

כ"ב סיון תשפ"ו

Sunday, June 7, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — שלח • Chumash with Rashi • Sh'lach • 1st Aliyah

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המעשה •

פרק חמישי

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חומש עם רש"י • שלח • ראשון

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SH'LACH • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Sh'lach, we begin the painful and momentous narrative of the meraglim (the spies). Hashem tells Moshe Rabbeinu that he may send men to scout out the land of Canaan, which Hashem is giving to Bnei Yisrael. Moshe selects one distinguished leader, a chieftain of high standing, from each of the shevatim to undertake this critical mission.

Before they depart, Moshe gives these emissaries specific instructions on what to look for. He also changes the name of Hoshea bin Nun to Yehoshua, offering him a special blessing and protection for the journey ahead. The men are charged with examining the strength of the inhabitants, the quality of the land, and the fortification of its cities.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

שְׁלַח לְךָ אֲנָשִׁים וַיִּתְּרוּ אֶת אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן

am giving I which Canaan the land of — and they shall scout men for yourself Send

לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁתָּה אֲבֹתָיו תִּשְׁלָחוּ כָּל נָשִׂיא

leader every you shall send his fathers for the tribe of one man one man Yisrael to the children of

בָּהֶם:

among them

רש"י

שְׁלַח לְךָ אֲנָשִׁים. לָמָּה נִסְמְכָה פִּרְשַׁת מְרַגְלִים לְפִרְשַׁת מִרְיָם? לָפִי

Because Miriam to the section of the spies the section of was juxtaposed Why men for yourself Send

שֶׁלָקְתָהּ עַל עֲסָקִי דָבָה, שֶׁדִּבְרָהּ בְּאֶחֱיהָ, וּרְשָׁעִים הָלְלוּ רְאוּ וְלֹא

and did not saw these and the wicked ones against her brother that she spoke slander matters of over she was punished

לְקַחוּ מוֹסֵר תַּנְחוּמָא :

Tanchuma a lesson take

רש"י

שְׁלַח לְךָ. לְדַעְתָּהּ, אֲנִי אֵינִי מְצִוָּה לָּךְ, אִם תִּרְצֶה שְׁלַח; לָפִי שָׁבָא

that came because send you wish if you commanding am not I according to your understanding for yourself Send

יִשְׂרָאֵל וְאָמְרוּ נִשְׁלַח אַנְשִׁים לְפָנֵינוּ, כְּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כָּלְכֶם" וְגו' etcetera all of you to me and you approached that it is said as before us men let us send and they said Yisrael
דְּבָרִים א', וּמֹשֶׁה נִמְלָךְ בְּשִׂכְיָנָה, אָמַר, אֲמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר as it is said is good that it to them I said He said with the Shechinah consulted and Moshe 1 Devarim
"אֲעֲלֶה אֶתְכֶם מֵעֲנִי מִצְרַיִם" וְגו' שְׁמוֹת ג', חַיִּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם to them am giving that I by their lives 3 Shemos etcetera Mitzrayim from the affliction of you I will bring up
מְקוֹם לְטָעוֹת בְּדִבְרֵי מְרַגְלִים, לְמַעַן לֹא יִירָשׁוּהָ תַנְחוּמָא : Tanchuma they will inherit it not so that the spies through the words of to err room

פסוק ג

Pasuk 3

וַיִּשְׁלַח אֶתְּכֶם מֹשֶׁה מִמִּדְבַּר פָּאָרָן עַל פִּי יְהוָה כָּלְכֶם אַנְשִׁים men of consequence all of them Hashem the word of by Paran from the wilderness of Moshe them And sent
רָאשֵׁי בְנֵי יִשְׂרָאֵל הֵמָּה : they were Yisrael the children of heads of

רש"י

עַל פִּי ה'. בְּרִשְׁוֹתוֹ, שֶׁלֹּא עָכַב עַל יְדוֹ : him · He prevented that not with His consent Hashem the word of By

רש"י

כֻּלָּם אֲנָשִׁים. כָּל אַנְשִׁים שֶׁבַּמִּקְרָא לְשׁוֹן חֲשִׁיבוּת, וְאוֹתָהּ שָׁעָה בְּשָׂרִים הָיוּ : they were worthy time and at that importance is a term of that is in Scripture men every men All of them

פסוק ד

Pasuk 4

וְאֵלֶּה שְׁמוֹתֵם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן זַחֲוֹר : Zaccur son of Shammua Reuven for the tribe of are their names And these

פסוק ה

Pasuk 5

לְמִטָּה שִׁמְעוֹן שָׁפַט בֶּן חוֹרִי : Chori son of Shaphat Shimon For the tribe of

פסוק ו

Pasuk 6

לְמִטָּה יְהוּדָה כָּלֵב בֶּן יִפְנֶה : Yefunneh son of Calev Yehudah For the tribe of

פסוק ז

Pasuk 7

לְמִטָּה יִשָּׁשְׁכָר יִגָּאֵל בֶּן יוֹסֵף : Yosef son of Yigal Yissachar For the tribe of

פסוק ח

Pasuk 8

לְמִטָּה אֶפְרַיִם הוֹשֶׁעַ בֶּן נֹון:

Nun son of Hoshea Ephraim For the tribe of

פסוק ט

Pasuk 9

לְמִטָּה בִּנְיָמִן פִּלְטִי בֶן רָפוּא:

Rafu son of Palti Binyamin For the tribe of

פסוק י

Pasuk 10

לְמִטָּה זְבוּלֻן גַּדְיָאֵל בֶּן סוּדִי:

Sodi son of Gaddiel Zevulun For the tribe of

פסוק יא

Pasuk 11

לְמִטָּה יוֹסֵף לְמִטָּה מְנַשֶּׁה גַּדִּי בֶן סוּסִי:

Susi son of Gaddi Menasheh for the tribe of Yosef for the tribe of

פסוק יב

Pasuk 12

לְמִטָּה דָן עַמִּיאֵל בֶּן גַּמְלִי:

Gemalli son of Ammiel Dan For the tribe of

פסוק יג

Pasuk 13

לְמִטָּה אָשֶׁר סֶתוּר בֶּן מִיכָאֵל:

Michael son of Sethur Asher For the tribe of

פסוק יד

Pasuk 14

לְמִטָּה נַפְתָּלִי נַחֲבִי בֶן וּפְסִי:

Vofsi son of Nachbi Naftali For the tribe of

פסוק טו

Pasuk 15

לְמִטָּה גָד גְּאוּאֵל בֶּן מָכִי:

Machi son of Geuel Gad For the tribe of

פסוק טז

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה לְתוֹר אֶת הָאָרֶץ וַיִּקְרָא מֹשֶׁה

Moshe and called the land — to scout Moshe sent whom the men the names of These are

לְהוֹשִׁיעַ בֶּן נוּן יְהוֹשֻׁעַ:

Yehoshua Nun son of to Hoshea

רש"י

וַיִּקְרָא מֹשֶׁה לְהוֹשִׁיעַ וּגְו'. הִתְפַּלֵּל עָלָיו יְיָ יוֹשִׁיעָה מַעֲצַת מְרַגְלִים סוֹטָה

Sotah the spies from the counsel of save you May God for him he prayed etc. to Hoshea Moshe And he called

ל"ד:

34b

פסוק יז

וַיִּשְׁלַח אֹתָם מֹשֶׁה לְתוֹר אֶת אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בְּנֶגֶב

in the Negev this way go up to them and he said Kenaan the land of — to scout Moshe them And sent

וְעֲלִיתֶם אֶת הָהָר:

the mountain — and you shall ascend

רש"י

עֲלוּ זֶה בְּנֶגֶב. הוּא הָיָה הַפְּסָלָת שֶׁל אֶרֶץ יִשְׂרָאֵל, שְׁכֵן דֶּרֶךְ הַתַּגְּרִים

the merchants is the way of for such Yisrael the Land of of the worst part was it in the south this way go up

מֵרִאִין אֶת הַפְּסָלָת תַּחְלָה, וְאַ"כּ מֵרִאִים אֶת הַשְּׂבַח תַּנְחוּמָא:

Tanchuma the best — they show and afterwards first the inferior goods — they show

פסוק יח

וַיֵּרְאוּם אֶת הָאָרֶץ מֶה הוּא וְאֵת הָעָם הַיֹּשֵׁב עָלֶיהָ הֵחָזֵק הוּא

they are whether strong upon it that dwells the people and — it is what the land — and you shall see

הַרְפָּה הַמְעַט הוּא אִם רַב:

many or they are whether few or weak

רש"י

אֵת הָאָרֶץ מֶה הוּא. יֵשׁ אֶרֶץ מְגִדֵּלֶת גְּבוּרִים וַיֵּשׁ אֶרֶץ מְגִדֵּלֶת חֲלָשִׁים, יֵשׁ

there is weak people that rears a land and there is strong people that rears a land there is it is what the land —

מְגִדֵּלֶת אֲכֻלּוּסִין וַיֵּשׁ מְמַעֲטֶת אֲכֻלּוּסִין:

population that diminishes and there is population that increases

רש"י

הַחֵזֶק הוּא הַרְפָּה. סִימָן מָסַר לָהֶם: אִם בְּפָרָזִים יוֹשְׁבִין, חֲזָקִים הֵם, שְׁסוּמָכִין

for they rely they are strong they dwell in open cities if to them he delivered a sign or weak is he Whether strong

עַל גְּבוּרָתָם, וְאִם בְּעָרִים בְּצוּרוֹת הֵם יוֹשְׁבִין חֲלָשִׁים הֵם שָׁם:

there they are weak dwell they fortified in cities and if their strength upon

וְמָה הָאָרֶץ אֲשֶׁר יָשָׁב בָּהּ הַטּוֹבָה הֲוָא אִם רָעָה וְמָה הָעָרִים אֲשֶׁר
that are the cities and what bad or it is it good in it dwells he that is the land and what
הֲוָא יוֹשֵׁב בָּהֶנָּה הַבְּמַחֲנִים אִם בְּמִבְצָרִים:
in strongholds or whether in open camps in them dwells he

רש"י

הבמחנים. תרגומו "הבפצחין", כרפין פצוחין ופתוחין מאין חומה:
a wall without and open exposed cities "whether in open places" its translation is Whether in camps

רש"י

הטובה הוּא. בְּמַעֲיָנוֹת וּתְהוֹמוֹת טוֹבִים וּבְרִיאִים:
and healthy good and depths with springs it is Whether it is good

וְמָה הָאָרֶץ הַשְּׂמִינָה הֲוָא אִם רָזָה הֲיֵשׁ בָּהּ עֵץ אִם אֵין וְהִתְחַזְּקֶתֶם
and strengthen not or trees in it is there lean or it is it fat the land and what
yourselves
וְלָקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יָמִי בְּכוּרֵי עֲנָבִים:
grapes the first ripe were the days of and the days the land from the fruit of and take

רש"י

היש בה עץ. אם יש בהם אדם פֶּשֶׁר שִׁיגֵן עֲלֵיהֶם בְּזָכוֹתוֹ עֵי' בְּבֹא
Bava see by his merit upon them who will protect righteous a man among them there is if a tree in it Whether there is
בתרא ט"ו:

15 Batra

רש"י

בכורי ענבים. ימים שֶׁהָעֲנָבִים מִתְּפַשְׁלִין בְּכַפּוֹר:
in their early stage are ripening that the grapes days grapes the firstlings of

CHAPTER SUMMARY

The aliyah begins with Hashem's command to Moshe to send distinguished leaders from each tribe to scout the land of Canaan. Moshe lists the names of these twelve chieftains, notably changing Hoshea's name to Yehoshua. He then instructs them to travel through the Negev into the hill country to assess whether the inhabitants are strong or weak, few or many, and whether the land is fertile, wooded, and its cities fortified, concluding with a charge to bring back some of the land's first ripe fruits.

Look at how Moshe Rabbeinu prepares the spies before they set out. He does not just tell them to go look at the land; he gives them highly specific, practical questions to answer. He asks them to look at whether the cities are open or fortified, whether the soil is rich or poor, and whether there are trees. Moshe is teaching us a fundamental rule in our own avodah: when Hashem sends us on a mission in this world, we cannot rely on vague, lofty spiritual feelings alone. We must look at the actual reality on the ground with clear, practical eyes.

