

כ"א סיון תשפ"ו

Saturday, June 6, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — Chumash with Rashi · Beha'alotcha · 7th Aliyah

בהעלתך · שביעי

מסכת גיטין — דף י"ב ע"ב Gemara Gittin · Daf 12b

מסכת תענית — דף ה' Gemara Taanis · Daf 5

הלכות שבת — פרק עשירי Hilchos Shabbos · Chapter Ten

חובות Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Five (31-45)

הלכות

שער יחוד

המעשה ·

פרק חמישי

(31-45)

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

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

חומש עם רש"י • בְּהַעֲלֹתָהּ • שְׁבִיעִי

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

BEHA'ALOTCHA • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Beha'alotcha, we learn about the tragic aftermath of the people's lust for meat and the severe plague that struck them at Kibros Hattaavah. Hashem sent a wind that brought an overwhelming abundance of quail, but their improper craving brought His anger upon them, leading to the burial of those who lusted before the camp journeyed onward to Chatzeros.

We then learn about the painful episode where Miriam and Aaron spoke about their brother Moshe Rabbeinu regarding his separation from his wife. Hashem immediately intervened to defend the honor of His most faithful servant, emphasizing Moshe's unparalleled level of prophecy and his supreme humility, which stood far above any other person on earth.

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

פסוק א

Pasuk 1

וַיֵּאסֶף מֹשֶׁה אֶל הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל:

Yisrael and the elders of he the camp to Moshe And he gathered

רש"י

וַיֵּאסֶף מֹשֶׁה. מִפֶּתַח אֹהֶל מוֹעֵד:

Meeting the Tent of from the entrance of Moshe And gathered

רש"י

אֶל הַמַּחֲנֶה. נִכְנסוּ אִישׁ לְאֹהֱלוֹ:

to his tent each man they entered the camp into

רש"י

וַיֵּאסֶף. לְשׁוֹן כְּנִיסָה אֶל הַבַּיִת, כְּמוֹ "וַיֵּאסְפוּ אֵל תוֹךְ בֵּיתְךָ" דְּבָרִים

Devarim your house the midst of into and you shall gather it as in the house to bringing in is an expression of And he gathered

כֹּב, ב , וְאָב לְכֻלָּם "וַיִּצְבֹּר וְלֹא יָדַע מִי אִסְפָּם" תַּהֲלִים לֹט, ז , מִלְּמַד

this teaches 7 39 Tehillim will gather them who does he know and not he heaps up of them all and the father 2 22

שֶׁלֹּא הָבִיא עֲלֵיהֶם פְּרַעְנוֹת עַד שֶׁנִּכְנסוּ הַצַּדִּיקִים אִישׁ לְאֹהֱלוֹ סִפְרֵי :

Sifrei to his tent each man the righteous men that entered until punishment upon them did He bring that not

פסוק ב

Pasuk 2

וְרוּחַ נֹסַע מֵאֵת יְהוָה וַיִּגָּז שְׁלֹמִים מִן הַיָּם וַיִּטֹּשׁ עַל הַמַּחֲנֶה

the camp over and it spread the sea from quail and it swept Hashem from journeyed And a wind

כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאֲמַתִּים עַל

upon and about two cubits the camp all around there a day and like a journey of here a day like a journey of

פְּנֵי הָאָרֶץ:

the earth the face of

רש"י

וַיִּגְזַר וַיִּפְרֹחַ, וְכֵן "כִּי גָז חֵישׁ" תַּהֲלִים צ', וְכֵן "נִגְזָז" וְעָכָר

and it shall pass away they shall fly off and so 90 Tehillim quickly it flies away for and so and he blew and he caused to fly

נחום א':

1 Nachum

רש"י

וַיִּשָּׁט. וַיִּפְשֹׁט, כְּמוֹ "וְהִנֵּה נִטְשִׁים עַל פְּנֵי כָל הָאָרֶץ" שְׁמוּאֵל א' ל',

chapter 30 Aleph Shmuel the earth all the face of upon spread out and behold like and he spread and he spread

"וְנִטְשֵׁתִיךָ הַמִּדְבָּרָה" יְחִזְקֵאל כ"ט :

chapter 29 Yechezkel into the wilderness and I will cast you

רש"י

וּכְאֲמַתִּים. פּוֹרְחוֹת בְּגִבָּה, עַד שָׁחַן כִּנְגֵּד לְבוֹ שֶׁל אָדָם, כְּדֵי שֶׁלֹּא

that not in order a man of the heart opposite that they were until at a height they were flying And about two cubits

יְהֵא טוֹרַח בְּאַסִּיפָתָן לֹא לְהִגְבִּיהָ וְלֹא לְשַׁחוֹת סִפְרֵי :

Sifrei to bend down nor to stretch upwards neither in gathering them trouble there should be

פסוק ג

Pasuk 3

וַיָּקָם הָעָם כָּל הַיּוֹם הַהוּא וְכָל הַלַּיְלָה וְכָל יוֹם הַמָּחָרָת וַיֵּאָסְפוּ

and they gathered the morrow the day of and all the night and all that the day all the people And arose

אֶת הַשָּׁלוּ הַמְּמַעִיט אָסַף עֲשָׂרָה חֲמֵרִים וַיִּשְׁטְחוּ לָהֶם שְׁטוֹחַ

a spreading for themselves and they spread homers ten gathered the one gathering least the quail —

סְבִיבוֹת הַמַּחֲנֶה:

the camp all around

רש"י

הַמְּמַעִיט. מִי שְׁאוּסָף פָּחוֹת מִכָּלָם, הָעֲצֵלִים וְהַחֲגֹרִים, אָסַף עֲשָׂרָה חֲמֵרִים

homers ten gathered and the lame the indolent than all of them less that gathered who the one who gathered least

שם :

there

רש"י

וַיִּשְׁטְחוּ. עָשׂוּ אוֹתָן מִשְׁטִּיחִין מִשְׁטִּיחִין שֵׁם :

there upon layers into layers them they made And they spread

פסוק ד

הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם טָרָם יִכָּרֵת וְאֵף יְהוָה חָרָה בָּעָם
 against the people flared Hashem and the anger of it was chewed before their teeth between was still The meat
 וַיִּךְ יְהוָה בָּעָם מִכָּה רַבָּה מְאֹד:
 very severe a plague among the people Hashem and struck

רש"י

טָרָם יִכָּרֵת. כְּתִרְגוּמוֹ "עַד לֹא פָסַק"; ד"א, אֵינוֹ מְסַפֵּיק לְפָסְקוֹ בְּשֵׁנוֹ
 with his teeth to bite it have time he does not another explanation it ceased" not "until like its translation it was cut off Before
 עַד שֶׁנִּשְׁמָתוֹ יוֹצֵאָה:
 departs that his soul before

פסוק ה

וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא קְבֵרוֹת הַתְּאֵוָה כִּי שָׁם קָבְרוּ אֶת
 — they buried there because Hata'avah Kivros that the place the name of — And he called
 הָעָם הַמִּתְאָוִים:
 who craved the people

פסוק ו

מִקְבָּרוֹת הַתְּאֵוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיְהִיו בְּחֲצֵרוֹת:
 in Chatzeros and they were to Chatzeros the people journeyed the craving From the graves of

פסוק ז

וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל אֲדוֹת הָאִשָּׁה הַכֹּשִׁית אֲשֶׁר לָקַח כִּי
 for he married whom the Cushite the woman account of on against Moshe and Aaron Miriam And she spoke
 אִשָּׁה כֹּשִׁית לָקַח:
 he married Cushite a woman

רש"י

וּתְדַבֵּר. אֵין דְּבוּר בְּכָל מָקוֹם אֶלָּא לְשׁוֹן קָשָׁה, וְכֵן הוּא אוֹמֵר "דְּבַר הָאִישׁ
 the man spoke says it and so harshness a language of except place in every speaking there is no And she spoke
 אֲדֹנִי הָאָרֶץ אֲתֵנוּ קְשׁוֹת" בְּרֵאשִׁית מ"ב, וְאֵין אֲמִירָה בְּכָל מָקוֹם אֶלָּא לְשׁוֹן
 a language of except place in every saying and there is no 42 Bereishis roughly with us the land the lord of
 תַּחֲנוּנִים, וְכֵן הוּא אוֹמֵר "וַיֹּאמֶר אֵל נָא אַחֵי תִרְעוּ" בְּרֵאשִׁית י"ט, "וַיֹּאמֶר
 and He said 19 Bereishis doevil my brothers please do not and he said says it and so supplication
 שְׁמָעוּ נָא דְבָרִי" פְּסוּק ו, כָּל נָא לְשׁוֹן בְּקָשָׁה סְפָרִי:
 Sifrei request is an expression of please every 6 verse My words please hear

רש"י

ותדבר מרים ואהרן. היא פתחה בדבור תחלה, לפיכך הקדימה הכתוב,

the verse placed her first therefore first with the speaking opened she and Aaron Miriam And she spoke

ומנין היתה יודעת מרים שפרש משה מן האשה? רבי נתן אומר מרים היתה

was Miriam says Natan Rabbi the woman from Moshe that separated Miriam knowing was she and from where

בצד צפורה בשעה שנאמר למשה אלדד ומידד מתנבאים במחנה, כיון ששמעה

that she heard once in the camp are prophesying and Medad Eldad to Moshe that it was told at the hour Zipporah beside

צפורה, אמרה אוי לנשותיהן של אלו אם הם נזקקים לנבואה, שיהיו פורשין

be separating for they will for prophecy are needed they if these of to the wives woe she said Zipporah

מנשותיהן כדרך שפרש בעלי ממני, ומשם ידעה מרים והגידה לאהרן; ומה

and what to Aaron and she told Miriam knew and from there from me my husband that separated just as from their wives

מרים שלא נתפונה לגנותו כך נענשה, קל וחומר למספר

for one who speaks the more so how much was punished thus for his disparagement intend who did not Miriam

בגנותו של חברו ספרי :

Sifrei his fellow of in the disparagement

רש"י

האשה הכשית. מגיד שהכל מודים בנפיה כשם שהכל מודים בשחרותו של

of to the blackness agreed that everyone just as to her beauty agreed that everyone teaches the Cushite The woman

כושית שם :

there a Cushite

רש"י

כושית. בגימטריא יפת מראה:

appearance of beautiful in gematria Cushite

רש"י

על אדות האשה. על אדות גרושיה:

her divorce the matter of because of the woman account of On

רש"י

כי אשה כשית לקח. מה ת"ל? אלא יש לה אשה נאה בנפיה ואין

and not in her beauty beautiful a woman to you there is but does the teaching say what he married Cushite a woman for

נאה במעשיה, במעשיה ולא בנפיה, אבל זאת נאה בכל:

in everything was beautiful this one but in her beauty and not in her deeds in her deeds beautiful

רש"י

האשה הכשית. על שם נזיה נקראת כושית, כאדם הקורא את בנו נאה

handsome his son — who calls like a person Cushite she was called her beauty account of on the Cushite The woman

כושית, כדי שלא תשלט בו עין רעה:

evil an eye over him will rule that not in order Cushite

רש"י

כי אשה כשית לקח. ועתה גרשה:

he divorced her and now he had married Cushite a woman for

וַיֹּאמְרוּ הֲרֹק אִךְ בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא גַם בָּנוּ דִּבֶּר וַיִּשְׁמַע
and heard He spoke through us also is it not Hashem spoke through Moshe indeed Is it only And they said

יְהוָה:

Hashem

רש"י

הֲרֹק אִךְ. עִמּוֹ לְבַדּוֹ דִּבֶּר ה':

Hashem has spoken alone with him indeed Is it only

רש"י

הֲלֹא גַם בָּנוּ. וְלֹא פִּרְשָׁנוּ מִדֶּרֶךְ אֶרֶץ סִפְרֵי:

Sifrei the earth from the way of did we separate and not with us also Is it not

וְהָאִישׁ מֹשֶׁה עָנּוּ עָנְיוֹ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:
the earth the face of upon who the men more than all very exceedingly was humble Moshe And the man

רש"י

עָנּוּ. שָׁפָל וְסִבֵּלָן:

and patient lowly humble

וַיֹּאמֶר יְהוָה פְּתָאֵם אֶל מֹשֶׁה וְאֶל אַהֲרֹן וְאֶל מִרְיָם צֵאוּ שְׁלֹשְׁתֶּכֶם אֶל
to the three of you go out Miryam and to Aharon and to Moshe to suddenly Hashem And He said

אֶהְל מוֹעֵד וַיֵּצְאוּ שְׁלֹשְׁתָּם:

the three of them and they went out Meeting the Tent of

רש"י

פְּתָאֵם. נִגְלָה עֲלֵיהֶם פְּתָאֵם וְהֵם טְמֵאִין בְּדֶרֶךְ אֶרֶץ, וְהָיוּ צוֹעֲקִים

crying out and they were the earth in the way of were unclean and they suddenly to them He revealed Himself Suddenly

"מִים מִים" לְהוֹדִיעֵם שִׁיפָה עָשָׂה מֹשֶׁה שִׁפְרָשׁ מִן הָאִשָּׁה, מֵאַחֵר שֶׁנִּגְלִית עָלָיו

upon him that reveals itself since the wife from who separated Moshe did that well to inform them water water

שְׂכִינָה תְּדִיר וְאִין עֵת קְבוּעָה לְדַבּוּר עִי יִלְקוּט:

Yalkut see for the communication fixed time and there is no regularly the Shechinah

רש"י

צֵאוּ שְׁלֹשְׁתֶּכֶם. מְגִיד שֶׁשְׁלֹשְׁתָּן נִקְרְאוּ בְּדַבּוּר אֶחָד מֵה שְׂאֵי אֶפְשָׁר לִפֹּה

for the mouth possible is not which one in an utterance were called that all three of them this tells you three go out

לומר וְלֵאזֵן לְשִׁמְעַ סִּפְרֵי:

Sifrei to hear and for the ear to say

וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֵד פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם
and Miriam Aharon and called the Tent at the entrance of and stood cloud in a pillar of Hashem And descended

וַיֵּצְאוּ שְׁנֵיהֶם:
both of them and they went out

רש"י

בעמוד ענן. יצא יחידי שלא כמדת בשר ודם, מלך בשר ודם
and blood flesh a king of and blood flesh like the manner of not alone He went out cloud In the column of
פְּשִׁיּוּצָא לְמִלְחָמָה יוֹצֵא בְּאֶכְלוּסִים וּכְשִׁיּוּצָא לְשָׁלוֹם יוֹצֵא בְּמוֹעָטִין,
with few he goes out for peace and when he goes out with troops he goes out to war when he goes out
ומדת הקב"ה יוצא לְמִלְחָמָה יְחִידִי, שֶׁנֶּאֱמַר "אִישׁ מִלְחָמָה" שְׁמוֹת
Shemos war a man of as it is said alone to war He goes out the Holy One blessed be but the manner of He
ט"ו, וַיֵּצֵא לְשָׁלוֹם בְּאֶכְלוּסִין, שֶׁנֶּאֱמַר תְּהִלִּים ס"ח "רֶכֶב אֱלֹהִים
God The chariots of 68 Tehillim as it is said with hosts for peace and He goes out 15
רַבְתֵּם אֵלֶּי שֶׁנֶּאֱמַר ספרי:
Sifrei peaceful angels thousands of are twenty thousand

רש"י

וַיִּקְרָא אֶהֱרֹן וּמִרְיָם. שִׁיְהִיו נִמְשָׁכִין וַיּוֹצֵאִין מִן הַחֲצַר לְקִרְיַת הַדְּבָר:
the Divine Speech towards the courtyard from and go out be drawn that they should and Miriam Aaron And He called

רש"י

וַיֵּצְאוּ שְׁנֵיהֶם. וּמִפְּנֵי מָה מִשְׁכֵּן וְהִפְרִישׁן מִמֶּשֶׁה? לְפִי שְׂאוּמְרִים
that we say because from Moshe and separate them did He draw them what and because of both of them And they went out
מִקְצַת שִׁבְחוֹ שֶׁל אָדָם בְּפָנָיו וְכָלֹ שְׁלֹא בְּפָנָיו, וְכֵן מָצִינוּ בְּנֹחַ, שְׁלֹא
not by Noach we found and so in his presence not and all of it in his presence a man of the praise a part of
בְּפָנָיו נֶאֱמַר "אִישׁ צַדִּיק תָּמִים" בְּרֵאשִׁית ו', וּבְפָנָיו נֶאֱמַר "כִּי אֲתָּה
you for it is said and in his presence chapter 6 Bereishis wholehearted righteous a man it is said in his presence
רָאִיתִי צַדִּיק לְפָנָי שֶׁם ז' ; ד"א, שְׁלֹא יִשְׁמַע בְּנִזְיָפְתּוֹ שֶׁל אֶהֱרֹן
Aharon of the reprimand he should hear so that not another explanation chapter 7 there before Me righteous I have seen
ספרי:
Sifrei

