CUSTOMIZED YOMI

י״ז סִיָון תשפ״ו

Tuesday, June 2, 2026

The complete seder for today, in one place

TODAY'S SEDER

חוּמָּשׁ עִם רַשִׁ״י — בְּהַעֲלֹתְךָ · שְׁלִישִׁי
Chumash with Rashi · Beha'alotcha · 3rd Aliyah

מַסֶּכֶת גִּיטִּין — דַּף י׳ ע״ב
Gemara Gittin · Daf 10b

הִלְכוֹת שַׁבָּת — פֶּרֶק שִׁשִּׁי
Hilchos Shabbos · Chapter Six

חוֹבוֹת הַלְּבָבוֹת — שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק שְׁלִישִׁי
Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Three

מַדְרֵגַת הָאָדָם — פִּתִּיחַת דָּבָר
Madreigas HaAdam · Pesichas Davar

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

Built b'zchus a refuah shleimah

חוּמָּשׁ עִם רַשִּׁ"י · בְּהַעֲלֹתְךָ · שְׁלִישִׁי

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

BEHA'ALOTCHA · 3RD ALIYAH

📖 **CHAPTER PREVIEW**

In this Aliyah, we learn about the unique mitzvah of Pesach Sheni, the Second Pesach. Hashem commands Moshe Rabbeinu in the Sinai desert, in the second year after leaving Mitzrayim, that Bnei Yisrael must bring the Korban Pesach in its proper time, on the fourteenth of Nissan. The Torah recounts how Bnei Yisrael kept this mitzvah exactly as Hashem commanded.

However, a special situation arose when certain individuals who were tamei (spiritually impure) from a corpse could not bring the korban on time. With great yiras Shamayim and a deep desire to fulfill the mitzvah, they approached Moshe and Aaron, asking why they should be left out. Moshe Rabbeinu tells them to wait while he hears the direct instructions from Hashem.

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 בְּמִדְבַּר סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ
And spoke Hashem to Moshe in the wilderness of Sinai in the year the second to their exodus from the land of

מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר׃
Mitzrayim in the month the first saying

רַשִּׁ"י

בחדש הראשון. פָּרָשָׁה שֶׁבְּרֹאשׁ הַסֵּפֶר לֹא נֶאֱמְרָה עַד אִיָּר, לָמַדְתָּ שֶׁאֵין
In the month the first. The section which is at the head of the Book was not spoken until Iyar, you learn that there is no

סֵדֶר מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה, וְלָמָּה לֹא פָתַח בְּזוֹ? מִפְּנֵי שֶׁהִיא גְּנוּתָן שֶׁל יִשְׂרָאֵל,
order of earlier and later in the Torah, and why did it not open with this? because it is the disgrace of Yisrael,

שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר לֹא הִקְרִיבוּ אֶלָּא
that all forty years that they were Yisrael in the wilderness they did not offer except

זוֹ פֶּסַח בִּלְבָד ספרי; תוספתא קידושין ל"ח :
this the Pesach sacrifice alone Sifrei Tosafot Kiddushin 38b

פָּסוּק ב

Pasuk 2

וְיַעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפָּסַח בְּמוֹעֲדוֹ׃
And they shall make the children of Yisrael — the Pesach offering in its appointed time

רַשִּׁ"י

במועדו. אַף בְּשַׁבָּת, בְּמוֹעֲדוֹ — אַף בְּטֻמְאָה ספרי :
At its appointed season even on Shabbos at its appointed season even in uncleanness Sifrei

פָּסוּק ג

Pasuk 3

בְּאַרְבָּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ
in its appointed time it you shall make the evenings between this of the month day · on the fourteenth

כְּכָל חֻקֹּתָיו וּכְכָל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃
it you shall make its laws and according to all its decrees according to all

רַשִׁ"י

ככל חקתיו. אֵלּוּ מִצְוֹת שֶׁבְּגוּפוֹ — שֶׂה תָּמִים זָכָר בֶּן שָׁנָה׃
a year son of a male unblemished a lamb that are in its body commandments these are its statutes According to all

רַשִׁ"י

וככל משפטיו. אֵלּוּ מִצְוֹת שֶׁעַל גּוּפוֹ מִמָּקוֹם אַחֵר, כְּגוֹן שִׁבְעַת יָמִים
days seven such as other from a place its body that are upon commandments these are its regulations And according to all

לְמַצָּה וּלְבִעוּר חָמֵץ מִצְוֹת שֶׁבְּגוּפוֹ — שֶׂה תָּמִים זָכָר בֶּן שָׁנָה׃
a year of male unblemished a lamb that are in its body commandments chometz and for removal of for matzah

שֶׁעַל גּוּפוֹ — צְלִי אֵשׁ רֹאשׁוֹ עַל כְּרָעָיו וְעַל קִרְבּוֹ; שֶׁחוּץ לְגוּפוֹ —
of its body that are outside its innards and with its legs with its head fire roasted with its body that are upon

מַצָּה וּבְעוּר חָמֵץ׃
chometz and removal of matzah

פָּסוּק ד

Pasuk 4

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשֹׂת הַפָּסַח׃
the Pesach offering to make Yisrael the children of to Moshe And spoke

רַשִׁ"י

וידבר משה וגו'. מַה תַּ"ל? וַהֲלֹא נֶאֱמַר "וַיְדַבֵּר מֹשֶׁה אֶת
— Moses And Moses declared said but is it not does the teaching say what etc. Moses And Moses spoke

מֹעֲדֵי ה'", אֶלָּא כְּשֶׁשָּׁמַע פָּרָשַׁת מוֹעֲדִים מִסִּינַי אָמַר לָהֶם, וְחָזַר
and he returned to them he said from Sinai the festivals the section of when he heard rather Hashem the appointed festivals of

וְהִזְהִירָם בִּשְׁעַת מַעֲשֶׂה ספרי׃
Sifrei action at the time of and exhorted them

פָּסוּק ה

Pasuk 5

וַיַּעֲשׂוּ אֶת הַפֶּסַח בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין
between of the month day · on the fourteenth in the first the Pesach offering — And they made

הָעַרְבַּיִם בְּמִדְבַּר סִינָי כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כֵּן עָשׂוּ
did so Moshe — Hashem commanded that according to all Sinai in the wilderness of the evenings

בְּנֵי יִשְׂרָאֵל׃
Yisrael the children of

פָּסוּק ו

Pasuk 6

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשֹׂת
And there were men who were impure by the soul of a man and not they were able to make

הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם
the Pesach offering on the day that and they approached before Moshe and before Aharon on the day

הַהוּא׃
that

רַשִׁ"י

לפני משה ולפני אהרן. כְּשֶׁשְּׁנֵיהֶן יוֹשְׁבִין בְּבֵית הַמִּדְרָשׁ בָּאוּ וּשְׁאָלוּם,
Before Moshe and before Aharon. when both of them were sitting in the House of Study they came and asked them

וְלֹא יְתָכֵן לוֹמַר זֶה אַחַר זֶה, שֶׁאִם מֹשֶׁה לֹא הָיָה יוֹדֵעַ אַהֲרֹן מִנַּיִן לוֹ
and not is it possible to say this one after this one for if Moshe was not knowing Aharon from where to him

ספרי; בבא בתרא קי"ט׃
Sifrei Bava Batra 119

פָּסוּק ז

Pasuk 7

וַיֹּאמְרוּ הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגָּרַע
And said the men those to him we are impure by a soul of a man why should we be diminished

לְבִלְתִּי הַקְרֵב אֶת קָרְבַּן יְהוָה בְּמֹעֲדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃
from not bringing — the offering of Hashem in its appointed time among the children of Yisrael

רַשִׁ"י

למה נגרע. אָמַר לָהֶם אֵין קָדָשִׁים קְרֵבִים בְּטֻמְאָה, אָמְרוּ לוֹ יִזֵּרֶק
Why should we be diminished. He said to them not sacred offerings are offered in uncleanness They said to him let be sprinkled

הַדָּם עָלֵינוּ בְּכֹהֲנִים טְהוֹרִים וְיֵאָכֵל הַבָּשָׂר לִטְהוֹרִים, אָמַר לָהֶם "עִמְדוּ
the blood on our behalf by priests who are clean and let be eaten the meat by clean ones He said to them Stand

וְאֶשְׁמְעָה" — כְּתַלְמִיד הַמְּבֻטָּח לִשְׁמֹעַ מִפִּי רַבּוֹ; אַשְׁרֵי יָלוּד אִשָּׁה
and I will hear like a pupil who is confident to hear from the mouth of his teacher Praiseworthy is one born of a woman

שֶׁכָּךְ מְבֻטָּח, שֶׁכָּל זְמַן שֶׁהָיָה רוֹצֶה הָיָה מְדַבֵּר עִם הַשְּׁכִינָה; וּרְאוּיָה הָיְתָה פָּרָשָׁה
who thus is confident that any time that he was wishing that he was speaking with the Shechinah And worthy was parsha

זוֹ לֵאָמֵר ע"י מֹשֶׁה כְּשְׁאָר כָּל הַתּוֹרָה כֻּלָּהּ, אֶלָּא שֶׁזָּכוּ אֵלּוּ שֶׁתֵּאָמֵר עַל
this to be said by Moshe like the rest of all of the Torah entirely but that merited these men that it be said through

יְדֵיהֶן, שֶׁמְּגַלְגְּלִין זְכוּת ע"י זַכַּאי שם׃
their agency for they bring about merit through a meritorious person there

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עִמְדוּ וְאֶשְׁמְעָה מַה יְצַוֶּה יְהוָה לָכֶם׃
And said to them Moshe stand and I will hear what will command Hashem for you

פָּסוּק ט

Pasuk 9

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק י

Pasuk 10

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא לָנֶפֶשׁ אוֹ

or by a corpse tamei will be who man any saying Yisrael the children of to Speak

בְּדֶרֶךְ רְחֹקָה לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶּסַח לַיהוָה׃

to Hashem a Pesach offering and he wishes to make for your generations or for you distant on a journey

רַ"שִׁ"י

או בדרך רחקה. נָקוּד עָלָיו, לוֹמַר, לֹא שֶׁרְחוֹקָה וַדַּאי, אֶלָּא שֶׁהָיָה חוּץ

outside that he was but rather certainly that it is distant not to say upon it it is dotted distant on a journey Or

לְאַסְקֻפַּת הָעֲזָרָה כָּל זְמַן שְׁחִיטָה פסח' צ"ג ; פֶּסַח שֵׁנִי מַצָּה וְחָמֵץ

and chametz matzah Second The Passover 93 Pesachim the slaughtering the time of all the Courtyard of the threshold of

