

ערוך השולחן

לרבינו הגאון

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אורח חיים

סימנים א'–נ"ז • כרך א'

ARUCH HaSHULCHAN

by Rabbi Yechiel Michel HaLevi Epstein

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הִלְכוֹת הַנִּהְגוֹת הָאָדָם בַּבֶּקֶר

סימנים א' – ז'



LAWS OF CONDUCT UPON RISING IN THE MORNING

Sections 1–7



סימן א

Section 1: Foundations of Torah and Divine Service

§1 — כתיב (משלי טו כד): "אורח חיים למעלה למשכיל, למען סור משאול מטה". *It is written (Mishlei 15:24): "The path of life [leads] upward for the wise man, so that he may turn away from Sheol below."* Shlomo's words introduce the nature of man's spiritual struggle. **וכיארנו נראה: כי המלאכים נבראו בשני** — *And its explanation appears [to be as follows]: for the angels were created on the second day, as is explained in the Midrash, He supports this from Tehillim.* **וכן מבורא במזמור "ברכי נפשי": "המקרה במים עליותי... עושה מלאכיו רוחות".** *and so is it explained in the psalm "Bless [Hashem], O my soul": "Who roofs His upper chambers with water... He makes His angels spirits."* This ties the angels to the second day, when the waters were separated. **והבדלת המים היתה בשני,** — *And the separation of the waters was on the second day.* In contrast, animal life was created later. **והבהמות נבראו בחמישי.** — *and the animals were created on the fifth [day].* He now contrasts the spiritual makeup of each. **והמלאכים עובדים,** — *whereas the angels serve their Creator, and they have no evil inclination.* Their service therefore involves no inner resistance. **והבהמות יש להם יצר הרע ואין להם דעת.** — *whereas the animals have an evil inclination, but they have no understanding.* Each extreme lacks one of the two elements found in man. **וממילא דלהמלאכים אינו מגיע שכר בעד עבודתם,** — *Consequently, reward does not properly reach the angels for their service,* Since they lack the pull of sin, their obedience is not by struggle. **אחרי שאין להם יצר הרע,** — *since they have no evil inclination,* And the opposite extreme yields a different result. **ולבהמות לא שייך עונש אחרי שאין להם דעת.** — *and with regard to animals, punishment is not applicable, since they have no understanding.* This prepares for man's unique role between these two poles.

§2 — **ולזה ברא הקדוש ברוך הוא ביום הששי את האדם.** — *Therefore the Holy One Blessed is He created man on the sixth day.* Man was fashioned as a synthesis of both extremes. **וכברא משני הקצוות:** — *And He created him from two extremes:* One side is lofty and spiritual. **נתן בו את הנשמה שמאירה לאדם לדעת את.** — *He placed within him the soul, which illuminates a person to know the blessed Creator,* like an angel, He cites a verse for the soul's illuminating quality. **כמו שנאמר: "כי נר ה' נשמת אדם".** — *as it is said: "A person's soul is the lamp of Hashem."* Yet man is not only soul. **ויצר אותו בגוף שהוא חומר.** — *And He formed him in a body, which is coarse matter like an animal,* That body is bound to physical needs. **עב כבהמה,** — *to eat and to drink and to sleep.* Hence lifelong conflict arises within him. **ולזה יתעוררו מלחמות גדולות בהאדם כל ימי חייו,** — *Therefore great wars are aroused within man all the days of his life,* Each side pulls in a different direction. **שחנפך הבהמי מסיתו לתאוות עולם הזה,** — *Against it stands the higher soul.* **והנשמה הטהורה נלחמת כנגדו ומראה לו.** — *while the pure soul battles against it and shows him* Its message is that man's purpose is higher. **שלא לכה נברא אלא לעבוד את הבורא כמלאך.** — *that he was not created for that, but rather to serve the Creator like an angel.* Even physical acts must be directed toward that end. **ואף הדברים הגשמיים שמוכרח לעשות פאכילה ושתייה ושינה.** — *And even the physical things that he is compelled to do, such as eating and drinking and sleeping—* they too can become part of serving God. **[there] תהיה הכוונה כדי שיוכל לעבוד את בוראו.** — *the intention should be so that he can serve his Creator.* This is the practical meaning of constant awareness of God. **ועל זה נאמר: "שויתי ה' לנגדי".** — *Regarding this it is said: "I have placed Hashem before me always."* After death, the truth of a person's life is revealed. **ואחר מות האדם מראין לו שכל מעשיו נכתבין בספר.** — *And after a person's death they show him that all his deeds are written in a book,* Nothing is lost or forgotten. **וחותם יד האדם.** — *and the hand-signature of the man is upon it.* He thereby acknowledges his own deeds. **בו.** — *And if he went in the path of Torah and commandment—* his portion is eternal delight. **הוא נחל גן עדן שהוא תענוג בלתי גבול ובלתי המשה זמן.** — *he inherits Gan Eden, which is a delight without limit and without [end in] duration of time.* Tehillim describes that delight. **ועליהם נאמר: "יריון".** — *And regarding them it is said:* **מדישו ביתה, ונחל עדניה תשקם; כי עמה מקור חיים, באורה נראה אור.** — *"They will be satiated from the richness of Your house, and from the river of Your delights You will give*

them to drink; for with You is the source of life, in Your light we will see light.” But the opposite path leads to terrible punishment. — ואם חס ושלום להיפך — But if, Heaven forbid, the opposite— his inheritance is dreadful beyond comparison. — יורש גיהנום, שכל יסורי עולם הזה כאין נגדו. — he inherits *Gebinnom*, for all the sufferings of this world are as nothing compared with it. Yeshayah describes the fate of such sinners. ועליהם נאמר: “וַיֵּצְאוּ וַיָּרְאוּ בַּפְּגִי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי, כִּי תוֹלַעְתָּם לֹא תָמוּת וְאֲשָׁם לֹא תִכָּבֵּה, וְהָיוּ דְרָאוֹן וְשִׁבְעָה שְׁמוֹת לְגִיְהֵנוֹם, — וַיֵּצְאוּ וַיָּרְאוּ בַּפְּגִי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי, כִּי תוֹלַעְתָּם לֹא תָמוּת וְאֲשָׁם לֹא תִכָּבֵּה, וְהָיוּ דְרָאוֹן וְשִׁבְעָה שְׁמוֹת לְגִיְהֵנוֹם, — And regarding them it is said: “And they shall go out and see the corpses of the men who rebelled against Me, for their worm shall not die and their fire shall not be extinguished, and they shall be an abhorrence to all flesh.” Chazal further enumerate its various appellations. — ואילו הן: “שואול”, “אבaddon”, “באר שחת”, — and these are they: “*Sheol*,” and “*Abaddon*,” and “the Pit of Destruction,” The list continues. — “באר שאול”, — and “the Roaring Pit,” and “miry clay,” and “shadow of death,” and “the nether land” (*Eruvin* 19a). All who yield to their inclination fall there. — וכל — And everyone who is seduced by his inclination falls there, Hence another name is associated with it. — ולכן נקרא גם “תפתה”, — and therefore it is also called “*Tophteh*,” as indicated by the verse he cites. — כִּי עֲרוּהָ מֵאֲתָמוּל תִּפְתָּה (שם). — as it is written: “For *Tophteh* has been prepared of old” (there). This completes the description of the downward path.

