CUSTOMIZED YOMI

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The complete seder for today, in one place

TODAY'S SEDER

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

Built b'zchus a refuah shleimah

הִלְכוֹת שַׁבָּת · פֶּרֶק שֵׁנִי

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

📖 **CHAPTER PREVIEW**

This chapter focuses on the fundamental halachic principle that saving a human life overrides the restrictions of Shabbos. It establishes that when a person's life is in danger, the laws of Shabbos are suspended, just as other mitzvos are, allowing for any necessary action to be taken for their benefit. The guidelines dictate how to proceed based on medical evaluation and how to handle situations of doubt.

Additionally, the chapter addresses the scope of permitted actions, ranging from lighting or extinguishing lamps to cooking, baking, and slaughtering animals. It also outlines the proper manner in which these violations of Shabbos must be executed, emphasizing who should perform these acts to maintain the proper respect and reverence for the sanctity of Shabbos.

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

הל׳ א

סַכָּנַת נְפָשׁוֹת דּוֹחָה אֶת הַשַּׁבָּת

Halacha 1 · Danger to Human Life Overrides the Laws of Shabbos

דְּחוּיָה הִיא שַׁבָּת אֵצֶל סַכָּנַת נְפָשׁוֹת כִּשְׁאָר כָּל הַמִּצְוֹת. לְפִיכָךְ

Therefore the mitzvos all like the rest of lives danger to in the presence of Shabbos is Suspended

חוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה עוֹשִׂין לוֹ כָּל צָרְכָיו בְּשַׁבָּת עַל פִּי רוֹפֵא

a physician · according to on Shabbos his needs all for him we perform danger in him who has a sick person

אֻמָּן שֶׁל אוֹתוֹ מָקוֹם. סָפֵק שֶׁהוּא צָרִיךְ לְחַלֵּל עָלָיו אֶת הַשַּׁבָּת

the Shabbos — for him to desecrate needs that he If there is a doubt place that of expert

סָפֵק שֶׁאֵינוֹ צָרִיךְ. וְכֵן אִם אָמַר רוֹפֵא לְחַלֵּל עָלָיו אֶת הַשַּׁבָּת

the Shabbos — for him to desecrate a physician said if and so too need that he does not or a doubt

וְרוֹפֵא אַחֵר אוֹמֵר אֵינוֹ צָרִיךְ מְחַלְּלִין עָלָיו אֶת הַשַּׁבָּת שֶׁסְּפֵק

for a doubt of the Shabbos — for him we desecrate need he does not says another and a physician

נְפָשׁוֹת דּוֹחָה אֶת הַשַּׁבָּת:

the Shabbos — overrides lives

> *This halacha establishes that the prohibitions of Shabbos are suspended in the face of danger to human life, even in cases of doubt or conflicting medical opinions.*

הל׳ ב

חִלּוּל שַׁבָּת עֲבוּר חוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה

Halacha 2 · Violating Shabbos for a Dangerously Ill Person

אֲמָדוּהוּ בְּיוֹם הַשַּׁבָּת שֶׁהוּא צָרִיךְ לְכָךְ וְכָךְ לִשְׁמוֹנָה יָמִים אֵין

They assessed him on the day of the Shabbos that he needs such and such for eight days we do not

אוֹמְרִים נַמְתִּין עַד הָעֶרֶב כְּדֵי שֶׁלֹּא לְחַלֵּל עָלָיו שְׁתֵּי שַׁבָּתוֹת אֶלָּא

say we shall wait until the evening in order not to violate on his behalf two Shabbosos rather

מַתְחִילִין מֵהַיּוֹם שֶׁהוּא שַׁבָּת וּמְחַלְּלִין עָלָיו אֲפִלּוּ מֵאָה שַׁבָּתוֹת כָּל

we begin from today which is Shabbos and we violate on his behalf even one hundred Shabbosos all

זְמַן שֶׁהוּא צָרִיךְ וְיֵשׁ בּוֹ סַכָּנָה אוֹ סְפֵק סַכָּנָה מְחַלְּלִין. וּמַדְלִיקִין

the time that he needs and there is in him danger or a doubt of danger we violate and we light

לוֹ אֶת הַנֵּר וּמְכַבִּין מִלְּפָנָיו אֶת הַנֵּר וְשׁוֹחֲטִין לוֹ וְאוֹפִין

for him the lamp — from before him and we extinguish the lamp — for him and we slaughter for him and we bake

וּמְבַשְּׁלִין וּמְחַמִּין לוֹ חַמִּין בֵּין לְהַשְׁקוֹתוֹ בֵּין לִרְחִיצַת גּוּפוֹ. כְּלָלוֹ

the general rule his body for washing of whether to give him drink whether hot water for him and we heat and we cook

שֶׁל דָּבָר שַׁבָּת לְגַבֵּי חוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה הֲרֵי הוּא כְּחל לְכָל

for all is like a weekday it behold danger in him who has a sick person regarding Shabbos the matter of

הַדְּבָרִים שֶׁהוּא צָרִיךְ לָהֶן:

them needs that he the things

This halacha establishes that when a person is dangerously ill, Shabbos is treated like a weekday for all their medical needs, and treatment is begun immediately without delay.

הלי ג

חִלּוּל שַׁבָּת לְחוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה עַל יְדֵי גְּדוֹלֵי יִשְׂרָאֵל

Halacha 3 · Desecrating Shabbos for a Dangerously Ill Person by the Leaders of Israel

כְּשֶׁעוֹשִׂים דְּבָרִים הָאֵלּוּ אֵין עוֹשִׂין אוֹתָן לֹא עַל יְדֵי נָכְרִים וְלֹא עַל

When they do these matters do they do not by means of non-Jews and not by

יְדֵי קְטַנִּים וְלֹא עַל יְדֵי עֲבָדִים וְלֹא עַל יְדֵי נָשִׁים כְּדֵי שֶׁלֹּא תְּהֵא

will be that not in order women by means of servants and not by minors means of

שַׁבָּת קַלָּה בְּעֵינֵיהֶם. אֶלָּא עַל יְדֵי גְּדוֹלֵי יִשְׂרָאֵל וְחַכְמֵיהֶם. וְאָסוּר

and it is forbidden and their Sages Israel the leaders of by means of but in their eyes light Shabbos

לְהִתְמַהְמֵהַּ בְּחִלּוּל שַׁבָּת לְחוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה שֶׁנֶּאֱמַר וְיִקְרָא יח ה

5 18 Vayikra as it is said danger in him who has for a sick person Shabbos in desecration of to hesitate

"אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם" וְלֹא שֶׁיָּמוּת בָּהֶם. הָא

behold by them that he should die and not by them and live the man them shall perform which

לָמַדְתָּ שֶׁאֵין מִשְׁפְּטֵי הַתּוֹרָה נִקְמָה בָּעוֹלָם אֶלָּא רַחֲמִים וְחֶסֶד

and kindness mercy but rather in the world vengeance the Torah the laws of that are not you have learned

וְשָׁלוֹם בָּעוֹלָם. וְאִלּוּ הָאֶפִּיקוֹרוֹסִים שֶׁאוֹמְרִים שֶׁזֶּה חִלּוּל שַׁבָּת

Shabbos is desecration of that this who say the heretics and as for in the world and peace

וְאָסוּר עֲלֵיהֶן הַכָּתוּב אוֹמֵר יחזקאל כ כה "גַּם אֲנִי נָתַתִּי לָהֶם חֻקִּים

statutes to them gave I also 25 20 Yechezkel says the verse upon them and is forbidden

לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יִחְיוּ בָּהֶם":

by them they shall live not and laws good not

This halacha teaches that saving a life on Shabbos must be done by adult Jewish leaders and Sages rather than non-Jews or minors, to emphasize that the Torah's laws are designed for life and mercy.

הלי ד

חִלּוּל שַׁבָּת עֲבוּר חוֹלֶה בְּעֵינָיו שֶׁיֵּשׁ בּוֹ סַכָּנָה

Halacha 4 · Violating Shabbos for a Dangerously Ill Person with an Eye Ailment

הַחוֹשֵׁשׁ בְּעֵינָיו וְהוּא שֶׁיִּהְיֶה בִּשְׁתֵּיהֶם אוֹ בְּאַחַת מֵהֶם צִיר אוֹ

or secretion of them in one or in both of them that there is and that is in his eyes One who suffers

שֶׁהָיוּ דְּמָעוֹת שׁוֹתְתוֹת מֵהֶן מֵרֹב הַכְּאֵב אוֹ שֶׁהָיָה דָּם

blood that there was or the pain from the abundance of from them flowing tears that there were

שׁוֹתֵת מֵהֶן אוֹ שֶׁהָיָה בָּהֶן קַדַּחַת וְכַיּוֹצֵא בָּחֳלָאִים אֵלּוּ הֲרֵי זֶה

this behold these to illnesses and similar fever in them that there was or from them flowing

בִּכְלַל חוֹלִים שֶׁיֵּשׁ בָּהֶן סַכָּנָה וּמְחַלְּלִין עָלָיו אֶת הַשַּׁבָּת וְעוֹשִׂין

and we do the Shabbos — for him and we desecrate danger in them who have the sick is in the category of

לוֹ כָּל צָרְכֵי רְפוּאָה:

healing the needs of all for him

An eye ailment is considered a life-threatening illness for which one must violate Shabbos to treat.

הלי ה

מַכָּה בַּחֲלַל הַגּוּף וּפְקוּחַ נֶפֶשׁ בְּשַׁבָּת

Halacha 5 · Wounds in the Body Cavity and Desecrating Shabbos for Danger

וְכֵן אִם יֵּשׁ מַכָּה בַּחֲלַל גּוּפוֹ מִן הַשָּׂפָה וּלְפָנִים בֵּין בְּפִיו בֵּין

whether in his mouth whether and inward the lip from his body in the cavity of a wound there is if And so

בְּמֵעָיו בֵּין בְּכִבְדּוֹ וּטְחוֹלוֹ אוֹ בִּשְׁאָר מְקוֹמוֹת כָּל שֶׁיֵּשׁ בַּחֲלָלוֹ הֲרֵי זֶה

this behold in his cavity that is any places in other or and his spleen in his liver whether in his intestines

חוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה וְאֵינוֹ צָרִיךְ אֹמֶד שֶׁחָלְיוֹ כָּבֵד הוּא לְפִיכָךְ

therefore is severe for his illness assessment need and he does not danger in him who has is a sick person

מְחַלְּלִין עָלָיו אֶת הַשַּׁבָּת מִיָּד בְּלֹא אֲמִידָה. וּמַכָּה שֶׁהִיא בְּגַב

on the back of that is And a wound assessment without immediately Shabbos — for him we desecrate

הַיָּד וְגַב הָרֶגֶל הֲרֵי הִיא כְּמַכָּה שֶׁל חָלָל וְאֵינָהּ צְרִיכָה אֹמֶד

assessment need and it does not the cavity of is like a wound it behold the foot and the back of the hand

וּמְחַלְּלִין עָלֶיהָ אֶת הַשַּׁבָּת. וְהַחֹם שֶׁמְּסַמֵּר אֶת הַבָּשָׂר כְּמַכָּה שֶׁל

of like a wound the flesh — that makes shudder And the fever Shabbos — for it and we desecrate

חָלָל דָּמִי וּמְחַלְּלִין עָלָיו אֶת הַשַּׁבָּת וְכֵן כָּל חֹלִי שֶׁהָרוֹפְאִים אוֹמְרִין

say that the doctors illness any And so Shabbos — for him and we desecrate is considered the cavity

שֶׁזֶּה יֵּשׁ בּוֹ סַכָּנָה אַף עַל פִּי שֶׁהוּא בְּעוֹר הַבָּשָׂר מִבַּחוּץ מְחַלְּלִין

we desecrate from the outside the flesh on the skin of it is though · even danger in it has that this

עָלָיו אֶת הַשַּׁבָּת עַל פִּיהֶם:

for him — Shabbos according to their word

This halacha defines internal wounds, high fevers, and other conditions that are automatically deemed life-threatening, allowing immediate desecration of Shabbos.

הלי ו

חִלּוּל שַׁבָּת לְהַצָּלַת נֶפֶשׁ מִסַּכָּנַת בְּלִיעַת עֲלוּקָה וּנְשִׁיכַת חַיָּה רָעָה

Halacha 6 · Desecrating Shabbos to Save a Life from Swallowing a Leech or Animal Bites

הַבּוֹלֵעַ נִימָה שֶׁל מַיִם מְחַמִּין לוֹ חַמִּין בְּשַׁבָּת וְעוֹשִׂין לוֹ כָּל

One who swallows a leech of water we heat for him hot water on Shabbos and we perform for him all

צָרְכֵי רְפוּאָה מִפְּנֵי שֶׁהִיא סַכָּנַת נְפָשׁוֹת. וְכֵן מִי שֶׁנִּשְׁכוֹ כֶּלֶב שׁוֹטֶה אוֹ

needs of healing because that it is danger of lives And so one whom bit him a dog or rabid

אֶחָד מִזּוֹחֲלֵי הֶעָפָר שֶׁמְּמִיתִין אֲפִלּוּ הָיוּ סָפֵק סָפֵק מְמִיתִין סָפֵק אֵין

one of the crawlers of the dust that kill even if there was a doubt they kill a doubt they do not

מְמִיתִין עוֹשִׂין לוֹ כָּל צָרְכֵי רְפוּאָה לְהַצִּילוֹ:

kill we perform for him all needs of healing to save him

This halacha teaches that one must desecrate Shabbos to perform any medical treatment necessary to save a person in life-threatening danger, such as from swallowing a leech or being bitten by a dangerous animal.