עִמּוֹ בַּבַּיִת, וְאֵין שָׁם יוֹם טוֹב, וְאֵין אִסּוּר חָמֵץ אֶלָּא עִמּוֹ

with it except chametz prohibition of and there is no Tov a Yom there and there is not in the house are with him

בַּאֲכִילָתוֹ שם צ"ה :

95 there during its eating

פָּסוּק יא

Pasuk 11

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל מַצּוֹת

matzos with it they shall make the evenings between day · on the fourteenth the second In the month

וּמְרֹרִים יֹאכְלֻהוּ׃

they shall eat it and bitter herbs

פָּסוּק יב

Pasuk 12

לֹא יַשְׁאִירוּ מִמֶּנּוּ עַד בֹּקֶר וְעֶצֶם לֹא יִשְׁבְּרוּ בוֹ כְּכָל חֻקַּת

the statute of according to all in it they shall break not and a bone morning until from it they shall leave over not

הַפֶּסַח יַעֲשׂוּ אֹתוֹ׃

it they shall make the Pesach offering

פָּסוּק יג

Pasuk 13

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדֶרֶךְ לֹא הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח

the Pesach offering from making and refrained was not and on a journey is pure he who And the man

וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ כִּי קָרְבַּן יְהוָה לֹא הִקְרִיב
he brought near not Hashem the offering of because from its people that the soul and shall be cut off

בְּמֹעֲדוֹ חֶטְאוֹ יִשָּׂא הָאִישׁ הַהוּא׃
that the man shall bear his sin in its appointed time

פָּסוּק יד

Pasuk 14

וְכִי יָגוּר אִתְּכֶם גֵּר וְעָשָׂה פֶּסַח לַיהוָה כְּחֻקַּת
according to the statute of to Hashem a Pesach offering and he makes a convert with you shall dwell And when

הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חָקָה אַחַת יִהְיֶה לָכֶם וְלַגֵּר
both for the convert for you there shall be one statute he shall do so and according to its law the Pesach offering

וּלְאֶזְרַח הָאָרֶץ׃
of the land and for the native

רַשִׁ"י

וכי יגור אתכם גר ועשה פסח. יָכוֹל כָּל הַמִּתְגַּיֵּר יַעֲשֶׂה
shall make who converts anyone one might think a Pesach offering and he will make a stranger with you shall sojourn And when

פֶּסַח מִיָּד, תַּ"ל "חָקָה אַחַת" וְגוֹ', אֶלָּא כָּךְ מַשְׁמָעוֹ — "וְכִי יָגוּר
shall sojourn and when is its meaning thus rather etc one statute the Torah teaches immediately a Pesach offering

אִתְּכֶם גֵּר" וּבָא לַעֲשׂוֹת פֶּסַח עִם חֲבֵרָיו, "כְּחֻקַּת הַפֶּסַח
the Pesach offering according to the ordinance of his fellows with a Pesach offering to make and he comes a stranger with you

וּכְמִשְׁפָּטוֹ "יַעֲשֶׂה" ספרי :
and according to its rule shall he do Sifrei

CHAPTER SUMMARY

Hashem responds to Moshe by establishing the halachos of Pesach Sheni, a second chance for anyone who was tamei or on a distant journey during the first Pesach. This makeup offering is brought on the fourteenth of Iyar, eaten with matzah and maror, and carries the strict prohibitions against leaving any meat over or breaking a bone. The Torah warns that one who is tahor and fails to bring the Korban Pesach on time faces the severe punishment of kares, and concludes by emphasizing that the same halachos apply equally to the native-born Jew and the ger who joins the Jewish nation.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at the incredible power of a single Yid's sincere desire to do a mitzvah. These men were tamei, completely exempt from bringing the Korban Pesach. By all accounts of strict law, they had a perfect excuse. Yet, their hearts burned with a holy jealousy. They cried out from the depths of their neshamah, "Lama nigara?"—Why should we be left out? Because of their raw, honest yearning, Hashem renewed the Torah itself and gave the entire Jewish nation the gift of Pesach Sheni.

This teaches us a profound lesson in our own avodah. Sometimes we find ourselves in a spiritual "desert," feeling distant, spiritually blocked, or weighed down by our past actions. The yetzer hara whispers that we are exempt from striving for greatness, that we are too far gone to connect. But the Torah is showing us that Hashem never closes the door on a Yid who truly wants to come close. If you genuinely cry out to Hashem that you want to do His will, He will open up a brand new path for you, even defying the natural order to make it happen.

Today, when you feel a barrier preventing you from learning, davening with kavanah, or performing a mitzvah with joy, do not just accept the limitation. Speak directly to Hashem from your heart and say, "Ribono shel Olam, I want to be close to You, why should I miss out?" Your sincere desire is itself a powerful vessel that can shatter any spiritual block.

מַסֶּכֶת גִּיטִּין · דַּף י׳ ע״ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

We begin this daf by continuing our deep dive into the sugya of a get (bill of divorce) signed by a Kuthi (Samaritan). The Gemara explores the delicate mechanics of how witnesses sign a get, explaining why a Jewish witness would only sign alongside a Kuthi if he was absolutely certain of the Kuthi's reliability. We will see how our Sages established specific safeguards for the signing process of gittin and bills of manumission to prevent any halachic mishaps.

Following this, we will learn a new Mishnah that introduces a major halachic principle regarding documents processed in non-Jewish courts. The Gemara will analyze the validity of these documents, distinguishing between sales and gifts, which leads us into one of the most famous and fundamental rules in all of Shas: Dina d'Malchusa Dina—the law of the land is the law.

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

EXPLANATION

דְּאִי לָאו דְּכוּתִי חָבֵר הֲוָה, לָא מַחְתִּים לֵיהּ מִקַּמֵּיהּ.

For if not that this **Samaritan was a** trustworthy **chaver,** the Jewish witness **would not have allowed him to sign before him** on the document.

QUESTION

אִי הָכִי, אֲפִילּוּ שְׁאָר שְׁטָרוֹת נָמֵי!

The Gemara asks: **If so,** that this is the reason, then **even other documents** where a Jew signed after a Samaritan should **also** be valid!

ANSWER

אֶלָּא אָמְרִינַן רַוּוחָא שְׁבַק לְמַאן דְּקַשְׁישׁ מִינֵּיהּ;

Rather, we must say that for other documents we do not assume the Samaritan is a chaver, because **we say** that perhaps the Jew **left space for someone who was older than him** to sign first out of respect, and then the Samaritan came and signed in that space without the Jew's knowledge.

QUESTION

הָכָא נָמֵי, רַוּוחָא שְׁבַק לְמַאן דְּקַשְׁישׁ מִינֵּיהּ!

The Gemara objects: But **here too,** in the case of a get, why not say that the Jew **left space for someone who was older than him,** and the Samaritan signed there later?

ANSWER

אָמַר רַב פָּפָּא, זֹאת אוֹמֶרֶת, עֵדֵי הַגֵּט אֵין חוֹתְמִין זֶה בְּלֹא זֶה.

Rav Pappa said: That is to say, we must conclude that **the witnesses of a get do not sign one without the other** being present; they must sign together, so the Jew would have known exactly who was signing with him.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this rule?

ANSWER

אָמַר רַב אָשֵׁי: גְּזֵירָה מִשּׁוּם "כּוּלְכֶם".

Rav Ashi said: It is a Rabbinic **decree because of** a case where a husband says to a group, **"All of you"** write and sign this get, where all must sign together for it to be valid.

STATEMENT

גּוּפָא, אָמַר רַבִּי אֶלְעָזָר: לֹא הִכְשִׁירוּ בּוֹ אֶלָּא עֵד אֶחָד כּוּתִי בִּלְבַד.

The Gemara returns to **the matter itself: Rabbi Elazar said: They did not validate in** a get **except only one Samaritan witness.**

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנִינָא: כָּל גֵּט שֶׁיֵּשׁ עָלָיו עֵד כּוּתִי – פָּסוּל כּוּ'!

The Gemara asks: **What is he teaching us? We** already **learned** in our Mishnah: **Any document that has a Samaritan witness on it is invalid, except for** gittin and bills of manumission, which implies only one Samaritan witness is valid!

ANSWER

אִי מִמַּתְנִיתִין, הֲוָה אָמֵינָא אֲפִילּוּ תְּרֵי נָמֵי;

The Gemara answers: **If** we only learned it **from the Mishnah, I would have said** that **even two** Samaritan witnesses are **also** valid on a get;

EXPLANATION

וְהַאי דְּקָתָנֵי חַד, מִשּׁוּם דִּבְשְׁטָרוֹת אֲפִילּוּ חַד נָמֵי לָא, קָא מַשְׁמַע לַן.

and that which it teaches using the singular language of **"one"** witness **is because in other documents even one** Samaritan witness is **also not** valid. Therefore, Rabbi Elazar **teaches us** that only one Samaritan witness is valid on a get, but not two.

QUESTION

וּתְרֵי לָא?! וְהָא קָתָנֵי: מַעֲשֶׂה וְהֵבִיאוּ לִפְנֵי רַבָּן גַּמְלִיאֵל לִכְפַר עוֹתְנַאי גֵּט אִשָּׁה, וְהָיוּ עֵדָיו עֵדֵי כוּתִים, וְהִכְשִׁיר!

The Gemara asks: **And are two** Samaritan witnesses **not** valid? **But surely it teaches** in the Mishnah: **An incident occurred and they brought before Rabban Gamliel to the village of Otnai a get of a woman, and its witnesses were Samaritan witnesses, and he validated** it!

ANSWER

אָמַר אַבָּיֵי, תְּנִי: "עֵדוֹ".

Abaye said: Teach and correct the text of the Mishnah to read: **"its witness"** in the singular, meaning there was only one Samaritan witness.

ANSWER

רָבָא אָמַר: לְעוֹלָם תְּרֵי, וְרַבָּן גַּמְלִיאֵל מִיפְּלָג פְּלִיג;

Rava said: Actually, it means **two** Samaritan witnesses, **and Rabban Gamliel argues** with the first Tanna and holds that two are valid.

EXPLANATION

וְחַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: וְרַבָּן גַּמְלִיאֵל מַכְשִׁיר בִּשְׁנַיִם, וּמַעֲשֶׂה נָמֵי שֶׁהֵבִיאוּ לִפְנֵי רַבָּן גַּמְלִיאֵל לִכְפַר עוֹתְנַאי גֵּט אִשָּׁה, וְהָיוּ עֵדָיו עֵדֵי כוּתִים, וְהִכְשִׁיר.

