חוּמָּשׁ עִם רַשִׁ"י · קֹרַח · שִׁשִּׁי

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

KORACH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the aftermath of the terrible rebellion of Korach and his followers. To put an end to the complaints of the Bnei Yisrael once and for all, Hashem commands Moshe Rabbeinu to place the staff of Aharon HaKohen in front of the Aron HaKodesh as a lasting sign. The Bnei Yisrael express their deep fear of death when approaching the Mishkan, prompting Hashem to speak directly to Aharon about the heavy responsibility placed upon the Kohanim and Levi'im.

Hashem outlines the sacred duty of guarding the Mishkan to prevent any unauthorized person from encroaching upon the holy vessels. Along with this great responsibility, Hashem presents the Kohanim with their special gifts, the Matnos Kehunah, which are given to them as an everlasting covenant of salt. These gifts sustain the Kohanim, who are not given a physical portion in the land of Eretz Yisrael, as Hashem Himself is their portion.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הָשֵׁב אֶת מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדוּת לְמִשְׁמֶרֶת

And said Hashem to Moshe return — the staff of Aharon before the Testimony for a safekeeping

לְאוֹת לִבְנֵי מֶרִי וּתְכַל תְּלוּנֹתָם מֵעָלַי וְלֹא יָמֻתוּ:

for a sign for children of rebellion and you shall end their complaints from upon Me and not they shall die

רַשִׁ"י

למשמרת לאות. לְזִכָּרוֹן שֶׁבָּחַרְתִּי בְּאַהֲרֹן לְכֹהֵן וְלֹא יִלּוֹנוּ עוֹד עַל הַכְּהֻנָּה:

to be kept as a sign as a reminder that I chose Aharon for a Kohen and not will they murmur anymore against the priesthood

רַשִׁ"י

ותכל תלונתם. כְּמוֹ וּתְכַלֶּה תְּלוּנָתָם; לָשׁוֹן זֶה שֵׁם מִפְעָל יָחִיד לְשׁוֹן נְקֵבָה, כְּמוֹ תְּלוּנָתָם, מרמור"יש בלעז; וְיֵשׁ חִלּוּק בֵּין תְּלוּנָתָם לְתִלְנָתָם, תְּלוּנָתָם שֵׁם דָּבָר בִּלְשׁוֹן יָחִיד וַאֲפִלּוּ אַחַת, תְּלוּנָה תְּלוּנָתָם לְתִלְנָתָם, הֵם תְּלוּנוֹת הַרְבֵּה:

and you shall end their murmuring is like and you shall end their murmuring gender of this a form their murmuring and you shall end singular action noun of

feminine like their murmuring murmures in foreign tongue and there is a difference between their murmuring

to their murmuring their murmuring murmuring one their murmuring noun of a concept in language of singular and even if

they are murmurings many

פָּסוּק ב

Pasuk 2

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה׃

And did Moshe as commanded Hashem him so he did

פָּסוּק ג

Pasuk 3

וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל אֶל מֹשֶׁה לֵאמֹר הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ׃

And they said the children of Yisrael to Moshe saying Behold we perish we are lost all of us are lost

פָּסוּק ד

Pasuk 4

כֹּל הַקָּרֵב הַקָּרֵב אֶל מִשְׁכַּן יְהוָה יָמוּת הַאִם תַּמְנוּ לִגְוֹעַ׃

Everyone who approaches who approaches to the Tabernacle of Hashem shall die are we finished to perish

רַשִׁ"י

כל הקרב הקרב וגו'. אֵין אָנוּ יְכוֹלִין לִהְיוֹת זְהִירִין בְּכָךְ, כֻּלָּנוּ רַשָּׁאִין

Whosoever approacheth approacheth etc. not are we able to be cautious in this all of us are permitted

לְהִכָּנֵס לַחֲצַר אֹהֶל מוֹעֵד, וְאֶחָד שֶׁמַּקְרִיב עַצְמוֹ יוֹתֵר מֵחֲבֵרוֹ וְיִכָּנֵס לְתוֹךְ

to enter into the courtyard of the Tent of Meeting and one who brings near himself more than his fellow and enters into

אֹהֶל מוֹעֵד יָמוּת׃

the Tent of Meeting will die

רַשִׁ"י

האם תמנו לגוע. שֶׁמָּא הֻפְקַרְנוּ לְמִיתָה?׃

Is it that we have finished to die perhaps we are abandoned to death

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר יְהוָה אֶל אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית אָבִיךָ אִתָּךְ תִּשְׂאוּ אֶת

And said Hashem to Aharon you and your sons and the house of your father with you shall bear —

עֲוֹן הַמִּקְדָּשׁ וְאַתָּה וּבָנֶיךָ אִתָּךְ תִּשְׂאוּ אֶת עֲוֹן כְּהֻנַּתְכֶם׃

the iniquity of the Sanctuary and you and your sons with you shall bear — the iniquity of your priesthood

רַשִׁ"י

ויאמר ה' אל אהרן. לְמֹשֶׁה אָמַר שֶׁיֹּאמַר לְאַהֲרֹן, לְהַזְהִירוֹ עַל תַּקָּנַת

And He said Hashem to Aharon to Moshe He said that he should say to admonish him concerning the benefit of

יִשְׂרָאֵל שֶׁלֹּא יִכָּנְסוּ לַמִּקְדָּשׁ׃

Yisrael that they not enter into the Sanctuary

רַשִׁ"י

אתה ובניך ובית אביך. הֵם בְּנֵי קְהָת אֲבִי עַמְרָם׃

You and your sons and the house of your father they are the sons of Kehas the father of Amram

רַשִׁ"י

תשאו את עון המקדש. עֲלֵיכֶם אֲנִי מַטִּיל עֹנֶשׁ הַזָּרִים שֶׁיֶּחֶטְאוּ
you shall bear — the iniquity of the Sanctuary upon you I impose the punishment of the strangers who will sin

בְּעִסְקֵי הַדְּבָרִים הַמְקֻדָּשִׁים הַמְסוּרִים לָכֶם, הוּא הָאֹהֶל וְהָאָרוֹן וְהַשֻּׁלְחָן
in matters of the things that are sanctified that are entrusted to you which is the Tent and the Ark and the Table

וּכְלֵי הַקֹּדֶשׁ — אַתֶּם תֵּשְׁבוּ וְתַזְהִירוּ עַל כָּל זָר הַבָּא לִגַּע:
and the vessels of the Sanctuary you shall sit and warn concerning any stranger who comes to touch

רַשִׁ"י

ואתה ובניך. הַכֹּהֲנִים:
And you and your sons the Kohanim

רַשִׁ"י

תשאו את עון כהנתכם. שֶׁאֵינָהּ מְסוּרָה לַלְוִיִּם, וְתַזְהִירוּ הַלְוִיִּם
you shall bear — the iniquity of your priesthood for it is not given to the Levites and you must warn the Levites

הַשּׁוֹגְגִים שֶׁלֹּא יִגְּעוּ אֲלֵיכֶם בַּעֲבוֹדַתְכֶם:
who act inadvertently that they not come near to you during your service

פָּסוּק ו

Pasuk 6

וְגַם אֶת אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ
And also — your brothers the tribe of Levi the tribe of your father bring close with you and they shall accompany

עָלֶיךָ וְישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת:
upon you and they shall minister to you and you and your sons with you before the Tent of the Testimony

רַשִׁ"י

וגם אחיך. בְּנֵי גֵּרְשׁוֹן וּבְנֵי מְרָרִי:
and also your brothers the sons of Gershon and the sons of Merari

רַשִׁ"י

וילוו. וְיִתְחַבְּרוּ אֲלֵיכֶם, לְהַזְהִיר גַּם אֶת הַזָּרִים מִלְּקָרֵב אֲלֵיהֶם:
and they shall join and they shall associate with you to warn also — the strangers from drawing near to them

רַשִׁ"י

וישרתוך. בִּשְׁמִירַת הַשְּׁעָרִים וּלְמַנּוֹת מֵהֶם גִּזְבָּרִין וַאֲמַרְכָּלִין ספרי :
and they shall minister to you in guarding of the gates and to appoint from them treasurers and superintendents Sifrei

פָּסוּק ז

Pasuk 7

וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל הָאֹהֶל אַךְ אֶל כְּלֵי הַקֹּדֶשׁ וְאֶל
And they shall guard your charge and the charge of all of the Tent only to the vessels of the Sanctuary and to

הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא יָמֻתוּ גַּם הֵם גַּם אַתֶּם׃

you also they also they die so that not approach they shall not the Altar

פָּסוּק ח

Pasuk 8

וְנִלְווּ עָלֶיךָ וְשָׁמְרוּ אֶת מִשְׁמֶרֶת אָהֳלֹ מוֹעֵד לְכֹל עֲבֹדַת

the service of for all Meeting the Tent of the charge of — and they shall guard with you And they shall join

הָאֹהֶל וְזָר לֹא יִקָּרֵב אֲלֵיכֶם׃

to you draw near shall not and an outsider the Tent

רַשִׁ"י

וזר לא יקרב אליכם. אֶתְכֶם אֲנִי מַזְהִיר עַל כָּךְ׃

this concerning admonish I — unto you approach shall not And a layman

פָּסוּק ט

Pasuk 9

וּשְׁמַרְתֶּם אֵת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֵת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא יִהְיֶה עוֹד

again there will be so that not the Altar the charge of and — the Sanctuary the charge of — And you shall guard

קֶצֶף עַל בְּנֵי יִשְׂרָאֵל׃

Yisrael the children of upon wrath

רַשִׁ"י

ולא יהיה עוד קצף. כְּמוֹ שֶׁהָיָה כְּבָר, שֶׁנֶּאֱמַר בְּמִדְבַּר י"ז "כִּי יָצָא

has gone forth "for 17 Bamidbar as it is said already that there was as anger any more there shall be And not

הַקֶּצֶף" סִפְרֵי׃

Sifrei the anger"

פָּסוּק י

Pasuk 10

וַאֲנִי הִנֵּה לָקַחְתִּי אֶת אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם מַתָּנָה

as a gift to you Yisrael the children of from among the Levites your brothers — have taken behold And I

