CUSTOMIZED YOMI

י״ח סִיָון תשפ״ו

Wednesday, June 3, 2026

The complete seder for today, in one place

TODAY'S SEDER

חוּמָּשׁ עִם רַשִׁ״י — בְּהַעֲלֹתְךָ · רְבִיעִי — Chumash with Rashi · Beha'alotcha · 4th Aliyah

מַסֶּכֶת גִּיטִּין — דַּף י״א ע״א — Gemara Gittin · Daf 11a

מַסֶּכֶת תַּעֲנִית — דַּף ב׳ — Gemara Taanis · Daf 2

הִלְכוֹת שַׁבָּת — פֶּרֶק שְׁבִיעִי — Hilchos Shabbos · Chapter Seven

חוֹבוֹת הַלְּבָבוֹת — שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק רְבִיעִי — Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Four

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 רַשִׁ"י · בְּהַעֲלֹתְךָ · רְבִיעִי

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

BEHA'ALOTCHA · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the wondrous way the Bnei Yisrael traveled through the midbar, guided directly by the cloud of glory and the fire that rested over the Mishkan. Whether the cloud stayed for a single night, a month, or a year, the Yidden remained encamped, moving only at the word of Hashem through the lifting of the cloud. This section highlights the deep emunah and kabolas ol of our ancestors, who followed Hashem's bidding implicitly throughout their journeys.

Following this, Hashem commands Moshe Rabbeinu to fashion two silver trumpets (chatzotzros) from a single block of hammered silver. These trumpets served a sacred purpose in the camp, used for summoning the community, signaling the leaders, and directing the camps to begin their journeys in an orderly fashion.

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

פָּסוּק א

Pasuk 1

וּבְיוֹם	הָקִים	אֶת	הַמִּשְׁכָּן	כִּסָּה	הֶעָנָן	אֶת	הַמִּשְׁכָּן	לְאֹהֶל	הָעֵדֻת
And on the day of	the setting up of	—	the Mishkan	covered	the cloud	—	the Mishkan	for the Tent of	the Testimony

וּבָעֶרֶב	יִהְיֶה	עַל	הַמִּשְׁכָּן	כְּמַרְאֵה	אֵשׁ	עַד	בֹּקֶר:
and in the evening	there would be	over	the Mishkan	like the appearance of	fire	until	morning

רַשִׁ"י

המשכן	לאהל	העדת.	הַמִּשְׁכָּן	הֶעָשׂוּי	לִהְיוֹת	אֹהֶל	לְלוּחוֹת	הָעֵדוּת:
The Tabernacle	for the tent of	the Testimony	the Tabernacle	which is made	to be	a tent	for the Tablets of	the Testimony

רַשִׁ"י

יהיה	על	המשכן.	כְּמוֹ	הָוֶה	עַל	הַמִּשְׁכָּן,	וְכֵן	לְשׁוֹן	כָּל	הַפָּרָשָׁה:
was	upon	the Tabernacle	like	continuously being	upon	the Tabernacle	and so	the usage of	all of	the section

פָּסוּק ב

Pasuk 2

כֵּן	יִהְיֶה	תָּמִיד	הֶעָנָן	יְכַסֶּנּוּ	וּמַרְאֵה	אֵשׁ	לָיְלָה:
so	it would be	always	the cloud	would cover it	and an appearance of	fire	by night

פָּסוּק ג

Pasuk 3

וְלִפְי	הֵעָלוֹת	הֶעָנָן	מֵעַל	הָאֹהֶל	וְאַחֲרֵי	כֵן	יִסְעוּ	בְּנֵי	יִשְׂרָאֵל
and according to	the lifting of	the cloud	from upon	the Tent	and after	that	would journey	the children of	Yisrael

וּבִמְקוֹם אֲשֶׁר יִשְׁכָּן שָׁם הֶעָנָן שָׁם יַחֲנוּ בְּנֵי יִשְׂרָאֵל׃

Yisrael the children of would camp there the cloud there would rest where and in the place

רַשִׁ"י

העלות הענן. כְּתַרְגּוּמוֹ אִסְתַּלָּקוּת, וְכֵן "וְנַעֲלָה הֶעָנָן", וְלֹא יִתָּכֵן לִכְתֹּב

to write is it correct and not the cloud and when raised and so departure like its Targum the cloud the raising of

וּלְפִי עֲלוֹת הֶעָנָן, וְעָלָה הֶעָנָן, שֶׁאֵין זֶה לְשׁוֹן סִלּוּק אֶלָּא צִמּוּחַ

springing forth but rather departure an expression of not this for there is the cloud and rose the cloud the rising of and according to

וַעֲלִיָּה, כְּמוֹ "הִנֵּה עָב קְטַנָּה כְּכַף אִישׁ עֹלָה מִיָּם" מלכים א י"ח :

18 I Kings from the sea rising a man like the palm of small a cloud behold like and ascending

פָּסוּק ד

Pasuk 4

עַל פִּי יְהוָה יִסְעוּ בְּנֵי יִשְׂרָאֵל וְעַל פִּי יְהוָה יַחֲנוּ

they would encamp Hashem the word of and by Yisrael the children of would journey Hashem the word of By

כָּל יְמֵי אֲשֶׁר יִשְׁכֹּן הֶעָנָן עַל הַמִּשְׁכָּן יַחֲנוּ׃

they would encamp the Mishkan upon the cloud rested that the days all

רַשִׁ"י

על פי ה' יסעו. שָׁנִינוּ בִּמְלֶאכֶת הַמִּשְׁכָּן: כֵּיוָן שֶׁהָיוּ יִשְׂרָאֵל

Yisrael that were As soon as the Mishkan in the work of We learned they journeyed Hashem the commandment of At

נוֹסְעִים, הָיָה עַמּוּד הֶעָנָן מִתְקַפֵּל וְנִמְשָׁךְ עַל גַּבֵּי בְנֵי יְהוּדָה כְּמִין קוֹרָה,

beam like a sort of Yehudah the sons of the top of over and extending folding up the cloud the pillar of was journeying

תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ, לֹא הָיָה מְהַלֵּךְ עַד שֶׁמֹּשֶׁה אוֹמֵר קוּמָה ה' —

Hashem Arise says that Moshe until moving was it not and blew a tekiah and blew a teruah they blew a tekiah

זוֹ בְּסִפְרֵי — וְנָסַע דֶּגֶל מַחֲנֵה יְהוּדָה׃

Yehudah the camp of the banner of and journeyed in Sifrei this is

רַשִׁ"י

ועל פי ה' יחנו. כֵּיוָן שֶׁהָיָה יִשְׂרָאֵל חוֹנִים עַמּוּד הֶעָנָן הָיָה

would the cloud the pillar of encamping Yisrael that was As soon as they would encamp Hashem the word of And by

מִתַּמֵּר וְעוֹלֶה וְנִמְשָׁךְ עַל גַּבֵּי בְנֵי יְהוּדָה כְּמִין סֻכָּה, וְלֹא הָיָה

would it and not sukkah like a type of Yehudah the children of the top of over and spread out and ascend rise like a column

נִפְרָשׂ עַד שֶׁמֹּשֶׁה אוֹמֵר "שׁוּבָה ה' רִבְבוֹת אַלְפֵי יִשְׂרָאֵל", הֱוֵי אוֹמֵר

say you must Yisrael thousands of the myriads of Hashem Return would say that Moshe until be removed

"עַ"פִּ ה' וּבְיַד מֹשֶׁה" ברייתא דמל"ה פי"ג :

rules of the thirty-two Baraitha Moshe and by the hand of Hashem by the word of

פָּסוּק ה

Pasuk 5

וּבְהַאֲרִיךְ הֶעָנָן עַל הַמִּשְׁכָּן יָמִים רַבִּים וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת

— Yisrael the children of and they kept many days the Tabernacle over the cloud And when lingered

מִשְׁמֶרֶת יְהוָה וְלֹא יִסָּעוּ׃

journey and did not Hashem the charge of

פָּסוּק ו

Pasuk 6

וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן יָמִים מִסְפָּר עַל הַמִּשְׁכָּן עַל פִּי יְהוָה
Hashem the word of by the Tabernacle upon of number days the cloud would be that and there were times

יַחֲנוּ וְעַל פִּי יְהוָה יִסָּעוּ׃
they would journey Hashem the word of and by they would encamp

רַשִׁ"י

ויש. כְּלוֹמַר, וּפְעָמִים׃
and sometimes meaning to say And there is

רַשִׁ"י

ימים מספר. יָמִים מוּעָטִים׃
few days a number days of

פָּסוּק ז

Pasuk 7

וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן מֵעֶרֶב עַד בֹּקֶר וְנַעֲלָה הֶעָנָן בַּבֹּקֶר
in the morning the cloud and when lifted morning until from evening the cloud would be that and there were times

וְנָסָעוּ אוֹ יוֹמָם וָלָיְלָה וְנַעֲלָה הֶעָנָן וְנָסָעוּ׃
they would journey the cloud and when lifted and by night by day or they would journey

פָּסוּק ח

Pasuk 8

אוֹ יֹמַיִם אוֹ חֹדֶשׁ אוֹ יָמִים בְּהַאֲרִיךְ הֶעָנָן עַל הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו
upon it to dwell the Tabernacle upon the cloud when prolonged a year or a month or two days Or

יַחֲנוּ בְּנֵי יִשְׂרָאֵל וְלֹא יִסָּעוּ וּבְהֵעָלֹתוֹ יִסָּעוּ׃
they journeyed and when it lifted journey and did not Yisrael the children of encamped

רַשִׁ"י

או ימים. שָׁנָה, כְּמוֹ "יָמִים תִּהְיֶה גְּאֻלָּתוֹ" ויקרא כ"ה׃
25 Vayikra his redemption shall be a year just as a year a year or

פָּסוּק ט

Pasuk 9

עַל פִּי יְהוָה יַחֲנוּ וְעַל פִּי יְהוָה יִסָּעוּ אֶת מִשְׁמֶרֶת
the charge of — they would journey Hashem the word of and by they would camp Hashem the word of By

יְהוָה שָׁמְרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה׃
Moshe by the hand of Hashem the word of by they kept Hashem

פָּסוּק י

Pasuk 10

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק יא

Pasuk 11

עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרֹת כֶּסֶף מִקְשָׁה תַּעֲשֶׂה אֹתָם וְהָיוּ לְךָ

for you and they shall be them you shall make hammered work silver trumpets of two for yourself Make

לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת הַמַּחֲנוֹת׃

the camps — and for journeying the congregation for summoning

רַשִׁ"י

עשה לך. שֶׁיִּהְיוּ תוֹקְעִין לְפָנֶיךָ כְּמֶלֶךְ, כְּמוֹ שֶׁנֶּאֱמַר "וַיְהִי בִישֻׁרוּן מֶלֶךְ":

Make for yourself that they shall blow before you like a king just as it is said and he was in Yeshurun king