And the Mishnah **is missing words, and this is what it is teaching: And Rabban Gamliel validates with two** Samaritan witnesses, **and an incident also occurred where they brought before Rabban Gamliel to the village of Otnai a get of a woman, and its witnesses were Samaritan witnesses, and he validated** it.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כָּל הַשְּׁטָרוֹת הָעוֹלִים בְּעַרְכָּאוֹת שֶׁל גּוֹיִם, אַף עַל פִּי שֶׁחוֹתְמֵיהֶם גּוֹיִם – כְּשֵׁירִים; חוּץ מִגִּיטֵּי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים.

MISHNAH: **All documents that come up in the courts of non-Jews, even though their signers are non-Jews, are valid; except for bills of divorce of women and bills of release of slaves.**

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ כְּשֵׁירִין, לֹא הוּזְכְּרוּ אֶלָּא בִּזְמַן שֶׁנַּעֲשׂוּ בְּהֶדְיוֹט.

Rabbi Shimon says: Even these are valid; they were not mentioned as invalid **except when they were made by a commoner** who is a non-Jew, but in their courts they are valid.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ קָא פָּסֵיק וְתָנֵי – לָא שְׁנָא מֶכֶר לָא שְׁנָא מַתָּנָה.

GEMARA: The Mishnah **rules categorically and teaches** that all documents are valid, implying **it is no different** if it is a document of **sale, and it is no different** if it is a document of **gift.**

EXPLANATION

בִּשְׁלָמָא מֶכֶר, מִכִּי יָהֵיב זוּזֵי קַמַּיְיהוּ הוּא דִּקְנָה; וּשְׁטָרָא רְאָיָה בְּעָלְמָא הוּא – דְּאִי לָא יָהֵיב זוּזֵי קַמַּיְיהוּ, לָא הֲווֹ מַרְעֵי נַפְשַׁיְיהוּ וְכָתְבִין לֵיהּ שְׁטָרָא.

Granted, a document of **sale** is valid, because **from when he gives the money in front of them, he has acquired** the property, **and the document is merely a proof; for if he did not give the money in front of them, they would not damage their own reputation and write a document for him.**

QUESTION

אֶלָּא מַתָּנָה, בְּמַאי קָא קָנֵי – לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא!

But regarding a **gift, through what does he acquire** it? Is it **not through this document? And this document** written by non-Jews **is merely a shard of clay** and should not be halachically effective!

ANSWER

אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא – דִּינָא.

Shmuel said: The law of the kingdom is the law, and therefore the transfer of property via their courts is halachically binding.

ANSWER

וְאִיבָּעֵית אֵימָא, תָּנֵי "חוּץ מִכְּגִיטֵּי נָשִׁים".

And if you wish, say: Teach the Mishnah as saying: **"except for those like bills of divorce of women,"** which includes gifts, where the document itself effects the acquisition.

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ':

The Mishnah taught: **Rabbi Shimon says: Even these are valid, etc.**

QUESTION

וְהָא לָאו בְּנֵי כְּרִיתוּת נִינְהוּ?

The Gemara asks: **But surely** non-Jews **are not subject to the laws of severance** of marriage, so how can they sign a get?

ANSWER

אָמַר רַבִּי זֵירָא: יָרַד רַבִּי שִׁמְעוֹן לְשִׁיטָתוֹ שֶׁל רַבִּי אֶלְעָזָר, דְּאָמַר עֵדֵי מְסִירָה כָּרְתִי.

Rabbi Zeira said: Rabbi Shimon descended to the opinion of Rabbi Elazar, who said: The witnesses of delivery effect the severance of the marriage, not the witnesses signed on the get.

QUESTION

וְהָאָמַר רַבִּי אַבָּא: מוֹדֶה רַבִּי אֶלְעָזָר בִּמְזוּיָּף מִתּוֹכוֹ, שֶׁפָּסוּל!

The Gemara asks: **But did not Rabbi Abba say: Rabbi Elazar admits in a case where** a document is **forged within itself, that it is invalid?** A get signed by non-Jews is invalid on its face!

ANSWER

הָכָא בְּמַאי עָסְקִינַן –

The Gemara answers: **With what are we dealing here?**

SUMMARY

The Gemara first clarifies that witnesses to a get must sign in each other's presence, a Rabbinic decree enacted to prevent invalidity in cases where a husband appoints multiple witnesses. This requirement ensures that a Jewish witness signing alongside a Kuthi is fully aware of his co-signatory's status, validating the get when only one witness is a Kuthi. We then learn that while Rabban Gamliel accepts a get even with two Kuthi witnesses, the Sages generally restrict this. Moving to the next Mishnah, the Gemara rules that documents from non-Jewish courts are valid for sales, as the exchange of money constitutes the actual acquisition and the document merely serves as proof. However, for gifts where the document itself must effect the acquisition, the Gemara introduces the guiding principle of Dina d'Malchusa Dina to establish their validity.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on Gittin 10b teaches us a profound lesson about the power of our surroundings and the weight of our associations. We see that a Jew would only sign a document alongside a Samaritan if he knew for certain that this individual was a true chaver—someone meticulously dedicated to the service of Hashem. Our sages understood that who we stand next to, and who we partner with in life's major moments, speaks volumes about our own standards. In our daily lives, we must ask ourselves: do the people we associate with, the friends we choose, and the partnerships we form reflect our deepest values of yiras Shamayim and Torah?

Furthermore, the Gemara introduces the famous principle of Dina D'Malchusa Dina—the law of the land is the law. This is not just a legal necessity; it is a fundamental principle of integrity and kiddush Hashem. When we act with absolute honesty in the secular world and respect the laws of the society we live in, we are showing that a Torah Jew is a person of the highest moral caliber. Our honesty in business and our respect for the law are themselves a powerful avodah that sanctifies Hashem's name in the eyes of all.

Today, make a conscious effort to sanctify Hashem's name in your worldly dealings by being meticulously honest in a secular transaction or legal requirement, keeping in mind the principle of Dina D'Malchusa Dina.

הִלְכוֹת שַׁבָּת · פֶּרֶק שִׁשִּׁי

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

CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of amirah l'akum—the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos. Hashem commanded us to keep the Shabbos holy, and to protect this kedushah, the Sages forbade us from instructing a non-Jew to do work for us, even if we ask him before Shabbos and do not need the work done until after Shabbos is over.

We will also learn the guidelines for when a non-Jew performs a melacha on his own accord. The halachah distinguishes between a case where the non-Jew acts for his own benefit and a case where he acts specifically for a Yid. We will see how these principles apply to practical, everyday scenarios, such as a non-Jew lighting a candle, building a ramp, drawing water, or gathering grass on Shabbos.

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

הל׳ א

אִסּוּר אֲמִירָה לְנָכְרִי לַעֲשׂוֹת מְלָאכָה בְּשַׁבָּת

Halacha 1 · The Prohibition of Instructing a Non-Jew to Perform Melacha on Shabbos

אָסוּר לוֹמַר לְנָכְרִי לַעֲשׂוֹת לָנוּ מְלָאכָה בְּשַׁבָּת אַף עַל פִּי שֶׁאֵינוֹ

It is forbidden to say to a non-Jew to perform for us melacha on Shabbos even · though he is not

מְצֻוֶּה עַל הַשַּׁבָּת. וְאַף עַל פִּי שֶׁאָמַר לוֹ מִקֹּדֶם הַשַּׁבָּת. וְאַף עַל

commanded concerning the Shabbos and even · though he told him before the Shabbos and even ·

פִּי שֶׁאֵינוֹ צָרִיךְ לְאוֹתָהּ מְלָאכָה אֶלָּא לְאַחַר הַשַּׁבָּת. וְדָבָר זֶה אָסוּר

though he does not need that melacha except after the Shabbos and this thing is forbidden

מִדִּבְרֵי סוֹפְרִים כְּדֵי שֶׁלֹּא תְּהֶיֶה שַׁבָּת קַלָּה בְּעֵינֵיהֶן וְיָבוֹאוּ לַעֲשׂוֹת

from the words of the Sages so that it will be Shabbos light in their eyes and they will come to perform

בְּעַצְמָן:

by themselves

This halacha establishes the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos, even if instructed beforehand or needed only after Shabbos.

הל׳ ב

הֲנָאָה מִמְּלָאכָה שֶׁעָשָׂה נָכְרִי בְּשַׁבָּת

Halacha 2 · Benefiting from Melacha Performed by a Non-Jew on Shabbos

נָכְרִי שֶׁעָשָׂה מְלָאכָה מֵעַצְמוֹ בְּשַׁבָּת אִם בִּשְׁבִיל יִשְׂרָאֵל עָשָׂה אוֹתָהּ

A non-Jew who performed melacha on his own on Shabbos if for the sake of a Jew he performed it

אָסוּר לֵהָנוֹת בְּאוֹתָהּ מְלָאכָה עַד מוֹצָאֵי שַׁבָּת וְיַמְתִּין בִּכְדֵי

it is forbidden to benefit from that melacha until the departure of Shabbos and he waits the amount of time

שֶׁתֵּעָשֶׂה. וְהוּא שֶׁלֹּא יְהֵא הַדָּבָר בְּפַרְהֶסְיָא עַד שֶׁיֵּדְעוּ בּוֹ

of it that know to the extent in public the matter will not be is provided that and this that it can be performed

רַבִּים שֶׁדָּבָר זֶה בִּשְׁבִיל פְּלוֹנִי הוּא נַעֲשָׂה בְּשַׁבָּת. וְאִם בִּשְׁבִיל

for the sake of and if on Shabbos was performed it so-and-so for the sake of thing that this many people

עַצְמוֹ בִּלְבַד עָשָׂה מֻתָּר לֵהָנוֹת בָּהּ בְּשַׁבָּת:

on Shabbos from it to benefit it is permitted he performed alone himself

> *This halacha details the prohibition of benefiting from melacha performed by a non-Jew on Shabbos on behalf of a Jew, and the permission to benefit if it was done for the non-Jew's own sake.*

הלי ג

הֲנָאָה מִמְּלֶאכֶת נָכְרִי בְּשַׁבָּת *Halacha 3 · Benefiting from Melacha Performed by a Non-Jew on Shabbos*

כֵּיצַד. נָכְרִי שֶׁהִדְלִיק אֶת הַנֵּר מִשְׁתַּמֵּשׁ לְאוֹרוֹ יִשְׂרָאֵל וְאִם בִּשְׁבִיל

for the sake of and if a Jew its light may use the candle — who lit a non-Jew How