נְתֻנִים לַיהוָה לַעֲבֹד אֶת עֲבֹדַת אֹהֶל מוֹעֵד׃

Meeting the Tent of the service of — to perform to Hashem they are given

רַשִׁ"י

לכם מתנה נתנים. יָכוֹל לַעֲבוֹדַתְכֶם שֶׁל הֶדְיוֹט, תַּ"ל "לַה'", כְּמוֹ

just as for Hashem the Torah teaches a commoner of for your work I might think they are given as a gift to you

שֶׁמְּפֹרָשׁ לְמַעְלָה, לִשְׁמֹר מִשְׁמֶרֶת גִּזְבָּרִין וַאֲמַרְכָּלִין׃

and trustees treasurers the charge of to keep above it is explained

פָּסוּק יא

Pasuk 11

וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת כְּהֻנַּתְכֶם לְכָל דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית
And you and your sons with you shall guard — your priesthood for every matter of the altar and for within

לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת כְּהֻנַּתְכֶם וְהַזָּר הַקָּרֵב
the curtain and you shall serve a service of a gift I will give — your priesthood and the stranger who approaches

יוּמָת׃
shall be put to death

רַשִׁ״י

עבדת מתנה. בְּמַתָּנָה נְתַתִּיהָ לָכֶם׃
A service of gift as a gift I have given it to you

פָּסוּק יב

Pasuk 12

וַיְדַבֵּר יְהוָה אֶל אַהֲרֹן וַאֲנִי הִנֵּה נָתַתִּי לְךָ אֶת מִשְׁמֶרֶת תְּרוּמֹתָי לְכָל
And spoke Hashem to Aharon and I behold have given to you — the charge of My terumah-gifts of all

קָדְשֵׁי בְנֵי יִשְׂרָאֵל לְךָ נְתַתִּים לְמָשְׁחָה וּלְבָנֶיךָ לְחָק
the holy things of the children of Yisrael to you I have given them for greatness and to your sons as a portion

עוֹלָם׃
eternal

רַשִׁ״י

ואני הנה נתתי לך. בְּשִׂמְחָה, לְשׁוֹן שִׂמְחָה הוּא זֶה, כְּמוֹ "הִנֵּה הוּא יֹצֵא
And I behold I have given to you with joy an expression of joy it is this just as behold he goes out

לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח בְּלִבּוֹ" שמות ד' ; מָשָׁל לְמֶלֶךְ שֶׁנָּתַן שָׂדֶה
to meet you and he will see you and he will rejoice in his heart Shemos chapter 4 A parable to a king who gave a field

לְאוֹהֲבוֹ, וְלֹא כָתַב וְלֹא חָתַם וְלֹא הָעֲלָה בְּעַרְכָּאִין, בָּא אֶחָד וְעִרְעֵר עַל
to his friend and did not write and did not seal and did not record in the archives someone came and contested about

הַשָּׂדֶה, אָמַר לוֹ הַמֶּלֶךְ כָּל מִי שֶׁיִּרְצֶה יָבֹא וְיַעַרְעֵר לְנֶגְדְּךָ, הֲרֵינִי כּוֹתֵב וְחוֹתֵם
the field said to him the king any who wishes will come and contest against you behold I am writing and sealing

לְךָ וּמַעֲלֶה בְּעַרְכָּאִין, אַף כָּאן, לְפִי שֶׁבָּא קֹרַח וְעִרְעֵר כְּנֶגֶד אַהֲרֹן עַל
for you and recording in the archives so here because that came Korach and contested against Aharon concerning

הַכְּהֻנָּה, בָּא הַכָּתוּב וְנָתַן לוֹ כ"ד מַתְּנוֹת כְּהֻנָּה בִּבְרִית מֶלַח עוֹלָם,
the Priesthood came the Scripture and gave to him twenty-four gifts of priesthood with a covenant of salt everlasting

וְלָכֵן נִסְמְכָה פָּרָשָׁה זוֹ לְכָאן ספרי :
and therefore was juxtaposed this portion to here Sifrei

רַשִׁ״י

משמרת תרומתי. שֶׁאַתָּה צָרִיךְ לְשָׁמְרָן בְּטָהֳרָה׃
the keeping of My heave offerings that you need to guard them in purity

רַשִׁ"י

למשחה. לִגְדֻלָּה שם :

For anointment for greatness there

פָּסוּק יג

Pasuk 13

זֶה יִהְיֶה לְךָ מִקֹּדֶשׁ הַקֳּדָשִׁים מִן הָאֵשׁ כָּל קָרְבָּנָם לְכָל מִנְחָתָם

This shall be to you from the holy of holies from the fire every offering of theirs for all their grain offering

וּלְכָל חַטָּאתָם וּלְכָל אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קָדָשִׁים לְךָ

and for all their sin offering and for all their guilt offering which they shall render to Me holy of holies for you

הוּא וּלְבָנֶיךָ:

it and for your sons

רַשִׁ"י

מן האש. לְאַחַר הַקְטָרַת הָאִשִּׁים:

From the fire after the burning of the fire-offerings

רַשִׁ"י

כל קרבנם. כְּגוֹן זִבְחֵי שַׁלְמֵי צִבּוּר:

every offering of theirs for instance the sacrifices of peace offerings of the community

רַשִׁ"י

מנחתם חטאתם ואשמתם. כְּמַשְׁמָעוֹ:

their meal-offering their sin-offering and their guilt-offering is according to its literal meaning

רַשִׁ"י

אשר ישיבו לי. זֶה גֶּזֶל הַגֵּר שם; זבחים מ"ד :

which they shall return to Me this the stolen property of the proselyte there Zevachim 44

פָּסוּק יד

Pasuk 14

בְּקֹדֶשׁ הַקֳּדָשִׁים תֹּאכֲלֶנּוּ כָּל זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יִהְיֶה לָּךְ:

In the holy of holies you shall eat it every male may eat it holy it shall be to you

רַשִׁ"י

בקדש הקדשים תאכלנו וגו'. לִמֵּד עַל קָדְשֵׁי קֳדָשִׁים שֶׁאֵין נֶאֱכָלִין

In the holy of holies you shall eat it etc. This teaches regarding holy things of the highest degree that they are not eaten

אֶלָּא בָּעֲזָרָה לְזִכְרֵי כְהֻנָּה:

except in the Courtyard by the males of the priesthood

פָּסוּק טו

Pasuk 15

וְזֶה לְךָ תְּרוּמַת מַתָּנָם לְכָל תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לְךָ

And this is yours the gift of their contribution for all the wave offerings of the children of Yisrael to you

נְתַתִּים וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק עוֹלָם כָּל טָהוֹר

I have given them and to your sons and to your daughters with you as a portion eternal everyone who is pure

בְּבֵיתְךָ יֹאכַל אֹתוֹ׃

in your house may eat it

רַשִׁ״י

תרומת מתנם. הַמּוּרָם מִן הַתּוֹדָה וּמֵהַשְּׁלָמִים וּמֵאֵיל נָזִיר׃

the heave offering of their gifts that which is set apart from the thanksgiving offering and from the peace offerings and from the ram of a Nazirite

רַשִׁ״י

לכל תנופת. שֶׁהֲרֵי אֵלּוּ טְעוּנִין תְּנוּפָה׃

for all the wave offering of for behold these require waving

רַשִׁ״י

כל טהור. וְלֹא טְמֵאִים; דָּ״אַ: כָּל טָהוֹר לְרַבּוֹת אִשְׁתּוֹ׃

every clean person and not unclean ones another explanation every clean person to include his wife

פָּסוּק ט ז

Pasuk 16

כֹּל חֵלֶב יִצְהָר וְכָל חֵלֶב תִּירוֹשׁ וְדָגָן רֵאשִׁיתָם אֲשֶׁר יִתְּנוּ לַיהוָה

All the best of oil and all the best of wine and grain their first fruits which they shall give to Hashem

לְךָ נְתַתִּים׃

to you I have given them

רַשִׁ״י

ראשיתם. הִיא תְּרוּמָה גְּדוֹלָה׃

the first of them it is the Terumah great

פָּסוּק י ז

Pasuk 17

בִּכּוּרֵי כָּל אֲשֶׁר בְּאַרְצָם אֲשֶׁר יָבִיאוּ לַיהוָה לְךָ יִהְיֶה כָּל

The first-fruits of all that which in their land which they shall bring to Hashem to you it shall be everyone

טָהוֹר בְּבֵיתְךָ יֹאכְלֶנּוּ׃

who is pure in your household may eat it

פָּסוּק י ח

Pasuk 18

כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה׃

Every proscribed thing in Yisrael to you it shall be

פָּסוּק י ט

Pasuk 19

כָּל פֶּטֶר רֶחֶם לְכָל בָּשָׂר אֲשֶׁר יַקְרִיבוּ לַיהוָה בָּאָדָם וּבַבְּהֵמָה יִהְיֶה
Every firstborn of womb all of flesh that they shall offer to Hashem among man and among animal shall be

לָךְ אַךְ פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה
yours however surely you shall redeem — the firstborn of the man and — the firstborn of the animal the impure

תִּפְדֶּה׃
you shall redeem

פָּסוּק כ

Pasuk 20

וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים
And its redemption from the age of a month you shall redeem by your valuation silver of five shekels

בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא׃
by the shekel of the Sanctuary twenty gerah it is

פָּסוּק כא

Pasuk 21

אַךְ בְּכוֹר שׁוֹר אוֹ בְכוֹר כֶּשֶׂב אוֹ בְכוֹר עֵז לֹא תִפְדֶּה קֹדֶשׁ
But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat not you shall redeem holy

הֵם אֶת דָּמָם תִּזְרֹק עַל הַמִּזְבֵּחַ וְאֶת חֶלְבָּם תַּקְטִיר אִשֶּׁה
they are — their blood you shall sprinkle upon the Altar and — their fat you shall burn a fire offering

לְרֵיחַ נִיחֹחַ לַיהוָה׃
for a pleasing aroma to Hashem

פָּסוּק כב

Pasuk 22

וּבְשָׂרָם יִהְיֶה לָךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לְךָ יִהְיֶה׃
And their meat shall be yours like the breast of the elevation offering and like the thigh of the right yours shall be it shall be

רַשִׁ״י

כחזה התנופה וכשוק הימין. שֶׁל שְׁלָמִים שֶׁנֶּאֱכָלִין לַכֹּהֲנִים וְלִנְשֵׁיהֶם
as the breast of the waving as the shoulder of the right of peace offerings which are eaten by the Kohanim and by their wives