There is another deep lesson here in how Moshe changes the name of Hoshea to Yehoshua, adding the letter Yud to stand for the name of Hashem. Moshe saw the spiritual danger ahead and knew that even a great leader, a man of consequence, needs extra strength from Hashem to stay true to his mission. We often enter situations in our daily lives—whether in business, family, or community—where we think we are strong enough to handle the spiritual challenges on our own. But the Torah is showing us that we must always actively seek out Hashem's help and protection before we step into a new test.

When you face a difficult task or a new situation today, do not just rush into it blindly. Take a moment to look at the practical details of what is required of you, and at the very same time, say a short tefillah to Hashem to give you the strength to stay true to your values.

Before starting a difficult task or meeting today, pause for ten seconds to say a quick, quiet prayer to Hashem, asking Him to protect your thoughts and guide your actions through the challenge.

מסכת גיטין · דף י"ג ע"א

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THE SUGYA

In this daf, we continue our deep dive into the sugya of "zachin leadam shelo befanav"—whether we can acquire a benefit for someone without their direct knowledge. We look at the debate between Rabbi Meir and the Rabbis regarding a slave's emancipation. Rabbi Meir argues that freeing a slave is actually a disadvantage for him, bringing proof from the fact that a priest's slave loses his right to eat holy terumah once freed. The Gemara also explores the psychological reality of a slave, explaining that he might prefer his current status because it allows him a more unrestricted lifestyle with a Canaanite maidservant, which would be forbidden to him as a free Jewish man.

We then move on to a new Mishnah that discusses a person who gives instructions to deliver a get to his wife or a bill of manumission to his slave, but passes away before the delivery is made. Since the agency is canceled upon death, the documents cannot be delivered. However, if he instructed to give money to someone, we do fulfill his wishes after his death. The Gemara brings Rav's qualification that this only applies if the money was piled up in a corner, leading to a beautiful analysis of whether we are dealing with a healthy person or a shechiv mera (a person on his deathbed).

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QUESTION

”וַיִּמָּה אֵילֹו עֶבֶד כֹּהֵן שֶׁבָּרַח וְאַשְׁתּוֹ כֹּהֵן שֶׁמָּרְדָּה עַל בַּעְלָהּ – הֲלֹא אוֹכְלִים בְּתְרוּמָה; וְזֶה – אֵינוֹ אוֹכֵל”
– שֶׁפִּיר קָאָמַר לְהוּ!

The Gemara asks: As for Rabbi Meir's argument, "And what would be if there was the slave of a priest who fled, or the wife of a priest who rebelled against her husband – do they not continue to partake of teruma; but this slave who was emancipated **does not partake** of teruma at all?" – **he is saying well to them!** How do the Rabbis answer this?

ANSWER

אָמַר רַבָּא: הֵיִינוּ דְקָא מַהֲדָרִי לִיהּ בְּמַתְנִיתִין: מִפְּנֵי שֶׁהוּא קִנְיָנוּ.

Rava said: This is what they answered him in the Mishnah: "Because he is his acquisition."

EXPLANATION

דָּאִי בָּעִי, שֶׁקִּיל אַרְבַּעַה זְוִזֵי מִיִּשְׂרָאֵל וּפָסִיל לִיהּ כָּל הֵיכָא דְאִיתִיהּ.

This means **that if the master desires, he can take four zuz from an Israelite** to sell him the slave's labor, **and** thereby **disqualify him** from eating teruma **wherever he is**. Since the master already has the power to disqualify him, freeing him does not strip him of an absolute right.

QUESTION

וְלִרְבִּי מֵאִיר – תִּינַח עֶבֶד כֹּהֵן, עֶבֶד יִשְׂרָאֵל מֵאִי אִיכָא לְמִימַר?

The Gemara asks: **And according to Rabbi Meir, this works out well** regarding the slave of a priest, whose freedom disqualifies him from teruma; but regarding the slave of an Israelite, what is there to say? Why is freedom considered a disadvantage for him?

ANSWER

אמר רבי שמואל בר רב יצחק: מפני שמפסידו משפחה כנענית.

Rabbi Shmuel bar Rav Yitzchak said: Because by freeing him, the master causes him to lose the right to marry a Canaanite maidservant.

OBJECTION

אדרבה, הרי הוא מתירו בבת חורין!

The Gemara objects: **On the contrary**, by freeing him, behold he permits him to marry a free woman! This is surely an advantage.

RESOLUTION

עבדא בהפקי'א ניהא ליה – זילא ליה, שכיחא ליה, פריצה ליה.

The Gemara answers: A slave prefers a life of licentiousness with a maidservant, because she is lowly to him, she is available to him, and she is **unrestricted to him** without the formal obligations of marriage.

מִשְׁנָה MISHNAH

MISHNAH

מתני' האומר "תנו גט זה לאשתי, שטר שחרור זה לעבדי", ומת – לא יתנו לאחר מיתה.

MISHNAH: One who says, "Give this bill of divorce to my wife," or "this bill of manumission to my slave," and then he dies – they shall not give it to them after his death.

MISHNAH

"תנו מנה לאיש פלוני", ומת – יתנו לאחר מיתה.

But if he said, "Give a maneh to Mr. So-and-so," and then he dies – they shall give it after his death.

גְּמָרָא GEMARA

STATEMENT

גמ' אמר רב יצחק בר שמואל בר מרתא משמיה דרב: והוא שצבורין ומונחין בקרן זוית.

GEMARA: Rav Yitzchak bar Shmuel bar Marta said in the name of Rav: And this ruling that they give the money after death is only when the coins are piled up and placed in a corner at the time of his command.

QUESTION

במאי עסקינן? אי לימא בבריא, כי צבורין מאי הוי? הא לא משה!

The Gemara asks: **With what are we dealing?** If we say we are dealing with a healthy person, even when they are piled up, **what of it?** Behold, the recipient **did not pull** the money to perform a meshichah, and a healthy person's verbal gift of movable property is not binding without an act of acquisition!

QUESTION

וְאֵלָּא בְּשָׂכִיב מָרַע, מַאי אִירָא צְבוּרִין? כִּי אֵין צְבוּרִין נָמִי, דְּהָא קָיָמָא לָן דְּדַבְרֵי שָׂכִיב מָרַע –
בְּכַתוּבִים וּבְמִסוּרִין דָּמוּ!

But rather, we must be dealing with a person on his deathbed. If so, why specifically must they be piled up? Even when they are not piled up it should also be given, as we establish that the words of a person on his deathbed are like documents written and delivered!

ANSWER

אָמַר רַב זְבִיד: לְעוּלָם בְּבָרִיא, וְכִדְרָב הוּנָא אָמַר רַב – דָּאָמַר רַב הוּנָא אָמַר רַב: "מָנָה לִי בִידָהּ, תִּנְהוּ
לוֹ לְפָלוּנִי", בְּמַעֲמַד שְׁלִשְׁתָּן – קָנָה.

Rav Zevid said: Actually, the Mishnah is dealing with a healthy person, and it is in accordance with that which Rav Huna said in the name of Rav. For Rav Huna said in the name of Rav: If one says to another, "I have a maneh in your possession, give it to So-and-so," in the presence of the three of them, the recipient acquires it. This type of transfer only works for a specific deposit, which is why the coins must be piled up.

ANSWER

רַב פֶּפְּאָ אָמַר: לְעוּלָם בְּשָׂכִיב מָרַע, וְכִאִידָהּ דָּרַב – דָּאָמַר רַב: שָׂכִיב מָרַע שְׁאָמַר "תִּנְנוּ מָנָה לְפָלוּנִי
מִנְכָּסִי"; "מָנָה זֶה" – נוֹתֵנִין, "מָנָה" סֵתָם – אֵין נוֹתֵנִין, חֲיִישִׁין שְׁמָא מָנָה קְבוּרָא קָאָמַר.

Rav Pappa said: Actually, the Mishnah is dealing with a person on his deathbed, and it is in accordance with another ruling of Rav. For Rav said: A person on his deathbed who said, "Give a maneh to So-and-so from my property" – if he said "this maneh," we give it; but if he said "a maneh" without specification, we do not give it, because we are concerned that perhaps he meant a buried maneh whose location is unknown, and he did not intend to give any other money.

RULING

וְהַלְכָתָא: לְקְבוּרָה לֹא חֲיִישִׁין.

The Gemara notes: **And the halacha is, we are not concerned for a buried** sum of money.

QUESTION

רַב פֶּפְּאָ מַאי טַעְמָא לֹא אָמַר כְּרַב זְבִיד?

The Gemara asks: **What is the reason that Rav Pappa did not say** an explanation like Rav Zevid to explain Rav's statement?

SUMMARY

The Gemara resolves the dispute between Rabbi Meir and the Rabbis by explaining how a master always retains the power to disqualify his slave from terumah, and clarifies that emancipation is considered a disadvantage because a slave prefers the unrestricted lifestyle permitted to him in his current status. Moving to the next Mishnah, the Gemara explains that while divorce and manumission documents cannot be delivered after the giver's death, monetary gifts can be. To explain Rav's ruling that the money must be piled up, the Gemara presents two approaches: Rav Zevid suggests the Mishnah speaks of a healthy person using the mechanism of "maamad sheloshtan" (a three-party gathering), which only works for a distinct

deposit, while Rav Pappa suggests it speaks of a shechiv mera, where we require the money to be clearly designated so we do not have to worry that the giver was referring to some lost, buried treasure.

למעשה WHAT TO TAKE HOME

The Gemara on Gittin 13a teaches us a profound lesson about human nature and our spiritual struggles. In discussing the emancipation of a slave, the Gemara notes a startling reality: "A slave prefers a life of licentiousness." Even though freedom grants him the elevated status of a free man, he may actually prefer the lowliness of servitude because it demands less responsibility and allows him to remain comfortable in his lower habits.

This is the classic struggle of the yetzer hara. How often do we find ourselves holding back from spiritual growth, from climbing higher in our avodah, simply because the "freedom" of Torah and mitzvos requires discipline? The yetzer hara whispers to us that it is easier to stay where we are, comfortable in our old habits, rather than taking on the responsibility of a higher, more refined life. We must recognize this whisper for what it is: the desire of the slave to remain in chains because they are familiar.

True freedom is the ability to transcend our lower nature and connect to Hashem. When we face moments of growth, we must push past the comfort of the familiar and choose the elevated path of the neshama.

Today, identify one area of your avodah where you have been holding back out of comfort or habit, and take one small, active step to elevate yourself in that area.

מסכת תענית · דף ו'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to delve deeper into the beautiful and vital topic of rain, which is the very lifeblood of Eretz Yisrael and a direct sign of Hashem's hashgacha over His children. We begin with a warm and moving berachah that one tzaddik gives to another, wishing that his offspring should be just like him, before returning to the sugya of the rains. The Gemara explores the deep meanings behind the Torah's terms for the early and late rains, showing how every drop is sent with divine purpose and love.

We will learn the profound lessons of the yoreh (the first rain) and the malkosh (the last rain), understanding how they are designed to bring berachah to the world rather than destruction. The Gemara also guides us through the specific times of the year when these rains must fall to be considered a blessing, showing how the timing of the rain directly affects the growth of the crops and stirs the hearts of Klal Yisrael to teshuvah.

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

STATEMENT

יְהִיו כְּמוֹתָהּ. אַף אַתָּה, בְּמָה אֲבָרְכָךָ? אִם בְּתוֹרָה — הָרִי תוֹרָה, אִם בְּעוֹשֶׁר — הָרִי עוֹשֶׁר, אִם בְּבָנִים — הָרִי בָנִים, אֲלֵא: יְהִי רְצוֹן שְׁיִהְיוּ צְאֲצְאֵי מַעֲיָה כְּמוֹתָהּ.

May they be like you. So too with you, my friend, with what shall I bless you? If I bless you with Torah, behold, you already have Torah; if with wealth, behold, you already have wealth; if with children, behold, you already have children. Rather, may it be Hashem's will that the offspring of your innards shall be like you.