יִשְׂרָאֵל אָסוּר. עָשָׂה נָכְרִי כֶּבֶשׁ לֵירֵד בּוֹ מִן הַסְּפִינָה יֵרֵד אַחֲרָיו

after him may descend the ship from on it to descend a ramp a non-Jew If he made it is forbidden a Jew

יִשְׂרָאֵל וְאִם בִּשְׁבִיל יִשְׂרָאֵל אָסוּר. מִלֵּא מַיִם לְהַשְׁקוֹת בְּהֶמְתּוֹ מַשְׁקֶה

may water his animal to water water If he filled it is forbidden a Jew for the sake of and if a Jew

אַחֲרָיו יִשְׂרָאֵל וְאִם בִּשְׁבִיל יִשְׂרָאֵל אָסוּר. לִקֵּט עֲשָׂבִים לְהַאֲכִיל

to feed grass If he gathered it is forbidden a Jew for the sake of and if a Jew after him

לִבְהֶמְתּוֹ מַנִּיחַ יִשְׂרָאֵל בְּהֶמְתּוֹ לֶאֱכֹל מֵהֶן. וְהוּא שֶׁלֹּא יְהֵא אוֹתוֹ

him will be provided that not and this is from them to eat his animal a Jew may leave his animal

הַנָּכְרִי מַכִּיר לְאוֹתוֹ יִשְׂרָאֵל שֶׁמָּא יַרְבֶּה בִּמְלַאכְתּוֹ בִּשְׁבִילוֹ וְנִמְצָא

and it turns out for his sake in his melacha he will increase lest Jew with that acquainted the non-Jew

עוֹשֶׂה בִּשְׁבִיל יִשְׂרָאֵל. וְכֵן כָּל דָּבָר שֶׁאֶפְשָׁר לְהַרְבּוֹת בּוֹ לֹא יֵהָנֶה

benefit one may not in it to increase that is possible thing any and so a Jew for the sake of he is doing

בּוֹ בְּשַׁבָּת אֶלָּא אִם כֵּן אֵינוֹ מַכִּירוֹ:

know him he does not · · unless on Shabbos from it

> *This halacha outlines the rules for when a Jew may benefit from a melacha performed by a non-Jew on Shabbos, distinguishing between actions done for the non-Jew's own benefit and those done specifically for a Jew.*

הלי ד

הֲנָאָה מִמְּלֶאכֶת נָכְרִי בְּשַׁבָּת וְכִבּוּי דְּלֵקָה עַל יָדוֹ *Halacha 4 · Benefiting from a Non-Jew's Labor and Extinguishing a Fire on Shabbos*

אֲבָל דָּבָר שֶׁאֵין בּוֹ לְהַרְבּוֹת וּלְמַעֵט כְּגוֹן נֵר וְכֶבֶשׁ הוֹאִיל וְעָשָׂה

he made since and a ramp a lamp such as and to decrease to increase in it that there is not a matter But

בִּשְׁבִיל עַצְמוֹ נֶהֱנֶה אַחֲרָיו יִשְׂרָאֵל בְּשַׁבָּת וְאַף עַל פִּי שֶׁהוּא מַכִּירוֹ.

knows him that he though · and even on Shabbos a Jew after him may benefit himself for the sake of

נֵר הַדָּלוּק בְּמִסְבָּה בְּשַׁבָּת. אִם רֹב יִשְׂרָאֵל אָסוּר לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ
A lamp that is lit at a gathering on Shabbos if the majority are Jews it is forbidden to use its light

שֶׁהַמַּדְלִיק עַל דַּעַת הָרֹב מַדְלִיק. וְאִם רֹב נָכְרִים מֻתָּר
for the one who kindles with the intent of the majority kindles and if the majority are non-Jews it is permitted

לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. מֻחֲצָה לְמֻחֲצָה אָסוּר. נָפְלָה דְּלֵקָה בְּשַׁבָּת וּבָא נָכְרִי
to use its light half to half it is forbidden If fell a fire on Shabbos and came a non-Jew

לְכַבּוֹת אֵין אוֹמְרִין לוֹ כַּבֵּה וְאַל תְּכַבֶּה מִפְּנֵי שֶׁאֵין שְׁבִיתָתוֹ
to extinguish we do not say to him extinguish and do not extinguish because that there is not his resting

עָלֵינוּ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
upon us and so all that is similar to this

This halacha discusses when a Jew may benefit from a non-Jew's Shabbos labor and the rule that a Jew is not responsible for a non-Jew's resting.

הל׳ ה

מֵת שֶׁעָשׂוּ לוֹ נָכְרִים אָרוֹן וְקֶבֶר בְּשַׁבָּת

Halacha 5 · A Coffin or Grave Made by Non-Jews on Shabbos

מֵת שֶׁעָשׂוּ לוֹ נָכְרִים אָרוֹן וְחָפְרוּ לוֹ קֶבֶר בְּשַׁבָּת אוֹ הֵבִיאוּ לוֹ
A deceased for whom made for him non-Jews a coffin or dug for him a grave on Shabbos or brought for him

חֲלִילִין לְסַפֵּד בָּהֶן. אִם בְּצִנְעָה יַמְתִּין כְּדֵי שֶׁיֵּעָשׂוּ
flutes to lament with them if in private he must wait the amount of time that they can be made

לְמוֹצָאֵי שַׁבָּת וְיִקָּבֵר בּוֹ. וְאִם הָיָה הַקֶּבֶר בְּסַרְטָיָא גְּדוֹלָה
at the departure of Shabbos and he may be buried in it but if the grave was in a public square large

וְהָאָרוֹן עַל גַּבָּיו וְכָל הָעוֹבְרִין וְהַשָּׁבִין אוֹמְרִים שֶׁזֶּה שֶׁהַנָּכְרִים
and the coffin upon its top and all those who pass and those who return say that this which the non-Jews

עוֹשִׂין עַכְשָׁו בְּשַׁבָּת לְפְלוֹנִי הוּא. הֲרֵי זֶה לֹא יִקָּבֵר בּוֹ אוֹתוֹ יִשְׂרָאֵל
are doing now on Shabbos for so-and-so it is behold this not shall be buried in it that Jew

עוֹלָמִית. מִפְּנֵי שֶׁהוּא בְּפַרְהֶסְיָא. וּמֻתָּר לִקְבֹּר בּוֹ יִשְׂרָאֵל אַחֵר וְהוּא
ever because that it is in public but it is permitted to bury in it a Jew another provided

שֶׁיַּמְתִּין כְּדֵי שֶׁיֵּעָשֶׂה. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
that he waits the amount of time that it can be made and so all similar to this

If a non-Jew performs melacha for a deceased Jew on Shabbos, the halacha depends on whether it was done in private or in public.

הל׳ ו

חֲלִילִין שֶׁהֵבִיאָם נָכְרִי בְּשַׁבָּת לְצֹרֶךְ הַמֵּת

Halacha 6 · Flutes Brought by a Non-Jew on Shabbos for a Deceased Person

נָכְרִי שֶׁהֵבִיא חֲלִילִין בְּשַׁבָּת לְמֵת אַף עַל פִּי שֶׁהֵבִיאָן מִצַּד
A non-Jew who brought flutes on Shabbos for a deceased even · though he brought them from the side of

הַחוֹמָה יַמְתִּין לְמוֹצָאֵי שַׁבָּת כְּדֵי שֶׁיָּבוֹא מִמָּקוֹם קָרוֹב
the wall he must wait for the departure of Shabbos the amount of time that it takes to come from a place close

וְאַחַר כָּךְ יִסְפְּדוּ בָהֶן. שֶׁמָּא בַּלַּיְלָה הֵבִיאוּם מִמָּקוֹם אַחֵר עַד

until other from a place they brought them at night lest with them they may eulogize that and after

הַחוֹמָה וּבַבֹּקֶר נִכְנְסוּ בָהֶן. וְאִם יָדַע בְּוַדַּאי שֶׁמִּמָּקוֹם פְּלוֹנִי

certain that from a place with certainty he knew and if with them they entered and in the morning the wall

הֵבִיאוּם בְּשַׁבָּת יַמְתִּין בִּכְדֵי שֶׁיָּבוֹאוּ מֵאוֹתוֹ מָקוֹם אַחֵר

after place from that that they can come the amount of time he must wait on Shabbos they brought them

הַשַּׁבָּת. וְהוּא שֶׁלֹּא יְהֵא הַדָּבָר בִּסְרַטְיָא גְּדוֹלָה כְּמוֹ שֶׁאָמַרְנוּ:

we said like large in a public square the matter it should be that not and this is the Shabbos

This halacha discusses the requirement to wait after Shabbos for the time it takes to bring flutes from their source before they may be used for a funeral.

הלי ז

רְחִיצָה בְּמֶרְחָץ שֶׁהוּחַם בְּשַׁבָּת עַל יְדֵי נָכְרִים

Halacha 7 · Bathing on Motzei Shabbos in a Bathhouse Heated on Shabbos by Non-Jews

עִיר שֶׁיִּשְׂרָאֵל וְנָכְרִים דָּרִין בְּתוֹכָהּ וְהָיְתָה בָּהּ מֶרְחָץ הַמֻּרְחֶצֶת בְּשַׁבָּת.

on Shabbos that washes a bathhouse in it and there was within it dwell and non-Jews that Jews A city

אִם רֹב נָכְרִים מֻתָּר לְרָחֵץ בָּהּ לְמוֹצָאֵי שַׁבָּת מִיָּד. וְאִם

and if immediately Shabbos at the departure of in it to bathe it is permitted are non-Jews the majority if

רֹב יִשְׂרָאֵל יַמְתִּין בִּכְדֵי שֶׁיְּחַמּוּ חַמִּין. שֶׁבִּשְׁבִיל הָרֹב

the majority because for hot water for them to heat the time it takes one must wait are Jews the majority

הוּחַמּוּ. מֶחֱצָה לְמֶחֱצָה יַמְתִּין בִּכְדֵי שֶׁיְּחַמּוּ חַמִּין. וְכֵן כָּל

all and so hot water for them to heat the time it takes one must wait to half half they were heated

כַּיּוֹצֵא בָּזֶה:

to this similar

This halacha details the rules for using a bathhouse on Motzei Shabbos that was operated on Shabbos by non-Jews, depending on whether the majority of the city's residents are Jewish or non-Jewish.