לִבְנֵיהֶם וּלְעַבְדֵיהֶם לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד, אַף הַבְּכוֹר נֶאֱכָל לִשְׁנֵי יָמִים וְלַיְלָה
by their sons and by their servants for two days and a night one so too the firstborn is eaten for two days and a night

אֶחָד׃
one

רַשִׁ״י

לך יהיה. בָּא רַבִּי עֲקִיבָא וְלִמֵּד, וְהוֹסִיף לְךָ הַכָּתוּב הֲוָיָה אַחֶרֶת, שֶׁלֹּא
To you it shall be came Rabbi Akiba and taught and added to you the Scripture a state of being another so that not

תֹּאמַר, כְּחָזֶה וְשׁוֹק שֶׁל תּוֹדָה שֶׁאֵינוֹ נֶאֱכָל אֶלָּא לְיוֹם וָלַיְלָה
you should say like the breast and shoulder of a thanksgiving offering which is not eaten except for a day and a night

פָּסוּק כג

Pasuk 23

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְּנֵי יִשְׂרָאֵל לַיהוָה נָתַתִּי
I have given to Hashem Yisrael the children of they shall separate which the holy things the terumah-gifts of All

לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא
it is eternal salt a covenant of eternal as a portion with you and to your daughters and to your sons to you

לִפְנֵי יְהוָה לְךָ וּלְזַרְעֲךָ אִתָּךְ׃
with you and for your offspring for you Hashem before

רַ"שִׁ"י

כל תרומת הקדשים. מֵחֲבָתָהּ שֶׁל פָּרָשָׁה זוֹ כְּלָלָהּ בַּתְּחִלָּה
at the beginning He generalized it this the section of out of affection for the holy things the heave offering of All

וּכְלָלָהּ בַּסּוֹף וּפָרַט בָּאֶמְצַע עי' ספרי :
Sifrei see in the middle and He detailed at the end and He generalized it

רַ"שִׁ"י

ברית מלח עולם. כָּרַת בְּרִית עִם אַהֲרֹן בְּדָבָר הַבָּרִיא וּמִתְקַיֵּם
and lasting that is wholesome with something Aharon with a covenant He made forever salt A covenant of

וּמַבְרִיא אֶת אֲחֵרִים שם :
there others — and keeps wholesome

רַ"שִׁ"י

ברית מלח. כַּבְּרִית הַכְּרוּתָה לַמֶּלַח שֶׁאֵינוֹ מַסְרִיחַ לְעוֹלָם׃
forever decay which does not with salt that was made is like the covenant salt A covenant of

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר יְהוָה אֶל אַהֲרֹן בְּאַרְצָם לֹא תִנְחָל וְחֵלֶק לֹא יִהְיֶה לָךְ
to you shall there be not and a portion inherit you shall not in their land Aharon to Hashem And He said

בְּתוֹכָם אֲנִי חֶלְקְךָ וְנַחֲלָתְךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃
Yisrael the children of in the midst of and your inheritance your portion I am in their midst

רַ"שִׁ"י

וחלק לא יהיה לך בתוכם. אַף בַּבִּזָּה שם :
there in the spoil even in their midst to you shall there be not and a portion

CHAPTER SUMMARY

The aliyah begins with Hashem instructing Moshe to preserve Aharon's staff as a sign for future rebels, which Moshe carries out faithfully. Following the people's outcry of fear regarding the danger of approaching the Mishkan, Hashem commands Aharon and his sons to bear the responsibility of guarding the Sanctuary, with the Levi'im assisting them while remaining strictly forbidden from touching the inner vessels or the Altar. Hashem then details the twenty-four gifts of the Kehunah,

including the holy offerings, the first fruits, the redemption of the firstborn, and the choice portions of oil, wine, and grain. Finally, Hashem declares that the Kohanim will have no inheritance or portion in the land of Israel, because Hashem is their portion and inheritance.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the aftermath of the terrible machlokes of Korach, the Bnei Yisrael were gripped with fear, crying out that anyone who comes close to the Mishkan will die. Hashem responds not by pushing them away, but by establishing order, guarding the sanctuary, and reassuring Aaron of his precious role. Then, the Torah lists the twenty-four gifts of the priesthood, concluding with the ultimate promise: "I am your portion and your inheritance." Aaron and his children received no physical land in Eretz Yisrael, yet they lacked nothing because they had the Aibershter Himself.

This teaches us a profound lesson about our own avodah. Sometimes, we look around at the material world and feel we are missing out, or we worry about our physical security and sustenance. But the Torah is reminding us of the true definition of wealth. When a Yid dedicates themselves to Torah, to avodah, and to bringing holiness into this world, they become like the Kohanim. You do not need to possess everything in the world to be secure; when you make Hashem your portion, you have everything.

This perspective changes how we view our daily struggles. Instead of chasing after endless material guarantees, we can find deep menuchas hanefesh (peace of mind) by strengthening our bitachon. When you realize that Hashem is your portion, your heart becomes settled, and you can serve Him with joy, free from the constant anxiety of what tomorrow will bring.

Today, when you say the words of Birchas HaTorah or sit down to learn, take thirty seconds to stop and think: "Hashem, You are my portion. I don't need to worry about the rest; I am in Your hands."

הִלְכוֹת שַׁבָּת · פֶּרֶק כ״ג

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📖 **CHAPTER PREVIEW**

This chapter of Hilchos Shabbos focuses on the Rabbinic and Torah prohibitions associated with the melacha of Makeh B'patish (dealing the final hammer blow), specifically regarding the creation, widening, or closing of holes in vessels, and the breaking of containers to access food. It outlines the parameters of what constitutes fashioning a utensil and what is permitted for immediate food consumption.

Additionally, the chapter addresses the scope of completing the fashioning of an object. This includes the Rabbinic decrees enacted to prevent the repair of musical instruments, which forbid producing musical tones or rhythmic sounds on Shabbos.

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

הל׳ א

אִסּוּר עֲשִׂיַּת נֶקֶב בְּשַׁבָּת מִשּׁוּם מַכֶּה בְּפַטִּישׁ

Halacha 1 · The Prohibition of Making a Hole on Shabbos Under the Category of a Final Hammer Blow

הָעוֹשֶׂה נֶקֶב שֶׁהוּא עָשׂוּי לְהַכְנִיס וּלְהוֹצִיא כְּגוֹן נֶקֶב שֶׁבְּלוּל

One who makes a hole that is made to bring in and to bring out for example a hole that is in a coop of

הַתַּרְנְגוֹלִין שֶׁהוּא עָשׂוּי לְהַכְנִיס הָאוֹרָה וּלְהוֹצִיא הַהֶבֶל הָרַע זֶה חַיָּב

the chickens that is made to bring in the light and to bring out the foul air behold this one is liable

מִשּׁוּם מַכֶּה בְּפַטִּישׁ. לְפִיכָךְ גָּזְרוּ עַל כָּל נֶקֶב אֲפִלּוּ הָיָה עָשׂוּי

because of striking with a hammer Therefore they decreed any hole even if it was made

לְהוֹצִיא בִּלְבַד אוֹ לְהַכְנִיס בִּלְבַד שֶׁמָּא יָבוֹא לַעֲשׂוֹת נֶקֶב שֶׁחַיָּבִין

alone or to bring in alone to bring out lest he will come to make a hole that one is liable

עָלָיו. וּמִפְּנֵי זֶה אֵין נוֹקְבִין בְּחָבִית נֶקֶב חָדָשׁ וְאֵין מוֹסִיפִין בּוֹ.

for it And because of this we do not pierce in a barrel a new hole and we do not add to it

אֲבָל פּוֹתְחִין נֶקֶב יָשָׁן. וְהוּא שֶׁלֹּא יִהְיֶה הַנֶּקֶב לְמַטָּה מִן הַשְּׁמָרִים

But we may open a hole old and this is provided that will not be the hole below from the dregs

שֶׁאִם הָיָה לְמַטָּה מִן הַשְּׁמָרִים הֲרֵי זֶה עָשׂוּי לְחַזֵּק וְאָסוּר לְפָתְחוֹ:

for if it was below from the dregs behold this is made to strengthen and it is forbidden to open it

> *This halacha discusses the prohibition of making or widening holes in vessels on Shabbos, distinguishing between functional openings and merely reopening old ones.*

הל׳ ב

פְּתִיחַת חָבִית וּמְגוּפָה בְּשַׁבָּת

Halacha 2 · Opening a Barrel and its Seal on Shabbos

נוֹקְבִין מְגוּפָה שֶׁל חָבִית לְהוֹצִיא מִמֶּנָּה יַיִן וּבִלְבַד שֶׁיְּנַקְּבֶנָּה מִלְמַעְלָה
One may pierce the seal of a barrel to extract wine from it provided that he pierces it from above

אֲבָל מִצִּדָּהּ אָסוּר מִפְּנֵי שֶׁהוּא כְּמִתַּקֵּן כְּלִי. שׁוֹבֵר אָדָם אֶת הֶחָבִית
but from its side it is forbidden because it is like preparing a vessel. One may break a person — the barrel

לֶאֱכֹל מִמֶּנָּה גְּרוֹגָרוֹת וּבִלְבַד שֶׁלֹּא יְתַכֵּוֵן לַעֲשׂוֹת כְּלִי. וּמֵבִיא אָדָם
to eat from it dried figs provided that not he intends to make a vessel. And one may bring a person

חָבִית שֶׁל יַיִן וּמַתִּיז אֶת רֹאשָׁהּ בְּסַיִף לִפְנֵי הָאוֹרְחִין וְאֵינוֹ חוֹשֵׁשׁ.
a barrel of wine and chop off — its top with a sword before the guests and he does not worry

שֶׁאֵין כַּוָּנָתוֹ אֶלָּא לְהַרְאוֹת נְדִיבַת לִבּוֹ:
for not his intention is except to show the generosity of his heart

This halacha discusses the permissible ways to open a barrel or pierce its seal on Shabbos without violating the prohibition of making a vessel.

