CUSTOMIZED YOMI

כ״ד סִיוָן תשפ״ו

Tuesday, June 9, 2026

The complete seder for today, in one place

TODAY'S SEDER

חוּמָּשׁ עִם רַשִׁ״י — שְׁלַח · שְׁלִישִׁי — Chumash with Rashi · Sh'lach · 3rd Aliyah

מַסֶּכֶת גִּיטִּין — דַּף י״ד ע״א — Gemara Gittin · Daf 14a

מַסֶּכֶת תַּעֲנִית — דַּף ח׳ — Gemara Taanis · Daf 8

הִלְכוֹת שַׁבָּת — פֶּרֶק י״ג — Hilchos Shabbos · Chapter Thirteen

חוֹבוֹת הַלְּבָבוֹת — שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק חֲמִישִׁי (76-90) — Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Five (76-90)

מַדְרֵגַת הָאָדָם — פִּתִּיחַת דָּבָר — Madreigas HaAdam · Pesichas Davar

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

Built b'zchus a refuah shleimah

חוּמָּשׁ עִם רַשִׁ"יי · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"יי · שְׁלַח · שְׁלִישִׁי

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

SH'LACH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the heartbreaking turning point of the chet hamiraglim (the sin of the spies). Yehoshua and Kalev try desperately to warm the hearts of the Bnei Yisrael, pleading with them not to rebel against Hashem or fear the giants of the land, because Hashem is with us and their protection is gone. Instead of listening, the community threatens to pelt them with stones, prompting the Kavod Hashem (the Glory of Hashem) to suddenly appear in the Mishkan before the entire nation.

Hashem speaks to Moshe Rabbeinu in great anger, expressing pain over how this nation continues to spurn Him despite all the open miracles He performed for them. Hashem proposes to wipe them out with a plague and build a new, greater nation from Moshe himself. Moshe, with his boundless love for the Yidden, immediately stands in the breach, pleading with Hashem and invoking His Middos (attributes of mercy) so that the nations of the world will not say Hashem lacked the power to bring His people into the Promised Land.

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

פָּסוּק א

Pasuk 1

אִם חָפֵץ בָּנוּ יְהוָה וְהֵבִיא אֹתָנוּ אֶל הָאָרֶץ הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ

If desires us Hashem then He will bring us to the land this and He will give it to us a land

אֲשֶׁר הִוא זָבַת חָלָב וּדְבָשׁ׃

that it flows with milk and honey

פָּסוּק ב

Pasuk 2

אַךְ בַּיהוָה אַל תִּמְרֹדוּ וְאַתֶּם אַל תִּירְאוּ אֶת עַם הָאָרֶץ כִּי לַחְמֵנוּ

Only against Hashem do not rebel and you do not fear — the people of the land for our bread

הֵם סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ אַל תִּירָאֻם׃

they are has departed their protection from over them and Hashem is with us do not fear them

רַשִׁ"יי

אל תמרדו. ושוב ואתם אל תראו׃

do not rebel and then and you do not fear

רַשִׁ"יי

כי לחמנו הם. נאכְלֵם כלחם׃

for our bread they are we shall consume them like bread

רַשִׁ"י

סר צלם. מְגִנָּם וְחָזְקָם, כְּשֵׁרִים שֶׁבָּהֶם מֵתוּ — אִיּוֹב שֶׁהָיָה
departed is their shadow their shield and their strength the righteous ones that are among them have died — Iyov who was

מֵגֵן עֲלֵיהֶם סוטה ל"ה ; דְּ"אַ, צִלּוֹ שֶׁל הַמָּקוֹם סָר עֲלֵיהֶם :
protecting upon them Sotah 35 ; another explanation the shadow of the Omnipresent has departed from upon them

פָּסוּק ג

Pasuk 3

וַיֹּאמְרוּ כָּל הָעֵדָה לִרְגוֹם אֹתָם בָּאֲבָנִים וּכְבוֹד יְהוָה נִרְאָה בְּאֹהֶל
And they said all the congregation to pelt them with stones and the glory of Hashem appeared in the Tent of

מוֹעֵד אֶל כָּל בְּנֵי יִשְׂרָאֵל:
Meeting to all the children of Yisrael

רַשִׁ"י

לרגום אתם. אֶת יְהוֹשֻׁעַ וְכָלֵב:
to stone them — Yehoshua and Kalev

רַשִׁ"י

וכבוד ה'. הֶעָנָן יָרַד שָׁם:
and the glory of Hashem the cloud descended there

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עַד אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה וְעַד אָנָה לֹא
And He said Hashem to Moshe until when will the people this and until when will they not

יַאֲמִינוּ בִי בְּכֹל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ:
believe in Me despite all the signs that I performed in its midst

רַשִׁ"י

עד אנה. עַד הֵיכָן:
Until where until where

רַשִׁ"י

ינאצני. יַרְגִּיזוּנִי:
will they provoke me they will anger me

רַשִׁ"י

בכל האתות. בִּשְׁבִיל כָּל הַנִּסִּים שֶׁעָשִׂיתִי לָהֶם, הָיָה לָהֶם לְהַאֲמִין שֶׁהַיְכֹלֶת
For all the signs on account of all the miracles which I did for them it was upon them to believe that the ability

בְּיָדִי לְקַיֵּם הַבְטָחָתִי:
is in My hand to fulfill My promise

פָּסוּק ה

Pasuk 5

אַכֶּנּוּ בַּדֶּבֶר וְאוֹרִשֶׁנּוּ וְאֶעֱשֶׂה אֹתְךָ לְגוֹי גָּדוֹל וְעָצוּם
I will strike him with the pestilence and I will disinherit him and I will make you into a nation great and mighty

מִמֶּנּוּ׃
more than he

רַשִׁ״י

וארישנו. לְשׁוֹן תֵּרוּכִין, וְאִ"תּ מָה אֶעֱשֶׂה לִשְׁבוּעַת אָבוֹת?
and I will drive him out is an expression of driving out and if you will say what will I do regarding the oath of the Patriarchs

רַשִׁ״י

ואעשה אתך לגוי גדול. שֶׁאַתָּה מִזַּרְעָם׃
and I will make with you into a nation great since you are from their seed

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי הֶעֱלִיתָ בְכֹחֲךָ אֶת הָעָם
And said Moshe to Hashem and will hear Mitzrayim that You brought up with Your strength — the nation

הַזֶּה מִקִּרְבּוֹ׃
this from its midst

רַשִׁ״י

ושמעו מצרים. וְשָׁמְעוּ אֶת אֲשֶׁר תַּהַרְגֵם׃
And they will hear Egypt and they will hear — that You will kill them

רַשִׁ״י

כי העלית. כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר, וְהֵם רָאוּ אֶת אֲשֶׁר הֶעֱלִיתָ
Because You brought up the word because serves in the sense of that and they saw — that You brought up

בְּכֹחֲךָ הַגָּדוֹל אוֹתָם מִקִּרְבָּם, וּכְשֶׁיִּשְׁמְעוּ שֶׁאַתָּה הוֹרְגָם לֹא יֹאמְרוּ
with Your strength the great them from their midst and when they hear that You are killing them not will they say

שֶׁחָטְאוּ לְךָ, אֶלָּא יֹאמְרוּ שֶׁכָּנֶגְדָּם יָכֹלְתָּ לְהִלָּחֵם אֲבָל כְּנֶגֶד יוֹשְׁבֵי
that they sinned to You rather they will say that against them You were able to fight but against the inhabitants of

הָאָרֶץ לֹא יָכֹלְתָּ לְהִלָּחֵם, וְזוֹ הִיא׃
the land not were You able to fight and this is

פָּסוּק ז

Pasuk 7

וְאָמְרוּ אֶל יוֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי אַתָּה יְהוָה בְּקֶרֶב
And they will say to the inhabitant of the land this they have heard that You Hashem are in the midst of

הָעָם הַזֶּה אֲשֶׁר עַיִן בְּעַיִן נִרְאָה אַתָּה יְהוָה וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמֻּד
the people this that eye to eye are seen You Hashem and Your cloud stands over them and in a pillar of

עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לָיְלָה׃
cloud You go before them by day and in a pillar of fire by night

רַשִׁ"י

וְאָמְרוּ אֶל יוֹשֵׁב הָאָרֶץ הַזֹּאת. כְּמוֹ עַל יוֹשֵׁב הָאָרֶץ הַזֹּאת —
And they will say concerning the inhabitant of the land this is like this concerning the inhabitant of the land this —

וּמַה יֹּאמְרוּ עֲלֵיהֶם? מַה שֶּׁאָמוּר בְּסוֹף הָעִנְיָן:
and what will they say concerning them? that which is said at the end of the matter:

רַשִׁ"י

מִבַּלְתִּי יְכֹלֶת ה'. בְּשִׁבִיל שֶׁשָּׁמְעוּ כִּי אַתָּה ה' שׁוֹכֵן בְּקִרְבָּם וְעַיִן
Because of the inability of the ability of Hashem. Because that they heard that You Hashem dwell in their midst and eye

בְּעַיִן אַתָּה נִרְאָה לָהֶם, וְהַכֹּל בְּדֶרֶךְ חִבָּה וְלֹא הִכִּירוּ בְּךָ שֶׁנִּתְקָה
to eye You appear to them, and everything in a way of affection and they did not recognize in You that was severed

אַהֲבָתְךָ מֵהֶם עַד הֵנָּה:
Your love from them until now

פָּסוּק ח

Pasuk 8

וְהֵמַתָּה אֶת הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר שָׁמְעוּ אֶת
And if You slay — the people this as man one then will say the nations who have heard —

שִׁמְעֲךָ לֵאמֹר:
Your fame saying

רַשִׁ"י

הֲמִתָּה אֶת הָעָם הַזֶּה כְּאִישׁ אֶחָד. פִּתְאֹם, וּמִתּוֹךְ כָּךְ יֹאמְרוּ הַגּוֹיִם אֲשֶׁר
You put to death — the people this as a man one. Suddenly, and from within this will say the nations who

שָׁמְעוּ וְגוֹ':
have heard etcetera

פָּסוּק ט

Pasuk 9

מִבְּלִתִּי יְכֹלֶת יְהוָה לְהָבִיא אֶת הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָהֶם
From a lack of ability of Hashem to bring — the nation this to the land that He swore to them

וַיִּשְׁחָטֵם בַּמִּדְבָּר:
and He slaughtered them in the wilderness

רַשִׁ"י

מִבַּלְתִּי יְכֹלֶת וגו'. לְפִי שֶׁיּוֹשְׁבֵי הָאָרֶץ חֲזָקִים וְגִבּוֹרִים, וְאֵינוֹ דּוֹמֶה
Because of the lack of ability etc. because that the inhabitants of the land are strong and mighty, and he is not comparable

פַּרְעֹה לִשְׁלֹשִׁים וְאֶחָד מְלָכִים, זֹאת יֹאמְרוּ עַל יוֹשְׁבֵי הָאָרֶץ הַזֹּאת,
Pharaoh to thirty and one kings, this they will say concerning the inhabitants of the land this,

מִבְּלִתִּי יְכֹלֶת — מִתּוֹךְ שֶׁלֹּא הָיָה יְכֹלֶת בְּיָדוֹ לַהֲבִיאָם —
because of the lack of ability — from the fact that there was not there was ability in His hand to bring them —

שְׁחָטָם:
He slaughtered them

רַשִׁ"י

יכלת. שֵׁם דָּבָר הוּא:

"Ability" a noun of a thing it is

פָּסוּק י

Pasuk 10

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now let be great please the strength of my Lord as You have spoken saying

רַשִׁ"י

יגדל נא כח ה'. לַעֲשׂוֹת דִּבּוּרְךָ:

let be great please the strength of Hashem to fulfill Your statement

רַשִׁ"י

כאשר דברת לאמר. וּמַהוּ הַדִּבּוּר?

according as you spoke saying and what is the utterance

פָּסוּק יא

Pasuk 11

יְהוָה אֶרֶךְ אַפַּיִם וְרַב חֶסֶד נֹשֵׂא עָוֹן וָפֶשַׁע וְנַקֵּה לֹא

Hashem slow to anger and abundant in kindness forgiving iniquity and transgression but cleansing He does not

יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים עַל שִׁלֵּשִׁים וְעַל

cleanse completely visiting the iniquity of fathers upon children upon the third generation and upon

רִבֵּעִים:

the fourth generation

רַשִׁ"י

ה' ארך אפים. לַצַּדִּיקִים וְלָרְשָׁעִים; כְּשֶׁעָלָה מֹשֶׁה לַמָּרוֹם מְצָאוֹ

Hashem is slow to anger to the righteous and to the wicked when ascended Moshe to Heaven he found Him

לְהַקָּבָ"ה שֶׁהָיָה יוֹשֵׁב וְכוֹתֵב ה' אֶרֶךְ אַפַּיִם, אָמַר לוֹ, לַצַּדִּיקִים? אָמַר

the Holy One blessed be He that He was sitting and writing Hashem is slow to anger he said to Him to the righteous He said

לוֹ הַקָּבָ"ה אַף לָרְשָׁעִים, אָמַר לוֹ רְשָׁעִים יֹאבֵדוּ, אָמַר לוֹ חַיֶּיךָ

to him the Holy One blessed be He even to the wicked he said to Him the wicked let them perish He said to him by your life

שֶׁתִּצְטָרֵךְ לַדָּבָר; כְּשֶׁחָטְאוּ יִשְׂרָאֵל בָּעֵגֶל וּבַמְרַגְּלִים הִתְפַּלֵּל מֹשֶׁה לְפָנָיו

that you will need this thing when sinned Yisrael with the Golden Calf and with the spies prayed Moshe before Him

בְּאֶרֶךְ אַפַּיִם, אָמַר לוֹ הַקָּבָ"ה וַהֲלֹא אָמַרְתָּ לִי לַצַּדִּיקִים? אָמַר לוֹ

with slow to anger He said to him the Holy One blessed be He but did not you say to Me to the righteous he said to Him

וַהֲלֹא אָמַרְתָּ לִי אַף לָרְשָׁעִים, יגדל נא כח ה' לַעֲשׂוֹת דִּבּוּרְךָ סנהדרין

but did not You say to me even to the wicked let be great please the strength of my Lord to fulfill Your word Sanhedrin

קי"א :

111a

רַשִׁ״י

ונקה. לַשָּׁבִים:

and He clears those who repent

רַשִׁ״י

לא ינקה. לְשֶׁאֵינָן שָׁבִים יומא פ"ו :

not He will clear for those who are not repentant Yoma page 86

פָּסוּק יב

Pasuk 12

סְלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה

Pardon please the iniquity of the nation this according to the greatness of Your kindness and as You have forgiven

לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הֵנָּה:

to the nation this from Mitzrayim and until now

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ:

And He said Hashem I have forgiven according to your word

רַשִׁ״י

כדברך. בְּשֶׁבִּיל מַה שֶּׁאָמַרְתָּ "פֶּן יֹאמְרוּ מִבְּלְתִּי יְכֹלֶת ה'":

According to your word because of what that you said lest they will say from a lack of ability of Hashem

פָּסוּק יד

Pasuk 14

וְאוּלָם חַי אָנִי וְיִמָּלֵא כְּבוֹד יְהוָה אֶת כָּל הָאָרֶץ:

but as I live · and shall be filled with the glory of Hashem — all of the earth

רַשִׁ״י

ואולם. כְּמוֹ אֲבָל זֹאת אֶעֱשֶׂה לָהֶם:

And indeed like but this I will do to them

רַשִׁ״י

חי אני. לְשׁוֹן שְׁבוּעָה, כְּשֵׁם שֶׁאֲנִי חַי וּכְבוֹדִי יְמַלֵּא אֶת כָּל הָאָרֶץ, כָּךְ אֲקַיֵּם

As I live · an expression of an oath just as that I live and My glory fills — all the earth so will I fulfill

לָהֶם כִּי כָל הָאֲנָשִׁים הָרֹאִים וְגוֹ', אם יראו את הארץ. הֲרֵי זֶה מִקְרָא מְסֹרָס —

to them that all the men who see etc. if they shall see the land — this behold a verse inverted

חַי אָנִי כִּי כָל הָאֲנָשִׁים אִם יִרְאוּ אֶת הָאָרֶץ וּכְבוֹדִי יְמַלֵּא אֶת כָּל הָאָרֶץ, שֶׁלֹּא

As I live · that all the men shall not see the land — and My glory shall fill all the earth so that not