הלי ח

הֲנָאָה מִמְּלָאכָה שֶׁנַּעֲשְׂתָה עַל יְדֵי נָכְרִי בְּשַׁבָּת

Halacha 8 · Benefiting on Saturday Night from Melacha Performed by a Non-Jew on Shabbos

יִשְׂרָאֵל שֶׁאָמַר לְנָכְרִי לַעֲשׂוֹת לוֹ מְלָאכָה זוֹ בְּשַׁבָּת אַף עַל פִּי שֶׁעָבַר

he transgressed though · even on Shabbos this melacha for him to perform a non-Jew who told A Jew

וּמַכִּין אוֹתוֹ מַכַּת מַרְדּוּת מֻתָּר לוֹ לֵהָנוֹת בְּאוֹתָהּ מְלָאכָה לָעֶרֶב

in the evening melacha from that to benefit for him it is permitted rebellion stripes of him and they lash

אַחַר שֶׁיַּמְתִּין בִּכְדֵי שֶׁתֵּעָשֶׂה. וְלֹא אָסְרוּ בְּכָל מָקוֹם עַד שֶׁיַּמְתִּין

he waits until place in any did they forbid And not it takes to be performed the time he waits after

בִּכְדֵי שֶׁיֵּעָשׂוּ אֶלָּא מִפְּנֵי דָּבָר זֶה. שֶׁאִם תֹּאמַר יְהֵא מֻתָּר מִיָּד

immediately permitted it shall be you say that if this matter because of unless it takes to be performed the time

שֶׁמָּא יֹאמַר לְנָכְרִי לַעֲשׂוֹת לוֹ וְיִמְצָא הַדָּבָר מוּכָן מִיָּד. וְכֵיוָן

And since immediately ready the thing and he will find for him to perform a non-Jew he will tell perhaps

שֶׁאָסְרוּ עַד שֶׁיְּמַתִּין בִּכְדֵי שֶׁיֵּעָשׂוּ לֹא יֹאמַר לְנָכְרִי לַעֲשׂוֹת לוֹ

for him to perform a non-Jew will he tell not it takes to be performed the time he waits until they forbade

שֶׁהֲרֵי אֵינוֹ מִשְׁתַּכֵּר כְּלוּם מִפְּנֵי שֶׁהוּא מִתְעַכֵּב לָעֶרֶב בִּכְדֵי

the time in the evening is delayed he because anything gain he does not for behold

שֶׁיֵּעָשֶׂה דָּבָר זֶה שֶׁנַּעֲשָׂה בְּשַׁבָּת׃

on Shabbos that was performed this thing it takes to be performed

This halacha explains the Rabbinic prohibition of instructing a non-Jew to perform melacha on Shabbos, and the requirement to wait on Saturday night the time it takes to perform that labor before benefiting from it.

הל׳ ט

אֲמִירָה לְנָכְרִי בִּשְׁבוּת דִּשְׁבוּת בִּמְקוֹם מִצְוָה אוֹ צֹרֶךְ

Halacha 9 · Instructing a Non-Jew to Perform a Rabbinically Forbidden Act for a Mitzvah or Great Need

דָּבָר שֶׁאֵינוֹ מְלָאכָה וְאֵין אָסוּר לַעֲשׂוֹתוֹ בְּשַׁבָּת אֶלָּא מִשּׁוּם שְׁבוּת

shvut because of except on Shabbos to do it forbidden and is not melacha that is not A matter

מֻתָּר לְיִשְׂרָאֵל לוֹמַר לְנָכְרִי לַעֲשׂוֹתוֹ בְּשַׁבָּת. וְהוּא שֶׁיִּהְיֶה שָׁם

there is provided that there is and this on Shabbos to do it a non-Jew to tell for a Jew it is permitted

מִקְצָת חֹלִי אוֹ יִהְיֶה צָרִיךְ לַדָּבָר צֹרֶךְ הַרְבֵּה אוֹ מִפְּנֵי מִצְוָה׃

a mitzvah because of or great a need for the matter need there is or illness some

The Rambam rules that one may instruct a non-Jew to perform an action that is only Rabbinically forbidden on Shabbos, provided there is a mitzvah, great need, or minor illness involved.

הל׳ י

אֲמִירָה לְנָכְרִי בִּשְׁבוּת דִּמְקוֹם מִצְוָה

Halacha 10 · Instructing a Non-Jew to Perform a Rabbinic Prohibition for a Mitzvah

כֵּיצַד. אוֹמֵר יִשְׂרָאֵל לְנָכְרִי בְּשַׁבָּת לַעֲלוֹת בָּאִילָן אוֹ לָשׂוּט עַל פְּנֵי

the surface of upon to swim or in a tree to climb on Shabbos to a non-Jew a Jew says How

הַמַּיִם כְּדֵי לְהָבִיא לוֹ שׁוֹפָר. אוֹ סַכִּין לְמִילָה. אוֹ מֵבִיא לוֹ מֵחָצֵר

from a courtyard to him he brings or for circumcision a knife or a shofar to him to bring in order the water

לְחָצֵר שֶׁאֵין עֵרוּב בֵּינֵיהֶן מַיִם חַמִּין לְהַרְחִיץ בָּהֶם קָטָן וּמִצְטַעֵר.

or one in pain a child with them to wash hot water between them eruv that there is no to a courtyard

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה׃

to this similar all and so

The Rambam explains that one may instruct a non-Jew to perform a Rabbinically forbidden act on Shabbos for the sake of a mitzvah, such as bringing a shofar or circumcision knife.

הל׳ יא

אֲמִירָה לְנָכְרִי בְּשַׁבָּת לְצֹרֶךְ יִשּׁוּב אֶרֶץ יִשְׂרָאֵל

Halacha 11 · Instructing a Non-Jew on Shabbos for the Sake of Settling Eretz Yisrael

הַלּוֹקֵחַ בַּיִת בְּאֶרֶץ יִשְׂרָאֵל מִן הַנָּכְרִי מֻתָּר לוֹ לוֹמַר לַנָּכְרִי

the non-Jew to tell for him it is permitted the non-Jew from Yisrael in the Land of a house One who buys

לִכְתֹּב לוֹ שְׁטָר בְּשַׁבָּת. שֶׁאֲמִירָה לְנָכְרִי בְּשַׁבָּת אֲסוּרָה מִדִּבְרֵיהֶם

by Rabbinic decree is forbidden on Shabbos a non-Jew for telling on Shabbos a deed for him to write

וּמִשּׁוּם יִשּׁוּב אֶרֶץ יִשְׂרָאֵל לֹא גָּזְרוּ בְּדָבָר זֶה. וְכֵן

and likewise this on a matter did they decree not Yisrael the Land of the settling of and because of

הַלּוֹקֵחַ בַּיִת מֵהֶם בְּסוּרְיָא, שֶׁסּוּרְיָא כְּאֶרֶץ יִשְׂרָאֵל לְדָבָר זֶה:

this for a matter Yisrael is like the Land of for Syria in Syria from them a house one who buys

The Sages waived the Rabbinic prohibition of instructing a non-Jew to perform labor on Shabbos when it facilitates purchasing property in Eretz Yisrael or Syria.

הל׳ יב

הֶתֵּר קַבָּלָנוּת וּשְׂכִירוּת לִזְמַן אָרֹךְ עִם נָכְרִי

Halacha 12 · Permissibility of Contracting and Long-Term Hiring of a Non-Jew

פּוֹסֵק אָדָם עִם הַנָּכְרִי עַל הַמְּלָאכָה וְקוֹצֵץ דָּמִים וְהַנָּכְרִי עוֹשֶׂה לְעַצְמוֹ

for himself acts and the non-Jew a price and sets the melacha for the non-Jew with a person contracts

וְאַף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת מֻתָּר. וְכֵן הַשּׂוֹכֵר אֶת הַנָּכְרִי

the non-Jew — one who hires and similarly it is permitted on Shabbos does that he though · and even

לְיָמִים הַרְבֵּה מֻתָּר אַף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת. כֵּיצַד. כְּגוֹן

for example how so on Shabbos does that he though · even it is permitted many for days

שֶׁשָּׂכַר הַנָּכְרִי לְשָׁנָה אוֹ לִשְׁתַּיִם שֶׁיִּכְתֹּב לוֹ אוֹ שֶׁיֶּאֱרֹג לוֹ.

for him that he should weave or for him that he should write for two or for a year the non-Jew that he hired

הֲרֵי זֶה כּוֹתֵב וְאוֹרֵג בְּשַׁבָּת וּמֻתָּר כְּאִלּוּ קָצַץ עִמּוֹ שֶׁיִּכְתֹּב

that he should write with him he contracted as if and it is permitted on Shabbos and weaves writes this one behold

לוֹ סֵפֶר אוֹ שֶׁיֶּאֱרֹג לוֹ בֶּגֶד שֶׁהוּא עוֹשֶׂה בְּכָל עֵת שֶׁיִּרְצֶה. וְהוּא

and this is that he wishes time at any does that he a garment for him that he should weave or a book for him

שֶׁלֹּא יַחְשֹׁב עִמּוֹ יוֹם יוֹם:

by day day with him he calculates provided that not

This halacha explains that when a non-Jew is hired as a contractor or on a long-term retainer rather than a daily wage, he is considered to be working on Shabbos for his own benefit, which is permitted.

הל׳ יג

אִסּוּר מְלָאכָה עַל יְדֵי נָכְרִי בְּפַרְהֶסְיָא

Halacha 13 · The Prohibition of a Non-Jew Performing Labor Publicly on Shabbos

בַּמֶּה דְּבָרִים אֲמוּרִים בְּצִנְעָה שֶׁאֵין מַכִּירִים הַכֹּל שֶׁזּוֹ הַמְּלָאכָה הַנַּעֲשֵׂית

that is done the melacha that this everyone recognize that not in private are said words In what

בְּשַׁבָּת שֶׁל יִשְׂרָאֵל הִיא. אֲבָל אִם הָיְתָה יְדוּעָה וּגְלוּיָה וּמְפֻרְסֶמֶת אֲסוּרָה

it is forbidden and public and revealed known it was if but it is a Jew of on Shabbos

שֶׁהֲרוֹאֶה אֶת הַנָּכְרִי עוֹסֵק אֵינוֹ יוֹדֵעַ שֶׁקָּצַץ וְאוֹמֵר שֶׁפְּלוֹנִי שָׂכַר

hired that so-and-so and says that he contracted knowing is not engaged the non-Jew — for the observer

הַנָּכְרִי לַעֲשׂוֹת לוֹ מְלָאכָה בְּשַׁבָּת:

on Shabbos melacha for him to do the non-Jew

This halacha explains that a contractor's work is only permitted if done in private, but is forbidden if the public nature of the work leads observers to assume the Jew hired him for daily labor on Shabbos.