הלי ג

אִסּוּר סְתִימַת נֶקֶב בְּשַׁבָּת וְהַעֲרָמָה בְּמַאֲכָל

Halacha 3 · The Prohibition of Closing a Hole on Shabbos and Using Guile with Food

וּכְשֵׁם שֶׁאָסוּר לִפְתֹּחַ כָּל נֶקֶב כָּךְ אָסוּר לִסְתֹּם כָּל נֶקֶב. לְפִיכָךְ
And just as that it is forbidden to open any hole so it is forbidden to close any hole therefore

אָסוּר לִסְתֹּם נֶקֶב הֶחָבִית וַאֲפִלּוּ בְּדָבָר שֶׁאֵינוֹ מִתְמָרֵחַ וְאֵינוֹ בָּא
it is forbidden to close a hole of the barrel and even with a thing that is not spreadable and does not come

לִידֵי סְחִיטָה כְּגוֹן שֶׁיִּסְתֹּם בְּקִיסָם אוֹ בִּצְרוֹר קָטָן. אֲבָל אִם הִנִּיחַ
to the state of squeezing for example that he closes with a splinter or with a pebble small but if he placed

שָׁם אֹכֶל כְּדֵי לְהַצְנִיעוֹ וְנִמְצָא הַנֶּקֶב נִסְתָּם מֻתָּר. וּמֻתָּר
there food in order to store it and it turns out the hole is closed it is permitted and it is permitted

לְהַעֲרִים בְּדָבָר זֶה:
to act with guile in this matter

This halacha establishes that closing any hole is forbidden on Shabbos, even with non-spreadable items, but permits storing food in the opening even if it incidentally plugs the hole.

הלי ד

אִסּוּר הַשְׁמָעַת קוֹל שִׁיר וּמַכֶּה בְּפַטִּישׁ בְּשַׁבָּת

Halacha 4 · The Prohibition of Making Musical Sounds and the Melacha of Striking a Final Blow on Shabbos

כָּל דָּבָר שֶׁהוּא גְּמַר מְלָאכָה חַיָּב עָלָיו מִשּׁוּם מַכֶּה בְּפַטִּישׁ.
Any thing that is the completion of melacha one is liable for it because of striking with a hammer

וּמִפְּנֵי זֶה הַגּוֹרֵר כָּל שֶׁהוּא אוֹ הַמְתַקֵּן כְּלִי בְּאֵיזֶה דָּבָר שֶׁיִּתַּקֵּן
and because of this one who files any amount or one who repairs a vessel with any thing that he repairs

חַיָּב. לְפִיכָךְ אָסוּר לְהַשְׁמִיעַ קוֹל שֶׁל שִׁיר בְּשַׁבָּת בֵּין בִּכְלֵי שִׁיר
is liable Therefore it is forbidden to make heard a sound of song on Shabbos whether with instruments of song

כְּגוֹן כִּנּוֹרוֹת וּנְבָלִים בֵּין בִּשְׁאָר דְּבָרִים. אֲפִלּוּ לְהַכּוֹת בְּאֶצְבַּע עַל הַקַּרְקַע
the ground on with a finger to strike even things with other whether and lyres harps such as

אוֹ עַל הַלּוּחַ אוֹ אַחַת כְּנֶגֶד אַחַת כְּדֶרֶךְ הַמְּשׁוֹרְרִים אוֹ לְקַשְׁקֵשׁ אֶת
— to rattle or the singers in the manner of another against one or the board on or

הָאֱגוֹז לְתִינוֹק אוֹ לְשַׂחֵק בּוֹ בְּזוֹג כְּדֵי שֶׁיִּשְׁתֹּק כָּל זֶה וְכַיּוֹצֵא בּוֹ
to it and similar this all of that he will be quiet in order with a bell with it to play or for a child the nut

אָסוּר גְּזֵרָה שֶׁמָּא יְתַקֵּן כְּלֵי שִׁיר:
song an instrument of he will repair lest as a decree is forbidden

This halacha defines the melacha of striking a final blow (makeh b'patish) and explains the Rabbinic decree against making musical sounds on Shabbos to prevent repairing instruments.

הלי ה

אִסּוּר סְפּוּק וְרִקּוּד וְשִׂחְיָה בְּשַׁבָּת

Halacha 5 · Prohibitions of Clapping, Dancing, and Swimming on Shabbos

אֵין מְסַפְּקִין וְלֹא מְרַקְּדִין וְאֵין מְטַפְּחִין בְּשַׁבָּת גְּזֵרָה שֶׁמָּא יְתַקֵּן
one will repair lest a decree on Shabbos slap thighs and we do not dance and not clap hands We do not

כְּלֵי שִׁיר. וּלְסַפֵּק כְּלְאַחַר יָד מֻתָּר. אֵין שָׂטִין עַל פְּנֵי הַמַּיִם
the water the surface of upon swim We do not is permitted hand back of And to clap song instruments of

גְּזֵרָה שֶׁמָּא יְתַקֵּן חָבִית שֶׁל שַׂיָּטִין. בְּרֵכָה שֶׁבֶּחָצֵר מֻתָּר לָשׂוּט
to swim it is permitted that is in a courtyard A pool swimmers of a barrel one will make lest a decree

בְּתוֹכָהּ שֶׁאֵינוֹ בָּא לַעֲשׂוֹת חָבִית שֶׁל שַׂיָּטִין וְהוּא שֶׁיִּהְיֶה לָהּ
for it provided that there is and this is swimmers of a barrel to make come since he does not within it

שָׂפָה מְקֻפֶּת שֶׁלֹּא יֵעָקֵר מִמֶּנָּה הַמַּיִם. כְּדֵי שֶׁיִּהְיֶה הֶכֵּר
a recognition that there will be so the water from it will overflow so that not surrounding a rim

וְהֶפְרֵשׁ בֵּינָהּ וּבֵין הַיָּם:
the sea and between between it and a distinction

The Sages prohibited clapping, dancing, and swimming on Shabbos due to decrees lest one repair a musical instrument or construct a swimmer's float.

הלי ו

אִסּוּר תִּקּוּן כְּלִי בְּשַׁבָּת וַעֲשִׂיַּת מַרְזֵב

Halacha 6 · The Prohibition of Preparing a Utensil and Making a Faucet on Shabbos

אֵין חוֹתְכִין שְׁפוֹפֶרֶת שֶׁל קָנֶה מִפְּנֵי שֶׁהוּא כְּמִתַּקֵּן כְּלִי. הָיְתָה חֲתוּכָה
cut If it was a utensil like preparing that it is because a reed of a tube cut One may not

אַף עַל פִּי שֶׁאֵינָהּ מְתֻקֶּנֶת מֻתָּר לְהַכְנִיסָהּ בְּנֶקֶב הֶחָבִית בְּשַׁבָּת
on Shabbos the barrel into the hole of to insert it it is permitted adjusted that it is not though · even

לְהוֹצִיא מִמֶּנָּה יַיִן וְאֵין חוֹשְׁשִׁין שֶׁמָּא יְתַקֵּן. וְאָסוּר לְהַנִּיחַ
To place And it is forbidden he will adjust it lest concern ourselves and we do not wine from it to extract

עָלֶה שֶׁל הֲדַס וְכַיּוֹצֵא בּוֹ בְּתוֹךְ הַנֶּקֶב שֶׁל חָבִית כְּדֵי שֶׁיְּקַלַּח אֶת הַיַּיִן
the wine — that it will flow in order a barrel of the hole inside to it and similar myrtle of a leaf

מִפְּנֵי שֶׁהוּא כְּעוֹשֶׂה מַרְזֵב בְּשַׁבָּת. וְאֵין שׁוֹבְרִין אֶת הַחֶרֶס וְאֵין
because that it is like making a gutter on Shabbos And one may not break — a shard and one may not

קוֹרְעִין אֶת הַנְּיָר מִפְּנֵי שֶׁהוּא כְּמְתַקֵּן כְּלִי:
tear — paper because that it is like preparing a utensil

This halacha discusses the Rabbinic prohibitions against cutting reeds, placing leaves to direct wine flow, and tearing paper, all of which resemble the melacha of making or preparing a utensil.

הלי ז

טְלִטּוּל זְמוֹרָה, צְחִצּוּחַ כֵּלִים, הֲדָחַת קְעָרוֹת וְהַצָּעַת מִטּוֹת בְּשַׁבָּת

Halacha 7 · Drawing Water with a Branch, Polishing Silverware, Washing Dishes, and Making Beds on Shabbos

זְמוֹרָה שֶׁהִיא קְשׁוּרָה בְּטָפִיחַ מְמַלְּאִין בָּהּ בְּשַׁבָּת. וְאִם אֵינָהּ קְשׁוּרָה
A branch that is tied to a pitcher we may draw water with it on Shabbos and if it is not tied

אֵין מְמַלְּאִין בָּהּ גְּזֵרָה שֶׁמָּא יִקְטֹם אוֹתָהּ וְיִתְקָעֶנָּה. אָסוּר לָחוֹף כְּלֵי
we may not draw water with it a decree lest one trim it and insert it It is forbidden to polish vessels of

כֶּסֶף בְּגַרְתָּקוֹן מִפְּנֵי שֶׁהוּא מְלַבְּנָן כְּדֶרֶךְ שֶׁהָאָמָּנִין עוֹשִׂין וְנִמְצָא
silver with greitikon because that it whitens them like the way the craftsmen do and it turns out

כְּמְתַקֵּן כְּלִי וְגוֹמֵר מְלַאכְתּוֹ בְּשַׁבָּת. אֲבָל חוֹפְפִין אוֹתוֹ בְּחוֹל
like one who repairs a vessel and completes his work on Shabbos but we may polish it with sand

וּבְנֶתֶר. וְכֵן כָּל הַכֵּלִים חוֹפְפִין אוֹתָן בְּכָל דָּבָר. וְאָסוּר לְהָדִיחַ
and with neter and so all the vessels we may polish them with any substance And it is forbidden to wash

קְעָרוֹת וְאִלְפָּסִין וְכַיּוֹצֵא בָּהֶן מִפְּנֵי שֶׁהוּא כְּמְתַקֵּן אֶלָּא אִם כֵּן
plates and stew pots and the like of them because that it is like one who repairs unless

. .