§3 — וזהו שאמר שלמה: “אורח חיים למעלה למשפיל, — And this is what Shlomo said: “The path of life [leads] upward for the wise man, He now explains the verse in direct relation to man. — למען סור משאול — so that he may turn away from *Sheol* below.” The verse is read as a personal charge. — אתה — That is to say: you, the intelligent man, addressed as one endowed with choice, — אחר, — since you have two ways, one upward and one downward, — שיש לך שני דרכים, — either to lift [your] eye and heart upward to the blessed Creator this is the higher orientation of life, — או להביט למטה על תאוות הבחמיות, — and that is the path of life, or else a person may turn the other way. — לכן אצוה אותך שאורח החיים שלך תהיה רק למעלה, — or to look downward to the animalistic desires, which drag him toward spiritual ruin. — למען סור משאול מטה. — therefore I command you that your path of life be only upward, so that you avoid the descent below. — כולומר: אם תביט תפול באשול עוד מטה מטה. — so that you may turn away from *Sheol* below. For looking downward causes an actual fall. — תפול באשול — That is to say: if you look downward— the descent begins with the first stage. — שיהיה המדרגה הראשונה של הגיהנום, — and from there you will fall yet further downward. — ומשם תפול עוד מטה מטה. He next reinforces this through a parable from human reasoning.

§4 — וכל בר דעת יש לו להבין: — And every sensible person must understand: He illustrates the point with a royal building. — כמו שאם נראה מלך בשר ודם בונה בנין יקר המורכב משני הפכים, — just as if we were to see a mortal king building a precious structure composed of two opposites, containing both costly and base materials, — שכנה בתוכו אבנים יקרות שוהם וישפה וכל אבן יקרה, — such that he built within it precious stones, *shoham* and *yashfeh* and every precious stone, yet also using lowly matter, — וגם מטיט ועפר, — and also of mud and dust, one would never mistake the main purpose. — היעלה על הדעת שתכלית פונת המלך — could it enter the mind that the ultimate intent of the king is for the mud and the dust? Obviously not. — ובודאי התכלית של הבנין הם האבנים היקרות, — Surely the purpose of the structure is the precious stones, The baser materials serve only a supporting role. — והטיט והעפר אינם — and the mud and the dust are only for strengthening the structure. So too with man’s composition. — כמו כן מלך מלכי המלכים הקדוש ברוך הוא, — So too, the King of kings, the Holy One Blessed is He, in creating man, — שברא את האדם מורכב מנשמה טהורה שהיא חלק אלוה ממעלה, — Who created man composed of a pure soul, which is a portion of God from above, that soul is destined to return to its source, — והיא תשוב אל האלהים אחרי מותו, — and it returns to God after his death, whereas the body is earthly and coarse, — וגם מגוף עב שהוא טיט ועפר, — and also of a coarse body, which is mud and dust, so the question is self-evident, — היעלה על הדעת שהתכלית הוא הטיט והעפר? — could it enter the mind that the purpose is the mud and the dust? To think so is irrational. — וכל הסובר כן אינו אלא כסיל ומשוגע. — And anyone who thinks so is nothing but a fool and a madman. This is exactly the lesson of the Mishnah he now cites. — זהו שאמר עקביא בן מהללאל: — This is what Akavya ben Mahalalel said: His teaching directs a person to proper perspective. — הסתכל בשלושה דברים ואין אתה בא לידי עבירה: — Consider three things, and you will not come into the hands of sin: The first two concern man’s origin and destiny. — דע מאין באת, — Know from where you came, and to where you are going... — וילאן אתה הולך...

of soul and body. **כלומר: הנשמה היא חלק אלוה ממעל** — That is to say: the soul is a portion of God from above and therefore belongs to a lofty source, **ותשוב למקורה** — and returns to its source. The body, however, comes from lowliness and returns to decay. **ולחיפה הגוף: מאין באת? מטיפה סרוחה** — Whereas the body is the opposite: From where did you come? From a putrid drop. Its end is equally lowly. **ולאן** — And to where are you going? To a place of dust, worm, and maggot. Thus the true purpose is clarified. **ובזה הביירור שהתכלית הוא הנפש האלהית** — And from this it is clear that the purpose is the Godly soul. Therefore one's first task is to know Torah's foundations. **ולכן** — Therefore, before all else, a person must know the foundations of our holy and pure Torah. He now begins to enumerate those foundations.

§5 — **י סוד ה תורה ו עמוד ה עבודה לידע שיש אלהים אחד יחיד ומיוחד**, The foundation of Torah and the pillar of service is to know that there is one God, unique and singular, This is the first and most basic principle. **והוא ברא כל העולמות** — and He created all the worlds, Creation itself depends upon Him entirely. **והוא משגיח עליהם בכל עת ובכל רגע** — and He watches over them at every time and every moment. His providence is continuous, not occasional. **ואלמלי יצוייר חס ושלום סילוק השגחתו** — And were one to imagine, Heaven forbid, the removal of His providence—the universe could not remain in existence, **אף רגע היו כל העולמות חוזרים לתוהו ובוהו** — for even one moment, all the worlds would revert to chaos and void. This is the meaning of the declaration of unity. **"שמע ישראל: ה'** **ואתה ה' אחד**." — And this is [the meaning of] what is said: "Hear, O Israel, Hashem is our God, Hashem is One." Another verse states the same idea explicitly. **"וידעת היום... כי ה' הוא האלהים** — And it is said: "And you shall know this day... that Hashem, He is God in the heavens above and on the earth below; there is none else." That means no independent force exists besides Him. **כלומר: שאין שום כוח זולתו יתברך** — That is to say: there is no power apart from Him, blessed be He, He alone brings all being into existence. **והוא המנהיג כל העולמות** — and He brings all the worlds into being, Their very life likewise comes only from Him. **והוא המחייה את כל העולמות** — and He gives life to all the worlds, and their continued endurance as well. **והוא המקיימם** — and He sustains them. At Sinai this was perceived directly. **ובמתן תורה ראינו זה בחוש** — And at the giving of the Torah we saw this palpably, as the verse says. **אין עוד מלבדו** — as it is written: "You have been shown, to know, that Hashem, He is God; there is none besides Him." The Creator and the Governor are one and the same. **כלומר: כי ה' שברא כל העולמות** — That is to say: Hashem, Who created all the worlds—is also the One Who rules them always. **הוא המשגיח והמנהיג עליהם** — And the meaning of "Elokim" is: providence and governance, thus all power is exclusively His. **ואין שום כוח גדול או קטן זולתו** — and there is no power, great or small, apart from Him, blessed be He. He next turns from knowledge of God to love of God.

§6 — **את האלהים הזה אנחנו מחויבים לאהבו אהבה גמורה וחלושה** — This God we are obligated to love with a complete and absolute love, No other attachment may rival it. **עד שכל האהבות כמו אהבת עצמו, אהבת אשתו, אהבת, אהבת, אהבת** — to the point that all loves, such as love of oneself, including the closest human bonds, love of money—must all be subordinated. **יהיו בטלים נגד אהבתו יתברך** — must be nullified in the face of His love, blessed be He, for beside it they count as nothing. **והמה כלא ממש** — and they are as actual nothingness. This is the meaning of the verse of love. **"ואהבת את ה' אלהיך בכל לבבך, ובכל נפשך, ובכל מאדך"** — And this is what Scripture said: "And you shall love Hashem your God with all your heart, and with all your soul, and with all your might." He explains the final phrase first. **והוא לשון "מאד"** — And this is the expression "me'od," meaning what is most dear to a person, **מאד** — meaning: everything that is very, very dear to you—must yield before love of God. **תבטל נגד** — you must nullify before His love, blessed be He. Chazal likewise expounded the phrase "with all your heart." **"ובכל לבבך" דרשו חכמינו ז"ל:** — With respect to "with all your heart," our Sages expounded: the verse includes both inner drives. **בשני יצריה, ביצר הטוב וביצר הרע** — with your two inclinations, the good inclination and the evil inclination. He explains why even the evil inclination has a place in Divine service. **כלומר: שלא תאמר שהיצר הרע פיון שמסית אותה לעבור על רצונו יתברך** — That is to say: you should not say that since the evil inclination incites you to transgress His will, blessed be He, its very creation would seem difficult to understand, **אם כן איך בראו?** — if so, why did He create it?

