CUSTOMIZED YOMI

י״ב סִיָון תשפ״ו

Thursday, May 28, 2026

The complete seder for today, in one place

TODAY'S SEDER

הִלְכוֹת שַׁבָּת — פֶּרֶק רִאשׁוֹן	Hilchos Shabbos · Chapter One
תְּהִלִּים — חֲמִשָּׁה קַאפִּיטְלָעך	Tehillim · 32, 43, 83, 121, 130

Built b'zchus a refuah shleimah

הִלְכוֹת שַׁבָּת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

This chapter introduces the foundational principles of Hilchos Shabbos, establishing the dual nature of the day's sanctity through both positive and negative commandments. It outlines the core definitions of halachic liability, distinguishing between intentional and unintentional violations of Shabbos laws.

Additionally, the chapter defines the specific terminology used throughout these halachos to describe different levels of prohibition and permission. This includes clarifying the distinctions between Torah-level obligations, Rabbinic safeguards, and permissible actions that may unintentionally result in labor.

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

הל׳ א

מִצְוַת עֲשֵׂה וְלֹא תַעֲשֶׂה שֶׁל שְׁבִיתַת שַׁבָּת וְעָנְשָׁהּ

Halacha 1 · The Positive and Negative Commandments of Shabbos Rest and Their Punishments

שְׁבִיתָה בַּשְּׁבִיעִי מִמְּלָאכָה מִצְוַת עֲשֵׂה שֶׁנֶּאֱמַר שמות לד כא

Resting on the seventh from labor is a commandment of action as it is said Shemos 34 21

"וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת". וְכָל הָעוֹשֶׂה בּוֹ מְלָאכָה בִּטֵּל מִצְוַת

and on the day the seventh you shall rest and anyone who performs labor on it has negated a commandment of

עֲשֵׂה וְעָבַר עַל לֹא תַּעֲשֶׂה שֶׁנֶּאֱמַר דברים ה יד "לֹא תַעֲשֶׂה כָּל

action and transgressed against a negative commandment as it is said Devarim 5 14 do not perform any

מְלָאכָה". וּמַה הוּא חַיָּב עַל עֲשִׂיַּת מְלָאכָה. אִם עָשָׂה בִּרְצוֹנוֹ

labor And what is he liable for the performance of labor If he performed by his will

בְּזָדוֹן חַיָּב כָּרֵת. וְאִם הָיוּ שָׁם עֵדִים וְהַתְרָאָה נִסְקָל. וְאִם עָשָׂה

intentionally he is liable for karet and if there were witnesses there and warning he is stoned and if he performed

בִּשְׁגָגָה חַיָּב קָרְבַּן חַטָּאת קְבוּעָה:

unintentionally he is liable for an offering of sin fixed

> *This halacha establishes the dual nature of Shabbos observance as both a positive and negative commandment, outlining the spiritual and physical penalties for transgression.*

הל׳ ב

הָעוֹנֶשׁ עַל חִלּוּל שַׁבָּת בְּמֵזִיד וּבִשְׁוֹגֵג

Halacha 2 · The Punishment for Desecrating Shabbos Intentionally and Unintentionally

כָּל מָקוֹם שֶׁנֶּאֱמַר בְּהִלְכוֹת שַׁבָּת שֶׁהָעוֹשֶׂה דָּבָר זֶה חַיָּב הֲרֵי זֶה חַיָּב

Every place that it is said in the laws of Shabbos that one who does a thing this is liable behold this is liable

כָּרֵת. וְאִם הָיוּ שָׁם עֵדִים וְהַתְרָאָה חַיָּב סְקִילָה. וְאִם הָיָה שׁוֹגֵג

unintentional he was and if stoning he is liable and a warning witnesses there there were and if karet

חַיָּב חַטָּאת:

a sin offering he is liable

This halacha defines the standard legal consequences—karet, stoning, or a sin offering—implied by the term 'liable' in the laws of Shabbos.

הל׳ ג

הַגְדָּרַת הַמַּנָּח פָּטוּר אֲבָל אָסוּר וּמַכַּת מַרְדּוּת בְּשַׁבָּת

Halacha 3 · The Definition of Exempt But Forbidden and Stripes for Defiance on Shabbos

וְכָל מָקוֹם שֶׁנֶּאֱמַר שֶׁהָעוֹשֶׂה דָּבָר זֶה פָּטוּר הֲרֵי זֶה פָּטוּר מִן הַכָּרֵת

karet from is exempt this behold is exempt this a thing that one who does that it is said place And every

וּמִן הַסְּקִילָה וּמִן הַקָּרְבָּן אֲבָל אָסוּר לַעֲשׂוֹת אוֹתוֹ דָּבָר בְּשַׁבָּת

on Shabbos thing that to do it is forbidden but a sacrifice and from stoning and from