יִתְחַלֵּל שְׁמִי בַּמַּגֵּפָה הַזֹּאת לֵאמֹר מִבְּלְתִּי יְכֹלֶת ה' לַהֲבִיאָם, שֶׁלֹּא אֲמִיתֵם

will be profaned My name by the plague this to say from lack of ability of Hashem to bring them for I will not kill them

פִּתְאֹם כְּאִישׁ אֶ' אֶלָּא בְּאִחוּר מ' שָׁנָה מְעַט מְעַט :

suddenly like man one but with delay of forty years little by little

פָּסוּק טו

Pasuk 15

כִּי כָל הָאֲנָשִׁים הָרֹאִים אֶת כְּבֹדִי וְאֶת אֹתֹתַי אֲשֶׁר עָשִׂיתִי בְּמִצְרַיִם
in Mitzrayim I performed which My signs and — My glory — who see the men all For

וּבַמִּדְבָּר וַיְנַסּוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי׃
to My voice hearken and did not times ten these Me and they tested and in the wilderness

רַ"שִׁ"י

וינסו. כְּמַשְׁמָעוֹ׃
and they tested according to its literal meaning

רַ"שִׁ"י

זה עשר פעמים. שְׁנַיִם בַּיָּם שְׁנַיִם וּשְׁנַיִם בַּמָּן וּשְׁנַיִם בַּשְּׂלָו וכו', כִּדְאִיתָא
this ten times twice at the sea and twice with the Manna and twice with the quail etc. as it is

בְּמַסֶּכֶת עֲרָכִין דף ט"ו :
in the tractate of Arakhin page 15

פָּסוּק טז

Pasuk 16

אִם יִרְאוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם וְכָל מְנַאֲצַי לֹא
if they shall see — that the land I swore to their fathers and all those who spurn Me shall not

יִרְאוּהָ׃
see it

רַ"שִׁ"י

אם יראו. לֹא יִרְאוּ׃
if they shall see not they shall see if

רַ"שִׁ"י

לא יראהו. לֹא יִרְאוּ אֶת הָאָרֶץ׃
They shall not see it they shall not see the land —

פָּסוּק יז

Pasuk 17

וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי וַהֲבִיאֹתִיו
and I will bring him after Me and he followed with him different a spirit there was because Calev and My servant

אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזַרְעוֹ יוֹרִשֶׁנָּה׃
shall possess it and his offspring there he came that the land to

רַ"שִׁ"י

רוח אחרת. שְׁתֵּי רוּחוֹת, אַ' בַּפֶּה וְאַ' בְּלֵב, לַמְרַגְּלִים אָמַר אֲנִי עִמָּכֶם בָּעֵצָה,
spirit another two spirits one in the mouth and one in the heart to the spies he said I am with you in the counsel

וּבְלִבּוֹ הָיָה לוֹמַר הָאֱמֶת, וְעַל יְדֵי כֵּן הָיָה בּוֹ כֹּחַ לְהַשְׁתִּיקָם, כְּמוֹ שֶׁנֶּאֱמַר
that it is said just as to silence them strength in him there was this means of and by the truth to say it was and in his heart

במדבר י"ג , "וַיַּהַס כָּלֵב", שֶׁהָיוּ סְבוּרִים שֶׁיֹּאמַר כְּמוֹתָם, זֶהוּ שֶׁנֶּאֱמַר
that it is said this is like them that he would say under the impression for they were Calev and silenced 13 Bamidbar

בְּסֵ' יְהוֹשֻׁעַ "וָאָשֵׁב אִתּוֹ דָּבָר כַּאֲשֶׁר עִם לְבָבִי" יהושע י"ד — וְלֹא כַּאֲשֶׁר עִם
with as and not 14 Yehoshua my heart with as word to him and I brought back Yehoshua in the book of

פִּי תנחומא :
my mouth Tanchuma

רַשִּׁ"י

וימלא אחרי. וַיְמַלֵּא אֶת לִבּוֹ אַחֲרַי, וְזֶה מִקְרָא קָצָר:
shortened a verse and this after Me his heart — and he filled after Me And he filled

רַשִּׁ"י

אשר בא שמה. חֶבְרוֹן תִּנָּתֵן לוֹ:
to him shall be given Chevron there he came that

רַשִּׁ"י

יורשנה. כְּתַרְגּוּמוֹ "יְתַרְכְּנַהּ", יוֹרִישׁוּ אֶת הָעֲנָקִים וְאֶת הָעָם אֲשֶׁר בָּהּ,
are in it who the people and — the Anakim — they will drive out they shall drive it out like its Targum shall drive it out

וְאֵין לְתַרְגְּמוֹ "יְרַתִּינַהּ" אֶלָּא בִּמְקוֹם יִירָשֶׁנָּה:
he shall possess it in place of except they will possess it to translate it and there is not

פֶּסוּק י"ח

Pasuk 18

וְהָעֲמָלֵקִי וְהַכְּנַעֲנִי יוֹשֵׁב בָּעֵמֶק מָחָר פְּנוּ וְסָעוּ לָכֶם הַמִּדְבָּרָה
to the wilderness for yourselves and journey turn tomorrow in the valley dwell and the Canaanite And the Amalekite

דֶּרֶךְ יַם סוּף:
Reeds the Sea of by way of

רַשִּׁ"י

והעמלקי וגו'. אִם תֵּלְכוּ שָׁם יַהַרְגוּ אֶתְכֶם, מֵאַחַר שֶׁאֵינִי עִמָּכֶם:
with you that I am not since you they will kill there you go if etc. And the Amalekite

רַשִּׁ"י

מחר פנו. לַאֲחוֹרֵיכֶם, וסעו לכם וגו' :
etc. for yourselves and journey backwards turn tomorrow

CHAPTER SUMMARY

Moshe Rabbeinu's heartfelt tefillos are answered as Hashem declares, "Salachti kidvarecha" (I have pardoned according to your word). However, midas hadin (the attribute of justice) still demands a consequence; Hashem decrees that the generation of the desert who witnessed His wonders yet tested Him ten times will never see the Promised Land. Only Kalev, who showed a different spirit of loyalty, is promised entry and inheritance, while the rest of the nation is commanded to turn back into the wilderness toward the Sea of Reeds.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

Look at the contrast the Torah paints for us here. On one side, we see the tragic mistake of the Meraglim and the nation, who looked at the challenges ahead and forgot the years of open miracles, the pillars of cloud and fire, and the constant hand of Hashem. They let their fear blind them to their own history of emunah. On the other side, we see Calev, who is praised because he had a "ruach acheres"—a different spirit. He didn't let the panic of the crowd sway him; he remained fully loyal, holding onto the simple truth that if Hashem is with us, there is nothing to fear.

This is a profound lesson in our own daily avodah. How often do we face a sudden difficulty—a parnassah worry, a shidduch challenge, or a family strain—and immediately fall into anxiety, completely forgetting how many times Hashem has carried us through in the past? We have all experienced our own personal "miracles" and moments of clear hashgacha pratis. To have a "different spirit" like Calev means training ourselves to actively recall those moments of help when a new nisayon arises, using our past emunah to fuel our current bitachon.

When you feel overwhelmed today by a challenge, stop and consciously remember one specific time in your life when Hashem clearly helped you out of a difficult situation, and use that memory to remind yourself: "The same Hashem who helped me then is with me right now."

מַסֶּכֶת גִּיטִּין · דַּף י״ד ע״א

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📖 THE SUGYA

In this daf, we continue our deep dive into the mechanics of Ma'amad Sheloshtan (the presence of all three parties) as a method of halachic acquisition. After exploring the psychological and logical underpinnings of why a debtor willingly obligates himself to a new creditor, the Gemara brings a powerful kashya from the harsh household of bar Elyashiv, where debtors are treated with extreme severity. This leads us to a fundamental kabbalah from Mar Zutra: that Ma'amad Sheloshtan is actually one of three unique halachos instituted by our Sages as a "halakha belo ta'am"—an ordinance that takes effect as a decree of the Chachamim, transcending standard legal mechanisms.

We then transition into practical applications and limitations of this halakha. The Gemara analyzes a real-life case involving Rav Aḥa Bardela and a kav of saffron, clarifying whether Ma'amad Sheloshtan allows for retraction and whether it applies equally to both large and small gifts. We also learn a fascinating story of gardeners who made a mistaken calculation, which brings us to a crucial ruling by Rav Naḥman and Rava regarding a "kinyan b'ta'us"—an acquisition made in error, which is completely null and void. Finally, the Gemara introduces a major machlokes between Rav and Shmuel regarding a sender's responsibility and ability to retract when sending money to a creditor via an agent.

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

EXPLANATION

בְּהַהִיא הֲנָאָה דְּקָא מִשְׁתַּנְיָא לֵיהּ בֵּין מִלְוָה יְשָׁנָה לְמִלְוָה חֲדָשָׁה, גָּמַר וּמְשַׁעְבֵּיד נַפְשֵׁיהּ.

With that benefit that is changed for him between an old debt and a new debt, where he gets more time to pay, **he completely resolves and pledges himself** to the new creditor.

OBJECTION

אֲמַר לֵיהּ הוּנָא מָר בְּרֵיהּ דְּרַב נְחֶמְיָה לְרַב אָשֵׁי: אֶלָּא מֵעַתָּה, כְּגוֹן הָנֵי דְּבֵי בַּר אֶלְיָשִׁיב, דְּכָפְתִי וְשָׁקְלִי לְאַלְתַּר, הָכִי נָמֵי דְּלָא קָנוּ?!

Huna Mar the son of Rav Nechemyah said to Rav Ashi: If so, in a case **such as those of the house of Bar Elyashiv, who bind** the debtor **and take** their money **immediately** when the due date arrives, **so too will you say that they do not acquire** through this transaction because the debtor gets no benefit of extra time?

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי, אִם כֵּן נָתַתָּ דְּבָרֶיךָ לְשִׁיעוּרִין!

And if you say indeed so, that they do not acquire, **if so, you have given your words to varying measures**, making the halachah of this acquisition dependent on the character of the creditor!

STATEMENT

אֶלָּא אָמַר מָר זוּטְרָא: הָנֵי תְּלָת מִילֵּי שַׁוִּינְהוּ רַבָּנַן כְּהִלְכְתָא בְּלָא טַעְמָא:

Rather, Mar Zutra said: These three matters the Rabbis established as a halachah without a logical **reason**:

STATEMENT

חֲדָא – הָא;

One is **this** law of acquisition in the presence of all three parties;

STATEMENT

וְאִידַךְ – דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הַכּוֹתֵב כָּל נְכָסָיו לְאִשְׁתּוֹ – לֹא עֲשָׂאָה אֶלָּא אַפִּיטְרוֹפְּיָא;

and another is **that which Rav Yehudah said in the name of Shmuel: One who writes all his property to his wife** as a gift, **he has only made her an administrator**, but she does not own it;

STATEMENT

וְאִידַךְ – דְּאָמַר רַב חֲנַנְיָא: הַמַּשִּׂיא אִשָּׁה לִבְנוֹ גָּדוֹל בַּבַּיִת – קָנָאוֹ.

and another is **that which Rav Chananya said: One who marries off a wife to his adult son in a house** that he set aside for the wedding, the son **has acquired it**.

STATEMENT

אָמַר לֵיהּ רַב לְרַב אַחָא בַּרְדְּלָא: קַבָּא דְּמוֹרִיקָא אִית לִי גַּבָּךְ; יַהֲבֵיהּ לְפִלּוֹנִי. בְּאַפֵּיהּ קָאָמִינָא לָךְ דְּלָא תְּדַרְנָא בִּי.

Rav said to Rav Acha Bardela: I have a kav of saffron with you; give it to so-and-so. In his presence I am saying this to you, so that I will not retract.

QUESTION

מִכְּלָל דְּאִי בָּעֵי הָדַר בֵּיהּ, מָצֵי הָדַר בֵּיהּ?!

The Gemara asks: Is this **by implication that if he wanted to retract, he could retract** if it were not in his presence?

ANSWER

הָכִי קָאָמַר: דְּבָרִים הַלָּלוּ לֹא נִיתְּנוּ לַחֲזָרָה.

The Gemara answers: **This is what he is saying: These matters** of acquisition in the presence of all three **are not given to retraction**, meaning it is an absolute rule.

QUESTION

הָא אָמַר רַב חֲדָא זִימְנָא; דְּאָמַר רַב הוּנָא אָמַר רַב: "מָנֶה לִי בְּיָדְךָ, תְּנֵהוּ לוֹ לְפִלּוֹנִי", בְּמַעֲמַד שְׁלָשְׁתָּן – קָנָה!

The Gemara asks: **But Rav already said this once! For Rav Huna said in the name of Rav: "I have a maneh in your hand, give it to so-and-so," in the presence of the three of them, he has acquired** it!

ANSWER

אִי מֵהָהִיא, הֲוָה אָמֵינָא הָנֵי מִילֵּי מַתָּנָה מְרוּבָּה, אֲבָל מַתָּנָה מוּעֶטֶת לָא לִיבְעֵי בְּפָנָיו, קָא מַשְׁמַע לַן.

The Gemara answers: **If from that** statement alone, **I would have said these words** apply only to **a large gift, but a small gift does not require** being **in his presence** to take effect; therefore **he teaches us** that even a small gift requires all three.

STATEMENT

הָנְהוּ גִּינָּאֵי דַּעֲבִיד חוּשְׁבָּנָא בַּהֲדֵי הֲדָדֵי. פָּשׁ חֲמֵשׁ אִיסְתְּרֵי זוּזֵי גַּבֵּי חַד מִנַּיְיהוּ, אָמְרִי לֵיהּ: "יַהֲבִינְהוּ נִיהֲלֵיהּ לְמָרֵי אַרְעָא" – בְּאַפֵּי מָרֵי אַרְעָא, וּקְנֹה מִינֵּיהּ.

There were **certain gardeners who made a calculation with one another. There remained five isterei of zuz with one of them. They said to him: "Give them to the landowner" in the presence of the landowner, and they performed an act of acquisition from him** to bind him.

STATEMENT

לְסוֹף אֲזַל עֲבַד חוּשְׁבָּנָא בֵּין דִּילֵיהּ לְנַפְשֵׁיהּ, לָא פָּשׁ גַּבֵּיהּ וְלָא מִידֵּי.

In the end, he went and made a calculation by himself, and there did not remain with him anything at all.

STATEMENT

אֲתָא לְקַמֵּיהּ דְּרַב נַחְמָן, אֲמַר לֵיהּ: מַאי אֶיעְבֵּיד לָךְ? חֲדָא, דְּאָמַר רַב הוּנָא אָמַר רַב. וְעוֹד, הָא קְנוֹ מִינָּךְ.

He came before Rav Nachman, who said to him: What can I do for you? One reason you must pay is **that which Rav Huna said in the name of Rav** regarding the presence of all three. **And furthermore, they performed an act of acquisition from you.**

OBJECTION

אֲמַר לֵיהּ רָבָא: אַטּוּ הַאי, מִי קָאָמַר "לָא יָהֲבִינָא"?! "דְּלֵיכָּא גַּבַּאי" קָאָמַר!

Rava said to him: Is that to say this man is saying "I will not pay" what I owe? **He is saying "there is nothing in my possession"** because of a mistake in the calculation!

RESOLUTION

אֲמַר לֵיהּ: אִם כֵּן, קִנְיָן בְּטָעוּת הוּא, וְכָל קִנְיָן בְּטָעוּת חוֹזֵר.

Rav Nachman **said to him: If so, it is an acquisition in error, and any acquisition in error is retracted.**

STATEMENT

אִיתְּמַר: "הוֹלֵךְ מָנֶה לִפְלוֹנִי שֶׁאֲנִי חַיָּיב לוֹ", אָמַר רַב: חַיָּיב בְּאַחֲרָיוּתוֹ; וְאִם בָּא לַחְזוֹר – אֵינוֹ חוֹזֵר.

It was stated: If one says to an agent, **"Take a maneh to so-and-so to whom I am indebted," Rav says: He is responsible for its safety; but if he comes to retract, he cannot retract.**

STATEMENT

וּשְׁמוּאֵל אָמַר: מִתּוֹךְ שֶׁחַיָּיב בְּאַחֲרָיוּתוֹ, אִם בָּא לַחְזוֹר – חוֹזֵר.

And Shmuel says: Since he is responsible for its safety, if he comes to retract, he can retract.

QUESTION

לֵימָא בְּהָא קָמִיפַּלְגִי – דְּמָר סָבַר: "הוֹלֵךְ" כְּ"זְכִי" דָּמֵי, וּמָר סָבַר: "הוֹלֵךְ" לָאו כְּ"זְכִי" דָּמֵי?