BRAISA

תִּנּוּ רַבָּנֵינוּ: "יֹרֶה" — שְׁמוֹרָה אֶת הַבְּרִיּוֹת לְהַטִּיחַ גִּגּוֹתֶיהֶן, וּלְהַכְנִיֵס אֶת פִּירוֹתֶיהֶן, וּלְעֲשׂוֹת כָּל צָרְכֵיהֶן.

The Rabbis taught in a Braisa: Why is the first rain called yoreh? Because it instructs the people to plaster their roofs, and to bring in their fruits, and to do all their other needs in the field before the heavy rains come.

EXPLANATION

דָּבָר אַחֵר: שְׁמוֹרָה אֶת הָאָרֶץ וּמִשְׁקָהּ עַד תְּהוֹם, שֶׁנֶּאֱמַר: "תִּלְמִיָּהּ רוּחַ נַחַת גְּדוּדֶיהָ בְּרִבְיָכִים תִּמְגְּגֶנָּה צִמְחָהּ תְּבַרְךָ".

Another explanation: It is called yoreh because it saturates the earth and waters it down to the depths, as it is stated in the pasuk: "Saturate its furrows, settle its ridges, with showers You melt it, its growth You bless."

EXPLANATION

דָּבָר אַחֵר: "יֹרֶה" — שְׁיִירֵד בְּנַחַת וְאֵינוֹ יוֹרֵד בְּזַעַף.

Another explanation: Yoreh means that it comes down gently and does not come down with fury.

OBJECTION

או אינו "יורה", אלא שמשיר את הפירות, ומשטיף את הזרעים, ומשטיף את האילנות — תלמוד לומר: "מלקוש", מה מלקוש לברכה — אף יורה לברכה.

Or perhaps the word yoreh does not mean this, but rather it is related to shooting, meaning that it knocks off the fruits, and washes away the seeds, and washes away the trees? Therefore, the verse states: "And the malkosh"; just as malkosh is for a blessing, so too yoreh is for a blessing.

OBJECTION

או אינו "מלקוש", אלא שמשפיל את הבתים, ומשבר את האילנות, ומעלה את הסקאין — תלמוד לומר: "יורה", מה יורה לברכה — אף מלקוש לברכה.

Or perhaps the word malkosh does not mean this, but rather it is a harsh rain that knocks down the houses, and breaks the trees, and brings up the locusts? Therefore, the verse states: "Yoreh"; just as yoreh is for a blessing, so too malkosh is for a blessing.

QUESTION

ויורה גופיה מנלן — דכתיב: "ובני ציון גילו ושמחו בה' אלהיכם כי נתן לכם את המורה לצדקה ויורד לכם גשם מורה ומלקוש בראשון".

And as for yoreh itself, from where do we know that it is for a blessing? As it is written: "And children of Zion, rejoice and be glad in Hashem your G-d, for He has given you the moreh (first rain) in righteousness, and He has brought down for you rain, moreh and malkosh, in the first month."

BRAISA

תנו רבנן: יורה במרחשון, ומלקוש בניסן.

The Rabbis taught in a Braisa: The yoreh falls in Marcheshvan, and the malkosh falls in Nissan.

OBJECTION

אתה אומר: יורה במרחשון ומלקוש בניסן, או אינו אלא יורה בתשרי ומלקוש באייר? תלמוד לומר: "בעתו".

Do you say that the yoreh is in Marcheshvan and malkosh is in Nissan, or is it rather that yoreh is in Tishrei and malkosh is in Iyar? Therefore, the verse states: "In its season."

EXPLANATION

"מלקוש" — אמר רב נהילאי בר אידי אמר שמואל: דבר שפיל קשיותיהן של ישראל.

Regarding the word malkosh, Rav Nehilai bar Idi said that Shmuel said: It means a thing that circumcises and softens the stubbornness of Israel, bringing them to teshuvah.

EXPLANATION

דבי רבי ישמעאל תנא: דבר שפיל תבואה בקשיה.

The school of Rabbi Yishmael taught: It is a thing that fills out the grain in its stalks.

EXPLANATION

בְּמַתְנִיתָא תֵּנָא: דְּבַר שְׂיֹרֵד עַל הַמְּלִילוֹת וְעַל הַקֶּשֶׁיִן.

In a Braisa it was taught: It is a thing that comes down upon the ears of corn and upon the stalks.

BRAISA

תֵּנוּ רַבֵּנוּ: יוֹרֵה בְּמַרְחֶשְׁוֹן, וּמַלְקוֹשׁ בְּנִיסָן. אַתָּה אוֹמֵר יוֹרֵה בְּמַרְחֶשְׁוֹן, אוֹ אֵינוֹ אֶלָּא בְּחֹדֶשׁ כֶּסֶלִיו?
תִּלְמוּד לֹאמַר: "בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ", מָה מַלְקוֹשׁ בְּעֵתוֹ — אִךְ יוֹרֵה בְּעֵתוֹ,

The Rabbis taught in a Braisa: The yoreh is in Marcheshvan, and the malkosh is in Nissan. Do you say that the yoreh is in Marcheshvan, or is it rather in the month of Kislev? Therefore, the verse states: "In its season, yoreh and malkosh"; just as malkosh is in its proper season, so too yoreh must be in its proper season.

STATEMENT

כִּיּוֹן שְׂיֵצֵא נִיסָן וַיִּרְדּוּ גֶשְׁמִים אֵינוֹ סִימָן בְּרָכָה.

And once Nissan has passed and rains fall, it is not a sign of blessing but a curse; so too, if Marcheshvan passes without rain, it is not the ideal time.

BRAISA

תֵּנָא אֵידֶה: יוֹרֵה בְּמַרְחֶשְׁוֹן וּמַלְקוֹשׁ בְּנִיסָן, דְּבָרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: יוֹרֵה בְּכֶסֶלִיו.

It was taught in another Braisa: The yoreh is in Marcheshvan and the malkosh is in Nissan; these are the words of Rabbi Meir. But the Sages say: The yoreh is in Kislev.

QUESTION

מֵאֵן חֲכָמִים? אָמַר רַב חֲסִידָא: רַבִּי יוֹסִי הִיא, דְּתֵנָא:

Who are "the Sages" of this Braisa? Rav Chisda said: It is Rabbi Yose, as it was taught in a Braisa:

BRAISA

אִיזוֹ הִיא רִבִּיעָה רִאשׁוֹנָה? הַבְּכִירָה — בִּשְׁלֹשָׁה בְּמַרְחֶשְׁוֹן, בֵּינוֹנִית — בִּשְׁבַּעָה בּוֹ, אַפִּילָה — בִּשְׁבַּעָה
עָשָׂר בּוֹ, דְּבָרֵי רַבִּי מֵאִיר.

When is the first rainfall? The earliest is on the third of Marcheshvan; the intermediate is on the seventh of it; the latest is on the seventeenth of it; these are the words of Rabbi Meir.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: בִּשְׁבַּעָה, וּבִשְׁבַּעָה עָשָׂר, וּבְעֶשְׂרִים וּשְׁלֹשָׁה.

Rabbi Yehudah says: On the seventh, and on the seventeenth, and on the twenty-third of Marcheshvan.

BRAISA

רַבִּי יוֹסִי אוֹמֵר: בִּשְׁבַּעָה עָשָׂר, וּבְעֶשְׂרִים וּשְׁלֹשָׁה, וּבִרְאֵשׁ חֹדֶשׁ כֶּסֶלִיו.

Rabbi Yose says: On the seventeenth, and on the twenty-third of Marcheshvan, and on Rosh Chodesh Kislev.

BRAISA

וכן הָיָה רַבִּי יוֹסֵי אוֹמֵר: אֵין הַיְחִידִים מְתַעֲנִין עַד שְׁנֵינִיעַ רֹאשׁ חֹדֶשׁ כֶּסֶלִיו.

And so Rabbi Yose would say: The individuals do not begin to fast for rain until Rosh Chodesh Kislev arrives.

RULING

אָמַר רַב חֲסִידָא: הָלָכָה כְּרַבִּי יוֹסֵי.

Rav Chisda said: The halachah is like Rabbi Yose.

STATEMENT

אֲמִימַר מִתְּנִי לָהּ דָּרַב חֲסִידָא בְּהָא לִישָׁנָא: בְּשַׁלְשָׁה בְּמַרְחֶשְׁוֹן שׁוֹאֲלִין אֶת הַגְּשָׁמִים, רַבֵּן גַּמְלִיאֵל אוֹמֵר: בְּשִׁבְעָה בּוֹ, אָמַר רַב חֲסִידָא: הָלָכָה כְּרַבֵּן גַּמְלִיאֵל.

Ameimar would teach this statement of Rav Chisda in this version: On the third of Marcheshvan we begin to ask for rain; Rabban Gamliel says: On the seventh of it. Rav Chisda said: The halachah is like Rabban Gamliel.

QUESTION

כַּמָּאן אֲזִילָא הָא דִּתְנִינָא, רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: גְּשָׁמִים שְׁיִירְדּוּ שִׁבְעָה יָמִים זֶה אַחֲרֵי זֶה אֶתְּה מוֹנָה בְּהֵן רְבִיעָה רִאשׁוֹנָה וּשְׁנִיָּה וּשְׁלִישִׁית, כַּמָּאן — כְּרַבִּי יוֹסֵי.

According to whom goes that which is taught in a Braisa: Rabban Shimon ben Gamliel says: Rains that fell for seven consecutive days, you count them as the first, second, and third rainfalls? According to whom is this? It is according to Rabbi Yose, who has a seven-day interval between each period.

RULING

אָמַר רַב חֲסִידָא: הָלָכָה כְּרַבִּי יוֹסֵי.

Rav Chisda said: The halachah is like Rabbi Yose.

QUESTION

בְּשַׁלְמָא רְבִיעָה רִאשׁוֹנָה — לְשֹׂאוֹל. שְׁלִישִׁית — לְהַתְעַנּוֹת. שְׁנִיָּה, לְמָאי?

Granted, the first rainfall is needed to know when to ask for rain. And the third is needed to know when to fast. But the second rainfall, for what halachic purpose is it mentioned?

ANSWER

אָמַר רַבִּי זֵירָא: לְנִדְרִים, דִּתְנִין: הַנּוֹדֵר עַד הַגְּשָׁמִים — מִשְׁיִירְדּוּ גְשָׁמִים עַד שֶׁתֵּרֵד רְבִיעָה שְׁנִיָּה.

Rabbi Zeira said: For vows, as we learned in a Mishnah: One who vows not to benefit from his friend "until the rains," the vow is in effect from when the rains begin to fall until the second rainfall descends.

ANSWER

רַב זְבִיד אָמַר: לְזִיתִים. דִּתְנִין: מֵאִמְתִּי כָּל אָדָם מוֹתֵרִין בְּלֶקֶט בְּשִׁכְחָה וּבִפְאָה — מִשְׁיִלְכוּ הַנְּמוֹשׁוֹת. בְּפֶרֶט וּבַעוֹלָלוֹת — מִשְׁיִלְכוּ עֲנָיִים בְּפֶרֶם וּבִכּוֹא. בְּזִיתִים — מִשְׁתֵּרֵד רְבִיעָה שְׁנִיָּה.

Rav Zevid said: For olives, as we learned in a Mishnah: From when is any person permitted to take the ownerless leket, shichchah, and peah from a field? From when the namoshos have gone through. And for peret and olelos in a vineyard?

From when the poor go through the vineyard and return. And for olives? From when the second rainfall descends.

EXPLANATION

מאי "נמושות"? אמר רבי יוחנן: סבי דאזלי אתיגרא. ריש לקיש אמר: לקוטי בתר לקוטי.

What are namoshos? Rabbi Yochanan said: The elderly who walk with a staff and gather slowly. Resh Lakish said: The gatherers after the gatherers.

ANSWER

רב פפא אמר: כדי להלה בשבילי הרשות. דאמר מר: מה לכין כל אדם בשבילי הרשות — עד שתירד רביעה שניה.

