חוּמָּשׁ עִם רַשִׁ"י · קֹרַח · שְׁבִיעִי

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

KORACH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Aibershter establishes the sacred gifts and responsibilities of the Levi'im. Having chosen them for the holy avodah of the Mishkan, Hashem commands that the Bnei Yisrael must no longer approach the Tent of Meeting to perform the service, lest they incur a capital sin. Instead, the Levi'im alone will carry out this avodah, and in return for their service, they are given the Ma'aser Rishon (the first tithe) from the harvest of the rest of the nation, as they do not receive a physical inheritance in the Land of Israel.

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

פָּסוּק א

Pasuk 1

וְלִבְנֵי לֵוִי הִנֵּה נָתַתִּי כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֵלֶף

in exchange for for an inheritance in Yisrael tithe all I have given behold Levi And to the sons of

עֲבֹדָתָם אֲשֶׁר הֵם עֹבְדִים אֶת עֲבֹדַת אֹהֶל מוֹעֵד׃

Meeting the Tent of the service of — perform they which their service

פָּסוּק ב

Pasuk 2

וְלֹא יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל אֹהֶל מוֹעֵד לָשֵׂאת חֵטְא לָמוּת׃

to die sin to bear Meeting the Tent of to Yisrael the children of anymore shall approach And not

פָּסוּק ג

Pasuk 3

וְעָבַד הַלֵּוִי הוּא אֶת עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם

their iniquity shall bear and they Meeting the Tent of the service of — he the Levite and shall perform

חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

an inheritance they shall inherit not Yisrael the children of and among throughout your generations eternity a statute of

רַשִׁ"י

וְהֵם. הַלְוִיִּם — יִשְׂאוּ עֲוֹנָם שֶׁל יִשְׂרָאֵל, שֶׁעֲלֵיהֶם לְהַזְהִיר הַזָּרִים מִגַּשֶּׁת אֲלֵיהֶם׃

And they the Levites — shall bear the iniquity of Israel, because upon them is to warn the strangers from approaching unto them

פָּסוּק ד

Pasuk 4

כִּי אֶת מַעְשַׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי
Because — the tithe of the children of Yisrael which they shall separate to Hashem as a gift I have given

לַלְוִיִּם לְנַחֲלָה עַל כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא
to the Levi'im for an inheritance therefore · I have said to them among the children of Yisrael not

יְנְחֲלוּ נַחֲלָה׃
they shall inherit an inheritance

רַשִׁ"י

אשר ירימו לה' תרומה. הַכָּתוּב קְרָאוֹ תְּרוּמָה עַד שֶׁיַּפְרִישׁ מִמֶּנּוּ תְּרוּמַת
which they shall lift to Hashem a heave offering the verse called it Truma until that he separates from it the heave offering of

מַעֲשֵׂר׃
the tithe

פָּסוּק ה

Pasuk 5

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃
And spoke Hashem to Moshe saying

פָּסוּק ו

Pasuk 6

וְאֶל הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל
And to the Levites you shall speak and you shall say to them When you take from the children of Yisrael

אֶת הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֵמֹתֶם מִמֶּנּוּ
— the tithe which I have given to you from them as your inheritance and you shall separate from it

תְּרוּמַת יְהוָה מַעֲשֵׂר מִן הַמַּעֲשֵׂר׃
a gift of Hashem a tenth from the tithe

פָּסוּק ז

Pasuk 7

וְנֶחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן הַגֹּרֶן וְכַמְלֵאָה מִן
and it shall be reckoned to you your gift like the grain from the threshing floor and like the fullness from

הַיָּקֶב׃
the vat

רַשִׁ"י

ונחשב לכם תרומתכם כדגן מן הגרן. תְּרוּמַת מַעֲשֵׂר שֶׁלָּכֶם
And it shall be reckoned to you your heave offering as the corn from the threshing floor The heave offering of tithe of yours

אֲסוּרָה לְזָרִים וְלִטְמֵאִין, וְחַיָּבִין עָלֶיהָ מִיתָה וְחֹמֶשׁ כִּתְרוּמָה גְּדוֹלָה
is forbidden to laymen and to the unclean, and they are liable for it death and a fifth like the heave offering great

שֶׁנִּקְרֵאת רִאשִׁית דָּגָן מִן הַגֹּרֶן׃
which is called the first of corn from the threshing floor

רַשִׁ"י

וכמלאה מן היקב. תְּרוּמַת תִּירוֹשׁ וְיִצְהָר הַנִּטֶּלֶת מִן הַיְקָבִים׃
and as the fullness from the winepress the heave-offering of wine and oil which is taken from the winepresses