The answer is that its role is purposeful. **For the truth is that the intent even of the evil inclination is not that man follow it, is that you should not consent to it and should not heed it,** yet it was charged to entice nonetheless. **אֲלֵא שְׂפָה גָזַר עָלָיו הַבּוֹרָא** — **except that thus the blessed Creator decreed upon it that temptation exist as part of human life,** — **שִׁיִּסִּיתָהּ לְעֹבֹר עַל רְצוֹנוֹ יִתְבָּרָה** — **that it should incite you to transgress His will, blessed be He,** so that service of God will come through choice. **כְּדִי שֶׁבְּבְחִירְתָּהּ תַּעֲבֹד ה' וְלֹא כְּמוֹכֶרְתָּ** — **so that through your choice you should serve Hashem, and not as one compelled.** That freely chosen service is man's central greatness. **שֶׁזֶהוּ עִיקַר תְּכִלִּית בְּרִיאַת הָאָדָם** — **For this is the main purpose of man's creation,** and by it man surpasses even angels. **וּבְכֹחַ זֶה גָּדוֹל מִמְּלָאָה כְּמוֹ שֶׁכָּתַבְתִּי בְּסֵעִיף א** — **and through this power he is greater than an angel, as I wrote in Seif 1** This idea is also rooted in earlier holy sources. **(וְכֵן מְבוֹאֵר בַּזוֹהַר)** — **(and so is it explained in the Zohar).** He next brings teachings of the Sifrei on love of God.

§7 — And in the Sifrei they expounded: Rabbi Meir interprets the verse through the Avos. **Rabbi Meir says: behold, it says, — רַבִּי מֵאִיר אוֹמֵר: הָרִי הוּא אוֹמֵר 'וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ** — **"And you shall love Hashem your God with all your heart"**— the Sifrei explains each phrase by one of the patriarchs. **אֶהְבֵּהוּ בְּכָל לִבְּךָ כְּאַבְרָהָם אֲבִינוּ** — **love Him with all your heart, like Avraham our forefather,** as the verses testify regarding Avraham's love and faithfulness, **— שְׁנֵאמַר: "אֲבֹרָהֶם אוֹהֵבִי"** — **as it is said: "Avraham, who loves Me."** Another verse likewise attests to his inner loyalty. **וְאִמְרָתָא אֵת** — **"And with all your soul"**—like **וּבְכָל מְאֹדָה** — **"And with all your soul"**—like **כִּי־צִחַק שָׁעָקַד עַצְמוֹ עַל גְּבִי הַמִּזְבֵּחַ** — **Yitzchak, who bound himself upon the altar.** The last phrase is explained through Yaakov. **וּבְכָל מְאֹדָה** — **"And with all your might"**—acknowledge Him like Yaakov, who attributed all good to Divine kindness. **— כַּעֲנֵן שְׁנֵאמַר: "קִטְנַנְתִּי מִכָּל הַחֲסָדִים..."** — **as in the matter that it is said: "I have become diminished by all the kindnesses..."** The Sifrei adds a second teaching on "And you shall love." **וְעוֹד אָמְרוּ שָׁם: "וְאָהַבְתָּ..."** — **And they further said there: "And you shall love..."**— this means causing others to love Him as well. **אֶהְבֵּהוּ עַל כָּל הַבְּרִיּוֹת כְּאַבְרָהָם אֲבִיךָ** — **cause Him to be loved by all creatures, like Avraham your father,** Avraham did so by bringing people to faith. **וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ** — **"And the souls that they made in Charan."** That is, those whom they brought beneath the wings of faith. **כְּלוֹמַר: כְּמוֹ שֶׁאַבְרָהָם מִפְּנֵי שֶׁהָיָה אוֹהֵבוֹ בְּלֵב וּנְפֶשׁ** — **That is to say: just as Avraham, because he loved Him with heart and soul, did not keep that love private, קָרָא אֶת בְּנֵי אָדָם** — **called human beings to believe in His Godliness, so must every Jew influence others.** **כְּהָרְוֵן לְעֹבֹדְתּוֹ יִתְבָּרָה** — **and to draw them near to His service, blessed be He.** He cites yet another Sifrei on how love is attained. **עוֹד גָּרְסִינוּ בְּסִפְרֵי: — We further learn in the Sifrei: the verse of love requires a method, לִפִּי שְׁנֵאמַר "וְאָהַבְתָּ" — אֵינִי יוֹדֵעַ כִּיצַד אוֹהֵבִין אוֹתוֹ? — since it says "And you shall love," I do not know how one loves Him?** The Torah itself answers this question. **וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עָלֶיךָ לִבְרָכָה** — **Scripture therefore says: "And these words, which I command you this day, shall be upon your heart,"** for through Torah, recognition of the Creator deepens. **שֶׁמִּתּוֹךְ כִּי אָתָּה מְכִיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם** — **for through this you come to recognize the One Who spoke and the world came into being.** Thus contemplation in Torah necessarily settles love in the heart. **כְּלוֹמַר: שְׁעַם הַהִתְבּוֹנְנוֹת בַּתּוֹרָה** — **That is to say: with contemplation of Torah—** as one reflects on its truth and depth, **תִּתְּיָשֵׁב הָאֱהָבָה בְּלֵב בְּהֶרְחַק (חִינוּךְ).** — **the love will of necessity become settled in the heart (Chinuch).** He now turns to the parallel commandment of fear of God.

§8 — And we were likewise commanded to fear before Him, blessed be He, as the Torah states explicitly. — דְּכָתִיב: "אֵת ה' אֱלֹהֶיךָ תִירָא" — **as it is written: "Hashem your God shall you fear."** He first quotes the Rambam's formulation. **וְזֶה לְשׁוֹן הַרְמָב"ם בְּסִפְרֵי הַמִּצְוֹת מְצוּה ד': — And this is the language of the Rambam in Sefer HaMitzvos, Mitzvah 4:** The Rambam there defines basic fear of God. **שֶׁצִּוְנוּ לְהֵאֱמִין בְּרָאָתוֹ יִתְעַלֶּה וְלִפְחַד מִמּוֹ** — **that He commanded us to believe in His fear, exalted is He, and to dread Him.** This fear excludes a life of spiritual heedlessness. **וְלֹא נִהְיָ כְּכּוֹפְרִים הַהוֹלְכִים בְּשִׁרְיֵרוֹת** — **And we must not be like deniers, who go in the stubbornness of their heart and casually, rather punishment itself must be feared. אֲבָל נִירָא בְּרָאָת עֲנָשׁוֹ בְּכָל עֵת** — **rather we must fear with fear of His punishment at all times.** That, says the Rambam, is included in the verse. **אֵת ה' אֱלֹהֶיךָ** — **"And this is His saying: "Hashem your God shall you fear."** He then cites the Rambam's broader formulation elsewhere. **עַד כָּאן לְשׁוֹנוֹ** — **Thus far is his language.** In *Yesodei HaTorah*, the Rambam explains