Rav Papa said: The second rainfall is significant to allow walking on private paths through fields. As the Master said: Any person may walk on private paths until the second rainfall descends, because after that it ruins the soil.

ANSWER

רב נחמן בר יצחק אמר: לבער פירות שביעית. דתנן: עד מתי נהנין ושורפין בתוך ובקש של שביעית — עד שתירד רביעה שניה.

Rav Nachman bar Yitzchak said: To biur (remove) the fruits of Sheviis, as we learned in a Mishnah: Until when may one benefit from and burn straw and stubble of Sheviis? Until the second rainfall descends.

EXPLANATION

מאי טעמא? דכתיב: "ולבהמתך ולחיה אשר בארצך", כל זמן שחיה אוכלת בשדה — האכל לבהמתך בבית. כלה לחיה מן השדה — כלה לבהמתך מן הבית.

What is the reason? As it is written: "And for your domestic animal and for the wild beast that is in your land"; as long as the wild beast can eat in the field, you may feed your domestic animal in the house. Once it is gone for the wild beast from the field, you must remove it for your domestic animal from the house.

EXPLANATION

אמר רבי אבהו: מאי לשון "רביעה" — דבר שרובע את הקרקע. כדרב יהודה, דאמר רב יהודה: מיטרא בעלה דארעא הוא, שנאמר: "כי כאשר ירד הגשם והשילג מן השמים ושמה לא ישוב כי אם הרה את הארץ והו לידה והצמיחה".

Rabbi Abbahu said: What is the meaning of the term revi'ah? A thing that mates with the ground. Like that of Rav Yehudah, for Rav Yehudah said: Rain is the husband of the earth, as it is stated: "For as the rain and snow descend from heaven and do not return there, unless it has watered the earth and made it bring forth and bud."

STATEMENT

ואמר רבי אבהו: רביעה ראשונה — כדי שתירד בקרקע טפח. שניה — כדי לגוף בה פי חבית.

And Rabbi Abbahu said: The first rainfall must be enough to penetrate into the ground one tefach. The second must be enough to seal the mouth of a barrel with it.

RULING

אמר רב חסדא: גשמים שיורדו כדי לגוף בהן פי חבית אין בהן משום "ועצר".

Rav Chisda said: Rains that fell enough to seal the mouth of a barrel with them, they do not have the status of "And He will withhold" the heavens.

RULING

ואמר רב חסדא: גשמים שיורדו קודם "ועצר", אין בהן משום "ועצר".

And Rav Chisda said: Rains that fell before the curse of "And He will withhold" is read in Shema, they do not have the status of "And He will withhold."

EXPLANATION

אמר אביי: לא אמרן אלא קודם "ועצר" דאורתא, אבל קודם "ועצר" דצפרא — יש בהן משום "ועצר". דאמר רב יהודה בר יצחק: הני ענני דצפרא לית בהו מששא, דכתיב: "מה אעשה לך אפרים מה אעשה לך יהודה וחסדכם כענן בקר וגו'".

Abaye said: We only said this regarding rain before the "And He will withhold" of the evening, but rain before the "And He will withhold" of the morning has the status of "And He will withhold." For Rav Yehudah bar Yitzchak said: These morning clouds have no substance, as it is written: "What shall I do for you, Ephraim? What shall I do for you, Yehudah? For your goodness is like a morning cloud..."

QUESTION

אמר ליה רב פפא לאביי, והא אמרי אינשי: במפתח בבי מיטרא — בר חמרא מוה שקוה וגני!

Rav Papa said to Abaye: But don't people say: When it rains at the opening of the gates in the morning, donkey driver, fold your sack and sleep because it will rain all day?

ANSWER

לא קשיא: הא דקטיר בעיבא, הא דקטיר בענני.

This is not difficult: This case of substantial rain is when the sky is bound with thick clouds, and that case of unsubstantial rain is when it is bound with light clouds.

STATEMENT

אמר רב יהודה: טבא לשתא דטבת ארמלתא. איכא דאמרי: דלא ביירי תרביצי, ואיכא דאמרי: דלא שקיל שודפנא.

Rav Yehudah said: It is good for the year when Teves is a widow (dry). Some say this is because the gardens do not lie fallow, and some say it is because the blast does not take the crops.

QUESTION

איני? והאמר רב חסדא: טבא לשתא דטבת מנוולתא!

Is that so? But didn't Rav Chisda say: It is good for the year when Teves is muddy and ugly with rain?

ANSWER

לא קשיא: הא דאתא מיטרא מעיקרא, הא דלא אתא מיטרא מעיקרא.

This is not difficult: This statement of Rav Yehudah is where rain came beforehand in Marcheshvan and Kislev, and that statement of Rav Chisda is where rain did not come beforehand.

RULING

וַאֲמַר רַב חֲסִידָא: גְּשָׁמִים שֶׁיָּרְדוּ עַל מִקְצֵת מְדִינָה וְעַל מִקְצֵת מְדִינָה לֹא יָרְדוּ — אֵין בָּהֶן מְשׁוּם
”וְעָצַר”.

And Rav Chisda said: Rains that fell on part of a province, and on part of the province did not fall, they do not have the status of “And He will withhold.”

QUESTION

אֵינִי? וְהִכְתִּיב: ”וְגַם אֲנֹכִי מְנַעַתִּי מִכֶּם אֶת הַגֶּשֶׁם בְּעוֹד שְׁלֹשָׁה חֳדָשִׁים לְקֻצִּיר וְהַמְטַרְתִּי עַל עֵיר
אַחַת וְעַל עֵיר אַחַת לֹא אֲמַטִּיר חֶלְקָה אַחַת תִּמְטֵר וְגו’”, וַאֲמַר רַב יְהוּדָה אָמַר רַב: שְׁתִּיחֶן לְקֶלְלָהּ!

Is that so? But isn't it written: "And I also withheld the rain from you when there were yet three months to the harvest, and I caused it to rain upon one city and upon another city I did not cause it to rain; one field was rained upon..." and Rav Yehudah said that Rav said: Both of them are for a curse!

ANSWER

לֹא קִשְׁיָא: הָא דְאַתָּא טוֹבָא, הָא דְאַתָּא כְּדַמְבָּעִי לִיה.

This is not difficult: This curse is where it came in excess and ruined the crops, and that blessing is where it came as much as was needed.

PROOF

אָמַר רַב אֲשִׁי: דִּיקָא נָמִי, דְּכִתִּיב: ”תִּמְטֵר” — תִּהְיֶה מְקוֹם מָטָר. שְׁמַע מִינֵהּ.

Rav Ashi said: It is also precise in the pasuk, as it is written: "It shall be rained upon" — meaning it will be a place of too much rain. Learn from this.

STATEMENT

אָמַר רַבִּי אֲבָהוּ: מֵאֵימָתִי מְבָרְכִין עַל הַגְּשָׁמִים — מִשְׁיֵצָא חֲתָן לְקִרְאָת כְּלָהּ.

Rabbi Abbahu said: From when do we bless over the rains? From when the groom goes out to meet the bride, meaning when the puddles on the ground splash up to meet the falling drops.

ANSWER

מֵאֵי מְבָרְךְ? אָמַר רַב יְהוּדָה אָמַר רַב: ”מוֹדִים אֲנִיחֶנוּ לָךְ ה' אֱלֹהֵינוּ עַל כָּל טֶפֶח וְטֶפֶח שֶׁהוֹרֵדְתָּ לָנוּ”.

What does he bless? Rav Yehudah said that Rav said: "We thank You, Hashem our G-d, for every single drop that You have brought down for us."

STATEMENT

וְרַבִּי יוֹחָנָן מְסַיֵּים בֵּה הָכִי: ”אֵילוּ פִּינוּ מְלֵא שִׁירָה כִּיִּם וּלְשׁוֹנֵנוּ רִנָּה כְּהַמוֹן גְּלִיו כּו’”, עַד ”אֵל
יַעֲזֹבוּנוּ רַחֲמֶיךָ ה' אֱלֹהֵינוּ וְלֹא עֲזָבוּנוּ, כְּרוֹךְ רוֹב הַהוֹדָאוֹת”.

And Rabbi Yochanan concludes it like this: "Were our mouth full of song like the sea, and our tongue joy like the abundance of its waves..." until "may Your mercies not forsake us, Hashem our G-d, and not abandon us. Blessed is the

QUESTION

”רוב ההודאות” ולא ”כל ההודאות”? אמר רבא, אימא: ”אל ההודאות”. אמר רב פפא: הלכך.

The Gemara asks: "Abundant thanksgivings" and not "all thanksgivings"? Rava said: Say instead: "G-d of thanksgivings."
Rav Papa said: Therefore,

SUMMARY

The Gemara begins by analyzing the terms yoreh and malkosh, explaining that the yoreh instructs people to prepare their homes and fields, moistens the earth, and falls gently, while the malkosh fills out the grain in its stalks and softens the stubbornness of Klal Yisrael by inspiring teshuvah. We then learn a tannaitic dispute regarding the exact dates of the first rainfall, with Rabbi Meir, Rabbi Yehuda, and Rabbi Yosei offering different ranges of dates spanning from the third of Marheshvan until the New Moon of Kislev. Finally, the Gemara establishes the halachah in accordance with Rabbi Yosei regarding the fasting schedule for a drought, and in accordance with Rabban Gamliel that we begin asking for rain on the seventh of Marheshvan.

למעשה WHAT TO TAKE HOME

The Gemara teaches us that the first rain is called "yoreh" because it "instructs" (moreh) people to plaster their roofs, bring in their produce, and prepare for the coming season. Think about this, my dear friend: rain is a direct, miraculous gift from Hashem, yet its very name tells us to get up and do our part. Hashem sends the blessing, but He expects us to prepare the vessel. If we leave our roofs unplastered and our fields untended, the very same rain that should have brought life and warmth will instead cause damage and loss.

This is a profound rule in all of our avodah. We often pray for parnassah, for shalom bayis, or for hatzalah in our learning, and we wait for a miracle to fall from Heaven. But the Torah is teaching us that when the blessing is about to come, we must first "plaster our roofs." We have to make a vessel. If you want your children to grow up with yiras Shamayim, you cannot just pray; you must show them a home filled with warmth for mitzvos. If you want success in your learning, you must set a fixed time and clear away the distractions.

Even the "malkosh," the late rain, is described by Shmuel as that which "circumcises the stubbornness (kashyuteihen) of Israel." When things do not go exactly as we planned, or when the blessings are delayed, it is not to break us, chas v'shalom. It is Hashem gently softening our hearts, breaking through our stubbornness, and bringing us closer to Him. Every drop of rain, and every event in our lives, is sent with precise timing and immense love to help us grow.

Today, when you pray for Hashem's blessing in any area of your life, take one practical step to prepare your "vessel" for that blessing—whether it is setting a distraction-free zone for your learning or making a concrete plan to avoid a conflict at home.

הלכות שבת • פרק י"א

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CHAPTER PREVIEW

In this chapter, we will learn the halachos of several of the thirty-nine melachos of Shabbos, focusing on those related to taking life and preparing hides. Hashem commanded us to refrain from these creative acts on His holy day, and we begin by exploring the melacha of Shochet (slaughtering), which includes any form of taking a creature's life, whether it is a mammal, bird, fish, or even certain insects. We will learn which creatures are forbidden to kill and the special cases where dangerous pests may be destroyed to protect human life.

Following this, the Rambam guides us through the melachos involved in processing leather, which were used in the Mishkan to make the beautiful coverings. These include Mafshit (skinning), Me'abed (tanning/processing), and Memachek (smoothing). Through these halachos, we gain a deeper understanding of how we must guard our actions on Shabbos, ensuring that every act of labor is sanctified and kept within the boundaries of the Torah.