רַשִׁ"י

מלאה. לְשׁוֹן בְּשׁוּל — תְּבוּאָה שֶׁנִּתְמַלֵּאת׃
Mela'ah is an expression of ripening produce that has become full

רַשִׁ"י

יקב. הוּא הַבּוֹר שֶׁלִּפְנֵי הַגַּת שֶׁהַיַּיִן יוֹרֵד לְתוֹכוֹ, וְכָל לְשׁוֹן יֶקֶב
Yekev it is the pit that is before the wine-press into which the wine descends into its midst and every expression of yekev

חֲפִירַת קַרְקַע הוּא, וְכֵן "יִקְבֵי" הַמֶּלֶךְ" זכריה י"ד , הוּא יָם אוֹקְיָנוֹס,
an excavation of ground it is and likewise "the pits of" the King" Zechariah 14 it is the sea of Oceanus

חֲפִירָה שֶׁחָפַר מַלְכּוֹ שֶׁל עוֹלָם׃
an excavation that excavated the King of the universe

פָּסוּק ח

Pasuk 8

כֵּן תָּרִימוּ גַּם אַתֶּם תְּרוּמַת יְהוָה מִכֹּל מַעְשְׂרֹתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת
so shall you set aside also you the gift of Hashem from all of your tithes which you receive from

בְּנֵי יִשְׂרָאֵל וּנְתַתֶּם מִמֶּנּוּ אֶת תְּרוּמַת יְהוָה לְאַהֲרֹן הַכֹּהֵן׃
the children of Yisrael and you shall give from it — the gift of Hashem to Aharon the Kohen

רַשִׁ"י

כן תרימו גם אתם. כְּמוֹ שֶׁיִּשְׂרָאֵל מְרִימִים מִגָּרְנָם וּמִיקְבֵיהֶם,
So you shall separate also you just as that Israelites separate from their threshing-floor and from their winepresses

תָּרִימוּ גַּם אַתֶּם מִמַּעֲשֵׂר שֶׁלָּכֶם, כִּי הוּא נַחֲלַתְכֶם׃
you shall separate also you from the tithe of yours for it is your inheritance

פָּסוּק ט

Pasuk 9

מִכֹּל מַתְּנֹתֵיכֶם תָּרִימוּ אֵת כָּל תְּרוּמַת יְהוָה מִכָּל חֶלְבּוֹ אֶת
From all of your gifts you shall separate all of — the gift of Hashem from all of its best portion —

מִקְדְּשׁוֹ מִמֶּנּוּ׃
its consecrated part from it

רַשִׁ"י

מכל מתנתיכם תרימו את כל תרומת ה'. בִּתְרוּמָה גְּדוֹלָה הַכָּתוּב מְדַבֵּר,
From all your gifts you shall separate — all of the terumah of Hashem concerning terumah gedolah speaks the verse

שֶׁאִם הִקְדִּים לֵוִי אֶת הַכֹּהֵן בַּכְּרִי וְקִבֵּל מַעְשְׂרוֹתָיו קֹדֶם שֶׁיִּטֹּל כֹּהֵן תְּרוּמָה
that if preceded a Levite — the Kohen in the pile and received his tithes before that takes a Kohen terumah

גְּדוֹלָה מִן הַכְּרִי, צָרִיךְ לְהַפְרִישׁ הַלֵּוִי מִן הַמַּעֲשֵׂר תְּחִלָּה אֶחָד מֵחֲמִשִּׁים לִתְרוּמָה
for terumah out of fifty one first the tithe from the Levite separate must the pile from gedolah

גְּדוֹלָה, וְיַחֲזֹר וְיַפְרִישׁ תְּרוּמַת מַעֲשֵׂר ספרי :
Sifrei maaser terumat and separate and return gedolah

פָּסוּק י

Pasuk 10

וְאָמַרְתָּ אֲלֵהֶם בַּהֲרִימְכֶם אֶת חֶלְבּוֹ מִמֶּנּוּ וְנֶחְשַׁב לַלְוִיִּם
to the Levites and it shall be reckoned from it its best part — when you raise up to them And you shall say

כִּתְבוּאַת גֹּרֶן וְכִתְבוּאַת יָקֶב:
a wine vat and like the product of a threshing floor like the product of

רַשִׁ"י

בהרימכם את חלבו ממנו. לְאַחַר שֶׁתָּרִימוּ תְּרוּמַת מַעֲשֵׂר מִמֶּנּוּ:
from it the tithe the terumah of that you lift after from it its best — when you lift

רַשִׁ"י

ונחשב הַמּוֹתָר לַלְוִיִּם חֻלִּין גְּמוּרִין:
complete as profane to the Levites the remainder and it shall be accounted