§9 וְהִשְׁתַּחֲוִי וְהִתְקַדְּשׁוּ — And we were commanded to walk in His good and upright ways, This command is stated in several verses. "וְהִלַּכְתָּ בְּדַרְכָּיו" — as it is said: "And you shall walk in His ways." A second verse says similarly. "וְנָאֲמַר: 'אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ'." — And it is said: "After Hashem your God shall you walk." And another spells out the same aspiration. "לִלְלֶכֶת בְּכָל מַה הוּא חֲנוּן. — And it is said: "to walk in all His ways"— Chazal explain this as moral imitation. — just as He is gracious, so too you be gracious, and so with mercy as well, מַה הוּא רַחוּם, — just as He is merciful, so too you be merciful (a similar idea in Sotah 14a), for one must resemble God's deeds and traits as far as possible. וְלִהְיוֹת דְּמוּת בְּפַעּוּלּוֹתָיו הַטּוֹבוֹת. — and to resemble His good acts and His upright traits according to our ability. A further positive command is closeness to Torah sages. — ומִצְוַת עֲשֵׂה לְהִדְבֵּק בַּחֲכָמִים וּבְתַלְמִידֵיהֶם. — And it is a positive commandment to cleave to sages and their disciples so that one can learn from their conduct, — כְּדֵי לִלְמַד מַעֲשֵׂיהֶם, — in order to learn their deeds, as indicated by the verse of cleaving. — שְׁנֵאמַר: "וְכָל תִּדְבְּקוּ." — as it is said: "and to Him shall you cleave." The Gemara asks how this is possible. — וְכִי, — But is it possible for a person to cleave to the Divine Presence, after all, God is beyond human contact, — וְהֵרִי אֵשׁ אוֹכְלָה הוּא? — when He is a consuming fire? Therefore the verse is fulfilled through sages. — אֶלָּא הִדְבַּק בַּחֲכָמִים וּבְתַלְמִידֵיהֶם (פְּתוּבוֹת קִיא ב). — Rather, cleave to sages and disciples (Kesubos 111b). One should attach himself to them with reverence and thirst. — וְהָיָה מִתְאֲדָבֵק בְּעָפָר. — And be one who becomes dusty in the dust of their feet, staying close to them physically and spiritually, — וְשׁוֹתָה בְּצִמְאֹת אֶת דְּבָרֵיהֶם. — and drinks their words thirstily. Such companionship leads to wisdom. — וְנֵאמַר: "הוֹלֵךְ אֶת חֲכָמִים יִחְכֵּם." — And it is said: "He who walks with the wise will become

wise.” Conversely, one must avoid wicked counsel. — **וְנֵאמָר: "אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים..."** — **And it is said: "Fortunate is the man who has not walked in the counsel of the wicked..."** He now addresses accepting Heaven’s judgment in suffering.

§10 — **פָּתַח הַסֵּמָג בְּעֵשְׂרֵין מִצְוֹת י"ז:** The *Semag* wrote in positive commandments, mitzvah 17: He defines a further positive obligation. — **מִצְוֹת עֲשֵׂה לְצַדִּיק אֶת הַדִּין עַל כָּל הַמְּאֹרֵעַ.** — **It is a positive commandment to justify the judgment for everything that occurs, and he derives it from a verse likening suffering to a father’s discipline.** — **וְנֵאמָר: "וְיָדַעְתָּ עִם לִבְכָּה, כִּי כְּאִשֶּׁר יִיסֵר אִישׁ אֶת בְּנוֹ, ה' אֱלֹהֶיךָ מִיִּסְרֶךָ..."** — **as it is said: "And you shall know with your heart, that as a man chastises his son, Hashem your God chastises you..."** Thus far is the *Semag*’s language. — **עַד כָּאן לְשׁוֹנוֹ.** The Aruch HaShulchan applies this to Jewish history. — **וְנֵאמְרוּ בְּנֵי יִשְׂרָאֵל עִיפֵי הַזְּמָן,** — **And we, the Children of Israel, weary of time, having endured a long exile, — בְּלֹא מְנוּחָה זֶה קָרוֹב לְשָׁנֵי אֲלָפִים שָׁנָה — without rest for close to two thousand years—** must understand its purpose correctly. — **חַיִּיבִים אָנוּ לְדַעַת שְׁזָהוּ הַכֹּל לְטוֹבָתֵינוּ לְזֶכֶר.** — **we are obligated to know that all this is for our good, to refine us, as Zechariah prophesied.** — **כְּמוֹ, אֹתָנוּ,** — **as the prophet Zechariah said: "And I shall refine them as silver is refined, continuing the metaphor of tested precious metal, and I shall test them as gold is tested.** The verse then describes the restored bond between God and Israel. **הוּא.** — **יִקְרָא בְּשִׁמִּי, וְאֲנִי אֶעֱנֶה אוֹתוֹ.** — **He will call in My Name, and I will answer him.** This mutual relationship is then stated openly. — **אֶמְרֵתִי עִמִּי הוּא, וְהוּא יֹאמֵר ה' אֱלֹהֵי.** — **I will say, He is My people; and he will say, Hashem is my God.**” He now explains how the verse applies to all Jewish suffering. — **וְכִיָּאִיר הַכֶּתִיב:** — **And the explanation of the verse is: to believe with complete faith that exile is not blind vengeance.** — **שָׁכַל צְרוּתֵינוּ וְכָל טְלוּלֵינוּ אֵינוּ עַל דֶּרֶךְ הַנִּקְמָה חֵס וְשָׁלוֹם.** — **that all our troubles and all our wanderings are not by way of vengeance, Heaven forbid, but are directed toward purification.** — **דָּאֵם לֹא.** — **אֲלָּא כְּדִי לְצַרְפֵּנוּ.** — **but only in order to refine us.** Otherwise our survival would be inexplicable. — **כֵּן כִּבְּרָ לֹא הִיָּתָה מִמֶּנּוּ שְׂאִרִית בְּכָל מִשָּׁה מֵמֵאוֹת הַשָּׁנִים הַרְבּוֹת,** — **For if not so, there would already not have remained of us a remnant throughout the many hundreds of years, Indeed, our continued existence is itself a great sign.** — **וְאֵין לָהּ אוֹת וּמוֹפֵת גָּדוֹל מִזֶּה מְקוֹיָמֵנוּ זְמַן אָרוֹךְ כֵּזֶה.** — **and there is no sign and wonder greater than this, our endurance for such a long time, which proves God’s providential care.** — **דָּאֵין זֶה אֲלָּא.** — **מִפְּנֵי שֶׁהַשְּׁגָחַתוֹ יִתְבָּרֵךְ עָלֵינוּ,** — **for this can only be because His providence is over us, unceasingly and unfailingly,** — **לֹא סָר וְלֹא יִסּוּר אֶף רִגְעָה,** — **it has not departed and will not depart even for a moment, like a father’s watchful discipline over a beloved son.** — **כְּאֵב הַמִּשְׁגִּיחַ עַל בְּנוֹ יְחִידוֹ וּמִיִּסְרוֹ לְטוֹבָתוֹ.** — **like a father watching over his only son and chastising him for his good.** Prayer during exile further confirms this. — **וְרָאִיָּה.** — **And proof to this is that throughout the time of exile the verse’s promise remains active,** — **"הוּא יִקְרָא בְּשִׁמִּי וְאֲנִי אֶעֱנֶה אוֹתוֹ."** — **"He will call in My Name and I will answer him."** When we pray, He responds. — **כְּלוּמָר: כְּשֶׁאֲנוּ מִתְפַּלְּלִים אֵלָיו יִתְבָּרֵךְ.** — **That is to say: when we pray to Him, blessed be He—** even in distress and persecution, — **עוֹנֶה אוֹתָנוּ בְּכָל עֵת צָרָה וְצוּקָה.** — **He answers us at every time of trouble and distress.** And the final words of the verse are likewise seen in history. — **"אֶמְרֵתִי עִמִּי"** — **"I will say, He is My people; and he will say..."** for the covenant endures in both directions. — **כְּלוּמָר: שְׁהָרִי אָנוּ רוֹאִים.** — **that is to say: for we see throughout the long exile,** — **וְהוּא יִתְבָּרֵךְ קוֹרָא.** — **that throughout this long time the people of Israel walk in the path of Torah and commandment, and God continues to claim us as His own.** — **אֶמְרֵנוּ "עִמִּי,"** — **and He, blessed be He, calls us "My people,"** while we continue to call upon Him as our God. — **וְנֵאמְרוּ קוֹרְאִים אוֹתוֹ "אֱלֹהֵי יִשְׂרָאֵל."** — **and we call Him "the God of Israel."** He next returns to the foundations of faith in Torah itself.