רַשִׁ"י

עשה לך. מִשֶּׁלְךָ׃

Make for yourself from your own

רַשִׁ"י

עשה לך. אַתָּה עֲשֵׂה וּמִשְׁתַּמֵּשׁ בָּהֶם וְלֹא אַחֵר׃

Make for yourself you make and use them and not another

רַשִׁ"י

למקרא העדה. כְּשֶׁתִּרְצֶה לְדַבֵּר עִם סַנְהֶדְרִין וּשְׁאָר הָעָם וְתִקְרָאֵם לֶאֱסֹף

For the calling of the assembly when you wish to speak with the Sanhedrin and the rest of the people and you call them together

אֵלֶיךָ, תִּקְרָאֵם ע"י חֲצוֹצְרוֹת׃

to you you shall call them by means of trumpets

רַשִׁ"י

ולמסע את המחנות. בִּשְׁעַת סְלוּק מַסָּעוֹת תִּתְקְעוּ בָהֶם לְסִימָן, נִמְצֵאתָ

and for the journeying — of the camps at the time of departing of the journeys you shall blow them as a signal you are found

אַתָּה אוֹמֵר ע"פ שְׁלֹשָׁה הָיוּ נוֹסְעִים — עַל פִּי הַקָּבָ"ה וְע"פ

you saying by the word of three they were traveling by the word of the Holy One blessed be He and by the word of

מֹשֶׁה וְע"פ הַחֲצוֹצְרוֹת בְּרַיְיתָא דמל"ה פי"ג׃

Moshe and by the word of the trumpets Boraitha of Meleches HaMishkan chapter thirteen

רַשִׁ"י

מקשה. מִן הָעֶשֶׁת תַּעֲשֶׂה בְּהַקָּשַׁת הַקֶּרֶנֶס׃

beaten work from the block you shall make with the beating of the hammer

פָּסוּק יב

Pasuk 12

וְתָקְעוּ בָּהֶן וְנוֹעֲדוּ אֵלֶיךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל
And they shall blow with them and they shall assemble to you all the congregation to the entrance of the Tent of

מוֹעֵד:
Meeting

רַשִׁ"י

ותקעו בהן. בִּשְׁתֵּיהֶן, וְהוּא סִימָן לִמְקָרָא הָעֵדָה, שֶׁנֶּאֱמַר
And they shall blow with them with both of them and this is a sign for summoning the congregation as it is said

"וְנוֹעֲדוּ אֵלֶיךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד":
and they shall assemble unto you all the congregation to the entrance of the Tent of Meeting

פָּסוּק יג

Pasuk 13

וְאִם בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל:
And if with one they blow then shall assemble to you the chieftains heads of the thousands of Yisrael

רַשִׁ"י

ואם באחת יתקעו. הוּא סִימָן לִמְקָרָא הַנְּשִׂיאִים, שֶׁנֶּאֱמַר "וְנוֹעֲדוּ אֵלֶיךָ
And if with one they blow it is a sign for summoning the princes as it is said "then shall gather to you

הַנְּשִׂיאִים", וְאַף הֵן יְעִידָתָן אֶל פֶּתַח אֹהֶל מוֹעֵד, וּמִגְּזֵרָה שָׁוָה הוּא
the princes" And also they their meeting place was to the entrance of the Tent of Meeting and from a decree equal it

בָּא בְּסִפְרֵי:
comes in the Sifrei

פָּסוּק יד

Pasuk 14

וּתְקַעְתֶּם תְּרוּעָה וְנָסְעוּ הַמַּחֲנוֹת הַחֹנִים קֵדְמָה:
and you shall blow a short blast and they shall journey the camps that are encamped eastward

רַשִׁ"י

ותקעתם תרועה. סִימָן לְמַסַּע הַמַּחֲנוֹת תְּקִיעָה תְּרוּעָה וּתְקִיעָה, כָּךְ הוּא
And you shall blow an alarm the signal for the journey of the camps is a Tekiah a Teruah and a Tekiah so it

נִדְרָשׁ בְּסִפְרֵי מִן הַמִּקְרָאוֹת הַיְתֵרִים:
is expounded in the Sifrei from the verses that are redundant

פָּסוּק טו

Pasuk 15

וּתְקַעְתֶּם תְּרוּעָה שֵׁנִית וְנָסְעוּ הַמַּחֲנוֹת הַחֹנִים תֵּימָנָה
and you shall blow a teruah-blast a second time and they shall journey the camps that are encamped to the south

תְּרוּעָה יִתְקְעוּ לְמַסְּעֵיהֶם:
a teruah-blast they shall blow for their journeys

פָּסוּק טז

Pasuk 16

וּבְהַקְהִיל אֶת הַקָּהָל תִּתְקְעוּ וְלֹא תָרִיעוּ׃

And when assembling — the congregation you shall blow and not sound a alarm

רַשִׁ״י

ובהקהיל את הקהל וגו'. לְפִי שֶׁהוּא אוֹמֵר "וְהָיוּ לְךָ לְמִקְרָא הָעֵדָה

And when gathering — the congregation etc. Because that He says "And they shall be for you for calling the assembly

וּלְמַסַּע אֶת הַמַּחֲנוֹת", מַה מִּקְרָא הָעֵדָה תּוֹקְעִין בִּשְׁנֵי כֹהֲנִים בְּחֹצְרוֹת — וּבִשְׁתֵּיהֶם

— and for journeying the camps" just as the assembly he blows with two priests and with both of them

שֶׁנֶּאֱמַר "וְתָקְעוּ בָּהֵן" וְגוֹ' — אַף מַסַּע הַמַּחֲנוֹת בִּשְׁתֵּיהֶם, יָכוֹל מַה

as it is said "And they shall blow with them" etc. so too journeying of the camps is with both of them just as I might think

מִּקְרָא הָעֵדָה תּוֹקְעִין תְּרוּעָה וּמְרִיעִין וְתוֹקְעִין, אַף מַסַּע הַמַּחֲנוֹת תּוֹקְעִין תְּרוּעָה וּמְרִיעִין וְתוֹקְעִין — וּמֵעַתָּה אֵין חִלּוּק בֵּין מִקְרָא הָעֵדָה לְמַסַּע

journeying of the camps he blows a Tekiah the assembly calling so too and blows a Tekiah and blows a Teruah and blows a Tekiah to journeying of the assembly calling between difference there is no and from now

אֶת הַמַּחֲנוֹת — תַּ"ל "וּבְהַקְהִיל אֶת הַקָּהָל" וְגוֹ', לוֹמַר שֶׁאֵין תְּרוּעָה

— the camps Scripture teaches "And when gathering — the congregation" etc. to say that there is no Teruah

לְמִקְרָא הָעֵדָה, וְהוּא הַדִּין לַנְּשִׂיאִים, הֲרֵי סִימָן לִשְׁלָשְׁתָּם, מִקְרָא הָעֵדָה

for calling the assembly and this is the rule for the princes behold a signal for the three of them calling the assembly

בִּשְׁתַּיִם וְשֶׁל נְשִׂיאִים בְּאַחַת — וְזוֹ וָזוֹ אֵין בָּהֶם תְּרוּעָה — וּמַסַּע

with two and that of the princes with one and this and this have no in them Teruah and journeying of

הַמַּחֲנוֹת בִּשְׁתַּיִם ע"י תְּרוּעָה וּתְקִיעָה ספרי׃

the camps with two by means of Teruah and Tekiah Sifrei

פָּסוּק יז

Pasuk 17

וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקְעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם

And the sons of Aharon the Kohanim shall blow with the trumpets and they shall be for you as a statute of eternity

לְדֹרֹתֵיכֶם׃

for your generations

רַשִׁ״י

ובני אהרן ... יתקעו. בַּמִּקְרָאוֹת וּבַמַּסָּעוֹת הַלָּלוּ׃

And the sons of Aaron shall blow at the assemblies and at the journeys these

פָּסוּק יח

Pasuk 18

וְכִי תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל הַצַּר הַצֹּרֵר אֶתְכֶם וַהֲרֵעֹתֶם

And when you go to war in your land against the oppressor who oppresses you and you shall blow

בַּחֲצֹצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם׃

with the trumpets and you will be remembered before Hashem your God and you will be saved from your enemies

פָּסוּק יט

וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חָדְשֵׁיכֶם וּתְקַעְתֶּם
And on the day of your rejoicing and on your festivals and on the beginnings of your months and you shall blow

בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם
with the trumpets over your burnt offerings and over the sacrifices of your peace offerings and they shall be for you

לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃
as a remembrance before your God I am Hashem your God

רַשִׁ"י

על עלתיכם. בְּקָרְבַּן צִבּוּר הַכָּתוּב מְדַבֵּר ערכין י"א׃
Over your burnt offerings. Of an offering of the community the Scripture speaks Arakhin eleven

רַשִׁ"י

אני ה' אלהיכם. מִכָּאן לָמַדְנוּ מַלְכִיּוֹת עִם זִכְרוֹנוֹת וְשׁוֹפָרוֹת, שֶׁנֶּאֱמַר "וּתְקַעְתֶּם" — זוֹ שׁוֹפָרוֹת, "לְזִכָּרוֹן" — זוֹ זִכְרוֹנוֹת, "אֲנִי ה' אֱלֹהֵיכֶם" —
I am Hashem your God. From here we learned verses of Kingship with verses of Remembrance and verses of Shofars, as it is said "and you shall blow" — this is verses of Shofars, "for a remembrance" — this is verses of Remembrance, "I am Hashem your God" —

זוֹ מַלְכִיּוֹת וְכוּ' סִפְרֵי׃
this is verses of Kingship and so on Sifrei

CHAPTER SUMMARY

The aliyah details the precise manner in which the Bnei Yisrael camped and journeyed solely by the word of Hashem, as indicated by the movement of the cloud of glory. It then introduces the mitzvah of the silver trumpets, outlining the specific blowing patterns—tekiah and teruah—used to gather the congregation, assemble the leaders, and signal the camps to travel. Finally, the Torah establishes that these trumpets are to be blown by the Kohanim during times of war to invoke Hashem's salvation, as well as on joyous occasions, festivals, and Rosh Chodesh over the communal sacrifices as a remembrance before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Think about the incredible emunah of our ancestors in the midbar. Sometimes they would travel for days, exhausted, and finally set up camp, only for the cloud to lift the very next morning. Other times, they were ready to move, but the cloud lingered for a whole year, forcing them to wait. Yet, the Torah praises them because they moved only 'al pi Hashem'—solely at the word of Hashem. They surrendered their own schedules, their own plans, and their own comfort to the divine will.

In our own lives, we often experience this same spiritual tension. We make plans, we set timelines for our careers, our shidduchim, or our personal goals, and then Hashem changes the direction. A door closes, a delay happens, or we are suddenly forced to move before we feel ready. The yetzer hara wants us to become frustrated and lose our peace of mind. But the real avodah of a Yid is to realize that these unexpected stops and sudden starts are not accidents. They are the cloud of Hashem guiding our personal journey.

Whether you are currently in a period of waiting where nothing seems to be moving, or in a chaotic rush of sudden change, remember that both are 'al pi Hashem.' When we accept His timing with love and bitachon, we turn our daily struggles into a holy service, just like the Kohanim blowing the trumpets to signal the camp.