רַשִׁ"י

כתבואת גרן לישראל , שֶׁלֹּא תֹּאמַר הוֹאִיל וְקָרָאוֹ הַכָּתוּב תְּרוּמָה —
Terumah the verse and called it since you should say so that not to an Israelite a threshing floor as the produce of

שֶׁנֶּאֱמַר "כִּי אֶת מַעֲשַׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַה' תְּרוּמָה" — יָכוֹל
I might think as Terumah to Hashem they set aside which Yisrael the children of the tithe of — for as it is said

יְהֵא כֻּלּוֹ אָסוּר, תַּ"ל "וְנֶחְשַׁב לַלְוִיִּם כִּתְבוּאַת גֹּרֶן", מַה
just as a threshing floor as the produce of to the Levites and it shall be accounted the Torah teaches forbidden all of it it should be

שֶׁל יִשְׂרָאֵל חֻלִּין, אַף שֶׁל לֵוִי חֻלִּין עי' ספרי :
Sifrei see is profane a Levite that of so too is profane an Israelite that of

פָּסוּק יא

Pasuk 11

וַאֲכַלְתֶּם אֹתוֹ בְּכָל מָקוֹם אַתֶּם וּבֵיתְכֶם כִּי שָׂכָר הוּא לָכֶם חֵלֶף
in exchange for for you it is reward for and your household you place in any it And you shall eat

עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד:
Meeting in the Tent of your service

רַשִׁ"י

בכל מקום. אֲפִלּוּ בְּבֵית הַקְּבָרוֹת שם :
there the graves in a house of even place In every

פָּסוּק יב

וְלֹא תִשְׂאוּ עָלָיו חֵטְא בַּהֲרִימְכֶם אֶת חֶלְבּוֹ מִמֶּנּוּ וְאֶת קָדְשֵׁי

the holy things of and — from it its best part — when you raise up sin upon it bear and you shall not

בְנֵי יִשְׂרָאֵל לֹא תְחַלְּלוּ וְלֹא תָמוּתוּ:

you die lest profane you shall not Yisrael the children of

רַשִׁ"י

ולא תשאו עליו חטא וגו'. הָא אִם לֹא תָרִימוּ תִּשְׂאוּ חֵטְא:

sin you will bear you set aside not if behold etc. sin on account of it bear And you shall not

רַשִׁ"י

ולא תמותו. הָא אִם תְּחַלְּלוּ תָּמוּתוּ:

you will die you profane if behold you shall die and not

CHAPTER SUMMARY

The aliyah details the specific halachos of Ma'aser Rishon and Terumas Ma'aser. When the Levi'im receive their tithes from the Bnei Yisrael, they are commanded to separate a tenth of that tithe—the very best and holiest portion—as Terumas Ma'aser to be given to Aaron the Kohen. Once this holy portion is properly separated, the remaining tithe is fully permitted to the Levi'im and their households to be eaten anywhere as their rightful wage, warning them that failing to separate the best portion first would profane the sacred donations and bring about the punishment of death.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this parshah, the Torah teaches us a beautiful and profound lesson about the nature of our avodah and how we view our livelihood. The Leviim do not receive a physical portion of land in Eretz Yisrael. Instead, their entire sustenance comes from the tithes, the ma'aser, given to them by the rest of Bnei Yisrael. Yet, the Torah emphasizes that this is not charity; it is their direct "sachar," their rightful wage from the Aibershter in return for their sacred service in the Mishkan.

But the lesson goes deeper. Even though the Leviim receive this holy gift directly from the hands of their fellow Jews, they are not exempt from the mitzvah of giving. Before they can enjoy their portion, they must separate "ma'aser min hama'aser", a tenth of the tenth, and give the very best, the "chelev," to Aaron the Kohen. The Torah is teaching us that no matter who we are, and no matter how holy our work is, we are never just receivers. We must always be givers, and when we give, we must give from our very best.

Sometimes a person thinks, "I am struggling to make ends meet," or "My work is entirely spiritual, so others should support me." The Torah tells the Levi: even your livelihood, which is already a tithe, must be tithed. When we take the first and best portion of whatever Hashem sends us, our time, our energy, or our money, and dedicate it back to Him, we elevate everything else we possess. It turns our physical sustenance into something holy, as the Torah says, "it shall be accounted to you as the grain of the threshing floor."

Today, look at whatever bounty Hashem has blessed you with, whether it is your income, your wisdom, or your time. Before you use it for yourself, dedicate the very first and best few minutes, or the first portion of your resources, to a holy cause or to helping another Yid.