The Gemara asks: **Shall we say they argue about this: that one Master**, Rav, **holds "take" is like "acquire"** on behalf of the recipient, **and one Master**, Shmuel, **holds "take" is not like "acquire"**?

ANSWER

לָא; דְּכוּלֵּי עָלְמָא "הוֹלֵךְ" כְּ"זְכִי" דָּמֵי, וְהָכָא בְּהָא קָמִיפַּלְגִי – מָר סָבַר: לֹא אָמְרִינַן מִיגּוֹ. וּמָר סָבַר: אָמְרִינַן מִיגּוֹ.

The Gemara answers: **No; everyone agrees "take" is like "acquire," and here they argue about this: one Master**, Rav, **holds we do not say "since"** he is responsible he can retract, **and one Master**, Shmuel, **holds we do say "since"**.

PROOF

תַּנְיָא כְּווֹתֵיהּ דְּרַב: "הוֹלֵךְ מָנֶה לִפְלוֹנִי שֶׁאֲנִי חַיָּיב לוֹ"; "תֵּן מָנֶה לִפְלוֹנִי שֶׁאֲנִי חַיָּיב לוֹ"; "הוֹלֵךְ מָנֶה לִפְלוֹנִי – פִּקָּדוֹן שֶׁיֵּשׁ לוֹ בְּיָדִי"; "תֵּן מָנֶה לִפְלוֹנִי – פִּקָּדוֹן שֶׁיֵּשׁ לוֹ בְּיָדִי" – חַיָּיב בְּאַחֲרָיוּתוֹ, וְאִם בָּא לַחְזוֹר – אֵינוֹ חוֹזֵר.

It is taught in a braisa in accordance with Rav: "Take a maneh to so-and-so to whom I am indebted"; "Give a maneh to so-and-so to whom I am indebted"; "Take a maneh to so-and-so, a deposit that he has in my hand"; "Give a maneh to so-and-so, a deposit that he has in my hand" — he is responsible for its safety, and if he comes to retract, he cannot retract.

QUESTION

פִּקָּדוֹן, לֵימָא לֵיהּ... אֵין רְצוֹנוֹ שֶׁיִּהְא פִּקְדוֹנוֹ בְּיַד אַחֵר!

The Gemara asks: Regarding **a deposit, let him say to him: "It is not his desire that his deposit should be in the hand of another"**, so how can the agent acquire it for him?

ANSWER

אָמַר רַבִּי זֵירָא: כְּשֶׁהוּחְזַק כַּפְּרָן.

Rabbi Zeira said: This is **when** the depositor **is established as a denier** of debts, so the owner is pleased to have anyone else hold it.

STATEMENT

רַב שֵׁשֶׁת הֲוָה לֵיהּ אֲשַׁרְתָּא דְּסַרְבָּלֵי בְּמָחוֹזָא. אָמַר לֵיהּ לְרַב יוֹסֵף בַּר חָמָא: בַּהֲדֵי דְּאָתֵית, אַיְיתִינְהוּ נִיהֲלִי. אָזַל, יַהֲבִינְהוּ לֵיהּ.

Rav Sheshes had a collection of cloaks in Mechoza. He said to Rav Yosef bar Chama: While you are coming, bring them to me. He went, and they gave them to him.

STATEMENT

אָמְרִי לֵיהּ: נִיקְנֵי מִינָּךְ; אָמַר לְהוּ: אִין. לְסוֹף אִישְׁתְּמִיט לְהוּ.

They said to him: Let us perform an act of acquisition from you to make you responsible; **he said to them: Yes. In the end, he slipped away from them** without doing it.

STATEMENT

כִּי אָתָא לְגַבֵּיהּ, אָמַר לֵיהּ: שַׁפִּיר עֲבַדְתְּ, דְּלָא שַׁוִּית נַפְשָׁךְ "עֶבֶד לוֶֹה לְאִישׁ מַלְוֶה".

When he came before him, Rav Sheshes **said to him: You did well, so that you did not make yourself "a servant is the borrower to the lender"** by accepting unnecessary liability.

STATEMENT

לִישָׁנָא אַחֲרִינָא: שַׁפִּיר עֲבַדְתְּ; "עֶבֶד לוֶֹה לְאִישׁ מַלְוֶה".

Another version: You did well, for if you had accepted responsibility, you would be bound by the verse **"a servant is the borrower to the lender."**

STATEMENT

רַבִּי אַחַי בְּרַבִּי יֹאשִׁיָּה הֲוָה לֵיהּ אִיסְפְּקָא דְּכַסְפָּא בִּנְהַרְדְּעָא,

Rabbi Achai the son of Rabbi Yoshiyah had a silver cup in Nehardea,

SUMMARY

The sugya begins by establishing that Ma'amad Sheloshtan is a Rabbinic decree that operates beyond standard legal reasoning, alongside two other unique halachos (a husband gifting all his property to his wife, and a father marrying off his eldest son in his own home). Through Rav's instructions regarding a kav of saffron, the Gemara clarifies that a transfer made in the presence of all three parties is absolute and cannot be retracted, applying to both small and large transactions alike. The Gemara then rules that if a transfer under Ma'amad Sheloshtan was based on an incorrect accounting—as occurred with the gardeners' calculation—it is deemed a kinyan b'ta'us and is fully reverted. The daf concludes with a classic dispute between Rav and Shmuel regarding one who sends a debt payment through an messenger: Rav holds that while the sender retains financial responsibility for the money until it arrives, he cannot retract the designation, whereas Shmuel rules that as long as the sender bears responsibility, he retains the right to retract.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our daf, we see a beautiful and deep principle of truth in the Torah's laws of business. A gardener makes a calculation, believes he owes money, and makes a formal commitment in front of three people to pay it. But when he goes home and recalculates, he realizes it was all a mistake—he actually owes nothing. Rava teaches us, and Rav Nachman agrees, that a commitment made in error is completely void. A "kinyan b'ta'us"—an acquisition based on a mistake—must be reversed.

Think about how this applies to our own lives, especially in how we view ourselves and our past commitments. Sometimes, the yetzer hara convinces us that we are spiritually bankrupt, or we make hasty promises and commitments to others out of guilt, social pressure, or a mistaken calculation of our own strength. We bind ourselves to expectations that are not real, or we carry around the heavy debt of old mistakes that Hashem has already forgiven through teshuvah.

Just like the gardener, you need to sit down and do an honest, quiet calculation between yourself and Hashem. If you find that you have bound yourself to a path of anxiety, or if you are carrying a burden based on a mistaken view of who you are, remember that the Torah does not want you living a lie. A mistake is a mistake, and you can always recalculate and start fresh with a clear mind and a pure heart.

Today, if you feel overwhelmed by a commitment or a heavy feeling of spiritual debt, take five minutes to sit quietly and recalculate. Ask yourself if this burden is truly what Hashem wants from you, or if it is a mistaken calculation that you can choose to let go of.

מַסֶּכֶת תַּעֲנִית · דַּף ח׳

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📖 THE SUGYA

In this daf, we find ourselves learning about the deep connection between a Yid's internal state and the physical bracha of rain that Hashem sends down to the world. The Gemara begins with a beautiful and encouraging discussion on the proper way to approach our learning, teaching us how a student must prepare his Mishna before entering the shiur, and how a rebbe must show a warm, welcoming countenance to his talmidim so that the Torah can be absorbed with joy and clarity.

From there, the Gemara transitions back to the sugya of rain, explaining that when the heavens are closed up like copper, it is a sign that the generation is lacking in those who whisper heartfelt, quiet tefillos. We learn the proper path of teshuvah and tefillah in times of drought, including the need to seek out the most pious tzaddik of the generation to intercede on our behalf, and the vital importance of approaching Hashem with complete sincerity and humility.

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

STATEMENT

שֶׁתַּלְמוּדוֹ קָשֶׁה עָלָיו כַּבַּרְזֶל — בִּשְׁבִיל מִשְׁנָתוֹ שֶׁאֵינָהּ סְדוּרָה עָלָיו,

A student **whose studies are** as **hard for him as iron**, this is **due to his Mishnah which is not organized for him**,

PROOF

שֶׁנֶּאֱמַר: ״וְהוּא לֹא פָּנִים קִלְקַל״.

as it is stated in the pasuk: **"And he did not whet the edge,"** meaning he did not organize the face of his Mishnah.

ANSWER

מַאי תַּקַּנְתֵּיהּ — יַרְבֶּה בִּישִׁיבָה,

What is his remedy? He must increase his time **in sitting** and reviewing,

PROOF

שֶׁנֶּאֱמַר: ״וַחֲיָלִים יְגַבֵּר וְיִתְרוֹן הַכְשֵׁיר חָכְמָה״.

as it is stated: "Then must he increase strength, but wisdom is profitable to direct."

INFERENCE

כָּל שֶׁכֵּן אִם מִשְׁנָתוֹ סְדוּרָה לוֹ מֵעִיקָּרָא.

And **all the more so** will he succeed **if his Mishnah is organized for him from the beginning**.

STATEMENT

כִּי הָא דְּרֵישׁ לָקִישׁ הֲוָה מְסַדַּר מַתְנִיתֵיהּ אַרְבְּעִין זִמְנִין, כְּנֶגֶד אַרְבָּעִים יוֹם שֶׁנִּיתְּנָה תּוֹרָה, וְעָיֵיל לְקַמֵּיהּ דְּרַבִּי יוֹחָנָן.

This is **like this** practice **of Reish Lakish, who would review his Mishnah forty times, corresponding to the forty days** in **which the Torah was given** at Sinai, **and** only then **would he go before Rabbi Yochanan** to study.

STATEMENT

רַב אַדָּא בַּר אַהֲבָה מְסַדַּר מַתְנִיתֵיהּ עֶשְׂרִין וְאַרְבַּע זִמְנִין, כְּנֶגֶד תּוֹרָה נְבִיאִים וּכְתוּבִים, וְעָיֵיל לְקַמֵּיהּ דְּרָבָא.

Similarly, **Rav Adda bar Ahava would review his Mishnah twenty-four times, corresponding to** the twenty-four books of **Torah, Prophets, and Writings, and** only then **would he go before Rava**.

STATEMENT

רָבָא אָמַר: אִם רָאִיתָ תַּלְמִיד שֶׁתַּלְמוּדוֹ קָשֶׁה עָלָיו כַּבַּרְזֶל — בִּשְׁבִיל רַבּוֹ שֶׁאֵינוֹ מַסְבִּיר לוֹ פָּנִים,

Rava said: If you see a student whose studies are as **hard for him as iron,** this is **due to his teacher who does not show him a** friendly **countenance**,

PROOF

שֶׁנֶּאֱמַר: ״וְהוּא לֹא פָנִים קִלְקַל״.

as it is stated: "And he did not whet the edge," which can be read as "he did not show a friendly face."

ANSWER

מַאי תַּקַּנְתֵּיהּ — יַרְבֶּה עָלָיו רֵעִים,

What is his remedy? He must increase the number of **friends** to intercede **for him** with the teacher,

PROOF

שֶׁנֶּאֱמַר: ״וַחֲיָלִים יְגַבֵּר וְיִתְרוֹן הַכְשֵׁיר חָכְמָה״.

as it is stated: "Then must he increase strength [chayalim, which can mean colleagues], **but wisdom is profitable to direct."**

INFERENCE

כָּל שֶׁכֵּן אִם הוּכְשְׁרוּ מַעֲשָׂיו בִּפְנֵי רַבּוֹ מֵעִיקָּרָא.

And **all the more so** would he be spared this **if his deeds were proper before his teacher from the beginning**.

QUESTION

וְאָמַר רַבִּי אַמֵּי, מַאי דִּכְתִיב: ״אִם יִשַּׁךְ הַנָּחָשׁ בְּלוֹא לָחַשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן״,

And Rabbi Ami said: What is the meaning of **that which is written: "If the serpent bites before it is charmed, then the charmer has no advantage"**?

ANSWER

אִם רָאִיתָ דּוֹר שֶׁהַשָּׁמַיִם מִשְׁתַּכִּין כִּנְחֹשֶׁת מִלְּהוֹרִיד טַל וּמָטָר — בִּשְׁבִיל לוֹחֲשֵׁי לְחִישׁוֹת שֶׁאֵין בַּדּוֹר.

If you see a generation for whom the heavens are closed up like copper from bringing down dew and rain, this is due to the lack of those who whisper quiet prayers who are not present in the generation.

ANSWER

מַאי תַּקָּנָתָן — יֵלְכוּ אֵצֶל מִי שֶׁיּוֹדֵעַ לְלַחוֹשׁ,

What is their remedy? They should go to one who knows how to whisper prayers,

PROOF

דִּכְתִיב: "יַגִּיד עָלָיו רֵעוֹ",

as it is written: "Its noise tells concerning it."

EXPLANATION

"וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן". וּמִי שֶׁאֶפְשָׁר לוֹ לְלַחוֹשׁ וְאֵינוֹ לוֹחֵשׁ, מָה הֲנָאָה יֵשׁ לוֹ?

And as for the phrase "then the charmer has no advantage," this means: And one for whom it is possible to whisper prayers and yet does not whisper them, what benefit does he have from his ability?

QUESTION

וְאִם לָחַשׁ וְלֹא נַעֲנָה, מַאי תַּקָּנְתֵּיהּ?

And if he whispered prayers and was not answered, what is his remedy?

ANSWER

יֵלֵךְ אֵצֶל חָסִיד שֶׁבַּדּוֹר, וְיַרְבֶּה עָלָיו בִּתְפִלָּה,

He should go to the most pious individual of the generation, and he will increase prayers on his behalf,

PROOF

שֶׁנֶּאֱמַר: "וַיְצַו עָלֶיהָ בְּמַפְגִּיעַ",

as it is stated: "And He has commanded it due to imploring,"

PROOF

וְאֵין פְּגִיעָה אֶלָּא תְּפִילָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי".

and "imploring" means nothing other than prayer, as it is stated: "Therefore, do not pray you for this nation, neither lift up cry nor prayer for them, neither implore Me."

STATEMENT

וְאִם לָחַשׁ וְעָלְתָה בְּיָדוֹ, וּמֵגִיס דַּעְתּוֹ עָלָיו — מֵבִיא אַף לָעוֹלָם, שֶׁנֶּאֱמַר: "מִקְנָה אַף עַל עוֹלָה".

And if he whispered prayers and it was successful for him, and he becomes prideful as a result, he brings anger upon the world, as it is stated: "Anger is acquired by one who raises his pride."

STATEMENT

רָבָא אָמַר: שְׁנֵי תַּלְמִידֵי חֲכָמִים שֶׁיּוֹשְׁבִין בְּעִיר אַחַת וְאֵין נוֹחִין זֶה לָזֶה בַּהֲלָכָה — מִתְקַנְּאִין בָּאַף וּמַעֲלִין אוֹתוֹ, שֶׁנֶּאֱמַר: ”מְקִנָּה אַף עַל עוֹלָה”.

Rava said: If two Torah scholars live in one city and are not pleasant with one another in halacha, they arouse anger and cause it to rise up, as it is stated: "Anger is acquired by one who raises his pride."

QUESTION

אָמַר רֵישׁ לָקִישׁ, מַאי דִּכְתִיב: ”אִם יִשֹּׁךְ הַנָּחָשׁ בְּלוֹא לָחַשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן”,

Reish Lakish said: What is the meaning of that which is written: "If the snake bites before it is charmed, then the charmer has no advantage"?

ANSWER

לֶעָתִיד לָבוֹא מִתְקַבְּצוֹת וּבָאוֹת כָּל הַחַיּוֹת אֵצֶל הַנָּחָשׁ, וְאוֹמְרִים לוֹ: אֲרִי דּוֹרֵס וְאוֹכֵל, זְאֵב טוֹרֵף וְאוֹכֵל, אַתָּה מָה הֲנָאָה יֵשׁ לְךָ?

In the future, all the animals will gather and come to the snake and say to him: "A lion mauls and eats, a wolf tears and eats, but you, what pleasure do you have when you bite?"

EXPLANATION

אוֹמֵר לָהֶם: ”וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן”.

He will say to them: "And the master of the tongue has no advantage," referring to the slanderer who speaks lashon hara and gets no physical pleasure.

STATEMENT

אָמַר רַבִּי אַמִּי: אֵין תְּפִלָּתוֹ שֶׁל אָדָם נִשְׁמַעַת אֶלָּא אִם כֵּן מֵשִׂים נַפְשׁוֹ בְּכַפּוֹ, שֶׁנֶּאֱמַר: ”נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם”,

Rabbi Ami said: A person's prayer is heard only if he places his soul in his palm, as it is stated: "Let us lift up our heart with our hands."