Today, when something in your schedule does not go as planned, take a deep breath, smile, and say to yourself: 'This delay is also from Hashem; I am exactly where He wants me to be right now.'

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📖 THE SUGYA

In this daf, we continue our deep dive into the sugya of shetaros (documents) that are processed in gentile courts. The Gemara begins by clarifying the exact nature of the gentile names that are considered unambiguous, such as Hurmiz or Abbudina, which prevents any concern that people might mistakenly rely on them as Jewish witnesses. We then analyze the structure of our Mishnah, exploring whether Rabbi Shimon's ruling on bills of divorce and manumission applies only to these distinct names, or if the Mishnah shifts its focus to financial documents.

We also learn a chashuve Baraita from the Tosefta where Rabbi Elazar, the son of Rabbi Yosei, clarifies the exact scope of the machlokes between Rabbi Akiva and the Rabbis regarding documents prepared by a common gentile outside of court. This leads into the shitta of Rabban Shimon ben Gamliel, who introduces a crucial distinction based on geographic location, specifically whether we are dealing with a place where Jews are permitted to sign documents or not.

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

EXPLANATION

בְּשֵׁמוֹת מוּבְהָקִין.

The Mishnah's ruling that gentile signatures are valid on a get applies only **with unambiguous** gentile **names**, where it is obvious to all that the witnesses are gentiles.

QUESTION

הֵיכִי דָּמֵי שֵׁמוֹת מוּבְהָקִין?

The Gemara asks: **What are the circumstances of unambiguous names** that are clearly gentile?

ANSWER

אָמַר רַב פָּפָּא, כְּגוֹן: הוּרְמִיז, וַאֲבוּדַיְנָא, בַּר שִׁיבְתַּאי, וּבַר קִידְרֵי, וּבָאטִי, וּנְקִים אוּנָּא.

Rav Pappa said: For example, names such as **Hormiz, and Abudina, bar Shibtai, and bar Kidri, and Bati, and Nekim Una**, which are never used by Jews.

INFERENCE

אֲבָל שֵׁמוֹת שֶׁאֵין מוּבְהָקִים מַאי – לָא?!

The Gemara infers: **But** if the document was signed with gentile **names that are not unambiguous**, i.e., names that are also used by Jews, **what** is the halacha? Is it **not** valid?

OBJECTION

אִי הָכִי, אַדְתָּנֵי סֵיפָא: לֹא הוּזְכְּרוּ אֶלָּא בִּזְמַן שֶׁנַּעֲשׂוּ בְּהֶדְיוֹט; לְפִלּוֹג וְלֵיתְנֵי בְּדִידַהּ: בַּמֶּה דְּבָרִים אֲמוּרִים – בְּשֵׁמוֹת מוּבְהָקִין, אֲבָל שֵׁמוֹת שֶׁאֵין מוּבְהָקִין – לָא!

If so, instead of teaching in the latter clause of the Mishnah: **They were mentioned only when they were prepared by a common person, let him distinguish and teach** a distinction **within** the case of the gentile court **itself**, as follows: **In what case are these words said**, that gentile signatures are valid? **With unambiguous names; but** with **names that are not unambiguous, no**, they are invalid!

RESOLUTION

הָכִי נָמֵי קָאָמַר: בַּמֶּה דְּבָרִים אֲמוּרִים – בְּשֵׁמוֹת מוּבְהָקִין, אֲבָל בְּשֵׁמוֹת שֶׁאֵין מוּבְהָקִין, נַעֲשָׂה כְּמִי שֶׁנַּעֲשׂוּ בְּהֶדְיוֹט, וּפְסוּלִין.

The Gemara answers: **This is also what he is saying** in the Mishnah: **In what case are these words said? With unambiguous names; but with names that are not unambiguous, it becomes like** a document **that was prepared by a common person, and** they are **invalid**.

RESOLUTION

וְאִיבָּעֵית אֵימָא: סֵיפָא אַתָּאן לְגִיטֵּי מָמוֹן, וְהָכִי קָאָמַר: לֹא הוּזְכְּרוּ גִּיטֵּי מָמוֹן דִּפְסוּלִים, אֶלָּא בִּזְמַן שֶׁנַּעֲשׂוּ בְּהֶדְיוֹט.

And if you wish, say instead: The **latter clause** of the Mishnah does not refer to bills of divorce at all; rather, **we have arrived at financial documents, and this is what it is saying: Financial documents were mentioned as invalid only when they were prepared by a common person**, but if they were prepared in a gentile court, they are valid.

BRAISA

תַּנְיָא: אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי, כָּךְ אָמַר רַבִּי שִׁמְעוֹן לַחֲכָמִים בְּצַיְדָן: לֹא נֶחְלְקוּ רַבִּי עֲקִיבָא וַחֲכָמִים עַל כָּל הַשְּׁטָרוֹת הָעוֹלִין בְּעַרְכָּאוֹת שֶׁל גּוֹיִם, שֶׁאַף עַל פִּי שֶׁחוֹתְמֵיהֶן גּוֹיִם – כְּשֵׁרִים, וַאֲפִילּוּ גִּיטֵּי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים;

It was taught in a Braisa: **Rabbi Elazar, son of Rabbi Yosei, said: This is what Rabbi Shimon said to the Sages in Tzaidan: Rabbi Akiva and the Sages did not disagree regarding all documents that are produced in gentile courts, that even though their signatories are gentiles, they are valid, and even bills of divorce and bills of manumission** are valid if prepared in their courts.

BRAISA

לֹא נֶחְלְקוּ אֶלָּא בִּזְמַן שֶׁנַּעֲשׂוּ בְּהֶדְיוֹט – שֶׁרַבִּי עֲקִיבָא מַכְשִׁיר, וַחֲכָמִים פּוֹסְלִים – חוּץ מִגִּיטֵּי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים.

They disagreed only when they were prepared by a common person, as Rabbi Akiva deems such a document **valid, and the Sages deem** it **invalid, except for bills of divorce and bills of manumission**, which even Rabbi Akiva agrees are invalid when prepared by a common gentile.

BRAISA

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אַף אֵלּוּ – כְּשֵׁירִין בְּמָקוֹם שֶׁאֵין יִשְׂרָאֵל חוֹתְמִין, אֲבָל בְּמָקוֹם שֶׁיִּשְׂרָאֵל חוֹתְמִין – לָא.

Rabban Shimon ben Gamliel says: Even these, bills of divorce and manumission, **are valid** when signed by gentiles, but only **in a place where Jews do not sign** on documents at all; **but in a place where Jews sign, no**, they are not valid, because people might mistake the gentile signatures for Jewish ones.

QUESTION

מְקוֹם שֶׁאֵין יִשְׂרָאֵל חוֹתְמִין נָמֵי, לִיגְזוֹר אַטּוּ מְקוֹם שֶׁיִּשְׂרָאֵל חוֹתְמִין!

The Gemara asks: **In a place where Jews do not sign, also, let us decree** that they are invalid **on account of a place where Jews do sign**!

ANSWER

שֵׁמָא בִּשְׁמָא מִחַלַּף, אַתְרָא בְּאַתְרָא לָא מִחַלַּף.

The Gemara answers: **A name may be confused with** another **name**, and one might mistake a gentile name for a Jewish one; but **a place is not confused with** another **place**, as everyone knows which towns do not allow Jews to sign.

STATEMENT

רָבִינָא סָבַר לְאַכְשׁוֹרֵי בִּכְנוּפְיָאתָא דְּאַרְמָאֵי, אֲמַר לֵיהּ רַפְרָם: ״עַרְכָּאוֹת״ תְּנַן.

The Gemara relates: **Ravina thought to validate** a document that was written **by a gathering of gentiles** who were not an official court. **Rafram said to him: We learned** in our Mishnah **"courts"**, meaning only an established, official court of gentiles is valid, not just any gathering.

RULING

אָמַר רָבָא: הַאי שְׁטָרָא פָּרְסָאָה, דְּמַסְרֵיהּ נִיהֲלֵיהּ בְּאַפֵּי סָהֲדֵי יִשְׂרָאֵל – מַגְבִּינַן בֵּיהּ מִבְּנֵי חֲרֵי.

Rava said: This Persian document, which the debtor **delivered to him in the presence of Jewish witnesses** of transmission, **we collect with it from unencumbered property**.

QUESTION

וְהָא לָא יָדְעִי לְמִיקְרָא?

The Gemara asks: **But do they not** need to read it, and these Jewish witnesses **do not know how to read** Persian?

ANSWER

בְּדְיָדְעִי.

The Gemara answers: Rava is speaking of a case **where they do know** how to read it.

QUESTION

וְהָא בָּעֵינָא כְּתָב שֶׁאֵינוֹ יָכוֹל לְזַיֵּיף, וְלֵיכָּא!

The Gemara asks: **But do we not require script that cannot be forged, and** in Persian documents **there is none**, as they do not use forgery-proof ink or paper?

ANSWER

בְּדַאֲפִיצָן.

The Gemara answers: We are dealing **with** paper **that was treated with gall-nut juice**, which makes forgery impossible.

QUESTION

וְהָא בָּעֵינָא ״צָרִיךְ שֶׁיַּחֲזִיר מֵעֲנָיְנוֹ שֶׁל שְׁטָר בִּשְׁיטָה אַחֲרוֹנָה״, וְלֵיכָּא!

The Gemara asks: **But do we not require** that **one must repeat the essence of the document in the final line, and** in Persian documents **there is none**?

ANSWER

בְּדְמַהְדַּר.

The Gemara answers: We are dealing with a document **where it does repeat** the essence in the final line.

QUESTION

אִי הָכִי מִמְּשַׁעְבְּדִי נָמֵי!

The Gemara asks: **If so**, that it is a perfectly valid document, he should be able to collect **from encumbered property as well**!

ANSWER

לֵית לֵיהּ קָלָא.

The Gemara answers: A Persian document **does not have a voice**, i.e., it does not generate publicity among Jews, so buyers of the debtor's land could not have known about the debt.

QUESTION

בְּעָא מִינֵּיהּ רֵישׁ לָקִישׁ מֵרַבִּי יוֹחָנָן:

Reish Lakish raised a dilemma before Rabbi Yochanan regarding the validity of certain documents:

SUMMARY

The Gemara clarifies that unambiguous gentile names are those like Hurmiz and Abbudina, which prevents any mistaken reliance on them as Jewish witnesses, while ambiguous names render a bill of divorce invalid like a document prepared by a commoner. We learn from Rabbi Elazar son of Rabbi Yosei that Rabbi Akiva and the Rabbis only disputed documents prepared by a common gentile outside of court, and Rabban Shimon ben Gamliel rules that gentile signatures on gitin are only valid in places where Jews do not sign. Finally, the Gemara establishes that documents must be produced by an important gentile court to be valid, and Rava rules that a Persian document transferred in front of Jewish witnesses who can read the language can be used to collect from unencumbered property, provided the document is treated with gall to prevent forgery and summarizes its contents in the final line.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at what the Gemara is teaching us here about the power of clarity and boundaries. When a document has "unambiguous gentile names" like Hurmiz or Abbudina, there is no worry of confusion; everyone knows exactly who they are dealing with. But when names or situations are ambiguous, doubts creep in, and the entire structure can fall apart. In our own avodah, we often try to walk in gray areas, telling ourselves we can manage the ambiguity. True peace of mind and spiritual safety only come when we establish clear, unambiguous boundaries for ourselves.