וַיֹּאמֶר שְׁמְעוּ נָא דְּבָרֵי אִם יִהְיֶה נִבְיָאֲכֶם יְהוָה בִּמְרָאָה אֵלָיו
to him in a vision Hashem your prophet there shall be if My words please hear And He said

אֶתְּוֹדַע בְּחִלּוֹם אֶדְבֵּר בּוֹ:
with him I speak in a dream I make Myself known

רש"י

שמעו נא דברי. אין נא אלא לשון בקשה שם :
there entreaty an expression of but please there is not my words please hear

רש"י

אם יהיה נביאכם. אם יהיו לכם נביאים:
prophets to you there will be if your prophet there will be If

רש"י

ה' במראה אליו אתודע. שכינת שמי אין נגלית עליו באספקלריא
in a glass upon him reveal itself does not My Name the Shechinah of I make Myself known to him in a vision Hashem
המאירה אלא בחלום וחזיון:
and a vision in a dream but that is clear

פסוק יג

Pasuk 13

לא כן עבדי משה בכל ביתי נאמן הוא:
he is trusted My house in all Moshe is My servant so Not

פסוק יד

Pasuk 14

פה אל פה אדבר בו ומראה ולא בחידת ותמנת יהוה יביט
he beholds Hashem and the likeness of in riddles and not and clearly with him I speak mouth to mouth
ומדוע לא יראתם לדבר בעבדי כמשה:
against Moshe against My servant to speak fear did you not and why

רש"י

פה אל פה. אמרתי לו לפרש מן האשה שם, והיכן אמרתי לו? בסיני —
at Sinai to him did I say and where there the woman from to separate to him I said mouth to Mouth
"לך אמר להם שובו לכם לאהלכם ואתה פה עמד עמדי" דברים ה' :
5 Devarim with Me stand here and you to your tents for yourselves return to them say Go

רש"י

ומראה ולא בחדת. מראה זה מראה דבור, שאני מפרש לו דבורי
My communication to him explain that I communication the appearance of this vision in riddles and not And in a vision
במראית פנים שבו, ואיני סותמו לו בחידות, כענין שנאמר ליחזקאל
to Yechezkel that is said like the matter in riddles for him obscure it and I do not of it of face in the appearance
יחזקאל י"ז, "חוד חידה" וגו'; כול מראה שכינה? ת"ל שמות
Shemos the Torah teaches the Shechinah the appearance of one might think etcetera a riddle put forth seventeen Yechezkel
ל"ג, "לא תוכל לראת את פני" ספרי :
Sifrei My face — to see be able you cannot thirty-three

רש"י

ותמנת ה' יביט. זה מראה אחרים, כענין שנאמר שמות ל"ג ,
33 Shemos that it is said like the matter the back the sight of this he did behold Hashem and the similitude of

"וְרֵאִיתָ אֶת אַחֲרִי" ספרי :

Sifrei My back — and you shall see

רש"י

בַּעֲבָדִי בַּמֶּשֶׁה. אֵינוֹ אוֹמֵר בַּעֲבָדִי מֹשֶׁה, אֲלָא בַּעֲבָדִי בַּמֶּשֶׁה —
against Moshe against My servant but rather Moshe against My servant say It does not against Moshe Against My servant

בַּעֲבָדִי אַע"פ שֶׁאֵינוֹ מֹשֶׁה, בַּמֶּשֶׁה אֶפְלוֹ אֵינוֹ עַבְדִּי כְּדֹאִי הָיִיתָם
you should have worthy My servant he is not even if against Moshe Moshe that he is not even though against My servant

לִירוֹא מִפְּנֵיו, וְכָל שֹׁכֵן שֶׁהוּא עַבְדִּי, וְעַבְדִּי מֶלֶךְ מֶלֶךְ, וְהָיָה לָכֶם לוֹמַר
to say for you and it was is a king a king and the servant of My servant that he is more so and how much before him feared

אֵין הַמֶּלֶךְ אוֹהֵבֵי חַנּוּם, וְאִם תֹּאמְרוּ אֵינִי מְכִיר בְּמַעֲשָׂיו — זֶה קָשָׁה מִן הָרִאשׁוֹנָה
the first than is worse this his deeds know I do not you will say and if for nothing love him the King does not

שם :

there

פסוק טו

Pasuk 15

וַיֵּחָר אֵף יְהוָה בָּם וַיֵּלֶךְ:

and He departed against them Hashem the wrath of And flared

רש"י

וַיֵּחָר אֵף ה' בָּם וַיֵּלֶךְ. מֵאַחֵר שֶׁהוֹדִיעָם סְרַחוֹנָם גָּזַר עֲלֵיהֶם
upon them He decreed their offense that He informed them of after and He went against them Hashem the wrath of And glowed

נְדוּי, ק"ו לְכַשֵּׁר נָדָם, שְׁלֹא יִכְעַס עַל חֲבֵרוֹ עַד שִׁוִּי דִיעָנוֹ
that he informs him of until his fellow against should he display anger that not and blood for flesh all the more so excommunication

סְרַחוֹנוֹ ספרי :

Sifrei his offense

פסוק טז

Pasuk 16

וַהֲעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֹרֶת כַּשֵּׁל וַיָּפֹן
and turned like snow was afflicted with Miriam and behold the Tent from upon departed And the cloud
tzaraas

אַהֲרֹן אֶל מִרְיָם וְהִנֵּה מְצֹרֶת:

she was afflicted with and behold Miriam to Aharon
tzaraas

רש"י

וַהֲעָנָן סָר. וְאַחֲ"כַּ וְהִנֵּה מִרְיָם מְצֹרֶת כַּשֵּׁל, מִשָּׁל לְמֶלֶךְ שֶׁאָמַר לְפִדְגוּג,
to a tutor who said to a king A parable like snow was leprous Miriam and behold and afterwards departed And the cloud

רִידָה אֶת בְּנִי, אֲבָל לֹא תִרְדְּנִי עַד שֶׁאֶלֶף מֵאֲצִלָּהּ, שְׂרַחֲמִי עָלָיו שֵׁם :
there is upon him because my mercy from you that I go until chastise him do not but my son — Chastise

פסוק יז

וַיֹּאמֶר אֶהְרֹן אֶל מֹשֶׁה בִּי אֲדֹנָי אֵל נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר

that sin upon us place please do not my lord please Moshe to Aharon And said

נוֹאֲלָנוּ וְאֲשֶׁר חָטֵאנוּ:

we sinned and that we acted foolishly

רש"י

נואלנו. כְּתַרְגוּמוֹ, לְשׁוֹן אָוִיל:

a fool an expression of like its translation we have acted foolishly

פסוק יח

אֵל נָא תְהִי כַּמֶּת אֲשֶׁר בָּצֵאתוֹ מִרְחֶם אִמּוֹ וַיֵּאָכֵל חֲצִי

half of and is consumed its mother from the womb of in its coming out which like the dead she be please let not

בְּשָׂרוֹ:

its flesh

רש"י

אֵל נָא תְהִי. אַחֲוִיתָנוּ זֶה:

this our sister let be please Do not

רש"י

כַּמֶּת. שֶׁהַמְצָרֶעַ הָשׁוּב כַּמֶּת, מַה מֶּת מְטַמֵּא בְּבִיאָהּ אֵף מְצָרֶעַ

a leper so too through entering makes unclean a corpse just as like a corpse is considered for the leper As one who is dead

מְטַמֵּא בְּבִיאָהּ שָׁם:

there through entering makes unclean

רש"י

אֲשֶׁר בָּצֵאתוֹ מִרְחֶם אִמּוֹ. אֲמֵנוּ הָיָה לוֹ לֹמֵר, אֶלָּא שִׁכְנָה הַכְּתוּב,

the Scripture that modified but to say for it it was our mother his mother from the womb of in his coming out who

וְכֵן חֲצִי בְשָׂרוֹ, חֲצִי בְשָׁרֵנוּ הָיָה לוֹ לֹמֵר, אֶלָּא שִׁכְנָה הַכְּתוּב, מֵאַחֵר

since the Scripture that modified but to say for it it was our flesh half of his flesh half of and likewise

שִׁינְתָּהּ מִרְחֶם אִמּוֹ, הִיא לָנוּ כְּאֵלוֹ נֵאָכֵל חֲצִי בְשָׁרֵנוּ, כְּעֵנִין שֶׁנֶּאֱמַר

that is said like the matter our flesh half of is consumed as if to us she is our mother from the womb of that she came forth

"כִּי אֲחִינוּ בְשָׁרֵנוּ הוּא" בְּרֵאשִׁית ל"ז, וּלְפִי מִשְׁמָעוֹ, אֵף הוּא נִרְאָה כֵּן, אֵין

it is not so appears it even its literal meaning and according to 37 Bereishis he is our flesh our brother for

רְאוּי לָאֵחַ לְהַנִּיחַ אֶת אֲחֻתּוֹ לְהִיּוֹת כַּמֶּת:

like the dead to be his sister — to leave for a brother proper

רש"י

אֲשֶׁר בָּצֵאתוֹ. מֵאַחֵר שִׁינְאָה זֶה מִרְחֶם אִמּוֹ שֶׁל זֶה, שֵׁשׁ כֹּחַ

power who has this one of the mother of from the womb of this one that he came out since in his coming out that

בְּיָדוֹ לְעֹזֵר וְאֵינוֹ עוֹזֵרוֹ — הֲרִי נֵאָכֵל חֲצִי בְשָׂרוֹ, שֶׁאֲחִיו בְּשָׂרוֹ הוּא;

he is his flesh for his brother his flesh half of is consumed behold help him and he does not to help in his hand

ד"א, אל נא תהי כמת — אם אינך רופאה בתפלה, מי מסגירה,
 will quarantine her who with prayer heal her you do not if like a dead person she be please let not another explanation
 מי מטהרה? אני א"א לראותה, שאני קרוב ואין קרוב רואה את
 — examines relative and no am a relative since I to examine her am unable I will declare her clean who
 הנגעים, וכהן אחר אין בעולם, וזהו אשר בצאתו מרחם אמו :
 his mother from the womb of in his coming out that and this is in the world there is not other and a Kohen the leprous plagues

פסוק יט

Pasuk 19

ויצעק משה אל יהוה לאמר אל נא רפא נא לה:
 her please heal please O God saying Hashem to Moshe And cried out

רש"י

אל נא רפא נא לה. בא הכתוב ללמדך דרך ארץ, שהשואל דבר מחברו
 from his fellow a thing that one who asks conduct proper to teach you the verse comes her please heal please God
 צריך לומר שנים או שלשה דברי תחנונים וא"כ יבקש שאלותיו ספרי :
 Sifrei his requests he should request and afterwards supplication words of three or two to say needs

רש"י

לאמר. מה ת"ל ? אמר לו השיבני אם אתה מרפא אותה אם לאו עד
 until not or her are healing You whether answer me to Him he said does the teaching say what Saying
 שהשיבו ואביה ירק ירק וגו'; ראפ"ע אומר בארבעה מקומות
 places in four says Rabbi Elazar ben Azariah etc. spit had surely and if her father that He answered him
 בקש משה מלפני הקב"ה להשיבו אם יעשה שאלותיו אם לאו:
 not or his requests He will perform whether to answer him the Holy One blessed be from before Moshe requested He
 פיוצא בו, "וידבר משה לפני ה' לאמר" וגו' שמות ו' , מה ת"ל "לאמר"?
 saying does the teaching say what 6 Shemos etc. saying Hashem before Moshe and he spoke to it similar
 השיבני אם גואלם אתה אם לאו עד שהשיבו "עתה תראה" וגו', פיוצא
 similar etc. you shall see now that He answered him until not or You are redeeming them whether answer me
 בו, "וידבר משה לפני ה' לאמר יפקד ה' אלהי הרוחת לכל בשר" במדבר
 Bamidbar flesh of all the spirits God of Hashem let Him appoint saying Hashem before Moshe and he spoke to it
 כ"ז, השיבו "קח לך", פיוצא בו "ואתחנן אל ה' בעת ההוא לאמר"
 saying that at the time Hashem to and I implored to it similar for yourself take He answered him 27
 דברים ג', השיבו "רב לך" ספרי :
 Sifrei for you enough He answered him 3 Devarim

רש"י

רפא נא לה. מפני מה לא האריך משה בתפלה? שלא יהיו ישראל אומרים,
 saying Yisrael would be so that not in prayer Moshe did lengthen not what because of her please heal
 אחותו עומדת בצרה והוא עומד ומרבה בתפלה ספרי ד"א, שלא יאמרו
 would say so that not another explanation Sifrei in prayer and increases stands and he in distress stands his sister
 ישראל, בשביל אחותו הוא מאריך בתפלה אבל בשבילנו אינו מאריך בתפלה :
 in prayer lengthen he does not for our sake but in prayer lengthens he his sister for the sake of Yisrael

פסוק כ

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאַבְיָה יֶרֶק יֶרֶק בְּפָנֶיהָ הֲלֹא תִכְלִים שִׁבְעַת
 seven be ashamed would she not in her face had spat spitting and if her father Moshe to Hashem And He said
 יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחֲרָיִם תֵּאָסֵף:
 she shall be gathered and afterwards to the camp outside days seven let her be shut days

רש"י

ואביה ירק ירק בפניה. ואם אביה הראה לה פנים זועפות, הלא תכלם
 be ashamed would she not angry a face to her showed her father and if in her face spit had surely And if her father
 שבעת ימים? מ"ן לשכינה י"ד יום, אלא דיו לָבֵא מִן
 from for that which comes it is sufficient but days fourteen for the Shechinah a kal vachomer days seven
 הדין להיות כגדון, לפיכך אף בגזיפתי תסגר שבעת ימים שם; בבא
 Bava there days seven let her be shut with My reprimand even therefore like the source to be the logical derivation
 קמא כ"ה :
 twenty-five Kamma

רש"י

ואחר תאסף. אומר אני, כל האסיפות האמורות במצרעים על שם שהוא
 that he is account of on regarding lepers that are said the gatherings all I say she shall be gathered and after
 משהלך מחוץ למחנה, וכשהוא נרפא נאסף אל המחנה, לכה כתוב בו
 regarding him it is written therefore the camp to he is gathered is healed and when he to the camp outside sent out
 אסיפה, לשון הכנסה:
 bringing in an expression of gathering

פסוק כא

וּתִסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד הָאָסֵף
 the gathering in of until travel did not and the people days seven to the camp outside Miriam And was shut
 מִרְיָם:
 Miriam

רש"י

והעם לא נסע. זה הכבוד חלק לה המקום בשביל שעה אחת שנתעכבה
 that she delayed one hour because of the Omnipresent to her apportioned honor this journey did not And the people
 למשה כשהשלה ליאור, שנאמר שמות ב' "ותתצב אחתו מרחק" וגו' סוטה ט':
 9 Sotah etcetera from afar his sister And stood 2 Shemos as it is said into the river when he was cast for Moshe

פסוק כב

וְאַחֲרָיִם נָסְעוּ הָעָם מִחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּאָרָן:
 Paran in the wilderness of and they encamped from Chatzeros the people journeyed And after

The aliyah begins with the gathering of the quail, which quickly turned into a devastating plague of judgment at Kibros Hattaavah. After journeying to Chatzeros, Miriam spoke lashon hara about Moshe Rabbeinu, prompting Hashem to suddenly summon the siblings and clarify Moshe's unique, face-to-face relationship with the Shechinah. As a result of this speaking, Miriam was stricken with tzara'as; despite Aaron's pleas and Moshe's heartfelt, concise tefillah for her healing, Hashem decreed that she must be quarantined outside the camp for seven days, during which the entire nation lovingly waited and did not travel until she was healed and brought back.

למעשה WHAT TO TAKE HOME

My dear friend, look at the incredible contrast the Torah paints for us in this parsha. On one hand, we see the tragic end of those who ran after their physical desires at Kibroth-hattaavah. They spent days and nights frantically gathering the quail, driven by an insatiable craving, only for it to become their downfall. On the other hand, we see the beautiful, quiet humility of Moshe Rabbeinu, who did not seek honor or defend his own name when spoken against, and who immediately cried out to Hashem with a pure heart to heal his sister Miriam.