§11 — **מִיְסוּדֵי הַדֵּת לְהֵאֲמִין שֶׁתּוֹרַתֵנוּ הַקְּדוּשָׁה כְּאֲשֶׁר הִיא — Among the foundations of the religion is to believe that our holy Torah, as it is—** in its entirety and exact form, — **נִתְּנָה לָנוּ מִסִּינַי עַל יְדֵי מֹשֶׁה רַבֵּינוּ,** — **was given to us from Sinai through Moshe our teacher.** Its sanctity is absolute down to each letter. — **וּבְחֶסְרוֹן.** — **And with the absence of one letter it is invalid, for every part shares equal holiness.** — **וְאֵין הַפֶּרֶשׁ בְּקְדוּשָׁתָהּ בֵּין פֶּסוּק "שְׁמַע יִשְׂרָאֵל" לְפֶסוּק "וְתִמְנָה הִיא פְּלִגְשָׁה."** — **and there is no difference in its holiness between the verse "Hear, O Israel" and the verse "And Timna was a concubine."** The Torah’s sanctity does not depend on what seems lofty to human judgment. — **וְכֵשֶׁם שֶׁהַקְּדוּשׁ בְּרוּךְ הוּא חַי וְקַיִם.** — **so too the Torah is eternal, as our liturgy declares.** — **כְּמוֹ שֶׁאֲנוּ אוֹמְרִים בְּ"אֲמֹת וַיֵּצֵיב":** — **הוּא קַיִם וְשִׁמּוֹ קַיִם... וְדִבְרֵי חַיִּים וְקַיִמִים,** — **as we**

say in “*Emes Veyatziv*”: “He endures and His Name endures..., and His words are living and enduring, the liturgy affirms their everlasting truth, ... — נְאֻמִּים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים...”. Accordingly, the last prophet charged Israel to remember Moshe’s Torah. וְלִכְן — Therefore Malachi, who was the last prophet, said: his final prophetic message pointed back to Sinai. “זְכוּרוּ תוֹרַת מֹשֶׁה עַבְדִּי...” — “Remember the Torah of Moshe My servant...” He next turns to the Oral Torah, which explains the Written Torah.

§12 — וּמִסּוּדֵי הַדֵּת לְהֵאֱמִין בַּתּוֹרָה שֶׁבַעַל פֶּה, כְּמוֹ שֶׁנֶּאֱמַר: “עַל פִּי הַתּוֹרָה אֲשֶׁר — And among the foundations of the religion is to believe in the Oral Torah, for the Written Torah was never meant to stand alone. According to the Torah that they instruct you...” The covenant itself was bound up with this oral transmission. וְלֹא כָרַת הַקְדוּשׁ בְּרוּךְ הוּא בְּרִית עִם יִשְׂרָאֵל — And the Holy One Blessed is He did not make a covenant with Israel except on account of the Oral Torah, אֲלֹא בְּשִׁבְלֵי תוֹרָה שֶׁבַעַל פֶּה, — except for the sake of the Oral Torah, as the verse says and the Gemara expounds. שֶׁנֶּאֱמַר: “כִּי עַל פִּי — כִּי עַל פִּי — as it is said: “For according to these words I have made a covenant with you and with Israel” (Gittin 60a). The Oral Torah animates and clarifies the Written Torah. וְהַתּוֹרָה שֶׁבַעַל פֶּה נּוֹתֶנֶת רוּחַ חַיִּים בַּתּוֹרָה שֶׁבַעַל פֶּה, — And the Oral Torah gives a spirit of life to the Written Torah, because the written text alone does not spell out practice in detail. שְׂאִין בָּהּ אֶף — for in it there is not even one commandment explained according to its Halachah, the Oral Torah is what provides the explanation, — and the Oral Torah explains it. This explanatory tradition is embodied in the classic rabbinic works. וְזֶהוּ הַמִּשְׁנָה וְהַגְמָרָא, — And this is the Mishnah and the Gemara, through which the particulars of mitzvos became clear. שֶׁבָּם נִתְבָּאֲרוּ כָּל — in which all the details of the commandments were explained. Denial of this is a denial of the God of Israel. — וְכֵן מִי שֶׁאִינוּ מוֹדֶה בַּתּוֹרָה שֶׁבַעַל פֶּה — And anyone who does not acknowledge the Oral Torah— his faith is fundamentally deficient. — אֵין לוֹ חֵלֶק בְּאַלֹהֵי יִשְׂרָאֵל. — he has no share in the God of Israel. He now adds further foundational beliefs and a broader principle about all mitzvos.

§13 — וּמִסּוּדֵי הַדֵּת לְהֵאֱמִין בְּשִׁכָּר עוֹלָם הַבָּא, וּבְעוֹשׂוֹת הַגִּיחָהֶם, וּבְבִיאַת, — And among the foundations of the religion is to believe in the reward of the World to Come, along with the other great doctrines he now lists, and in the punishment of *Gebinnom*, and in the coming of *Mashiach*, and in the resurrection of the dead. These beliefs stand alongside a foundational approach to mitzvah observance. — וְכֵן מִסּוּדֵי הַדֵּת לַעֲשׂוֹת כָּל הַמִּצְוֹת — And likewise among the foundations of the religion is to do all the commandments for the right reason, — לֹא מִפְּנֵי שֶׁהַשִּׁכָּל מְחַיֵּב כֵּן, — not because the intellect requires this, even where reason independently approves of the act, — כְּגוֹן בְּמִצְוֹת שֶׁבֵּין אָדָם לְחֵבֶר, — for example, commandments between man and his fellow, their binding force is still Divine command, אֲלֹא מִפְּנֵי שֶׁהַקְדוּשׁ — but because the Holy One Blessed is He commanded us to do so. He demonstrates this from the later version of the Ten Statements. — וְכֵן נֶאֱמַר בְּדִבְרוֹת הָאֲחֵרוֹנוֹת בְּשַׁבָּת וּבְכִיבוֹד — For therefore it is said in the latter Ten Statements, regarding *Shabbos* and honoring father: the Torah adds a special phrase, — כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ, — “as Hashem your God commanded you.” This is necessary because these duties are also rationally accepted by society. — מִשּׁוּם דְּזָה מוֹסְקָם בְּכָל אוֹם וְלָשׁוֹן — Because it is agreed in every nation and tongue that periodic rest is needed for human strength, שֶׁהָאָדָם — that a person needs to rest one day in the week in order to strengthen his powers, and honoring parents is likewise universally recognized, וְכֵן הֵסֵקְמָה בְּכָל אוֹם, — and likewise it is agreed in every nation and tongue to honor his parents. Therefore the Torah emphasizes the motive of command. — “שָׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר — Therefore the Torah said: “Observe the day of *Shabbos* to sanctify it, as Hashem your God commanded you,” and similarly with honoring parents, — כִּכְבֹּד אֶת אָבִיךָ וְאֶת אִמְךָ כַּאֲשֶׁר צִוָּה ה' — “Honor your father and your mother, as Hashem your God commanded you.” The point is explicit. — כְּלוּמָר: וְלֹא מִפְּנֵי שֶׁהַשִּׁכָּל מְחַיֵּב כֵּן. — That is to say: and not because the intellect requires this. Before the sin of the calf, however, such a warning was unnecessary. — וּבְדִבְרוֹת הָרִאשׁוֹנוֹת קוֹדֵם חֲטֵא הָעֵגֶל — But in the first Ten Statements, before the sin of the calf, Israel then stood on an exalted plane, לֹא הוֹצִרְכּוּ, — they did not need this warning, because their motive was purely obedience to God, לְפִי שֶׁהָיוּ, — because they were all on the level of angels, as the verse says of their elevated status. — כְּדִכְתִּיב: “אֲנִי אֵמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן כְּוֹלְכֶם.” — as it is written: “I said, you are gods, and all of you are sons of the Most High.” He adds that there are still more principles beyond those listed here. וַיֵּשׁ