הלי יד

קַבְּלָנוּת עִם נָכְרִי בְּשַׁבָּת בְּתוֹךְ הַתְּחוּם וְחוּץ לַתְּחוּם

Halacha 14 · Contracting with a Non-Jew for Labor Within and Outside the Shabbos Limit

לְפִיכָךְ הַפּוֹסֵק עִם הַנָּכְרִי לִבְנוֹת לוֹ חֲצֵרוֹ אוֹ כָּתְלוֹ אוֹ לְקַצֵּר אֶת

— to harvest or his wall or his courtyard for him to build the non-Jew with one who contracts Therefore

שָׂדֵהוּ אוֹ שֶׁשָּׂכָרוֹ שָׁנָה אוֹ שְׁתַּיִם לִבְנוֹת לוֹ חָצֵר אוֹ לִטַּע לוֹ כֶּרֶם.

a vineyard for him to plant or a courtyard for him to build two or a year who hired him or his field

אִם הָיְתָה הַמְּלָאכָה בַּמְּדִינָה אוֹ בְּתוֹךְ הַתְּחוּם אָסוּר לוֹ לַהֲנִיחָן

to allow them for him it is forbidden the Shabbos limit within or in the city the melacha was if

לַעֲשׂוֹת בְּשַׁבָּת מִפְּנֵי הָרוֹאִים שֶׁאֵינָם יוֹדְעִים שֶׁפָּסַק. וְאִם הָיְתָה

was and if that he contracted know who do not the onlookers because of on Shabbos to work

הַמְּלָאכָה חוּץ לַתְּחוּם מֻתָּר שֶׁאֵין שָׁם יִשְׂרָאֵל שֶׁיִּרְאֶה אֶת

— who will see Jews there since there are not it is permitted the Shabbos limit outside the melacha

הַפּוֹעֲלִין כְּשֶׁהֵן עוֹשִׂין בְּשַׁבָּת:

on Shabbos are working when they the laborers

This halacha discusses the prohibition of allowing a non-Jewish contractor to perform labor on Shabbos within the Shabbos limit due to the appearance of wrongdoing.

הלי טו

הַשְׂכָּרַת קַרְקַע וּמֶרְחָץ לְנָכְרִי בְּשַׁבָּת

Halacha 15 · Hiring Out Fields and Businesses to a Non-Jew for Shabbos

וְכֵן מֻתָּר לְאָדָם לְהַשְׂכִּיר כַּרְמוֹ אוֹ שָׂדֵהוּ לְנָכְרִי אַף עַל פִּי שֶׁהוּא

that he though · even to a non-Jew his field or his vineyard to hire out for a person it is permitted And so

זוֹרְעָן וְנוֹטְעָן בְּשַׁבָּת. שֶׁהָרוֹאֶה יוֹדֵעַ שֶׁשְּׂכוּרִין הֵן אוֹ בַּאֲרִיסוּת

under sharecropping or they are that hired knows since the onlooker on Shabbos and plants them sows them

נָתַן לָהֶן. וְדָבָר שֶׁשֵּׁם יִשְׂרָאֵל בְּעָלָיו קָרוּי עָלָיו וְאֵין דֶּרֶךְ רֹב

most of the way of and it is not upon it is called its owner a Jew that the name of but a thing to them he gave

אַנְשֵׁי אוֹתוֹ הַמָּקוֹם לְהַשְׂכִּירוֹ אוֹ לִתְּנוֹ בַּאֲרִיסוּת אָסוּר לְהַשְׂכִּירוֹ

to hire it out it is forbidden under sharecropping to give it or to hire it out place that the people of

לְנָכְרִי. מִפְּנֵי שֶׁהַנָּכְרִי עוֹשֶׂה בְּאוֹתוֹ הַמָּקוֹם מְלָאכָה בְּשַׁבָּת וְהוּא נִקְרָא

is called and it on Shabbos melacha place in that does that the non-Jew because to a non-Jew

עַל שֵׁם הַיִּשְׂרָאֵל בְּעָלָיו:

its owner the Jew the name of by

This halacha delineates when a Jew may rent out his property to a non-Jew who will work it on Shabbos, depending on whether onlookers will assume the non-Jew is a hired day-laborer.

הלי טז

הַשְׁאָלַת וְהַשְׂכָּרַת כֵּלִים וּבְהֵמָה לְנָכְרִי לִפְנֵי שַׁבָּת

Halacha 16 · Lending and Hiring Out Utensils and Animals to a Non-Jew Before Shabbos

מֻתָּר לְהַשְׁאִיל כֵּלִים וּלְהַשְׂכִּירָן לְנָכְרִי וְאַף עַל פִּי שֶׁהוּא עוֹשֶׂה
It is permitted to lend utensils and to hire them out to a non-Jew · and even though he performs

בָּהֶן מְלָאכָה בְּשַׁבָּת מִפְּנֵי שֶׁאֵין אָנוּ מְצֻוִּים עַל שְׁבִיתַת הַכֵּלִים.
with them melacha on Shabbos because · we are not commanded concerning the resting of the utensils

אֲבָל בְּהֶמְתּוֹ וְעַבְדּוֹ אָסוּר מִפְּנֵי שֶׁאָנוּ מְצֻוִּין עַל שְׁבִיתַת
but one's animal and one's servant it is forbidden because we are commanded concerning the resting of

בְּהֵמָה וְעֶבֶד:
an animal and a servant

This halacha explains that while a Jew's utensils are not required to rest on Shabbos, his animals and servants are commanded to rest.

הל׳ יז

דִּין שֻׁתָּפוּת עִם נָכְרִי בִּמְלָאכָה וּבַחֲנוּת בְּשַׁבָּת

Halacha 17 · The Law of Partnering with a Non-Jew in Labor or a Shop on Shabbos

הַמִּשְׁתַּתֵּף עִם הַנָּכְרִי בִּמְלָאכָה אוֹ בִּסְחוֹרָה אוֹ בַּחֲנוּת. אִם הִתְנוּ
One who partners with the non-Jew in labor or in merchandise or in a shop if they stipulated

בַּתְּחִלָּה שֶׁיִּהְיֶה שְׂכַר הַשַּׁבָּת לַנָּכְרִי לְבַדּוֹ אִם מְעַט אִם הַרְבֵּה
at the beginning that there shall be the profit of the Shabbos to the non-Jew alone whether little or much

וּשְׂכַר יוֹם אַחֵר כְּנֶגֶד יוֹם הַשַּׁבָּת לְיִשְׂרָאֵל לְבַדּוֹ מֻתָּר. וְאִם
and the profit of another day corresponding to the day of the Shabbos to the Jew alone it is permitted and if

לֹא הִתְנוּ בַּתְּחִלָּה. כְּשֶׁיָּבוֹאוּ לַחֲלֹק נוֹטֵל הַנָּכְרִי שְׂכַר הַשַּׁבָּתוֹת
they stipulated not at the beginning when they come to divide takes the non-Jew the profit of the Shabboses

כֻּלָּן לְבַדּוֹ וְהַשְּׁאָר חוֹלְקִין אוֹתוֹ. וְאֵינוֹ מוֹסִיף לוֹ כְּלוּם
all of them alone and the remainder they divide it · and he does not add to him anything

כְּנֶגֶד יוֹם הַשַּׁבָּת אֶלָּא אִם כֵּן הִתְנוּ בַּתְּחִלָּה. וְכֵן אִם
corresponding to the day of the Shabbos unless · · they stipulated at the beginning and likewise if

קִבְּלוּ שָׂדֶה בְּשֻׁתָּפוּת דִּין אֶחָד הוּא:
they share-cropped a field in partnership law one it is

This halacha outlines the conditions under which a Jew may partner with a non-Jew in a business or field, requiring a stipulation at the outset to allocate Shabbos profits exclusively to the non-Jew.

הל׳ יח

חֲלֻקַּת שְׂכַר שֻׁתָּפוּת עִם נָכְרִי וְעִסְקֵי מָעוֹת בְּשַׁבָּת

Halacha 18 · Dividing Partnership Profits with a Non-Jew and Investing Funds Used on Shabbos

וְאִם לֹא הִתְנוּ וּבָאוּ לַחֲלֹק הַשָּׂכָר וְלֹא הָיָה שְׂכַר שַׁבָּת יָדוּעַ
And if they stipulated not and they came to divide the profit and not was the profit of Shabbos known

יֵרָאֶה לִי שֶׁהַנָּכְרִי נוֹטֵל לְבַדּוֹ שְׁבִיעִית הַשָּׂכָר וְהַשְּׁאָר חוֹלְקִין.

they divide and the remainder the profit a seventh of alone takes that the non-Jew to me it appears

הַנּוֹתֵן מָעוֹת לְנָכְרִי לְהִתְעַסֵּק בָּהֶן אַף עַל פִּי שֶׁהַנָּכְרִי נוֹשֵׂא וְנוֹתֵן

and sells buys that the non-Jew though · even with them to do business to a non-Jew money One who gives

בְּשַׁבָּת חוֹלֵק עִמּוֹ בַּשָּׂכָר בְּשָׁוֶה וְכֵן הוֹרוּ כָּל הַגְּאוֹנִים:

the Geonim all of ruled and so equally in the profit with him he divides on Shabbos

This halacha discusses how to divide partnership profits when no prior Shabbos stipulation was made, and the permissibility of investing funds with a non-Jew who conducts business on Shabbos.

הלי יט

מְסִירַת כֵּלִים וַחֲפָצִים לְנָכְרִי בְּעֶרֶב שַׁבָּת

Halacha 19 · Giving Utensils and Selling Artides to a Non-Jew on Friday

לֹא יִתֵּן אָדָם בְּעֶרֶב שַׁבָּת כֵּלִים לְאָמָּן נָכְרִי לַעֲשׂוֹתָן אַף עַל פִּי

though · even to make them non-Jew to an artisan utensils Shabbos on the eve of a person shall give Not

שֶׁפָּסַק עִמּוֹ. אֶלָּא בִּכְדֵי שֶׁיֵּצֵא בָּהֶן מִבֵּיתוֹ קֹדֶם שֶׁחֲשֵׁכָה.

it gets dark before from his house with them that he can go out in enough time unless with him that he agreed

וְכֵן לֹא יִמְכֹּר אָדָם חֲפָצָיו לְנָכְרִי וְלֹא יַשְׁאִילֶנּוּ וְלֹא יַלְוֶנּוּ

shall he loan him and not shall he lend him and not to a non-Jew his articles a person shall sell not And likewise

וְלֹא יְמַשְׁכְּנֶנּוּ וְלֹא יִתֵּן לוֹ בְּמַתָּנָה אֶלָּא בִּכְדֵי שֶׁיֵּצֵא

that he can go out in enough time unless as a gift to him shall he give and not shall he pawn to him and not

בְּאוֹתוֹ חֵפֶץ מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. שֶׁכָּל זְמַן שֶׁהוּא בְּבֵיתוֹ אֵין

no in his house that he is the time for all the Shabbos before his house from the entrance of article with that

אָדָם יוֹדֵעַ אֵימָתַי נָתַן לוֹ וּכְשֶׁיֵּצֵא הַנָּכְרִי מִבֵּיתוֹ בְּשַׁבָּת וְחֵפֶץ

with the article of on Shabbos from his house the non-Jew and when goes out to him he gave when knows man

יִשְׂרָאֵל בְּיָדוֹ יֵרָאֶה כְּמִי שֶׁהִלְוָהוּ לַנָּכְרִי אוֹ מִשְׁכְּנוֹ אוֹ פָּסַק עִמּוֹ

with him agreed or pawned to him or to the non-Jew who loaned him like one it will appear in his hand a Jew

אוֹ מָכַר לוֹ בְּשַׁבָּת:

on Shabbos to him sold or

This halacha prohibits giving items to a non-Jew on Friday unless there is sufficient time for the non-Jew to leave the Jew's home with the item before Shabbos begins, to avoid the appearance of transacting on Shabbos.