וְאִסּוּרוֹ מִדִּבְרֵי סוֹפְרִים וְהוּא הַרְחָקָה מִן הַמְּלָאכָה. וְהָעוֹשֶׂה

and one who does melacha from is a distancing and it Scribes is from the words of and its prohibition

אוֹתוֹ בְּזָדוֹן מַכִּין אוֹתוֹ מַכַּת מַרְדּוּת. וְכֵן כָּל מָקוֹם שֶׁנֶּאֱמַר אֵין

we do not that it is said place every And so defiance lashes of him they lash intentionally it

עוֹשִׂין כָּךְ וְכָךְ אוֹ אָסוּר לַעֲשׂוֹת כָּךְ וְכָךְ בְּשַׁבָּת הָעוֹשֶׂה אוֹתוֹ דָּבָר

thing that one who does on Shabbos and thus thus to do it is forbidden or and thus thus do

בְּזָדוֹן מַכִּין אוֹתוֹ מַכַּת מַרְדּוּת:

defiance lashes of him they lash intentionally

This halacha defines the Rambam's terminology regarding Rabbinic prohibitions on Shabbos and the punishment of stripes for defiance.

הל׳ ד

הַגְדָּרַת הַמֻּשָּׂגִים מֻתָּר וּפָטוּר בְּהִלְכוֹת שַׁבָּת

Halacha 4 · Defining the Terms Permitted and Exempt in the Laws of Shabbos

וְכָל מָקוֹם שֶׁנֶּאֱמַר מֻתָּר לַעֲשׂוֹת כָּךְ וְכָךְ הֲרֵי זֶה מֻתָּר לְכַתְּחִלָּה.

at the outset is permitted this behold and so so to do it is permitted that it is said place And every

וְכֵן כָּל מָקוֹם שֶׁנֶּאֱמַר אֵינוֹ חַיָּב כְּלוּם אוֹ פָּטוּר מִכְּלוּם אֵין מַכִּין

strike we do not from anything exempt or anything liable he is not that it is said place every And similarly

אוֹתוֹ כְּלָל:

at all him

The Rambam defines the precise halachic terminology used throughout Hilchos Shabbos regarding permissible acts and exemptions from punishment.

הל׳ ה

הַתֵּר עֲשִׂיַּת מַעֲשֶׂה שֶׁאֵינוֹ מִתְכַּוֵּן בְּשַׁבָּת

Halacha 5 · The Permissibility of Performing an Unintended Act on Shabbos

דְּבָרִים הַמֻּתָּרִים לַעֲשׂוֹתָן בְּשַׁבָּת וּבִשְׁעַת עֲשִׂיָּתָן אֶפְשָׁר שֶׁתֵּעָשֶׂה

that will be done it is possible their doing and at the time of on Shabbos to do them that are permitted Things

בִּגְלָלָן מְלָאכָה וְאֶפְשָׁר שֶׁלֹּא תֵּעָשֶׂה. אִם לֹא נִתְכַּוֵּן לְאוֹתָהּ מְלָאכָה

because of them a melacha and it is possible that not will be done if not he intended for that melacha

הֲרֵי זֶה מֻתָּר. כֵּיצַד. גּוֹרֵר אָדָם מִטָּה וְכִסֵּא וְסַפְסָל וְכַיּוֹצֵא בָּהֶן בְּשַׁבָּת

on Shabbos of them and the like and a bench and a chair a bed a person drags How so is permitted this behold

וּבִלְבַד שֶׁלֹּא יִתְכַּוֵּן לַחְפֹּר חָרִיץ בַּקַּרְקַע בִּשְׁעַת גְּרִירָתָן. וּלְפִיכָךְ אִם

if and therefore their dragging at the time of in the ground a groove to dig he intends that not and only

חָפְרוּ הַקַּרְקַע אֵינוֹ חוֹשֵׁשׁ בְּכָךְ לְפִי שֶׁלֹּא נִתְכַּוֵּן. וְכֵן מְהַלֵּךְ אָדָם

a person walks And so he intended that not because with this concern himself he does not the ground they dug

עַל גַּבֵּי עֲשָׂבִים בְּשַׁבָּת וּבִלְבַד שֶׁלֹּא יִתְכַּוֵּן לַעֲקֹר אוֹתָן. לְפִיכָךְ אִם

if therefore them to uproot he intends that not and only on Shabbos grass top of on

נֶעֱקְרוּ אֵינוֹ חוֹשֵׁשׁ. וְרוֹחֵץ יָדָיו בַּעֲפַר הַפֵּרוֹת וְכַיּוֹצֵא בּוֹ

of it and the like the fruits with dust of his hands and washes concern himself he does not they were uprooted

וּבִלְבַד שֶׁלֹּא יִתְכַּוֵּן לְהַשִּׁיר הַשֵּׂעָר. לְפִיכָךְ אִם נָשַׁר אֵינוֹ חוֹשֵׁשׁ. וְכֵן

And so concern himself he does not it fell out if therefore the hair to remove he intends that not and only

פְּרָצָה דְּחוּקָה מֻתָּר לְהִכָּנֵס בָּהּ בְּשַׁבָּת אַף עַל פִּי שֶׁמַּשִּׁיר צְרוֹרוֹת.

pebbles that he removes though · even on Shabbos it to enter it is permitted narrow a breach

וְכֵן כָּל דָּבָר שֶׁאֵין מִתְכַּוֵּן כְּגוֹן זֶה הֲרֵי זֶה מֻתָּר:

is permitted this behold this such as intend that he does not thing any and so

This halacha establishes the principle of 'davar she'eino miskaven'—that an act permitted on Shabbos remains permitted even if it might unintentionally result in a melacha, provided that result is not inevitable.