הִלְכוֹת שַׁבָּת · פֶּרֶק כ״ד

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

📖 **CHAPTER PREVIEW**

This chapter introduces the Rabbinic prohibitions derived from the words of the prophet Isaiah, which require a person to honor the Shabbos by refraining from mundane pursuits, ordinary weekday travel, and weekday speech. These laws, known as Shvus, restrict activities that do not necessarily resemble forbidden melacha but are prohibited to preserve the sanctity and rest of the holy day.

Specifically, the chapter outlines the restrictions against discussing business transactions, inspecting fields to assess their needs, and walking to the edge of the Shabbos boundary to wait for nightfall to perform a weekday task. It also addresses physical conduct on Shabbos, such as the prohibition against running, jumping, or engaging in excessive idle chatter.

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

הל׳ א

אִסּוּר הֲלִיכָה וְדִבּוּר בְּחֶפְצֵי חֹל בְּשַׁבָּת

Halacha 1 · The Prohibition of Pursuing and Discussing Mundane Affairs on Shabbos

יֵשׁ דְּבָרִים שֶׁהֵן אֲסוּרִין בְּשַׁבָּת אַף עַל פִּי שֶׁאֵינָם דּוֹמִין לִמְלָאכָה

There are things that they are forbidden on Shabbos even · though that they do not resemble melacha

וְאֵינָם מְבִיאִין לִידֵי מְלָאכָה. וּמִפְּנֵי מָה נֶאֶסְרוּ מִשּׁוּם שֶׁנֶּאֱמַר

and they do not lead to melacha and because of what were they forbidden because that it is said

ישעיה נח יג "אִם תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי"

Yeshayahu 58 13 If you restrain from Shabbos your foot from pursuing your desires on day of My holy day

וְנֶאֱמַר ישעיה נח יג "וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר

and it is said Yeshayahu 58 13 and you shall honor it from following your ways from finding your desire and speaking

דָּבָר". לְפִיכָךְ אָסוּר לְאָדָם לְהַלֵּךְ בַּחֲפָצָיו בְּשַׁבָּת וַאֲפִלּוּ לְדַבֵּר בָּהֶן

a word Therefore it is forbidden for a person to walk for his desires on Shabbos and even to speak about them

כְּגוֹן שֶׁיְּדַבֵּר עִם שֻׁתָּפוֹ מַה יִּמְכֹּר לְמָחָר אוֹ מַה יִּקְנֶה אוֹ הֵיאַךְ יִבְנֶה

such as that he speaks with his partner what he will sell tomorrow or what he will buy or how he will build

בַּיִת זֶה וּבְאֵי זֶה סְחוֹרָה יֵלֵךְ לְמָקוֹם פְּלוֹנִי. כָּל זֶה וְכַיּוֹצֵא בּוֹ

and with which this merchandise he will go to place certain · all of this and similar to it

אָסוּר שֶׁנֶּאֱמַר וְדַבֵּר דָּבָר דִּבּוּר אָסוּר הִרְהוּר מֻתָּר:

as it is said and speaking a word speech is forbidden thinking is permitted

> *This halacha establishes that while thinking about mundane business is permitted on Shabbos, actively speaking about or traveling for weekday affairs is strictly forbidden.*

הל׳ ב

אִסּוּר הִלּוּךְ בְּשַׁבָּת לְצֹרֶךְ חֲפָצָיו בְּמוֹצָאֵי שַׁבָּת

Halacha 2 · Prohibition of Walking on Shabbos to Prepare for Weekday Activities

אָסוּר לְאָדָם לִפְקֹד גִּנּוֹתָיו וּשְׂדוֹתָיו בְּשַׁבָּת כְּדֵי לִרְאוֹת מַה הֵן צְרִיכִין
It is forbidden for a person to inspect his gardens and his fields on Shabbos in order to see what they need

אוֹ הֵיאַךְ הֵן פֵּרוֹתֵיהֶן. שֶׁהֲרֵי זֶה מְהַלֵּךְ לַעֲשׂוֹת חֶפְצוֹ. וְכֵן אָסוּר
or how are their fruits for behold this is walking to do his desire. And likewise it is forbidden

לְאָדָם שֶׁיֵּצֵא בְּשַׁבָּת עַד סוֹף הַתְּחוּם וְיֵשֵׁב שָׁם עַד שֶׁתֶּחְשַׁךְ כְּדֵי
for a person that he go out on Shabbos until the end of the boundary and sit there until it grows dark in order

שֶׁיִּהְיֶה קָרוֹב לַעֲשׂוֹת חֶפְצָיו בְּמוֹצָאֵי שַׁבָּת. שֶׁהֲרֵי נִמְצָא הִלּוּכוֹ
that he will be close to do his desires on the departure of Shabbos. For behold it turns out his walking