This teaches us a profound lesson about where we direct our energy. The yetzer hara wants us to believe that our happiness lies in chasing after physical cravings, gathering more and more of the 'quail' of this world. But the Torah shows us that true greatness and peace of mind come from the opposite direction—from the humility of Moshe, from stepping back, and from caring deeply for another Yid, even one who has hurt us.

When Miriam was punished, Moshe did not harbor any resentment. He did not say, 'She spoke against me, so she deserves it.' Instead, he immediately poured out his heart in a short, powerful tefillah: 'Eil na refa na lah.' This is our avodah. When someone wrongs us, or when we feel the urge to run after physical desires, we must stop, tap into our inner humility, and choose the path of chessed and tefillah for others.

Today, when you feel a strong desire to react to someone who upset you, or when you feel caught up in chasing a material craving, pause for one moment, think of Moshe Rabbeinu's humility, and say a quick, silent prayer for the well-being of another person instead.

מסכת גיטין · דף י"ב ע"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we dive deeper into the complex halachic relationship between a master and his slave, specifically focusing on the master's obligation to provide sustenance. We will explore the opinions of Rav and Rabbi Yochanan regarding whether a master can tell his slave, "Work for me, but I will not sustain you," and how this affects the consecration of the slave's hands or the compensation for his injuries.

We will also learn about the practical halachos of a slave who must borrow money to eat and how he repays it, as well as the distribution of medical compensation when a slave is injured. Finally, the Gemara brings us back to the core dispute between Rabbi Meir and the Rabbis regarding whether emancipation is always a benefit for a slave, introducing the case of a Kohen's slave who would lose the right to eat terumah.

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

QUESTION

לֹא וְאוֹכֵל?

Does the slave really need to **borrow and eat**? After all, his master is obligated to provide him with sustenance!

ANSWER

לְהַעֲדָפָה.

The Gemara answers: This refers to **surplus** food, i.e., additional food that the slave desires to eat beyond his basic sustenance.

OBJECTION

וְלֵימָא לִיהָ הֶקְדָּשׁ: עַד הִשְׁתָּא סָגִי לָהּ בְּלֹא הַעֲדָפָה, וְהִשְׁתָּא נָמִי תִּסְגִּי לָהּ בְּלֹא הַעֲדָפָה!

The Gemara objects: **But let the Temple treasury say to him: Until now it was enough for you without a surplus, and now too it should be enough for you without a surplus!** Why do you suddenly require extra food? Therefore, the consecration should apply to this surplus as well!

ANSWER

הֶקְדָּשׁ גּוֹפִיָּה נִיחָא לִיהָ, כִּי הֵיכִי דְלִשְׁבַּח עֲבָדֶיהָ.

The Gemara answers: **It is pleasing to the Temple treasury itself** that he should eat more, so that its slave will improve in value, as eating more will make him stronger and more productive.

OBJECTION

עוֹשָׂה וּפּוֹרֵעַ, קָמָא קָמָא קָדִישׁ לִיהָ!

The Gemara objects to the earlier statement that the slave **works and repays** his loan: But as soon as he works, **each** bit of earnings **as it comes becomes consecrated** to the Temple treasury, since his hands are consecrated! How then can he use the money to repay his personal debt?

ANSWER

בְּפָחוֹת פָּחוֹת מִשְׁוֶה פְּרוּטָה.

The Gemara answers: This refers to a case where he earns **less than the value of a perutah** at any one time. Since anything worth less than a perutah cannot become consecrated, he can accumulate these small amounts and repay his debt.

STATEMENT

הָכִי נָמִי מְסַתְפָּרָא; דָּאִמְר רַב: הַמְקֻדֵּשׁ יְדֵי עֶבְדּוֹ – אוֹתוֹ הָעֶבֶד עוֹשֶׂה וְאוֹכֵל, דָּאִי לָא עֶבְדָּא מֵאֵן פִּלַּח לֵיהּ.

The Gemara comments: **So too it is reasonable** to explain that Rav's ruling refers to a case where the master provides sustenance; **as Rav says: One who consecrates the hands of his slave, that slave works and eats** from his earnings, **for if he does not work** for his own food, **who will serve him** and provide him with sustenance?

EXPLANATION

אִי אָמַרְתָּ בְּשִׁלְמָא הָהּ בְּמַעֲלָה וְאִינוּ יָכוֹל, וְהָא בְּשִׁאִינוּ מַעֲלָה, שְׁפִיר.

Granted, if you say that **this** first halachah of Rav refers to a case where the master **provides** sustenance, and Rav holds that a master **cannot** say to his slave "work for me but I will not sustain you," **and this** second halachah refers to a case **where he does not provide** sustenance, and therefore the consecration of his hands is ineffective, then it is **well**, as there is no contradiction.

OBJECTION

אָלָא אִי אָמַרְתָּ הָהּ בְּשִׁאִינוּ מַעֲלָה, וְיָכוֹל, דָּאִי לָא עֶבְדָּא מֵאֵן פִּלַּח לֵיהּ?! מֵאֵן דְּבָעִי נִיפְלָחִיהּ!

But if you say that **this** first halachah also refers to a case **where he does not provide** sustenance, because a master **is able** to say "work for me but I will not sustain you," then what is the meaning of Rav's statement: "**for if he does not work, who will serve him?**" **Let whoever wants to, serve him**—meaning, let the slave go collect charity, and why should the master care?

INFERENCE

אָלָא לָאוּ, שְׁמַע מִינָהּ אִינוּ יָכוֹל!

Rather, is it not correct to **conclude from this** that a master **cannot** say to his slave "work for me but I will not sustain you"?

RESOLUTION

שְׁמַע מִינָהּ.

The Gemara confirms: **Conclude from this** that it is so.

PROOF

תָּא שְׁמַע, דָּאִמְר רַבִּי יוֹחָנָן: הַקּוֹטֵעַ יָד עֶבְדּוֹ שֶׁל חֵבִירוֹ – נוֹתֵן שְׂכָתוֹ וְרַפּוּאָתוֹ לְרֵבּוּ, וְאוֹתוֹ הָעֶבֶד נִיזוֹן מִן הַצְדָּקָה.

Come and hear a proof from that which **Rabbi Yochanan** says: **One who severs the hand of another's slave must pay** the compensation for **his loss of employment** and his healing to his master, and that slave is sustained from charity.

INFERENCE

שְׁמַע מִיָּנָה, יָכוֹל הָרֵב לוֹמַר לְעֶבֶד: "עֲשֵׂה עִמִּי וְאֵינִי זָנָה!"

Conclude from this that the master is able to say to the slave: "Work with me and I will not sustain you," since the master takes the compensation for his loss of work while the slave is left to live on charity!

ANSWER

הָכָא בְּמַאי עֲסָקִינוּ – בְּמַעֲלָה לֹא מְזוֹנוֹת.

The Gemara answers: **With what are we dealing here?** We are dealing with a case **where** the master **does** provide him with **sustenance**.

QUESTION

אִי הָכִי, אֲמַאי נִיּוֹן מִן הַצֵּדָקָה?

The Gemara asks: **If so, why is he sustained from charity** if his master is already feeding him?

ANSWER

לְהַעֲדָפָה.

The Gemara answers: This refers **to surplus** food that he desires beyond his basic needs.

OBJECTION

אִי הָכִי, "נִיּוֹן"?! "מִתְפָּרֵס" מִיָּבֵעֵי לֵיהּ!

The Gemara objects: **If so**, why does the Braisa use the term "**sustained**"? It **should have** used the term "**he earns a living**" or "**he is supported**"!

INFERENCE

אָלָא לָאוּ, שְׁמַע מִיָּנָה יָכוֹל!

Rather, is it not correct to **conclude from this** that the master is **able** to say "work for me but I will not sustain you"?

RESOLUTION

שְׁמַע מִיָּנָה.

The Gemara confirms: **Conclude from this** that it is so.

STATEMENT

אָמַר מָר: נוֹתֵן שְׁבָתוֹ וְרְפוּאָתוֹ לַרְבּוֹ.

The Master said above: The injurer **pays his loss of employment and his healing to his master**.

EXPLANATION

שְׁבָתוֹ, פְּשִׁיטָא!

The Gemara analyzes this: Regarding **his loss of employment**, it is **obvious** that it goes to the master, since the slave's labor belongs to him!

EXPLANATION

רפואתו איצטריקא ליה.

Rather, **his healing was necessary** to be stated.

QUESTION

רפואתו דידיה היא, דבכעי איתסויי בה!

The Gemara asks: But **his healing belongs to him**, the slave, as he needs to be cured with it!

ANSWER

לא צריקא, דאמדוה לחמשא יומי, ועבדו ליה סמא חריפא ואתסי בתלתא יומי;

The Gemara answers: **No, it is necessary** only for a case where they estimated the healing would take five days, but they applied a strong medicine to him and he was cured in three days.

EXPLANATION

מהו דתימא: צערא – דידיה הוא, קא משמע לן.

Lest you say: The pain of the harsh medicine was his, so the saved money of the remaining two days should belong to him; therefore, Rabbi Yochanan **comes to teach us** that even this money belongs to the master.

BRAISA

תנא: אמר רבי אלעזר, אמרנו לו למאיר: והלא זכות הוא לעבד שיוצא מתחת ידי רבו לחירות!

It is taught in a Braisa: Rabbi Elazar said, we said to Rabbi Meir: But is it not a benefit for the slave that he goes out from under his master's hand to freedom?

BRAISA

אמר לנו: חוב הוא לו – שאם היה עבד כהן, פוסלו מן התרומה.

He said to us: It is a disadvantage for him, for if he were the slave of a Kohen, freeing him disqualifies him from eating terumah.

BRAISA

אמרנו לו: והלא מה אם ירצה שלא לזונו ושא לא לפרנסו, רשאי!

We said to him: But what if the master wishes not to sustain him and not to support him? He is permitted to do so! Thus, the slave has no guaranteed sustenance anyway.

BRAISA

אמר לנו: ומה אילו עבד כהן שפירח, ואשת כהן שמרדה על בעלה – הלא אוכלין בתרומה; וזה – אינו אוכל.

He said to us: What about a Kohen's slave who ran away, or a Kohen's wife who rebelled against her husband? Do they not still eat terumah? But this emancipated slave cannot eat terumah at all.

BRAISA

אָבֵל אִשָּׁה – חֹב הוּא לָהּ, שֶׁכֵּן פֶּסָלָהּ מִן הַתְּרוּמָה וּמִפְסִידָהּ מִן הַמְּזוּנוֹת.

But regarding a woman, receiving a get is a disadvantage for her, because it disqualifies her from eating terumah and deprives her of her sustenance.

QUESTION

מַאי קֹאֲמְרוּ לִיהּ, וּמַאי קָא מְהַדֵּר לָהּ?

The Gemara asks: What did they say to him, and what did he answer them? The dialogue seems inconsistent!

EXPLANATION

הָכִי קֹאֲמֵר לָהּ: הִשְׁבַּתְנוּנִי עַל הַמְּזוּנוֹת, מָה תְּשִׁיבוּנִי עַל הַתְּרוּמָה?

The Gemara explains: This is what he said to them: You have answered me regarding sustenance, but what can you answer me regarding the terumah itself, which he loses the right to eat?

EXPLANATION

וְכִי תִימְרוּ: אִי פְעִי, זָרִיק לִיהּ גִּיטָא וּפְסִיל לִיהּ; שְׂבִיק לִיהּ וְעָרִיק וְאַזִּיל לְעָלְמָא.

And if you say: If the master wants, he can throw him a bill of release and disqualify him anyway, so the slave is always at risk; in that case, the slave can leave him and run away to the world and still eat terumah as a runaway slave, whereas now he is permanently disqualified.

SUMMARY

The Gemara concludes that according to Rav, a master cannot refuse to sustain his slave while demanding his labor, whereas Rabbi Yochanan holds that a master can indeed tell his slave to work without providing sustenance, leaving the slave to rely on charity. In cases of injury, the master receives the compensation for the slave's loss of livelihood and medical costs, even if the slave healed faster than expected through a strong medicine that caused him extra pain. This leads back to the fundamental debate between Rabbi Meir and the Rabbis, where Rabbi Meir argues that emancipation can be a disadvantage—such as disqualifying a Kohen's slave from eating terumah—while the Rabbis counter that since a master is not unconditionally bound to sustain his slave, gaining freedom is always a net benefit.

We see in our Gemara a beautiful, deep insight into how the Torah views the human being. When a slave's hands are consecrated to the Temple, the Gemara explains that he is still allowed to borrow money to buy extra food to strengthen himself. Why? Because the Temple treasury itself wants the slave to eat well so that he will be healthy and strong. Even when something is dedicated entirely to the service of Hashem, Hashem does not want us to break our bodies or neglect our physical well-being.

Sometimes, in our desire to grow in yiras Shamayim and perform mitzvos, we might think that the most spiritual path is to neglect our physical needs—to sleep less, eat poorly, or ignore our health. But the Torah teaches us the exact opposite. Your body is the vessel for your neshama. When you take care of your health, eat properly, and get enough rest, you are not being selfish; you are maintaining the vessel that performs Hashem's work. The Master of the world wants His servants to be strong and healthy so they can serve Him with joy and vitality.

Today, when you eat, sleep, or take a moment to rest, do not look at it as a distraction from your avodah. Have in mind that you are strengthening your body specifically so that you have the energy and clarity to learn Torah, daven, and do chesed with a whole heart.

מַסְכֵּת תַּעֲנִית · דִּף ה'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

We begin this portion of the shiur by clarifying the halachos of mentioning rain in our tefillos, establishing that once a person starts to say "mashiv haruach u'morid hagashem," he does not stop. The Gemara then brings us to a new Mishnah that discusses the timeframe for requesting rain, presenting a machlokes between Rabbi Yehuda and Rabbi Meir regarding whether we ask for rain until Pesach has passed or until the end of Nisan.

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

ANSWER

רַבָּא אָמַר: כִּינּוֹן שְׁהֵתְחִיל, שׁוּב אֵינוֹ פּוֹסֵק.

Rava said an alternative suggestion: **Once he has started** to mention rain, **he no longer stops**, but continues to mention it consistently until the summer.

STATEMENT

וְכֵן אָמַר רַב שֵׁשֶׁת: כִּינּוֹן שְׁהֵתְחִיל, שׁוּב אֵינוֹ פּוֹסֵק.

And so too said Rav Sheshet: Once he has started, he no longer stops.

STATEMENT

וְאַף רַב הִדֵּר בֵּיהּ.

And even Rav retracted his previously stated opinion, and agreed with this rule.

PROOF

דָּאָמַר רַב חֲנַנְאֵל אָמַר רַב: מוֹנֶה עֶשְׂרִים וְאֶחָד יוֹם כְּדֶרֶךְ שְׁמוֹנֶה עֶשְׂרֵה יָמִים מֵרֹאשׁ הַשָּׁנָה עַד יוֹם הַכַּפּוּרִים, וּמֵתְחִיל, וְכִינּוֹן שְׁהֵתְחִיל — שׁוּב אֵינוֹ פּוֹסֵק.

As Rav Chananel said that Rav said: One counts twenty-one days from Rosh Hashanah, just as one counts ten days from Rosh Hashanah until Yom Kippur, and then starts to mention rain, and once he has started, he no longer stops.

RULING

וְהִלְכָתָא: כִּינּוֹן שְׁהֵתְחִיל, שׁוּב אֵינוֹ פּוֹסֵק.

And the halacha is: Once he has started, he no longer stops.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי עַד מָתִי שׁוֹאֲלִין אֶת הַגְּשָׁמִים?

MISHNAH: Until when do we request rain in the Shemoneh Esrei?

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: עַד שִׁיעָבוֹר הַפֶּסַח,

Rabbi Yehuda says: Until Pesach has passed.

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: עַד שִׁיֵּצֵא נִסָּן, שְׁנַיִמָּר: "וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן".

Rabbi Meir says: Until Nisan has ended, as it is stated: "And He causes to come down for you the rain, the first rain and the last rain, in the first month" which is Nisan.

גְּמָרָא GEMARA

QUESTION

גַּמְ' אָמַר לִיה רַב נַחֲמָן לְרַבִּי יִצְחָק: יוֹרָה בְּנִיסָן? יוֹרָה בְּמַרְחֶשֶׁן הוּא!

GEMARA: Rav Nachman said to Rabbi Yitzchak: Is the first rain indeed in Nisan? The first rain is in Marcheshevan!

QUESTION

דְּתַנּוּ: יוֹרָה בְּמַרְחֶשֶׁן וּמִלְקוֹשׁ בְּנִיסָן!