הלי ו

דִּין פְּסִיק רֵישֵׁיהּ בְּשַׁבָּת

Halacha 6 · The Law of an Inevitable Consequence on Shabbos

אֲבָל עָשָׂה מַעֲשֶׂה וְנַעֲשֵׂית בִּגְלָלוֹ מְלָאכָה שֶׁוַּדַּאי תֵּעָשֶׂה בִּשְׁבִיל

on account of will be done which certainly a melacha because of it and there was done an action if one did But

אוֹתוֹ מַעֲשֶׂה אַף עַל פִּי שֶׁלֹּא נִתְכַּוֵּן לָהּ חַיָּב. שֶׁהַדָּבָר יָדוּעַ שֶׁאִי

that it is impossible is known for the matter he is liable for it he intended that not though · even action that

אֶפְשָׁר שֶׁלֹּא תֵּעָשֶׂה אוֹתָהּ מְלָאכָה. כֵּיצַד. הֲרֵי שֶׁצָּרִיךְ לִרְאֹשׁ עוֹף לְצַחֵק

to play a fowl the head of one who needs Behold How so melacha that will be done that not possible

בּוֹ הַקָּטָן וְחָתַךְ רֹאשׁוֹ בְּשַׁבָּת אַף עַל פִּי שֶׁאֵין סוֹף מְגַמָּתוֹ

his purpose the end of that is not though · even on Shabbos its head and he cut off a child with it

לַהֲרִיגַת הָעוֹף בִּלְבַד חַיָּב שֶׁהַדָּבָר יָדוּעַ שֶׁאִי אֶפְשָׁר שֶׁיַּחְתֹּךְ

that he cut off possible that it is impossible is known for the matter he is liable alone the fowl for the killing of

רֹאשׁ הַחַי וְיִחְיֶה אֶלָּא הַמָּוֶת בָּא בִּשְׁבִילוֹ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

to this that is similar all and so because of it comes death but and it live the living being the head of

This halacha defines the concept of Pesik Reisheh, where an action inevitably results in a forbidden melacha, making the perpetrator liable even without direct intent.

הלי ז

חִיּוּב עַל מְלָאכָה שֶׁאֵינָהּ צְרִיכָה לְגוּפָהּ

Halacha 7 · Liability for Performing a Forbidden Labor Not Needed for Its Own Sake

כָּל הָעוֹשֶׂה מְלָאכָה בְּשַׁבָּת אַף עַל פִּי שֶׁאֵינוֹ צָרִיךְ לְגוּפָהּ שֶׁל

of for its own sake need he does not though · even on Shabbos labor who performs Anyone

מְלָאכָה חַיָּב עָלֶיהָ. כֵּיצַד. הָרֵי שֶׁכִּבָּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא צָרִיךְ

needs he because the lamp — one who extinguished Behold How so for it is liable the labor

לַשֶּׁמֶן אוֹ לַפְּתִילָה כְּדֵי שֶׁלֹּא יֵאבַד אוֹ כְּדֵי שֶׁלֹּא יִשָּׂרֵף אוֹ כְּדֵי שֶׁלֹּא

that not so or it will burn that not so or it will be lost that not so the wick or the oil

יִבָּקַע חֶרֶשׁ שֶׁל נֵר. מִפְּנֵי שֶׁהַכִּבּוּי מְלָאכָה וַהֲרֵי נִתְכַּוֵּן לְכַבּוֹת

to extinguish he intended and behold is labor extinguishing since the lamp of the earthenware will crack

וְאַף עַל פִּי שֶׁאֵינוֹ צָרִיךְ לְגוּף הַכִּבּוּי וְלֹא כִבָּה אֶלָּא מִפְּנֵי

because of except extinguish and did not the extinguishing for the sake of need he does not though · and even

הַשֶּׁמֶן אוֹ מִפְּנֵי הַחֶרֶשׁ אוֹ מִפְּנֵי הַפְּתִילָה הֲרֵי זֶה חַיָּב. וְכֵן

And so too is liable this one behold the wick because of or the earthenware because of or the oil

הַמַּעֲבִיר אֶת הַקּוֹץ אַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים אוֹ הַמְכַבֶּה אֶת

— one who extinguishes or of the public in the domain cubits four the thorn — one who moves