הלי ז

הַצָּלַת חוֹלֶה שֶׁיֵּשׁ בּוֹ סַכָּנָה עַל יְדֵי רַבִּים

Halacha 7 · Saving a Dangerously Ill Person by Multiple People Simultaneously

חוֹלֶה שֶׁאָמְדוּהוּ רוֹפְאִים לְהָבִיא לוֹ גְּרוֹגֶרֶת אַחַת וְרָצוּ עֲשָׂרָה בְּנֵי

A sick person whom they assessed physicians to bring to him a dried fig one and ran ten people

אָדָם וְהֵבִיאוּ לוֹ עֶשֶׂר גְּרוֹגָרוֹת בְּבַת אַחַת כֻּלָּן פְּטוּרִין מִכֻּלּוֹם.

· and they brought to him ten dried figs at once all of them are exempt from anything

וַאֲפִלּוּ הֵבִיאוּ בָּזֶה אַחַר זֶה וַאֲפִלּוּ הִבְרִיא בָּרִאשׁוֹנָה שֶׁהֲרֵי כֻּלָּם

and even if they brought this one after this one and even if he recovered with the first for behold all of them

בִּרְשׁוּת הֵבִיאוּ:

brought with permission

This halacha teaches that when multiple people rush to save a life on Shabbos, all are exempt from liability even if only one of their actions was ultimately needed.

הלי ח

מִעוּט חִלּוּל שַׁבָּת בְּפִקּוּחַ נֶפֶשׁ

Halacha 8 · Minimizing Shabbos Desecration When Saving a Life

חוֹלֶה שֶׁהָיָה צָרִיךְ לִשְׁתֵּי גְּרוֹגָרוֹת וְלֹא מָצְאוּ אֶלָּא שְׁתֵּי גְּרוֹגָרוֹת בִּשְׁנֵי

A sick person who was in need of two dried figs and not they found except two dried figs on two

עֻקְצִין וְשָׁלֹשׁ גְּרוֹגָרוֹת בְּעֻקָּץ אֶחָד כּוֹרְתִין הָעֻקָּץ שֶׁיֵּשׁ בּוֹ שָׁלֹשׁ אַף עַל

· even three in it that has the stem they cut one on a stem dried figs and three stems

פִּי שֶׁאֵין צְרִיכִין אֶלָּא לִשְׁתַּיִם כְּדֵי שֶׁלֹּא יַרְבּוּ בִּבְצִירָה אֶלָּא יִכְרְתוּ
though that not they need except two in order that not they increase in harvesting but they should cut

עֹקֶץ אֶחָד וְלֹא יִכְרְתוּ שְׁנַיִם. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
stem one and not they should cut two and so all similar to this

When performing a melacha to save a life, one must minimize the number of forbidden acts performed, such as cutting one stem instead of two.

הל׳ ט

בְּשׁוּל וּשְׁחִיטָה לְחוֹלֶה בְּשַׁבָּת וְהַנּוֹתָר לְבָרִיא

Halacha 9 · Cooking and Slaughtering for a Sick Person on Shabbos and the Remainder for a Healthy Person

הַמְבַשֵּׁל לְחוֹלֶה בְּשַׁבָּת וְאָכַל הַחוֹלֶה וְהוֹתִיר אָסוּר לְבָרִיא
One who cooks for a sick person on Shabbos and ate the sick person and left over it is forbidden for a healthy person

לֶאֱכֹל מִן הַמָּתָר גְּזֵרָה שֶׁמָּא יַרְבֶּה בִּשְׁבִילוֹ. אֲבָל הַשּׁוֹחֵט
to eat from the remainder as a decree lest he will increase for his sake but one who slaughters

לַחוֹלֶה בְּשַׁבָּת מָתָּר לַבָּרִיא לֶאֱכֹל מִמֶּנּוּ בָּשָׂר חַי שֶׁאֵין
for a sick person on Shabbos it is permitted for the healthy person to eat from it raw meat since there is not

בַּדָּבָר תּוֹסֶפֶת כְּדֵי שֶׁנִּגְזֹר שֶׁמָּא יַרְבֶּה בִּשְׁבִילוֹ. וְכֵן כָּל כַּיּוֹצֵא
in the matter an addition so that we should decree lest he will increase for his sake and so all that is similar

בָּזֶה:
to this

This halacha discusses whether a healthy person may eat the leftovers of food prepared on Shabbos for a sick person, distinguishing between cooked food and raw slaughtered meat.

הל׳ י

טִפּוּל בְּחוֹלֶה שֶׁאֵין בּוֹ סַכָּנָה עַל יְדֵי נָכְרִי וְיִשְׂרָאֵל

Halacha 10 · Caring for a Sick Person Who Is Not Dangerously Ill on Shabbos

חוֹלֶה שֶׁאֵין בּוֹ סַכָּנָה עוֹשִׂין לוֹ כָּל צָרְכָּיו עַל יְדֵי נָכְרִי. כֵּיצַד.
A sick person who there is not danger in him we do all his needs for him by way of a non-Jew How so

אוֹמְרִין לַנָּכְרִי לַעֲשׂוֹת לוֹ וְהוּא עוֹשֶׂה. לְבַשֵּׁל לוֹ וְלֶאֱפוֹת וּלְהָבִיא
We tell the non-Jew and he does for him to cook for him to bake and to bring

רְפוּאָה מֵרְשׁוּת לִרְשׁוּת וְכַיּוֹצֵא בָּאֵלּוּ. וְכֵן כּוֹחֵל עֵינָיו מִן הַנָּכְרִי
medicine from a domain to a domain and the like of these And so one may paint his eyes from the non-Jew

בְּשַׁבָּת אַף עַל פִּי שֶׁאֵין שָׁם סַכָּנָה. וְאִם הָיוּ צְרִיכִים לִדְבָרִים שֶׁאֵין
even on Shabbos · though there is not danger there And if they needed things that there is not

בָּהֶן מְלָאכָה עוֹשִׂין אוֹתָן אֲפִלּוּ יִשְׂרָאֵל. לְפִיכָךְ מַעֲלִין אָזְנַיִם בְּשַׁבָּת
in them melacha we do even a Jew Therefore we lift ears on Shabbos

וּמַעֲלִין אֲנְקְלִי וּמַחְזִירִין אֶת הַשֶּׁבֶר וְכָל כַּיּוֹצֵא בָּזֶה מָתָּר:
and we lift cartilage and we restore — the fracture and all the like of this is permitted

This halacha outlines the permissibility of using a non-Jew for melacha, and a Jew for non-melacha activities, to assist a sick person whose life is not in danger.