And there are yet more foundations of the religion, The Rambam famously organized them into thirteen principles. — and the Rambam included them in thirteen principles, which became widely known through the prayerbooks, — and they were printed in the prayerbooks and are known to all. Still, in truth the matter is even broader. However, the truth is that every commandment of the 613 commandments is a principle among the principles of the religion, and not only the famous few, — and every letter of the Torah is a principle among the principles of the religion. He proves this from the invalidation caused by a missing letter. — And the proof is that with the absence of one letter it is invalid. The same principle applies to the Oral Torah as well. — And likewise in the Oral Torah, one who refuses to accept one matter is a heretic, as the Rambam rules explicitly. — as the Rambam wrote at the beginning of the third chapter of *Mamrim*, He then quotes the Rambam's wording. — And this is his language: One who does not acknowledge the Oral Torah — such a person falls under the category of heretics, — behold, he is included among the heretics, see there. This applies to total denial and partial denial alike. — And there is no distinction between when he does not acknowledge all of it, or when he rejects only part, — or when he does not acknowledge part of it, just as with the Written Torah. The matter is well established among Torah students. — And there is no need to elaborate on this, for it is already known and accepted. — for this is known to the students of our holy Torah.

§14 — And this is the language of the Ra'ah in Sefer HaChinuch (in the introduction): — There are six mitzvos whose obligation is constant; they do not cease for even a single moment, all the days of a person's life. He then defines their unique quality. — And every moment that he thinks about them, he fulfills a positive commandment. These are the six: — And these are they: the first, to believe that there is one God in the world, Who created this great creation. He further describes that belief. — And He was, and He is, and He will be forever and ever. — And He took us out of Egypt, and gave us the Torah. This is included in the first commandment. — And this is included in the verse, "I am Hashem your God, Who took you out of the land of Egypt..." — And the second: that we believe that there is no god besides Him, as it is said: "You shall not have other gods before Me." That means that no independent power exists apart from Him. — That is to say: that no power besides [Him] exists. — And the third: to declare His unity, as it is said: "Hashem is One." — And the fourth: to love Him, as it is said: "And you shall love..." — And the fifth: to fear Him, as it is said: "Hashem your God shall you fear." — And the sixth: not to stray after the heart and after the eyes, as it is written: "And you shall not stray after your hearts and after your eyes..." The Gemara explains each phrase. — And "after your hearts"—this is heresy. — And "after your eyes"—this is promiscuity (end of first chapter of Berachos). The practical intent is then stated. — Thus far is his language, and the intent is not to bring a thought of heresy into the mind. — And if it arises in the heart of itself, he should turn it away from his mind, and fortify himself positively. — and strengthen himself in Torah and fear of Hashem, and distance his eyes from matters of promiscuity. — And if something comes before his eyes by chance, he should divert his attention and strengthen himself...

FROM THE POSKIM

How to understand the six constant mitzvos

SOURCES *Piskei Teshuvos* 1:3; *Chayei Adam* 1:5; *Sefer Charedim*, introduction; *Sefer Charedim* 9

Whereas the Aruch HaShulchan quotes the Chinukh that these six mitzvos are constant, later writers explain that this does not mean a person must actively think of them every moment. Rather, whenever he turns his mind to them he fulfills a mitzvah, and his conduct in general should remain under the awareness that he stands before the King.

\$15 — We learned in Avos, chapter four: Rabbi Yaakov says: תִּתְּנָה פְּאֻבוֹת פֶּתַח דְּרֵיעֶיךָ רַבִּי יַעֲקֹב אומר: הָעוֹלָם הַזֶּה דוֹמֶה לְפָרוֹדִידוֹר בְּפָנֵי הָעוֹלָם הַבָּא. This world is comparable to an antechamber before the World to Come. — הִתְחַנֵּן עֲצֻמָּה בַּפָּרוֹדִידוֹר, כְּדֵי שֶׁתִּכְנס לְטָרְקֵלֶיךָ. Prepare yourself in the antechamber, so that you may enter the banquet hall. This, says the Aruch HaShulchan, is a great rule of life. וְזֶהוּ עֵיקַר גְּדוֹל — בְּחַיֵּי הָאִישׁ הַיִּשְׂרָאֵלִי, לִידַע שֶׁעוֹלָם הַזֶּה הוּא עוֹלָם הַמַּעֲשֶׂה, וְעוֹלָם הַבָּא הוּא עוֹלָם הַגְּמוּלָה, וְעוֹלָם הַזֶּה, הוּא הָעוֹלָם הַנֶּחְמָד, וְעוֹלָם הַבָּא הוּא הָעוֹלָם הַנֶּחְמָד, and this world is the gate through which to enter the World to Come. Therefore time must not be wasted. וְלֹכֵן יִזְהַר לְבָלִי. And therefore he should be careful not to lose time for nothing, כִּי הַזְּמַן הוּא יָקָר, וְיָמֵי חַיֵּי הָאָדָם, וְיָמֵי חַיֵּי הָאָדָם, וְיָמֵי חַיֵּי הָאָדָם, וְיָמֵי חַיֵּי הָאָדָם, for time is more precious than all things that exist, and the day that has passed will never return again. מִכָּל הַנִּמְצָאוֹת, וְהַיּוֹם שֶׁעָבַר לֹא יִחְזוֹר עוֹד. And it is enough [to note] that the necessities take a large portion of the time, and the days of a person's life are short, — וְיִבְהִי עַל הָאָדָם לִימֵי הַזְּקֵנָה — רוֹאֶה שֶׁהַכֹּל הֵבֵל, and when a person reaches the days of old age, he sees that everything is vanity. For this reason Shlomo warned a person to begin early. וְזִכּוֹר אֶת בּוֹרְאֶךָ בְּיָמֵי בְחוּרְתֶּיךָ, עַד אֲשֶׁר לֹא יִבְאוּ יָמֵי הָרָעָה, וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר: "וּזְכוֹר אֶת בּוֹרְאֶךָ בְּיָמֵי בְחוּרְתֶּיךָ," — וְ"יָמֵי הָרָעָה" הֵם יָמֵי הַזְּקֵנָה. And the "evil days" are the days of old age. וְאַשֶׁר אֵין לִי בְּהֶם חִפְץ, — תֹּאמַר "אֵין לִי בְּהֶם חִפְץ," כְּלוּמָר: כָּכֵל עֲנִינִי עוֹלָם הַזֶּה. And that then you will say, "I have no desire in them," meaning: in all matters of this world. — וְאַזְכֹּר אֶת בּוֹרְאִי תַכְיִיר הָאֱמֶת, אֲבָל כְּחוּטִיָּה יִהְיוּ חֲלוּשִׁים. And then, of yourself, you will recognize the truth, but your powers will be weak. Therefore one must serve Hashem while strength remains. — וְזִכּוֹר אֶת בּוֹרְאֶךָ בְּיָמֵי בְחוּרְתֶּיךָ, וְתִמְסוֹר נַפְשְׁךָ עַל קְדוּשַׁת ה'. And therefore, "remember your Creator in the days of your youth," and devote yourself to the sanctification of Hashem. — וְיִתְבָּאֵר בְּיֹרֶה דְּעָה סִימָן קנ"ז בְּאַרְיִכוֹת בְּסִיעֵתָא דְשְׁמַיָא. And this will be explained at length in Yoreh Deah Siman 157, with Heavenly assistance.