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

ה"א

אסור נטילת נשמה ותולדות שוחט בשבת Halacha 1 • The Prohibition of Taking a Life and the Derivatives of Slaughtering on Shabbos

השוחט חייב. ולא שוחט בלבד אלא כל הנוטל נשמה לאחד מכל

of all from one a soul who takes anyone but only slaughters and not is liable One who slaughters

מיני חיה ובהמה ועוף ודג ושרץ בין בשחיטה או

or by slaughtering whether and creeping creature and fish and fowl and domestic animal wild beast types of

בנחירה או בהפאה חייב. החונק את החי עד שימות הרי זה

this behold it dies until the living creature — One who strangles is liable by striking or by stabbing

תולדת שוחט. לפיכך אם העלה דג מספל של מים והניחו עד שמת

it died until and left it water of from a bowl a fish one took up if Therefore slaughtering is a derivative of

חייב משום חונק. ולא עד שימות אלא כיון שיבש בו כסלע בין

between like a sela on it there dried once but it dies until and not strangling because of he is liable

סנפיריו חייב שעוד אינו יכול לחיות. הושיט ידו למעי הבהמה

the animal into the womb of his hand One who inserts to live able it is not for further he is liable its fins

ודלדל עבר שבמעי חייב:

is liable that is in its womb the fetus and detached

This halacha defines the melacha of slaughtering, explaining that taking any creature's life by any means—including strangling, drying out a fish, or detaching a fetus—renders one liable.

ה"ב

רמשים שהן פריין ורביין מזכר ונקבה או נהוין מן העפר כמו
like the dust from are formed or and female from male and multiply reproduce that they creeping things

הפרעושיין ההורג אותן חיב פהורג בהמה וחייה. אבל
but or a wild animal a domestic animal like one who kills is liable them one who kills the fleas

רמשים שהותן מן הגללים ומן הפרות שהבאישו וכיוצא בהן
with them and the like that rotted the fruits and from the dung from whose formation is creeping things

כגון תולעים של בשר ותולעים שבתוך הקטניות ההורגן פטור:
is exempt one who kills them the legumes that are inside and worms meat of worms such as

The Rambam distinguishes between creatures that reproduce sexually or from dust, and those that spontaneously generate from rotting matter, regarding the prohibition of killing on Shabbos.

הלי ג

התר הריגת כנים בשבת

Halacha 3 · Permissibility of Searching for and Killing Lice on Shabbos

המפלה כליו בשבת מולל את הכנים וזורקן. ומתר להרג את
— to kill and it is permitted and throws them the lice — rubs on Shabbos his garments One who searches

הכנים בשבת מפני שהן מן הזעה:
the sweat from that they because on Shabbos the lice

Lice may be killed on Shabbos because they are considered to generate from sweat rather than through male and female reproduction.

הלי ד

התר הריגת מזיקין ובעלי חיים מסכנים בשבת

Halacha 4 · Permissibility of Killing Dangerous Animals and Pests on Shabbos

חיה ורמש שהן נושכין וממיתין ודאי כגון זבוב שפמצרם וצרעה
and the hornet that is in Mitzrayim the fly such as certainly and kill bite that they and insect A beast

שבנינוה ועקרב שפחדייב ונחש שבארץ ישראל וכלב שוטה
mad and a dog Yisrael that is in the Land of and the snake that is in Chadyab and the scorpion that is in Nineveh

בכל מקום מתר להרגן בשבת כשיראו. ושאר כל המזיקין אם
if the damaging ones all and the rest of when they are seen on Shabbos to kill them it is permitted place in every

היו רצין אחריו מתר להרגן ואם היו יושבין במקומן או בורחין
fleeing or in their place sitting they were and if to kill them it is permitted after him running they were

מלפניו אסור להרגן. ואם דורסן לפי תמו בשעת הלוכו
his walking at the time of his innocence according to he steps on them and if to kill them it is forbidden from before him

והורגן מתר:
it is permitted and kills them

This halacha details which dangerous creatures may be killed on Shabbos due to life-threatening danger, and the rules for other pests.

הלי ה

המפשיט מן העור כְּדֵי לַעֲשׂוֹת קִמְעַ חַיָּב. וְכֵן הַמַּעְבֵּד מִן הָעוֹר
 the hide from one who processes and similarly is liable an amulet to make enough the hide from One who skins
 כְּדֵי לַעֲשׂוֹת קִמְעַ חַיָּב. וְאַחַד הַמּוֹלֵחַ וְאַחַד הַמַּעְבֵּד שֶׁהִמְלִיחָהּ מִין
 a type of for salting one who processes and one who salts and both is liable an amulet to make enough
 עֲבוּד הוּא וְאֵין עֲבוּד בְּאַכְלִין. וְכֵן הַמּוֹחֵק מִן הָעוֹר כְּדֵי
 enough the hide from one who smooths and similarly regarding foodstuffs processing and there is no is processing
 לַעֲשׂוֹת קִמְעַ חַיָּב. וְאִי זֶה מוֹחֵק זֶה הַמַּעְבִּיר שְׁעָר אוֹ הַצֹּמֵר מֵעַל
 from upon the wool or hair one who removes this smoothing is and which is liable an amulet to make
 הָעוֹר אַחֲרֵי מִיתָה עַד שְׂיַחֲלִיק כְּפִי הָעוֹר:
 the hide the surface of he makes smooth until death after the hide

This halacha defines the minimum measures and specific actions that constitute the forbidden labors of skinning, processing, and smoothing hides on Shabbos.

הל"ו

תולדות מפשיט מעבד ומוחק בשבת

Halacha 6 · Derivatives of Skinning Processing and Smoothing on Shabbos

הַמַּפְרֵק דּוּכְסוּסְטוֹס מֵעַל הַקְּלָף הֲרִי זֶה תוֹלְדֵת מִפְּשִׁיט וְחַיָּב.
 and is liable of skinning is a derivative this behold the k'laf from upon duchsustos One who separates
 הַמַּפְרֵק מִן הָעוֹר כְּדֵי לַעֲשׂוֹת קִמְעַ חַיָּב. הַדּוֹרֵס עַל הָעוֹר
 the hide upon One who treads is liable an amulet to make enough the hide from One who separates
 בְּרַגְלוֹ עַד שִׁיתְקַשֶּׁה אוֹ הַמְרַכֵּכוֹ בְּיָדוֹ וּמוֹשְׁכוֹ וּמִשְׁוֶה אוֹתוֹ
 it and levels and stretches it with his hand one who softens it or it hardens until with his foot
 כְּדָרָה שֶׁהִרְצָעָנִין עוֹשִׂין הֲרִי זֶה תוֹלְדֵת מַעְבֵּד וְחַיָּב. הַמּוֹרֵט
 One who plucks and is liable of processing is a derivative this behold do that the leather workers in the manner
 נוֹצָה מִן הָאֵבֶרָה הֲרִי זֶה תוֹלְדֵת מוֹחֵק וְחַיָּב. וְכֵן הַמְמַרֵּחַ רִטְיָה
 a poultice one who smears And likewise and is liable of smoothing is a derivative this behold the wing from a feather
 כָּל שֶׁהוּא אוֹ שֶׁעוֹה אוֹ זָפֶת וְכִיּוֹצָא בָּהֶן מִדְּבָרִים הַמִּתְמַרְחִין עַד שְׂיַחֲלִיק
 he smooths until that are smeared from things of them and the like pitch or wax or amount any
 פְּנִיָּהֶם חַיָּב מִשּׁוּם מוֹחֵק. וְכֵן הַשֹּׁף בְּיָדוֹ עַל הָעוֹר הַמְתוּחַ
 that is stretched the hide upon with his hand one who rubs And likewise smoothing on account of is liable their surface
 בֵּין הָעֲמוּדִים חַיָּב מִשּׁוּם מוֹחֵק:
 smoothing on account of is liable the pillars between

This halacha details the derivatives of the forbidden labors of skinning, processing hides, and smoothing surfaces on Shabbos.

הל"ז

המחתך מן העור כדי לעשות קמע חיב. והוא שיתכוון

provided that he and this is is liable an amulet to make enough the hide from One who cuts intends

למידת ארכו ומידת רחבו ויחתך בכונה שהיא מלאכה. אבל אם

if but melacha which is with intention and cuts its width and the measure of its length for the measure of

חתך דרך הפסד או בלא כונה למדתו אלא כמתעסק או

or like one acting without but for its measure intention without or destruction by way of he cut intent

כמשחק הרי זה פטור. הקוים את הכנף הרי זה תולדת מחתך

cutting is a derivative of this behold the wing — One who trims is exempt this one behold like one playing

וחיב. וכן המגרד ראשי כלונסות של ארז חיב משום מחתך.

cutting because of is liable cedar of beams the heads of one who scrapes and similarly and is liable

וכן כל חתיכה שיחתך חרש עץ מן העצים או חרש מתכת מן

from metal a craftsman of or the woods from wood a craftsman of that he cuts piece any and similarly

המתכות חיב משום מחתך. הנוטל קיסם של עץ מלפניו וקטמו

and trimmed it from before him wood of a splinter One who takes cutting because of is liable the metals

לחצץ בו שניו או לפתח בו את הדלת חיב:

is liable the door — with it to open or his teeth with it to pick

This halacha defines the parameters of the forbidden labor of cutting to a specific size, including its derivatives such as trimming wings or shaping wood.

ה"ח

קטימת מאכל בהמה ועצי בשמים בשבת

Halacha 8 • Trimming Animal Fodder and Fragrant Wood on Shabbos

כל דבר שהוא ראוי למאכל בהמה כגון תבן ועשבים לחים והוצין

and palm-branches moist and grasses straw such as an animal for food of fit that is thing Any

וכיוצא בהן מותר לקטם אותן בשבת מפני שאין בהן תקון כלים.

utensils fixing of in them that there is not because on Shabbos them to trim it is permitted of them and the like

ומותר לקטם עצי בשמים להריח בהן אף על פי שהן קשים

hard that they are though even them to smell spices wood of to trim and it is permitted

ויבשין. ומפשח מהן כל מה שירצה בין שפשח עץ גדול בין

whether large wood that he stripped whether that he wants what any from them and one may strip and dry

שפשח עץ קטן:

small wood that he stripped

This halacha discusses the permissibility of trimming animal food and fragrant branches on Shabbos, as the prohibition of making a utensil does not apply to these items.

ה"ט

הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת חַיֵּב. הַמּוֹחֵק כָּתֵב עַל מְנַת לְכַתֵּב בְּמָקוֹם

in the place of to write condition on writing One who erases is liable letters two One who writes

הַמּוֹחֵק שְׁתֵּי אוֹתִיּוֹת חַיֵּב. הַכּוֹתֵב אוֹת אַחַת גְּדוֹלָה כְּשִׁתְּיִם פְּטוֹר.

is exempt like two large one letter One who writes is liable letters two the erasure

מּוֹחֵק אוֹת אַחַת גְּדוֹלָה וַיֵּשׁ בְּמָקוֹמָהּ כְּדִי לְכַתֵּב שְׁתֵּי חַיֵּב.

he is liable two to write enough in its place and there is large one letter If one erased

כָּתֵב אוֹת אַחַת וְהַשְׁלִים בָּהּ אֶת הַסֵּפֶר חַיֵּב. הַכּוֹתֵב עַל מְנַת

condition on One who writes he is liable the book — with it and completed one letter If one wrote

לְמַלְקָל הָעוֹר חַיֵּב שְׁאִין חִיּוּבוֹ עַל מְקוֹם הַכְּתִיב אֶלָּא עַל הַכְּתִיב. אָבֵל

But the writing on but rather the writing the place of is on his liability for not is liable the hide to ruin

הַמּוֹחֵק עַל מְנַת לְמַלְקָל פְּטוֹר. נִפְלָה דִּיו עַל גִּבֵּי סֵפֶר וּמָחַק אוֹתָהּ.

it and he erased a book top of on ink If fell is exempt to ruin condition on one who erases

נִפְלָה שִׁעוֹר עַל גִּבֵּי הַפִּנְקָס וּמָחַק אוֹתָהּ. אִם יֵשׁ בְּמָקוֹמָהּ כְּדִי לְכַתֵּב

to write enough in its place there is if it and he erased the tablet top of on wax or if fell

שְׁתֵּי אוֹתִיּוֹת חַיֵּב:

he is liable letters two

This halacha defines the minimum measure of writing and erasing for which one is liable on Shabbos, as well as the status of completing a book with a single letter.