בְּשַׁבָּת לַעֲשׂוֹת חֶפְצָיו:
on Shabbos is to do his desires

> *The Sages prohibited walking on Shabbos to inspect one's fields or waiting at the Shabbos boundary to gain a head start on Saturday night, as this violates the prohibition of pursuing weekday desires on Shabbos.*

הל׳ ג

הַמְתָּנָה עַל הַתְּחוּם בְּמוֹצָאֵי שַׁבָּת לְצֹרֶךְ מְלָאכָה

Halacha 3 · Waiting at the Shabbos Boundary at Nightfall for Permitted and Forbidden Activities

בַּמֶּה דְּבָרִים אֲמוּרִים בְּשֶׁהֶחְשִׁיךְ עַל הַתְּחוּם לַעֲשׂוֹת דָּבָר שֶׁאָסוּר
In what words are said when he waits for nightfall on the boundary to do a matter that is forbidden

בְּשַׁבָּת לַעֲשׂוֹתוֹ. אֲבָל אִם הֶחְשִׁיךְ לַעֲשׂוֹת דָּבָר שֶׁמֻּתָּר לַעֲשׂוֹתוֹ
on Shabbos to do it but if he waited for nightfall to do a matter that is permitted to do it

בְּשַׁבָּת הֲרֵי זֶה מֻתָּר. כֵּיצַד. אֵין מַחְשִׁיכִין עַל הַתְּחוּם לְהָבִיא פֵּרוֹת
on Shabbos behold this is permitted. How so. We do not wait for nightfall on the boundary to bring produce

מְחֻבָּרִין אוֹ לִשְׁכֹּר פּוֹעֲלִין. אֲבָל מַחְשִׁיךְ הוּא לִשְׁמֹר פֵּרוֹת שֶׁהֲרֵי
attached or to hire workers but he waits for nightfall to guard produce since

מֻתָּר לִשְׁמֹר בְּשַׁבָּת. וּמַחְשִׁיךְ לְהָבִיא בְּהֵמָה אוֹ פֵּרוֹת תְּלוּשִׁין.
it is permitted to guard on Shabbos and he waits for nightfall to bring an animal or produce detached

שֶׁהַבְּהֵמָה קוֹרֵא לָהּ וְהִיא בָּאָה אַף עַל פִּי שֶׁהִיא חוּץ לַתְּחוּם. וּפֵרוֹת
for the animal he calls to her and she comes even though she is outside the boundary and produce

תְּלוּשִׁין אִלּוּ הָיוּ שָׁם מְחִצּוֹת הָיָה מֻתָּר לַהֲבִיאָן בְּשַׁבָּת. וְכֵן אוֹמֵר
detached if there were partitions there it would be permitted to bring them on Shabbos and so says

אָדָם לַחֲבֵרוֹ לִכְרַךְ פְּלוֹנִי אֲנִי הוֹלֵךְ לְמָחָר שֶׁאִם הָיוּ שָׁם בּוּרְגָנִים
a person to his fellow to the city of so-and-so I am going tomorrow if there were there huts

הָיָה הוֹלֵךְ לְשָׁם בְּשַׁבָּת. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
he would go there on Shabbos and so all similar to this

This halacha defines when one is permitted to wait at the techum boundary at nightfall, distinguishing between preparations for forbidden versus permitted Shabbos activities.

הל׳ ד

דִּבּוּר וְהִלּוּךְ הַמֻּתָּר וְהָאָסוּר בְּשַׁבָּת

Halacha 4 · Permitted and Forbidden Speech and Walking on Shabbos

מֻתָּר לְאָדָם לוֹמַר לְפוֹעֵל הַנִּרְאֶה שֶׁתַּעֲמֹד עִמִּי לָעֶרֶב. אֲבָל לֹא

It is permitted for a person to say to a worker who is seen that you shall stand with me for the evening. But not

יֹאמַר לוֹ הֱיֵה נָכוֹן לִי לָעֶרֶב שֶׁנִּמְצָא עוֹשֶׂה חֶפְצוֹ בְּשַׁבָּת.

shall he say to him be prepared for me for the evening since he is found doing his desire on Shabbos.