הַגַּחֶלֶת כְּדֵי שֶׁלֹּא יִזּוֹקוּ בָהֶן רַבִּים חַיָּב וְאַף עַל פִּי שֶׁאֵינוֹ צָרִיךְ

need he does not though · and even is liable the public by them will be injured that not so the coal

לְגוּף הַכִּבּוּי אוֹ לְגוּף הַהַעֲבָרָה אֶלָּא לְהַרְחִיק הַהֶזֵּק הֲרֵי זֶה

this one behold the damage to remove but the moving for the sake of or the extinguishing for the sake of

חַיָּב. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

to this similar all and so too is liable

The Rambam rules in accordance with Rabbi Yehudah that one is liable for performing a forbidden labor on Shabbos even if the outcome itself is not intrinsically desired.

הלי ח

מְלָאכֶת מַחֲשֶׁבֶת וְהַמִּתְכַּוֵּן לִמְלָאכָה וְנַעֲשֵׂית אַחֶרֶת

Halacha 8 · Intent in Shabbos Labors and Unintentional Consequences

כָּל הַמִּתְכַּוֵּן לַעֲשׂוֹת מְלָאכָה וְנַעֲשָׂה לוֹ מְלָאכָה אַחֶרֶת שֶׁלֹּא נִתְכַּוֵּן

he intended that not another melacha for him and was performed melacha to perform who intends Any

לָהּ פָּטוּר עָלֶיהָ לְפִי שֶׁלֹּא נַעֲשֵׂית מַחֲשַׁבְתּוֹ. כֵּיצַד. זָרַק אֶבֶן אוֹ חֵץ

an arrow or a stone He threw How so his thought was carried out not because on it is exempt for it

בַּחֲבֵרוֹ אוֹ בִּבְהֵמָה כְּדֵי לְהָרְגָן וְהָלַךְ וְעָקַר אִילָן בַּהֲלִיכָתוֹ וְלֹא הָרַג

it killed and not in its going a tree and uprooted and it went to kill them in order at an animal or at his fellow

הֲרֵי זֶה פָּטוּר. הֲרֵי זֶה קַל וָחֹמֶר אִם נִתְכַּוֵּן לְאִסּוּר קַל וְנַעֲשָׂה

and was performed light for a prohibition he intended if and heavy is a light this behold is exempt this one behold

אִסּוּר חָמוּר. כְּגוֹן שֶׁנִּתְכַּוֵּן לִזְרֹק בְּכַרְמְלִית וְעָבְרָה הָאֶבֶן לִרְשׁוּת

into the domain the stone and passed into a carmelit to throw that he intended for example severe a prohibition

הָרַבִּים שֶׁהוּא פָּטוּר. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה. נִתְכַּוֵּן לַעֲשׂוֹת דָּבָר הַמֻּתָּר
that is permitted a matter to do He intended to this similar any and so is exempt that he of the public

וְעָשָׂה דָּבָר אַחֵר כְּגוֹן שֶׁנִּתְכַּוֵּן לַחְתֹּךְ אֶת הַתָּלוּשׁ וְחָתַךְ אֶת הַמְחֻבָּר
the attached — and he cut the detached — to cut that he intended for example other a matter and he did

אֵינוֹ חַיָּב כְּלוּם. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
to this similar any and so anything liable he is not

This halacha teaches that one is only liable on Shabbos for purposeful labor that matches his original intent.

הל׳ ט

מְלֶאכֶת מַחְשֶׁבֶת וְשִׁנּוּי סֵדֶר הַלְקִיטָה

Halacha 9 · The Requirement of Purposeful Labor and the Order of Harvesting

נִתְכַּוֵּן לִלְקֹט תְּאֵנִים שְׁחוֹרוֹת וְלִקֵּט לְבָנוֹת אוֹ שֶׁנִּתְכַּוֵּן לִלְקֹט תְּאֵנִים
figs to pick that he intended or white and he picked black figs to pick He intended

וְאַחַר כָּךְ עֲנָבִים וְנֶהְפַּךְ הַדָּבָר וְלִקֵּט הָעֲנָבִים בַּתְּחִלָּה וְאַחַר כָּךְ
so and after in the beginning the grapes and he picked the matter and was reversed grapes so and after

תְּאֵנִים פָּטוּר אַף עַל פִּי שֶׁלִּקֵּט כָּל מַה שֶׁחָשַׁב הוֹאִיל וְלֹא לִקֵּט
he picked and not since that he thought what all that he picked though · even he is exempt figs

כְּסֵדֶר שֶׁחָשַׁב פָּטוּר שֶׁבִּלְאוֹ כַּוָּנָה עָשָׂה שֶׁלֹּא אָסְרָה תּוֹרָה אֶלָּא
except the Torah forbade as not he did intent for without he is exempt that he thought according to the order

מְלֶאכֶת מַחְשֶׁבֶת:
thought labor of

The Rambam rules that even if one harvests everything he desired, if he did not harvest them in the intended order, he is exempt because it is not considered purposeful labor.