As we learned in a baraisa: The first rain is in Marcheshevan and the last rain is in Nisan!

ANSWER

אָמַר לִיה, הֵכִי אָמַר רַבִּי יוֹחָנָן: בִּימֵי יוֹאֵל בֶּן פְּתוּאֵל נִתְקַיֵּים מִקְרָא זֶה דְּכָתִיב בִּיה "יֵתֵר הַגֶּזֶם אָכַל הָאֲרָבָה וְגו'".

He said to him, so said Rabbi Yochanan: In the days of Yoel son of Pesuel this verse was fulfilled, concerning which it is written: "That which the palmer-worm has left, the locust has eaten, etc."

EXPLANATION

אוֹתָהּ שָׁנָה יָצָא אָדָר וְלֹא יָרְדוּ גְשָׁמִים, יָרְדָה לָהֶם רַבִּיעָה רִאשׁוֹנָה בְּאָחָד בְּנִיסָן.

In that year, Adar ended and no rain had fallen; the first rain fell for them on the first of Nisan.

EXPLANATION

אָמַר לָהֶם נְבִיא לְיִשְׂרָאֵל: צֵאוּ וְזָרְעוּ!

The prophet said to Israel: Go out and sow!

EXPLANATION

אָמְרוּ לוֹ: מִי שֵׁישׁ לוֹ קֵב חֲטָיִים אוֹ קִבִּים שְׁעוּרִין — יֹאכְלֵנוּ וְיִחַיָּה, אוֹ יִזְרְעֵנוּ וְיָמוּת?

They said to him: One who has a kav of wheat or two kavs of barley, should he eat it and live for a little while, or should he sow it and die of starvation if it does not grow?

EXPLANATION

אָמַר לָהֶם: אִף עַל פִּי כֵן צָאוּ וְזָרְעוּ.

He said to them: Even so, go out and sow.

EXPLANATION

נַעֲשֶׂה לָהֶם גֵּם, וְנִתְגַּלָּה לָהֶם מַה שֶּׁבִּכְתָּלִין וּמַה שֶּׁבְּחֹרֵי נִמְלִים.

A miracle was performed for them, and there was revealed to them what was in the walls and what was in the holes of ants to use for seed.

EXPLANATION

יָצְאוּ וְזָרְעוּ שְׁנֵי וּשְׁלִישִׁי וּרְבִיעִי, וַיִּרְדֶּה לָהֶם רְבִיעָה שְׁנִיָּה בַּחֲמִשָּׁה בְּנִיסָן.

They went out and sowed on the second, third, and fourth of Nisan, and the second rain fell for them on the fifth of Nisan.

EXPLANATION

הִקְרִיבוּ עוֹמֶר עֹמֶר בְּשִׁשָּׁה עָשָׂר בְּנִיסָן, נִמְצְאוּ תַבּוּאָה הַגְּדִילָה בְּשִׁשָּׁה חֳדָשִׁים, גְּדִילָה בְּאַחַד עָשָׂר יוֹם.

They offered the Omer on the sixteenth of Nisan; thus grain that normally grows in six months was found to have grown in eleven days.

EXPLANATION

נִמְצָא עוֹמֶר הַקָּרֵב מִתַּבּוּאָה שֶׁל שִׁשָּׁה חֳדָשִׁים, קָרֵב מִתַּבּוּאָה שֶׁל אֶחָד עָשָׂר יוֹם.

Thus the Omer, which is normally offered from grain of six months, was offered from grain of eleven days.

EXPLANATION

וְעַל אוֹתוֹ הַדּוֹר הוּא אוֹמֵר: "הַאֲרָעִים בְּדִמְעָה בְּרָנָה יִקְצְרוּ. הַלֹּחַ יִלֵּךְ וּבִכָּה נִשָּׂא מִשָּׁהָ הַזֶּרַע וְגו'".

And concerning that generation the verse says: "They who sow in tears shall reap with songs of joy. Though he goes on his way weeping, who bears the measure of seed, etc."

QUESTION

מַאי "הַלֹּחַ יִלֵּךְ וּבִכָּה נִשָּׂא מִשָּׁהָ וְגו'?"

What is the meaning of: "Though he goes on his way weeping, who bears the measure of seed"?

ANSWER

אָמַר רַבִּי יְהוּדָה: שׁוֹר, כְּשֶׁהוּא חוֹרֵשׁ — הוֹלֵךְ וּבוֹכָה, וּבְחֻזְרָתוֹ — אוֹכֵל חֲזִיז מִן הַתֵּלֶם.

Rabbi Yehuda said: The ox, when it plowed at that time, went on its way weeping because there was nothing to eat, but upon its return along the same furrow, it ate the young shoots from the furrow which had already sprouted.

ANSWER

וזהו: "בא יבא פרנה".

And this is the meaning of: "He shall come home with songs of joy."

QUESTION

מאי "נשא אלמתי"?

What is the meaning of: "Bearing his sheaves"?

ANSWER

אמר רב חסדא, ואמרי לה במתניתא תנא: קנה זרת, שיבולת זרתים.

Rav Chisda said, and some say it was taught in a baraisa: The stalk was one span, and the ear of grain was two spans.

QUESTION

אמר ליה רב נחמן לרבי יצחק, מאי דכתיב: "כי קרא ה' לרעב וגם בא אל הארץ שבע שנים", בהנה שבע שנים מאי אכול?

Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "For Hashem has called for a famine, and it shall also come upon the land for seven years"? In those seven years, what did they eat?

ANSWER

אמר ליה, הכי אמר רבי יוחנן: שנה ראשונה אכלו מה שבבתים,

He said to him, so said Rabbi Yochanan: In the first year they ate what was in the houses;

ANSWER

שנה אכלו מה שבשדות,

in the second year they ate what was in the fields;

ANSWER

שלישית בשר בהמה טהורה,

in the third year, the meat of kosher animals;

ANSWER

רביעית בשר בהמה טמאה,

in the fourth year, the meat of non-kosher animals;

ANSWER

חמישית בשר שקצים ורמשים,

in the fifth year, the meat of detestable things and creeping things;

ANSWER

ששית בשר בניהם ובנותיהם,

in the sixth year, the flesh of their sons and daughters;

ANSWER

שְׂבִיעִית בָּשָׂר זְרוּעוֹתֵיהֶם, לְקַיֵּים מֶה שֶׁנֶּאֱמַר: "אִישׁ בָּשָׂר זֶרְעוֹ יֹאכְלוֹ".

and in the seventh year, the flesh of their own arms, to fulfill what is stated: "Each man shall eat the flesh of his own arm."

QUESTION

וַאֲמַר לִיהִי רַב נְחֻמָּן לְרַבִּי יִצְחָק, מַאי דְּכָתִיב: "בְּקִרְבָּךְ קְדוֹשׁ וְלֹא אָבוֹא בְּעִיר", מְשׁוּם דְּבִקְרִבָּךְ קְדוֹשׁ
לֹא אָבוֹא בְּעִיר?

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "The Holy One is in your midst, and I will not enter the city"? Because the Holy One is in your midst, He will not enter the city?

ANSWER

אָמַר לִיהִי: הֵכִי אָמַר רַבִּי יוֹחָנָן, אָמַר הַקְּדוֹשׁ בָּרוּךְ הוּא: לֹא אָבוֹא בִירוּשָׁלַיִם שֶׁל מַעְלָה עַד שֶׁאָבוֹא
לִירוּשָׁלַיִם שֶׁל מַטָּה!

He said to him: So said Rabbi Yochanan, the Holy One, Blessed be He, said: I will not enter Jerusalem of above until I enter Jerusalem of below at the time of the redemption.

QUESTION

וּמִי אֵיפֹא יְרוּשָׁלַיִם לְמַעְלָה?

And is there a Jerusalem above?

ANSWER

אֵין, דְּכָתִיב: "יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יְחֻדּוֹ".

Yes, as it is written: "Jerusalem built up, like a city that is joined together with it."

QUESTION

וַאֲמַר לִיהִי רַבִּי נְחֻמָּן לְרַבִּי יִצְחָק, מַאי דְּכָתִיב: "וּבְאַחַת יִבְעֲרוּ וְיִכָּסְלוּ מוֹסַר הַבָּלִים עֵץ הוּא?"

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "But with one they are brutish and foolish, the teaching of vanities is a stock"?

ANSWER

אָמַר לִיהִי, הֵכִי אָמַר רַבִּי יוֹחָנָן: אַחַת הִיא שְׂמִיכַעְרַת רָשָׁעִים בְּגִיהֵנָם, מַאי הִיא — עֲבוֹדַת זָרָה.

He said to him, so said Rabbi Yochanan: There is one sin that burns the wicked in Gehenna. What is it? Idol worship.

PROOF

כְּתִיב הֵכָא: "מוֹסַר הַבָּלִים עֵץ הוּא", וְכָתִיב הֵתָם: "הֶבֶל הֵמָּה מַעֲשֵׂה תַעֲתָעִים".

It is written here: "The teaching of vanities [hevelim] is a stock," and it is written there regarding idols: "They are vanity [hevel], a work of delusion."

QUESTION

וַאֲמַר לִיָּה רַב נַחֲמָן לְרַבִּי יִצְחָק, מַאי דְכָתִיב: "כִּי שְׁתֵּים רָעוֹת עָשָׂה עַמִּי",

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "For My people have committed two evils"?

QUESTION

תַּרְתִּין הוּא דִּהּוּ? עֲשָׂרִין וְאַרְבַּע שְׁבִיקָא לֵהוּ?

Were there only two sins that they committed? Did they leave aside the twenty-four sins listed in the book of Yechezkel?

ANSWER

אָמַר לִיָּה, הָכִי אָמַר רַבִּי יוֹחָנָן: אַחַת שֶׁהִיא שְׁקוּלָה כְּשֵׁתִים, וּמַאי נִיהוּ — עֲבֹדָה זָרָה,

He said to him, so said Rabbi Yochanan: It refers to one sin which is equal to two. And what is it? Idol worship,

PROOF

דְּכָתִיב: "כִּי שְׁתֵּים רָעוֹת עָשָׂה עַמִּי אֲתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחֻצַּב לָהֶם בְּאֵרוֹת בְּשִׁבְרִים",

as it is written: "For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns."

PROOF

וּכְתִיב בָּהוּ: "כִּי עָבְרוּ אֵי כִּתִּים וְרָאוּ וְקָדַר שְׁלַחוּ וְהִתְבּוֹנְנוּ מֵאֵד וְגוֹי הִתְיַמֵּר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל".

And it is written concerning them: "For pass over to the isles of Kittim and see, and send to Kedar and consider diligently, etc. Has a nation changed its gods, which are yet no gods? But My people have changed their glory for that which does not profit."

BRAISA

תָּנָא: כּוֹתִיִּים עוֹבְדִים לָאֵשׁ, וְקִדְרִיִּים עוֹבְדִין לַמַּיִם,

It was taught: The Kittites worship fire, and the Kedarenes worship water,

BRAISA

וְאַף עַל פִּי שִׁיּוּדָעִים שֶׁהַמַּיִם מְכַבִּין אֶת הָאֵשׁ — לֹא הִמִּירוּ אֱלֹהֵיהֶם, "וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל".

and even though they know that water extinguishes fire, they did not change their gods; "but My people have changed their glory for that which does not profit."

QUESTION

וַאֲמַר לִיָּה רַב נַחֲמָן לְרַבִּי יִצְחָק, מַאי דְכָתִיב: "וַיְהִי כַּאֲשֶׁר זָקַן שְׁמוּאֵל", וּמִי סִיב שְׁמוּאֵל כּוֹלֵי הָאִי?

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "And it came to pass when Shmuel was old"? Did Shmuel really grow so old?

QUESTION

וְהָאֵל בַּר חֲמִישִׁים וּשְׁתַּיִם הָיָה, דָּאָמַר מָר: מֵת בְּחֲמִישִׁים וּשְׁתַּיִם שָׁנָה, זֶהוּ מֵיתָתוֹ שֶׁל שְׁמוּאֵל הָרַמָּתִי.

But he was only fifty-two years old, as the Master said: He died at fifty-two years of age, this was the death of Shmuel of Ramah!

ANSWER

אָמַר לֵיהּ, הָכִי אָמַר רַבִּי יוֹחָנָן: זָקְנָה קִפְצָה עָלָיו, דְּכָתִיב: "נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל".

He said to him, so said Rabbi Yochanan: Old age jumped upon him prematurely, as it is written that Hashem said: "I regret that I have made Saul king."

EXPLANATION

אָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! שָׁקֵלְתָנִי כְּמֹשֶׁה וְאַהֲרֹן, דְּכָתִיב: "מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקִרְיָאֵי שְׁמוֹ",

Shmuel said before Him: Master of the Universe! You have equated me to Moshe and Aaron, as it is written: "Moshe and Aaron among His priests, and Shmuel among those who call upon His name."

EXPLANATION

מָה מֹשֶׁה וְאַהֲרֹן לֹא בָטְלוּ מַעֲשֵׂה יְדֵיהֶם בְּחַיֵּיהֶם, אַף אֲנִי לֹא יִתְבַּטֵּל מַעֲשֵׂה יָדַי בְּחַיֵּי.

Just as Moshe and Aaron did not see the work of their hands undone in their lifetimes, so too let the work of my hands not be undone in my life time by seeing Saul's kingdom destroyed.

EXPLANATION

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: הֵיכִי אֶעֱבִיד? לִימּוֹת שָׁאוּל — לֹא קָא שְׂבִיק שְׁמוּאֵל,

The Holy One, Blessed be He, said: What shall I do? If Saul dies, Shmuel will not allow it because of his prayers;

EXPLANATION

לִימּוֹת שְׁמוּאֵל אֲדֻוֹטֵר — מְרַנְנֵי אֲבִתְרִיהּ.

if Shmuel dies while he is still young, people will complain about him saying he must have sinned.

EXPLANATION

לֹא לִימּוֹת שָׁאוּל וְלֹא לִימּוֹת שְׁמוּאֵל — כְּבָר הִגִּיעָה מַלְכוּת דָּוִד, וְאֵין מַלְכוּת נּוֹגַעַת בְּחֻבְרָתָהּ אֶפְּיָלוּ כְּמֵלֵא נִימָא.

If neither Saul dies nor Shmuel dies, the kingdom of David has already arrived, and one kingdom cannot touch another even by a hair's breadth.

EXPLANATION

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: אֶקְפִּיז עָלָיו זָקְנָה.

The Holy One, Blessed be He, said: I will bring old age upon him prematurely so he can die of old age.

EXPLANATION

הָיָינוּ דְּכִתִּיב: "וְשָׂאוֹל יוֹשֵׁב בְּגִבְעָה תַּחַת הָאֶשֶׁל בְּרָמָה", וְכִי מָה עֲנִין גִּבְעָה אֶצֶל רָמָה?

This is what is written: "And Saul was sitting in Givah under the tamarisk tree in Ramah." But what is the connection of Givah to Ramah?

EXPLANATION

אֵלָּא לֹאמַר לָהּ: מִי גָרַם לְשָׂאוֹל שִׁיֵּשֵׁב בְּגִבְעָה שְׁתֵּי שָׁנִים וּמֶחֶצֶה — תִּפְּלֹתוֹ שֶׁל שְׁמוּאֵל הַרְמָתִי.

Rather, it is to tell you: Who caused Saul to sit in Givah as king for an extra two and a half years? The prayer of Shmuel of Ramah.

QUESTION

וּמִי מִיָּדְחִי גִבְרָא מִקְמִי גִבְרָא?

And can one man be pushed aside for another?

ANSWER

אִיו, דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: מַאי דְּכִתִּיב: "עַל כֵּן חָצַבְתִּי בְּנִבְיָאִים הֲרָגָתִים

בְּאֶמְרֵי פִי" — "בְּמַעֲשֵׂיהֶם" לֹא נֶאֱמַר, אֵלָּא "בְּאֶמְרֵי פִי", אֵלָּמָּה: מִיָּדְחִי גִבְרָא מִקְמִי גִבְרָא.

Yes, as Rabbi Shmuel bar Nachmani said that Rabbi Yochanan said: What is the meaning of that which is written: "Therefore I have hewed them by the prophets, I have slain them by the words of My mouth"? "By their deeds" is not said, but rather "by the words of My mouth." This proves that one man is pushed aside for another.

STATEMENT

רַב נַחְמָן וְרַבִּי יִצְחָק הָיוּ יְתִבִּי בְּסַעֲוִדָּתָא. אָמַר לֵיהּ רַב נַחְמָן לְרַבִּי יִצְחָק: לֵימָא מָר מִיָּלְתָּא.