הלי יא

חִלּוּל שַׁבָּת עֲבוּר הַיּוֹלֶדֶת וְהַשְׁנוּי בַּעֲשִׂיָּתוֹ

Halacha 11 · Violating Shabbos for a Woman in Childbirth and Making Alterations

הַיּוֹלֶדֶת כְּשֶׁכּוֹרַעַת לְיֵלֵד הֲרֵי הִיא בְּסַכָּנַת נְפָשׁוֹת וּמְחַלְּלִין עָלֶיהָ

The woman in childbirth when she squats to give birth she behold is in danger of lives and we violate for her

אֶת הַשַּׁבָּת. קוֹרְאִין לָהּ חַכָּמָה מִמָּקוֹם לְמָקוֹם וְחוֹתְכִים אֶת הַטַּבּוּר

— the Shabbos we call for her a midwife from place to place and we cut — the umbilical cord

וְקוֹשְׁרִין אוֹתוֹ. וְאִם הָיְתָה צְרִיכָה לְנֵר בְּשָׁעָה שֶׁהִיא צוֹעֶקֶת בַּחֲבָלֶיהָ

and we tie it and if she was in need of a light at the time that she cries out in her labor pains

מַדְלִיקִין לָהּ אֶת הַנֵּר. וַאֲפִלּוּ הָיְתָה סוּמָא מִפְּנֵי שֶׁדַּעְתָּהּ מִתְיַשֶּׁבֶת עָלֶיהָ

— for her we light the candle and even if she was blind because her mind is settled upon her

בַּנֵּר וְאַף עַל פִּי שֶׁאֵינָהּ רוֹאָה. וְאִם הָיְתָה צְרִיכָה לְשֶׁמֶן וְכַיּוֹצֵא בּוֹ

with the candle and even though she does not see in need she was and if of oil and the like of it

מְבִיאִין לָהּ. וְכָל שֶׁאֶפְשָׁר לְשַׁנּוֹת מְשַׁנִּין בִּשְׁעַת הַבָּאָה כְּגוֹן

for her we bring and anything that is possible to change we change at the time of bringing for example

שֶׁתָּבִיא לָהּ חֲבֶרְתָּהּ כְּלִי תָּלוּי בְּשְׂעָרָהּ. וְאִם אִי אֶפְשָׁר מְבִיאָה

that she brings to her her friend a vessel hanging in her hair and if not possible she brings

כְּדַרְכָּהּ:

in her usual manner

This halacha outlines the permissibility of violating Shabbos to assist a woman in childbirth, including calling a midwife, lighting a candle, and bringing necessary supplies with an alteration if possible.

הלי יב

אֵין מְיַלְּדִין עוֹבֶדֶת כּוֹכָבִים בְּשַׁבָּת

Halacha 12 · Assisting an Idolater and a Ger Toshav in Childbirth on Shabbos

אֵין מְיַלְּדִין אֶת הָעוֹבֶדֶת כּוֹכָבִים וּמַזָּלוֹת בְּשַׁבָּת וַאֲפִלּוּ בְּשָׂכָר

We do not deliver — the worshipper of stars and constellations on Shabbos and even for payment

וְאֵין חוֹשְׁשִׁין לְאֵיבָה וְאַף עַל פִּי שֶׁאֵין שָׁם חִלּוּל. אֲבָל מְיַלְּדִין

and we do not worry about ill-will and even though there is not desecration there but we do deliver

אֶת בַּת גֵּר תּוֹשָׁב מִפְּנֵי שֶׁאָנוּ מְצֻוִּין לְהַחֲיוֹתוֹ. וְאֵין

— the daughter of a resident alien because we are commanded to sustain him but we do not

מְחַלְּלִין עָלֶיהָ אֶת הַשַּׁבָּת:

desecrate for her the Shabbos —

This halacha outlines the prohibition of assisting an idolater in childbirth on Shabbos, even without desecrating Shabbos, while permitting assistance to a ger toshav without violating Shabbos.

הלי יג

חִלּוּל שַׁבָּת עֲבוּר יוֹלֶדֶת בִּשְׁלֹשָׁה שְׁלַבִּים

Halacha 13 · Violating Shabbos for a Woman in Childbirth During Three Stages of Recovery

חַיָּה מִשֶּׁיַּתְחִיל הַדָּם לִהְיוֹת שׁוֹתֶת עַד שֶׁתֵּלֵד וְאַחַר שֶׁתֵּלֵד

she gives birth and after she gives birth until flowing to be the blood from when begins A woman in childbirth

עַד שְׁלֹשָׁה יָמִים מְחַלְּלִין עָלֶיהָ אֶת הַשַּׁבָּת וְעוֹשִׂין לָהּ כָּל צָרְכֶּיהָ. בֵּין

whether her needs all for her and we do Shabbos — on her behalf we violate days three until

שֶׁאָמְרָה צְרִיכָה אֲנִי בֵּין שֶׁאָמְרָה אֵינִי צְרִיכָה. וּמִשְּׁלֹשָׁה עַד שִׁבְעָה אִם

if seven until And from three need I do not she says whether I need she says

אָמְרָה אֵינִי צְרִיכָה אֵין מְחַלְּלִין עָלֶיהָ אֶת הַשַּׁבָּת. וְאִם שָׁתְקָה

she remains silent and if Shabbos — on her behalf violate we do not need I do not she says

וְאֵין צָרִיךְ לוֹמַר אִם אָמְרָה צְרִיכָה אֲנִי שֶׁמְּחַלְּלִין עָלֶיהָ אֶת הַשַּׁבָּת.