הל׳ י

הַמִּתְכַּוֵּן לִמְלָאכָה וְנַעֲשֵׂית בְּחֵפֶץ אַחֵר

Halacha 10 · One Who Intends to Perform Melacha on One Object and Performs It on Another

הָיוּ לְפָנָיו שְׁתֵּי נֵרוֹת דּוֹלְקוֹת אוֹ כְּבוּיוֹת נִתְכַּוֵּן לְכַבּוֹת זוֹ
this one to extinguish he intended extinguished or burning candles two before him Were

וְכִבָּה אֶת זוֹ לְהַדְלִיק זוֹ וְהִדְלִיק אֶת זוֹ חַיָּב שֶׁהֲרֵי
since he is liable this other one — and he kindled this one to kindle this other one — and he extinguished

עָשָׂה מִן הַמְּלָאכָה שֶׁחָשַׁב לַעֲשׂוֹתָהּ. הָא לְמָה הוּא דּוֹמֶה לְמִי
to one is comparable it to what this to do that he thought the melacha of he performed

שֶׁנִּתְכַּוֵּן לִלְקֹט תְּאֵנָה זוֹ וְלִקֵּט תְּאֵנָה אַחֶרֶת. אוֹ לְמִי שֶׁנִּתְכַּוֵּן לַהֲרֹג אֶת
— to kill who intended to one or another fig and he picked this fig to pick who intended

זֶה וְהָרַג אֶת זֶה שֶׁהֲרֵי נַעֲשֵׂית מְלָאכָה שֶׁחָשַׁב לַעֲשׂוֹתָהּ:
to do that he thought melacha was performed since this other one — and he killed this one

This halacha discusses the liability of a person who performs the exact melacha he intended, but upon a different object than the one he originally designated.

הל' יא

פְּטוּר מִתְעַסֵּק בִּמְלֶאכֶת שַׁבָּת

Halacha 11 · Exemption of One Who Performs Melacha Casually Without Intention

אֲבָל אִם נִתְכַּוֵּן לְהַדְלִיק רִאשׁוֹנָה וּלְכַבּוֹת שְׁנִיָּה אַחֲרֶיהָ וְנֶהְפַּךְ
But if he intended to kindle the first and to extinguish the second and was reversed after it

הַדָּבָר וְכִבָּה רִאשׁוֹנָה וְאַחַר כָּךְ הִדְלִיק שְׁנִיָּה אַחֲרֶיהָ פָּטוּר.
the matter and he extinguished the first and after that he kindled the second after it he is exempt

כִּבָּה זוֹ וְהִדְלִיק זוֹ בִּנְשִׁימָה אַחַת חַיָּב. שֶׁאַף עַל פִּי שֶׁלֹּא
If he extinguished this one and kindled this one in a breath single he is liable · for even though that not

הִקְדִּים הַמַּדְלָקָה הֲרֵי זֶה לֹא אִחֵר אוֹתָהּ אֶלָּא שְׁתֵּיהֶן כְּאַחַת וּלְפִיכָךְ
he preceded the kindling behold this did not delay it but both of them as one and therefore

חַיָּב. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה. וְכָל הָעוֹשֶׂה מְלָאכָה בִּמְתַעֵסֵּק וְלֹא נִתְכַּוֵּן
he is liable And so any similar to this and anyone who does melacha as a casual act and not intended

לָהּ פָּטוּר:
for it is exempt

> *This halacha explains that a person who performs a forbidden labor on Shabbos as a 'mitasek' (casually and without intention for that specific outcome) is exempt from liability.*

הל' יב

מְלָאכָה הַנַּעֲשֵׂית בְּיוֹתֵר אוֹ בְּפָחוֹת מִכַּוָּנַת הָעוֹשֶׂה

Halacha 12 · Labor Performed More or Less Effectively Than Originally Intended

כָּל הַמִּתְכַּוֵּן לַעֲשׂוֹת מְלָאכָה וְנַעֲשֵׂית בְּיוֹתֵר עַל כַּוָּנָתוֹ חַיָּב. בְּפָחוֹת
Any one who intends to perform melacha and it was done with more than his intention is liable with less

מִכַּוָּנָתוֹ פָּטוּר. כֵּיצַד. הֲרֵי שֶׁנִּתְכַּוֵּן לְהוֹצִיא מַשָּׂא לְאַחֲרָיו וּבָא לוֹ
than his intention is exempt How so Behold who intended to carry out a burden behind him and it came to him

לְפָנָיו חַיָּב שֶׁהֲרֵי נִתְכַּוֵּן לִשְׁמִירָה פְּחוּתָה וְנַעֲשֵׂית שְׁמִירָה מְעֻלָּה.
before him is liable for behold he intended for safeguarding inferior and there was done safeguarding superior