Rav Nachman and Rabbi Yitzchak were sitting at a meal. Rav Nachman said to Rabbi Yitzchak: Let the Master say a word of Torah.

ANSWER

אָמַר לֵיהּ, הֵכִי אָמַר רַבִּי יוֹחָנָן: אִין מְסִיחִין בְּסַעֲוִדָּה, שְׁמָא יְקֻדִּים קָנָה לְוֶשֶׁט וְיָבֵא לִיָּדֵי סַפְּנָה.

He said to him, so said Rabbi Yochanan: One must not speak during a meal, lest the windpipe precede the esophagus and he come to danger of choking.

STATEMENT

בְּתַר דְּסַעֲוִיד אָמַר לֵיהּ, הֵכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מָת.

After they dined, he said to him, so said Rabbi Yochanan: Yaakov Avinu did not die.

QUESTION

אָמַר לֵיהּ: וְכִי בְּכָדֵי סִפְדוֹ סִפְדִּנְיָא וְחֻנְטוֹ חֻנְטִיָּא וְקִבְרוֹ קִבְרִיָּא?

He said to him: Was it for nothing that the eulogizers eulogized, the embalmers embalmed, and the buriers buried him?

ANSWER

אמר ליה: מקרא אני דורש, שנאמר: "ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעה מרחוק ואת זרעה מארץ שבבים", מקיש הוא לזרעו: מה זרעו בחיים — אף הוא בחיים.

He said to him: I expound a verse, as it is stated: "And you, do not fear, My servant Yaakov, says Hashem, and do not be dismayed, Yisrael, for behold, I will save you from afar, and your seed from the land of their captivity." The verse compares him to his seed: Just as his seed is alive, so too he is alive.

STATEMENT

אמר רבי יצחק: כל האומר "רחב" "רחב" מיד נקרי.

Rabbi Yitzchak said: Anyone who says "Rachav, Rachav" immediately has a seminal emission because of her extreme beauty.

OBJECTION

אמר ליה רב נחמן: אנא אמינא ולא איכפת לי!

Rav Nachman said to him: I say it and I am not affected!

RESOLUTION

אמר ליה: כי קאמינא, ביודעה ובמכירה.

He said to him: When I said this, it was only of one who knows her and is familiar with her beauty.

STATEMENT

כי הוו מיפטרי מהדדי, אמר ליה: ליברכן מר!

When they were parting from each other, Rav Nachman said to him: Let the Master bless me!

EXPLANATION

אמר ליה: אמשול לך משל, למה הדבר דומה? לאדם שהיה הולך במדבר והיה רעב ועיף וצמא, ומצא אילן שפירותיו מתוקין וצלו נאה ואמת המים עוברת תחתיו.

He said to him: I will tell you a parable, to what is this matter comparable? To a man who was traveling in the desert, and he was hungry, tired, and thirsty, and he found a tree whose fruits were sweet, its shade pleasant, and a stream of water passed beneath it.

EXPLANATION

אכל מפירותיו, ושתה ממimיו, וישב בצילו.

He ate of its fruits, drank of its waters, and sat in its shade.

EXPLANATION

וכשביקש לילך, אמר: אילן אילן, במה אברכך?

And when he wished to leave, he said: Tree, tree, with what shall I bless you?

EXPLANATION

אם אומר לך שיהיו פירותיך מתוקין — הרי פירותיך מתוקין.

If I say to you that your fruits should be sweet, behold, your fruits are sweet;

EXPLANATION

שִׁיחַ צִלָּה נָא — הֲרִי צִלָּה נָא,

that your shade should be pleasant, behold, your shade is pleasant;

EXPLANATION

שֶׁתְּהָא אֲמַת הַמַּיִם עֹבְרַת תַּחְתֶּיךָ — הֲרִי אֲמַת הַמַּיִם עֹבְרַת תַּחְתֶּיךָ,

that a stream of water should pass beneath you, behold, a stream of water passes beneath you.

EXPLANATION

אֵלָּא: יְהִי רְצוֹן שְׁכָל נְטִיעוֹת שְׁנוּטְעִין מִמֶּךָ

Rather, may it be His will that all plantings planted from you should be just like you.

SUMMARY

The Gemara delves into the beautiful and miraculous events of the days of Joel the prophet, where Hashem showed His great love for Klal Yisrael by bringing the first and second rains in Nisan, causing crops that normally take six months to grow in a mere eleven days so they could bring the Omer on time. Following this, Rav Nahman and Rabbi Yitzhak discuss the hardships of the historical seven-year famine, the deep meaning of the passuk regarding the holiness of Yerushalayim, and the beautiful assurance from Hashem that He will not enter the Yerushalayim of above until He can enter the earthly Yerushalayim below at the time of the Geulah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at the incredible miracle of the prophet Joel's generation. The land was completely barren, and the people had only a tiny, desperate measure of grain left. The natural reaction was to hoard it just to survive another day. Yet, when the prophet told them to go out and sow, they obeyed. They sowed in tears, weeping over what seemed like a lost cause, but they did their avodah anyway. And what happened? Hashem turned those eleven days into a lifetime of blessing, making the crops grow at a supernatural speed.

This is the secret of "sowing in tears." In our own lives, we often face moments of spiritual or material drought where we feel we have nothing left to give. The yetzer hara whispers, "Why bother praying? Why bother trying to learn or do chesed when you are so drained? Save your energy." But the Torah teaches us that when you take that last bit of strength and sow it anyway—even with tears, even when it feels completely dry—Hashem can make your small effort sprout into something unimaginably great.

Today, do not wait for the perfect, comfortable conditions to do what is right. Even if you feel tired, distracted, or overwhelmed, take one small, positive action—a few minutes of learning, a heartfelt tefillah, or a kind word to another Yid—and sow that seed with emunah, trusting that Hashem will make it grow.

הלכות שבת • פרק עשירי

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

CHAPTER PREVIEW

In this chapter, we begin learning the halachos of the melachos of Koshair (tying) and Matir (untying) on Shabbos. The Rambam, in his warm and clear way, guides us through the definitions of what makes a knot forbidden min HaTorah, explaining that a d'Oraisa violation requires a knot that is both permanent and requires the skill of a craftsman (ma'aseh uman). We will learn how our Sages set up fences to protect these boundaries, and how these definitions apply to the everyday items of the times, such as camel drivers' knots, sandals, and animal ropes.

We will also look at the practical, daily applications of these melachos. The Rambam teaches us which knots are completely muttar to tie and untie on Shabbos because they are temporary and simple, such as tying a woman's cloak, a hairnet, or the straps of shoes. Through these halachos, we see the beautiful balance of Shabbos, where we guard the sanctity of the day while understanding exactly what is permitted for our basic needs.

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

ה"א

הקושר קשר של קימא ומעשה אמן בשבת

Halacha 1: Tying a Permanent and Professional Knot on Shabbos

הקושר קשר של קימא והוא מעשה אמן ח"ב. כגון קשר
the knot of such as is liable a craftsman is the work of and it permanence of a knot One who ties
הגמלין וקשר הספנין וקשרי רצועות מנעל וסנדל שקושרין
that tie and a sandal a shoe the straps of and the knots of the sailors and the knot of the camel drivers
הרצענין בשעת עשייתן. וכן כל פיוצא בזה. אבל הקושר קשר של
of a knot one who ties but to this that is similar all and so their making at the time of the shoemakers
קימא ואינו מעשה אמן פטור. וקשר שאינו של קימא ואינו
and is not permanence of that is not and a knot is exempt a craftsman the work of and it is not permanence
מעשה אמן מתר לקשרו לכתחלה:
initially to tie it is permitted a craftsman the work of

This halacha defines the categories of knots that are biblically forbidden, rabbinically exempt, or fully permitted on Shabbos based on permanence and craftsmanship.

ה"ב

קשרים שאינם מעשה אמן וקשרים שאינם קימא

Halacha 2: Knots of a Layman and Knots Not Intended to Remain Permanently

פיצד. נפסקה לו רצועה וקשרה, נפסק החבל וקשרו, או שקשר חבל
a rope that he tied or and he tied it the rope tore and he tied it a strap for him tore How

בְּדִלִי אוֹ שֶׁקָּשָׁר רָסָן בְּהֵמָה הָרִי זֶה פָּטוּר. וְכֵן כָּל כִּיּוּצָא בְּאֵלוֹ

to these similar all and so is exempt this behold an animal the bridle of that he tied or to a bucket

הַקְּשָׁרִים שֶׁהֵן מַעֲשֵׂה הַדְּיוּט וְכָל אָדָם קוֹשֵׁר אוֹתָן לְקִימָא. וְכָל קָשָׁר

knot and any permanently them ties man and every a layman the work of that they are knots

שֶׁאִינוֹ שָׁל קִימָא אִם קָשָׁרוֹ קָשָׁר אֲמָן הָרִי זֶה אָסוּר:

is forbidden this behold a craftsman with a knot of he tied it if permanence of that is not

This halacha defines the intermediate category of knots on Shabbos, which are exempt from biblical liability but may still be rabbinically forbidden.

הליג

קָשָׁרִים הַמֵּתִירִים לְקָשָׁר וּלְהַתִּיר בְּשַׁבָּת

Halacha 3 · Knots Permitted to be Tied and Untied on Shabbos

קוֹשֶׁרֶת אִשָּׁה מִפִּתְחֵי הַחֲלוּק אֶף עַל פִּי שֵׁשׁ לוֹ שְׁנֵי פִתְחִים,

openings two to it that there are though · even the cloak the openings of a woman ties

וְחוּטֵי סִבְכָּה אֶף עַל פִּי שֶׁהוּא רָפוּי בְּרֹאשָׁהּ, וְרִצּוּעוֹת מִנֶּעַל וְסַנְדָּל

and a sandal a shoe and the straps of on her head is loose that it though · even a hairnet and the strands of

שֶׁקוֹשְׁרִין אוֹתָן עַל הָרֶגֶל בְּשַׁעַת מְלָבוֹשׁ, וְנוֹדוֹת יַיִן וְשֶׁמֶן אֶף עַל פִּי

though · even and oil wine and pouches of wearing at the time of the foot on them that they tie

שֵׁשׁ לוֹ שְׁתֵּי אֲזָנִים, וְקִדְרָה שֶׁל בָּשָׂר אֶף עַל פִּי שֶׁיִּכּוֹלָה לְהוֹצִיא

to remove that she is able though · even meat of and a pot protrusions two to it that there are

הַבָּשָׂר וְלֹא תִתִּיר הַקָּשָׁר. וְקוֹשְׁרִין דְּלִי בְּמַשִּׁיחָה אוֹ בְּאַבְנִיט וְכִיּוּצָא בּוֹ

of it and the like with a belt or with a cord a bucket and they may tie the knot untie and not the meat

אֲבָל לֹא בְּחֶבֶל. וְקוֹשְׁרִין לִפְנֵי הַבְּהֵמָה אוֹ בְּרִגְלָהּ בְּשִׁבִּיל שֶׁלֹּא תֵצֵא

it will go out that not for the sake at its foot or the animal before and they may tie with a rope not but

אֶף עַל פִּי שֵׁשׁ לָהּ שְׁנֵי אֶפְרוֹת. וְחֶבֶל שֶׁהָיָה קָשׁוּר בַּפֶּרָה קוֹשְׁרוֹ

one may tie it to the cow tied that was and a rope bindings two to it that there are though · even

בְּאַבּוּס. הָיָה קָשׁוּר בְּאַבּוּס קוֹשְׁרוֹ בַּפֶּרָה. אֲבָל לֹא יָבִיא

may he bring not but to the cow one may tie it to the feeding trough tied if it was to the feeding trough

חֶבֶל מִתּוֹךְ בֵּיתוֹ וַיִּקְשֶׁר בַּפֶּרָה. וְאִם הָיָה חֶבֶל גִּרְדִּי

a weaver a rope of it was and if and to the feeding to the cow and tie his house from inside a rope trough

שֶׁמֶתֵּר לְטַלְטֵלוֹ הָרִי זֶה מֵבִיא וְקוֹשֵׁר בַּפֶּרָה. וְבַאֲבּוּס. מִפְּנֵי

because and to the feeding to the cow and tie one may bring this behold to carry it which is permitted trough

שֶׁכָּל אֵלוֹ הַקְּשָׁרִים מַעֲשֵׂה הַדְּיוּט הֵן וְאִינוֹן שֶׁל קִימָא אֶלָּא פַּעַם

one time rather permanence of and they are not they are a layman the work of knots these that all

קוֹשֵׁר וּפַעַם מִתִּיר וּלְפִיכָךְ מֵתֵר לְקָשָׁר אוֹתָן לְכַתְּחֵלָה. חוֹתְלוֹת שֶׁל

of baskets initially them to tie it is permitted and therefore one unties and one time one ties

תְּמָרִים וְשֵׁל גְרוּגְרוֹת מִתֵּיר וּמִפְקִיעַ וְחֹתֶה וְנוֹטֵל וְאוֹכֵל:

and eat and take and cut and break off one may untie dried figs and of dates

This halacha details various non-professional, temporary knots that are permitted to be tied and untied on Shabbos, such as clothing straps, shoe laces, and animal tethers.

ה'ל"ד

קִשְׁיֵית מֵאֵכֵל בְּהֵמָה וְהַחֲזֵרָה רְצוּעַת סַנְדָּל בְּשַׁבָּת

Halacha 4 · Tying Animal Fodder and Returning a Sandal Strap on Shabbos

כָּל שֶׁרְאוּי לְמֵאֵכֵל בְּהֵמָה מִתֵּיר לְקָשֵׁר אוֹתוֹ בְּשַׁבָּת. לְפִיכָהּ אִם נִפְסְקָה

snapped if therefore on Shabbos it to tie it is permitted an animal for food of that is fit Any

רְצוּעַת סַנְדָּלוֹ בְּכַרְמְלִית נוֹטֵל גָּמִי לַח הָרְאוּי לְמֵאֵכֵל בְּהֵמָה וְכוּרָהּ עָלָיו

upon it and wind an animal for food of that is fit moist a reed he may take in a carmelit his sandal the strap of

וְקוֹשֶׁר הַגָּמִי. נִשְׁמָטָה לוֹ רְצוּעַת מִנְעָל וְסַנְדָּל אוֹ שֶׁנִּשְׁמָט רַב הָרֶגֶל

the foot most of that slipped or or a sandal a shoe the strap of for him If slipped the reed and tie

מִתֵּיר לְהַחֲזִיר הָרְצוּעוֹת לְמִקוֹמָן וּבְלִבָּד שְׁלֵא יִקָּשֵׁר:

he ties that not provided to their place the straps to return it is permitted

This halacha discusses using animal food as a temporary tie and the rules for adjusting a slipped sandal strap on Shabbos.

ה'ל"ה

קִשְׁיֵית עֲנִיבָה בְּשַׁבָּת

Halacha 5 · Tying a Loop on Shabbos and Repairing a Snapped Rope

הָעֲנִיבָה מִתֵּרֶת לְפִי שְׂאֵינָהּ מִתְחַלֶּפֶת בְּקִשְׁיָרָה. לְפִיכָהּ הַחֶבֶל שֶׁנִּפְסַק

a rope Therefore with a knot confused it is not . because is permitted The loop

מִקְבִּץ שְׁנֵי קְצוֹתָיו וְכוּרָהּ עָלָיו מְשִׁיחָה וְעוֹנֵב עֲנִיבָה:

and ties a loop a linen cord upon it and winds its ends the two of one gathers that snapped

The Rambam explains that a loop is permitted on Shabbos because it is not easily confused with a permanent knot.

ה'ל"ו

קִשְׁיֵית קָשֶׁר שְׂאֵינֵנוּ שֶׁל קִמָּא לְצִרָהּ מִצְוָה וּבִמְקָדָשׁ

Halacha 6 · Tying a Non-Permanent Knot for a Mitzvah and in the Temple

מִתֵּיר לְקָשֵׁר קָשֶׁר שְׂאֵינֵנוּ שֶׁל קִמָּא לְדַבֵּר מִצְוָה. כְּגוֹן שִׁיקָשֶׁר

that he ties for example a mitzvah for a matter of permanence of that is not a knot to tie It is permissible

לְמִדָּה שְׁעוֹר מְשַׁעוּרֵי הַתּוֹרָה. נִימַת כְּנוֹר שֶׁנִּפְסַק קוֹשְׁרִין אוֹתָהּ

it they may tie that snapped a harp A string of the Torah from the measures of a measure to measure

בְּמִקְדָּשׁ אֲבָל לֹא בְּמִדְיָנָה. וְלֹא יִקָּשֵׁר נִימָא לְכַתְחָלָהּ אֶפְלוּ בְּמִקְדָּשׁ:

in the Temple even initially a string may he tie and not in the province not but in the Temple

This halacha discusses the permissibility of tying temporary knots for mitzvah purposes and the specific leniencies granted in the Beis HaMikdash.