OBJECTION

אִינִי?! וְהָא אוֹקִים שְׁמוּאֵל אָמוֹרָא עֲלֵיהּ וּדְרַשׁ: ”וַיְפַתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יְכַזְּבוּ לוֹ וְלִבָּם לֹא נָכוֹן עִמּוֹ וְלֹא נֶאֶמְנוּ בִּבְרִיתוֹ”,

Is that so?! But Shmuel once established an interpreter for himself and expounded: "But they beguiled Him with their mouth and lied to Him with their tongue, for their heart was not steadfast with Him, neither were they faithful to His covenant,"

PROOF

וְאַף עַל פִּי כֵן — ”וְהוּא רַחוּם יְכַפֵּר עָוֹן וְגוֹ’”!

and nevertheless the pasuk says: "But He, being full of compassion, forgives iniquity, etc."!

RESOLUTION

לָא קַשְׁיָא: כָּאן בְּיָחִיד, כָּאן בְּצִבּוּר.

This is not difficult: Here Rabbi Ami is referring to an individual praying alone, whereas there Shmuel is referring to the community.

STATEMENT

אָמַר רַבִּי אַמִּי: אֵין גְּשָׁמִים יוֹרְדִין אֶלָּא בִּשְׁבִיל בַּעֲלֵי אֲמָנָה, שֶׁנֶּאֱמַר: ״אֱמֶת מֵאֶרֶץ תִּצְמָח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף״.

Rabbi Ami said: Rain falls only due to faithful people, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

וְאָמַר רַבִּי אַמִּי: בֹּא וּרְאֵה כַּמָּה גְּדוֹלִים בַּעֲלֵי אֲמָנָה, מִנַּיִן — מֵחוּלְדָּה וּבוֹר.

And Rabbi Ami said: Come and see how great are faithful people. From where is this derived? From the story of the marten and the pit.

INFERENCE

וּמָה הַמַּאֲמִין בְּחוּלְדָּה וּבוֹר — כָּךְ, הַמַּאֲמִין בְּהַקָּדוֹשׁ בָּרוּךְ הוּא — עַל אַחַת כַּמָּה וְכַמָּה.

And if one who trusts in a marten and a pit is rewarded so, one who trusts in the Holy One, Blessed be He, all the more so!

STATEMENT

אָמַר רַבִּי יוֹחָנָן: כָּל הַמַּצְדִּיק אֶת עַצְמוֹ מִלְּמַטָּה — מַצְדִּיקִין עָלָיו הַדִּין מִלְּמַעְלָה, שֶׁנֶּאֱמַר: ״אֱמֶת מֵאֶרֶץ תִּצְמָח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף״.

Rabbi Yochanan said: Whoever justifies himself below, they justify the judgment upon him from above, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

רַבִּי חִיָּיא בַּר אָבִין אָמַר רַב הוּנָא, מֵהָכָא: ״וּכְיִרְאָתְךָ עֶבְרָתֶךָ״.

Rabbi Chiyya bar Avin said in the name of Rav Huna: It is derived from here: "And according to Your fear, so is Your wrath."

STATEMENT

רֵישׁ לָקִישׁ אָמַר מֵהָכָא: ״פָּגַעְתָּ אֶת שָׂשׂ וְעֹשֵׂה צֶדֶק בִּדְרָכֶיךָ יִזְכְּרוּךָ הֵן אַתָּה קָצַפְתָּ וַנֶּחֱטָא בָּהֶם עוֹלָם וְנִוָּשֵׁעַ״.

Reish Lakish said: It is derived from here: "You meet him who rejoices and works righteousness, those who remember You in Your ways; behold, You were angry, and we sinned; in them is continuity, and we shall be saved."

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הַשָּׁמֵחַ בְּיִסּוּרִין שֶׁבָּאִין עָלָיו — מֵבִיא יְשׁוּעָה לָעוֹלָם, שֶׁנֶּאֱמַר: ״בָּהֶם עוֹלָם וְנִוָּשֵׁעַ״.

Rabbi Yehoshua ben Levi said: Whoever rejoices in the sufferings that come upon him brings salvation to the world, as it is stated: "In them is continuity, and we shall be saved."

QUESTION

אָמַר רֵישׁ לָקִישׁ, מַאי דִּכְתִיב: ״וְעָצַר אֶת הַשָּׁמַיִם״,

Reish Lakish said: What is the meaning of that which is written: "And He will shut up the heavens"?

ANSWER

בְּשָׁעָה שֶׁהַשָּׁמַיִם נֶעֱצָרִין מִלְּהוֹרִיד טַל וּמָטָר — דּוֹמֶה לְאִשָּׁה שֶׁמְּחַבֶּלֶת וְאֵינָהּ יוֹלֶדֶת.

At the time when the heavens are shut up from bringing down dew and rain, it is comparable to a woman who is in labor and does not give birth.

STATEMENT

וְהַיְינוּ דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם בַּר קַפָּרָא: נֶאֱמְרָה עֲצִירָה בִּגְשָׁמִים וְנֶאֱמְרָה עֲצִירָה בְּאִשָּׁה,

And this is what Reish Lakish said in the name of Bar Kappara: "Shutting up" is stated regarding rain, and "shutting up" is stated regarding a woman.

PROOF

נֶאֱמְרָה עֲצִירָה בְּאִשָּׁה, שֶׁנֶּאֱמַר: ״כִּי עָצֹר עָצַר ה׳ בְּעַד כָּל רֶחֶם״, וְנֶאֱמְרָה עֲצִירָה בִּגְשָׁמִים, דִּכְתִיב: ״וְעָצַר אֶת הַשָּׁמַיִם״.

"Shutting up" is stated regarding a woman, as it is stated: "For Hashem had fast closed up every womb," and "shutting up" is stated regarding rain, as it is written: "And He will shut up the heavens."

STATEMENT

נֶאֱמַר לֵידָה בְּאִשָּׁה וְנֶאֱמַר לֵידָה בִּגְשָׁמִים,

"Birth" is stated regarding a woman, and "birth" is stated regarding rain.

PROOF

נֶאֱמַר לֵידָה בְּאִשָּׁה, דִּכְתִיב: ״וַתַּהַר וַתֵּלֶד בֵּן״, וְנֶאֱמַר לֵידָה בִּגְשָׁמִים, דִּכְתִיב: ״וְהוֹלִידָהּ וְהַצְמִיחָהּ״.

"Birth" is stated regarding a woman, as it is written: "And she conceived and bore a son," and "birth" is stated regarding rain, as it is written: "And make it bring forth and bud."

STATEMENT

נֶאֱמַר פְּקִידָה בְּאִשָּׁה, וְנֶאֱמַר פְּקִידָה בִּגְשָׁמִים.

"Remembering" is stated regarding a woman, and "remembering" is stated regarding rain.

PROOF

נֶאֱמַר פְּקִידָה בְּאִשָּׁה, דִּכְתִיב: ״וַה׳ פָּקַד אֶת שָׂרָה״, וְנֶאֱמַר פְּקִידָה בִּגְשָׁמִים, דִּכְתִיב: ״פָּקַדְתָּ הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹהִים מָלֵא מָיִם״.

"Remembering" is stated regarding a woman, as it is written: "And Hashem remembered Sarah," and "remembering" is stated regarding rain, as it is written: "You have remembered the earth and watered her, greatly enriching her with the

river of G-d full of water."

QUESTION

מַאי "פֶּלֶג אֱלֹהִים מָלֵא מַיִם"?

What is the meaning of "the river of G-d full of water"?

ANSWER

תָּנָא: כְּמִין קוּבָּה יֵשׁ בָּרָקִיעַ, שֶׁמִּמֶּנָּה גְּשָׁמִים יוֹצְאִין.

A Tanna taught: There is a kind of chamber in the heavens from which the rains emerge.

QUESTION

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי, מַאי דִּכְתִיב: "אִם לְשֵׁבֶט אִם לְאַרְצוֹ אִם לְחֶסֶד יַמְצִאֵהוּ".

Rabbi Shmuel bar Nachmani said: What is the meaning of that which is written: "Whether for correction, or for His land, or for mercy, He causes it to come"?

ANSWER

"אִם לְשֵׁבֶט" — בְּהָרִים וּבִגְבָעוֹת, "אִם לְחֶסֶד יַמְצִאֵהוּ לְאַרְצוֹ" — בְּשָׂדוֹת וּבְכַרְמִים.

"Whether for correction" means rain falling on mountains and hills where it is not needed; "or for mercy, He causes it to come for His land" means falling on fields and vineyards.

EXPLANATION

"אִם לְשֵׁבֶט" — לְאִילָנוֹת, "אִם לְאַרְצוֹ" — לִזְרָעִים, "אִם לְחֶסֶד יַמְצִאֵהוּ" — בּוֹרוֹת שִׁיחִין וּמְעָרוֹת.

Alternatively: "Whether for correction" is for trees; "or for His land" is for seeds; "or for mercy, He causes it to come" is for filling pits, ditches, and caves.

STATEMENT

בִּימֵי רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי הֲוָה כַּפְנָא וּמוֹתָנָא, אָמְרִי: הֵיכִי נַעֲבִיד? נִיבְעֵי רַחֲמֵי אַתַּרְתֵּי — לָא אֶפְשָׁר.

In the days of Rabbi Shmuel bar Nachmani there was famine and pestilence. They said: "What shall we do? To pray for mercy for both is not possible because we do not pray for two things at once."

STATEMENT

אֶלָּא לִיבְעֵי רַחֲמֵי אַמּוֹתָנָא, וְכַפְנָא נִיסְבּוֹל.

"Rather, let us pray for mercy for the pestilence, and we will endure the famine."

STATEMENT

אֲמַר לְהוּ רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: נִיבְעֵי רַחֲמֵי אַכַּפְנָא, דְּכִי יָהֵיב רַחֲמָנָא שׁוּבְעָא — לְחַיֵּי הוּא דְּיָהֵיב,

Rabbi Shmuel bar Nachmani said to them: "Let us pray for mercy for the famine, because when the Merciful One gives plenty, He gives it for life, and the pestilence will also cease,"

PROOF

דִּכְתִיב: ״פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן״.

as it is written: "You open Your hand and satisfy the desire of every living thing."

PROOF

וּמְנָלַן דְּלָא מְצַלְּינַן אַתַּרְתֵּי — דִּכְתִיב: ״וַנָּצוּמָה וַנְּבַקְּשָׁה מֵאֱלֹהֵינוּ עַל זֹאת״, מִכְּלָל דְּאִיכָּא אַחֲרִיתִי.

And from where do we know that we do not pray for two things? As it is written: "So we fasted and besought our G-d for this," implying that there was another trouble for which they did not pray.

PROOF

בְּמַעְרְבָא אָמְרִי מִשְּׁמֵיהּ דְּרַבִּי חַגַּי מֵהָכָא: ״וְרַחֲמִין לְמִבְעֵא מִן קֳדָם אֱלָהּ שְׁמַיָּא עַל רָזָא דְּנָה״, מִכְּלָל דְּאִיכָּא אַחֲרִיתִי.

In the West (Eretz Yisrael) they said in the name of Rabbi Chaggai that it is derived from here: "That they would desire mercies of the G-d of heaven concerning this secret," implying that there was another matter.

STATEMENT

בִּימֵי רַבִּי זֵירָא גְּזוּר שְׁמָדָא, וּגְזוּר דְּלָא לְמֵיתַב בְּתַעֲנִיתָא.

In the days of Rabbi Zeira, the government decreed a persecution, and they decreed that they should not sit in fast.

STATEMENT

אֲמַר לְהוּ רַבִּי זֵירָא: נְקַבְּלֵיהּ עִילָּוֹן, וּלְכִי בָּטֵיל שְׁמָדָא לֵיתְבֵיהּ.

Rabbi Zeira said to them: "Let us accept it upon ourselves now to fast, and when the persecution is annulled, we will observe it."

QUESTION

אָמְרִי לֵיהּ... מְנָא לָךְ הָא?

They said to him: "From where do you derive this?"

PROOF

אֲמַר לְהוּ, דִּכְתִיב: ״וַיֹּאמֶר אֵלַי אַל תִּירָא דָּנִיֵּאל כִּי מִן הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת לִבְּךָ לְהָבִין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמְעוּ דְבָרֶיךָ״.

He said to them: As it is written: "Then he said to me: Fear not, Daniel, for from the first day that you did set your heart to understand and to chasten yourself before your G-d, your words were heard."

STATEMENT

אָמַר רַבִּי יִצְחָק: אֲפִילּוּ שָׁנִים כִּשְׁנֵי אֵלִיָּהוּ, וְיֵרְדוּ גְּשָׁמִים בְּעַרְבֵי שַׁבָּתוֹת — אֵינָן אֶלָּא סִימַן קִלָּלָה.

Rabbi Yitzchak said: Even if there are years of drought like the years of Eliyahu, and rain falls on Erev Shabbos, it is nothing but a sign of curse because it disrupts Shabbos preparations.

STATEMENT

הַיְינוּ דְּאָמַר רַבָּה בַּר שֵׁילָא: קָשֶׁה יוֹמָא דְּמִיטָרָא כְּיוֹמָא דְּדִינָא.

This is what Rabba bar Sheila said: "A rainy day is as difficult as the Day of Judgment."

STATEMENT

אָמַר אַמֵּימָר: אִי לָא דְּצָרִיךְ לִבְרָיָיתָא, בָּעֵינַן רַחֲמֵי וּמְבַטְּלִינַן לֵיהּ.

Amemar said: "Were it not that it is needed for the creatures, we would pray for mercy and abolish it."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צְדָקָה לָעֲנִיִּים, שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא".

And Rabbi Yitzchak said: Sunshine on Shabbos is charity to the poor, as it is stated: "But to you who fear My name shall the sun of righteousness arise with healing in its wings."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילּוּ פְּרוּטָה שֶׁבַּכִּיס מִתְבָּרֶכֶת בּוֹ, שֶׁנֶּאֱמַר: "לָתֵת מְטַר אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ".

And Rabbi Yitzchak said: Great is the day of rain, for even a prutah in the pocket is blessed on it, as it is stated: "To give the rain of your land in its season, and to bless all the work of your hand."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ".

And Rabbi Yitzchak said: Blessing is found only in a thing hidden from the eye, as it is stated: "Hashem shall command the blessing upon you in your storehouses [asamecha, related to samuy, hidden]."

BRAISA

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שֶׁאֵין הָעַיִן שׁוֹלֶטֶת בּוֹ, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ".

The school of Rabbi Yishmael taught: Blessing is found only in a thing over which the eye has no control, as it is stated: "Hashem shall command the blessing upon you in your storehouses."

BRAISA

תָּנוּ רַבָּנָן: הַנִּכְנָס לָמוֹד אֶת גָּרְנוֹ, אוֹמֵר: "יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתִּשְׁלַח בְּרָכָה בְּמַעֲשֵׂה יָדֵינוּ".

Our Rabbis taught: One who enters to measure his granary says: "May it be Your will, Hashem our G-d, that You send blessing upon the work of our hands."

BRAISA

הִתְחִיל לָמוֹד, אוֹמֵר: "בָּרוּךְ הַשּׁוֹלֵחַ בְּרָכָה בַּכְּרִי הַזֶּה".

Once he begins to measure, he says: "Blessed is He Who sends blessing upon this pile."

BRAISA

מָדַד וְאַחַר כָּךְ בֵּירַךְ — הֲרֵי זוֹ תְּפִלַּת שָׁוְא,

If he measured and afterward blessed, behold, this is a vain prayer,

EXPLANATION

לְפִי שֶׁאֵין הַבְּרָכָה מְצוּיָה לֹא בְּדָבָר הַשָּׁקוּל, וְלֹא בְּדָבָר הַמָּדוּד, וְלֹא בְּדָבָר הַמָּנוּי, אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן.

because blessing is not found in a thing weighed, nor in a thing measured, nor in a thing counted, but only in a thing hidden from the eye.

STATEMENT

קִבּוּץ, גְּיָיסוֹת, צְדָקָה, מַעֲשֵׂר, פַּרְנָס סִימָן.

Gathering, troops, charity, tithe, leader are a mnemonic for the upcoming statements.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגְּשָׁמִים כְּיוֹם קִבּוּץ גָּלְיוֹת, שֶׁנֶּאֱמַר: ״שׁוּבָה ה׳ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב״, וְאֵין ״אֲפִיקִים״ אֶלָּא מָטָר, שֶׁנֶּאֱמַר: ״וַיִּרְאוּ אֲפִקֵי יָם״.

