבוֹת הַלְּבָבוֹת · שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק רִאשׁוֹן

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

📖 **ON THIS PAGE**

In this first chapter of Shaar Yichud HaMaaseh, we begin to learn the true meaning of dedicating our actions to Hashem. The Chovos HaLevavos opens this gate by defining what it means to have absolute sincerity in our avodah, showing us how a Yid must direct his heart toward Hashem in everything he does.

We will explore how this purity of intent must penetrate every single aspect of our lives, whether we are performing mitzvos in public where others can see us, or in the quietest, most hidden corners of our private lives.

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

אֲבָל מָה הוּא יִחוּד הַמַּעֲשֶׂה לֵאלֹהִים?

But what is the true dedication of action to Hashem?

NOTE The term "Yichud HaMaaseh" (dedication of action) refers to purifying our deeds so they are directed solely to Hashem, without any ulterior motives.

הוּא הַכַּוָּנָה בַּנִּרְאֶה וּבַנִּסְתָּר בְּמַעֲשֵׂה עֲבוֹדַת הָאֱלֹהִים לִשְׁמוֹ, לְהַגִּיעַ אֶל רְצוֹנוֹ בִּלְבַד, מִבִּלְתִּי רְצוֹן הַבְּרוּאִים.

It is the inner intention, both in our outwardly visible deeds and in our hidden ones, to perform every act of service to Hashem purely for His Name's sake, solely to attain His favor, and not to seek the favor or approval of created beings.

NOTE This is the foundation of lishmah (doing a mitzvah for its own sake). A person's avodah must be consistent, whether others are watching or if it is done in complete privacy.

WHAT TO TAKE FROM IT

The chapter teaches us that true devotion of our actions to Hashem means having the pure, unadulterated intent to do every single act of service solely for His Name. To truly serve Hashem, a person must seek only Hashem's favor and completely cast aside any desire to win the approval, praise, or favor of other people.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rabbeinu Bachya is opening our eyes to a deep and beautiful truth about our avodah. It is so easy to fall into the trap of living for the eyes of others. We are social creatures, and the yetzer hara loves to whisper in our ear, "Look at how nicely you are davening, look at how much you are learning, what will people say about your frumkeit?" But the Chovos HaLevavos teaches us that true yichud hama'aseh—dedicating our actions to Hashem—means clearing away all that noise. It means that whether someone is watching us or we are completely alone in a room, our only goal is to bring a nachas ruach to Hashem.

Think about how much energy we waste trying to manage our image and win the approval of people who are just as fragile and fleeting as we are. When we shift our focus to pleasing Hashem alone, a tremendous weight is lifted off our shoulders. There is a beautiful peace that comes with knowing you have only One Master to please. If He is happy with your actions, nothing else in the world matters.

Today, choose one small mitzvah or act of chesed and do it completely in secret, or pause for three seconds before you daven to say to yourself: "I am doing this solely for the pleasure of Hashem, and for no one else."

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.'