ה'ל"ז

כָּל קוֹשֵׁר שְׁחִיבִין עַל קוֹשְׁרוֹ כֶּךָ חֵיבִין עַל הִתְרוֹ. וְכָל קוֹשֵׁר
knot and any its untying for one is liable so its tying for that one is liable knot Any

שֶׁהַקוֹשֵׁר אוֹתוֹ פָּטוּר כֶּךָ הַמֵּתִיר אוֹתוֹ פָּטוּר. וְכָל קוֹשֵׁר שְׁמֵתֵר
that it is permitted knot and any is exempt it the one who unties so is exempt it that the one who ties

לְקוֹשְׁרוֹ כֶּךָ מֵתֵר לְהִתְירוֹ:
to untie it it is permitted so to tie it

This halacha establishes the direct correlation between the liability and permissibility of tying a knot and untying it on Shabbos.

ה'י ח

אסור פתילת חבלים והפרדתם בשבת

Halacha 8 · The Prohibition of Winding and Unwinding Ropes on Shabbos

הַפּוֹתֵל חֲבָלִים מִן הַהוֹצִין וּמִן הַחֲלָף אוֹ מֵחֹטִי צֶמֶר אוֹ מֵחֹטִי
from threads of or wool from threads of or love grass and from palm branches from ropes One who winds

בְּשִׁתּוֹ אוֹ חוֹטִי שֶׁעַר וְכִיּוּצָא בָּהֶן הָרִי זֶה תוֹלָדֶת קוֹשֵׁר וְחֵיב.
and is liable tying is a derivative of this behold with them and the like hair threads of or flax

וְשַׁעוּרוֹ כִּדִּי שִׁיעֶמֶד הַחֶבֶל בְּפִתְּלָתוֹ בְּלֹא קוֹשִׁירָה שְׁנִמְצָאָה מְלֹאכְתּוֹ
his melacha so that is found tying without in its twine the rope that it will stand is enough and its measure

מִתְקַיֶּמֶת. וְכֵן הַמַּפְרִיד אֶת הַפִּתְּלִי הָרִי זֶה תוֹלָדֶת מֵתֵר וְחֵיב.
and is liable untying is a derivative of this behold the twine — one who separates And likewise enduring

וְהוּא שְׁלֹא יִתְכַּוֵּן לְקַלְקֵל בְּלִבְדוֹ. וְשַׁעוּרוֹ כְּשַׁעוּר הַפּוֹתֵל:
one who winds is like the measure of and its measure alone to destroy he intends provided that not and this is

This halacha defines the derivatives of tying and untying as they apply to winding and unwinding ropes and threads.

ה'י ט

דיני מלאכת תופר ומתיחת חוט בשבת

Halacha 9 · The Laws of the Melacha of Sewing and Pulling a Thread Taut on Shabbos

הַתּוֹפֵר שְׁתֵּי תַּפְּרוֹת חֵיב. וְהוּא שֶׁקוֹשֵׁר רָאשֵׁי הַחוּט מִכָּאן
from here the thread the ends of on condition that he and that is is liable stitches two One who sews
tied

וּמִכָּאן כִּדִּי שֶׁתַּעֲמִד הַתַּפְּרָה וְלֹא תִשָּׁמֵט. אֲבָל אִם תִּפֹּר יֵתֵר עַל
than more he sewed if but slip out and not the sewing that it will stand in order and from here

שְׁתֵּי תַּפְּרוֹת אֶף עַל פִּי שְׁלֹא קוֹשֵׁר חֵיב שֶׁהָרִי מִתְקַיֶּמֶת הַתַּפְּרָה.
the sewing it endures since he is liable tie he did not though · even stitches two

וְהַמּוֹתֵחַ חוּט שֶׁל תַּפְּרָה בְּשַׁבָּת חֵיב מִפְּנֵי שֶׁהוּא מִצְרָכִי
among the needs of it is because is liable on Shabbos sewing of a thread And one who pulls taut

הַתַּפְּרָה:
the sewing

This halacha defines the minimum measure of sewing to be liable on Shabbos and the requirement of tying the ends or sewing multiple stitches.

הקורע כְּדִי לְתַפֵּר שְׁתֵּי תַפִּירוֹת עַל מִנַּת לְתַפֵּר שְׁתֵּי תַפִּירוֹת חַיֵּב.
 is liable stitches two to sew condition on stitches two to sew enough One who tears
 אֲבָל הַקּוֹרֵעַ לְהַפְסִידָהּ פֶּטוּר מִפְּנֵי שֶׁהוּא מְקַלְקֵל. הַקּוֹרֵעַ בְּחֵמָתוֹ אוֹ עַל
 for or in his anger One who tears destroying he is because is exempt to ruin it one who tears but
 מֵת שֶׁהוּא חַיֵּב לְקָרַע עָלָיו חַיֵּב מִפְּנֵי שֶׁמִּישֵׁב אֶת דַּעְתּוֹ בְּדָבָר
 with this his mind — he settles because is liable for him to tear obligated whom he is a deceased person
 זֶה וְיָנוּחַ יֵצְרוּ וְהוֹאִיל וְחֵמָתוֹ שׁוֹכְכָת בְּדָבָר זֶה הֵרִי הוּא כְּמִתְקֵן
 like one who repairs he is behold thing with this is soothed his anger and since his inclination and calms thing
 וְחַיֵּב. וְהַפּוֹתֵחַ בֵּית הַצּוֹאֵר בְּשַׁבָּת חַיֵּב:
 is liable on Shabbos the neck the opening of And one who opens and is liable

This halacha defines the liability for tearing on Shabbos, distinguishing between constructive tearing and destructive tearing, and addresses opening a neckline.

הַמַּדְבֵּק נִזְרוֹת אוֹ עוֹרוֹת בְּקוֹלֶן שֶׁל סוּפְרִים וְכִיּוּצָא בּוֹ הֵרִי זֶה תוֹלְדָת
 is a derivative of this behold to it and similar scribes of with glue hides or papers One who glues
 תוֹפֵר וְחַיֵּב. וְכֵן הַמַּפְרֵק נִזְרוֹת דְּבוּקִין אוֹ עוֹרוֹת דְּבוּקִין
 stuck together hides or stuck together papers one who separates and likewise and is liable sewing
 וְלֹא נִתְכַּוֵּן לְקַלְקֵל בְּלִבְדֵּי הֵרִי זֶה תוֹלְדָת קוֹרֵעַ וְחַיֵּב:
 and is liable tearing is a derivative of this behold alone to ruin intend and did not

This halacha establishes that gluing items together is a derivative of sewing, while separating them is a derivative of tearing.

הַבּוֹנֶה כָּל שֶׁהוּא חַיֵּב. הַמְשֹׁה פָּנֵי הַקָּרָע בְּבֵית כְּגוֹן שֶׁהִשְׁפִּיל
 that he lowered such as in a house the ground the surface of One who levels is liable amount any One who builds
 יָתֵל אוֹ מִלֵּא גּוּמָא אוֹ גֵּיא הֵרִי זֶה בּוֹנֶה וְחַיֵּב. אֶחָד נָתַן אֶת הָאֶבֶן
 the stone — placed One and is liable is building this behold a valley or a cavity filled or a mound
 וְאֶחָד נָתַן אֶת הַטִּיט הַנוֹתֵן הַטִּיט חַיֵּב. וּבִנְדָבָר הָעֲלִיוֹן אֶפְלוּ
 even the uppermost And in the row is liable the mortar the one who places the mortar — placed and one
 הָעֵלָה אֶת הָאֶבֶן וְהִנִּיחָהּ עַל גְּבִי הַטִּיט חַיֵּב. שֶׁהֵרִי אֵין מְנִיחִין עָלֶיהָ
 upon it place they do not since he is liable the mortar top of on and placed it the stone — if he lifted
 טִיט אַחֵר. וְהַבּוֹנֶה עַל גְּבִי כְּלִים פֶּטוּר:
 is exempt utensils top of on And one who builds other mortar

This halacha defines the liability for building even a minimal amount, including leveling the ground and placing mortar, and distinguishes building on utensils from building on the ground.

הלי"ג

תולדות מלאכת בונה בשבת

Halacha 13 · Derivatives of the Melacha of Building on Shabbos

העושה אהל קבוע הרי זה תולדת בונה וחיב. וכן העושה

one who makes And likewise and is liable building is a derivative of this behold permanent a tent One who makes

כלי אדמה כגון תנור וחיבת קדם שישרפו הרי זה תולדת בונה

building is a derivative of this behold they are fired before and a jug an oven such as earth vessels of

וחיב. וכן המגבן את הגבינה הרי זה תולדת בונה. ואינו

and he is not building is a derivative of this behold cheese — one who curdles And likewise and is liable

חיב עד שיגבן כגרוגרת. המכניס יד הקרדם בתוך העץ שלו הרי

behold its the wood into the axe the handle of One who inserts like a dried fig he curdles until liable

זה תולדת בונה. וכן כל פיוצא בו. וכן התוקע עץ בעץ

into wood wood one who drives And likewise to it similar any and likewise building is a derivative of this

בין שתקע במסמר בין שתקע בעץ עצמו עד שנתאחד הרי זה

this behold it becomes united until itself into the wood he drove whether with a nail he drove whether

תולדת בונה וחיב:

and is liable building is a derivative of

This halacha defines various activities that are classified as derivatives of the forbidden labor of building, including erecting a tent, making earthenware, curdling cheese, and joining wood.

הלי"ד

העושה נקב כלול תרנגולים והמחזיר דלת בור

Halacha 14 · Making a Hole in a Coop and Returning a Cover to a Pit on Shabbos

העושה נקב כל שהוא כלול של תרנגולים כדי שיכנס להן האורה

the light to them that should enter in order chickens of in a coop · any a hole One who makes

חיב משום בונה. המחזיר דלת של בור ושל דות ושל יציע חיב

is liable an extension and of a cistern and of a pit of a door One who returns building because of is liable

משום בונה:

building because of

The Rambam explains that making even a minute hole for light in a structure, or reattaching doors to ground-attached structures, constitutes the melacha of Boneh.

הלי"ט

הסותר על מנת לבנות והסותר דרך השתתה

Halacha 15 · The Prohibition of Demolishing on Shabbos and the Requirement of Constructive Intent

הסותר כל שהוא חיב. והוא שסותר על מנת לבנות. אבל אם

if but to build condition on that he demolishes and it is is liable amount any One who demolishes

סֵתֵר דְּרָךְ הַשְׁחָתָה פָּטוּר. הַסּוֹתֵר אֶהָל קָבוע אוֹ שְׁפִירָק עֵץ
wood who detached or permanent a tent One who demolishes he is exempt destruction by way of he demolished
תְּקוּעַ הָרִי זֶה תּוֹלָדֶת סוֹתֵר וְחַיֵּב וְהוּא שְׂתִיכּוֹן לְתַקּוֹן:
to improve that he intends and it is and is liable demolishing is a derivative of this behold fixed

This halacha teaches that one is only liable for the melacha of demolishing on Shabbos if the act is done with constructive intent, such as to rebuild or improve.

ה'טז

הַמַּכָּה בַּפִּטְיֵשׁ וְגַמְר מְלָאכָה בַּשַּׁבָּת

Halacha 16 · The Melacha of Striking with a Hammer and Completing a Vessel on Shabbos

הַמַּכָּה בַּפִּטְיֵשׁ הַכָּאָה אֶחַת חַיֵּב. וְכָל הַעוֹשֶׂה דָּבָר שֶׁהוּא גָּמֵר
the completion of that is a thing who does and anyone is liable single a blow with a hammer One who strikes
מְלָאכָה הָרִי זֶה תּוֹלָדֶת מַכָּה בַּפִּטְיֵשׁ וְחַיֵּב. כִּיצַד. הַמְנִיחַ בְּכָלִי
into vessels of One who blows How so and is liable with a hammer striking is a derivative of this behold a task
זְכוּכִית וְהָצָר בְּכָלִי צוּרָה אֶפְלוּ מְקַצֵּת הַצּוּרָה וְהַמְגִירָד כָּל
any and one who scrapes the form a part of even a form on a vessel and one who fashions glass
שֶׁהוּא וְהַעוֹשֶׂה נֶקֶב כָּל שֶׁהוּא בֵּין בָּעֵץ בֵּין בְּמִתְכֶּת בֵּין בְּבִנְיָן
in a building whether in metal whether in wood whether size any a hole and one who makes amount
בֵּין בְּכֵלִים הָרִי זֶה תּוֹלָדֶת מַכָּה בַּפִּטְיֵשׁ וְחַיֵּב. וְכָל פֶּתַח שְׂאִינוֹ
that is not opening And any and is liable with a hammer striking is a derivative of this behold in utensils whether
עָשׂוּי לְהַכְנִיס וּלְהוֹצִיא אֵין חַיֵּבִין עַל עֲשִׂיתוֹ:
its making for liable we are not and to bring out to bring in made

This halacha defines the melacha of Makeh B'patish, which includes any action that completes the manufacturing process of a utensil or structure.

ה'יז

הַמַּכִּים שְׁחִין בַּשַּׁבָּת לְרִפּוּאָה אוֹ לְהוֹצִיא לְחָה

Halacha 17 · Piercing a Blister on Shabbos for Healing or to Drain Pus

הַמַּכִּים שְׁחִין בַּשַּׁבָּת כְּדִי לְהַרְחִיב פִּי הַמַּכָּה כְּדָרְךְ שֶׁהָרופֵּאִין
that the physicians like the way the wound the opening of to widen in order on Shabbos a blister One who pierces
עוֹשִׂין שְׁחִין מִתְּכוֹנֵנִין בְּרִפּוּאָה לְהַרְחִיב פִּי הַמַּכָּה הָרִי זֶה חַיֵּב
one is liable this behold the wound the opening of to widen in healing intend who do
מִשּׁוּם מַכָּה בַּפִּטְיֵשׁ שֶׁזֶּה הִיא מְלָאכַת הָרִפּוּאָה. וְאִם הִפְסָה לְהוֹצִיא מִמֶּנָּה
from it to extract he pierced it and if the physician the craft of is for this with a hammer striking because of
הַלְחָה שָׁבָה הָרִי זֶה מִתָּר:
is permitted this behold that is in it the pus

This halacha distinguishes between piercing a blister to widen its opening for medical purposes, which is forbidden as a final hammer blow, and doing so merely to drain the pus and relieve pain, which is permitted.

ה'יח

הַמְסִיתָ אֶת הָאֶבֶן כָּל שֶׁהוּא חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. הַמְצִיד אֶת

— One who aligns with a hammer striking because of is liable amount any the stone — One who chisels

הָאֶבֶן בִּיסוּד הַבִּנְיָן וְתִקְנָהּ בְּיָדוֹ וְהוֹשִׁיבָהּ בַּמָּקוֹם הָרְאוּי לָהּ

for it proper in the place and settled it with his hand and adjusted it the building in the foundation of the stone

חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. הַלּוֹקֵט יְבוֹלֶת שֶׁעַל גִּבֵּי בְּגָדִים בְּיָדוֹ כְּגוֹן

such as with his hand garments top of that are on growths One who picks with a hammer striking because of is liable

אֵלוֹ הַיְּבוֹלוֹת שֶׁבְּכֵלֵי צֹמֶר חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. וְהוּא

and this with a hammer striking because of is liable wool that are on woolen the growths these vessels

שִׁיקָפִיד עָלֵיהֶן. אֲבָל אִם הִסִּירוֹ דֶּרֶךְ עֶסֶק הָרִי זֶה פֶּטוּר.

is exempt this one behold casual play by way of he removed them if but about them provided that he is particular

הַמֵּנַעַר טְלִית חֲדָשָׁה שְׁחוּרָה כְּדִי לְנְאוֹתָהּ וּלְהַסִּיר הַצֹּמֶר הַלָּבָן

the white the wool and to remove to beautify it in order black new a cloak One who shakes out

הַנִּתְלָה בָּהּ כְּדֶרֶךְ שֶׁהָאֲמָנִין עוֹשִׂין חַיֵּב חֲטָאת. וְאִם אֵינוֹ מִקְפִּיד

particular he is not and if a sin offering is liable do that the craftsmen like the way to it that clings

מִתֵּר:

it is permitted

This halacha details the applications of the melacha of Makeh B'patish, including smoothing stones, adjusting foundation blocks, removing lint, and shaking out new black garments.