[illegible]

ואמר "עז כנמר" נגד יסוד האש שהוא עז. — ראשי יסודות: אש, רוח, מים, עפר. — "ולקל, And he said "bold as a leopard" corresponding to the element of fire, which is very fierce, the הרבה, — "And light as an eagle" corresponding to the element of wind, which is very light, — "רץ כצבי" נגד יסוד המים שהם ברוצא ושוב, — "וגבור כארי" נגד יסוד העפר שהוא חזק וקשה. — "And mighty as a lion" corresponding to the element of earth, which is strong and hard. — "בכל יסודות הגוף רק לעניני הבורא יתברך ולא לעניני עולם הזה. — And the intent is that he use all the elements of the body only for matters of the blessed Creator, and not for matters of this world.)

§17 "שויתי ה' לנגדי תמיד" — הוא כלל גדול — וכתב רבינו הרמ"א: — "I have set Hashem before me always" — this is a great principle in the Torah and in the virtues of the righteous who walk before God. — כי אין ישיבת. — האדם ותנועותיו ועסקיו, והוא לבדו בביתו, פשיכתו ותנועותיו ועסקיו והוא לפני מלך גדול. — For a person's sitting, movements, and activities, when he is alone in his house, are not like his sitting, movements, and activities when he is before a great king. — ולא דיבורו והרחבת פיו כרצונו והוא עם אנשי ביתו וקרוביו, — And his speech and the opening of his mouth as he wishes, when he is with the members of his household and his relatives, are not like his speech in the seat of the king. All the more so when one realizes before Whom he stands. — כל שכן פשישים האדם אל לבו שהמלך הגדול הקדוש ברוך. — How much more so when a person places upon his heart that the great King, the Holy One, blessed be He, Whose glory fills the whole earth, stands over him and sees his deeds, — כמו שנאמר: "אם יסתיר איש במסתרים, ואני לא אראנו נאום ה'" — as it is said: "If a man hide himself in secret places, and I not see him? says Hashem" — מיד יגיע אליו — immediately fear and submission will come upon him through dread of the blessed Hashem and shame before Him always. — גם בהצנע לכת, ובשכבו. — Also in private conduct, and when he lies on his bed, he should know before Whom he lies. — And as soon as he awakens from his sleep, he should rise with alacrity for the service of his blessed and exalted Creator. — ולא יתבייש מפני בני אדם המלעיגים עליו בעבודת השם יתברך (כז צריה לומר). — And he should not be ashamed because of people who mock him in the service of the blessed Hashem ([thus] it needs to say). — אחרי שהקדוש — Thus far is his language, and he says two things: — עד כאן לשונו, ותרתי קאמר: — Since the Holy One, blessed be He, stands over him always, therefore also in private conduct, — that is to say, — יתנהג ביראה והכנעה בעומד לפני מלך. — he should conduct himself with fear and submission as one standing before a king. — וכן מבואר במו"ק. — And so it is explained in the Guide for the Perplexed (part three, chapter 52), from where these words originate; see there. He then states the second point. — And he further says that His fear and shame before the blessed Hashem should be upon him always. — ולכן גם בהיותו בין בני אדם. — And therefore, even when he is among people, he should do what is incumbent upon him in the service of the blessed Hashem, — יאל יתבייש מפני המלעיגים אם יש, — and he should not be ashamed because of the mockers, if there are mockers, — דהבושה מפני, — for shame before the blessed Hashem will overcome shame before human beings. — ויגם לא יתקוטט עמהם (מגן אברהם). — And he also should not quarrel with them — for quarreling is a reprehensible trait and leads to brazenness. — ויש להתרחק ממנה אפילו פשמתקוטט לדבר מצוה, — and one must distance himself from it even when quarreling for the sake of a mitzvah, — אלא יעשה מעשהו לשם ה' יתברך, ולא יחוש לעצגם. — rather, he should do his deed for the sake of the blessed Hashem, and pay no attention to their mockery. — (ומה שאמר דוד: "ובתקומיה אתקוטט" — And that which David said: "And with those who rise against You I contend" — זה בויכוח בעניני הדת, או שאין מניחים לעשות המצוות, — this is with argument in matters of religion, or when they do not allow [one] to perform the mitzvot, — דלא סגי, — But because of mere mockery there is no need to quarrel.)

FROM THE POSKIM

Visible avodah and concern for yuhara

SOURCES *Derash Moshe*, Vayeitzei; *Piskei Teshuvos* 1:4

Later sefarim write that in our generation one need not hide earnest Torah, tefillah, and mitzvah observance for fear of seeming haughty. On the contrary, visible mitzvah life can teach one's family and surroundings. This applies only when the same conduct is real in private and is done for Heaven, not for self-display.

Saying "Modeh ani" before netilas yadayim

SOURCES *Seder HaYom*; *Mishnah Berurah* 1:8; *Mishnah Berurah* 85:15

The accepted practice is to say "Modeh ani" as soon as one wakes, before netilas yadayim. This is allowed even before washing, even if his hands are dirty. It is not allowed, however, if his hands or body are actually soiled with excrement.

Waking at night and planning to go back to sleep

SOURCES *Mishmeres Shalom* 1:3; *Teshuvos Toras Yekusiel* 1:1; *Darkei Chayim VeShalom* 3; *Shulchan HaTavor*, Zer Zahav 1; *Piskei Teshuvos* 1:6

Many later authorities are careful to wash as soon as they truly wake during the night, even if they intend to go back to sleep. In pressing circumstances one may rely on the lenient view, especially if he only half-awoke and will immediately fall asleep again. The used water should not be left uncovered near the bed.