הלי כ

דִּינֵי שְׁלִיחַת אִגֶּרֶת עַל יְדֵי נָכְרִי בְּעֶרֶב שַׁבָּת

Halacha 20 · Sending a Letter with a Non-Jew on Erev Shabbos

הַנּוֹתֵן אִגֶּרֶת לְנָכְרִי לְהוֹלִיכָהּ לְעִיר אַחֶרֶת אִם קָצַץ עִמּוֹ שָׂכַר

the fee of with him he fixed if another to a city to bring it to a non-Jew a letter One who gives

הוֹלָכָה מֻתָּר. וַאֲפִלּוּ נְתָנָהּ לוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. וְהוּא

and this is nightfall with Shabbos on eve of to him he gave it and even it is permitted conveyance

שֶׁיֵּצֵא בָּהּ מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. וְאִם לֹא קָצַץ אִם

provided that he goes out | with it | from the entrance of | his house | before | the Shabbos | and if | he did not | fix | if

יֵשׁ בַּמְּדִינָה אָדָם קָבוּעַ שֶׁהוּא מְקַבֵּץ הָאִגְּרוֹת וְשׁוֹלֵחַ אוֹתָם לְכָל מְדִינָה

there is | in the city | a person | designated | who | collects | the letters | and sends | them | to every | province

וּמְדִינָה עִם שְׁלוּחָיו מֻתָּר לִתֵּן לַנָּכְרִי הָאִגֶּרֶת. וְהוּא שֶׁיִּהְיֶה

provided that there is | and this is | the letter | to the non-Jew | to give | it is permitted | his messengers | with | and province

שְׁהוּת בַּיּוֹם כְּדֵי שֶׁיַּגִּיעַ לַבַּיִת הַסָּמוּךְ לַחוֹמָה קֹדֶם הַשַּׁבָּת. שֶׁמָּא זֶה

this one | lest | the Shabbos | before | to the wall | adjacent | to the house | for it to reach | enough | in the day | time

שֶׁמְּקַבֵּל הָאִגְּרוֹת וְשׁוֹלְחָן בֵּיתוֹ סָמוּךְ לַחוֹמָה הוּא. וְאִם אֵין שָׁם אָדָם

a person | there | there is not | and if | it is | to the wall | adjacent | his house | and sends them | the letters | who receives

קָבוּעַ לְכָךְ אֶלָּא הַנָּכְרִי שֶׁנּוֹתְנִין לוֹ הָאִגֶּרֶת הוּא שְׁמוֹלִיכָהּ לְעִיר

to a city | is the one who brings it | he | the letter | to him | whom they give | the non-Jew | but | for this | designated

אַחֶרֶת אָסוּר לִשְׁלֹחַ בְּיַד נָכְרִי הָאִגֶּרֶת לְעוֹלָם אֶלָּא אִם כֵּן קָצַץ

he fixed | · | · | unless | always | the letter | a non-Jew | by the hand of | to send | it is forbidden | another

לוֹ דָּמִים:

for him | a price

This halacha details the conditions under which a Jew may send a letter with a non-Jew before Shabbos, distinguishing between cases with a fixed fee and those without.

הל׳ כא

הַכְנָסַת חֲפָצִים עַל יְדֵי נָכְרִי וְהַאֲכָלָתוֹ בְּשַׁבָּת

Halacha 21 · Bringing Vessels by a Non-Jew and Feeding Him on Shabbos

נָכְרִי שֶׁהֵבִיא חֲפָצָיו בְּשַׁבָּת וְהִכְנִיסָן לְבֵית יִשְׂרָאֵל מֻתָּר. וַאֲפִלּוּ

A non-Jew | who brought | his vessels | on Shabbos | and brought them in | to the house of | a Jew | it is permissible | and even

אָמַר לוֹ הַנִּיחָן בְּזָוִית זוֹ הֲרֵי זֶה מֻתָּר. וּמְזַמְּנִין אֶת

if he said | to him | place them | in a corner | this | there | it is permissible | And we may invite | — | the non-Jew

הַנָּכְרִי בְּשַׁבָּת וְנוֹתְנִין לְפָנָיו מְזוֹנוֹת לְאָכְלָן. וְאִם נְטָלָן וְיָצָא

on Shabbos | and we may place | before him | food | to eat them | and if | he took them | and went out | we do not

אֵין נִזָּקְקִין לוֹ מִפְּנֵי שֶׁאֵין שְׁבִיתָתוֹ עָלֵינוּ. וְכֵן נוֹתְנִין

concern ourselves | with him | because | that not | his resting | is upon us | And so | we may place | food

מְזוֹנוֹת לִפְנֵי הַכֶּלֶב בֶּחָצֵר וְאִם נְטָלָן וְיָצָא אֵין נִזָּקְקִין לוֹ:

before | the dog | in the courtyard | and if | it took them | and went out | we do not | concern ourselves | with him | —

This halacha discusses the permissibility of a non-Jew bringing his own items into a Jew's home on Shabbos and the allowance of hosting and feeding a non-Jew or a dog.

הל׳ כב

נְתִינַת כִּיסּוֹ לְנָכְרִי בְּעֶרֶב שַׁבָּת

Halacha 22 · Giving One's Wallet to a Non-Jew When Shabbos Begins

מִי שֶׁהָיָה בָּא בַּדֶּרֶךְ וְקִדַּשׁ עָלָיו הַיּוֹם וְהָיוּ עִמּוֹ מָעוֹת נוֹתֵן

money with him and there were the day upon him and became holy on the road coming was who One

כִּיסּוֹ לְנָכְרִי לְהוֹלִיכוֹ לוֹ וּלְמוֹצָאֵי שַׁבָּת לוֹקְחוֹ מִמֶּנּוּ. וְאַף

from him he takes it Shabbos and at the departure of for him to carry it to a non-Jew his wallet gives

עַל פִּי שֶׁלֹּא נָתַן לוֹ שָׂכָר עַל זֶה. וְאַף עַל פִּי שֶׁנְּתָנוֹ לוֹ

that he gave it though · and even this for payment to him he gave that not though · and even

מִשֶּׁחֲשֵׁכָה מֻתָּר מִפְּנֵי שֶׁאָדָם בָּהוּל עַל מָמוֹנוֹ וְאִי אֶפְשָׁר

and it is impossible his money over is anxious that a person because it is permitted after nightfall to him

שֶׁיַּשְׁלִיכֶנּוּ. וְאִם לֹא תַּתִּיר לוֹ דָּבָר זֶה שֶׁאֵין אִסּוּרוֹ אֶלָּא מִדִּבְרֵי

from the words of except its prohibition which is not this matter to him you permit not and if that he will discard it

סוֹפְרִים יָבוֹא לַהֲבִיאוֹ בְּיָדוֹ וְעוֹבֵר עַל מְלָאכָה שֶׁל תּוֹרָה. בַּמֶּה

In what the Torah of melacha on and transgress in his hand to bring it he will come the Sages

דְּבָרִים אֲמוּרִים בְּכִיסּוֹ אֲבָל מְצִיאָה לֹא יִתֵּן לַנָּכְרִי אֶלָּא מוֹלִיכָהּ

he carries it rather to the non-Jew he may give not a lost object but regarding his wallet are said words

בְּפָחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת:

cubits than four less in less

This halacha discusses the Rabbinic leniency allowing a traveler to give his wallet to a non-Jew on Shabbos to prevent him from carrying it himself.

הל׳ כג

דִּין מַעֲשֶׂה שַׁבָּת בְּמֵזִיד וּבִשְׁגָגָה

Halacha 23 · The Law of Benefit from Melacha Performed on Shabbos Willfully or Unintentionally

יִשְׂרָאֵל שֶׁעָשָׂה מְלָאכָה בְּשַׁבָּת אִם עָבַר וְעָשָׂה בְּזָדוֹן אָסוּר לוֹ

for him it is forbidden willfully and performed he transgressed if on Shabbos melacha who performed A Jew

לֵהָנוֹת בְּאוֹתָהּ מְלָאכָה לְעוֹלָם. וּשְׁאָר יִשְׂרָאֵל מֻתָּר לָהֶם לֵהָנוֹת בָּהּ

from it to benefit for them it is permitted Jews and other forever melacha from that to benefit

לְמוֹצָאֵי שַׁבָּת מִיָּד שֶׁנֶּאֱמַר שמות לא יד "וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי

for the Shabbos — "And you shall guard 14 31 Shemos as it is said immediately Shabbos at the departure of

קֹדֶשׁ הִיא", הִיא קֹדֶשׁ וְאֵין מַעֲשֶׂיהָ קֹדֶשׁ. כֵּיצַד. יִשְׂרָאֵל שֶׁבִּשֵּׁל בְּשַׁבָּת

on Shabbos who cooked a Jew How so holy its products but not is holy it it is" holy

בְּמֵזִיד. לְמוֹצָאֵי שַׁבָּת יֵאָכֵל לַאֲחֵרִים אֲבָל לוֹ לֹא יֵאָכֵל

it may be eaten not for him but by others it may be eaten Shabbos at the departure of willfully

עוֹלָמִית. וְאִם בִּשֵּׁל בִּשְׁגָגָה לְמוֹצָאֵי שַׁבָּת יֹאכַל בֵּין הוּא בֵּין

or he whether he may eat Shabbos at the departure of unintentionally he cooked and if forever

אֲחֵרִים מִיָּד. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

to this similar all and so immediately others

This halacha details the restrictions on deriving benefit from a forbidden labor performed by a Jew on Shabbos, distinguishing between willful and

unintentional transgressions.