הֲלִי

הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת בְּכָל כְּתִיב וְלָשׁוֹן

Halacha 10 · Writing Two Letters of a Word in Any Script or Language

הַכּוֹתֵב אוֹת כְּפוּלָה פְּעָמִים וְהוּא שֵׁם אֶחָד כְּמוֹ דָּד תֵּת גַּג רָר שִׁשׁ סָס

sas sas rar gag tet dad like one is a word and it twice doubled a letter One who writes

חַח חַיֵּב. וְהַכּוֹתֵב בְּכָל כְּתִיב וּבְכָל לָשׁוֹן חַיֵּב וְאֶפְּלוּ מִשְׁנֵי סִימְנִיּוֹת:

marks from two and even is liable language and in any script in any and one who writes is liable chach

This halacha defines the liability for writing on Shabbos, including writing a two-letter word by repeating a single letter, or writing in any language or script.

הֲלִי יא

כְּתִיבָה שְׁתֵּי אוֹתִיּוֹת שְׂאִינָן נִהְיִין יַחַד וְכְתִיבָה עַל גִּבֵּי כְּתִיב

Halacha 11 · Writing One Letter Next to Existing Writing and Letters That Cannot Be Read Together

הַכּוֹתֵב אוֹת אַחַת סְמוּךְ לְכְּתִיב אוֹ כְּתִיב עַל גִּבֵּי כְּתִיב וְהַמְתְּכּוֹן לְכַתֵּב

to write and one who intends writing top of on writing or writing next to one letter One who writes

חֵי"ת וְכַתֵּב שְׁנֵי זִיגִין וְכֵן פִּיּוּצָא בְּזָה בְּשָׂאֵר אוֹתִיּוֹת וְהַכּוֹתֵב אוֹת

letter and one who writes letters with other to this similar and so zeinins two and wrote a chet

אַחַת בְּאַרְצֵי וְאוֹת אַחַת בְּקוֹרָה שְׁהָרִי אִין נִהְיִין זֶה עִם זֶה אוֹ שְׁכַתֵּב

who wrote or this with this read they are not for behold on the beam one and letter on the ground one

שְׁתֵּי אוֹתִיּוֹת בְּשָׁנֵי דְּפֵי פִּנְקָס וְאֵינָן נִהְגִּין זֶה עִם זֶה פְּטוּר. כְּתֹבָן

If he wrote them is exempt this with this read and they are not a tablet pages of on two letters two

בְּשָׁנֵי כְּתָלִי זֹוִית אוֹ בְּשָׁנֵי דְּפֵי פִּנְקָס וְהֵן נִהְגִּין זֶה עִם זֶה חַיֵּב:

he is liable this with this are read and they a tablet pages of on two or a corner walls of on two

This halacha discusses the exemption for writing letters that cannot be read as a single unit due to their separation, and the status of writing over existing writing.

ה'לי"ב

כְּתִיבַת שְׁתֵּי אוֹתִיּוֹת בְּשָׁנֵי מְקוֹמוֹת בְּשִׁבְתָּ

Halacha 12 · Writing Two Letters in Two Different Places on Shabbos

לָקַח גִּוִּיל וְכִיּוּצָא בּוֹ וְכָתַב עָלָיו אוֹת אַחַת בְּמַדִּינָה זוֹ וְהֵלֵךְ בְּאוֹתוֹ

on that and went this in a province one letter upon it and wrote to it and similar parchment If he took

הַיּוֹם וְכָתַב אוֹת שְׁנִיָּה בְּמַדִּינָה אַחֶרֶת בְּמַגְלָה אַחֶרֶת חַיֵּב. שְׁבֻזְמָן

because at the time he is liable another on a scroll another in a province second a letter and wrote day

שֶׁמְקַרְבָּן נִהְגִּין זֶה עִם זֶה וְאֵינָן מְחַסְרִין מַעֲשֵׂה לְקָרִיבָתוֹ:

for their bringing close an action lacking and they are not this with this they are read that he brings them close

This halacha teaches that writing two letters on separate parchments in different locations still incurs liability because they can be brought together to be read.

ה'לי"ג

כְּתִיבַת אוֹת אַחַת וְחִלּוּק אוֹתִיּוֹת בְּשִׁבְתָּ

Halacha 13 · Writing a Single Letter and Dividing Letters on Shabbos

הַכּוֹתֵב אוֹת אַחַת אֶף עַל פִּי שְׁקוּרִים מִמֶּנָּה תְּבֵּה שְׁלֵמָה פְּטוּר. פִּיּוּצָד.

How so is exempt complete word from it that they read though · even one letter One who writes

כְּגוֹן שֶׁכָּתַב מ' וְהִכָּל קוֹרִין אוֹתָהּ מַעֲשֵׂר. אוֹ שֶׁכָּתְבָהּ בְּמָקוֹם מִנְּיָן

number in place of that he wrote it or ma'aser it reads and everyone mem that he wrote for example

שֶׁהָרִי הִיא כְּמוֹ שֶׁכָּתַב אַרְבָּעִים הָרִי זֶה פְּטוּר. הַמְּגִיָּה אוֹת אַחַת

one letter One who corrects is exempt this one behold forty that he wrote is like it for behold

וַעֲשֵׂה אוֹתָהּ שְׁתֵּים כְּגוֹן שֶׁחָלַק גַּג הַחֵי"ת וְנִעֲשִׂית שְׁנֵי זַיִנֵּי"ן

zayins two and it became the chet the roof of that he divided for example two it and made

חַיֵּב. וְכֵן כָּל כִּיּוּצָא בְּזֶה:

to this similar all and so is liable

This halacha discusses the liability of writing a single letter that represents a full word or number, and the liability of dividing one letter into two.

ה'לי"ד

כְּתִיבָה בְּשָׁנוּי וּבִיד שְׂמָאל וְעַל יְדֵי קֶטָן

Halacha 14 · Writing in an Unusual Manner, with the Left Hand, or via a Minor

הַכּוֹתֵב בְּשִׂמְאָלוֹ אוֹ לְאַחֵר יָדוֹ בְּרִגְלוֹ בִּפְּיוֹ וּבִמְרִפְקוֹ פְּטוּר.

is exempt or with his elbow with his mouth with his foot his hand with the back of or with his left One who writes

אִטֵּר שֶׁכָּתַב בְּיָמִינוֹ שֶׁהִיא לוֹ כְּשִׂמְאָל כָּל אָדָם פְּטוּר. וְאִם כָּתַב

he wrote and if is exempt man every like the left of to him which is with his right who wrote A left-handed person

בְּשִׁמְאָלוֹ חַיֵּב. וְהַשּׁוֹלֵט בְּשֵׁתֵי יָדָיו בְּשִׁוּהָ וְכָתַב בֵּין בִּימִינוֹ בֵּין

whether with his right whether and wrote equally his hands with both of And one who rules he is liable with his left

בְּשִׁמְאָלוֹ חַיֵּב. קָטָן אוֹחֵז בְּקַלָּמוֹס וְגָדוֹל אוֹחֵז בְּיָדוֹ וְכוֹתֵב חַיֵּב. גָּדוֹל

An adult is liable and writing his hand holding and an adult a pen holding A minor he is liable with his left

אוֹחֵז בְּקַלָּמוֹס וְקָטָן אוֹחֵז בְּיָדוֹ וְכוֹתֵב פָּטוּר:

is exempt and writing his hand holding and a minor a pen holding

This halacha details the exemptions for writing in an unusual manner, the rules for left-handed and ambidextrous individuals, and the status of joint writing by an adult and a minor.

ה'ת"ט

כְּתִיבָה וּמַחֲקָה בְּדָבָר הָעוֹמֵד עַל גַּבֵּי דָבָר הָעוֹמֵד

Halacha 15 · Writing and Erasing with a Permanent Substance on a Durable Surface

אֵין הַכּוֹתֵב חַיֵּב עַד שְׂיִכְתֵּב בְּדָבָר הָרוּשִׁם וְעוֹמֵד כְּגוֹן דִּיּוֹ

ink such as and endures that leaves a mark with a substance he writes until is liable one who writes Not

וְשָׁחֹר וְסִקָּרָא וְקוֹמוֹס וְקִנְיָנוֹתוֹם וְכִיּוֹצֵא בָהֶם. וְיִכְתֹּב עַל דָּבָר

a thing on and he writes of them and the like and vitriol and gum and vermilion and blacking

שְׁמֵתָקִים הַכֹּתֵב עָלָיו כְּגוֹן עוֹר וְקָלָף וְנִיָּר וְעֵץ וְכִיּוֹצֵא בָהֶם. אֲבָל

but of them and the like and wood and paper and parchment hide such as upon it the writing that preserves

הַכּוֹתֵב בְּדָבָר שֶׁאֵין רְשוּמוֹ עוֹמֵד כְּגוֹן מִשְׁקִין וּמֵי פְּרוֹת. אוֹ

or fruits and juice of liquids such as does not endure mark whose with a substance one who writes

שֶׁכָּתַב בְּדִיּוֹ וְכִיּוֹצֵא בּוֹ עַל עָלֵי יֵרְקוֹת וְעַל כָּל דָּבָר שֶׁאֵינוֹ עוֹמֵד פָּטוּר.

is exempt endure that does not thing any and on vegetables leaves of on of it and the like with ink who wrote

אֵינוֹ חַיֵּב עַד שְׂיִכְתֵּב בְּדָבָר הָעוֹמֵד עַל דָּבָר הָעוֹמֵד. וְכֵן אֵין

not and likewise that endures a thing on that endures with a substance he writes until liable he is not

הַמוֹחֵק חַיֵּב עַד שְׂיִמְחַק כָּתֵב הָעוֹמֵד מֵעַל דָּבָר הָעוֹמֵד:

that endures a thing from upon that endures writing he erases until is liable one who erases

This halacha defines the Melacha of writing and erasing on Shabbos, establishing that liability is only incurred when both the writing material and the writing surface are durable and permanent.

ה'ת"ט

כְּתִיבָה עַל הַבָּשָׂר וְעַל הָעוֹר וְכִתְּבָה עַל גַּבֵּי כָתֵב

Halacha 16 · Writing on Human Skin, Tearing Letters in Hide, and Tracing Over Existing Writing on Shabbos

הַכּוֹתֵב עַל בָּשָׂרוֹ חַיֵּב מִפְּנֵי שֶׁהוּא עוֹר אֲף עַל פִּי שֶׁחֲמִימוֹת בָּשָׂרוֹ

his flesh that the warmth of though even is hide that it because is liable his flesh on One who writes

מֵעֲבָרָת הַכֹּתֵב לְאַחַר זְמַן הָרִי זֶה דּוֹמֶה לְכָתֵב שְׁנִמְחָק. אֲבָל הַמְּשָׁרֵט

one who scratches but that was erased to writing is similar this behold time after the writing passes away

עַל בָּשָׂרוֹ צוּרָת כָּתֵב פָּטוּר. הַקּוֹרֵעַ עַל הָעוֹר כְּתִבָּנִית כָּתֵב חַיֵּב מִשּׁוּם

because of is liable writing the shape of the hide on One who tears is exempt writing the form of his flesh on

כּוֹתֵב. הַרוֹשֵׁם עַל הָעוֹר כְּתִבְנִית כְּתֹב פֶּטוּר. הַמַּעְבִּיר דִּיו עַל גִּבִּי

top of on ink One who passes is exempt writing the shape of the hide on One who marks writing

סֶקְרָא חֵיב שְׁתֵּים אַחַת מְשׁוּם כּוֹתֵב וְאַחַת מְשׁוּם מוֹחֵק. הַמַּעְבִּיר דִּיו עַל

on ink If he passed erasing because of and one writing because of one two is liable vermilion

גִּבִּי דִּיו וְסֶקְרָא עַל גִּבִּי סֶקְרָא אוֹ סֶקְרָא עַל גִּבִּי דִּיו פֶּטוּר:

he is exempt ink top of on vermilion or vermilion top of on or vermilion ink top of

This halacha details the parameters of the melacha of writing on Shabbos, including writing on skin, scratching letters, and tracing over existing ink or vermilion.