Rabbi Yochanan said: Great is the day of rain like the day of the gathering of the exiles, as it is stated: "Turn our captivity, O Hashem, as the streams in the dry land," and "streams" means nothing other than rain, as it is stated: "And the channels of the sea were seen."

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילוּ גְּיָיסוֹת פּוֹסְקוֹת בּוֹ, שֶׁנֶּאֱמַר: ״תְּלָמֶיהָ רַוֵּה נַחֵת גְּדוּדֶיהָ״.

And Rabbi Yochanan said: Great is the day of rain, for even invading troops cease because of it, as it is stated: "Watering her ridges abundantly, settling her ridges [gedudeha, which can mean troops]."

STATEMENT

וְאָמַר רַבִּי

And Rabbi Yochanan further said:

SUMMARY

The halachic and hashkafic flow of the daf teaches us that when a person's learning is difficult, he must increase his diligence and review his studies multiple times, just as Reish Lakish and Rav Adda bar Ahava would review their learning before entering the shiur. If a community is suffering from a lack of rain, they must seek out those who know how to pray quietly and sincerely; if their tefillos are still not answered, they must go to the most pious individual of the generation to daven for them. The Gemara warns that one who is answered must remain humble, as pride brings anger into the world, just as discord between Torah scholars causes the same. Finally, the Gemara emphasizes that true tefillah requires a person to place his entire

soul in his hands with absolute sincerity, though Hashem in His great mercy still forgives and accepts the prayers of the community even when they are lacking.

לְמַעֲשֶׂה WHAT TO TAKE HOME

We often look for shortcuts when things get tough, whether in our learning or in our daily avodah. The Gemara teaches us that when learning feels as heavy and hard as iron, the true remedy is not to look for an easy way out, but to 'increase the time we sit and study.' Reish Lakish would review his learning forty times before even entering the shiur of his rebbe. True connection to Torah and to Hashem is built on the sweat of preparation and the patience of repetition.

This same principle applies to our tefillah and our relationships. When the heavens seem closed like copper, we must seek out those who know how to whisper heartfelt prayers, and we must pray with absolute sincerity, putting our very souls into our hands. And when we do see success in our learning or our prayers, we must guard ourselves from the trap of pride, which only brings anger into the world. Instead, we must remain humble, cooperative with our peers, and dedicated to the quiet, steady work of growth.

Today, choose one piece of Torah or a specific tefillah, and review or say it with extra focus and preparation, rather than rushing through it.

הִלְכוֹת שַׁבָּת · פֶּרֶק י״ג

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📖 **CHAPTER PREVIEW**

In this chapter, we continue our deep dive into the melacha of Hotza'ah (carrying on Shabbos), focusing on the essential requirements of Akirah (lifting up) and Hanachah (placing down). Hashem's Torah requires that for a person to be liable for carrying, the object must be lifted from a place of significant size—at least four by four handbreadths—and placed down on a similar area. We will learn how a person's hand, and even their mouth under certain conditions, can halachically function as such a place.

We will also explore the halachic status of liquids and floating objects, such as water in a pit or oil floating on water, and how they are treated regarding these laws. Additionally, we will learn the classic cases of two people performing a melacha together—where one does the Akirah and the other does the Hanachah—and why this exempts them from a Torah prohibition, as the Torah requires a single person to complete the entire melacha.

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

הלי א

עֲקִירָה וַהֲנָחָה בְּמָקוֹם חָשׁוּב בְּשַׁבָּת

Halacha 1 · The Requirement of Lifting and Placing on an Area of Four by Four Handbreadths

אֵין הַמּוֹצִיא מֵרְשׁוּת לִרְשׁוּת אוֹ הַמַּעֲבִיר בִּרְשׁוּת הָרַבִּים חוּץ לְאַרְבַּע
Not one who transfers from a domain to a domain or one who carries in the domain of the public outside of four

אַמּוֹת חַיָּב עַד שֶׁיַּעֲקֹר חֻפָּץ מֵעַל גַּבֵּי מָקוֹם שֶׁיֵּשׁ בּוֹ אַרְבָּעָה טְפָחִים עַל
cubits is liable until he lifts an object from upon a place that has four in it handbreadths by

אַרְבָּעָה טְפָחִים אוֹ יָתֵר וְיַנִּיחַ עַל גַּבֵּי מָקוֹם שֶׁיֵּשׁ בּוֹ אַרְבָּעָה עַל אַרְבָּעָה
four handbreadths or more and places upon · a place that has in it four by four

טְפָחִים׃
handbreadths

This halacha establishes that one is only liable for carrying on Shabbos if the object is lifted from and placed upon an area of significant size.

הלי ב

מַעֲמַד יַד אָדָם כְּמָקוֹם אַרְבָּעָה עַל אַרְבָּעָה בְּהִלְכוֹת שַׁבָּת

Halacha 2 · The Status of a Person's Hand as a Place of Four by Four Handbreadths on Shabbos

יָדוֹ שֶׁל אָדָם חֲשׁוּבָה לוֹ כְּאַרְבָּעָה עַל אַרְבָּעָה. לְפִיכָךְ אִם עָקַר
The hand of a person is considered to him like four by four. therefore if he removed

הַחֻפָּץ מִיַּד אָדָם הָעוֹמֵד בִּרְשׁוּת זוֹ וְהִנִּיחוֹ בְּיַד אָדָם אַחֵר
the object from the hand of a person who is standing in domain this and placed it in the hand of another a person

הָעוֹמֵד בִּרְשׁוּת שְׁנֵיָה חַיָּב. וְכֵן אִם הָיָה עוֹמֵד בְּאַחַת מִשְּׁתֵּי רְשׁוּיוֹת

domains of two in one standing he was if and so too he is liable a second in domain who is standing

אֵלּוּ וּפָשַׁט יָדוֹ לִרְשׁוּת שְׁנֵיָה וְעָקַר הַחֵפֶץ מִמֶּנָּה אוֹ מִיַּד אָדָם

a person from the hand of or from it the object and removed a second into domain his hand and he stretched these

הָעוֹמֵד בָּהּ וְהֶחֱזִיר יָדוֹ אֵלָיו חַיָּב. וְאַף עַל פִּי שֶׁלֹּא הִנִּיחַ הַחֵפֶץ

the object he placed that not though · and even he is liable to himself his hand and returned in it who is standing

בְּמָקוֹם שֶׁהוּא עוֹמֵד בּוֹ הוֹאִיל וְהוּא בְּיָדוֹ הֲרֵי הוּא כְּמֻנָּח בָּאָרֶץ:

on the ground is like placed it behold is in his hand and it since in it is standing that he in the place

> *This halacha establishes that a person's hand is legally considered a significant area of four by four handbreadths, meaning that placing an object in someone's hand is equivalent to placing it on the ground.*

הלי ג

הַמּוֹצִיא מַאֲכָל בְּפִיו וְהַמַּשְׁתִּין מֵרְשׁוּת לִרְשׁוּת

Halacha 3 · Carrying Food in One's Mouth and Urinating or Spitting Between Domains

הָיָה אוֹכֵל וְיוֹצֵא מֵרְשׁוּת לִרְשׁוּת וְחִשֵּׁב לְהוֹצִיא הָאוֹכֵל שֶׁבְּפִיו

that is in his mouth the food to carry out and he intended to a domain from a domain and going out eating Was

מֵרְשׁוּת לִרְשׁוּת חַיָּב. מִפְּנֵי שֶׁמַּחֲשַׁבְתּוֹ מְשִׁימָה פִּיו מָקוֹם אַרְבָּעָה אַף

even four a place of his mouth makes his intention because he is liable to a domain from a domain

עַל פִּי שֶׁלֹּא הוֹצִיא כְּדֶרֶךְ הַמּוֹצִיאִין. וְכֵן מִי שֶׁהָיָה עוֹמֵד בְּאַחַת

in one standing who was one And likewise those who carry out like the way of he carried out that not though ·

מִשְּׁתֵּי רְשׁוּיוֹת אֵלּוּ וְהִשְׁתִּין מַיִם אוֹ רָקַק בִּרְשׁוּת שְׁנֵיָה חַיָּב שֶׁהֲרֵי

for behold he is liable second into a domain spat or water and urinated these domains of two

עָקַר מֵרְשׁוּת זוֹ וְהִנִּיחַ בִּרְשׁוּת שְׁנֵיָה וּמַחֲשַׁבְתּוֹ עוֹשָׂה אוֹתוֹ כְּאִלּוּ

as if it makes and his intention second in a domain and placed this from domain he uprooted

עָקַר מֵעַל גַּבֵּי מָקוֹם אַרְבָּעָה. הָיָה עוֹמֵד בִּרְשׁוּת זוֹ וּפִי

and the opening of this in domain standing If he was four a place of the back of from upon he uprooted

אַמָּה בִּרְשׁוּת שְׁנֵיָה וְהִשְׁתִּין בָּהּ פָּטוּר:

he is exempt in it and he urinated second was in a domain the penis

> *This halacha discusses how a person's intent can render his mouth or body as a significant place of four handbreadths for the laws of carrying on Shabbos.*

הלי ד

הוֹצָאַת מַיִם וּפֵרוֹת הַצָּפִים עַל גַּבֵּי מַיִם בְּשַׁבָּת

Halacha 4 · Transferring Water and Floating Fruits Between Domains on Shabbos

הָיָה עוֹמֵד בְּאַחַת מִשְּׁתֵּי רְשׁוּיוֹת וּפָשַׁט יָדוֹ לִרְשׁוּת שְׁנֵיָה וְנָטַל

and he took second into a domain his hand and he extended domains of two in one standing If he was

מִשָּׁם מַיִם מֵעַל גַּבֵּי גּוּמָא מְלֵאָה מַיִם וְהוֹצִיאָן חַיָּב. שֶׁהַמַּיִם כֻּלָּן

all of it because the water he is liable and brought them out water full of a pit upon from water from there

כְּאִלּוּ הֵן מֻנָּחִין עַל הָאָרֶץ. אֲבָל אִם הָיָה כְּלִי צָף עַל גַּבֵּי מַיִם וּפֵרוֹת

and fruits water upon on floating a vessel there was if but the ground on is resting it is as if

בְּתוֹךְ הַכְּלִי וּפָשַׁט יָדוֹ וְלָקַח מִן הַפֵּרוֹת וְהוֹצִיא פָּטוּר. שֶׁהֲרֵי לֹא

not since he is exempt and brought out the fruits from and took his hand and he extended the vessel inside

נָחוּ הַפֵּרוֹת עַל גַּבֵּי הָאָרֶץ וְנִמְצָא שֶׁלֹּא עָקַר מֵעַל גַּבֵּי מְקוֹם

a place of upon from did he uproot that not and it turns out the ground upon on the fruits did rest

אַרְבָּעָה. וְאֵין צָרִיךְ לוֹמַר אִם הָיוּ הַפֵּרוֹת צָפִין עַל פְּנֵי הַמַּיִם

the water the surface of on floating the fruits were if to say need and there is no four

וְהוֹצִיאָם שֶׁהוּא פָּטוּר. וְכֵן אִם הָיָה שֶׁמֶן צָף עַל פְּנֵי הַמַּיִם

the water the surface of on floating oil there was if and likewise is exempt that he and he brought them out

וְקָלַט מִן הַשֶּׁמֶן וְהוֹצִיאוֹ פָּטוּר:

he is exempt and brought it out the oil from and he scooped up

This halacha defines the status of resting on the ground regarding liquids and floating objects when transferring them between domains on Shabbos.

הל׳ ה

הַעֲבָרָה מֵרְשׁוּת לִרְשׁוּת עַל יְדֵי שְׁנֵי בְּנֵי אָדָם

Halacha 5 · Transferring Between Domains by Two People Jointly

כְּבָר אָמַרְנוּ שֶׁאֵין הַמּוֹצִיא מֵרְשׁוּת לִרְשׁוּת חַיָּב עַד שֶׁיַּעֲקֹר

that he removes until is liable to a domain from a domain the one who transfers that not we said Already

וְיַנִּיחַ. אֲבָל אִם עָקַר וְלֹא הִנִּיחַ אוֹ הִנִּיחַ וְלֹא עָקַר פָּטוּר.

he is exempt removed and not placed down or placed down and not he removed if but and places down

לְפִיכָךְ מִי שֶׁהָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּיוֹת וּפָשַׁט יָדוֹ לִרְשׁוּת שְׁנִיָּה

second to a domain his hand and extended domains of two in one standing who was one Therefore

וְחֵפֶץ בְּיָדוֹ וּנְטָלוֹ אַחֵר מִמֶּנּוּ אוֹ שֶׁנָּתַן אַחֵר לְיָדוֹ חֵפֶץ וְהֶחֱזִיר

and he returned an object into his hand another that gave or from him another and took it in his hand and an object

יָדוֹ אֵלָיו שְׁנֵיהֶם פְּטוּרִים שֶׁזֶּה עָקַר וְזֶה הִנִּיחַ:

placed down and this one removed for this one are exempt both of them to himself his hand

This halacha explains that a person is only liable for transferring an object on Shabbos if they perform both the removal and the placing down of the object.

הל׳ ו

הַנָּחַת חֵפֶץ בְּתוֹךְ שְׁלֹשָׁה טְפָחִים לָאָרֶץ

Halacha 6 · Placing an Object Within Three Handbreadths of the Ground on Shabbos

בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיְתָה יָדוֹ לְמַעְלָה מִשְּׁלֹשָׁה. אֲבָל הָיְתָה יָדוֹ

his hand was but from three above his hand when was are said words In what

בְּתוֹךְ שְׁלֹשָׁה סָמוּךְ לָאָרֶץ הֲרֵי זֶה כְּמִי שֶׁהִנִּיחַ בָּאָרֶץ וְחַיָּב:

and is liable on the ground who placed is like one this behold to the ground close three within

This halacha explains that holding an object within three handbreadths of the ground is halachically equivalent to placing it on the ground due to the principle of lavud.

הלי ז

הַמּוֹשִׁיט חֵפֶץ מֵרְשׁוּת לִרְשׁוּת בְּיַד חֲבֵרוֹ הָעוֹמֵד

Halacha 7 · One Who Extends an Object into the Hand of a Standing Colleague

הָיָה עוֹמֵד בְּאַחַת מִשְּׁתֵּי רְשׁוּיוֹת אֵלּוּ וּפָשַׁט חֲבֵרוֹ יָד מֵרְשׁוּת שְׁנִיָּה
second from a domain a hand his colleague and extended these domains of the two in one standing was

וְנָטַל חֵפֶץ מִיַּד זֶה הָעוֹמֵד בִּרְשׁוּת זוֹ וְהִכְנִיסוֹ אֶצְלוֹ אוֹ
or to him and brought it in this in the domain who is standing this from the hand of an object and took

שֶׁהוֹצִיא חֵפֶץ מֵאֶצְלוֹ וְהִנִּיחַ בְּיַד זֶה הָעוֹמֵד. זֶה הָעוֹמֵד לֹא עָשָׂה
did not who is standing this who is standing this in the hand of and placed from him an object that he took out

כְּלוּם שֶׁהֲרֵי חֲבֵרוֹ נָתַן בְּיָדוֹ אוֹ נָטַל מִיָּדוֹ וַחֲבֵרוֹ חַיָּב שֶׁהֲרֵי
for behold is liable and his colleague from his hand took or in his hand placed his colleague for behold anything

עָקַר וְהִנִּיחַ:
and placed he uprooted

This halacha discusses the liability of a standing person who remains passive while a colleague performs the acts of uprooting and placing.