הַלֵּי יֵט

גִּדְרָה מְלַאכַת צָד בְּשֶׁבֶת וְהַהֲפָרֵשׁ בֵּין צִידָה גְּמוּרָה לְשְׂאִינָה גְּמוּרָה

Halacha 19 · The Definition of the Melacha of Trapping and the Distinction Between Complete and Incomplete Trapping

הַצָּד דָּבָר שֶׁדֶּרֶךְ מֵינּוֹ לְצוּד אוֹתוֹ חַיֵּב. כְּגוֹן חֲזִה וְעוֹפוֹת וְדָגִים.

and fish and birds a beast for example is liable it is to trap its species that the way of a thing One who traps

וְהוּא שֶׁצִּיד אוֹתָן לְמָקוֹם שֶׁאֵינוֹ מְחַסֵּר צִידָה. כִּיצַד. כְּגוֹן שֶׁרָדַף

that he chased for example How so trapping lacking that is not into a place them that he traps and it is

אַחֲרֵי צָבִי עַד שֶׁהִכְנִיסוֹ לְבֵית אוֹ לְגִנָּה אוֹ לְחֶצֶר וְנָעַל בְּפָנָיו. אוֹ

or before it and locked to a courtyard or to a garden or to a house he brought it in until a deer after

שֶׁהִפְרִיחַ אֶת הָעוֹף עַד שֶׁהִכְנִיסוֹ לְמַגְדָּל וְנָעַל בְּפָנָיו. אוֹ שֶׁשָּׁלַח

that he scooped up or before it and locked to a closet he brought it in until the bird — that he caused to fly

דָּגִים מִן הַיָּם בְּתוֹךְ סִפֵּל שֶׁל מֵיִם הָרִי זֶה חַיֵּב. אֲבָל אִם הִפְרִיחַ צִפּוֹר

a bird he caused to fly if But is liable this behold water of a bowl into the sea from fish

לְבֵית וְנָעַל בְּפָנָיו. אוֹ שֶׁהִבְרִיחַ דָּג וְעָקְרוֹ מִן הַיָּם לְבִרְכָּהּ שֶׁל מֵיִם.

water of to a pool the sea from and uprooted it a fish that he drove or before it and locked into a house

או שְׂרָדָף אַחֲרֵי צִבִּי עַד שֶׁנִּכְנַס לְטֶרֶקְלִין רָחֵב וְנָעַל בְּפָנָיו הָרִי זֶה
this behold before it and locked wide into a hall it entered until a deer after that he chased or
פֶּטוּר. שְׂאִין זֶה צִידָה גְּמוּרָה שָׂאֵם יָבֹוא לְקַחְתּוֹ צָרִיד לְרִדָּף אַחֲרָיו וְלָצוּד
and to trap after it to chase he needs to take it he comes for if complete trapping this for is not is exempt
אוֹתוֹ מִשָּׁם. לְפִיכָךְ הֵצֵד אֲרִי אֵינוֹ חַיֵּב עַד שִׁיכְנִיסֵנוּ לַכֶּפֶה שְׁלוֹ
its to the cage he brings it in until liable is not a lion one who traps Therefore from there it
שֶׁהוּא נֶאֱסָר בָּהּ:
in it is imprisoned that it

This halacha defines the melacha of trapping on Shabbos, explaining that liability is only incurred when the animal is confined to a space where no further chase is required to capture it.

הל"כ

הגדרת מקום קטן לענין צידה בשבת

Halacha 20 · The Definition of a Small Enclosure Regarding Trapping on Shabbos

כָּל מְקוֹם שָׂאֵם יָרוּץ בּוֹ יִגִּיעַ לַחֲתִיָּה בְּשַׁחֲתָהּ אַחַת. או שֶׁהָיוּ הַכֶּתִּלִּים
the walls that were or one in bending the animal he will reach in it he runs that if place Any
קְרוּבֵין זֶה לָזֶה עַד שִׁיפֹל צֵל שְׁנֵיהֶם לְאַמְצַע פֶּאֶחֶד הָרִי זֶה מְקוֹם
is a place this behold as one to the middle both of them the shadow of that falls until to this this close
קָטָן. וְאִם הִבְרִיחַ הַצִּבִּי וְכִיּוֹצֵא בּוֹ לְתוֹכוֹ חַיֵּב. וּמְקוֹם שֶׁהוּא גָדוֹל מִזֶּה
than this larger that is and a place he is liable into its midst to it or similar the deer he chased and if small
הַמְּבָרִיחַ חַיֵּה וְעוֹף לְתוֹכוֹ פֶּטוּר:
is exempt into its midst or a bird an animal one who chases

This halacha defines the physical dimensions of a small, confined space in which chasing an animal constitutes the Torah prohibition of trapping.

הל"כא

הצד שרצים ומלאכה שאינה צריכה לגופה

Halacha 21 · Trapping Creeping Animals and Labor Not Needed for Its Own Sake

אַחַד שְׁמֹנֶה שְׂרָצִים הָאֲמֻרִין בַּתּוֹרָה וְאַחַד שְׂאָר שְׂקָצִים
detestable creatures other or whether in the Torah mentioned creeping animals the eight Whether
וּרְמָשִׁים שִׁישׁ לְמִינָן צִידָה הֵצֵד אֶחָד מִכָּלָן בֵּין לְצָרָה בֵּין
whether for a need whether of them all one one who traps trapping to their species that there is and crawling things
שֶׁלֹא לְצָרָה או לְשַׁחַק בָּהֶן חַיֵּב הוֹאִיל וְנִתְפָּוֶן לָצוּד וְצָד. שֶׁמֶלֶאכָה
for a labor and trapped to trap he intended since is liable with them to play or for a need not
שְׂאִינָה צָרִיכָה לְגוּפָה חַיֵּב עָלֶיהָ. הֵצֵד אֶת הַיָּשׁוּן וְאֶת הַסּוּמָא חַיֵּב:
is liable the blind or the sleeping — one who traps for it one is liable for itself needed that is not

This halacha establishes that trapping any species of creeping animal that is normally trapped makes one liable, even if done for play or without needing the animal itself.

הל"כב

הַמְשִׁלָּה כָּלָבִים כְּדֵי שְׂצִידוֹ צְבָאִים וְאַרְנָבִים וְכִיּוֹצֵא בָּהֶן וּבְרַח הַצָּבִי
 the deer and fled with them and the like and rabbits deer that they trap in order dogs One who sends
 מִפְּנֵי הַכָּלָב וְהָיָה הוּא רוֹדֵף אַחֵר הַצָּבִי אוֹ שֶׁעָמַד בְּפָנָיו וְהִבְהִילוֹ עַד
 until and frightened it before it that he stood or the deer after chasing he and was the dog because of
 שֶׁהִגִּיעַ הַכָּלָב וּתְפָשׂוּ הָרִי זֶה תוֹלָדֶת הַצָּד וְחֵיב. וְכֵן הָעוֹשֶׂה כְּדֶרֶךְ
 like way one who does and so and is liable of trapping is a derivative this behold and caught it the dog that reached
 הַזֶּה בְּעוֹפּוֹת:
 with birds this

This halacha discusses the liability of a person who actively assists dogs in trapping wild animals or birds on Shabbos.

הליכג

דיני צידת צבי וצפור בשבת

Halacha 23 · The Laws of Trapping a Deer or a Bird on Shabbos

צָבִי שֶׁנִּכְנָס לְבֵית וְנָעַל אֶחָד בְּפָנָיו חֵיב. נִעְלוּהוּ שְׁנַיִם פְּטוּרִין.
 they are exempt two people if they locked it is liable before it one person and locked into a house that entered A deer
 אִם אֵין אֶחָד יָכוֹל לְנָעַל וְנִעְלוּהוּ שְׁנַיִם חֵיבִין. יָשַׁב אֶחָד עַל
 on one person If sat they are liable two people and they locked it to lock is able one person not if
 הַפֶּתַח וְלֹא מִלְּאָהוּ וְיָשַׁב הַשֵּׁנִי וּמִלְּאָהוּ הַשֵּׁנִי חֵיב. יָשַׁב הָרִאשׁוֹן
 the first If sat is liable the second and filled it the second and sat fill it and did not the entrance
 וּמִלְּאָהוּ וּבָא הַשֵּׁנִי וְיָשַׁב בְּצִדוֹ אִף עַל פִּי שֶׁעָמַד הָרִאשׁוֹן וְהָלַךְ
 and went the first that stood up though even at his side and sat the second and came and filled it
 לוֹ הָרִאשׁוֹן חֵיב וְהַשֵּׁנִי לֹא עָשָׂה כְּלוּם וּמִתָּר לוֹ לִישֹׁב
 to sit for him and it is permitted anything do did not and the second is liable the first for himself
 בְּמִקוֹמוֹ עַד הָעֶרֶב וְלִוְקַח הַצָּבִי. לָמָּה זֶה דּוֹמָה לְנוֹעַל בֵּיתוֹ
 his house to one who locks is comparable this To what the deer and he takes the evening until in his place
 לְשִׁמְרוֹ וְנִמְצָא צָבִי שְׁמוֹר בְּתוֹכוֹ שֶׁלֹּא עָשָׂה כְּלוּם. נִכְנָסָה לוֹ צִפּוֹר
 a bird for him If entered anything do that he did not inside it guarded a deer and is found to guard it
 תַּחַת כְּנָפָיו יוֹשֵׁב וּמִשְׁמְרָה עַד שֶׁתִּחְשַׁךְ וּמִתָּר:
 and it is permitted it gets dark until and guards it he sits his clothes under

This halacha details the liability of trapping animals on Shabbos, distinguishing between individual and joint actions, and explaining when passive guarding is permitted.

הליכד

דיני צידת בעלי חיים שאין במינם צידה וחיות ברשותו

Halacha 24 · Laws of Trapping Animals of a Species Not Usually Trapped and Domesticated Creatures

הַצָּד צָבִי זָקֵן אוֹ חֵגֶר אוֹ חוֹלָה אוֹ קָטָן פְּטוּר. הַמְפָּרֵק בְּהֶמָּה
 a domestic animal One who releases is exempt small or sick or lame or old a deer One who traps

חֵיה וְעוֹף מִן הַמְצוּדָה פֶּטוּר. הַצֹּד חֵיה וְעוֹף שֶׁבְּרִשּׁוֹתוֹ כְּגוֹן

such as that is in his domain or a bird a wild animal One who traps is exempt the trap from or a bird a wild animal

אֲזוּזִין וְתִרְנָגוּלִין וְיוֹנֵי עֲלֵיהָ פֶּטוּר. הַצֹּד דָּבָר שֶׁאֵין בְּמִינוֹ צִידָה

trapped in its species that is not a thing One who traps is exempt a loft and doves of and chickens geese

כְּגוֹן חֲגָבִים הַגָּזִין צָרְעִין וְנִתּוּשִׁין וּפְרָעוּשִׁין וְכִיּוֹצָא בְּאֵלוֹ הֵרִי זֶה

this one behold of these and the like and fleas and mosquitoes hornets wild bees locusts such as

פֶּטוּר:

is exempt

This halacha details the exemptions for trapping animals that are already easy to catch, releasing trapped animals, and trapping species that are not normally hunted.

הַלְכָּה

צִידַת רֶמֶשִׁים הַמְזִיקִין בְּשַׁבָּת

Halacha 25 • Trapping Dangerous Crawling Beasts on Shabbos to Prevent Injury

רֶמֶשִׁים הַמְזִיקִין כְּגוֹן נְחָשִׁים וְעֲקָרְבִּים וְכִיּוֹצָא בָּהֶן אֵף עַל פִּי

though even with them and the like and scorpions snakes such as that damage Crawling beasts

שֶׁאֵינָן מְמִיתִין הַוָּאֵיל וְנוֹשְׁכִין מִתָּר לְצוּד אוֹתָם בְּשַׁבָּת. וְהוּא

and this is on Shabbos them to trap it is permitted and they bite since kill that they do not

שִׁיתְכּוֹן לְהִנָּצֵל מִנִּשְׁכָּתָן. פִּיצָד הוּא עוֹשֶׂה. כּוֹפֶה כָּלִי עֲלֵיהֶן אוֹ

or over them a utensil he overturns do does he how from their bite to be saved that he intends

מְקִיף עֲלֵיהֶן אוֹ קוֹשֵׁרָן בְּדִי שְׁלֹא יִזְיקוּ:

damage that they do not in order ties them or over them surrounds

This halacha permits trapping non-deadly but harmful creatures on Shabbos solely for protection, using indirect methods like covering them.

CHAPTER SUMMARY

This chapter outlines the parameters of Koshair and Matir, establishing that one is only liable min HaTorah for tying a permanent knot that requires professional craftsmanship, such as those tied by camel drivers or sailors. A knot that is permanent but simple is forbidden mid'Rabbanan, while a temporary, simple knot is completely permitted. The Rambam details various permissible knots, including those on clothing, shoe straps, and food pouches, explaining that since they are made to be undone, they do not violate Shabbos. Finally, the halachos address emergency situations, such as using animal fodder to tie a broken sandal strap in a carmelit, showing how the Chachamim made allowances using non-permanent materials to prevent distress.

My dear friend, when you look at the detailed halachos of tying and untying on Shabbos, you see a profound truth about how we build our lives. The Torah distinguishes between a permanent knot (kesher shel kayama) and a temporary one. A permanent knot represents something we want to establish forever, while a temporary knot is just for the moment. In our daily avodah, we must ask ourselves: what are we tying ourselves to permanently, and what are we treating as temporary?

Too often, we let our minds get permanently knotted to passing worries, material desires, or temporary frustrations. We treat a minor, fleeting nisayon as if it is a permanent fixture in our lives. On the other hand, our connection to Torah, tefillah, and Hashem—which should be our ultimate, permanent anchor—is sometimes treated like a loose, temporary knot that we easily slip out of when we are busy. We must reverse this. We need to bind ourselves to Hashem with an unbreakable, professional knot of emunah, while letting the worries of this world remain loosely tied, ready to be undone at any moment.

Today, when you face a moment of worry or frustration, consciously tell yourself, "This is temporary, I will not tie myself to this permanently." Instead, take one minute to bind your thoughts to a word of Torah or a heartfelt tefillah to Hashem.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (31-)

(45)

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

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In this chapter, we learn how the yetzer hara works to ensnare a person, starting with the physical desires of this world. If we listen to him regarding our basic physical needs, he quickly entices us to pursue superfluous luxuries, urging us to exert all our strength to serve this world and seek honor from others. He even tries to divert our intellectual pursuits toward superficial wisdoms, like grammar and music, solely to gain prestige in the eyes of the public.

However, if we shut the door to these desires from the very beginning and remain satisfied with our basic necessities, the power of the yetzer hara is broken. But for those who are wise, the yetzer hara uses a different tactic, attempting to confuse their understanding through spurious arguments and intellectual fallacies. If a person relies solely on their own intellect without proper guidance, the yetzer hara will gradually lead them from truth to complete falsehood.

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

וכאשר נשמע אליו במזון, אשר לא יתכן לעמד בליתו, ייפה לנו המותרים שהם טפלה למזונות; ויחבב לנו השמחה והתענוג, ולקנא בשרים ובאנשי עבודתם, להדמות אליהם, ולנהג מנהגם, וללכת בחקיהם בבקשת התענוגים.

And when we listen to him regarding food—which is something we cannot exist without—he will make the luxuries, which are merely secondary to basic sustenance, appear beautiful to us, and he will make indulgence and pleasure seem so desirable that we will envy noblemen and their servants, striving to be like them, to adopt their customs, and to follow their ways in the pursuit of physical pleasures.

וכאשר יראה חפצנו ורצוננו בזה, יאמר: "שגס מתניך, חשף זרועך, האיש הנפתה, והשתדל בכחך, הגבר המוסת, ועבד העולם ועבד אנשיו, אולי תגיע לקצת מחפצך בו."

When the yetzer hara sees our desire and willingness for this, he will say: "Gird your loins, bare your arm, O enticed man, and exert all your strength, O seduced man, to serve this world and to serve its people, so that perhaps you may attain some of your desires in it."

"ואל תתעסק במעשה מעשי העולם אלא מה שיהיה לך בו עזר על העולם הזה, ותהיה מרצה בו לאנשיו ומנהיגו, מן המושלים אל שאר העם."

"Do not occupy yourself with any worldly endeavors except those that will help you get ahead in this world, and through which you will find favor in the eyes of its people and its leaders, from the rulers to the rest of the populace."