אֲבָל אִם נִתְכַּוֵּן לְהוֹצִיא לְפָנָיו וּבָא לוֹ לְאַחֲרָיו פָּטוּר שֶׁהֲרֵי נִתְכַּוֵּן
But if he intended to carry out before him and it came to him behind him is exempt for behold he intended

לְהוֹצִיא בִּשְׁמִירָה מְעֻלָּה וְהוֹצִיא בִּשְׁמִירָה פְּחוּתָה. וְכֵן כָּל כַּיּוֹצֵא
to carry out with safeguarding superior and he carried out with safeguarding inferior And so any similar

בָּזֶה:
to this

> *This halacha establishes that a person is liable if their forbidden labor is performed more effectively than intended, but exempt if it is performed less effectively.*

הל' יג

הַמּוֹצִיא מַשָּׂא בֵּין בְּשָׂרוֹ לַחֲלוּקוֹ כְּשֶׁהוּא חָגוּר

Halacha 13 · Carrying a Burden Between One's Flesh and Garment While Girded

הָיָה חָגוּר בְּסִנָּר וְהִשְׁלִיךְ הַמַּשָּׂא בֵּין בְּשָׂרוֹ וַחֲלוּקוֹ בֵּין שֶׁבָּא זֶה
this that it came whether and his shirt his flesh between the burden and he placed with a belt girded He was

הַמַּשָּׂא שֶׁדַּרְכּוֹ לְהוֹצִיאוֹ בַּדֶּרֶךְ הַזֹּאת לְפָנָיו בֵּין שֶׁבָּא לְאַחֲרָיו חַיָּב
he is liable behind him that it came or before him this in the way to carry it out whose manner is burden

שֶׁכֵּן דַּרְכּוֹ לִהְיוֹת חוֹזֵר׃
shifting to be its manner is since

This halacha discusses the liability of carrying an object tucked under a belt, which is considered a common and effective way of carrying.

הלי יד

חִיּוּב עֲשִׂיַּת מְלָאכָה בְּשִׁעוּרָהּ אַף עַל פִּי שֶׁלֹּא הִשְׁלִים כָּל חֻפְצוֹ

Halacha 14 · Liability for Performing the Minimum Measure of Melacha Without Completing the Entire Task

כָּל הַמִּתְכַּוֵּן לַעֲשׂוֹת מְלָאכָה בְּשַׁבָּת וְהִתְחִיל בָּהּ וְעָשָׂה כַּשִּׁעוּר חַיָּב.
is liable the minimum measure and did it and began on Shabbos melacha to do one who intends Any

אַף עַל פִּי שֶׁלֹּא הִשְׁלִים כָּל הַמְּלָאכָה שֶׁנִּתְכַּוֵּן לְהַשְׁלִימָהּ. כֵּיצַד. הָרֵי
Behold How so to complete it that he intended the melacha all he completed that not though · even

שֶׁנִּתְכַּוֵּן לִכְתֹּב אִגֶּרֶת אוֹ שְׁטָר בְּשַׁבָּת אֵין אוֹמְרִים לֹא יִתְחַיֵּב זֶה
this one he will be liable not say we do not on Shabbos a contract or a letter to write that he intended

עַד שֶׁיַּשְׁלִים חֻפְצוֹ וְיִכְתֹּב כָּל הַשְּׁטָר אוֹ כָּל הָאִגֶּרֶת אֶלָּא מִשֶּׁיִּכְתֹּב
from when he writes rather the letter all of or the contract all of and writes his desire that he completes until

שְׁתֵּי אוֹתִיּוֹת חַיָּב. וְכֵן אִם נִתְכַּוֵּן לֶאֱרֹג בֶּגֶד שָׁלֵם מִשֶּׁיֶּאֱרֹג שְׁנֵי
two from when he weaves complete a garment to weave he intended if And so he is liable letters two

חוּטִין חַיָּב וְאַף עַל פִּי שֶׁכַּוָּנָתוֹ לְהַשְׁלִים הַבֶּגֶד הוֹאִיל וְעָשָׂה
and he did since the garment is to complete that his intention though · and even he is liable threads

כַּשִּׁעוּר בְּכַוָּנָה חַיָּב. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה׃
to this similar all and so he is liable with intention the minimum measure

This halacha teaches that one is liable for Shabbos desecration as soon as they perform the minimum halachic measure of a melacha, even if they intended to do a much larger task.