Shabbos — on her behalf that we violate I need she says if to say need and there is no

וּמִשִּׁבְעָה וְעַד שְׁלֹשִׁים יוֹם הֲרֵי הִיא כְּחוֹלָה שֶׁאֵין בּוֹ סַכָּנָה

danger have in him who does not is like an ill person she behold days thirty and until And from seven

וַאֲפִלּוּ אָמְרָה צְרִיכָה אֲנִי אֵין עוֹשִׂין לָהּ מְלָאכָה אֶלָּא עַל יְדֵי

the hands of by except melacha for her do we do not I need she says and even if

נָכְרִים:

non-Jews

This halacha details the three distinct time periods after childbirth and how the laws of Shabbos are relaxed for the mother's health during each stage.

הל׳ יד

עֲשִׂיַּת מְדוּרָה לְחַיָּה וּרְחִיצַת הַוָּלָד בְּשַׁבָּת

Halacha 14 · Making a Fire for a Woman After Childbirth and Washing a Newborn on Shabbos

עוֹשִׂין מְדוּרָה לְחַיָּה וַאֲפִלּוּ בִּימוֹת הַחַמָּה מִפְּנֵי שֶׁהַצִּנָּה קָשָׁה

is difficult that the cold because the heat in the days of and even for a woman after childbirth a fire We make

לְחַיָּה הַרְבֵּה בַּמְּקוֹמוֹת הַקָּרִים. אֲבָל אֵין עוֹשִׂין מְדוּרָה לְחוֹלֶה

for a sick person a fire make we do not but the cold in the places greatly for a woman after childbirth

לְהִתְחַמֵּם בָּהּ. הִקִּיז דָּם וְנִצְטַנֵּן עוֹשִׂין לוֹ מְדוּרָה אֲפִלּוּ בִּתְקוּפַּת

in the season of even a fire for him we make and became chilled blood If one let with it to warm himself

תַּמּוּז. וּמַרְחִיצִין אֶת הַוָּלָד בְּשַׁבָּת בַּיּוֹם שֶׁנּוֹלַד אַחַר שֶׁחוֹתְכִין אֶת

— that we cut after that he was born on the day on Shabbos the newborn — And we wash Tammuz

טְבוּרוֹ אֲפִלּוּ בְּחַמִּין שֶׁהוּחַמּוּ בְּשַׁבָּת. וּמוֹלְחִין אוֹתוֹ וּמְלַפְּפִין אוֹתוֹ

him and we swaddle him and we salt on Shabbos that was heated with hot water even his umbilical cord

מִפְּנֵי שֶׁסַּכָּנָה הִיא לוֹ אִם לֹא יַעֲשׂוּ לוֹ כָּל אֵלּוּ. וְכֵן מַרְחִיצִים אוֹתוֹ

him we wash and likewise these all for him they do not if to him it is that danger because

לִפְנֵי הַמִּילָה וּלְאַחַר הַמִּילָה וּבַיּוֹם הַשְּׁלִישִׁי לַמִּילָה בְּחַמִּין

with hot water to the circumcision the third and on the day the circumcision and after the circumcision before

שֶׁהוּחַמּוּ בְּשַׁבָּת מִפְּנֵי הַסַּכָּנָה׃

the danger because of on Shabbos that was heated

This halacha details the permissions to warm a woman after childbirth and to wash and care for a newborn baby on Shabbos due to danger to life.

הלי טו

הַצָּלַת וָלָד מִבֶּטֶן אִמּוֹ שֶׁמֵּתָה בְּשַׁבָּת

Halacha 15 · Saving a Fetus from the Womb of a Deceased Mother on Shabbos

הָאִשָּׁה שֶׁיָּשְׁבָה עַל הַמַּשְׁבֵּר וּמֵתָה מְבִיאִין סַכִּין בְּשַׁבָּת אֲפִלּוּ דֶּרֶךְ רְשׁוּת

domain of by way of even on Shabbos a knife we bring and died the birthstool upon who sat The woman

הָרַבִּים וְקוֹרְעִין אֶת כְּרֵסָהּ וּמוֹצִיאִין אֶת הַוָּלָד שֶׁמָּא יִמָּצֵא חַי

alive he will be found lest the fetus — and we extract her womb — and we tear open the public

שֶׁסְּפֵק נְפָשׁוֹת דּוֹחֶה אֶת הַשַּׁבָּת וַאֲפִלּוּ לָזֶה שֶׁאֵין חֶזְקָתוֹ חַי׃

alive established status is not whose for this one and even the Shabbos — supersedes lives for a doubt of

This halacha establishes that we desecrate Shabbos to perform a post-mortem Caesarean section even when there is only a slight doubt that the fetus might still be alive.

הלי טז

פִּקּוּחַ נֶפֶשׁ בְּשַׁבָּת וְהַצָּלַת תִּינוֹק מִן הַיָּם

Halacha 16 · Saving a Life on Shabbos and Rescuing a Child from the Sea

מְפַקְּחִין פִּקּוּחַ נֶפֶשׁ בְּשַׁבָּת וְאֵין צָרִיךְ לִטֹּל רְשׁוּת מִבֵּית דִּין.

law from a house of permission to take need and there is no on Shabbos a life a saving of One saves

וְהַמַּקְדִּים לְהַצִּיל הַנֶּפֶשׁ הֲרֵי זֶה מְשֻׁבָּח. כֵּיצַד. רָאָה תִּינוֹק שֶׁנָּפַל

who fell a child If one saw How so is praiseworthy this one behold the life to save and the one who is quick

לַיָּם פּוֹרֵשׂ מְצוּדָה וּמַעֲלֵהוּ וְאַף עַל פִּי שֶׁהוּא צָד הַדָּגִים עִמּוֹ.

with him the fish traps that he though · and even and brings him up a net he spreads into the sea

שָׁמַע שֶׁטָּבַע תִּינוֹק בַּיָּם וּפָרַשׂ מְצוּדָה לְהַעֲלוֹתוֹ וְהֶעֱלָה דָּגִים

fish and he brought up to bring him up a net and he spread in the sea a child that drowned If one heard

בִּלְבַד פָּטוּר מִכְּלוּם. נִתְכַּוֵּן לְהַעֲלוֹת דָּגִים וְהֶעֱלָה דָּגִים וְתִינוֹק

and a child fish and he brought up fish to bring up If he intended from anything he is exempt alone

פָּטוּר אֲפִלּוּ לֹא שָׁמַע שֶׁטָּבַע הוֹאִיל וְהֶעֱלָה תִּינוֹק עִם הַדָּגִים

the fish with a child and he brought up since that he drowned he heard not even if he is exempt

פָּטוּר׃

he is exempt

This halacha teaches that saving a life supersedes Shabbos immediately without needing Rabbinic permission, and even if one's actions also result in a forbidden melacha like trapping fish, one is exempt from liability.