הַלָּכָה

מְלָאכַת כּוֹתֵב וּמוֹחֵק וּמַשְׁרִיט בְּשַׁבָּת

Halacha 17 · The Forbidden Labors of Writing, Erasing, and Ruling Lines on Shabbos

רוֹשֵׁם תּוֹלְדֵת כּוֹתֵב הוּא. פִּיצָד. הַרוֹשֵׁם רְשָׁמִים וְצוּרוֹת בְּכֶתֶל

on a wall and forms designs one who makes how so is of writing a derivative Making designs

וּבִשְׂשֵׁר וְכִיוּצָא בָּהֶן בְּדֶרֶךְ שֶׁהַצִּיּוֹרִין רוֹשְׁמִים הֵרִי זֶה חֵיב מְשׁוּם

because of is liable this one behold design that artists as the way with them and the like and with red color

כּוֹתֵב. וְכֵן הַמוֹחֵק אֶת הָרְשׁוּם לְתַקֵּן הֵרִי זֶה תּוֹלְדֵת מוֹחֵק

of erasing is a derivative this one behold to correct the design — one who erases and likewise writing

וְחֵיב. הַמַּשְׁרִיט כְּדִי לְכָתֹב שְׁתֵּי אוֹתִיּוֹת תַּחַת אוֹתוֹ שְׂרִטוּט חֵיב.

is liable line that under letters two to write in order one who rules a line and is liable

חֲרָשֵׁי הָעֵצִים שֶׁמַּעְבִּירִין חוּט שֶׁל סֶקְרָא עַל גִּבִּי הַקּוֹרֶה כְּדִי שִׁינְסֹר

that he may saw in order the beam the back of upon red paint of a line who draw of wood carpenters

בְּשׂוּהָ הֵרִי זֶה תּוֹלְדֵת מַשְׁרִיט. וְכֵן הַגִּבְלִים שֶׁעוֹשִׂים כֵּן בְּאֲבָנִים

on stones so who do stonecutters and likewise of ruling a line is a derivative this one behold evenly

כְּדִי שִׁיפְצֹל הָאֶבֶן בְּשׂוּהָ. וְאֶחָד הַמַּשְׁרִיט בְּצֶבַע אוֹ בְּלֹא צֶבַע הֵרִי

behold color without or with color one who rules a line and both evenly the stone that he may split in order

זֶה חֵיב:

is liable this one

This halacha defines the derivatives of writing, erasing, and ruling lines, including drawing designs, erasing to correct, and marking wood or stone to ensure straight cuts.

CHAPTER SUMMARY

This chapter details the prohibitions of taking life and preparing hides on Shabbos. The Rambam rules that anyone who takes the life of any living creature—whether by slaughtering, stabbing, or even removing a fish from water—is liable for Shochet, though exceptions are made for killing dangerous pests that pose a threat to life. The chapter then transitions to the melachos of processing hides, explaining that skinning, salting, tanning, and smoothing a hide to the minimum size of an amulet makes one liable. Finally, the Rambam defines the specific act of separating the layers of a hide, namely duchsustos from k'laf, as a derivative of the melacha of smoothing.

The holy Shabbos is a day of complete rest, but our learning teaches us that this rest is not a passive slumber; it is a state of deep, active mindfulness. When the Torah forbids us from taking a life—even that of a tiny fish by merely letting it dry out, or an insect that reproduces—it is training our souls to recognize the immense power of our actions. On Shabbos, we step back from manipulating the physical world. We do not skin, smooth, salt, or cut to size, nor do we write even two small letters. We realize that every small act of ours leaves a permanent mark on creation.

This is the beautiful avodah of Shabbos. By carefully governing our hands, our speech, and our movements, we build a sanctuary of yiras Shamayim. We show Hashem that we recognize His mastery over every detail of the universe. If the Torah cares so deeply about the life of a small creature or the writing of two letters, how much more does Hashem cherish every single word of Torah we speak, every mitzvah we perform, and every moment we choose restraint over impulse?

Today, take one moment before Shabbos begins to consciously pause and think about the holiness of your actions. Before you do a simple physical act, remind yourself: "I am a servant of Hashem, and my hands are holy."

חובות הלבבות • שער יחוד המעשה • פרק חמישי (-46)

(60)

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

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In this chapter, we learn how to stand strong against the subtle tricks of the yetzer hara, who tries to lead us astray under the guise of piety. The yetzer hara may tempt a person to take on extra stringencies or make changes to established paths, but we are warned to stick to the ancient boundaries set by our holy forefathers. We must first ensure we are fully keeping our basic obligations before trying to go above and beyond the letter of the law.

We also begin to explore the second type of temptation, where the yetzer hara tries to make us worry about what other people think. He will flatter us about our high spiritual level and then whisper that we must now strive to find favor in the eyes of our fellow men. The chapter teaches us how to recognize these damaging thoughts and how to answer the yetzer hara with emunah and clear thinking.

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

וְאִפְשָׁר שֶׁקִּדְמָה לְדַעְתְּךָ אִפֹּן יֵשֶׁר הַמַּחֲשָׁבָה הִיא בְּתַחֲלָתָהּ, וְנִעְלָם מִמֶּךָ אִפֹּן הַהֶפְסֵד אֲשֶׁר יִהְיֶה מִמֶּנָּה בְּאַחֲרִיתָהּ; וְאַתָּה בְּמַעוֹט יְשׁוּבָה תִּרְאֶה יְשָׁרָה, וְלֹא תִּרְאֶה טְעוּתָהּ וְאַפְנֵי הֶפְסֵדָהּ.

And it is possible that the seemingly proper nature of that plan appeared to your mind at its beginning, while the way of ruin that will result from it in the end was hidden from you; and you, in your lack of deliberation, see its uprightness but do not see its error and the ways of its ruin.

וְאָמַר הַחֶכֶם (משלי כב): "אַל תִּסַּג גְּבוּל עוֹלָם"; וְאָמַר (שם יא): "שִׁמְעֵ בְנֵי מוֹסֵר אָבִיךָ"; וְאָמַר בְּמִי שְׂמָאשִׁים אֲבוֹתָיו (שם ל): "דּוֹר טָהוֹר בְּעֵינָיו וּמִצָּאָתוֹ לֹא רַחֵץ, דּוֹר אָבִיו יִקְלָל"; וְאָמַר (שם): "עֵין תִּלְעַג לְאָב".

And the wise king Shlomo said, "Do not remove an ancient boundary stone," and he said, "Hear, my son, the instruction of your father," and he said regarding one who condemns his fathers, "There is a generation that is pure in its own eyes, yet is not washed from its filth; a generation that curses its father," and he said, "The eye that mocks a father."

אֲךָ אִם תִּרְאֶה לְקַבֵּל עַל עֲצֻמָּה מִתּוֹסֶפֶת הָרְשׁוּת בְּמִצְוֹת מָה שֶׁתּוּכַל עָלָיו, אַחֵר שֶׁתִּמְלֹא חוּבוֹתֶיךָ מִן הַמִּצְוֹת, לֹא תִּהְיֶה חֶסֶד, אַחֵר שֶׁיִּהְיֶה מִסְפִּים בָּם שְׂכָלָה וְרַחוּק מִתַּאֲוָתָהּ — יִהְיֶה טוֹב.

However, if you see fit to take upon yourself optional additions to the mitzvot as much as you are capable of, after you have fully discharged your obligatory duties of the mitzvot, out of a love for piety, and after your intellect agrees to them and they are far removed from your personal desires — then it is good.

וְאַתָּה מְקַבֵּל עָלָיו שָׂכָר, וְאֵינְךָ יוֹצֵא בּוֹ מִדַּעַת הָרַאשׁוֹנִים; כִּי כָבֵד אָמְרוּ: "וַעֲשׂוּ סִיָּג לַתּוֹרָה".

And you will receive reward for this, and you are not deviating in this from the path of the early sages; for they have already said, "And make a fence for the Torah."

ואמרו: "מפני מה חרבה ירושלים? מפני שהעמידו דבריהם על דין תורה, ולא עשו לפנים משורת הדין".

And they said, "Why was Yerushalayim destroyed? Because they established their rulings strictly on the law of the Torah, and did not act beyond the letter of the law."

ואמרו: "אמר רב הונא: כל העוסק בתורה בלבד דומה כמי שאין לו אלה, שנאמר (ד"ה ב טו): 'וימים רבים לישראל ללא אלהי אמת' — אלא בתורה ובגמילות חסדים".

And they said, "Rav Huna said: Anyone who occupies himself with Torah study alone is like one who has no G-d, as it is said, 'For many days Israel was without the true G-d' — rather, one must occupy himself with both Torah and acts of lovingkindness."

ואמר אחד מן החסידים: "מי שאין לו תוספת אין לו חובה"; ואין התוספת מתקבלת עד שתפרע החובה.

And one of the pious men said, "He who has no extra additions has not fulfilled his basic obligation"; yet, the extra addition is not accepted until the basic obligation is first paid in full.

NOTE The pious man's statement means that true fulfillment of one's duty requires a spirit of generosity that goes beyond the bare minimum; however, one cannot use extra stringencies to bypass or neglect basic halachic obligations.

ובכבר התירו לנו וחיבו אותנו להתנהג בתוספת המצוות, כמו שאמרו: "מוסיפין מחל על הקדש"; והתוספת בצום, ובתפלה, ובצדקה, ועזב הרבוי ממותר המזון המתרים לנו.

And our Sages have already permitted us, and even obligated us, to conduct ourselves with additions to the mitzvot, just as they said, "We add from the profane to the holy"; and so too with additions in fasting, prayer, tzedakah, and leaving overabundance of the extra foods that are otherwise permitted to us.

וזהירו על השבועה בשם אפלו על האמת, ומהרבות הדברים אפלו אם יהיו נמלטים מן הכזב, ומזכרון עניני בני אדם אפלו אם הם נמלטים מן הגנות, ומהפליג בשבח אדם ואם הוא ראוי לכה, ושלא יספר בגנות המקצרים ומאסם ואם הם ראויים לכה, והרבה מן הדומה לזה.

And they warned against swearing by Hashem's Name even regarding the truth, and against speaking excessively even if the words are free of falsehood, and against discussing the affairs of other people even if they are free of disparagement, and against praising a person excessively even if he is worthy of it, and that one should not speak of the shortcomings of those who fall short or despise them even if they deserve it, and many similar things.

וראוי שנבאר עתה מן החלק השני הזה דמיונים שילמדו מהם שאר הענינים, ויזהר האדם מהם בע"ה כשידע אותם; כי אין ענין מעניני הטובה אלא אם יש לו פגע שיפסיד אותו.

And it is proper that we now explain examples from this second category of temptations, from which one can learn to understand other matters, so that a person may guard himself against them with Hashem's help when he knows them; for there is no good matter that does not have a corresponding pitfall that can ruin it.

ומי שעמד על אפני הפגעים המפסידים את המעשים יוכל לדעת להזהר מהם; ומי שלא ידע כי אם הטוב לבדו, לא ימלט לו ממנו דבר לרב הפגעים המשיגים אותו.

And one who understands the nature of the pitfalls that ruin good deeds will know how to guard against them; but one who only knows the good deeds alone will end up with nothing of them remaining, due to the abundance of pitfalls that will overtake him.

וְהָיָה אֶחָד מִן הַחֲסִידִים מְצִוָּה לְתַלְמִידָיו: "לִמְדוּ הָרַע תְּחִלָּה לְהַבְדִּיל מִמֶּנּוּ, וְאַחֲרַיִךְ לַמָּדוּ הַטּוֹב וַעֲשׂוּהוּ", כִּמוֹ שֶׁאָמְרוּ הַכֶּתוּב (ירמיה ד): "נִירוּ לָכֶם נִיר וְאַל תִּזְרְעוּ אֶל קוֹצִים".

And one of the pious men used to instruct his disciples: "Learn the bad first so that you can separate yourselves from it, and afterward learn the good and perform it," just as the verse says, "Plow for yourselves a furrow, and do not sow among thorns."