We also see that Rava allows a Persian document to be used to collect unencumbered property because Jewish witnesses saw it being handed over. Even though the document itself was written in a foreign tongue and had limitations, the face-to-face, honest connection between people in the presence of witnesses gave it real, practical value. In our daily lives, we must remember that the way we conduct our business and personal relationships must be completely transparent and trustworthy. When we act with absolute integrity, our word carries weight and brings kiddush Hashem into the world.

Today, choose one area of your daily routine—whether in your business dealings, your speech, or your personal boundaries—where there has been some ambiguity, and make a firm, clear decision to establish an absolute boundary there so that your actions remain completely pure and beyond doubt.

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📖 THE SUGYA

Shalom aleichem! Welcome to the very beginning of Maseches Taanis. We start our learning on Daf Bais with a beautiful discussion about our connection to Hashem through the rain, which is the source of all parnassah and life. The mishna opens by asking when we begin to mention the "might of the rains" (gevuras geshamim) in our Shemoneh Esrei, bringing a machlokes between Rabbi Eliezer and Rabbi Yehoshua about whether we start on the first day of Sukkos or the last day, Shemini Atzeres. We also learn the practical halacha of how the chazzan transitions into mentioning rain during the davening.

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

מִשְׁנָה MISHNAH

MISHNAH

מֵאֵימָתַי מַזְכִּירִין גְּבוּרוֹת גְּשָׁמִים?

From when, meaning from which date, **does one begin to mention the might of the rains** by inserting the phrase "He makes the wind blow and the rain fall" in the second blessing of the Shemoneh Esrei?

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג.

Rabbi Eliezer says: From the first Festival day of the festival of Sukkos.

MISHNAH

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מִיּוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

Rabbi Yehoshua says: From the last Festival day of the festival of Sukkos, which is Shemini Atzeres.

MISHNAH

אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: הוֹאִיל וְאֵין הַגְּשָׁמִים אֶלָּא סִימַן קְלָלָה בֶּחָג, לָמָּה הוּא מַזְכִּיר?

Rabbi Yehoshua said to Rabbi Eliezer: **Since rain is nothing other than a sign of a curse during the festival** of Sukkos, as it forces us to leave our sukkos, **why should one mention** rain at this time?

MISHNAH

אָמַר לוֹ רַבִּי אֱלִיעֶזֶר: אַף אֲנִי לֹא אָמַרְתִּי לִשְׁאוֹל אֶלָּא לְהַזְכִּיר "מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם" בְּעוֹנָתוֹ.

Rabbi Eliezer said to him: I too did not say to request rain now, **but** only **to mention "He makes the wind blow and the rain fall" in its due time**.

MISHNAH

אָמַר לוֹ: אִם כֵּן, לְעוֹלָם יְהֵא מַזְכִּיר!

Rabbi Yehoshua **said to him: If so**, that mentioning is not a request, then **one should always mention** rain, even in the summer!

MISHNAH

אֵין שׁוֹאֲלִים אֶת הַגְּשָׁמִים אֶלָּא סָמוּךְ לַגְּשָׁמִים.

The Mishnah states a rule: **One requests rain only immediately preceding the rainy season**.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג — הָאַחֲרוֹן מַזְכִּיר, הָרִאשׁוֹן אֵינוֹ מַזְכִּיר.

Rabbi Yehuda says: With regard to the one who passes before the ark as the prayer leader **on the last Festival day of the festival** of Sukkos, which is Shemini Atzeres: **The last** prayer leader, who leads the Mussaf prayer, **mentions** rain, but **the first** prayer leader, who leads Shacharis, **does not mention** rain.

MISHNAH

בְּיוֹם טוֹב רִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן אֵינוֹ מַזְכִּיר.

And **on the first Festival day of Pesach: The first** prayer leader, who leads Shacharis, still **mentions** rain, but **the last** prayer leader, who leads Mussaf, **does not mention** rain.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ תַּנָּא הֵיכָא קָאֵי דְּקָתָנֵי ״מֵאֵימָתַי״?

GEMARA: **Where does the tanna stand that he teaches: "From when"**? What prior source established that we must mention rain at all?

ANSWER

תַּנָּא הָתָם קָאֵי — דְּקָתָנֵי: מַזְכִּירִים גְּבוּרוֹת גְּשָׁמִים בִּתְחִיַּית הַמֵּתִים, וְשׁוֹאֲלִין בִּבְרָכַת הַשָּׁנִים, וְהַבְדָּלָה בְּחוֹנֵן הַדָּעַת. וְקָתָנֵי: מֵאֵימָתַי מַזְכִּירִים גְּבוּרוֹת גְּשָׁמִים.

The Gemara answers: **The tanna is standing there**, referring to a Mishnah in Berachos, **as it teaches** there: **One mentions the might of the rains in** the blessing of **the resurrection of the dead, and one requests** rain **in the blessing of the years, and Havdalah** is recited **in "Who graciously grants knowledge." And** based on that, our tanna **teaches: From when does one begin to mention the might of the rains**?

QUESTION

וְלִיתְנֵי הָתָם! מַאי שְׁנָא דְּשַׁבְקֵיהּ עַד הָכָא?!

The Gemara asks: **But let him teach it there** in Berachos! **What is different that he left it until here**, in tractate Taanis?

ANSWER

אֶלָּא, תַּנָּא מֵרֹאשׁ הַשָּׁנָה סָלֵיק, דְּתָנַן: וּבֶחָג נִידּוֹנִין עַל הַמַּיִם.

Rather, the Gemara answers, **the tanna is coming from** tractate **Rosh Hashanah, as we learned** in a Mishnah there: **And on the festival** of Sukkos all creatures **are judged for water**.

EXPLANATION

וְאַיְידֵי דְּתָנָא וּבֶחָג נִידּוֹנִים עַל הַמַּיִם, תָּנָא מֵאֵימָתַי מַזְכִּירִין גְּבוּרוֹת גְּשָׁמִים.

And since he taught: "And on the festival they are judged for water," which is the source for rain, **he taught** here: **From when does one mention the might of the rains**.

QUESTION

וְלִיתְנֵי "מֵאֵימָתַי מַזְכִּירִים עַל הַגְּשָׁמִים". מַאי "גְּבוּרוֹת גְּשָׁמִים"?

The Gemara asks: **And let the tanna teach: "From when does one mention the rains." What is** the meaning of the phrase **"the might of the rains"**?

ANSWER

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי שֶׁיּוֹרְדִין בִּגְבוּרָה, שֶׁנֶּאֱמַר: "עֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר", וּכְתִיב: "הַנֹּתֵן מָטָר עַל פְּנֵי הָאָרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת".

Rabbi Yochanan said: Because they fall with might, as it is stated: "Who does great things beyond comprehension, marvels without number," and it **is written** immediately after: **"Who gives rain upon the earth, and sends water upon the fields."**

QUESTION

מַאי מַשְׁמַע?

The Gemara asks: **From where is it implied** that these verses connect rain to might?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: אָתְיָא "חֵקֶר" "חֵקֶר" מִבְּרֵיָיתוֹ שֶׁל עוֹלָם.

Rabba bar Sheila said: It is derived by a gezerah shavah of the word **"comprehension"** from the word **"comprehension" written concerning the creation of the world**.

PROOF

כְּתִיב הָכָא: "עֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר", וּכְתִיב הָתָם: "הֲלוֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ה' בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעַף וְלֹא יִיגָע אֵין חֵקֶר לִתְבוּנָתוֹ", וּכְתִיב: "מֵכִין הָרִים בְּכֹחוֹ נֶאְזָר בִּגְבוּרָה".

It is written here: "Who does great things that are beyond comprehension," and it is written there regarding creation: **"Have you not known? Have you not heard? The everlasting God, Hashem, the Creator of the ends of the earth, does not grow faint or weary; His discernment is beyond comprehension," and it is written** elsewhere regarding creation: **"Who sets firm the mountains with His strength, Who is girded with might."** Thus, rain, which is also beyond comprehension, is linked to God's might.

PROOF

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

And from where do we know that rain must be mentioned specifically in prayer? As it was taught in a Braisa: "To love Hashem your God and to serve Him with all your heart." Which is the service that is in the heart? You must say: This is prayer. And it is written immediately after: "And I shall give the rain of your land in its due time, the first rain and the last rain."

STATEMENT

אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה מַפְתְּחוֹת בְּיָדוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁלֹּא נִמְסְרוּ בְּיַד שָׁלִיחַ, וְאֵלּוּ הֵן: מַפְתֵּחַ שֶׁל גְּשָׁמִים, מַפְתֵּחַ שֶׁל חַיָּה, וּמַפְתֵּחַ שֶׁל תְּחִיַּית הַמֵּתִים.

Rabbi Yochanan said: There are three keys in the hand of the Holy One, Blessed be He, which were not transmitted into the hand of an intermediary, and these are they: The key of rain, the key of birthing, and the key of the resurrection of the dead.

PROOF

מַפְתֵּחַ שֶׁל גְּשָׁמִים — דִּכְתִיב: ״יִפְתַּח ה׳ לְךָ אֶת אוֹצָרוֹ הַטּוֹב אֶת הַשָּׁמַיִם לָתֵת מְטַר אַרְצְךָ בְּעִתּוֹ״.

The key of rain, as it is written: "Hashem will open for you His good treasure, the heavens, to give the rain of your land in its due time."

PROOF

מַפְתֵּחַ שֶׁל חַיָּה מִנַּיִן — דִּכְתִיב: ״וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ״.

From where do we derive the key of birthing? As it is written: "And God remembered Rachel, and God listened to her, and He opened her womb."

PROOF

מַפְתֵּחַ שֶׁל תְּחִיַּית הַמֵּתִים מִנַּיִן — דִּכְתִיב: ״וִידַעְתֶּם כִּי אֲנִי ה׳ בְּפִתְחִי אֶת קִבְרוֹתֵיכֶם״.

From where do we derive the key of the resurrection of the dead? As it is written: "And you shall know that I am Hashem when I open your graves."

STATEMENT

בְּמַעֲרְבָא אָמְרִי: אַף מַפְתֵּחַ שֶׁל פַּרְנָסָה, דִּכְתִיב: ״פּוֹתֵחַ אֶת יָדֶךָ וגו׳״.

In the West, Eretz Yisrael, they say: Also the key of livelihood is held directly by Hashem, as it is written: "You open Your hand and satisfy every living thing with favor."

QUESTION

וְרַבִּי יוֹחָנָן, מַאי טַעְמָא לָא קָא חָשֵׁיב לְהָא?

And Rabbi Yochanan, what is the reason he did not count this key of livelihood?