הלי טו

פְּטוּר שְׁנַיִם שֶׁעָשׂוּ מְלָאכָה אַחַת בְּשֻׁתָּפוּת

Halacha 15 · Exemption of Two People Who Jointly Perform a Single Melacha

כָּל מְלָאכָה שֶׁהַיָּחִיד יָכוֹל לַעֲשׂוֹת אוֹתָהּ לְבַדּוֹ וְעָשׂוּ אוֹתָהּ שְׁנַיִם
two it and they performed alone it to perform is able that an individual labor Any

בְּשֻׁתָּפוּת בֵּין שֶׁעָשָׂה זֶה מִקְצָתָהּ וְזֶה מִקְצָתָהּ כְּגוֹן שֶׁעָקַר זֶה
this one that uprooted for example part of it and this one part of it this one that performed whether in partnership

הַחֵפֶץ מֵרְשׁוּת זוֹ וְהִנִּיחוֹ הַשֵּׁנִי בִּרְשׁוּת אַחֶרֶת בֵּין שֶׁעָשׂוּ אוֹתָהּ
it that they performed whether another in a domain the second and placed it this from a domain the object

שְׁנֵיהֶם כְּאֶחָד מִתְּחִלָּה וְעַד סוֹף כְּגוֹן שֶׁאָחֲזוּ שְׁנֵיהֶם בְּקֻלְמוֹס

both of them as one from the beginning and until the end for example that held both of them a pen

וְכָתְבוּ אוֹ אָחֲזוּ כִּכָּר וְהוֹצִיאוּהוּ מֵרְשׁוּת לִרְשׁוּת הֲרֵי אֵלּוּ פְּטוּרִין:

and wrote or they held a loaf and carried it out from a domain to a domain behold these are exempt

This halacha teaches that when two people perform a melacha that could have been done by one, they are exempt from liability.

הל׳ טז

שְׁנַיִם שֶׁעָשׂוּ מְלָאכָה אַחַת בְּשַׁבָּת

Halacha 16 · Two People Who Perform a Single Melacha Together on Shabbos

וְאִם אֵין אֶחָד מֵהֶן יָכוֹל לַעֲשׂוֹתָהּ לְבַדּוֹ עַד שֶׁיִּצְטָרְפוּ כְּגוֹן שְׁנַיִם

two for example they join together until alone to do it able of them one there is no And if

שֶׁאָחֲזוּ קוֹרָה וְהוֹצִיאוּהָ לִרְשׁוּת הָרַבִּים הוֹאִיל וְאֵין כֹּחַ בְּאֶחָד מֵהֶן

of them in one strength and there is no since the public to the domain of and carried it out a beam who held

לַעֲשׂוֹתָהּ לְבַדּוֹ וְעָשׂוּ אוֹתָהּ בְּשֻׁתָּפוּת מִתְּחִלָּה וְעַד סוֹף שְׁנֵיהֶן

both of them the end and until from the beginning in partnership it and they did alone to do it

חַיָּבִין וְשִׁעוּר אֶחָד לִשְׁנֵיהֶן. הָיָה כֹּחַ בְּאֶחָד לְהוֹצִיא קוֹרָה זוֹ לְבַדּוֹ

alone this beam to carry out in one strength If there was for both of them is one and the measure are liable

וְהַשֵּׁנִי אֵינוֹ יָכוֹל לְהוֹצִיאָהּ לְבַדּוֹ וְנִשְׁתַּתְּפוּ שְׁנֵיהֶם וְהוֹצִיאוּהָ. זֶה

this and carried it out both of them and they partnered alone to carry it out able is not and the second

הָרִאשׁוֹן שֶׁיָּכוֹל חַיָּב וְהַשֵּׁנִי מְסַיֵּעַ הוּא וּמְסַיֵּעַ אֵינוֹ חַיָּב כְּלוּם. וְכֵן

and so at all liable is not and one who assists he is assisting and the second is liable who is able first one

כָּל כַּיּוֹצֵא בָּזֶה:

to this similar all

This halacha clarifies the liability when two people perform a forbidden labor together, distinguishing between cases where neither could do it alone and cases where one was capable but the other merely assisted.

הל׳ יז

הַמְקַלְקֵל בְּשַׁבָּת וְהַחוֹפֵר גּוּמָא לַעֲפָרָהּ

Halacha 17 · One Who Acts Destructively on Shabbos and Digging a Pit for Its Earth

כָּל הַמְקַלְקְלִין פְּטוּרִין. כֵּיצַד. הֲרֵי שֶׁחָבַל בַּחֲבֵרוֹ אוֹ בִּבְהֵמָה דֶּרֶךְ

by way of an animal or his fellow one who injured behold How are exempt who destroy All

הַשְׁחָתָה וְכֵן אִם קָרַע בְּגָדִים אוֹ שָׂרְפָן אוֹ שָׁבַר כֵּלִים דֶּרֶךְ הַשְׁחָתָה הֲרֵי

behold destruction by way of utensils broke or burned them or garments he tore if and so destruction

זֶה פָּטוּר. חָפַר גּוּמָא וְאֵינוֹ צָרִיךְ אֶלָּא לַעֲפָרָהּ הֲרֵי זֶה מְקַלְקֵל

is a destroyer this one behold its earth unless need and does not a pit One who dug is exempt this one

וּפָטוּר. אַף עַל פִּי שֶׁעָשָׂה מְלָאכָה הוֹאִיל וְכַוָּנָתוֹ לְקַלְקֵל פָּטוּר:

he is exempt to destroy his intention is since melacha he performed though · even and is exempt

This halacha establishes that any melacha performed in a purely destructive manner, such as damaging property or digging a pit solely for its soil, is exempt from liability.