§18 — בְּדַבְרֵי בֶן תֵּימָא נִתְבָּאָר שְׁצָרִיָּה לְהִיט "גִּיבוֹר כְּאַרְיֵה". — In the words of Ben Teima it was explained that one needs to be "mighty as a lion." — יִתְגַּבֵּר כְּאַרְיֵה לְעֲמוּד לַעֲבוֹדָת — יִתְגַּבֵּר כְּאַרְיֵה לְעֲמוּד לַעֲבוֹדָת — And therefore every morning, when rising from his bed, he should strengthen himself like a lion to stand for the service of his Creator. — אִיָּה תַעֲמוּד בְּבוֹקֶר כִּי — אִיָּה תַעֲמוּד בְּבוֹקֶר כִּי — And even if his inclination entices him in the winter, saying: "How will you rise in the morning, for the cold is great?", — אוֹ יִשְׁאַנּוּ בְּקִיץ לֵאמֹר: "אִיָּה תַעֲמוּד מִמִּישְׁתָּה וְעֵדִיין לֹא שְׁבַעַת, — אוֹ יִשְׁאַנּוּ בְּקִיץ לֵאמֹר: "אִיָּה תַעֲמוּד מִמִּישְׁתָּה וְעֵדִיין לֹא שְׁבַעַת, — And even if his inclination entices him in the summer, saying: "How will you rise from your bed when you are still not satisfied from your sleep?" — הַתְּגַבֵּר עָלֶיךָ לְקוֹם, שְׁתַּהַא אֶתְּהָ מַעֲוִיר הַשַּׁחַר וְלֹא יִהְיֶה הוּא מַעֲרִיָּה. — הַתְּגַבֵּר עָלֶיךָ לְקוֹם, שְׁתַּהַא אֶתְּהָ מַעֲוִיר הַשַּׁחַר וְלֹא יִהְיֶה הוּא מַעֲרִיָּה. — strengthen yourself against it to arise, so that you should awaken the dawn and it should not awaken you. This is David's teaching. — אֲנִי מַעֲרִיר הַשַּׁחַר, וְאִין הַשַּׁחַר — אֲנִי מַעֲרִיר הַשַּׁחַר, וְאִין הַשַּׁחַר — As David said: "Awake, my glory; awake, harp and lyre; I will awaken the dawn" — אֲנִי מַעֲרִיר הַשַּׁחַר, וְאִין הַשַּׁחַר — I awaken the dawn, and the dawn does not awaken me. — וְכָל שָׁכֵן אִם יִשְׁכָּם קוֹדֶם אוֹר הַבּוֹקֶר — וְכָל שָׁכֵן אִם יִשְׁכָּם קוֹדֶם אוֹר הַבּוֹקֶר — And all the more so if he rises early before the morning light to stand and supplicate before his Creator—how good and how beautiful [that is] (Tur). — וְכָל שָׁכֵן אִם יִשְׁכָּם קוֹדֶם אוֹר הַבּוֹקֶר — וְכָל שָׁכֵן אִם יִשְׁכָּם קוֹדֶם אוֹר הַבּוֹקֶר — And if he cannot rise early before the morning light, — מִכָּל, — מִכָּל, — in any case, the prayer, which is a time for every living being, he should not delay it ([namely,] that he pray with the congregation). — מִכָּל, — מִכָּל, — And he should think in his heart: were he in the service of a king of flesh and blood, — וְיִחַשְׁבוּ בְּלִבּוֹ: אִילּוּ הָיָה בַּעֲבוֹדַת מֶלֶךְ בָּשָׂר וְדָם, — וְיִחַשְׁבוּ בְּלִבּוֹ: אִילּוּ הָיָה בַּעֲבוֹדַת מֶלֶךְ בָּשָׂר וְדָם, — and [the king] commanded him to rise early at morning light for his service— — הָיָה זֶהִיר וְזָרִיז לְעֲמוּד לַעֲבוֹדָתוֹ כְּאִשְׁרֵי צִוָּהוּ. — הָיָה זֶהִיר וְזָרִיז לְעֲמוּד לַעֲבוֹדָתוֹ כְּאִשְׁרֵי צִוָּהוּ. — he would be careful and eager to rise for his service just as he commanded him. — כָּל שָׁכֵן וְקָל וְחוֹמֶר לְפָנֵי מֶלֶךְ מַלְכִּי. — כָּל שָׁכֵן וְקָל וְחוֹמֶר לְפָנֵי מֶלֶךְ מַלְכִּי. — How much more so, by a kal va-chomer, before the King of kings, the Holy One, blessed be He (ibid.). — וְזֶהוּ שֶׁכָּתַב רַבֵּינוּ הַרְמָ"א שֶׁעַל כָּל פְּנִים לֹא יֵאָחֵר זְמַן הַתְּפִלָּה שֶׁהַצִּבּוֹר. — וְזֶהוּ שֶׁכָּתַב רַבֵּינוּ הַרְמָ"א שֶׁעַל כָּל פְּנִים לֹא יֵאָחֵר זְמַן הַתְּפִלָּה שֶׁהַצִּבּוֹר. — And this is what our master the Reme wrote, that in any event he should not delay beyond the time when the congregation prays; see there. — מִתְּפַלְלִין, עֵינֵי שָׁם. — מִתְּפַלְלִין, עֵינֵי שָׁם.

FROM THE POSKIM

When early rising will undermine tefillah

SOURCES *Mishnah Berurah* 1:9; *Mishmeres Shalom* 1:1; *Piskei Teshuvos* 1:2

If rising before dawn will leave him too weak to daven properly, or he knows he will fall asleep during tefillah, later poskim say he should sleep what he needs. Even so, he must be careful not to miss tefillah be-tzibbur or zman tefillah, and should rise early enough to prepare himself calmly beforehand.

§19 David said: "But as for me, may my prayer be to You, Hashem, at a favorable time..." — **And so too Yeshayah said:** "בְּעֵת רְצוֹן עֲנִיתִיךָ". — Learn from this that a "favorable time" is indeed a matter [of significance] (Yevamos 72a). **And in the Gemara they explained:** when is a "favorable time"? At the hour when the congregation prays (Berachos 8a). **And so it is in the Zohar, Terumah (156a), and this is its language:** תְּנִינוּ אִמְתִּי אִיקָרִי — We learned: when is it called a "favorable time"? — "עֵת רְצוֹן"? בְּשַׁעֲתָא דְּצִיבוּר קָא מַצְלָאן... עֵינֵי שָׁם. — However, in Yevamos there it is explained that midnight is a "favorable time"; see there. **And in Yoma (69b) it is explained that there is a "favorable time" even without a fixed hour and without a congregation.** — And so it is explained in Taanis (24b), that through a dream it was revealed to Rava that now was a favorable time; see there. **And all is true, for certainly there are fixed times for a "favorable time",** — וְהִכָּל אֱמֶת, דְּוָדָאֵי יֵשׁ עֲתִים קְבוּעִים ל"עֵת רְצוֹן", — and there are also [such times] without fixed times, according to the decree of the King of the world.

§20 — **And the Tur and the Shulchan Aruch wrote in Seif 2:** — **One who rises early to supplicate before his Creator should direct [himself] to the hours when the watches change,** — וְלִבְסוּף שְׁנֵי שְׁלִישֵׁי הַלַּיְלָה, — which are at one-third of the night, and at the end of two-thirds of the night, and at the end of the night. **For the prayer that he prays at those times concerning the Destruction and the exile is favorable.** — **Thus far is its language.** This is based on the opening of Berachos. **And this matter is explained from what they said at the beginning of Berachos,** — דָּעַל כָּל מְשֻׁמֵּר שׁוֹאֵג בְּכִכּוּל בְּאַרִי, — that over every watch He roars, as it were, like a lion, — **as it is written:** "Hashem roars from on high..." — **He indeed roars over His habitation.** — **And according to the first answer in the Gemara (3a), that it counts the middle of the middle [watch], it fits well,** — דְּתָשִׁיב גַּם חֲצוֹת בְּהִדְיָהּ, — **for it counts midnight along with them.** — **But according to the second answer, that it counts the ends of the watches,** — הָא דְּלֹא תִנִּי חֲצוֹת בְּהִדְיָהּ מִשּׁוּם דְּחֲצוֹת הוּי עֵת רְצוֹן לְכָל מִיָּלִי, — **the reason it does not teach midnight along with them is because midnight is a favorable time for all matters,** — **whereas these three are only for the destruction of the Beis HaMikdash.** — **And therefore, what the sages of Kabbalah elaborated, that midnight is a favorable time to seek mercy for the Destruction and for Knesses Yisrael,** — **accords well even according to the Gemara, that midnight is a favorable time for every matter.** — **And the commentators troubled themselves for nothing,** — **And see Magen Avraham, seif katan 4, who wrote that according to the second answer the Gemara disagrees with this; see there.** — **And in my humble opinion, it is not so.** — **And analyze carefully and you will find [that it is] easy.)**

§21 — **And our master the Beis Yosef wrote in Seif 3:** — **It is fitting for every God-fearing [person] to be distressed and worried over the destruction of the Beis HaMikdash.** — **Thus far is his language, and it appears that it refers back to what was above,** — **And this is from the language of the Rosh, who wrote on that matter of the three watches, and this is his language:** — **And it is fitting for every God-fearing person to be distressed and worried at that time, and to pour out supplica-**