ANSWER

אָמַר לָךְ: גְּשָׁמִים הַיְינוּ פַּרְנָסָה.

He could say to you: Rain is itself livelihood, so they are counted as one.

STATEMENT

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג כּוּ'.

The Gemara returns to the Mishnah: **"Rabbi Eliezer says: From the first Festival day of the festival" etc.**

QUESTION

אִיבַּעְיָא לְהוּ: רַבִּי אֱלִיעֶזֶר מֵהֵיכָא גָּמַר לַהּ? מִלּוּלָב גָּמַר לַהּ, אוֹ מִנִּיסּוּךְ הַמַּיִם גָּמַר לַהּ.

An inquiry was raised to them: From where does Rabbi Eliezer derive this? Does he derive it from the lulav, or does he derive it from the water libation?

EXPLANATION

מִלּוּלָב גָּמַר לַהּ: מָה לּוּלָב בַּיּוֹם — אַף הַזְּכָרָה בַּיּוֹם. אוֹ דִלְמָא מִנִּיסּוּךְ הַמַּיִם גָּמַר לַהּ: מָה נִיסּוּךְ הַמַּיִם מֵאוּרְתָּא, דְּאָמַר מָר: "וּמִנְחָתָם וְנִסְכֵּיהֶם", אֲפִילּוּ בַּלַּיְלָה — אַף הַזְּכָרָה מֵאוּרְתָּא.

Did **he derive it from the lulav: Just as the lulav** is taken only **by day, so too the mentioning** of rain begins **by day? Or perhaps he derived it from the water libation: Just as the water libation** can be brought **from the evening, as the Master said: "And their meal-offerings and their drink-offerings"** may be offered **even at night, so too the mentioning** of rain begins **from the evening**?

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי אַבָּהוּ: לֹא לְמָדָהּ רַבִּי אֱלִיעֶזֶר אֶלָּא מִלּוּלָב.

Come and hear, as Rabbi Abbahu said: Rabbi Eliezer did not learn it except from the lulav, meaning it begins by day.

STATEMENT

אִיכָּא דְּאָמְרִי: רַבִּי אַבָּהוּ גְּמָרָא גְּמִיר לַהּ, וְאִיכָּא דְּאָמְרִי: מַתְנִיתָא שְׁמִיעַ לֵיהּ.

Some say: Rabbi Abbahu learned this as a tradition, and some say: He heard it from a Braisa.

BRAISA

מַאי הִיא — דְּתַנְיָא: מֵאֵימָתַי מַזְכִּירִין עַל הַגְּשָׁמִים? רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִשְּׁעַת נְטִילַת לוּלָב. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מִשְּׁעַת הַנָּחָתוֹ.

What is this Braisa? **As it was taught** in a Braisa: **From when does one mention the rains? Rabbi Eliezer says: From the time of the taking of the lulav. Rabbi Yehoshua says: From the time of its laying down**, at the end of the festival.

BRAISA

אָמַר רַבִּי אֱלִיעֶזֶר: הוֹאִיל וְאַרְבַּעַת מִינִין הַלָּלּוּ אֵינָן בָּאִין אֶלָּא לְרָצוֹת עַל הַמַּיִם, וּכְשֵׁם שֶׁאַרְבַּע מִינִין הַלָּלּוּ אִי אֶפְשָׁר בָּהֶם בְּלֹא מַיִם — כָּךְ אִי אֶפְשָׁר לָעוֹלָם בְּלֹא מַיִם.

Rabbi Eliezer said: Since these four species do not come except to appease Hashem **for water, and just as these four species cannot exist without water, so too the world cannot exist without water.**

BRAISA

אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: וַהֲלֹא גְּשָׁמִים בֶּחָג אֵינוֹ אֶלָּא סִימָן קְלָלָה!

Rabbi Yehoshua said to him: But is not rain on the festival nothing other than a sign of a curse?

BRAISA

אָמַר לוֹ רַבִּי אֱלִיעֶזֶר: אַף אֲנִי לֹא אָמַרְתִּי לִשְׁאוֹל, אֶלָּא לְהַזְכִּיר.

Rabbi Eliezer said to him: I too did not say to request rain, but only to mention it.

BRAISA

וּכְשֵׁם שֶׁמַּזְכִּירִין תְּחִיַּת הַמֵּתִים כָּל הַשָּׁנָה כּוּלָּהּ וְאֵינָהּ אֶלָּא בִּזְמַנָּהּ, כָּךְ מַזְכִּירִין גְּבוּרוֹת גְּשָׁמִים כָּל הַשָּׁנָה וְאֵינָן אֶלָּא בִּזְמַנָּן. לְפִיכָךְ, אִם בָּא לְהַזְכִּיר כָּל הַשָּׁנָה כּוּלָּהּ — מַזְכִּיר.

And just as one mentions the resurrection of the dead all year long, even though it will only occur in its proper time, so too we should mention the might of the rains all year long, even though they only fall in their proper season. Therefore, if one wishes to mention rain all year long, he may mention it.

BRAISA

רַבִּי אוֹמֵר, אוֹמֵר אֲנִי: מִשָּׁעָה שֶׁמַּפְסִיק לִשְׁאֵלָה — כָּךְ מַפְסִיק לְהַזְכָּרָה.

Rabbi says: I say, from the time one stops requesting rain on Pesach, so too he stops mentioning it.

BRAISA

רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: בַּשֵּׁנִי בֶּחָג הוּא מַזְכִּיר, רַבִּי עֲקִיבָא אוֹמֵר: בַּשִּׁשִּׁי בֶּחָג הוּא מַזְכִּיר.

Rabbi Yehuda ben Beseira says: On the second day of the festival of Sukkos he mentions rain. Rabbi Akiva says: On the sixth day of the festival he mentions rain.

BRAISA

רַבִּי יְהוּדָה מְשׁוּם רַבִּי יְהוֹשֻׁעַ אוֹמֵר: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג — הָאַחֲרוֹן מַזְכִּיר, הָרִאשׁוֹן אֵינוֹ מַזְכִּיר. בְּיוֹם טוֹב רִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן אֵינוֹ מַזְכִּיר.

Rabbi Yehuda says in the name of Rabbi Yehoshua: The one who passes before the ark on the last Festival day of the festival: The last prayer leader mentions rain, the first does not mention rain. On the first Festival day of Pesach: The first mentions rain, the last does not mention rain.

OBJECTION

שַׁפִּיר קָאָמַר לֵיהּ רַבִּי אֱלִיעֶזֶר לְרַבִּי יְהוֹשֻׁעַ!

The Gemara notes: Rabbi Eliezer argued well to Rabbi Yehoshua with his comparison to the resurrection of the dead!

RESOLUTION

אָמַר לְךָ רַבִּי יְהוֹשֻׁעַ: בִּשְׁלָמָא תְּחִיַּת הַמֵּתִים מַזְכִּיר, דְּכוּלֵּי יוֹמָא זְמַנֵּיהּ הוּא. אֶלָּא גְּשָׁמִים, כֹּל אֵימַת דְּאָתַיְיִן זְמַנַּיְיהוּ הִיא?!

The Gemara answers: Rabbi Yehoshua could say to you: Granted, one mentions the resurrection of the dead all year, because every day is its proper time. But as for rain, is every time they come their proper season?

PROOF

וְהָתְנַן: יָצָא נִיסָּן וְיָרְדוּ גְּשָׁמִים — סִימַן קְלָלָה הֵם, שֶׁנֶּאֱמַר: "הֲלוֹא קְצִיר חִטִּים הַיּוֹם וְגוֹ'".

But did we not learn in a Mishnah: If **Nissan passed and rain fell, they are a sign of a curse, as it is stated: "Is it not wheat harvest today"** etc. Therefore, rain is not appropriate all year.

QUESTION

רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: בַּשֵּׁנִי בֶּחָג הוּא מַזְכִּיר. מַאי טַעְמָא דְּרַבִּי יְהוּדָה בֶּן בְּתֵירָה?

The Gemara analyzes the next opinion: **Rabbi Yehuda ben Beseira says: On the second day of the festival he mentions** rain. **What is the reason of Rabbi Yehuda ben Beseira**?

ANSWER

דְּתַנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: נֶאֱמַר בַּשֵּׁנִי "וְנִסְכֵּיהֶם", וְנֶאֱמַר בַּשִּׁבִיעִי "כְּמִשְׁפָּטָם", הֲרֵי מֵ"ם יו"ד מֵ"ם, הֲרֵי כָּאן מַיִם — מִכָּאן רָמְזָה לְנִיסּוּךְ הַמַּיִם מִן הַתּוֹרָה.

As it was taught in a Braisa, **Rabbi Yehuda ben Beseira says: It is said on the second** day of Sukkos: **"And their drink-offerings [ונסכיהם]"** with an extra letter mem, **and it is said on the sixth** day: **"And its drink-offerings [ונסכיה]"** with an extra letter yod, **and it is said on the seventh** day: **"According to their rule [כמשפטם]"** with an extra letter mem. **This spells mem, yod, mem, which is mayim** (water). **From here we have an allusion to the water libation from the Torah**.

EXPLANATION

וּמַאי שְׁנָא בְּשֵׁנִי דְּנָקֵט, דִּכְתִיב רְמִיזָה לֵהּ בִּקְרָא — בְּשֵׁנִי הוּא דְּרָמִיזָה, הִלְכָּךְ בְּשֵׁנִי מַדְכְּרִינַן.

And what is different about the second day that he chose to begin mentioning rain? **Because when they are alluded to in the verse, it is on the second day that the allusion begins** with the letter mem; **therefore, on the second day we begin to mention** rain.

STATEMENT

רַבִּי עֲקִיבָא אוֹמֵר: בַּשִּׁשִּׁי בֶּחָג הוּא מַזְכִּיר, שֶׁנֶּאֱמַר בַּשִּׁשִּׁי: "וְנִסְכֶּיהָ", בִּשְׁנֵי נִיסּוּכִין הַכָּתוּב מְדַבֵּר — אֶחָד נִיסּוּךְ הַמַּיִם, וְאֶחָד נִיסּוּךְ הַיַּיִן.

Rabbi Akiva says: On the sixth day of the festival he mentions rain, **as it is said on the sixth day: "And its drink-offerings [ונסכיה]"** in the plural. **The verse speaks of two libations: one the water libation, and one the wine libation**.

QUESTION

אֵימָא תַּרְוַיְיהוּ דְּחַמְרָא!

The Gemara asks: **Say that both of them are of wine**!

ANSWER

סָבַר לַהּ כְּרַבִּי יְהוּדָה בֶּן בְּתֵירָה, דְּאָמַר: רְמִיזָה מַיָּא.

The Gemara answers: Rabbi Akiva **holds like Rabbi Yehuda ben Beseira, who said: Water is alluded to** in the Torah, so one of them must be water.