הלי יז

הַצָּלַת נֶפֶשׁ מִסַּכָּנָה בְּשַׁבָּת

Halacha 17 · Saving a Life from Danger on Shabbos Even When Deriving Benefit

נָפַל תִּינוֹק לַבּוֹר עוֹקֵר חֻלְיָה וּמַעֲלֵהוּ וְאַף עַל פִּי שֶׁהוּא מְתַקֵּן

prepares that he though · and even and brings him up a clod of earth one dislodges into a pit a child fell

בָּהּ מַדְרֵגָה בְּשָׁעַת עֲקִירָתוֹ. נִנְעַל דֶּלֶת בִּפְנֵי תִּינוֹק שׁוֹבֵר הַדֶּלֶת

the door one breaks a child before a door was locked his dislodging at the time of a step with it

וּמוֹצִיאוֹ וְאַף עַל פִּי שֶׁהוּא מְפַצֵּל אוֹתָהּ כְּמִין עֵצִים שֶׁרְאוּיִין

that are fit pieces of wood like it splits that he though · and even and takes him out

לִמְלָאכָה שֶׁמָּא יִבָּעֵת הַתִּינוֹק וְיָמוּת. נָפְלָה דְּלֵקָה וְיֵשׁ שָׁם אָדָם

a person there and there is a fire fell and die the child will be frightened lest for work

שֶׁחוֹשְׁשִׁין שֶׁמָּא יִשָּׂרֵף מְכַבִּין אוֹתָהּ לְהַצִּילוֹ מִן הָאֵשׁ וְאַף עַל פִּי

though · and even the fire from to save him it we extinguish he will be burned lest whom we fear

שֶׁהוּא כּוֹבֵשׁ דֶּרֶךְ וּמְתַקְּנָהּ בְּשָׁעַת כִּבּוּי. וְכָל הַקּוֹדֵם לְהַצִּיל הֲרֵי

behold to save who is first and anyone extinguishing at the time of and prepares it a path clears that he

זֶה מְשֻׁבָּח וְאֵינוֹ צָרִיךְ לִטֹּל רְשׁוּת מִבֵּית דִּין בְּכָל דָּבָר שֶׁיֵּשׁ

that has matter in any judgment from the house of permission to take need and he does not is praiseworthy this one

בּוֹ סַכָּנָה:

danger in it

> *This halacha details how one must act immediately to save a child or adult in danger on Shabbos, even if the rescue process results in secondary beneficial acts.*

הלי יח

פְּקוּחַ נֶפֶשׁ בְּמַפֹּלֶת בְּשַׁבָּת

Halacha 18 · Clearing Debris to Save a Life on Shabbos

מִי שֶׁנָּפְלָה עָלָיו מַפֹּלֶת סָפֵק הוּא שָׁם סָפֵק אֵינוֹ שָׁם מְפַקְּחִין עָלָיו.

for him we clear debris there he is not doubt is there he doubt an avalanche on him upon whom fell One

מְצָאוּהוּ חַי אַף עַל פִּי שֶׁנִּתְרוֹצֵץ וְאִי אֶפְשָׁר שֶׁיִּבָּרֵא מְפַקְּחִין

we clear debris that he will recover impossible and it is he was crushed though · even alive If they found him

עָלָיו וּמוֹצִיאִין אוֹתוֹ לְחַיֵּי אוֹתָהּ שָׁעָה:

hour that for the life of him and we take out for him

> *This halacha teaches that we desecrate Shabbos to save a life even in cases of multiple doubts or when the person can only survive for a short duration.*

הלי יט

פְּקוּחַ נֶפֶשׁ בְּמַפֹּלֶת בְּשַׁבָּת

Halacha 19 · Saving a Life from a Debris Collapse on Shabbos

בָּדְקוּ עַד חָטְמוֹ וְלֹא מָצְאוּ בּוֹ נְשָׁמָה מַנִּיחִין אוֹתוֹ שָׁם שֶׁכְּבָר מֵת.

he died for already there him they leave breath in him did they find and not his nose until They checked

בָּדְקוּ וּמָצְאוּ עֶלְיוֹנִים מֵתִים לֹא יֹאמְרוּ כְּבָר מֵתוּ תַּחְתּוֹנִים אֶלָּא

rather the lower ones died already should they say not dead the upper ones and found They checked

מְפַקְּחִין עַל הַכֹּל שֶׁאֶפְשָׁר בְּמַפֹּלֶת שֶׁיָּמוּת הָעֶלְיוֹן וְיִהְיֶה הַתַּחְתּוֹן חַי׃

alive the lower one and will be the upper one that will die in a collapse for it is possible everyone upon they clear debris

This halacha defines the signs of death under debris and rules that we must continue searching for survivors even if those on top are found dead.

הל׳כ

פִּקּוּחַ נֶפֶשׁ בְּחָצֵר שֶׁיֵּשׁ בָּהּ גּוֹיִם וִיהוּדִים

Halacha 20 · Saving a Life in a Courtyard with Jews and Non-Jews

הָיְתָה חָצֵר שֶׁיֵּשׁ בָּהּ עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת וְיִשְׂרְאֵלִים אֲפִלּוּ

even and Jews and constellations stars worshipers of in it that has a courtyard If there was

יִשְׂרְאֵל אֶחָד וְאֶלֶף עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת וְנָפְלָה עֲלֵיהֶם מַפֹּלֶת

a collapse upon them and fell and constellations stars worshipers of and a thousand one Jew

מְפַקְּחִין עַל הַכֹּל מִפְּנֵי יִשְׂרָאֵל. פֵּרַשׁ אֶחָד מֵהֶם לֶחָצֵר אַחֶרֶת

another to a courtyard of them one If separated the Jew because of everything — we clear

וְנָפְלָה עָלָיו אוֹתָהּ חָצֵר מְפַקְּחִים עָלָיו שֶׁמָּא זֶה שֶׁפֵּרַשׁ הָיָה יִשְׂרָאֵל

a Jew was who separated this one perhaps upon him we clear courtyard that upon him and fell

וְהַנִּשְׁאָרִים עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת׃

and constellations stars worshipers of and those remaining

This halacha teaches that we violate Shabbos to clear debris for a possible Jewish survivor, even if the majority of the residents are non-Jews.