הֲדִיחָן לֶאֱכֹל בָּהֶן סְעֻדָּה אַחֶרֶת בְּאוֹתָהּ שַׁבָּת. אֲבָל כְּלֵי שְׁתִיָּה כְּגוֹן
one washed them to eat with them a meal another on that Shabbos but vessels of drinking such as

כּוֹסוֹת וְקִיתוֹנוֹת מֻתָּר לַהֲדִיחָן בְּכָל עֵת שֶׁאֵין קֶבַע לִשְׁתִיָּה.
cups and pitchers it is permitted to wash them at any time for there is no fixed time for drinking

וְאֵין מַצִּיעִין אֶת הַמִּטּוֹת בְּשַׁבָּת כְּדֵי לִישֵׁן עֲלֵיהֶן לְמוֹצָאֵי שַׁבָּת
And we do not make — the beds on Shabbos in order to sleep on them for the departure of Shabbos

אֲבָל מַצִּיעִין מִלֵּילֵי שַׁבָּת לְשַׁבָּת:
but we may make them from the night of Shabbos for Shabbos

This halacha details various Rabbinic restrictions on Shabbos, including drawing water, polishing utensils, washing dishes, and preparing beds for after Shabbos.

הלי ח

אִסּוּר הַטְבָּלַת כֵּלִים וְהַטְבָּלַת אָדָם וּמַיִם בְּשַׁבָּת

Halacha 8 · The Prohibition of Immersing Utensils and the Permission for People and Water on Shabbos

אָסוּר לְהַטְבִּיל כֵּלִים טְמֵאִין בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּמְתַקֵּן כְּלִי. אֲבָל
It is forbidden to immerse impure utensils on Shabbos because that it is like repairing a utensil but

אָדָם טָמֵא מֻתָּר לִטְבֹּל מִפְּנֵי שֶׁנִּרְאֶה כְּמֵיקֵר. וְאֵין מַזִּין עָלָיו

a person impure is permitted to immerse because that it appears like cooling off and we do not sprinkle upon him

בְּשַׁבָּת. הַמַּטְבִּיל כֵּלִים בְּשַׁבָּת בְּשׁוֹגֵג יִשְׁתַּמֵּשׁ בָּהֶן. בְּמֵזִיד לֹא

on Shabbos One who immerses utensils on Shabbos unintentionally may use them intentionally not

יִשְׁתַּמֵּשׁ בָּהֶן עַד לְמוֹצָאֵי שַׁבָּת. וּמֻתָּר לְהַטְבִּיל אֶת הַמַּיִם הַטְּמֵאִים

shall use them until the departure of Shabbos and it is permitted to immerse — the water the impure

בְּשַׁבָּת. כֵּיצַד יַעֲשֶׂה. נוֹתְנָן בִּכְלִי שֶׁאֵינוֹ מְקַבֵּל טֻמְאָה כְּגוֹן כְּלֵי

on Shabbos How shall he do He places them in a vessel that does not receive impurity such as vessels of

אֲבָנִים וּמַטְבִּיל הַכֵּלִים בַּמִּקְוֶה עַד שֶׁיַּעֲלֶה מֵי הַמִּקְוֶה עֲלֵיהֶן

stone and immerses the vessel in the mikveh until that there rises the water of the mikveh upon them

וְיִטְהֲרוּ׃

and they become pure

This halacha details the Rabbinic prohibition against purifying impure utensils on Shabbos due to its resemblance to repairing an object, while contrasting this with the permission granted for people and impure water.

הלי ט

אִסּוּר הַפְרָשַׁת תְּרוּמוֹת וּמַעַשְׂרוֹת בְּשַׁבָּת

Halacha 9 · The Prohibition of Separating Terumos and Tithes on Shabbos

אֵין מַגְבִּיהִין תְּרוּמוֹת וּמַעַשְׂרוֹת בְּשַׁבָּת מִפְּנֵי שֶׁנִּרְאֶה כְּמִתַּקֵּן דָּבָר

We do not separate terumos and tithes on Shabbos because that it appears like one who repairs a thing

שֶׁלֹּא הָיָה מְתֻקָּן׃

that not was repaired

Separating tithes on Shabbos is forbidden by Rabbinic decree because it resembles fixing an unusable item and making it fit for consumption.

הלי י

אִסּוּר עִבּוּד עוֹר בְּשֶׁמֶן בְּשַׁבָּת

Halacha 10 · The Prohibition of Processing Leather with Oil on Shabbos

מְעַבֵּד מֵאֲבוֹת מְלָאכוֹת הוּא. וְהַמְרַכֵּךְ עוֹר בְּשֶׁמֶן כְּדַרְכּוֹ

Processing leather from the primary categories of labors it is and one who softens leather with oil like the manner

שֶׁהָעַבְדָנִים עוֹשִׂים הֲרֵי זֶה מְעַבֵּד וְחַיָּב. לְפִיכָךְ לֹא יָסוּךְ אָדָם

that the leather-workers do behold this is processing leather and is liable therefore not shall anoint a person

רַגְלוֹ בְּשֶׁמֶן וְהוּא בְּתוֹךְ הַמִּנְעָל אוֹ בְּתוֹךְ הַסַּנְדָּל הַחֲדָשִׁים. אֲבָל סָךְ הוּא

his foot with oil and it is inside the shoe or inside the sandal the new ones but he anoints

אֶת רַגְלוֹ שֶׁמֶן וְלוֹבֵשׁ מִנְעָלוֹ אוֹ סַנְדָּלוֹ אַף עַל פִּי שֶׁהֵן חֲדָשִׁים.

— his foot with oil and wears his shoe or his sandal even · though they are new

וְסָךְ כָּל גּוּפוֹ שֶׁמֶן וּמִתְעַגֵּל עַל גַּבֵּי קַטַבְלִיָּא חֲדָשָׁה וְאֵינוֹ

and he may anoint all of his body with oil and roll on top of a leather cover new and he need not

חוֹשֵׁשׁ. בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיָה הַשֶּׁמֶן מָעָט כְּדֵי שֶׁיְּצַחְצַח הָעוֹר

be concerned in what words are said when was the oil minimal in order that it will polish the leather

בִּלְבַד אֲבָל אִם הָיָה בִּבְשָׂרוֹ שֶׁמֶן הַרְבֵּה כְּדֵי שֶׁיִּרַכֵּךְ הָעוֹר הֲרֵי זֶה

this behold the leather that it will soften in order abundant oil on his flesh there was if but only

אָסוּר מִפְּנֵי שֶׁהוּא כְּמְעַבְּדוֹ. וְהַכֹּל בַּחֲדָשִׁים אֲבָל בִּישָׁנִים מֻתָּר׃

it is permitted with old ones but is with new ones and all of this like processing it that it is because is forbidden

This halacha discusses the forbidden labor of processing leather on Shabbos, specifically regarding the softening of new leather shoes or covers with oil.

הל׳ יא

אִסּוּר מְמָרֵחַ בְּשַׁבָּת וּסְתִימַת נֶקֶב

Halacha 11 · The Prohibition of Smoothing on Shabbos and Plugging a Hole

הַמְמָרֵחַ רְטִיָּה בְּשַׁבָּת חַיָּב מִשּׁוּם מוֹחֵק אֶת הָעוֹר. לְפִיכָךְ אֵין סוֹתְמִין

plug we do not Therefore the hide — smoothing because of is liable on Shabbos a plaster One who spreads

נֶקֶב בְּשַׁעֲוָה וְכַיּוֹצֵא בָּהּ שֶׁמָּא יְמָרֵחַ וַאֲפִלּוּ בְּשֶׁמֶן אֵין סוֹתְמִין אֶת

— plug we do not with fat and even he will spread lest to it and similar with wax a hole

הַנֶּקֶב גְּזֵרָה מִשּׁוּם שַׁעֲוָה׃

wax because of a decree the hole

Spreading a plaster or wax on Shabbos is a derivative of the forbidden labor of smoothing a hide.

הל׳ יב

אִסּוּר כְּתִיבָה וּגְזֵרוֹת מִקָּח וּמִמְכָּר וּשְׂכִירוּת פּוֹעֲלִים בְּשַׁבָּת

Halacha 12 · The Prohibition of Writing and Decrees Against Commerce and Hiring Workers on Shabbos

כּוֹתֵב מֵאָבוֹת מְלָאכוֹת. לְפִיכָךְ אָסוּר לִכְחֹל בַּפּוּךְ

Writing is from the primary categories of melachos therefore it is forbidden to paint the eye with blue eye-paint

וְכַיּוֹצֵא בּוֹ בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּכוֹתֵב. וְאָסוּר לִלְווֹת וּלְהַלְווֹת גְּזֵרָה

and similar to it on Shabbos because that it is like writing is forbidden and to borrow to lend and a decree

שֶׁמָּא יִכְתֹּב. וְכֵן אָסוּר לִקְנוֹת וְלִמְכֹּר וְלִשְׂכֹּר וּלְהַשְׂכִּיר גְּזֵרָה שֶׁמָּא

lest one will write and so it is forbidden to buy to sell and to rent and to lease out a decree lest

יִכְתֹּב. לֹא יִשְׂכֹּר אָדָם פּוֹעֲלִים בְּשַׁבָּת וְלֹא יֹאמַר לַחֲבֵרוֹ לְשָׂכֹר לוֹ

one will write not shall hire a person workers on Shabbos and not shall he say to his fellow to hire for him

פּוֹעֲלִין. אֲבָל לִשְׁאֹל וּלְהַשְׁאִיל מֻתָּר. שׁוֹאֵל אָדָם מֵחֲבֵרוֹ כַּדֵּי יַיִן

workers but to borrow to lend and is permitted borrows a person from his fellow jugs of wine

וְכַדֵּי שֶׁמֶן וּבִלְבַד שֶׁלֹּא יֹאמַר לוֹ הַלְוֵינִי׃

and jugs of oil and only that not he shall say to him lend me

This halacha details the Rabbinic prohibitions enacted to prevent a person from writing on Shabbos, including business transactions, hiring workers, and formal loans.