SUMMARY

In the Gemara, the chachamim delve into the source of this obligation, explaining that our mishna builds upon the judgment of water that takes place on Sukkos, as taught in Rosh Hashanah. The Gemara beautifully explains that rain is called the "might of the rains" because it falls with the awesome power of Hashem, comparing the greatness of rainfall to the very creation of the world itself. Finally, the Gemara brings a baraita to show that mentioning rain belongs in the Shemoneh Esrei,

deriving from the pasuk of "serving Him with all your heart" that we must connect our tefillah—the service of the heart—directly to the blessing of rain that Hashem sends us.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara teaches us a profound truth about how Hashem runs His world. Rabbi Yoḥanan reveals that there are three keys held directly in the hands of the Holy One, Blessed be He, which are never handed over to any messenger: the key of rain, the key of childbirth, and the key of the resurrection of the dead. In the West, they added that the key of parnassah, a person's livelihood, is also held directly by Him.

Think about what this means for your daily avodah. When it comes to the most fundamental, life-giving areas of our existence—our sustenance, our children, and our very breath—there is no middleman. There is no natural system or human effort that can guarantee these things on its own. When you daven for your parnassah or your family, you are standing directly before the King, pleading for Him to turn the key that only He holds.

This realization should completely transform our shemoneh esrei. When we say "Mashiv haruach umorid hagashem" in the blessing of Techiyas HaMeisim, we aren't just reciting a seasonal formula. We are testifying to the Gevuros—the awesome, direct power of Hashem who personally opens the heavens to sustain us. It demands that we cast away our worries and strengthen our bitachon, knowing that our sustenance is managed directly by our loving Father.

Today, when you daven the Amida, pause for just three seconds before the blessing of Techiyas HaMeisim or the blessing for parnassah, and remind yourself: "I am asking directly from the One who holds the key."

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📖 **CHAPTER PREVIEW**

In this chapter, we begin our deep dive into the core foundations of Hilchos Shabbos, focusing on the thirty-nine melachos (forbidden labors) that are the very pillars of the day's sanctity. The Rambam introduces us to the concept of avos melachos (primary categories of labor) and toldos (their derivatives), explaining how we determine what constitutes an av (primary category) based on the holy work that was done to construct the Mishkan.

We will learn the famous list of the thirty-nine melachos, starting from the agricultural steps of making bread—such as plowing, sowing, reaping, and baking—and moving through the processes of making garments, preparing hides, building, and transferring between domains. The Rambam lovingly lays out how these activities, which were necessary to build Hashem's sanctuary, define the boundaries of our rest on Shabbos.

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

הל׳ א

שְׁלֹשִׁים וְתֵשַׁע אָבוֹת מְלָאכוֹת הָאֲסוּרוֹת בְּשַׁבָּת

Halacha 1 · The Thirty-Nine Primary Categories of Forbidden Melacha on Shabbos

מְלָאכוֹת שֶׁחַיָּבִין עֲלֵיהֶן סְקִילָה וְכָרֵת בְּמֵזִיד אוֹ קָרְבַּן חַטָּאת
Labors that one is liable upon them stoning and kares intentionally or a sacrifice of sin offering

בִּשְׁגָגָה. מֵהֶן אָבוֹת וּמֵהֶן תּוֹלָדוֹת. וּמִנְיַן כָּל
unintentionally. some of them are primary categories and some of them are derivatives. and the number of all

אָבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת. וְאֵלּוּ הֵן. חֲרִישָׁה. וְזֵרִיעָה.
the primary categories of labors is forty minus one. and these are plowing. and sowing.

וְקָצִירָה. וְעֹמֶר. וְדִישָׁה. וְזֵרִיָּה. וּבְרִירָה. וְטְחִינָה. וְרָקָדָה.
and reaping. and gathering sheaves. and threshing. and winnowing. and selecting. and grinding. and sifting.

וְלִישָׁה. וְאֲפִיָּה. וְגִזָּיָה. וְלִבּוּן. וְנִפּוּץ. וְצְבִיעָה. וְטְוִיָּה. וַעֲשִׂיַּת
and kneading. and baking. and shearing. and bleaching. and combing. and dyeing. and spinning. and making

הַנִּירִין. וְנִסָּכַת הַמַּסֵּכָה. וַאֲרִיגָה. וּפְצִיעָה. וְקְשִׁירָה. וְהַתָּרָה.
the heddles. and setting up the warp. and weaving. and splitting. and tying. and untying.

וְתְפִירָה. וְקְרִיעָה. וּבְנְיָן. וְסְתִירָה. וְהַכָּאָה בְּפַטִּישׁ. וְצִידָה.
and sewing. and tearing. and building. and demolishing. and striking with a hammer. and trapping.

וְשְׁחִיטָה. וְהַפְשָׁטָה. וַעֲבָדָה. וּמְחִיקַת הָעוֹר. וְחִתּוּכוֹ. וְכְתִיבָה.
and slaughtering. and skinning. and tanning. and scraping the hide. and cutting it. and writing.

וּמְחִיקָה. וְשִׁרְטוּט. וְהַבְעָרָה. וְכִבּוּי. וְהוֹצָאָה מֵרְשׁוּת לִרְשׁוּת:
and erasing. and ruling lines. and kindling. and extinguishing. and transferring from a domain to a domain.

This halacha lists the thirty-nine primary categories of forbidden labor on Shabbos, for which intentional transgression carries the penalty of stoning or kares, and unintentional transgression requires a sin offering.

הלי ב

הַגְדָּרַת אֲבוֹת מְלָאכָה וְהַדּוֹמֶה לָהֶן

Halacha 2 · Defining the Primary Categories of Labor and Their Analogous Activities

כָּל אֵלּוּ הַמְּלָאכוֹת וְכָל שֶׁהוּא מֵעִנְיָנָם הֵם הַנִּקְרָאִין אֲבוֹת מְלָאכוֹת. כֵּיצַד

How labors fathers of are those called they of their matter that is and all the labors these All

הוּא עִנְיָנָן. אֶחָד הַחוֹרֵשׁ אוֹ הַחוֹפֵר אוֹ הָעוֹשֶׂה חָרִיץ הֲרֵי זֶה אַב

is a father of this behold a groove he who makes or he who digs or He who plows one their matter is

מְלָאכָה. שֶׁכָּל אַחַת וְאַחַת מֵהֶן חֲפִירָה בַּקַּרְקַע וְעִנְיָן אֶחָד הוּא:

it is single and a matter in the ground is digging of them and one one for each melacha

This halacha defines the primary categories of labor (Avos Melachos) and explains that activities identical in nature to them are also classified as primary categories.

הלי ג

הַזּוֹרֵעַ וְהַנּוֹטֵעַ וְהַזּוֹמֵר בְּשַׁבָּת

Halacha 3 · The Primary Category of Sowing and Its Derivatives on Shabbos

וְכֵן הַזּוֹרֵעַ זְרָעִים אוֹ הַנּוֹטֵעַ אִילָנוֹת אוֹ הַמַּבְרִיךְ אִילָנוֹת אוֹ

or trees one who extends or trees one who plants or seeds one who sows And so

הַמַּרְכִּיב אוֹ הַזּוֹמֵר. כָּל אֵלּוּ אָב אֶחָד הֵן מֵאָבוֹת מְלָאכוֹת

labors from the primary categories of are one primary category these all one who prunes or one who grafts

וְעִנְיָן אֶחָד הוּא. שֶׁכָּל אַחַת מֵהֶן לְצַמֵּחַ דָּבָר הוּא מִתְכַּוֵּן:

intends he a thing to cause to grow of them one for each it is one and concept

This halacha establishes that sowing, planting, extending, grafting, and pruning are all classified under a single primary category of labor because they share the same objective of promoting plant growth.

הלי ד

הַגְדָּרַת אַב מְלָאכָה שֶׁל קוֹצֵר וְתוֹלְדוֹתָיו

Halacha 4 · Defining the Primary Category of Reaping and Its Subcategories

וְכֵן הַקּוֹצֵר תְּבוּאָה אוֹ קִטְנִית אוֹ הַבּוֹצֵר עֲנָבִים אוֹ הַגּוֹדֵר תְּמָרִים

dates one who harvests or grapes one who harvests or legumes or grain one who reaps And so

אוֹ הַמּוֹסֵק זֵיתִים אוֹ הָאוֹרֶה תְּאֵנִים. כָּל אֵלּוּ אַב מְלָאכָה

of labor a primary category these all figs one who gathers or olives one who harvests or

אַחַת הֵן. שֶׁכָּל אַחַת מֵהֶן לַעֲקֹר דָּבָר מִגִּדּוּלָיו מִתְכַּוֵּן. וְעַל דֶּרֶךְ זוֹ

this manner and in intends from its place of growth a thing to uproot of them one since all are one

שְׁאָר הָאָבוֹת:

the primary categories the rest of

This halacha explains that harvesting different types of produce, though called by different names in Hebrew, all fall under the single primary category of reaping.

הלי ה

הַגְדָּרַת תּוֹלְדָה וּדְמָיָה לִמְלֶאכֶת טוֹחֵן

Halacha 5 · The Definition of a Derivative and Its Similarity to the Labor of Grinding

הַתּוֹלְדָה הֵיא הַמְּלָאכָה הַדּוֹמָה לְאָב מֵאֵלּוּ הָאָבוֹת. כֵּיצַד.

How so primary categories from these a primary category that resembles the labor is The derivative

הַמְחַתֵּךְ אֶת הָיָרָק מְעַט לְבַשְּׁלוֹ הֲרֵי זֶה חַיָּב שֶׁזּוּ הַמְּלָאכָה תּוֹלֶדֶת

is a derivative labor for this is liable this one behold to cook it finely the vegetable — One who cuts

טְחִינָה. שֶׁהַטּוֹחֵן לוֹקֵחַ גּוּף אֶחָד וּמְחַלְּקוֹ לְגוּפִים הַרְבֵּה. וְכָל הָעוֹשֶׂה

who does and anyone many into bodies and divides it one body takes for one who grinds of grinding

דָּבָר הַדּוֹמֶה לָזֶה הֲרֵי זֶה תּוֹלֶדֶת טוֹחֵן. וְכֵן הַלּוֹקֵחַ לָשׁוֹן שֶׁל

of a bar one who takes And similarly of grinding is a derivative this behold this that resembles a thing

מַתֶּכֶת וְשָׁף אוֹתוֹ כְּדֵי לְקַח מֵעֲפָרוֹ כְּדֶרֶךְ שֶׁעוֹשִׂים צוֹרְפֵי הַזָּהָב הֲרֵי

behold of the gold goldsmiths that do like the way from its dust to take in order it and files metal

זֶה תּוֹלֶדֶת טְחִינָה׃

of grinding is a derivative this

> *The Rambam defines a derivative labor as one that resembles a primary category, illustrating this with examples of grinding vegetables and filing metal.*

הלי ו

מְלֶאכֶת בּוֹרֵר וּבוֹנֶה בִּגְבִינָה וְתוֹלְדוֹת הַמְּלָאכוֹת

Halacha 6 · The Prohibition of Selecting and Building in Cheese Making and the Nature of Derivatives

וְכֵן הַלּוֹקֵחַ חָלָב וְנָתַן בּוֹ קֵיבָה כְּדֵי לְחָבְצוֹ הֲרֵי זֶה חַיָּב מִשּׁוּם

because of liable this behold to curdle it in order stomach lining in it and placed milk one who takes And so