וְאָסוּר לָרוּץ וּלְדַלֵּג בְּשַׁבָּת שֶׁנֶּאֱמַר ישעיה נח יג "מֵעֲשׂוֹת דְּרָכֶיךָ"

And it is forbidden to run and to leap on Shabbos as it is said Yeshayahu 58 13 from doing your ways

שֶׁלֹּא יְהֵא הִלּוּכְךָ שֶׁל שַׁבָּת כְּהִלּוּכְךָ שֶׁל חֹל. וְיוֹרֵד אָדָם לְבוֹר

that not shall be your walking of Shabbos like your walking of weekday. And descends a person into a pit

וְשִׁיחַ וּמְעָרָה אֲפִלּוּ הֵן מֵאָה אַמָּה וּמְטַפֵּס וְיוֹרֵד וְשׁוֹתֶה

and a ditch and a cave even if they are one hundred cubits and climbs down and descends and drinks

וּמְטַפֵּס וְעוֹלֶה. וְאָסוּר לְהַרְבּוֹת בְּשִׂיחָה בְּטֵלָה שֶׁנֶּאֱמַר ישעיה נח יג

and climbs up and ascends. And it is forbidden to increase in idle conversation as it is said Yeshayahu 58 13

"וְדַבֵּר דָּבָר" שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חֹל:

and speaking a word that not shall be your speaking of Shabbos like your speaking of weekday.

This halacha details the restrictions on weekday-like speech, running, and idle chatter on Shabbos, derived from the words of the prophet Yeshayahu.

הל׳ ה

מֻתָּר לַעֲשׂוֹת צָרְכֵי מִצְוָה וְצָרְכֵי רַבִּים בְּשַׁבָּת

Halacha 5 · Permitted Activities on Shabbos for the Sake of a Mitzvah and Public Needs

מֻתָּר לָרוּץ בְּשַׁבָּת לְדָבַר מִצְוָה כְּגוֹן שֶׁיָּרוּץ לְבֵית הַכְּנֶסֶת אוֹ

It is permitted to run on Shabbos for a matter of a mitzvah such as that he runs to the house of the assembly or

לְבֵית הַמִּדְרָשׁ. וּמְחַשְּׁבִין חֶשְׁבּוֹנוֹת שֶׁל מִצְוָה וּמוֹדְדִין מְדִידָה שֶׁל

to the house of the study. And we calculate accounts of a mitzvah and we measure a measurement of

מִצְוָה כְּגוֹן מִקְוֶה לֵידַע אִם יֵשׁ כְּשִׁעוּר אוֹ בֶּגֶד לֵידַע אִם מְקַבֵּל

a mitzvah such as a mikveh to know if there is like the required measure or a garment to know if it receives

טֻמְאָה. וּפוֹסְקִין צְדָקָה לָעֲנִיִּים. וְהוֹלְכִין לְבָתֵּי כְּנֵסִיּוֹת וְלִבָּתֵּי מִדְרָשׁוֹת

impurity. And we pledge charity for the poor and we go to houses of assemblies and to houses of studies

וַאֲפִלּוּ לְטַרְטִיאוֹת וּטְרַקְלִין שֶׁל כּוּתִים לְפַקֵּחַ עַל עִסְקֵי רַבִּים בְּשַׁבָּת.

and even to theaters and halls of non-Jews to supervise over the public affairs on Shabbos.

וּמְשַׁדְּכִין עַל הַתִּינוֹקֶת לְיֵאָרֵס וְעַל הַתִּינוֹק לְלַמְּדוֹ סֵפֶר וּלְלַמְּדוֹ

and we arrange matches for the young girl to be betrothed and for the young boy to teach him book and to teach him

אָמָּנוּת. וּמְבַקְּרִין חוֹלִין וּמְנַחֲמִים אֲבֵלִים. וְהַנִּכְנָס לְבַקֵּר אֶת הַחוֹלֶה

the sick person — to visit and he who enters mourners and we comfort the sick and we visit a trade

אוֹמֵר שַׁבָּת הִיא מְלִזְעֹק וּרְפוּאָה קְרוֹבָה לָבוֹא. וּמַחְשִׁיכִין עַל

at and we wait until dark to come is near and healing is from crying out it Shabbos says

הַתְּחוּם לְפַקֵּחַ עַל עִסְקֵי כַּלָּה וְעַל עִסְקֵי הַמֵּת לְהָבִיא לוֹ אָרוֹן

a coffin for him to bring the deceased affairs of and over a bride affairs of over to supervise the Shabbos boundary

וְתַכְרִיכִין. וְאוֹמֵר לוֹ לֵךְ לְמָקוֹם פְּלוֹנִי לֹא מָצָאתָ שָׁם הָבֵא מִמָּקוֹם

from place bring there did you find not such-and-such to place go to him and he says and shrouds

פְּלוֹנִי לֹא מָצָאתָ בְּמָנֶה הָבֵא בִּמְאתַיִם. וּבִלְבַד שֶׁלֹּא יִזְכֹּר לוֹ סְכוּם

a sum of to him he mentions that not and only for two hundred bring for a maneh did you find not such-and-such