הל׳ יג

אִסּוּר מֶקַח וּמִמְכָּר וּמְדִידָה בְּשַׁבָּת

Halacha 13 · The Prohibition of Buying, Selling, and Measuring on Shabbos

אֶחָד הַמּוֹכֵר בְּפֶה אוֹ בְּמִסְרָה אָסוּר. וְאָסוּר לִשְׁקֹל בֵּין בְּמֹאזְנַיִם

Whether one who sells by mouth or by delivery it is forbidden and it is forbidden to weigh whether with scales

בֵּין שֶׁלֹּא בְּמֹאזְנַיִם. וּכְשֵׁם שֶׁאָסוּר לִשְׁקֹל כָּךְ אָסוּר לִמְנוֹת

whether not with scales and just as that it is forbidden to weigh so it is forbidden to count

וְלִמְדֹּד בֵּין בְּכֹלִי מִדָּה בֵּין בַּיָּד בֵּין בְּחֶבֶל:

and to measure whether with a vessel of measurement whether by hand whether with a rope

This halacha details the Rabbinic prohibition against conducting business transactions, weighing, counting, or measuring items on Shabbos.

הלי יד

אִסּוּר דִּין וְקִדּוּשִׁין וַהַפְרָשַׁת תְּרוּמוֹת וּמַעַשְׂרוֹת בְּשַׁבָּת

Halacha 14 · Prohibition of Convening Court, Betrothal, and Separating Tithes on Shabbos

אֵין דָּנִין בְּשַׁבָּת וְלֹא חוֹלְצִין וְלֹא מְיַבְּמִין וְלֹא מְקַדְּשִׁין

We do not judge on Shabbos and not do we perform chalitzah and not do we perform yibbum and not do we betroth

גְּזֵרָה שֶׁמָּא יִכְתֹּב. וְאֵין מַקְדִּישִׁין וְלֹא מַעֲרִיכִין וְלֹא

lest a decree one will write and we do not consecrate and not do we make endowment evaluations and not

מַחֲרִימִין מִפְּנֵי שֶׁהוּא כְּמֶקַח וּמִמְכָּר. וְאֵין מַגְבִּיהִין תְּרוּמוֹת

do we declare property herem because that it is like buying and selling and we do not separate terumos

וּמַעַשְׂרוֹת שֶׁזֶּה דּוֹמֶה לְמַקְדִּישׁ אוֹתָן פֵּרוֹת שֶׁהִפְרִישׁ. וְעוֹד מִפְּנֵי

and tithes for this is similar to consecrating them the fruits that he separated and furthermore because

שֶׁהוּא כְּמִתַּקֵּן אוֹתָן בְּשַׁבָּת. וְאֵין מְעַשְּׂרִין אֶת הַבְּהֵמָה גְּזֵרָה שֶׁמָּא

that he is like fixing them on Shabbos and we do not tithe — the animal a decree lest

יִרְשֹׁם בְּסִיקְרָא. וּמַקְדִּישׁ אָדָם פִּסְחוֹ בְּשַׁבָּת וַחֲגִיגָתוֹ בְּיוֹם

one will mark with red paint but consecrates a person his Pesach offering on Shabbos and his festive offering on a festival

טוֹב שֶׁזּוֹ מִצְוַת הַיּוֹם הִיא. וּכְשֵׁם שֶׁאֵין מַקְדִּישִׁין כָּךְ אֵין מְקַדְּשִׁין

day for this is the mitzvah of the day it and just as that we do not consecrate so we do not sanctify

מֵי חַטָּאת:

the waters of purification

This halacha details Rabbinic prohibitions enacted on Shabbos to prevent writing, commercial transactions, or fixing items for use.

הלי טו

דִּין הַמַּפְרִישׁ תְּרוּמוֹת וּמַעַשְׂרוֹת וְהַמַּקְדִּישׁ בְּשַׁבָּת

Halacha 15 · The Validity of Separating Tithes, Consecrating Objects, and Making Transactions on Shabbos

הַמַּגְבִּיהַּ תְּרוּמוֹת וּמַעַשְׂרוֹת בְּשַׁבָּת אוֹ בְּיוֹם טוֹב בְּשׁוֹגֵג יֹאכַל מִמַּה

One who separates terumos and tithes on Shabbos or on Yom Tov unintentionally may eat from that

שֶׁהִתְקִין. בְּמֵזִיד לֹא יֹאכַל עַד מוֹצָאֵי שַׁבָּת. וּבֵין כָּךְ וּבֵין
and whether so and whether Shabbos the departure of until eat he may not intentionally which he prepared

כָּךְ תִּקֵּן אֶת הַפֵּרוֹת. וְכֵן הַמַּקְדִּישׁ אוֹ הַמַּעֲרִיךְ אוֹ
or one who makes an evaluation or one who consecrates And likewise the produce — he has prepared so

הַמַּחֲרִים בְּשַׁבָּת בֵּין בְּשׁוֹגֵג בֵּין בְּמֵזִיד מַה שֶּׁעָשָׂה עָשׂוּי
is done he did what intentionally whether unintentionally whether on Shabbos one who declares herem

וְאֵין צָרִיךְ לוֹמַר בְּיוֹם טוֹב. וְכֵן הַמַּקְנֶה לַחֲבֵרוֹ בְּשַׁבָּת
on Shabbos to his fellow one who transfers ownership And likewise Tov on Yom to say need and there is no

קָנָה. מְעַשְּׂרִין אֶת הַדְּמַאי בֵּין הַשְּׁמָשׁוֹת אֲבָל לֹא אֶת הַוַּדַּאי:
certain untithed produce — not but the suns between demai — We may tithe he has acquired

This halacha discusses the post-facto validity of separating tithes, consecrating property, or making transactions on Shabbos, and the permissibility of tithing demai during twilight.

הל׳ טז

אִסּוּר נְתִינַת תְּרוּמוֹת וּמַעֲשְׂרוֹת בְּשַׁבָּת

Halacha 16 · The Prohibition of Giving Terumos and Ma'asros on Shabbos

מִי שֶׁקָּרָא שֵׁם לִתְרוּמַת מַעֲשֵׂר שֶׁל דְּמַאי אוֹ לְמַעֲשַׂר עָנִי שֶׁל וַדַּאי
certainty of of the poor for ma'aser or demai of ma'aser for terumas a name who designated One

לֹא יִטְלֵם בְּשַׁבָּת אַף עַל פִּי שֶׁיִּיַּחֵד מְקוֹמָן מִקֹּדֶם הַשַּׁבָּת וַהֲרֵי הֵן
they and behold the Shabbos from before their place he designated though · even on Shabbos take them should not

יְדוּעִין וּמֻנָּחִין בְּצַד הַפֵּרוֹת. וְאִם הָיָה כֹּהֵן אוֹ עָנִי לְמוּדִים לֶאֱכֹל
to eat accustomed a poor person or a kohen there was and if the fruits at the side of and placed are known

אֶצְלוֹ בָּאוּ וְיֹאכְלוּ. וּבִלְבַד שֶׁיּוֹדִיעַ לַכֹּהֵן שֶׁזּוֹ שֶׁאֲנִי מַאֲכִילְךָ
am feeding you which I that this the kohen that he informs provided and eat they may come with him

תְּרוּמַת מַעֲשֵׂר וְיוֹדִיעַ לֶעָנִי שֶׁזּוֹ שֶׁאֲנִי מַאֲכִילְךָ מַעֲשֵׂר עָנִי:
of the poor is ma'aser am feeding you which I that this the poor person and he informs ma'aser is terumas

This halacha discusses the prohibition of separating and giving tithes on Shabbos, and the specific leniency when hosting a kohen or a poor person.

הל׳ יז

אִסּוּר הַטָּלַת גּוֹרָל וּשְׂחוֹק בְּקֻבְיָא בְּשַׁבָּת

Halacha 17 · Prohibition of Casting Lots and Playing Dice on Shabbos

אָסוּר לְהָפִיס וּלְשַׂחֵק בְּקֻבְיָא בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּמִקָּח וּמִמְכָּר.
and selling like buying that it is because on Shabbos with dice and to play to draw lots It is forbidden

וּמֵפִיס אָדָם עִם בָּנָיו וְעִם בְּנֵי בֵּיתוֹ עַל מָנָה גְּדוֹלָה כְּנֶגֶד
against large a portion over his household the members of and with his children with a person but may draw lots

מָנָה קְטַנָּה מִפְּנֵי שֶׁאֵין מַקְפִּידִין:
mind that they do not because small a portion

This halacha explains that casting lots and playing dice are forbidden on Shabbos as they resemble commercial transactions, except when done within one's household where there is no competition.

הלי יח

אִסּוּר חִשּׁוּב חֶשְׁבּוֹנוֹת בְּשַׁבָּת וְהַתְּנָאִים לְכָךְ

Halacha 18 · The Prohibition of Calculating Accounts on Shabbos and the Exceptions

אָסוּר לְחַשֵּׁב חֶשְׁבּוֹנוֹת שֶׁהוּא צָרִיךְ לָהֶן בְּשַׁבָּת בֵּין שֶׁעָבַר בֵּין
It is forbidden to calculate accounts that he needs them on Shabbos whether that passed whether

שֶׁעָתִיד לִהְיוֹת גְּזֵרָה שֶׁמָּא יִכְתֹּב. לְפִיכָךְ חֶשְׁבּוֹנוֹת שֶׁאֵין בָּהֶן צֹרֶךְ
that is destined to be a decree lest he will write Therefore calculations that there is not in them need

מָתָר לְחַשְׁבָן. כֵּיצַד. כַּמָּה סְאִין תְּבוּאָה הָיָה לָנוּ בְּשָׁנָה פְּלוֹנִית,
it is permitted to calculate them How so How many se'ah of grain was to us in year such and such

כַּמָּה דִּינָרִין הוֹצִיא בְּחַתְּנוּת בְּנוֹ, וְכַיּוֹצֵא בְּאֵלּוּ שֶׁהֵן בִּכְלַל
how many dinarim he spent on the wedding of his son and similar to these which they in the category of

שִׂיחָה בְּטֵלָה שֶׁאֵין בָּהֶן צֹרֶךְ כְּלָל, הַמְחַשֵּׁב אוֹתָן בְּשַׁבָּת
idle conversation that there is not in them need at all one who calculates them on Shabbos

כִּמְחַשֵּׁב בְּחל׳:
is like one who calculates on a weekday

The Sages prohibited calculating necessary financial accounts on Shabbos to prevent writing, but permitted idle calculations of no practical consequence.