הלי ח

הַמְקַלְקֵל עַל מְנָת לְתַקֵּן בְּשַׁבָּת

Halacha 18 · One Who Destroys on Condition to Improve on Shabbos

כָּל הַמְקַלְקֵל עַל מְנָת לְתַקֵּן חַיָּב. כֵּיצַד. הֲרֵי שֶׁסָּתַר כְּדֵי לִבְנוֹת

Any one who destroys on condition to improve is liable. How so? Behold one who demolished in order to build

בְּמְקוֹמוֹ אוֹ שֶׁמָּחַק כְּדֵי לִכְתֹּב בַּמָּקוֹם שֶׁמָּחַק אוֹ שֶׁחָפַר גּוּמָּא כְּדֵי

in its place or one who erased in order to write in the place that he erased or one who dug a pit in order

לִבְנוֹת בְּתוֹכָהּ יְסוֹדוֹת וְכָל כַּיּוֹצֵא בָּזֶה חַיָּב. וְשִׁעוּרָן כְּשִׁעוּר

to build inside it foundations and any similar to this is liable and their measure is like the measure

הַמְתַקֵּן׃

of the improver

This halacha establishes that destructive acts performed as a necessary preparation for constructive acts are forbidden on Shabbos and carry liability.

הלי ט

חִיּוּב מְלָאכָה בְּשַׁבָּת מִתְּחִלָּה וְעַד סוֹף

Halacha 19 · Liability Requires Performing the Entire Melacha Intentionally or Unintentionally from Beginning to End

כָּל הָעוֹשֶׂה מְלָאכָה בְּשַׁבָּת מִקְצָתָהּ בִּשּׁוֹגֵג וּמִקְצָתָהּ בְּזָדוֹן בֵּין

Any who performs melacha on Shabbos part of it unintentionally and part of it intentionally whether

שֶׁהֵזִיד וּלְבַסּוֹף שָׁגַג בֵּין שֶׁשָּׁגַג וּלְבַסּוֹף

that he acted intentionally and in the end acted unintentionally whether that he acted unintentionally and in the end

הֵזִיד פָּטוּר עַד שֶׁיַּעֲשֶׂה שִׁעוּר הַמְּלָאכָה כֻּלָּהּ מִתְּחִלָּה וְעַד

acted intentionally is exempt until that he performs the measure of the melacha all of it from beginning and until

סוֹף בְּזָדוֹן וְאַחַר כָּךְ יִהְיֶה חַיָּב כָּרֵת. וְאִם יִהְיֶה בְּעֵדִים וְהַתְרָאָה חַיָּב

end intentionally and after that he will be liable karet. And if there will be with witnesses and warning liable

סְקִילָה. אוֹ שֶׁיַּעֲשֶׂה שִׁעוּר מְלָאכָה כֻּלָּהּ בִּשְׁגָגָה מִתְּחִלָּה וְעַד סוֹף

stoning. or that he performs the measure of melacha all of it unintentionally from beginning and until end

וְאַחַר כָּךְ יִהְיֶה חַיָּב חַטָּאת קְבוּעָה׃

and after that he will be liable a sin offering fixed

This halacha teaches that one is only liable for Shabbos desecration if the entire minimum measure of the melacha was performed under a single state of mind, either entirely intentional or entirely unintentional.

CHAPTER SUMMARY

The chapter begins by establishing that resting on Shabbos is a positive commandment, while performing labor violates both a positive and a negative commandment. It details the punishments for violations, explaining that intentional desecration carries the penalty of karet or stoning, while unintentional labor requires a fixed sin offering. The Rambam defines key halachic terms: 'liable' indicates Torah-level culpability; 'not liable' denotes a Rabbinic prohibition carrying 'stripes for defiance' rather than exemption; and 'permissible' allows an action from the outset. Finally, the chapter introduces the rule of unintentional

consequences, permitting an action that might result in a forbidden labor, provided the outcome is not an absolute certainty and there is no intent to perform that labor.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The foundation of Shabbos is not merely a list of physical restrictions, but a deep avodah of the mind and heart. The Torah teaches us that the severity of Shabbos is tied directly to "meleches machsheves"—thoughtful, intentional labor. When you go about your day, remember that Hashem values your inner focus and intention. If you act with a pure heart and a constructive goal, even if an unintended consequence occurs, you remain pure. Conversely, even a seemingly minor action done with a rebellious or careless mind carries immense spiritual weight.

This Shabbos, bring this awareness into your home. Before you perform any action, pause for a single second to align your mind with the holiness of the day. Let your physical rest be a conscious, intentional gift to Hashem, rather than just a passive break from the workweek.

Today, before Shabbos begins, take one minute to sit quietly and consciously dedicate the upcoming day of rest to Hashem, transforming your physical cessation of work into a holy, intentional act of avodah.

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.'