הל׳ כד

פֵּרוֹת שֶׁיָּצְאוּ חוּץ לַתְּחוּם וְחָזְרוּ בְּשַׁבָּת

Halacha 24 · Produce That Left the Shabbos Limit and Returned

פֵּרוֹת שֶׁיָּצְאוּ חוּץ לַתְּחוּם וְחָזְרוּ. בְּשׁוֹגֵג יֵאָכְלוּ בְּשַׁבָּת שֶׁהֲרֵי

Produce that went out outside the Shabbos limit and returned unintentionally they may be eaten on Shabbos since

לֹא נַעֲשָׂה בְּגוּפָן מַעֲשֶׂה וְלֹא נִשְׁתַּנּוּ. בְּמֵזִיד לֹא יֵאָכְלוּ עַד

Was done not to their substance an action and not did they change intentionally they may not be eaten until

מוֹצָאֵי שַׁבָּת:

the departure of Shabbos

This halacha discusses the permissibility of eating produce that was transported outside the Shabbos boundary and then brought back.

הל׳ כה

שְׂכַר שַׁבָּת בְּפוֹעֵל וּבְהַבְלָעָה

Halacha 25 · Receiving Shabbos Wages and the Prohibition of Hiring Watchmen

הַשּׂוֹכֵר אֶת הַפּוֹעֵל לִשְׁמֹר לוֹ אֶת הַפָּרָה וְאֶת הַתִּינוֹק לֹא יִתֵּן לוֹ

One who hires — for him to watch the worker — the cow and — the baby shall not give to him

שְׂכָרוֹ שֶׁל שַׁבָּת. לְפִיכָךְ אֵין אַחֲרָיוּת שַׁבָּת עָלָיו. וְאִם הָיָה הַשָּׂכִיר

of his wage Shabbos of therefore there is no responsibility of Shabbos upon him and if the employee was

שָׂכִיר שַׁבָּת אוֹ שָׂכִיר שָׁנָה נוֹתֵן לוֹ שְׂכָרוֹ מְשֻׁלָּם. לְפִיכָךְ אַחֲרָיוּת

a hired hand of a week or a hired hand of a year he gives to him his wage in full therefore responsibility

שַׁבָּת עָלָיו. וְלֹא יֹאמַר לוֹ תֵּן לִי שְׂכָרִי שֶׁל שַׁבָּת אֶלָּא אוֹמֵר לוֹ

of Shabbos is upon him and he shall not say to him give to me my wage of Shabbos rather he says to him

תֵּן לִי שְׂכָרִי שֶׁל שָׁנָה אוֹ שֶׁל עֲשָׂרָה יָמִים:

give to me my wage of the year or of ten days

This halacha discusses the prohibition of receiving wages for work done on Shabbos, and how it is permitted through 'havla'ah' (inclusion within a larger weekly or annual payment).

CHAPTER SUMMARY

The chapter establishes that instructing a non-Jew to perform melacha is forbidden mid'Rabbanan to prevent Shabbos from being treated lightly. If a non-Jew performs a forbidden labor specifically for a Jew on his own accord, the Jew cannot benefit from it on Shabbos, and must wait after Shabbos the amount of time it takes to perform that labor before benefiting. However, if the non-Jew acts solely for his own benefit—such as lighting a lamp, building a ramp, or drawing water for his own animal—a Jew is permitted to benefit from that action on Shabbos. In cases like gathering grass where the non-Jew might add more for the Jew's sake, benefit is only allowed if the non-Jew does not know the Jew, whereas for indivisible benefits like a light or a ramp, the Jew may benefit even if the non-Jew knows him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The holy Shabbos is not just a day of physical rest; it is a day where we elevate our entire reality to a higher plane of kedushah. When the Chachamim forbade us from asking a gentile to do melachah for us, even before Shabbos, and even if we do not need the work until after Shabbos, they were teaching us a profound lesson in yiras Shamayim. Shabbos must never become light or cheap in our eyes. We cannot simply bypass the holiness of the day through loopholes or by outsourcing our desires to others.

This halachah demands of us a deep sense of self-control and patience. When a gentile does work on Shabbos for a Jew, the Torah requires us to wait on Motzaei Shabbos the exact amount of time it took to perform that labor before we can benefit from it. Why? Because Hashem wants us to realize that we gain absolutely nothing by rushing or trying to circumvent His will. The delay on Motzaei Shabbos removes any illusion of shortcut or profit from Shabbos desecration. It trains our hearts to understand that our parnassah and our needs are entirely in the hands of Hashem, and what is meant for us will arrive in its proper time, without our needing to compromise on the sanctity of the day.

Today, let us strengthen our commitment to the honor of Shabbos by pausing before we act or speak regarding any work we want done. If you find yourself tempted to rush a project or secure a convenience through a non-Jew on Shabbos, stop and remind yourself that true blessing only comes from honoring Hashem's rest. Accept the holy boundaries of Shabbos with joy, knowing that waiting for the proper time is itself a beautiful avodah that brings shefa into our lives.

חוֹבוֹת הַלְּבָבוֹת · שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק שְׁלִישִׁי

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

📖 ON THIS PAGE

In this chapter, the holy author of the Chovos HaLevavos, Rabbeinu Bachya, guides us in understanding which of our actions are vulnerable to the subtle traps of the yetzer hara and which are naturally protected. We will learn about the crucial distinction between the mitzvos we perform with our physical limbs and the quiet, internal avodah of the heart.

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

אֲבָל הַמַּעֲשִׂים אֲשֶׁר יִשְׁלְמוּ בְּיַחֲדָם לָאֵל בְּעֵת עֲשׂוֹתָם, הֵם מַעֲשֵׂי הָעֲבוֹדָה שֶׁמְּקֻוִּים בָּהֶם רְצוֹן הָאֱלֹהִים;

But the deeds that are only perfected when one dedicates them solely to Hashem at the time of their performance, are those acts of avodah (divine service) through which one hopes to find favor with Elokim.

NOTE The author is introducing the concept of 'Yichud HaMaaseh'—unifying one's actions—which means performing mitzvos purely for the sake of Hashem, without any ulterior motives.

וְהֵם כָּל הַמִּצְוֹת הַנִּרְאוֹת עַל הָאֲבָרִים, שֶׁאֶפְשָׁר שֶׁתִּהְיֶה הַכַּוָּנָה בָּהֶם לְזוּלַת הָאֵל, וְתִהְיֶה כַּוָּנַת עוֹשֵׂיהֶם לְהִוָּדַיֵּן בָּהֶן אֵצֶל בְּנֵי אָדָם וּלְקַוּוֹת כְּבוֹדָם וְשִׁבְחָם עַל עֲשׂוֹתָם.

And these are all the visible mitzvos performed with the physical limbs, where it is possible for one's intention to be directed to someone other than Hashem, and where the performer's intent might be to adorn himself with them in the eyes of other people, hoping for their honor and praise for doing them.

NOTE Physical mitzvos, like giving tzedakah or putting on tefillin, are visible to others. This visibility creates a nisayon (test) of chonef (hypocrisy or showing off), as the yetzer hara can tempt a person to do them for social approval.

אֲבָל חוֹבוֹת הַלְּבָבוֹת, לֹא יִתָּכֵן בָּהֶם חֹנֶף וְלֹא כָּבוֹד וְלֹא שֶׁבַח לְמִי שֶׁמְּקַיְּמִים מֵהֶם דָּבָר, מִפְּנֵי שֶׁאֵין בְּיָדוֹ יוֹדְעִים אֶת לִבּוֹ;

But regarding the duties of the heart, hypocrisy, seeking honor, or receiving praise are not possible for one who fulfills them, because other people cannot know what is in his heart.

NOTE Since the duties of the heart—such as loving Hashem, trusting Him, and fearing Him—take place entirely within a person's inner thoughts, there is no way for others to see them, which naturally removes the temptation to show off.

אַךְ הוּא מְכֻוָּן בָּהֶם לְשֵׁם הַמַּשְׁקִיף, וְהוּא הַבּוֹרֵא יִתְבָּרַךְ בִּלְבַד, כְּמוֹ שֶׁאָמַר: 'אֲנִי ה' חֹקֵר לֵב בֹּחֵן כְּלָיוֹת', וְאָמַר: 'הַנִּסְתָּרוֹת לַה' אֱלֹהֵינוּ וְגוֹ'.

Rather, one's intent in performing them is solely for the sake of the One Who watches, Who is the Creator, blessed be He, alone, as the pasuk says, 'I, Hashem, search the heart and examine the mind,' and as it says, 'The hidden things belong to Hashem, our Elokim.'

WHAT TO TAKE FROM IT

The chapter explains that visible mitzvos performed with our physical limbs are susceptible to insincerity, as a person might do them to gain honor, praise, or prestige in the eyes of others. In contrast, the duties of the heart are entirely hidden from

human sight, making hypocrisy impossible; therefore, our inner devotion is naturally directed solely to the blessed Creator, Who alone searches our hearts and knows our deepest thoughts.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The holy Chovos HaLevavos is opening our eyes to a beautiful, comforting truth about our inner life. When we do physical mitzvos, the yetzer hara has a foothold to creep in and whisper, "Look how beautifully you are davening, look how much tzedakah you are giving, what will people think of you?" We have to fight so hard to keep our physical actions pure and lishmah, solely for Hashem, because other people can see them.

But your heart? Your thoughts, your emunah, your bitachon, your inner love and fear of Hashem—that is a private sanctuary where no other human being can ever tread. Nobody else knows if you are quietly thanking Hashem in your mind, or if you are working to judge another Yid favorably in your thoughts. Because these "duties of the heart" are completely hidden from the eyes of flesh and blood, they are naturally protected from the poison of seeking honor or showing off. They belong purely and exclusively to you and the Creator.

This means that your inner world is your safest spiritual haven. When the noise of the world gets too loud, or when you feel your physical avodah is getting mixed with a bit of self-interest, you can always retreat into your mind. A quiet thought of emunah, a silent moment of surrender to Hashem's will, or a private feeling of gratitude is a perfect, unblemished offering that goes straight to the Kisei HaKavod, completely pure.

Today, take just two minutes to serve Hashem entirely in the privacy of your mind—think a quiet thought of gratitude to Hashem or make a silent, heartfelt tefillah that nobody else can hear or see, enjoying the pure sweetness of a mitzvah that is solely between you and Him.

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.'