הל׳כא

פִּקּוּחַ נֶפֶשׁ בְּמַפֹּלֶת וְדִין הָרֹב

Halacha 21 · Saving a Life from an Avalanche and the Status of the Majority on Shabbos

נֶעֱקְרוּ כֻּלָּן מֵחָצֵר זוֹ לֵילֵךְ לֶחָצֵר אַחֶרֶת וּבְעֵת עֲקִירָתָם

their departure and at the time of another to a courtyard to go this from a courtyard all of them They departed

פֵּרַשׁ אֶחָד מֵהֶן וְנִכְנַס לֶחָצֵר אַחֶרֶת וְנָפְלָה עָלָיו מַפֹּלֶת וְאֵין יָדוּעַ

known and not an avalanche upon him and fell another to a courtyard and entered of them one separated

מִי הוּא אֵין מְפַקְּחִין עָלָיו. שֶׁכֵּיוָן שֶׁנֶּעֱקְרוּ כֻּלָּם אֵין כָּאן יִשְׂרָאֵל

a Jew here there is not all of them that they departed for since upon him remove debris we do not he who

וְכָל הַפּוֹרֵשׁ מֵהֶן כְּשֶׁהֵן מְהַלְּכִין הֲרֵי הוּא בְּחֶזְקַת שֶׁפֵּרַשׁ מִן

from that he separated is in the status he behold are walking when they from them who separates and anyone

הָרֹב. לְפִיכָךְ אִם הָיָה הָרֹב יִשְׂרָאֵל אַף עַל פִּי שֶׁנֶּעֱקְרוּ כֻּלָּם

all of them they departed though · even Jewish the majority was if therefore the majority

וּפֵרַשׁ אֶחָד מֵהֶם לְחָצֵר אַחֶרֶת וְנָפְלָה עָלָיו מַפֹּלֶת מְפַקְּחִין׃

we remove debris an avalanche upon him and fell another to a courtyard of them one and separated

This halacha discusses whether we may clear debris on Shabbos to save someone trapped under a collapsed building when a mixed group of Jews and non-Jews has departed from the courtyard.

הל׳כב

הַמְהַלֵּךְ בַּמִּדְבָּר וְאֵינוֹ יוֹדֵעַ מָתַי שַׁבָּת — *Halacha 22 · One Who is Traveling in the Desert and Forgot When Shabbos Is*

הַמְהַלֵּךְ בַּמִּדְבָּר וְלֹא יָדַע מָתַי הוּא יוֹם שַׁבָּת מוֹנֶה מִיּוֹם שֶׁטָּעָה
that he erred from the day counts Shabbos is the day of it when did know and not in the desert One who travels

שִׁשָּׁה וּמְקַדֵּשׁ שְׁבִיעִי וּמְבָרֵךְ בּוֹ בִּרְכוֹת הַיּוֹם וּמַבְדִּיל בְּמוֹצָאֵי
at the departure of and recites Havdalah the day the blessings of on it and blesses the seventh and sanctifies six

שַׁבָּת. וּבְכָל יוֹם וְיוֹם וַאֲפִלּוּ בְּיוֹם זֶה שֶׁהוּא מְקַדֵּשׁ וּמַבְדִּיל בּוֹ
on it and recites Havdalah sanctifies that he this on day and even and day day and on every Shabbos

מֻתָּר לוֹ לַעֲשׂוֹת כְּדֵי פַּרְנָסָתוֹ בִּלְבַד כְּדֵי שֶׁלֹּא יָמוּת. וְאָסוּר
and it is forbidden he will die that not so only his livelihood enough for to do for him it is permitted

לוֹ לַעֲשׂוֹת יוֹתֵר עַל פַּרְנָסָתוֹ שֶׁכָּל יוֹם וְיוֹם סְפֵק שַׁבָּת הוּא. וְאִם
and if it Shabbos is a doubt of and day day for every his livelihood than more to do for him

יָדַע שֶׁהוּא שְׁמִינִי לִיצִיאָתוֹ אוֹ חֲמִשָּׁה עָשָׂר לִיצִיאָתוֹ וְכַיּוֹצֵא בָּזֶה
to this and similar from his departure · the fifteenth or from his departure is the eighth that it he knew

הַמְּנָיָן הֲרֵי זֶה מֻתָּר לַעֲשׂוֹת מְלָאכָה בְּאוֹתוֹ הַיּוֹם שֶׁהֲרֵי הַדָּבָר וַדַּאי
is certain the matter for behold day on that melacha to do is permitted this one behold count

שֶׁלֹּא יָצָא בְּשַׁיָּרָא בְּשַׁבָּת. וּשְׁאָר הַיָּמִים חוּץ מִיּוֹם זֶה עוֹשֶׂה כְּדֵי
enough for he does this from day except the days and the rest of on Shabbos with a caravan did he go out that not

פַּרְנָסָה בִּלְבַד:
only livelihood

> *This halacha details how a lost traveler who loses track of the days of the week must count six days and observe the seventh as Shabbos, while restricting his daily labor to only what is necessary for survival.*

הל׳ כג

מִלְחָמָה וְהַצָּלַת נְפָשׁוֹת בְּשַׁבָּת — *Halacha 23 · Waging War and Saving Lives on Shabbos*

עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת שֶׁצָּרוּ עַל עָרוֹת יִשְׂרָאֵל אִם בָּאוּ עַל
for they came if Israel cities of · who besieged and zodiac signs stars Worshippers of

עִסְקֵי מָמוֹן אֵין מְחַלְּלִין עֲלֵיהֶן אֶת הַשַּׁבָּת וְאֵין עוֹשִׂין עִמָּהֶן
with them wage and we do not the Shabbos — because of them violate we do not money matters of

מִלְחָמָה. וּבְעִיר הַסְּמוּכָה לַסְּפָר אֲפִלּוּ לֹא בָאוּ אֶלָּא עַל עִסְקֵי תֶּבֶן
hay matters of for except they came not even if to the border that is close but in a city war

וְקַשׁ יוֹצְאִין עֲלֵיהֶן בִּכְלֵי זַיִן וּמְחַלְּלִין עֲלֵיהֶן אֶת הַשַּׁבָּת. וּבְכָל
and in every the Shabbos — because of them and we violate war with weapons of against them we go out and straw

מָקוֹם אִם בָּאוּ עַל עִסְקֵי נְפָשׁוֹת אוֹ שֶׁעָרְכוּ מִלְחָמָה אוֹ שֶׁצָּרוּ
that they besieged or war that they waged or lives matters of for they came if place

סְתָם יוֹצְאִין עֲלֵיהֶן בִּכְלֵי זַיִן וּמְחַלְּלִין עֲלֵיהֶן אֶת הַשַּׁבָּת.
the Shabbos — because of them and we violate war with weapons of against them we go out without specifying

וּמִצְוָה עַל כָּל יִשְׂרָאֵל שֶׁיְּכוֹלִין לָבוֹא וְלָצֵאת וְלַעְזֹר לְאַחֵיהֶם
their brothers and to assist and to go out to come who are able Israel all of upon and it is a mitzvah