"ואל תטריד לבך בדבר מן החכמות אלא מה שתתכבד בו אצל אנשי דורך, ותתרצה בו אל גדולי בני
דמך משר ושוטר וקצין ובעל מעלה: בחכמת הלשון, ותכן המשקל, ושרשי הדקדוק, והשיר, והחידות
החמודות, והמשלים המפלאים, והמליצות הנכריות."

"And do not trouble your mind with any area of wisdom except that which will bring you honor among the people of your generation, and make you favored by the prominent figures of your time—such as ministers, officers, rulers, and men of high standing. This includes the art of language, poetic meter, the principles of grammar, poetry, charming riddles, wondrous parables, and exotic rhetoric."

NOTE The yetzer hara is trying to divert the person from studying the deep, inner wisdom of the Torah and the duties of the heart, steering him instead toward superficial, prestigious intellectual pursuits that win social acclaim.

"ותתמיד לשבת עם אנשי הצחות, ולמד לדבר עם כל כת מכתות בני אדם, ואל תשתק שלא תחשב אויל
וכסיל; והנח שאר החכמות, כי יגיעתם רבה ותועלתם מעוטה."

"Make sure to constantly sit with eloquent speakers, and learn to converse with every class of people so that you do not remain silent and be deemed a fool or simpleton; and abandon all other wisdoms, for the effort they require is great while their practical benefit in this world is small."

ואם לא נפתח פתח לתאוות בפתח לה למלא משאלותם, להתנהג במותרים ולרדף אחריהם, ונשיבהו: כי
המותרים אין צרה אליהם, ובמה שאנו מעינים בו מעניני מזונותינו מטרדת נפשיותנו בהם די.

But if, from the very beginning, we do not open a door for our desires by fulfilling their demands, nor accustom ourselves to indulge in luxuries and chase after them, and instead we answer the yetzer: 'We have no need for luxuries, and the mental strain we already endure in securing our basic sustenance is quite enough for us.'

ואם יתן לנו האלהים המותרים מבלי טרדת לבנו בהם ויגיעת מחשבותינו עליהם, נוציאם במה שראוי
להוציא ובמה שהדין נותן; ואם לא, נסתפק במזון ולא נצטרך אל זולתו, אז ישבר היצר וינגף.

'And if Elokim sends us extra abundance without us having to trouble our hearts or exhaust our minds over it, we will spend it on what is proper and as the Torah law dictates; otherwise, we will suffice with basic sustenance and require nothing more'—then the power of the yetzer hara will be broken and defeated.

ואם נשמע אליו בהם, נצא ממדרגה אל מה שאחריה, עד שיביאנו לאבדון בעוה"ז ובעוה"ב.

But if we listen to him in these matters, we will descend from one level to the next, until he brings us to utter ruin in both this world and the World to Come.

וזה הדמיון בחלק הראשון, אשר יספק בו היצר את האדם כשיהיה חלש בחכמה ובדעת האלהים ותורתו.

This illustration represents the first category of enticements, which the yetzer hara uses to cast doubts upon a person who is weak in wisdom and in the knowledge of Hashem and His Torah.

אָבֵל אִם יִהְיֶה הָאָדָם חָכָם בְּדַעַת הָאֱלֹהִים וְתוֹרָתוֹ, יִשְׁתַּדֵּל הַיֵּצֵר לְהַכְנִיס הַהֶפְסֵד עָלָיו וְהַשְׁבוּשׁ בְּחֻמָּתוֹ
וּבְמַעֲשָׂהוּ מִדֶּרֶךְ הַטְעָנָה וְהָרָאָה, מֵאִיזָה צַד שְׂיוּכָל, מִן הַמְשָׁכָל וְהַפְתּוּב וְהַמְקַבֵּל; וַיָּבִיא מוֹפֵת עַל מֶה
שִׁיּוּרָהוּ עָלָיו מִן הַמוֹפְתִים הַמְבְּהִילִים, אֲשֶׁר אֵין הַקְדָּמוֹתָם אֲמִתִּיּוֹת וְלֹא תוֹלְדוֹתֵיהֶם מְחִיבוֹת.

But if the person is indeed wise in the knowledge of Hashem and His Torah, the yetzer hara will instead strive to bring ruin and confusion upon his wisdom and his actions through intellectual arguments and proofs, attacking from whatever angle he can—whether from logic, Scripture, or tradition—bringing deceptive proofs whose premises are false and whose conclusions do not logically follow.

NOTE This is the second kind of temptation, where the yetzer hara uses the person's own intellectual nature against him, disguising spiritual downfall as sophisticated theological or philosophical inquiry.

וְאִם יִהְיֶה שְׂכָלָה זֶה וְחֻמָּתָהּ חֲזָקָה בְּדֶרֶךְ הַמוֹפֵת וְאֶפְנֵי הַהִזְהָרָה בּוֹ בַּעַת הַדְּבָרִים וְהַמְחִלְקָת, תִּרְאֶה אֶפְנֵי
טַעוֹת יִצְרָה בְּרָאִיתוֹ וּמוֹפְתוֹ, וַיִּתְּבַרֵּר לָהּ הָאֲמִת, וְתִרְאֶה לָּהּ הַנְּכוֹנָה, וְתִמְלֹט חֻמָּתָהּ מִן הַסִּפֵּק וּמַעֲשֵׂיהָ מִן
הָעֵרְבּוּב.

If your intellect is pure and your wisdom is strong in the methods of proof and the ways of being on guard during debate and dispute, you will see the fallacies in your yetzer's arguments and proofs; the truth will become clear to you, the correct path will be apparent, and your wisdom will be saved from doubt and your actions from confusion.

וְאִם תִּקְצֹר דַּעְתָּהּ מִזֶּה, יִהְיֶה פְתוּיוֹ לָהּ יוֹתֵר חֲזָק, וַיִּגְבְּרוּ עָלֶיהָ יוֹתֵר מִזֶּדְמָן, וּמִשְׁלֹ בָּהּ וְהַקִּיפּוֹ אוֹתָהּ בִּנְרָאָה
וּבִנְסִתָּהּ יוֹתֵר נְחוּץ, מִפְּנֵי שֶׁהוּא בָּא עִמָּה מִצַּד הַחֻמָּה וּמִנְהִיג אוֹתָהּ בְּדֶרֶךְ הַמוֹפֵת אֲשֶׁר תִּנוּחַ דַּעְתָּהּ
עָלָיו.

But if your understanding falls short in this, his enticement of you will grow stronger, his victory over you will be more easily achieved, and his dominion and siege over you—both in your outer and inner life—will become more pressing, because he approaches you under the guise of wisdom and leads you with intellectual arguments that your mind naturally finds comforting.

וְכֹאֲשֶׁר יִפְתָּה שְׂכָלָה, יִטָּה מַעֲלֶיהָ וַיַּעְזֹר בּוֹ עָלֶיהָ, מִפְּנֵי שֶׁאֵתָה סוּמָה עָלָיו בְּמֶה שֶׁמְסַתֵּפֵק לָהּ, וּבוֹטָח בּוֹ
בְּמֶה שֶׁלֹּא תִבִּין עֲנִינוֹ.

And once your intellect is seduced, it will turn against you and assist the yetzer hara in conquering you, because you rely on your intellect whenever you have doubts, and you trust it in matters you do not fully understand.

וְכֹאֲשֶׁר יִגְבֵּר עָלֶיהָ וַיִּמְשַׁל בָּהּ בַּעֲזֹר הַשְׂכָּל לוֹ וְסִיוְעוֹ אוֹתוֹ, בְּמֶה שֶׁמְטַעֶהוּ בּוֹ וּמְרַמְהוּ בְּעֵינָיו מִן הַשֶּׁקֶר
בְּצוּרַת הַמוֹפֵת, יַעֲתִיק אוֹתָהּ מִן הַמוֹתֵר הַהוּא וּמִן הַמְדַּרְגָּה הַהִיא שֶׁהִיָּתָה קְרוּבָה אֶל הָאֲמִת וְנִסְתָּרִים בָּהּ
פְּנֵי הַשֶּׁקֶר, אֶל מֶה שֶׁאֲחִרָיָהּ, עַד שֶׁיִּבְיָאָה אֶל מִדְרָגָה שֶׁנִּסְתָּרִים בָּהּ פְּנֵי הָאֲמִת וְהוּא הַשֶּׁקֶר הַגָּמוּר.

And when he overcomes you and rules over you with the help and support of your own intellect—by misleading it and presenting falsehood in the guise of logical proof—he will move you from that initial level, which was still close to the truth and where the falsehood was hidden, to the next level down, until he brings you to a level where the truth is completely hidden, which is absolute falsehood.

וְיִשְׁרֹשׁ אוֹתָהּ מִהָעוֹלָם הַזֶּה וְיִפִּילָהּ מִמַּדְרָגוֹת הַגְּמוּלָה בְּעוֹלָם הַבָּא, וְתִהְיֶה חֲכָמָתָה לְרָעָה לָּהּ וּשְׂכָלָהּ סִבָּה לְאַבְדָּהּ, כְּמוֹ שֶׁאָמַר הַכְּתוּב: "הוּא חֲכָמִים בְּעֵינֵיהֶם וְנִגְדַּ פְּנֵיהֶם נְבִנִים"; וְאָמַר: "הִנֵּה בְּדִבְרֵי ה' מֵאִסּוֹ וְחֲכָמַת מֶה לָּהֶם"; וְאָמַר: "כִּי יִשְׁרִים דְּרָכֵי ה' וְגו'".

He will uproot you from this world and cast you down from the levels of reward in the World to Come; thus, your wisdom will become a detriment to you, and your intellect the cause of your ruin, as the verse says: "Woe to those who are wise in their own eyes, and clever in their own sight!" and as it says: "Behold, they have rejected the word of Hashem; so what wisdom do they have?" and as it says: "For the ways of Hashem are straight, and the righteous walk in them, but transgressors stumble in them."

וְנֹאמַר כִּי הַחֲכָמָה, כְּשֶׁמְנַהִיגִים אוֹתָהּ עַל דְּרָכָהּ, תִּהְיֶה רְפוּאָה לְכָל מַדּוּה; וְכִשְׁנוֹטִים בָּהּ מִנְּתִיבָתָהּ, תִּהְיֶה מַדּוּה כּוֹלֵל שָׂאִין לוֹ רְפוּאָה וְלֹא אֲרוּכָה.

And it has been said that when wisdom is directed in its proper path, it is a cure for every illness; but when one deviates with it from its proper path, it becomes an all-encompassing disease for which there is no cure or healing.

וְעַל כֵּן נִמְשָׁלָה הַתּוֹרָה בָּאֵשׁ, כַּמִּשְׁלֵי: "הֲלֹא כֹה דִּבְרִי כָּאֵשׁ וְגו'", מִפְּנֵי שֶׁמֵּאִירָהּ הָעֵינַיִם בְּאוֹרָהּ, כְּמוֹ שֶׁאָמַר: "מִצּוֹת ה' בָּרָה מֵאִירַת עֵינַיִם", וְאָמַר: "נֵר לְרַגְלִי דְּבָרְךָ וְגו'".

Therefore, the Torah is compared to fire, as it is written: "Is not My word like fire," says Hashem, because it illuminates the eyes with its light, as it says: "The commandment of Hashem is clear, enlightening the eyes," and as it says: "Your word is a lamp to my feet, and a light to my path."

וְשׂוֹרֶפֶת בִּיקוּדָה מִי שְׁנוּטָה מִנְּתִיבָתָהּ, כְּמוֹ שֶׁנֹּאמַר: "כִּי בָאֵשׁ ה' נִשְׁפָּט", וְאָמַר: "יִמָּטֵר עַל רִשְׁעִים פְּחִים", וְאָמַר: "וְאִמְרַתִּי לֹא אֶזְכְּרוּ וְלֹא אֶדְבַּר עוֹד בְּשִׁמּוֹ וְהָיָה בְּלִבִּי כָּאֵשׁ בֹּעֶרֶת וְגו'".

Yet, it burns with its flame anyone who deviates from its path, as it is said: "For by fire will Hashem contend in judgment," and as it says: "He will rain coals of fire upon the wicked," and as it says: "And if I say, 'I will not mention Him, nor speak any more in His Name,' then there is in my heart as it were a burning fire shut up in my bones."

עַל כֵּן הִזְהַר שֶׁלֹּא תִטָּה אֲשׁוּרָה מִדְּרָגַת הָאֲבוֹת וְנִתִּיב הָרָאוּשׁוֹנִים אֶל הַבְּדִיאוֹת, וְתִסְמָךְ עַל שְׂכָלָהּ, וְתִתְיַחַד בְּעֲצָתָהּ, וְתִתְבּוֹד בְּסִבְרָתָהּ.

Therefore, be extremely careful that your steps do not stray from the path of the patriarchs and the road of the early sages toward newly invented ideas, and do not rely solely on your own intellect, isolate yourself in your own counsel, or withdraw into your own personal reasoning.

NOTE The author is warning against intellectual arrogance, where a person thinks he can bypass the received tradition (mesorah) of the Chachamim and rely solely on his own logical deductions.

וְאַל תַּחְשֹׁד אֲבוֹתֶיךָ בְּמָה שֶׁמָּסְרוּ לָּךְ מֵאוֹפְנֵי טוֹבוֹתֶיהָ, וְאַל תִּסְתַּר עֲצָתָם בְּמָה שֶׁהוֹרוּ אוֹתָהּ, כִּי אֵין עֲצָה שֶׁתַּעֲלֶה בְּדַעְתָּךְ שֶׁלֹּא קִדְמוֹהָ לְדַעְתָּהּ וְעָמְדוֹ עַל כָּל מָה שֶׁמְבִיאָהּ אֵלָיו מִטוֹב וְרָע.

Do not doubt your ancestors regarding what they handed down to you for your own good, and do not reject their counsel in what they taught you; for there is no idea that can arise in your mind that they did not already anticipate, having fully understood all the good and bad consequences to which it leads.

WHAT TO TAKE FROM IT

The chapter outlines the progression of the yetzer hara's influence, showing how he leads a person step-by-step to destruction in both this world and the next. For the simple person, he uses physical desires and the pursuit of honor, while for the wise

person, he uses intellectual arguments and false proofs to corrupt their wisdom. When wisdom is misused, it becomes a destructive disease rather than a cure, much like fire which can either illuminate or burn. Ultimately, the author warns us never to rely solely on our own intellect, but to remain steadfastly on the path of our forefathers.

למעשה WHAT TO TAKE HOME

My dear friend, the yetzer hara is a master strategist. He does not start by telling a person to throw away their Yiddishkeit. Instead, he begins with the small, seemingly innocent things—the "superfluous" comforts, the extra luxuries, and the desire to look prestigious in the eyes of the world. He whispers that you need to be sophisticated, to speak like the high society, and to chase after honor. If we let him in just a crack to pursue these extra physical pleasures, we open a door that is very hard to close, and he slowly drags us down, step by step, until we are far from where we started.

But what about the person who is already learning, who has yiras Shamayim and is striving for truth? To him, the yetzer hara comes disguised as a Rosh Yeshiva or a philosopher! He uses our own intellect against us, bringing sophisticated, intellectual arguments and doubts to confuse our minds. He makes falsehood look like deep Torah wisdom. If we rely solely on our own limited understanding and try to outsmart him alone, we can easily fall into his trap, using our own minds to justify things that are completely against the Torah.

The only way to survive this battle is to anchor ourselves to the mesorah—the path of our fathers and the holy sages who came before us. When we have doubts, we must not rely on our own cleverness or try to reinvent the wheel. We must humble ourselves to the timeless guidance of the Torah and the traditions passed down to us, knowing that our ancestors already foresaw these challenges and laid down the true path of life.

Today, when you feel the urge to buy a luxury you do not need, or when a sophisticated doubt enters your mind, stop and say: "I do not rely on my own cleverness. I am satisfied with what Hashem gave me, and I stand firmly on the path of my fathers."

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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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.

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הִרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְׁפָּרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי 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.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵּיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
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.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵּיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

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.

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

נתאי הארבלית אומר, הרחק משכן רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלִיּוֹן קָבְלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שִׁמָּא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קָבְלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵיטֵב מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מֶה אֲנִי.

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

וְאִם לֹא עֲכָשְׁיוּ, אִימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

— receiving and be much and do little say fixed your Torah make says Shammai

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

עשה לך רב והרחקה מן הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תְּרַבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גִדְלָתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדִּירָשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

who increases and anyone the action but the main thing is the study and not silence than

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

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.

לְמַעַשָּׂה 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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'