וְאָמַר רַבִּי יוֹחָנָן בֶּן זַכַּי לְעֵנִין הוֹנָאת הַמִּדּוֹת וְהַמְשַׁקְלִים: "אִי לִי אִם אֹמֵר, אִי לִי אִם לֹא אֹמֵר; אִם אֹמֵר — שָׂמָּה יִלְמְדוּ הַרְמָאִים, אִם לֹא אֹמֵר — שָׂמָּה יֹאמְרוּ הַרְמָאִים: אֵין תַּלְמִידֵי חֲכָמִים בְּקִיָּאִים בְּמַעֲשֵׂי יָדֵינוּ".

And Rabban Yochanan ben Zakkai said regarding the cheating of weights and measures: "Woe to me if I speak of it, and woe to me if I do not speak of it; if I speak of it, perhaps the swindlers will learn new tricks from my words, and if I do not speak of it, perhaps the swindlers will say: 'The Torah scholars are not experts in our secret practices.'"

וְאָמְרוּ אַחֲרָיִךְ: "אֲמַרְנוּ אוֹ לֹא אֲמַרְנוּ?" וְאָמְרוּ: "אֲמַרְנוּ, וּמֵהָאֵי קָרָא אֲמַרְנוּ (הושע יד): 'כִּי יִשְׁרִים דְּרָכֵי ה' וְצַדִּיקִים יֵלְכוּ בָּם וּפְשָׁעִים יִכָּשְׁלוּ בָּם'".

And the Gemara subsequently asked: "Did he speak of them or did he not speak of them?" And they concluded: "He did speak of them, and he spoke of them based on this verse: 'For the ways of Hashem are straight; the righteous shall walk in them, while the transgressors shall stumble in them.'"

וְאֹמֵר כִּי כָּל מַה שֶׁהִקְדַּמְנוּ זָכְרוּ בַּשַּׁעַר הַזֶּה מִמָּה שֶׁמִּסְפַּק אוֹתוֹ הַיֵּצֵר עַל הָאָדָם, אִם לֹא יוּכַל לְסַפֵּק אוֹתוֹ בָּהֶם, יְדַבֵּר עִמּוֹ עֲלֵיהֶם מִדֶּרֶךְ הַטְעָנָה וְהַמּוֹפֵת לְבִטּוֹל עָלָיו אֲמַתוֹתָיו.

And I say that regarding all that we have previously mentioned in this gate of the doubts that the yetzer hara tries to cast upon a person — if he cannot succeed in making him doubt through them, he will argue with him about them using claims and proofs to undermine his truths.

וּכְשֶׁתַּעֲמִיד עַל בְּטוּלוֹ וְחִלְשׁוֹת רְאִיוֹתָיו, וְלֹא יוּכַל לַעֲמִיד כְּנֶגְדָּהּ וְלֹא לְבִטּוֹל מִה שֶׁיִּדְעֶתָ אֲמַתּוֹתָיו וּבִרְרוֹ בָּמָה שֶׁקִּדַּם לָנוּ בַּשַּׁעַר הַזֶּה, יָשׁוּב לְפַתּוּתָהּ וּלְהַטְעוֹתָהּ בִּנְפִשָּׁהּ וַיֹּאמֶר לָהּ:

And when you stand firm against his vanity and the weakness of his proofs, so that he cannot stand against you or undermine what you know to be clear and true from what we have already discussed in this gate, he will return to flatter you and mislead you regarding your own self, and he will say to you:

"כִּמָּה אֲנִי שֹׂמֵחַ בְּעֵינֶיךָ עַל אֲמוּנָתְךָ הַטּוֹבָה וְלִבְךָ הַשָּׁלֵם לֵאלֹהִים! וּכְבֹּר הַגִּיעַת מַמְעָלוֹת הַחֶסֶד מִה שֶׁלֹּא הִגִּיעַ אֵלָיו זֹולָתְךָ בְּדוֹרְךָ, וַיֵּשׁ בּוֹ יוֹתֵר מִדָּאֵי מֵהוֹדָאתְךָ לְבוֹרָא עַל טוֹבָתוֹ וְחֶסְדּוֹ; וְרָאוּי לָךְ לְהִנָּהֵג עִצְמָךְ גַּם כֵּן לְפָרַע קֶצֶת חוֹבוֹת בְּנֵי אָדָם."

"How I rejoice in your situation, in your good faith and your wholehearted devotion to G-d! You have already reached levels of piety that no one else in your generation has reached, and you have more than sufficiently thanked the Creator for His goodness and kindness; now it is proper for you to also conduct yourself in a way that pays some of your debts of gratitude to other people."

"כִּי כָּבֵד יָדַעְתָּ כִּי הֵם סְבוֹת תּוֹעֲלֹתָ וְהִזְקֹתָ, וּכְבֹּד נִתְבָּרַר לָנוּ כִּי בְּרָצוֹתָם אוֹתָךְ תִּהְיֶה תִּפְאָרְתָּךְ, וּבִהֲתַקְצָפָם עָלֶיךָ יִהְיֶה חֲסְרוֹנְךָ; עַל כֵּן הִשְׁתַּדַּל בָּמָה שְׂפִיכָה רָצוֹם וְתִמָּצָא חַן בְּעֵינֵיהֶם, כְּמוֹ שֶׁאָמְרוּ חֲז"ל: 'כָּל שְׂרוֹחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ — רוּחַ הַמָּקוֹם נוֹחָה הֵימָנוּ'."

"For you already know that they are the immediate causes of your benefit and harm, and it is clear to us that when they are pleased with you, it brings you honor, and when they are angry with you, it brings you loss; therefore, strive to do what pleases them and find favor in their eyes, just as our Sages of blessed memory said: 'Anyone with whom the spirit of his fellow men is pleased, the spirit of the Omnipresent is pleased with him.'"

הָשֵׁב עָלַי: "וְמָה יוֹעִיל לִי בְּהִתְרַצוֹת אֶל חָלֹשׁ כְּמוֹנִי, אֲשֶׁר אֵין בִּיכָלְתוֹ לְהוֹעִיל לִי וְלֹא לְהִזְקִי? וְאָמַר הַכְּתוּב (ישעיה ב): 'חִדְּלוּ לָכֶם מִן הָאָדָם' וגו'; וְאֶפְלוּ אִם הָיָה חוֹבָה, אֵיךְ אוּכַל לְרַצּוֹת כָּל בְּנֵי דוֹרִי, וְאֵין בִּיכָלְתִּי לְרַצּוֹת בְּנֵי בֵּיתִי, כָּל שָׁכֵן וּלְתָם!"

Answer him: "And what benefit will I get from seeking favor with a weakling like myself, who has no power to help me or harm me? For the verse says, 'Cease from relying on man, whose breath is in his nostrils, for of what value is he?' And even if it were an obligation, how could I possibly please all the people of my generation, when I cannot even please the members of my own household, let alone anyone else!"

"וְמָה שֶׁזָּכַרְתָּ מִדְּבַר רַבּוֹתֵינוּ ז"ל בְּעֵנֵן הַזֶּה, אֵינוֹ מְחַיֵּב לְהִשְׁתַּדַּל בְּמִשְׁיכַת רָצוֹן כָּל הַבְּרִיּוֹת, כְּמוֹ שֶׁכְּתוּב (משלי טז): 'בְּרָצוֹת ה' יִדְרָכִי אִישׁ גַּם אוֹיְבָיו יִשְׁלַם אֹתוֹ'."

"And as for what you mentioned from the words of our Sages of blessed memory on this matter, it does not obligate one to actively strive to win the favor of all people, as it is written, 'When Hashem is pleased with a man's ways, He makes even his enemies to be at peace with him.'"

"וְכֵן מִי שֶׁכָּל הַבְּרִיּוֹת מְקַטְנִים גְּדוֹלָם מוֹדִים וּמִשְׁבַּחִים אוֹתוֹ וְרוֹצִים אֶת מַעֲשָׂיו, רָאִיָּה הִיא כִּי הָאֵל יִתְבָּרַךְ זָרַע לוֹ אֶהְבָּה בְּלִבּוֹת בְּנֵי אָדָם וְשֵׁם לוֹ שֵׁם טוֹב עַל לְשׁוֹנָם, וְזֶה אֵין הַבוֹרָא עוֹשֶׂה אוֹתוֹ לְשׁוֹנָאִיו, וְהוּא לְרָאִיָּה בְּרוּרָה וּגְדוּלָּה עַל רָצוֹת הַבוֹרָא אוֹתוֹ."

"And so too, when all people, from the smallest to the greatest, acknowledge and praise someone and are pleased with his deeds, it is proof that G-d, may He be blessed, has planted love for him in the hearts of men and placed a good name for him on their tongues; and the Creator does not do this for those He dislikes, so this serves as a clear and powerful proof that the Creator is pleased with him."

"אֲבָל שְׂיִהְיֶה הָאָדָם הַחֲסִיד מִשְׁתַּדַּל וְטוֹרַח בָּמָה שֶׁיִּשְׁבַּחוּהוּ בְּנֵי אָדָם עַל עֲבוֹדָתוֹ לֵאלֹהִים — אֵין זֶה מִמְּנַהֲגֵי הַחֲסִידִים; עַל כֵּן הִזְהַר מִזֶּה וְהִדּוּמָה לוֹ מִפְּתוּיֵי הַיָּצָר לָהּ, כִּי הוּא מִשְׁתַּדַּל לְהַדְרִיכָהּ בָּזָה עַד שֶׁיִּפְּלֶהּ בְּמִצּוֹת הַחֲנָף."

"But for a pious person to actively strive and exert himself so that people will praise him for his service of G-d — this is not the way of the pious; therefore, guard yourself against this and similar temptations of the yetzer hara, for he is trying to lead you down this path until he traps you in the snare of hypocrisy."

"וְהָשֵׁב עָלַי בְּשִׁבְחוֹ אוֹתָךְ: וְמָה הוּא שֶׁתֹּאשֶׁר אוֹתִי עָלַי מִדְּעֻתִי חוֹבוֹת הָאֱלֹהִים עָלַי, וְכִי הוּא כִּי אִם לְטַעֲנָה עָלַי לֵאלֹהִים מִפְּנֵי שְׂאִינִי סוֹבֵל לַעֲשׂוּהוּ כְּפִי דַעֲתִי?"

"And answer him when he praises you: 'Why do you praise me for knowing my duties to G-d? This knowledge only serves as a claim against me before G-d, because I do not exert myself to act fully in accordance with what I know!'"

The chapter outlines the proper way to take on extra stringencies, explaining that while going above and beyond is praiseworthy and aligned with the teachings of our Sages, it is only acceptable after one's obligatory duties are fully met. We are warned that knowing how to perform good deeds is not enough; we must also learn what damages them so we can guard our avodah from being spoiled. Finally, the text exposes the yetzer hara's tactic of using flattery to make us seek human approval, and provides the ultimate response: a person must realize that mortal men have no power to help or harm, and our only true focus must be finding favor with Hashem.

למעשה WHAT TO TAKE HOME

My dear friend, the yetzer hara is a master strategist. When he sees he cannot stop you from doing a mitzvah, he changes his tactics entirely. He stops fighting you and starts praising you! He whispers in your ear how holy you are, how much better you are than others, and then he gently nudges you to start worrying about what people think of your beautiful avodah. Before you know it, you are performing for an audience of flesh and blood, and the purity of your service to Hashem is completely ruined.

To protect ourselves, we must learn from the wise advice of the Chassid in our text: we must study the 'thorns'—the subtle spiritual dangers—before we can safely plant our good deeds. One of the greatest dangers is the urge to take on extra, beautiful stringencies (chumros) before we have even mastered our basic, daily obligations. If a person is not careful with the absolute basics of halacha, yet they are busy taking on extra fasts or special stringencies to look pious, it is a trap of the yetzer hara. True avodah means securing the foundation of your obligatory duties first, and only then adding extra layers out of pure, quiet love for Hashem, far away from the eyes of others.

When the yetzer hara tries to flatter you today or make you worry about your social standing in the eyes of others, answer him clearly: 'What good is the approval of a weak human being who can neither help nor harm my neshama?' Turn your heart back to the only One Who matters.

Today, choose one basic, obligatory halacha that you already do, and focus on performing it with absolute perfection and quiet sincerity, completely hidden from the eyes and praise of other people.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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