שֶׁבַּמָּצוֹר וּלְהַצִּילָם מִיַּד הָעוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת בְּשַׁבָּת.
on Shabbos and zodiac signs stars the worshippers of from the hand of and to save them who are in the siege

וְאָסוּר לָהֶן לְהִתְמַהְמֵהַּ לְמוֹצָאֵי שַׁבָּת. וּכְשֶׁיַּצִּילוּ אֶת אֲחֵיהֶן
their brothers — and when they have saved Shabbos until the departure of to delay for them and it is forbidden

מֻתָּר לָהֶן לַחֲזֹר בִּכְלֵי זַיִן שֶׁלָּהֶן לִמְקוֹמָם בְּשַׁבָּת כְּדֵי שֶׁלֹּא
that not in order on Shabbos to their place theirs war with weapons of to return for them it is permitted

לְהַכְשִׁילָן לֶעָתִיד לָבוֹא:
to come in the future to cause them to stumble

This halacha outlines the laws of violating Shabbos to defend Jewish cities against non-Jewish attackers, distinguishing between financial raids and life-threatening sieges, especially near the border.

הל׳כד

הַצָּלַת נְפָשׁוֹת וּזְעָקָה בְּשַׁבָּת

Halacha 24 · Saving Lives from Danger and Crying Out on Shabbos

וְכֵן סְפִינָה הַמִּטְרֶפֶת בַּיָּם אוֹ עִיר שֶׁהִקִּיפָהּ כַּרְקוֹם אוֹ נָהָר מִצְוָה
it is a mitzvah a river or a siege that surrounded it a city or in the sea that is tossing a ship And so too

לָצֵאת בְּשַׁבָּת לְהַצִּילָן בְּכָל דָּבָר שֶׁיָּכוֹל לְהַצִּילָן. וַאֲפִלּוּ יָחִיד
an individual and even to save them that is possible thing with every to save them on Shabbos to go out

הַנִּרְדָּף מִפְּנֵי הָעוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת אוֹ מִפְּנֵי נָחָשׁ אוֹ דֹּב
a bear or a snake because of or and constellations stars the worshippers of because of who is pursued

שֶׁהוּא רוֹדֵף אַחֲרָיו לְהָרְגוֹ מִצְוָה לְהַצִּילוֹ. וַאֲפִלּוּ בַּעֲשִׂיַּת כַּמָּה
several with the performing of and even to save him it is a mitzvah to kill him after him pursuing that is

מְלָאכוֹת בְּשַׁבָּת וַאֲפִלּוּ לְתַקֵּן כְּלֵי זַיִן לְהַצִּילוֹ מֻתָּר. וְזוֹעֲקִים עֲלֵיהֶן
for them and we cry out is permitted to save him armour weapons of to prepare and even on Shabbos melachos

וּמִתְחַנְּנִים בְּשַׁבָּת וּמַתְרִיעִין עֲלֵיהֶן לַעְזֹר אוֹתָם. וְאֵין מִתְחַנְּנִים
supplicate but we do not them to help for them and we sound the alarm on Shabbos and we supplicate

וְלֹא זוֹעֲקִין עַל הַדֶּבֶר בְּשַׁבָּת:
on Shabbos the plague over cry out and not

This halacha teaches that one must desecrate Shabbos to save any individual or community in immediate life-threatening danger, including preparing weapons or crying out in prayer.

הל׳כה

דִּינֵי מָצוֹר עַל עָרֵי הָעוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת קֹדֶם הַשַּׁבָּת

צָרִין עַל עֲרוֹת הָעוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת שְׁלֹשָׁה יָמִים קֹדֶם לַשַּׁבָּת.

We besiege · cities of the worshippers of stars and constellations three days before the Shabbos

וְעוֹשִׂין עִמָּהֶן מִלְחָמָה בְּכָל יוֹם וְיוֹם וַאֲפִלּוּ בְּשַׁבָּת עַד שֶׁכּוֹבְשִׁין אוֹתָהּ

and we make with them war on every day and day and even on Shabbos until that we conquer it

וְאַף עַל פִּי שֶׁהִיא מִלְחֶמֶת הָרְשׁוּת. מִפִּי הַשְּׁמוּעָה לָמְדוּ דברים

and even · though that it is a war of choice from the mouth of the tradition they learned Devarim

כ כ "עַד רִדְתָּהּ" וַאֲפִלּוּ בְּשַׁבָּת. וְאֵין צָרִיךְ לוֹמַר בְּמִלְחֶמֶת מִצְוָה.

20 20 until its descent and even on Shabbos and there is no need to say regarding a war of mitzvah

וְלֹא כָּבַשׁ יְהוֹשֻׁעַ יְרִיחוֹ אֶלָּא בְּשַׁבָּת:

and did not conquer Yehoshua Yericho except on Shabbos

This halacha teaches that while a siege on a voluntary war must begin at least three days before Shabbos, once started, the war continues even on Shabbos itself until the city is conquered.

CHAPTER SUMMARY

The halachos establish that the laws of Shabbos are suspended in the face of danger to human life, even when there is only a doubt of danger or a disagreement among physicians. When a multi-day treatment is required, it must begin immediately on Shabbos without delay, even if it means violating multiple Sabbaths. All of the patient's needs—such as cooking, baking, heating water, or adjusting lamps—are treated as weekday matters. Crucially, these necessary acts of desecration should be performed by adult Jewish men and Torah scholars rather than by non-Jews, children, servants, or women, ensuring that the public does not come to view the sanctity of Shabbos flippantly.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The holy Torah is not a set of rigid, cold rules, but a living blueprint of Hashem's infinite mercy, kindness, and peace. When we are faced with a situation of danger to life on Shabbos, the halachah demands that we do not hesitate, nor do we look for workarounds through children or gentiles. Instead, the greatest among us must act immediately, because the very same Hashem who commanded us to keep Shabbos commanded us to live by His mitzvos, not to die by them.

This teaches us a profound lesson about our daily avodah. If Hashem values a single moment of physical life so much that He commands us to set aside the entire holy Shabbos for it, how much more must we value our own spiritual life and the lives of those around us? We must never allow ourselves to become cold or mechanical in our yiras shamayim. Our relationship with Hashem and His Torah must be defined by warmth, vitality, and a deep appreciation for the preciousness of every single soul.

Today, show someone else extraordinary warmth and care, remembering that preserving and nurturing a Jewish soul is the highest expression of Hashem's will.

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.'