הלי יט

אִסּוּר קְרִיאַת שִׁטְרֵי הֶדְיוֹטוֹת וּכְתָבִים בְּשַׁבָּת

Halacha 19 · Prohibition of Reading Mundane Documents and Sacred Writings During Study Hours on Shabbos

אָסוּר לִקְרוֹת בִּשְׁטְרֵי הֶדְיוֹטוֹת בְּשַׁבָּת שֶׁלֹּא יְהֵא כְּדַרְכּוֹ חֹל
It is forbidden to read in documents of ordinary matters on Shabbos so that not it will be like the way of weekday

וְיָבֹא לִמְחֹק. מוֹנֶה אָדָם פַּרְפְּרוֹתָיו וְאֶת אוֹרְחָיו מִפִּיו אֲבָל לֹא מִן
and he will come to erase Counts a person his desserts and — his guests from his mouth but from not

הַכְּתָב כְּדֵי שֶׁלֹּא יִקְרָא בִּשְׁטְרֵי הֶדְיוֹטוֹת. לְפִיכָךְ אִם הָיוּ הַשֵּׁמוֹת
the writing in order that not he will read in documents of ordinary matters Therefore if were the names

חֲקוּקִין עַל הַטַּבְלָה אוֹ עַל הַכֹּתֶל מָתָר לִקְרוֹתָן מִפְּנֵי שֶׁאֵינוֹ מִתְחַלֵּף
engraved upon the tablet or upon the wall it is permitted to read them because that it is not interchanged

בִּשְׁטָר. וְאָסוּר לִקְרוֹת בִּכְתָב הַמְהַלֵּךְ תַּחַת הַצּוּרָה וְתַחַת הַדְּיוּקְנִי
with a document And it is forbidden to read in writing that runs under the figure and under the image

בְּשַׁבָּת. אַף לִקְרוֹת בַּכְּתוּבִים בְּשַׁבָּת בְּשָׁעַת בֵּית הַמִּדְרָשׁ אָסוּר
Even on Shabbos to read in the Sacred Writings on Shabbos at the time of the House of Study is forbidden

גְּזֵרָה מִשּׁוּם בִּטּוּל בֵּית הַמִּדְרָשׁ שֶׁלֹּא יִהְיֶה כָּל אֶחָד יוֹשֵׁב בְּבֵיתוֹ
a decree because of neglect of the House of Study so that not there will be every one sitting in his house

וְקוֹרֵא וְיִמָּנַע מִבֵּית הַמִּדְרָשׁ׃

and reading and be withheld from the House of Study

This halacha details the Rabbinic prohibitions against reading weekday documents, captions under images, and even Sacred Writings during the hours of public Torah study on Shabbos.

הל׳ כ

הַצָּלַת מָזוֹן וְכֵלִים מִפְּנֵי הַדְּלֵקָה בְּשַׁבָּת

Halacha 20 · Saving Food and Utensils from a Fire on Shabbos

נָפְלָה דְּלֵקָה בֶּחָצֵר בְּשַׁבָּת אֵינוֹ מַצִּיל כָּל מַה שֶּׁיֵּשׁ בֶּחָצֵר לְחָצֵר

to a courtyard in the courtyard there is that all save he does not on Shabbos in a courtyard a fire fell

אַחֶרֶת שֶׁבְּאוֹתוֹ הַמָּבוֹי אַף עַל פִּי שֶׁעֵרְבוּ גְּזֵרָה שֶׁמָּא יְכַבֶּה

he will extinguish lest a decree they made an eruv though · even alleyway that is in that another

הַדְּלֵקָה כְּדֵי שֶׁיַּצִּיל מִפְּנֵי שֶׁאָדָם בָּהוּל עַל מָמוֹנוֹ. לְפִיכָךְ גָּזְרוּ

they decreed therefore his property over is panicked that a person because that he will save in order the fire

שֶׁלֹּא יַצִּיל אֶלָּא מָזוֹן שֶׁהוּא צָרִיךְ לוֹ לְאוֹתוֹ שַׁבָּת וְכֵלִים שֶׁצָּרִיךְ

that he needs and utensils Shabbos for that · needs that he food except he shall save that not

לְהִשְׁתַּמֵּשׁ בָּהֶן בְּשַׁבָּת וּבְגָדִים שֶׁיָּכוֹל לִלְבֹּשׁ. שֶׁנִּמְצָא מִתְיָאֵשׁ מִן הַכֹּל

everything of despairing so that he is found wear that he can and clothes on Shabbos them to use

וְאֵינוֹ בָּא לִידֵי כִבּוּי. וְאִם לֹא עֵרְבוּ אַף מְזוֹנוֹ וְכֵלָיו

and his utensils his food even they made an eruv not and if extinguishing to the hands of come and he does not

אֵינוֹ מַצִּיל׃

save he does not

This halacha details the Rabbinic decree restricting what one may salvage from a fire on Shabbos to prevent him from extinguishing it.

הל׳ כא

הַצָּלַת מָזוֹן מִפְּנֵי הַדְּלֵקָה בְּשַׁבָּת

Halacha 21 · Saving Food from a Fire on Shabbos

וּמַה הוּא מַצִּיל לְמְזוֹנוֹ. אִם נָפְלָה דְּלֵקָה בְּלֵילֵי שַׁבָּת מַצִּילִין מָזוֹן

food of we save Shabbos on the nights of a fire there fell If for his food save does he And what

שָׁלֹשׁ סְעֻדּוֹת. הָרָאוּי לְאָדָם לְאָדָם וְהָרָאוּי לִבְהֵמָה לִבְהֵמָה. נָפְלָה

If it fell for an animal for an animal and that which is fit for a human for a human that which is fit meals three

בְּשַׁחֲרִית מַצִּילִין מָזוֹן שְׁתֵּי סְעֻדּוֹת. בְּמִנְחָה מַצִּילִין מָזוֹן סְעֻדָּה אַחַת׃

one meal food of we save in the afternoon meals two food of we save in the morning

One may only rescue the amount of food needed for the remaining meals of that Shabbos to prevent unnecessary exertion.

הל׳ כב

הַצָּלַת מָזוֹן מִפְּנֵי הַדְּלֵקָה בִּכְלִי אֶחָד

Halacha 22 · Saving Food from a Fire on Shabbos in a Single Container

בַּמֶּה דְּבָרִים אֲמוּרִים בְּמַצִּיל בְּכֵלִים הַרְבֵּה אוֹ שֶׁהָיָה מְמַלֵּא כְּלִי

a vessel filling that he was or many in vessels regarding one who saves are said words In what

וּמוֹצִיאוֹ וּמְעָרֶה וְחוֹזֵר וּמְמַלֵּא אוֹתוֹ שֵׁנִית הוּא שֶׁאֵין מַצִּיל

save is that he does not it a second time it and filling and returning and emptying it and bringing it out

אֶלָּא מַה שֶּׁהוּא צָרִיךְ לוֹ. אֲבָל אִם הוֹצִיא כְּלִי אֶחָד בְּהוֹצָאָה אַחַת

single in a bringing out one vessel he brought out if but for himself needs that he what except

אַף עַל פִּי שֶׁיֵּשׁ בּוֹ כַּמָּה סְעֻדּוֹת מֻתָּר׃

it is permitted meals several in it that there is though · even

This halacha clarifies that the restriction on saving only enough food for immediate Shabbos meals applies when using multiple vessels or multiple trips, but a single large vessel may be filled and saved all at once.

הל׳ כג

הַצָּלַת מָזוֹן מִפְּנֵי הַדְּלֵקָה בְּשַׁבָּת

Halacha 23 · Saving Food from a Fire on Shabbos in a Single Vessel

כֵּיצַד. מַצִּיל סַל מָלֵא כִּכָּרוֹת אַף עַל פִּי שֶׁיֵּשׁ בּוֹ כַּמָּה סְעֻדּוֹת.

How does one save a basket filled with loaves of bread even · though that there is in it several meals

וְעִגּוּל שֶׁל דְּבֵלָה וְחָבִית שֶׁל יַיִן. וְכֵן אִם פָּרַשׂ טַלִּיתוֹ וְקִבֵּץ בָּהּ

and a cake of dried figs and a cask of wine and so too if he spread out his garment and gathered in it

כָּל מַה שֶּׁיָּכוֹל לְהוֹצִיא וְהוֹצִיאָהּ מְלֵאָה בְּבַת אַחַת מֻתָּר׃

all that he is able to remove and he removed it filled at one time it is permitted

This halacha teaches that one may save a large quantity of food from a fire on Shabbos as long as it is carried out in a single vessel or garment at one time.

הל׳ כד

הַצָּלַת מָזוֹן מִדְּלֵקָה בְּשַׁבָּת עַל יְדֵי אֲחֵרִים

Halacha 24 · Saving Food from a Fire on Shabbos Through Others

וְאוֹמֵר לַאֲחֵרִים בּוֹאוּ וְהַצִּילוּ לָכֶם וְכָל אֶחָד וְאֶחָד מַצִּיל מָזוֹן שֶׁהוּא

And he says to others come and save for yourselves and each one and one saves food that he

צָרִיךְ לוֹ אוֹ כְּלִי אֶחָד שֶׁמַּחֲזִיק אֲפִלּוּ דָּבָר גָּדוֹל וַהֲרֵי הוּא שֶׁל

needs for himself or one vessel that holds even a thing large and behold it belongs to

מַצִּיל. וְאִם לֹא רָצָה הַמַּצִּיל לְקַחְתּוֹ וּנְתָנוֹ לִבְעָלָיו מֻתָּר לוֹ לִטֹּל

the saver not wanted the saver to take it and he gave it to its owner it is permitted for him to take

מִמֶּנּוּ אַחַר הַשַּׁבָּת שְׂכַר עֲמָלוֹ וְאֵין זֶה שְׂכַר שַׁבָּת שֶׁהֲרֵי אֵין שָׁם

from him after the Shabbos payment for his effort and not this payment for Shabbos since there there is not

מְלָאכָה וְלֹא אִסּוּר שֶׁלֹּא הוֹצִיאוֹ אֶלָּא בְּמָקוֹם מְעֹרָב׃

melacha and not a prohibition for not did he carry it out except in a place with an eruv

This halacha discusses the permission to invite others to save food from a fire on Shabbos and the status of the saved items and their compensation.