הלי ח

עֲקִירַת וְהַנָּחַת גּוּפוֹ שֶׁל אָדָם בְּהוֹצָאָה

Halacha 8 · Uprooting and Placing of a Person's Body in Carrying on Shabbos

הָיָה עוֹמֵד בְּאַחַת מִשְּׁתֵּי רְשׁוּיוֹת אֵלּוּ וְנָתַן חֲבֵרוֹ חֵפֶץ בְּיָדוֹ אוֹ עַל
upon or into his hand an object his colleague and gave these domains of the two in one standing Was

גַּבָּיו וְיָצָא בְּאוֹתוֹ הַחֵפֶץ לִרְשׁוּת שְׁנִיָּה וְעָמַד שָׁם חַיָּב. מִפְּנֵי
because he is liable there and stood second to a domain object with that and he went out his back

שֶׁעֲקִירַת גּוּפוֹ בַּחֵפֶץ שֶׁעָלָיו כַּעֲקִירַת חֵפֶץ מֵאוֹתָהּ רְשׁוּת
domain from that an object is like the uprooting of that is upon him with the object his body that the uprooting of

וַעֲמִידָתוֹ בְּאוֹתוֹ הַחֵפֶץ כְּהַנָּחַת הַחֵפֶץ בַּקַּרְקַע שֶׁעָמַד בָּהּ. לְפִיכָךְ אִם
if therefore on it that he stood on the ground the object is like the placing of object with that and his standing

יָצָא בַּחֵפֶץ שֶׁבְּיָדוֹ אוֹ עַל גַּבָּיו וְלֹא עָמַד בִּרְשׁוּת שְׁנִיָּה אֶלָּא
but second in the domain stand and did not his back upon or that is in his hand with the object he went out

חָזַר וְנִכְנַס וְהוּא בְּיָדוֹ אֲפִלּוּ יָצָא וְנִכְנַס כָּל הַיּוֹם כֻּלּוֹ עַד
until entirely the day all of and entered he went out even if was in his hand while it and entered returned

שֶׁיָּצָא הַיּוֹם פָּטוּר. לְפִי שֶׁעָקַר וְלֹא הִנִּיחַ. וַאֲפִלּוּ עָמַד לְתַקֵּן
to adjust he stood and even if place down but did not that he uprooted because he is exempt the day departed

הַמַּשָּׂאוֹי שֶׁעָלָיו עֲדַיִן הוּא פָּטוּר עַד שֶׁיַּעֲמֹד לָנוּחַ:
to rest that he stands until is exempt he still that is upon him the burden

This halacha explains that a person's physical movement acts as the uprooting and placing of the object they carry, provided they stand still to rest.

הלי ט

דִּין הַמּוֹלִיךְ חֲבִילָה בְּעֶרֶב שַׁבָּת וְקִדֵּשׁ עָלָיו הַיּוֹם

Halacha 9 · The Law of One Carrying a Package on Erev Shabbos When the Day Sanctifies

וְכֵן מִי שֶׁהָיְתָה חֲבִילָתוֹ עַל כְּתֵפּוֹ וְרָץ בָּהּ אֲפִלּוּ כָּל הַיּוֹם אֵינוֹ חַיָּב
And so who had his package on his shoulder and ran with it even all the day is not liable

עַד שֶׁיַּעֲמֹד. וְהוּא שֶׁיִּהְיֶה רָץ בָּהּ. אֲבָל אִם הָלַךְ מְעַט מְעַט הֲרֵי זֶה
until he stands and this is provided he runs with it but if he walked little by little behold this

כְּעוֹקֵר וּמַנִּיחַ וְאָסוּר. לְפִיכָךְ מִי שֶׁקִּדֵּשׁ עָלָיו הַיּוֹם
is like uprooting and placing down and is forbidden therefore one upon whom sanctified the day .

וַחֲבִילָתוֹ עַל כְּתֵפּוֹ רָץ בָּהּ עַד שֶׁיַּגִּיעַ לְבֵיתוֹ וְזוֹרְקָהּ שָׁם כְּלְאַחַר יָד:
and his package is on his shoulder runs with it until he reaches his house and throws it there in an unusual manner

This halacha explains that running with a burden prevents a formal resting of the object, allowing one to reach home in an emergency without committing a Torah violation.

הלי י

הַמַּעֲבִיר חֵפֶץ פָּחוֹת מֵאַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים

Halacha 10 · Carrying an Object Less Than Four Cubits at a Time in the Public Domain

עָקַר הַחֵפֶץ מֵרְשׁוּת הָרַבִּים וְהָלַךְ בּוֹ פָּחוֹת מֵאַרְבַּע אַמּוֹת וְעָמַד
He lifted the object from the domain of the public and walked with it less than four cubits and stood

וְחָזַר וְהָלַךְ פָּחוֹת מֵאַרְבַּע אַמּוֹת וְעָמַד אֲפִלּוּ כָּל הַיּוֹם כֻּלּוֹ פָּטוּר.
and repeated and walked less than four cubits and stood even all of the day entirely he is exempt

בַּמֶּה דְּבָרִים אֲמוּרִים בְּשֶׁעָמַד לָנוּחַ. אֲבָל אִם עָמַד לְתַקֵּן מַשָּׂאוֹ הֲרֵי זֶה
In what words are these said when he stood to rest but if he stood to adjust his load behold this

כְּמְהַלֵּךְ וּכְשֶׁיַּעֲמֹד חוּץ לְאַרְבַּע אַמּוֹת חַיָּב. וְהוּא שֶׁיַּעֲמֹד חוּץ
is like one walking and when he stands outside of four cubits he is liable and this is that he stands outside

לְאַרְבַּע אַמּוֹת לָנוּחַ. אֲבָל אִם יַעֲמֹד לְתַקֵּן מַשָּׂאוֹ עֲדַיִן הוּא כְּמְהַלֵּךְ
is like one walking he still his load to adjust he stands if but to rest cubits of four

וְאֵינוֹ חַיָּב עַד שֶׁיַּעֲמֹד לָנוּחַ חוּץ לְאַרְבַּע אַמּוֹת:
and he is not liable until he stands outside to rest cubits of four

This halacha discusses the exemption for carrying an object in the public domain in increments of less than four cubits, provided that each stop is made for the purpose of resting.

הלי יא

הַעֲבָרַת חֵפֶץ עַל גַּבֵּי קַרְקַע בִּרְשׁוּת הָרַבִּים

Halacha 11 · Moving an Object Along the Ground in a Public Domain

הָיָה קָנֶה אוֹ רֹמַח וְכַיּוֹצֵא בּוֹ מֻנָּח עַל הָאָרֶץ וְהִגְבִּיהַּ הַקָּצֶה הָאֶחָד וְהָיָה
If there was a spear or a pole and similar to it lying on the ground and he lifted the end and was one

הַקָּצֶה הַשֵּׁנִי מֻנָּח בָּאָרֶץ וְהִשְׁלִיכוֹ לְפָנָיו וְחָזַר וְהִגְבִּיהַּ הַקָּצֶה הַשֵּׁנִי
the end the second lying on the ground and he cast it before him and he returned and lifted the end the second

שֶׁהָיָה מֻנָּח בָּאָרֶץ וְהִשְׁלִיכוֹ לְפָנָיו עַל דֶּרֶךְ זוֹ עַד שֶׁהֶעֱבִיר הַחֵפֶץ כַּמָּה
that was lying on the ground and he cast it before him on this way until that he moved the object several

מִילִין פָּטוּר. לְפִי שֶׁלֹּא עָקַר הַחֵפֶץ כֻּלּוֹ מֵעַל גַּבֵּי הָאָרֶץ. וְאִם מָשַׁךְ
mil he is exempt because that not he lifted the object all of it from upon the ground but if he pulled

הַחֵפֶץ וּגְרָרוֹ עַל הָאָרֶץ מִתְּחִלַּת אַרְבַּע לְסוֹף אַרְבַּע חַיָּב
the object and dragged it on the ground from the beginning of four to the end of four he is liable

שֶׁהַמְגַלְגֵּל עוֹקֵר הוּא:
he is lifts for one who rolls

This halacha explains the definition of lifting and carrying when an object is partially resting on the ground.

הלי יב

עֲקִירָה וְהַנָּחָה שֶׁלֹּא בְּכַוָּנָה אַחַת — *Halacha 12 · Removal and Placement Performed Without a Single Intent*

עָקַר הַחֵפֶץ מִזָּוִית זוֹ לְהַנִּיחוֹ בְּזָוִית אַחֶרֶת שֶׁנִּמְצֵאת זוֹ הָעֲקִירָה
one removed the object from corner this to place it in corner another so that it turns out this the removal

עֲקִירָה הַמֻּתֶּרֶת וְנִמְלַךְ בַּדֶּרֶךְ וְהוֹצִיאוֹ לִרְשׁוּת שְׁנִיָּה פָּטוּר. מִפְּנֵי
a removal permitted and he changed his mind on the way and took it out to domain second he is exempt because

שֶׁלֹּא הָיְתָה עֲקִירָה רִאשׁוֹנָה לְכָךְ וְנִמְצֵאת כָּאן הַנָּחָה בְּלֹא עֲקִירָה.
that not was the removal first for this and it turns out here a placement without a removal

וְכֵן הָעוֹקֵר חֵפֶץ וְהִנִּיחוֹ עַל חֲבֵרוֹ כְּשֶׁהוּא מְהַלֵּךְ וּבְעֵת שֶׁיִּרְצֶה
and likewise one who removes an object and placed it upon his fellow while he is walking and at the time that desires

חֲבֵרוֹ לַעֲמֹד נְטָלוֹ מֵעַל גַּבֵּי חֲבֵרוֹ הֲרֵי זֶה פָּטוּר שֶׁהֲרֵי יֵשׁ כָּאן
his fellow to stand he took it from upon the back of his fellow behold this he is exempt for behold there is here

עֲקִירָה בְּלֹא הַנָּחָה:
a removal without a placement

This halacha teaches that to violate the Torah prohibition of carrying on Shabbos, both the removal (akirah) and the placement (hanachah) must be performed with the same continuous intent.

הלי יג

הַזּוֹרֵק חֵפֶץ וּקְלָטוֹ אַחֵר אוֹ נִשְׂרַף קֹדֶם שֶׁנָּחַ — *Halacha 13 · One Who Throws an Object and It Is Caught or Burned Before Resting*

הַזּוֹרֵק חֵפֶץ מֵרְשׁוּת לִרְשׁוּת אוֹ מִתְּחִלַּת אַרְבַּע לְסוֹף אַרְבַּע
One who throws an object from a domain to a domain or from the beginning of four to the end of four

בִּרְשׁוּת הָרַבִּים וְקֹדֶם שֶׁנָּחַ קְלָטוֹ אַחֵר בְּיָדוֹ אוֹ קְלָטוֹ כֶּלֶב אוֹ
in the domain of the public and before that it rested caught it another in his hand or caught it or a dog

נִשְׂרַף פָּטוּר. מִפְּנֵי שֶׁאֵין זוֹ הַנָּחָה שֶׁנִּתְכַּוֵּן לָהּ. לְפִיכָךְ אִם נִתְכַּוֵּן
it was burned is exempt because that there is not a resting this for it that he intended therefore if he intended

בִּשְׁעַת זְרִיקָה לְכָךְ חַיָּב:
at the time of throwing for this he is liable

This halacha discusses the requirement of a proper resting of a thrown object for one to be liable for carrying on Shabbos.

הלי יד

הַזּוֹרֵק חֵפֶץ הַקָּשׁוּר בְּחֶבֶל בְּשַׁבָּת

Halacha 14 · Throwing an Object Tied to a Rope on Shabbos

הַזּוֹרֵק חֵפֶץ מֵרְשׁוּת לִרְשׁוּת וְהָיָה קָשׁוּר בְּחֶבֶל וַאֲגָדוֹ בְּיָדוֹ. אִם

One who throws an object from a domain to a domain and it was tied with a rope and its binding is in his hand if

יָכוֹל לִמְשֹׁךְ הַחֵפֶץ אֵצְלוֹ פָּטוּר. שֶׁהֲרֵי אֵין כָּאן הַנָּחָה גְּמוּרָה וְנִמְצָא

he is able to pull the object to himself he is exempt for behold there is not here a placing complete and he is found

כְּמִי שֶׁעָקַר וְלֹא הִנִּיחַ:

like one who uprooted and did not place down

This halacha teaches that throwing an object into another domain is not a complete melacha of carrying if the thrower retains physical control to pull it back.

הל׳ טו

הַזּוֹרֵק חֵפֶץ וְקִבְּלוֹ חֲבֵרוֹ אוֹ הוּא עַצְמוֹ

Halacha 15 · Throwing an Object and Having It Received by a Colleague or Oneself

הַזּוֹרֵק וְנָחָה בְּתוֹךְ יָדוֹ שֶׁל חֲבֵרוֹ. אִם עָמַד חֲבֵרוֹ בִּמְקוֹמוֹ וְקִבְּלָהּ

One who throws and it rested inside of the hand of his fellow if his fellow stood and received it in his place

הַזּוֹרֵק חַיָּב שֶׁהֲרֵי עָקַר וְהִנִּיחַ. וְאִם נֶעֱקַר חֲבֵרוֹ מִמְּקוֹמוֹ וְקִבְּלָהּ

the thrower is liable for behold he uprooted and placed and if his fellow was uprooted and received it from his place

פָּטוּר. זָרַק וְרָץ הַזּוֹרֵק עַצְמוֹ אַחַר הַחֵפֶץ וְקִבְּלוֹ בְּיָדוֹ בִּרְשׁוּת

he is exempt If he threw and ran the thrower himself after the object and received it in his hand in a domain

אַחֶרֶת אוֹ חוּץ לְאַרְבַּע אַמּוֹת פָּטוּר כְּאִלּוּ נֶעֱקַר אַחֵר וְקִבְּלוֹ.

or outside of four cubits he is exempt as if another was uprooted and received it another

שֶׁאֵין הַהַנָּחָה גְּמוּרָה עַד שֶׁיָּנוּחַ הַחֵפֶץ בְּמָקוֹם שֶׁהָיָה לוֹ לָנוּחַ בּוֹ

for there is not the placing complete until the object that rests in the place that was for it to rest in it

בִּשְׁעַת עֲקִירָה:

at the time of uprooting

This halacha defines the liability of a thrower based on whether the object came to rest in its intended manner or if the recipient had to move to catch it.

הל׳ טז

זְרִיקָה מֵרְשׁוּת לִרְשׁוּת דֶּרֶךְ רְשׁוּת אַחֶרֶת

Halacha 16 · Throwing from One Domain to Another Through an Intervening Domain

הַזּוֹרֵק מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד וּרְשׁוּת הָרַבִּים בָּאֶמְצַע

One who throws from a domain of the individual to a domain of the individual and a domain of the public is in the middle

אַף עַל פִּי שֶׁעָבַר הַחֵפֶץ בַּאֲוִיר רְשׁוּת הָרַבִּים פָּטוּר. וְהוּא

even though the object that passed in the airspace of a domain of the public is exempt and this

שֶׁיַּעֲבֹר לְמַעְלָה מִשְּׁלֹשָׁה טְפָחִים אֲבָל אִם עָבַר בְּפָחוֹת מִשְּׁלֹשָׁה

is provided that it passes above three handbreadths but if it passed within less than three

סָמוּךְ לָאָרֶץ וְנָח עַל גַּבֵּי מַשֶּׂהוּ אַף עַל פִּי שֶׁנֶּעֱקַר אוֹ

close to the ground and rested upon the back of anything even though · that it was uprooted or

נִתְגַּלְגֵּל וְיָצָא הַחֵפֶץ מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד אַחֶרֶת הֲרֵי
rolled and went out the object from the domain of the individual to the domain of the individual another behold

הוּא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בִּרְשׁוּת הָרַבִּים וּלְפִיכָךְ חַיָּב. וְכֵן
it is like one who remained standing in the domain of the public and therefore he is liable and so too

הַזּוֹרֵק מֵרְשׁוּת הָרַבִּים לִרְשׁוּת הָרַבִּים וּרְשׁוּת הַיָּחִיד בָּאֶמְצַע
one who throws from a domain of the public to a domain of the public and a domain of the individual is in the middle

פָּטוּר. וְאִם עָבַר הַחֵפֶץ בְּפָחוֹת מִשְּׁלֹשָׁה סָמוּךְ לָאָרֶץ וְנָח עַל גַּבֵּי
is exempt and if passed the object within less than three close to the ground and rested upon

מַשֶּׂהוּ אַף עַל פִּי שֶׁחָזַר וְנִתְגַּלְגֵּל וְיָצָא לִרְשׁוּת הָרַבִּים הַשְּׁנִיָּה
anything even · though that it returned and rolled and went out to the domain of the public the second

הֲרֵי הוּא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בִּרְשׁוּת הַיָּחִיד וּלְפִיכָךְ חַיָּב:
behold it is like one who remained standing in the domain of the individual and therefore he is liable

This halacha discusses the liability of throwing an object between two similar domains when it passes through a different domain in between, depending on whether it passes above or below three handbreadths from the ground.