מִקָּח. שֶׁכָּל אֵלּוּ וְכַיּוֹצֵא בָּהֶן מִצְוָה הֵן וְנֶאֱמַר ישעיה נח יג "עֲשׂוֹת

doing 13 58 Yeshayahu and it is said they a mitzvah of them and the like these for all purchase

חֶפְצֶיךָ" וְכוּ' חֶפְצֶיךָ אֲסוּרִין חֶפְצֵי שָׁמַיִם מֻתָּרִין:

are permitted Heaven desires of are forbidden your desires etc. your desires

This halacha outlines the various activities, such as running, measuring, and planning, that are permitted on Shabbos because they serve a mitzvah or public need.

הלי ו

הַפְלָגָה בַּיָּם וְהַתָּרַת נְדָרִים בְּשַׁבָּת לְצֹרֶךְ מִצְוָה

Halacha 6 · Setting Sail and Nullifying Vows on Shabbos for the Sake of a Mitzvah

מַפְלִיגִין בַּיָּם הַגָּדוֹל בְּעֶרֶב שַׁבָּת לִדְבַר מִצְוָה וּפוֹסֵק עִמּוֹ

with him and he stipulates a mitzvah for a matter of Shabbos on the eve of the great on the sea We may set sail

לִשְׁבֹּת וְאֵינוֹ שׁוֹבֵת. וּמַפִּירִין נְדָרִים בְּשַׁבָּת בֵּין לְצֹרֶךְ שַׁבָּת

Shabbos for the need of whether on Shabbos vows and we may nullify rest and he does not to rest

בֵּין שֶׁלֹּא לְצֹרֶךְ שַׁבָּת. וְנִשְׁאָלִין לְחָכָם עַל הַנְּדָרִים שֶׁהֵן

that they are the vows concerning a wise man and we may ask Shabbos for the need of not whether

לְצֹרֶךְ הַשַּׁבָּת וּמַתִּירִין אַף עַל פִּי שֶׁהָיָה לָהֶן פְּנַאי לְהַתִּירָן

to release them time for them there was though · even and we may release them the Shabbos for the need of

קֹדֶם הַשַּׁבָּת שֶׁדְּבָרִים אֵלּוּ מִצְוָה הֵן:

they are a mitzvah these because matters the Shabbos before

This halacha outlines the permissibility of embarking on a sea voyage on Friday and resolving vows on Shabbos when done for the sake of a mitzvah.

הלי ז

אִסּוּר עֲנִישַׁת בֵּית דִּין בְּשַׁבָּת

Halacha 7 · The Prohibition Against Administering Court Punishments on Shabbos

אֵין עוֹנְשִׁין בְּשַׁבָּת אַף עַל פִּי שֶׁהָעֹנֶשׁ מִצְוַת עֲשֵׂה אֵינָהּ

it does not to do is a commandment of that the punishment though · even on Shabbos punish We do not

דּוֹחָה שַׁבָּת. כֵּיצַד. הֲרֵי שֶׁנִּתְחַיֵּב בְּבֵית דִּין מַלְקוּת אוֹ מִיתָה אֵין

we do not death or lashes law in a house of one who became obligated Behold How so Shabbos supersede

מַלְקִין אוֹתוֹ וְאֵין מְמִיתִין אוֹתוֹ בְּשַׁבָּת שֶׁנֶּאֱמַר שמות לה ג "לֹא

"Do not 3 35 Shemos as it is said on Shabbos him execute and we do not him lash

תְבַעֲרוּ אֵשׁ בְּכל מוֹשְׁבֹתֵיכֶם בְּיוֹם הַשַּׁבָּת" זוֹ אַזְהָרָה לְבֵית דִּין

law to the house of is a warning this the Shabbos" on the day of your dwellings in all of fire kindle

שֶׁלֹּא יִשְׂרְפוּ בְּשַׁבָּת מִי שֶׁנִּתְחַיֵּב שְׂרֵפָה וְהוּא הַדִּין לִשְׁאָר

for other is the law and it burning who became obligated one on Shabbos burn that they should not

עֲנָשִׁין:

punishments

This halacha establishes that court-ordered punishments, such as lashes or executions, may not be carried out on Shabbos, derived from the prohibition of kindling fire.