הל׳ כה

הַצָּלַת מַאֲכָלִים וּבְגָדִים מִדְּלֵקָה בְּשַׁבָּת וּבְיוֹם הַכִּפּוּרִים

הִצִּיל פַּת נְקִיָּה אֵינוֹ חוֹזֵר וּמַצִּיל פַּת שְׁאֵינָהּ נְקִיָּה. אֲבָל אִם הִצִּיל פַּת

He saved a loaf of fine flour he does not return and save a loaf that is not fine flour but if he saved a loaf

שְׁאֵינָהּ נְקִיָּה חוֹזֵר וּמַצִּיל פַּת נְקִיָּה. וּמַצִּיל בְּיוֹם הַכִּפּוּרִים מַה

that is not fine flour he returns and saves a loaf of fine flour and one may save on Yom Kippur what

שֶּׁהוּא צָרִיךְ לְשַׁבָּת אִם הָיָה יוֹם הַכִּפּוּרִים בְּעֶרֶב שַׁבָּת אֲבָל אֵינוֹ

that he needs for Shabbos if was Yom Kippur on the eve of Shabbos but one may not

מַצִּיל בְּשַׁבָּת לְיוֹם הַכִּפּוּרִים. וְאֵין צָרִיךְ לוֹמַר לְיוֹם טוֹב. וְלֹא

save on Shabbos for Yom Kippur and there is no need to say for Yom Tov and not

מִשַּׁבָּת זוֹ לְשַׁבָּת הַבָּאָה. וּמַה שֶּׁהוּא מַצִּיל לִלְבֹּשׁ. לוֹבֵשׁ כָּל מַה שֶּׁהוּא

from this Shabbos for Shabbos the coming and what he saves to wear he wears all what that he

יָכוֹל לִלְבֹּשׁ וְעוֹטֵף כָּל מַה שֶּׁהוּא יָכוֹל לַעֲטֹף וּמוֹצִיא וְאוֹמֵר

is able to wear and wraps himself in all what that he is able to wrap and takes out and he says

לַאֲחֵרִים בּוֹאוּ וְהַצִּילוּ לָכֶם. וְכָל אֶחָד וְאֶחָד לוֹבֵשׁ וּמִתְעַטֵּף

to others come and save for yourselves and every one and one wears and wraps himself

בְּכֵלָיו וּמוֹצִיא. וַהֲרֵי הוּא שֶׁלּוֹ כְּמוֹ הָאֹכֶל שֶׁהֲרֵי מִן הַהֶפְקֵר הֵן

in his garments and takes out and behold it is like the food for behold from the ownerless property they

זוֹכִין:

acquire

This halacha details the specific rules of what foods and clothing may be saved from a fire on Shabbos and Yom Kippur, and how they are acquired from the ownerless state.

הל׳ כו

הַצָּלַת כְּתָבֵי הַקֹּדֶשׁ מִפְּנֵי הַדְּלֵקָה בְּשַׁבָּת

Halacha 26 · Saving Sacred Writings from a Fire on Shabbos

מֻתָּר לְהַצִּיל כָּל כְּתָבֵי הַקֹּדֶשׁ שֶׁיֵּשׁ בֶּחָצֵר לְחָצֵר אַחֶרֶת שֶׁבְּאוֹתוֹ

It is permitted to save all writings of the holiness that are in a courtyard to another courtyard that is in that

הַמָּבוֹי וְאַף עַל פִּי שֶׁלֹּא עֵרְבוּ. וּבִלְבַד שֶׁיִּהְיֶה לַמָּבוֹי שָׁלֹשׁ

alleyway and even though they did not make an eruv provided that there is three for the alleyway

מְחִצּוֹת וְלֶחִי אֶחָד. וְהוּא שֶׁיִּהְיוּ כְּתוּבִין אַשּׁוּרִית וּבִלְשׁוֹן הַקֹּדֶשׁ

walls and a post one and this is that they are written in Assyrian script and in the tongue of the holiness

אֲבָל אִם הָיָה כְּתוּבִין בְּכָל לָשׁוֹן אוֹ בִּכְתָב אַחֵר אֵין מַצִּילִין אוֹתָן

but if they were written in any language or in script other we do not save them

אֲפִלּוּ הָיָה שָׁם עֵרוּב. וּבְחֹל אָסוּר לִקְרוֹת בָּהֶם אֶלָּא מַנִּיחָן

even if there was an eruv there on a weekday and it is forbidden to read from them rather one leaves them

בִּמְקוֹם הַתֶּרֶךְ וְהֵן מִתְאַבְּדִין מֵאֲלֵיהֶן:

in a place of neglect and they become destroyed by themselves

This halacha outlines the conditions under which holy texts may be saved from a fire on Shabbos, depending on their script and language.

הל׳כז

הַצָּלַת כְּתְבֵי קֹדֶשׁ וְגִלְיוֹנוֹת מִפְּנֵי הַדְּלֵקָה

Halacha 27 · Saving Sacred Writings and Blank Margins from a Fire on Shabbos

הָיוּ כְּתוּבִין בְּסַם וּבְסִיקְרָא אַף עַל פִּי שֶׁאֵינוֹ כְּתַב שֶׁל קַיָּמָא

If they were written with paint and with red ink · even though it is not writing of permanence

הוֹאִיל וְהֵן כְּתוּבִין אַשּׁוּרִית וּבִלְשׁוֹן קֹדֶשׁ מַצִּילִין אוֹתָן. גִּלְיוֹן

since they are written in Assyrian script and in the tongue of holiness we save them. The blank margins

שֶׁל סְפָרִים שֶׁלְּמַעְלָה וְשֶׁלְּמַטָּה וְשֶׁבֵּין פָּרָשָׁה לְפָרָשָׁה וְשֶׁבֵּין

of scrolls that are above and that are below and that are between parsha and parsha and that are between to parsha

דַּף לְדַף וְשֶׁבְּתְחִלַּת הַסֵּפֶר וְשֶׁבְּסוֹף הַסֵּפֶר אֵין מַצִּילִין אוֹתָן.

column to column and that are at the beginning of the scroll and that are at the end of the scroll we do not save them.

הַבְּרָכוֹת וְהַקְּמֵעִין אַף עַל פִּי שֶׁיֵּשׁ בָּהֶן אוֹתִיּוֹת שֶׁל שֵׁם וּמַעֲנְיָנוֹת

Blessings and amulets · even though there are letters in them of the Name and matters

הָרְבֵּה שֶׁל תּוֹרָה אֵין מַצִּילִין אוֹתָן מִפְּנֵי הַדְּלֵקָה:

of many Torah we do not save them from before the fire

This halacha details which sacred texts, scripts, and margins may or may not be saved from a fire on Shabbos.

הל׳כח

הַצָּלַת סִפְרֵי קֹדֶשׁ וְתֵיקֵיהֶם מִפְּנֵי הַדְּלֵקָה בְּשַׁבָּת

Halacha 28 · Saving Holy Scrolls and Their Cases from Fire on Shabbos

סֵפֶר תּוֹרָה שֶׁיֵּשׁ בּוֹ לְלַקֵּט שְׁמוֹנִים וְחָמֵשׁ אוֹתִיּוֹת מִתּוֹךְ תֵּבוֹת שְׁלֵמוֹת

A scroll of Torah that has to gather in it eighty and five letters from within words complete

וַאֲפִלּוּ בִּכְלָלָן בראשית לֹא מז "יְגַר שָׁהֲדוּתָא". וְכֵן אִם הָיְתָה בָּהּ פָּרָשָׁה

and even including Bereishis no 47 Yegar Sahadusa" and so if there was in it a passage

שֶׁאֵין בָּהּ שְׁמוֹנִים וְחָמֵשׁ אוֹתִיּוֹת וְיֵשׁ בָּהּ הַזְכָּרוֹת כְּגוֹן במדבר י

that does not have in it eighty and five letters but there are in it Divine Names such as Bamidbar 10

לה "וַיְהִי בִּנְסֹעַ הָאָרֹן". מַצִּילִין אוֹתָן מִפְּנֵי הַדְּלֵקָה. וּמַצִּילִין תִּיק

And it was when the Ark traveled 35 · we save them from before the fire and we save the case of

הַסֵּפֶר עִם הַסֵּפֶר וְתִיק תְּפִלִּין עִם הַתְּפִלִּין אַף עַל פִּי שֶׁיֵּשׁ בְּתוֹכָן

with the scroll the scroll and the case of tefillin with tefillin · even though there is inside them

מָעוֹת:

money

This halacha defines the minimum textual requirements for saving a worn Torah scroll from a fire on Shabbos, and permits saving its case even if it contains money.

CHAPTER SUMMARY

The chapter begins by explaining that making a functional hole for inlet and outlet is a Torah violation of Makeh B'patish, leading to a Rabbinic decree against opening or widening any hole in a cask, except under specific conditions such as opening an existing plugged hole above the dregs. It is permitted to break a barrel or slash its top to access food like dried figs

or wine for guests, provided there is no intent to fashion a utensil. Conversely, closing a hole in a barrel with wood or stone is forbidden, though one may stop it up by storing food there. Finally, the Rambam rules that completing any object's fashioning violates Makeh B'patish, which forms the basis for the Rabbinic decree forbidding the sounding of musical tones, rhythmic tapping, snapping, or ringing bells, lest one come to repair a musical instrument.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah teaches us that Shabbos is not merely a day of rest, but a day of complete, holy cessation from creation. In this chapter, we learn about the prohibition of Makeh B'Patish, the final hammer blow that completes a vessel, and the Rabbinic fences built around it. When we refrain from making a new hole in a barrel, from fixing a musical instrument, or even from washing dishes that we do not need for another meal on Shabbos, we are practicing a profound form of self-discipline. We are declaring that on this day, the world is already complete. We do not need to fix, adjust, or improve our physical surroundings.

This halachah contains a beautiful lesson for our inner avodah. So often in life, we are driven by a restless urge to constantly fix, tweak, and control everything around us. We want to make that final adjustment to our circumstances, to force a situation to go our way, or to constantly manipulate our environment. Shabbos comes and tells us: stop. Let go of the hammer. Hashem is the One Who completes the vessel, not you. True peace of mind, or menuchas hanefesh, comes when we can step back and trust that Hashem's world is running perfectly without our constant intervention.

This Shabbos, when you feel the urge to fuss over a minor physical detail, to organize something for after Shabbos, or to try to control a situation that is out of your hands, consciously stop yourself. Take a deep breath, remind yourself that the world is complete, and leave the final hammer blow to Hashem.

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.'