הלי יז

הַעֲבָרַת חֵפֶץ בִּרְשׁוּת הָרַבִּים דֶּרֶךְ רְשׁוּת הַיָּחִיד

Halacha 17 · Carrying Four Cubits in Two Public Domains Separated by Another Domain

הַמַּעֲבִיר אַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים זוֹ עִם רְשׁוּת הָרַבִּים הַשְּׁנִיָּה חַיָּב
is liable the second of the public the domain with this of the public in a domain cubits four One who transfers

מִפְּנֵי שֶׁאַרְבַּע אַמּוֹת בִּשְׁתֵּי רְשׁוּיוֹת הָרַבִּים מִצְטָרְפִים מִפְּנֵי שֶׁלֹּא נָח
did rest that not because combine of the public domains in two cubits that four because

הַחֵפֶץ בָּרְשׁוּת שֶׁבֵּינֵיהֶן:
that is between them in the domain the object

One is liable for carrying four cubits in the public domain even if he passes through a private domain in between, as long as the object did not come to rest.

הלי יח

הַמּוֹשִׁיט מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד דֶּרֶךְ רְשׁוּת הָרַבִּים

Halacha 18 · Passing an Object Between Two Private Domains Across a Public Domain

הַמּוֹשִׁיט מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד וּרְשׁוּת הָרַבִּים בָּאֶמְצַע
is in the middle the many and a domain of the individual to a domain of the individual from a domain of One who passes

חַיָּב. וַאֲפִלּוּ הוֹשִׁיט לְמַעְלָה מֵאֲוִיר רְשׁוּת הָרַבִּים. שֶׁכֵּן הָיְתָה עֲבוֹדַת
is liable and even if he passed above the airspace of the domain of the many for so was the service of

הַלְוִיִּם בְּמִשְׁכָּן מוֹשִׁיטִין אֶת הַקְּרָשִׁים מֵעֲגָלָה לַעֲגָלָה וּרְשׁוּת
the Levites the Tabernacle in they would pass — the boards from a wagon to a wagon and the domain of

הָרַבִּים בֵּין שְׁתֵּי הָעֲגָלוֹת וְכָל עֲגָלָה וַעֲגָלָה רְשׁוּת הַיָּחִיד הִיא:
the many was between the two wagons and each wagon and wagon a domain of the individual it is

This halacha teaches that passing an object across a public domain is a Torah prohibition derived from the service of the Levites in the Tabernacle.

הלי יט

הַמּוֹשִׁיט מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד דֶּרֶךְ רְשׁוּת הָרַבִּים

Halacha 19 · Passing an Object Between Two Private Domains Across a Public Domain

בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיוּ שְׁתֵּי רְשׁוּת הַיָּחִיד בְּאֹרֶךְ רְשׁוּת

In what words are said when were two domains of the individual along the length of the domain of

הָרַבִּים כְּמוֹ שֶׁהָעֲגָלוֹת מְהַלְּכוֹת בִּרְשׁוּת הָרַבִּים זוֹ אַחַר זוֹ. אֲבָל אִם

the public like the wagons that are in the domain of travel the public this one after this one but if

הָיוּ שְׁתֵּי הָרְשָׁיוֹת בִּשְׁנֵי צִדֵּי רְשׁוּת הָרַבִּים אַף הַמּוֹשִׁיט מֵרְשׁוּת

they were the two domains on two sides of the domain of the public even one who passes from the domain of

הַיָּחִיד זוֹ לִרְשׁוּת הַיָּחִיד שֶׁכְּנֶגְדָּהּ פָּטוּר:

the individual this one to the domain of the individual that is opposite it is exempt

This halacha clarifies the specific spatial alignment of private domains required to incur liability for passing objects over a public domain.

הלי כ

דִּין הַמּוֹצִיא יָדוֹ מְלֵאָה פֵּרוֹת בְּשׁוֹגֵג וּבְמֵזִיד

Halacha 20 · The Law of One Who Stretched Out His Hand Filled with Fruit Inadvertently or Intentionally

שָׁכַח וּפָשַׁט יָדוֹ וְהָיָה מְלֵאָה פֵּרוֹת וְהוֹצִיאָהּ מֵחָצֵר זוֹ לְהַכְנִיסָהּ

He forgot to bring it in and stretched out his hand and it was full of fruits and brought it out from courtyard this to bring it in

לֶחָצֵר שֶׁבְּצִדָּהּ וְנִזְכַּר קֹדֶם שֶׁיַּכְנִיס וַהֲרֵי יָדוֹ תְּלוּיָה

to the courtyard that is at its side and he remembered that he brought in before and behold his hand is suspended

בַּאֲוִיר רְשׁוּת הָרַבִּים מֻתָּר לְהַחֲזִירָהּ אֵלָיו לַחֲצֵרוֹ. אֲבָל לְהַכְנִיסָהּ

in the airspace of domain of the public it is permitted to return it to him to his courtyard but to bring it in

לְאוֹתָהּ חֲצֵר הַשְּׁנִיָּה אָסוּר. כְּדֵי שֶׁלֹּא יַעֲשֶׂה מַחֲשַׁבְתּוֹ שֶׁחָשַׁב

to that the courtyard the second it is forbidden in order that not he will perform his thought that he thought

בִּשְׁעַת שְׁגָגָה. וְאִם הוֹצִיא יָדוֹ בְּמֵזִיד הֲרֵי זֶה אָסוּר לְהַחֲזִירָהּ

at the time of inadvertence and if he brought out his hand intentionally behold this is forbidden to return it

אֶצְלוֹ אֶלָּא קְנָסוּ אוֹתוֹ שֶׁתְּהֵא יָדוֹ תְּלוּיָה עַד שֶׁתֶּחְשַׁךְ:

to him rather they penalized him that should be his hand suspended until it becomes dark

This halacha discusses the Rabbinic penalty and restrictions applied when a person stretches his hand containing fruit out of his courtyard on Shabbos.

הלי כא

זְרִיקַת חֵפֶץ בִּרְשׁוּת הָרַבִּים וְשִׁנּוּי מִמַּחֲשַׁבְתּוֹ

Halacha 21 · Throwing an Object in the Public Domain and Deviating from One's Intention

הַמִּתְכַּוֵּן לִזְרֹק שְׁמוֹנָה אַמּוֹת בִּרְשׁוּת הָרַבִּים וְנָח הַחֵפֶץ בְּסוֹף

One who intends to throw eight cubits in the domain of the public and rested the object at the end of

אַרְבַּע חַיָּב שֶׁהֲרֵי נַעֲשָׂה כְּשִׁעוּר הַמְּלָאכָה וְנַעֲשֵׂית מַחֲשַׁבְתּוֹ.

his intention and was accomplished the melacha like the measure of was done since is liable four

שֶׁהַדָּבָר יָדוּעַ שֶׁאֵין זֶה הַחֵפֶץ מַגִּיעַ לְסוֹף שְׁמוֹנָה עַד שֶׁיַּעֲבֹר עַל כָּל

every over that it passes until eight to the end of reaches object this that not is known for the matter

מָקוֹם וּמָקוֹם מִכָּל הַשְּׁמוֹנָה. אֲבָל אִם נִתְכַּוֵּן לִזְרֹק אַרְבַּע וְנָח הַחֵפֶץ

the object and rested four to throw he intended if but the eight of all and place place

בְּסוֹף שְׁמוֹנָה פָּטוּר. לְפִי שֶׁנָּח בְּמָקוֹם שֶׁלֹּא חָשַׁב שֶׁתַּעֲבֹר בּוֹ וְכָל

and all in it that it would pass he thought that not in a place that it rested because is exempt eight at the end of

שֶׁכֵּן שֶׁתָּנוּחַ. לְפִיכָךְ אִם חָשַׁב בְּעֵת זְרִיקָה שֶׁיָּנוּחַ הַחֵפֶץ בְּכָל

in any the object that it should rest throwing at the time of he thought if therefore that it would rest the more so

מָקוֹם שֶׁיִּרְצֶה חַיָּב:

is liable that it wants place

This halacha discusses the liability of a person who throws an object in the public domain when it lands at a different distance than originally intended.

הל׳כב

דִּין הַזּוֹרֵק חֵפֶץ וְנִתְגַּלְגֵּל בְּשַׁבָּת

Halacha 22 · The Law of One Who Throws an Object and It Rolls on Shabbos

זָרַק לְתוֹךְ אַרְבַּע אַמּוֹת וְנִתְגַּלְגֵּל חוּץ לְאַרְבַּע אַמּוֹת פָּטוּר. זָרַק חוּץ

outside One threw he is exempt cubits of four outside and it rolled cubits four into One threw

לְאַרְבַּע אַמּוֹת וְנִתְגַּלְגֵּל לְתוֹךְ אַרְבַּע אַמּוֹת אִם נָח עַל גַּבֵּי מַשֶּׂהוּ חוּץ

outside something the back of upon it rested if cubits four into and it rolled cubits of four

לְאַרְבַּע אַמּוֹת וְאַחַר כָּךְ נִתְגַּלְגֵּל וְנִכְנַס לְתוֹךְ אַרְבַּע אַמּוֹת חַיָּב וְאִם לֹא

not and if he is liable cubits four into and entered it rolled so and after cubits of four

נָח כְּלָל הֲרֵי זֶה פָּטוּר:

is exempt this behold at all it rested

This halacha discusses the liability of a person who throws an object on Shabbos when it rolls either into or out of the four-cubit boundary.

CHAPTER SUMMARY

The chapter begins by establishing that a person is only liable for transferring an object between domains if it is lifted from and placed onto an area of at least four by four handbreadths, explaining that a human hand is halachically equivalent to such an area. We then learn that a person's mouth can also be considered a proper place of rest if they intended to carry food there, and that urinating or spitting from one domain to another carries liability. The Rambam then discusses the status of liquids, ruling that taking water from a full pit is a liability, whereas taking floating fruit or scooping floating oil is exempt because they are not considered resting on the ground. Finally, the chapter details the laws of shared actions, explaining that if one person performs the Akirah and another performs the Hanachah, neither is liable under Torah law, unless the giver's hand was held within three handbreadths of the ground, which is halachically considered as if the object was already placed on the ground.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah teaches us a profound lesson about the power of our thoughts and intentions. We see in Hilchos Shabbos that if a person is walking and eating, and simply has the conscious thought to carry the food in his mouth from one domain to another, that very thought elevates his mouth to be considered a significant place of resting. His internal ratzon, his focus, completely changes the halachic reality of his physical actions.

This is a powerful yesod for our daily avodah. Hashem values our minds and our hearts. Where your thoughts are, that is where you are. If we can transform a physical act like eating into a significant act of carrying just with a single thought, imagine what we can do when we consciously direct our thoughts toward Hashem before we speak, before we do a mitzvah, or even when we are engaged in our daily work.

Today, before you begin a routine task or sit down to eat, stop for three seconds and consciously think: 'I am doing this to have strength to serve Hashem.' Watch how that one thought elevates your entire physical action into something holy.

חוֹבוֹת הַלְּבָבוֹת · שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק חֲמִישִׁי (פרק 76-90)

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

📖 ON THIS PAGE

In this chapter, the Chovos HaLevavos exposes the deep, subtle traps of the yetzer hara that target a talmid chacham who has already overcome basic temptations. The yetzer hara first tries to distract him during his avodah by filling his mind with complex Torah questions and intellectual difficulties, leaving his heart far from Hashem. When the person wakes up to this and tries to serve Hashem with true sincerity, the yetzer hara pivots to a new, cunning tactic: urging him to completely hide all his mitzvos and learning under the guise of avoiding flattery and pride.

We learn how the yetzer hara tries to convince a Yid to act lazy, join in lightheadedness, and abandon public mitzvos like davening with a minyan or teaching others, all to "protect" his sincerity. The author provides us with the essential tools and arguments to defeat these tricks, showing us how to balance the need for hidden avodah with our public obligations to Hashem.

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

וְאִם יִמָּלֵט מִכָּל מָה שֶׁזָּכַרְנוּ, וְיִהְיֶה מֵאַנְשֵׁי הַחָכְמָה וְהַבִּינָה, יַעֲבִיר עַל לִבּוֹ עִנְיָן קָשֶׁה מֵעִנְיְנֵי הַחָכְמָה, וַיְטָרִיד אוֹתוֹ בִּשְׁאֵלָה וּתְשׁוּבָה, וּבְקֻשְׁיָא וּבְפֵרוּק, וּמָה שֶׁנִּתְעַלֵּם מִמֶּנּוּ בְּעִיּוּן מָה שֶׁהָיָה צָרִיךְ לְעַיֵּן בּוֹ, וּמָה שֶׁנִּשְׁאַר לוֹ לִלְמֹד מִן הַחָכְמָה; וְיַחְשֹׁב עִם נַפְשׁוֹ לַעֲסֹק בּוֹ, וְיַטְרִידֵהוּ בָּזֶה בְּכָל מַעֲשֵׂי הָעֲבוֹדָה, וְיַפְסִיד עָלָיו כְּפֹלַיִם מָה שֶׁמִּתְקַן עָלָיו.

And if a person escapes all the traps we have mentioned, and he is indeed one of the people of wisdom and understanding, the yetzer hara will bring to his mind a difficult matter of Torah study, distracting him with questions and answers, difficulties and resolutions, pointing out what he missed in his analysis, what he should have investigated further, and what still remains for him to learn of this wisdom; and he will resolve in his soul to occupy himself with it, and the yetzer will distract him with this during all his acts of divine service, causing him twice as much loss as he gains.

NOTE The yetzer hara uses the person's own passion for Torah study and intellectual depth as a distraction to ruin his focus during other essential acts of avodah, like tefillah.

וְאֶפְשָׁר שֶׁיִּכָּנֵס בְּמַעֲשֵׂה הָעֲבוֹדָה וְיֵצֵא מִמֶּנּוּ, וְיִהְיֶה תָּמִיד בְּטִרְדַּת לִבּוֹ בְּזוּלָתוֹ מֵעִנְיְנֵי הָעוֹלָם.

And it is possible that he will enter into an act of divine service and emerge from it while his heart is constantly preoccupied with other worldly matters.

וְאֶפְשָׁר שֶׁיְּבַקֵּשׁ כַּפָּרַת הַמָּקוֹם בִּלְשׁוֹנוֹ, וְהוּא רָץ בְּמַחְשַׁבְתּוֹ וּבְמַצְפוּנוֹ לְהַמְרוֹתוֹ.

And it is even possible that he will seek forgiveness from Hashem with his tongue, while in his thoughts and innermost mind he is rushing to rebel against Him.

וּמִתְחַנֵּן אֵלָיו בְּאֵבָרָיו, וּפוֹנֶה מֵעָלָיו בְּלִבּוֹ וּבְחִבּוֹ, דּוֹמֶה לְמָה שֶׁאָמַר הַכָּתוּב: "בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי, וְלִבּוֹ רִחַק מִמֶּנִּי"; וְאָמַר: "וַיְפַתּוּהוּ בְּפִיהֶם, וּבִלְשׁוֹנָם יְכַזְּבוּ לוֹ, וְלִבָּם לֹא נָכוֹן עִמּוֹ".

He supplicates to Him with his physical limbs but turns away from Him in his heart and innermost thoughts, similar to what the verse says: 'With its mouth and with its lips it honors Me, but its heart is far from Me,' and as it says: 'They enticed Him with their mouth, and lied to Him with their tongue, but their heart was not sincere with Him.'

וְאִם יִיקַץ בָּעֵת הַהִיא, וַיַּחְשֹׁב עִם נַפְשׁוֹ, וְיֹאמַר לָהּ: אֵיךְ אֶתְנַהֵג עִם הַבּוֹרֵא בְּמָה שֶׁאֵינוֹ נָכוֹן לִי לְהִתְנַהֵג בּוֹ עִם הַבְּרוּאִים, בְּעֵת שֶׁאֲנִי צָרִיךְ אֲלֵיהֶם, אוֹ בְּעֵת שֶׁהֵם צְרִיכִים לִי?

But if he wakes up at that moment, makes an accounting with his soul, and says to it: 'How can I behave toward the Creator in a way that would be improper for me to behave toward created beings, either when I need them or when they need me?'

כִּי מִי שֶׁאֵלֵךְ אֵלָיו לְבַקֵּשׁ מִמֶּנּוּ חֵפֶץ, וְאֶשְׁאַל אוֹתוֹ מִמֶּנּוּ בִּלְשׁוֹנִי, וְלִבִּי פּוֹנֶה מִמֶּנּוּ, אִלּוּ הָיָה מַכִּיר זֶה מִמֶּנִּי, הָיָה מוֹאֵס וְגוֹעֵל אוֹתִי, כָּל שֶׁכֵּן שֶׁיִּמְנַע מִמֶּנִּי חֶפְצִי.