תּוֹלֶדֶת בּוֹרֵר שֶׁהֲרֵי הִפְרִישׁ הַקּוֹם מִן הֶחָלָב. וְאִם גִּבְּנוֹ וְעָשָׂהוּ גְּבִינָה

cheese and made it he curdled it and if the milk from the whey he separated for behold selecting a derivative of

חַיָּב מִשּׁוּם בּוֹנֶה. שֶׁכָּל הַמְקַבֵּץ חֵלֶק אֶל חֵלֶק וְדִבֵּק הַכֹּל עַד שֶׁיֵּעָשׂוּ

they are made until the whole and glues part to part who gathers for anyone building because of liable

גּוּף אֶחָד הֲרֵי זֶה דּוֹמֶה לְבִנְיָן. וְכֵן לְכָל מְלָאכָה וּמְלָאכָה מֵאֵלּוּ

from these and labor labor for every And so to building resembles this behold one body

הָאָבוֹת יֵשׁ לָהֶן תּוֹלָדוֹת עַל דֶּרֶךְ זוּ שֶׁאָמַרְנוּ. וּמִגּוּף

and from the body of that we said this way upon derivatives to them there are the primary categories

הַמְּלָאכָה הַנַּעֲשֵׂית בְּשַׁבָּת תֵּדַע מֵעַיִן אֵי זֶה אָב הִיא

it is primary category this which from the likeness of you will know on Shabbos that is done the labor

וְתוֹלֶדֶת אֵי זֶה אָב הִיא׃

it is primary category this which and a derivative of

> *The Rambam explains how curdling milk and making cheese violate the labors of selecting and building, and establishes how to categorize any derivative labor.*

הלי ז

הַהֶפְרֵשׁ בֵּין אָבוֹת לְתוֹלְדוֹת לְעִנְיַן קָרְבָּן

Halacha 7 · The Difference Between Primary Melachos and Derivatives Regarding Sin Offerings

אֶחָד הָעוֹשֶׂה אָב מֵאָבוֹת מְלָאכוֹת אוֹ תוֹלָדָה מִן הַתּוֹלָדוֹת
One who performs a primary category of the primary categories of melachos or a derivative of the derivatives

בְּמֵזִיד חַיָּב כָּרֵת. וְאִם בָּאוּ עֵדִים נִסְקָל. בְּשׁוֹגֵג חַיָּב חַטָּאת קְבוּעָה.
intentionally is liable karet and if came witnesses he is stoned unintentionally is liable a sin offering fixed

אִם כֵּן מַה הֶּפְרֵשׁ יֵשׁ בֵּין הָאָבוֹת וְהַתּוֹלָדוֹת. אֵין בֵּינֵיהֶן
if so what difference is there between the primary categories and the derivatives there is no between them

הֶּפְרֵשׁ אֶלָּא לְעִנְיַן הַקָּרְבָּן בִּלְבַד. שֶׁהָעוֹשֶׂה בְּשׁוֹגֵג אִם עָשָׂה
difference except regarding the sacrifice alone for one who performs unintentionally if he performed

אָבוֹת הַרְבֵּה בְּהֶעְלֵם אֶחָד חַיָּב חַטָּאת אַחַת עַל כָּל אָב
many primary categories in a lapse of awareness one is liable a sin offering one for every primary category

וְאָב. וְאִם עָשָׂה אָב וְתוֹלְדוֹתָיו בְּהֶעְלֵם אֶחָד אֵינוֹ
and primary category and if he performed a primary category and its derivatives in a lapse of awareness one he is not

חַיָּב אֶלָּא חַטָּאת אַחַת:
liable except a sin offering one

> *This halacha explains that while both primary categories of labor and their derivatives carry the same capital and spiritual punishments, they differ in the number of sin offerings required for multiple unintentional transgressions.*

הל׳ ח

חִיּוּב חַטָּאוֹת עַל מְלָאכוֹת שׁוֹנוֹת בְּהֶעְלֵם אֶחָד

Halacha 8 · Liability for Multiple Sin Offerings in a Single Lapse of Awareness

כֵּיצַד. הֲרֵי שֶׁחָרַשׁ וְזָרַע וְקָצַר בְּשַׁבָּת בְּהֶעְלֵם אֶחָד חַיָּב שָׁלֹשׁ
How behold who plowed and sowed and reaped on Shabbos in a lapse of awareness single is liable three

חַטָּאוֹת. וַאֲפִלּוּ עָשָׂה הָאַרְבָּעִים חָסֵר אַחַת בִּשְׁגָגָה כְּגוֹן שֶׁשָּׁכַח
sin offerings And even if he performed the forty minus one inadvertently for example that he forgot

שֶׁאֵלּוּ הַמְּלָאכוֹת אֲסוּרוֹת לֵעָשׂוֹת בְּשַׁבָּת חַיָּב עַל כָּל מְלָאכָה וּמְלָאכָה
that these labors are forbidden to be done on Shabbos he is liable for every labor and labor

חַטָּאת אַחַת. אֲבָל אִם טָחַן וְחָתַךְ הַיָּרָק וְשָׁף לָשׁוֹן שֶׁל מַתֶּכֶת
sin offering one But if he ground and cut the vegetable and pulverized a strip of metal

בְּהֶעְלֵם אֶחָד אֵינוֹ חַיָּב אֶלָּא חַטָּאת אַחַת. שֶׁהֲרֵי לֹא עָשָׂה אֶלָּא
in a lapse of awareness single he is not liable except one sin offering for behold not did he perform except

אָב אֶחָד וְתוֹלְדוֹתָיו. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
a primary labor one and its derivatives And so all similar to this

> *This halacha explains when a person is liable for multiple sin offerings for performing different primary labors, versus a single offering for performing a primary labor and its derivatives.*

הל׳ ט

חִיּוּב חַטָּאת אַחַת עַל מְלָאכוֹת הַרְבֵּה מֵעֵין מְלָאכָה אַחַת

הָעוֹשֶׂה מְלָאכוֹת הַרְבֵּה מִמִּין מְלָאכָה אַחַת בְּהֶעְלֵם אֶחָד אֵינוֹ

One who performs labors many of the type of labor one in a lapse of awareness single is not

חַיָּב אֶלָּא חַטָּאת אַחַת. כֵּיצַד. הֲרֵי שֶׁזָּרַע וְנָטַע וְהִבְרִיךְ וְהִרְכִּיב וְזָמַר

liable except a sin offering one. How so Behold who sowed and planted and layered and grafted and pruned

בְּהֶעְלֵם אֶחָד אֵינוֹ חַיָּב אֶלָּא חַטָּאת אַחַת שְׁכֻלָּן אָב אֶחָד

in a lapse of awareness single is not liable except a sin offering one for all of them a primary category one

הֵן. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

are and so all similar to this

This halacha teaches that performing multiple subcategories of a single primary labor during one lapse of awareness requires only one sin offering.

CHAPTER SUMMARY

The chapter establishes the thirty-nine primary categories of forbidden labor (avos melachos) on Shabbos, which are derived directly from the activities performed in the construction of the Mishkan. The Rambam enumerates each of these thirty-nine melachos in order, spanning agricultural, textile, leatherworking, and construction activities, as well as kindling, extinguishing, and transferring. Finally, the halachos clarify the definition of an "analogous activity," explaining that actions which are identical in nature and purpose to a primary category—such as digging or making a groove in the ground, which are identical to plowing—are treated as part of that very same primary category of labor.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When we look at the thirty-nine melachos of Shabbos, it is easy to get lost in the technical details of plowing, sowing, or grinding. But the Rambam is teaching us a profound secret about how Hashem structured His world. Every single action we do has a root, an "av" (a father), and many branches, the "tolados" (the children). The Torah is showing us that nothing we do is isolated. A small, seemingly minor act like chopping a vegetable finely or curdling milk is directly connected to the great, foundational labors of the Mishkan.

This is a tremendous lesson for our daily avodah. Sometimes, the yetzer hara tries to convince us that our small deeds do not matter. We think, "What is the big deal if I say one small word of lashon hara, or if I show a tiny bit of anger, or conversely, if I do one small favor for another Yid? It is just a minor detail!" But the halachah of av and toldos teaches us otherwise. Every small action is a child of a larger spiritual reality. A small act of patience is a toldah of deep emunah; a small slip of the tongue is a toldah of a lack of yiras Shamayim. Everything is connected to a root.

When we realize that our smallest daily choices carry the weight of their spiritual parents, we begin to live with more mindfulness and respect for our own actions. We see that we are not just drifting through random moments, but constantly building or, chas v'shalom, tearing down.

Today, before you perform a seemingly small act of chesed or make a minor decision in your service of Hashem, pause for one second and remind yourself: "This small deed is a toldah of something eternal and holy."

חוֹבוֹת הַלְּבָבוֹת · שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק רְבִיעִי

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

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In this chapter, the Chovos HaLevavos opens our eyes to the three great spiritual pitfalls that ruin a Yid's ability to serve Hashem with pure, unadulterated devotion (yichud hamaaseh). The first two of these barriers are ignorance of Hashem and His goodness, and ignorance of the mitzvos and the Torah. The third barrier is the constant, deceptive whispering of the yetzer hara, which tries to make this world look sweet while pulling a person away from his true purpose in the World to Come.

We will learn how a lack of daas of Hashem inevitably leads a person to seek the approval of flesh and blood rather than his Creator. The Chovos HaLevavos draws a powerful and sobering contrast between a simple idol worshipper and a flatterer (a hypocrite), showing us how the flatterer's hidden deceit is actually far more damaging to the world and to his own neshama than outright avodah zarah.

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

אֲבָל מַפְסִידֵי יִחוּד הַמַּעֲשֶׂה לֵאלֹהִים, הֵם שְׁלֹשָׁה דְּבָרִים.

However, the things that ruin the dedication of one's actions solely to Hashem are three.

אֶחָד מֵהֶם, שֶׁלֹּא יָבִין אֶת הָאֱלֹהִים וְאֶת טוֹבָתוֹ.

The first of them is that a person does not understand Hashem and His goodness.

וְהַשֵּׁנִי, שֶׁלֹּא יָבִין מִצְוֹת הָאֱלֹהִים וְאֶת תּוֹרוֹתָיו.

The second is that he does not understand the mitzvos of Hashem and His Torah.

וְהַשְּׁלִישִׁי, הִרְהוּר הַיֵּצֶר וּרְמִיָּתוֹ לָאָדָם בְּמָה שֶׁיִּתְחַבֵּב אֵלָיו הָעוֹה"ז, וִירַחֲקֵהוּ מִדֶּרֶךְ הָעוֹלָם הַבָּא.

And the third is the prompting of the yetzer hara and its subtle hints to a person, by which it makes this world beloved to him and distances him from the path of the World to Come.