For if I were to go to someone to request a favor, asking him with my tongue while my heart is turned away from him, if he were to recognize this in me, he would despise and loathe me, and he would certainly withhold my request.

קַל וָחֹמֶר אִם הָיָה יוֹדֵעַ בִּי שֶׁאֲנִי מַטְרִיד לִבִּי בְּמָה שֶׁאֵינוֹ מֵפִיק רְצוֹנוֹ, אַךְ בְּמָה שֶׁמַּקְצִיפוֹ עָלַי, שֶׁתִּהְיֶה שִׂנְאָתוֹ אוֹתִי יוֹתֵר גְּדוֹלָה, וּמְנִיעָתוֹ מִמֶּנִּי יוֹתֵר רְאוּיָה.

How much more so if he knew that I was occupying my mind with things that do not please him, or even with things that anger him, surely his hatred toward me would be even greater, and his refusal to help me would be completely justified.

וְכֵן מִבְּלִי סָפֵק הָיִיתִי עוֹשֶׂה לְמִי שֶׁהָיָה שׁוֹאֵל מִמֶּנִּי שׁוּם חֵפֶץ, וְהָיִיתִי יוֹדֵעַ מִלִּבּוֹ מָה שֶּׁיָּדַע בּוֹרְאִי מִלִּבִּי.

And without a doubt, I would act the exact same way toward anyone who asked a favor of me, if I could know his inner thoughts just as my Creator knows what is in my heart.

וְאֵיךְ לֹא אֵבוֹשׁ מִבּוֹרְאִי, שֶׁאֶרְצֶה לוֹ מִנַּפְשִׁי בְּמָה שֶׁלֹּא הָיִיתִי רוֹצֶה לָהּ מֵחַלָּשׁ כָּמוֹנִי, וְלֹא הָיָה רוֹצֶה בּוֹ מִמֶּנִּי נִבְרָא נִצְרָךְ וְחַלָּשׁ כָּמוֹנִי, וּכְמוֹ שֶׁאָמַר הַכָּתוּב: "גַּם בּוֹשׁ לֹא יֵבֹשׁוּ, וְהִכָּלֵם לֹא יָדָעוּ"? אָז יִנָּגֵף הַיֵּצֶר.

How then can I not feel ashamed before my Creator, offering Him from my soul that which I would never accept from a weakling like myself, and which no needy, weak creature like myself would accept from me, as the verse says: 'They were not at all ashamed, nor did they know how to blush'? With this realization, the yetzer hara will be defeated.

וְכַאֲשֶׁר יִתְיָאֵשׁ הַיֵּצֶר מִפִּתּוּתְךָ מִן הַפָּנִים הָאֵלֶּה, יְשַׁתְּדֵל לְפַתּוֹתְךָ בְּהַנָּחַת הַחֹנֶף, וְיֹאמַר לְךָ: לֹא יִתָּכֵן שֶׁתִּהְיֶה עֲבוֹדָתְךָ לָאֵל בְּלֵב שָׁלֵם גְּמוּרָה, עַד שֶׁתַּרְחִיק הַחֹנֶף מִמְּךָ, מִעוּטוֹ וְרִבּוֹ.

When the yetzer hara despairs of enticing you through these means, he will try to entice you from the angle of abandoning flattery and insincerity, saying to you: 'It is impossible for your service of Hashem to be complete and with a perfect heart until you completely distance yourself from flattery, whether in small or large measure.'

> NOTE The yetzer hara now tries to use the fear of 'chonef' (insincerity or showing off) to trick the person into stopping his good deeds altogether.

וְהַרְחָקַת הַחֹנֶף לִבְנֵי אָדָם מֵעָלֶיךָ לֹא יִתָּכֵן אֶלָּא בְּכִסּוּת כָּל מַעֲשֶׂיךָ מֵהֶם, וּבְהַרְאוֹת הֵפֶךְ מָה שֶׁיֵּשׁ בְּלִבְּךָ לָהֶם.

'And distancing yourself from flattery toward people is only possible by hiding all of your good deeds from them, and by showing them the opposite of what is truly in your heart.'

וְכַאֲשֶׁר תִּתְפַּלֵּל קַצֵּר, וְאַל יֵרָאֶה מִמְּךָ בָּהּ רָצוֹן וְלֹא הִשְׁתַּדְּלוּת.

'Therefore, when you pray, make it brief, and let no sign of desire or intense effort be visible from you.'

וּכְשֶׁתִּרְצֶה לִלְמֹד שׁוּם חָכְמָה הִתְיַחֵד לְבַדְּךָ, וְאַל יֵדַע בָּזֶה זוּלָתִי הַבּוֹרֵא, וְאַל תֵּרָאֶה בָּךְ שׁוּם מִדָּה טוֹבָה, וְהַרְאֵה עַצְלָה וְהַכְבֵּדוּת בְּמַעֲשֶׂה עֲבוֹדָה, כְּדֵי שֶׁלֹּא יֵצֵא לְךָ בָּהּ שֵׁם וְתַפְסִיד שְׂכָרְךָ.

'And when you want to study Torah, isolate yourself in private so that no one knows of it besides the Creator; let no good character trait be visible in you, and display laziness and heaviness in performing divine service so that you do not gain a reputation for it and lose your reward.'

וְלֹא תְצַוֶּה עַל הַטּוֹב וְתַזְהִיר מִן הָרַע, וְאַל תּוֹדִיעַ חָכְמָתְךָ וְאַל תְּלַמְּדָהּ לְזוּלָתְךָ, וְאַל יֵרָאֶה עָלֶיךָ סִימָן יִרְאַת שָׁמַיִם וְלֹא אוֹת מֵאוֹתוֹת הָעֲבוֹדָה, שֶׁלֹּא יְכַבְּדוּךָ בְּנֵי אָדָם בַּעֲבוּרָם.

'Do not command others to do good nor warn them against evil; do not make your wisdom known nor teach it to others, and let no sign of fear of Heaven or mark of divine service be seen on you, so that people will not honor you because of them.'

וּמֵהַשְׁלָמַת אָפְנֵי זְרִיזוּתְךָ, שֶׁתִּתְרַע לְכָל כִּתּוֹת בְּנֵי אָדָם, וְתִתְנַהֵג בְּמִנְהֲגֵיהֶם, וְתֵלֵךְ בְּדַרְכֵיהֶם וּבִנְתִיבוֹתָם בְּעִנְיַן דִּבְרֵי הָאֱמֶת וְהַשְּׂחוֹק.

'And to make your caution complete, you should socialize with all kinds of people, adopt their customs, and walk in their ways and paths regarding lightheartedness and joking instead of speaking words of truth.'

וְאַל תִּשְׁמֵר כָּל כָּךְ מִן הַכָּזָב וְהַשְּׁבוּעָה, וְהִתְחַבֵּר עִמָּהם בְּמַאֲכָל וּבְמִשְׁתֶּה, וּבְחִידוֹת וּבְמוֹתְרֵי הַדְּבָרִים וְרֹב הַשְּׂחוֹק, וּלְדַבֵּר בָּהֶם לְזִכֹּר גְּנוּתָם, וְכָל אֲשֶׁר יַרְחִיק מִמְּךָ שֵׁם הַפְּרִישׁוּת בָּעוֹלָם הַזֶּה אֵצֶל אֲנָשָׁיו.

'Do not be so careful to avoid falsehood and oaths, and join them in eating and drinking, in riddles, idle chatter, excessive laughter, and speaking about people to mention their faults—indeed, do anything that will distance you from a reputation of abstinence among the people of this world.'

וְאִם תִּשְׁמַע לוֹ בָּזֶה, יִשְׁלֹל מִמְּךָ אֱמוּנָתְךָ וְלֹא תַרְגִּישׁ.

And if you listen to him in this, he will strip you of your faith without you even realizing it.

וְאִם תָּשִׁיב עָלָיו וְתֹאמַר לוֹ: כְּבָר עָזַרְתָּ לְאוֹיְבַי בְּהִלָּחֲמְךָ בִּי, וְהִתְחַכָּמְךָ לִי לַהֲרֹס כֹּחִי וּלְמַהֵר מַפָּלְתִּי; וְאֵיךְ אֶבְרַח מִן הָאֵשׁ הַקְּטַנָּה אֶל הָאֵשׁ הַגְּדוֹלָה?

But you must answer him and say: 'You have already aided my enemies by waging war against me and using your cunning to destroy my strength and hasten my downfall; how can I flee from a small fire into a massive fire?'

וַאֲנִי לֹא בָּרַחְתִּי מֵאַהֲבַת הַשֵּׁם וְהַכָּבוֹד אֶלָּא שֶׁלֹּא לְהִזָּדֵיִן לִבְנֵי אָדָם, וְאַתָּה מְצַוֶּה אוֹתִי לְהִזָּדֵיִן לָהֶם בְּהַנָּחַת עֲבוֹדַת הָאֱלֹהִים!

'I only fled from the love of fame and honor so that I would not show off to people, yet you are commanding me to show off to them by abandoning the service of Hashem!'

אַךְ מַה שֶּׁרָאוּי לְהַסְתִּירוֹ מִמַּעֲשַׂי, הוּא כָּל מָה שֶּׁיִּשְׁלַם וְיִגָּמֵר מִבְּלִי דַּעַת בְּנֵי אָדָם בּוֹ.

'Rather, the deeds of mine that are proper to hide are those that can be fully completed and finished without any human being knowing about them.'

אֲבָל לְהִתְפַּלֵּל בְּצִבּוּר, וּלְצַוּוֹת בַּטּוֹב וּלְהַזְהִיר מִן הָרַע, וְלִמּוּד הַחָכְמוֹת, וַעֲשׂוֹת חֶסֶד וְהַדּוֹמֶה לָזֶה, אֵין מִן הַזְּרִיזוּת לְהַנִּיחַ אוֹתוֹ וּלְעָזְבוֹ בַּעֲבוּר עִלַּת הַחֹנֶף; אַךְ אֲנִי חַיָּב לַעֲשׂוֹתוֹ לְשֵׁם שָׁמַיִם.

'But praying with a minyan, commanding good and warning against evil, teaching Torah, performing acts of kindness, and the like—it is not proper caution to neglect and abandon them out of fear of flattery; rather, I am obligated to perform them solely for the sake of Heaven.'

וְאִם יְשַׁבְּחוּנִי בְּנֵי אָדָם עָלָיו אוֹ יְכַבְּדוּנִי בַּעֲבוּרוֹ, לֹא יַזִּיק בִּשְׂכָרִי מְאוּמָה, מִפְּנֵי שֶׁלֹּא הָיְתָה כַּוָּנָתִי לוֹ בְּעֵת הַמַּעֲשֶׂה.

'And if people praise me for it or honor me because of it, it will not diminish my reward in the slightest, because that was not my intention when I performed the deed.'

וּכְבָר נֶאֱמַר: כְּשֶׁתַּעֲשֶׂה מַעֲשֶׂה שֶׁיּוֹדְעִים בּוֹ בְּנֵי אָדָם, וְתִרְצֶה לַעֲמֹד עַל בֵּרוּר כַּוָּנָתְךָ, בְּחַן נַפְשְׁךָ בּוֹ בִּשְׁנֵי פָּנִים.

And it has already been said: When you perform a good deed that other people are aware of, and you want to verify the purity of your intention, test yourself in two ways.

אֶחָד מֵהֶם: שֶׁתֵּדַע מָה אַתָּה מְקַוֶּה בַּמַּעֲשֶׂה הַהוּא מִן הַגְּמוּל, וּמִמִּי אַתָּה מְקַוֶּה אוֹתוֹ; אִם מִן הָאֱלֹהִים, הוּא שָׁלֵם, וְאִם מִזּוּלָתוֹ, אֵינֶנּוּ שָׁלֵם.

The first is: to clarify what reward you hope to receive from that deed, and from whom you expect it; if you hope for it from Hashem, your intention is perfect, but if from anyone else, it is not perfect.

וְהַשֵּׁנִי: שֶׁתֵּדַע מִנַּפְשְׁךָ שֶׁאִם הָיִיתָ מִתְיַחֵד, הֱהָיִיתָ עוֹשֶׂה הַמַּעֲשֶׂה הַהוּא עַל הָעִנְיָן הַהוּא; וְאִם יִתְבָּרֵר לְךָ זֶה, מַעֲשְׂךָ שָׁלֵם לֵאלֹהִים, הַרְבֵּה מִמֶּנּוּ, וְאִם יִהְיֶה פָּחוֹת מִזֶּה, הַנִּיחֵהוּ עַד שֶׁיְּזַכֵּךְ לִבְּךָ לַשָּׁמַיִם; אָז יִנָּגַף הַיֵּצֶר.

The second is: to ask yourself honestly whether, if you were completely alone, you would still perform that deed in the exact same manner; if this is clear to you, then your deed is pure for Hashem, so do more of it, but if it would be less than that, stop doing it until your heart becomes purified for the sake of Heaven. With this, the yetzer hara will be defeated.

וְאִם לֹא יִמְצָא הַיֵּצֶר דֶּרֶךְ לְפַתּוֹתְךָ מֵהַפָּנִים הָאֵלֶּה, יִתְחַכֵּם לְךָ בְּמָה שֶׁהוּא יוֹתֵר דַּק מִזֶּה, וְהוּא דֶּרֶךְ הַגְּמוּל וְהָעֹנֶשׁ בָּעוֹלָם הַזֶּה וּבָעוֹלָם הַבָּא.

And if the yetzer hara cannot find a way to entice you through these methods, he will try to outsmart you with an even subtler approach, which is through the path of reward and punishment in this world and the World to Come.

וְיֹאמַר לְךָ: הִנֵּה אַתָּה מֵחַסִידֵי הַבּוֹרֵא וּמִסְגֻלָּתוֹ, וְכָמוֹךָ הוּא רָאוּי לִגְמוֹל הָעוֹלָם הַזֶּה וְהַבָּא, וְצָרִיךְ שֶׁתִּשְׁתַּדֵּל כְּפִי יְכָלְתְּךָ, אוּלַי תַּתְחִיל לְהַגִּיעַ לָזֶה בְּמַעֲשֶׂיךָ וּבְהִמָּשְׁכְךָ אַחֲרֵי עֲבוֹדַת הָאֱלֹהִים בְּלֵב טוֹב וּבְשִׂמְחָה רַבָּה, כְּמוֹ שֶׁאָמַר דָּוִד: "אוֹר זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי לֵב שִׂמְחָה".

He will say to you: 'Behold, you are among the pious of the Creator and His treasured ones, and someone like you is truly worthy of reward in this world and the next; you must exert yourself to the utmost of your ability, so that perhaps you may attain this through your deeds and by dedicating yourself to the service of Hashem with a good heart and great joy, as David HaMelech said: "Light is sown for the righteous, and gladness for the upright in heart."'

NOTE Here, the yetzer hara tries to inject self-righteousness and pride into the person's avodah by making him feel superior and focused on his own spiritual stature.

WHAT TO TAKE FROM IT

The chapter details how the yetzer hara disrupts our service of G-d, first by distracting the mind with intellectual pursuits during davening, leading to a hollow service where one's lips are close to Hashem but the heart is far. To counter this, a person must make a soul-accounting, realizing he would never treat a fellow human being with such insincerity. When the yetzer hara then tries to push him to the opposite extreme—abandoning public mitzvos, learning, and rebuke under the pretense of avoiding flattery—the person must answer that public mitzvos must still be performed for the sake of Heaven, and he must test his true motives by examining his inner feelings regarding the praise of others.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The yetzer hara is incredibly cunning. When he cannot stop you from serving Hashem, he will try to ruin your avodah from the inside. If you are learning, he will distract you during davening with a difficult kashya or a brilliant chiddush, making you feel like you are doing something holy while your heart is actually far from Hashem. If you overcome that, he will try to make you hide your yiras Shamayim completely under the guise of avoiding ga'avah and flattery, whispering that you should act lazy or join in lightheadedness just to remain hidden.

True avodah requires us to recognize these subtle traps. We must be honest with ourselves: if we would be embarrassed to ask a favor from a flesh-and-blood friend while our mind was completely distracted, how can we stand before the Ribbono shel Olam with our lips moving while our hearts are elsewhere? At the same time, we cannot let the fear of showing off stop us from davening with warmth in public, learning Torah openly, or helping another Yid.

Today, before you begin to daven or do a mitzvah, take ten seconds to quiet your mind. Ask yourself: 'If I were completely alone right now, would I still do this mitzvah with the same care?' Clear away all outside thoughts, even holy thoughts of Torah study, and focus solely on the fact that you are standing directly before the Creator of the world.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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