אֲבָל אָפְנֵי הֶפְסֵד הַסְּכָלוּת מִדַּעַת הָאֱלֹהִים לְמַעֲשֶׂה הָעֲבוֹדָה, הוּא מִפְּנֵי שֶׁכָּל מִי שֶׁאֵינוֹ יוֹדֵעַ אֶת אֲדוֹנָיו, לֹא יַעַבְדֵהוּ בְּלִבּוֹ; אֲבָל יַעֲבֹד מִי שֶׁיּוֹדֵעַ עִנְיָנוֹ, וְיִתָּכֵן מִמֶּנּוּ הַתּוֹעֶלֶת וְהַנֶּזֶק.

Now, the way that ignorance of Hashem ruins the service of Him is because anyone who does not know his Master cannot serve Him with his heart; rather, he will only serve someone whose existence he is aware of and from whom benefit or harm is expected.

וְאִם יַעֲשֶׂה מִי שֶׁאֵינוֹ יוֹדֵעַ אֶת הָאֱלֹהִים מַעֲשֶׂה מִמַּעֲשֵׂי הָעֲבוֹדָה, כַּוָּנָתוֹ בָּהֶם לְמִי שֶׁיִּירָא וְיִקָּוֶה מִבְּנֵי אָדָם בִּלְבַד; וְעוֹבֵד בְּנֵי אָדָם וְלֹא הַבּוֹרֵא אוֹתָם, מִפְּנֵי שֶׁאֵינָנּוּ יוֹדֵעַ וְלֹא מַכִּיר עִנְיָנוֹ.

And if someone who does not know Hashem performs an act of service, his intention in doing so will only be for those human beings whom he fears or hopes to gain from; thus, he is serving human beings and not the Creator Who made them, because he does not know or recognize Him.

וְכֵן נֶאֱמַר בְּהָעוֹבֵד כּוֹכָבִים, כִּי מְבִיאָתוֹ לָזֶה סִכְלוּתוֹ בֵּאלֹהִים יִתְבָּרַךְ.

The same can be said of an idol worshiper, for it is his ignorance of Hashem, may He be blessed, that brings him to this.

וְיֵשׁ יִתְרוֹן לְהָעוֹבֵד כּוֹכָבִים עַל הֶחָנֵף בְּאַרְבָּעָה דְּבָרִים.

Yet, the idol worshiper actually has an advantage over the hypocrite in four ways.

NOTE The term 'chaneif' refers to a hypocrite who outwardly pretends to serve Hashem but inwardly does so to please people.

אֶחָד מֵהֶם, כִּי הָעוֹבֵד כּוֹכָבִים בִּזְמַן שֶׁאֵין חָזוֹן אֵינֶנּוּ מָזְהָר ע"י נָבִיא שֶׁיְּבָרֵר אֶצְלוֹ הֶפְסֵד מַחֲשַׁבְתּוֹ בְּאוֹתוֹת וּבְמוֹפְתִים; אֲבָל הַמַּחֲנִיף בְּתוֹרַת הָאֱלֹהִים, יֵשׁ עָלָיו טַעֲנָה בְּמָה שֶׁקִּבֵּל מִן הַמִּצְוֹת בַּעֲבוֹדַת הָאֱלֹהִים וְהַהַזְהָרָה מֵעֲבוֹדַת זוּלָתוֹ.

First, in a time when there is no prophecy, the idol worshiper has not been personally warned by a prophet who could demonstrate the falsehood of his beliefs through signs and wonders; whereas the hypocrite who acts within the framework of Hashem's Torah has no excuse, since he has already accepted the mitzvos to serve Hashem and the prohibition against serving anyone else.

וְהַשֵּׁנִי, כִּי הָעוֹבֵד כּוֹכָבִים עוֹבֵד מִי שֶׁאֵינוֹ מַמְרֶה אֶת הָאֱלֹהִים; אֲבָל הַמַּחֲנִיף בְּתוֹרַת הָאֱלֹהִים, עוֹבֵד מִי שֶׁמַּמְרֶה אֶת הָאֱלֹהִים וּמִי שֶׁאֵינוֹ מַמְרֶה אוֹתוֹ.

Second, the idol worshiper serves forces of nature or celestial bodies which do not actively rebel against Hashem; whereas the hypocrite who acts within the Torah serves human beings, who are capable of actively rebelling against Hashem as well as obeying Him.

וְהַשְּׁלִישִׁי, כִּי הָעוֹבֵד כּוֹכָבִים הוּא עוֹבֵד דָּבָר אֶחָד בִּלְבַד; וְהֶחָנֵף, אֵין תַּכְלִית לְנֶעֱבָדָיו.

Third, the idol worshiper usually serves only one specific thing; whereas for the hypocrite, there is no limit to the number of people he tries to please and serve.

וְהָרְבִיעִי, כִּי הָעוֹבֵד כּוֹכָבִים אֵין עִנְיָנוֹ נִסְתָּר מִבְּנֵי אָדָם, וְהֵם נִשְׁמָרִים מִמֶּנּוּ מִפְּנֵי פִּרְסוּם כַּפְרָנוּתוֹ בֵּאלֹהִים; אֲבָל הֶחָנֵף, אֵין כַּפְרָנוּתוֹ נִרְאֶה, וּבְנֵי אָדָם בּוֹטְחִים בּוֹ וְיִתְּכֵן לוֹ לְהַזִּיקָם, מָה שֶׁלֹּא יִתָּכֵן לְזוּלָתוֹ.

Fourth, the idol worshiper's path is not hidden from people, so they protect themselves from him because his denial of Hashem is public; but the hypocrite's denial is concealed, so people trust him, enabling him to cause them spiritual harm in a way that an open denier cannot.

וְהוּא הַגָּדוֹל שֶׁבְּמַדְוֵי הָעוֹלָם, וְנִקְרָא בִּלְשׁוֹנֵנוּ חָנֵף וְיָהִיר וּמְפַתֶּה.

This hypocrisy is the greatest sickness in the world, and in our sacred tongue, such a person is called a flatterer, a haughty one, and an enticer.

אַךְ מִי שֶׁאֵינוֹ מֵבִין מִצְוֹת הָאֱלֹהִים וְתוֹרוֹתָיו, אֵין מַעֲשֵׂהוּ מְיֻחָד לְשֵׁם הָאֵל בַּעֲבוֹדָתוֹ; שֶׁכֵּיוָן שֶׁאֵינוֹ מֵבִין אָפְנֵי הָעֲבוֹדָה שֶׁהֵם הַתּוֹרֹת, כָּל שֶׁכֵּן שֶׁלֹּא יָבִין אָפְנֵי הַשְׁלָמָתָם בְּיִחוּד לְבָבוֹ בָּהֶם לֵאלֹהִים.

Furthermore, one who does not understand the mitzvos of Hashem and His Torah cannot dedicate his actions purely to Hashem's Name in his service; for since he does not understand the proper ways of performing the service, which are the Torah's laws, he certainly will not understand how to perfect them with the complete devotion of his heart to Hashem.

וְכָל מָה שֶּׁהוּא עוֹשֶׂה מִמַּעֲשֵׂי הָעֲבוֹדָה, כַּוָּנָתוֹ בּוֹ לְזוּלַת הָאֱלֹהִים, מִפְּנֵי שֶׁהוּא כְּמִסְתַּפֵּק בַּאֲמִתַּת חִיּוּבוֹ בָּהֶם, וְאֵינוֹ יוֹדֵעַ מַה שֶּׁיַּפְסִיד יְחוּד לְבָבוֹ בַּעֲשׂוֹתוֹ לֵאלֹהִים, וְאִם הוּא יוֹדֵעַ הָאֱלֹהִים וְטוּבָתוֹ.

And whatever acts of service he does perform, his intention will end up being for someone other than Hashem, because he remains in doubt as to whether he is truly obligated in them, and he does not know what ruins the devotion of his heart when serving Hashem, even if he otherwise knows Hashem and His goodness.

> NOTE This is why Chazal teach in Pirkei Avos that an ignorant person cannot be truly pious (am ha'aretz lo chasid), because without Torah knowledge, one cannot know how to guard his intentions.

אֲבָל הִרְהוּר הַיֵּצֶר מִתְחַלֵּק לִשְׁנֵי חֲלָקִים.

Now, the promptings of the yetzer hara are divided into two categories.

אֶחָד מֵהֶם, מַחְשָׁבוֹת מְסַפְּקוֹת עָלָיו הָאֲמִתּוֹת וּמְשַׁבְּשׁוֹת עָלָיו אֱמוּנָתוֹ, עַד שֶׁלֹּא יִשְׁלַם לוֹ מַעֲשֶׂה לֵאלֹהִים.

One category consists of thoughts that cast doubt on the truths of our faith and confuse his emunah, so that he cannot perform any action with complete devotion to Hashem.

וְהַחֵלֶק הַשֵּׁנִי, שֶׁהוּא בָּא עִמּוֹ מִדֶּרֶךְ הַטַּעֲנָה וְהָרְאָיָה, כִּי מָה שֶּׁהוּא רָץ אֵלָיו וּמִשְׁתַּדֵּל בּוֹ מִן הַמַּעֲשֶׂה לֵאלֹהִים אֵינוֹ חוֹבָה וְלֹא מִדֶּרֶךְ הַזְּרִיזוּת, אֲבָל מוֹרֶה אוֹתוֹ לַעֲשׂוֹת לָעוֹלָם הַזֶּה וּלְיוֹשְׁבָיו.

And the second category is when the yetzer hara comes to him with arguments and intellectual proofs, claiming that his running and striving to perform actions for Hashem is neither an obligation nor a worthy act of zeal, but instead directs him to work for this world and its inhabitants.

WHAT TO TAKE FROM IT

The chapter explains that without knowing Hashem, a person cannot serve Him with devotion, as he will naturally seek to please people he fears or hopes to benefit from. This hypocrisy, or flattery, is shown to be worse than idol worship in four distinct ways, making the flatterer the most dangerous spiritual disease. Furthermore, the author clarifies that without Torah knowledge, a person cannot serve Hashem properly because "an ignorant man cannot be pious." Finally, the chapter outlines how the yetzer hara works to destroy our avodah through two methods: by casting doubts on our emunah, and by arguing that our exertion in mitzvos is unnecessary, urging us instead to focus on the pursuits of this world.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

My dear friend, the Chovos HaLevavos is opening our eyes to a frightening truth: when we lack a deep, personal knowledge of Hashem and His Torah, we naturally begin to serve other people instead of Him. If we do not consciously feel Hashem's goodness and understand His mitzvos, we find ourselves performing actions just to please those around us, seeking their approval or fearing their criticism. This is the trap of the 'flatterer'—living a double life where our outer actions look like avodah, but our inner hearts are actually serving the opinions of flesh and blood.

To protect ourselves from this, we must actively fight the two-pronged attack of the yetzer hara. The yetzer hara either tries to weaken our emunah with quiet doubts, or it whispers that we are being 'too frum' and that our extra efforts in avodat Hashem are unnecessary. It tries to convince us to invest our energy into this world and what people think of us, rather than what the Creator of the world desires.

Today, before you do one mitzvah—whether it is saying a berachah, putting on tefillin, or giving tzedakah—pause for just five seconds. Say to yourself: 'I am doing this solely for Hashem, who loves me and gives me life, and not for the eyes of any human being.'

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.'