הל׳ ח

הַתָּרַת שְׁמִירַת מָמוֹן וּפֵרוֹת בְּשַׁבָּת

Halacha 8 · Permissibility of Guarding One's Existing Property and Produce on Shabbos

מֻתָּר לְאָדָם לִשְׁמוֹר פֵּרוֹתָיו בְּשַׁבָּת בֵּין תְּלוּשִׁים בֵּין מְחֻבָּרִין. וְאִם

and if attached whether detached whether on Shabbos his fruits to guard for a person It is permitted

בָּא אָדָם לִטֹּל מֵהֶן אוֹ בְּהֵמָה וְחַיָּה לֶאֱכל מֵהֶן גּוֹעֵר בָּהֶן

at them he shouts from them to eat and a wild animal a domestic animal or from them to take a person comes

וּמַכֶּה בָּהֶם וּמַרְחִיקָן. וַהֲלֹא דָּבָר זֶה מֵחֲפָצָיו הוּא וְלָמָּה הוּא מֻתָּר.

is permitted it and why it from his affairs this matter and is not and distances them them and strikes

מִפְּנֵי שֶׁלֹּא נֶאֱסַר אֶלָּא לְהַקְנוֹת לְעַצְמוֹ חֲפָצִים שֶׁאֵינָן עַתָּה מְצוּיִים אוֹ

or present now that are not objects for himself to acquire except was forbidden that not because

לְהִשְׂתַּכֵּר וּלְהַרְוִיחַ וּלְהִטָּפֵל בַּהֲנָאָה שֶׁתָּבוֹא לְיָדוֹ. אֲבָל לִשְׁמוֹר מָמוֹנוֹ

his money to guard but to his hand that will come with benefit and to busy oneself and to profit to earn a wage

שֶׁכְּבָר בָּא לְיָדוֹ עַד שֶׁיַּעֲמד כְּמוֹת שֶׁהוּא מֻתָּר. הָא לָמָּה זֶה דּוֹמֶה

is comparable this to what this is permitted it is as that it stands until to his hand came that already

לְנוֹעֵל בֵּיתוֹ מִפְּנֵי הַגַּנָּבִים:

the thieves because of his house to one who locks

This halacha explains that while pursuing new business or profits is forbidden on Shabbos, guarding existing property from loss or theft is fully permitted.

הל׳ ט

אִסּוּר סְפּוּק וְרִקּוּד לְשׁוֹמֵר שָׂדֶה בְּשַׁבָּת

Halacha 9 · Prohibition of Clapping and Dancing for a Field Guard on Shabbos

הַמְשַׁמֵּר זְרָעָיו מִפְּנֵי הָעוֹפוֹת וּמִקְשָׁאָיו וּמִדְלָעָיו מִפְּנֵי

from before and his squash fields and his cucumber fields the birds from before his seeds One who guards

הַחַיָּה לֹא יִסַּפֵּק וְלֹא יְרַקֵּד כְּדַרְכּוֹ שֶׁעוֹשֶׂה בְּחֹל גְּזֵרָה שֶׁמָּא

lest a decree on a weekday that he does like the way shall dance and not shall clap not the wild animal

יִטֹּל צְרוֹר וְיִזְרֹק אַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים:

the many in the domain of cubits four and throw a pebble he will take

The Sages prohibited clapping and dancing while guarding crops on Shabbos to prevent one from throwing a pebble in the public domain.

הלי י

הֶתֵּר שְׁבוּת בֵּבֵין הַשְּׁמָשׁוֹת לְצֹרֶךְ מִצְוָה אוֹ דְּחַק

Halacha 10 · Leniency of Rabbinic Sh'vut Prohibitions During Twilight for a Mitzvah or Urgent Need

כָּל הַדְּבָרִים שֶׁהֵן אֲסוּרִין מִשּׁוּם שְׁבוּת לֹא גָּזְרוּ עֲלֵיהֶן בֵּין

between against them did they decree not sh'vut because of forbidden that are the things All

הַשְּׁמָשׁוֹת אֶלָּא בְּעַצְמוֹ שֶׁל יוֹם הוּא שֶׁהֵן אֲסוּרִין אֲבָל בֵּין הַשְּׁמָשׁוֹת

the suns between but forbidden that they are it is day of on the actual except the suns

מֻתָּרִין. וְהוּא שֶׁיִּהְיֶה שָׁם דָּבָר מִצְוָה אוֹ דְּחַק. כֵּיצַד. מֻתָּר לוֹ

for him it is permitted How so urgency or mitzvah a matter of there that there is and this is they are permitted

בֵּין הַשְּׁמָשׁוֹת לַעֲלוֹת בָּאִילָן אוֹ לָשׂוּט עַל פְּנֵי הַמַּיִם לְהָבִיא לוּלָב אוֹ

or a lulav to bring the water the face of upon to swim or on a tree to climb the suns between

שׁוֹפָר. וְכֵן מוֹרִיד מִן הָאִילָן אוֹ מוֹצִיא מִן הַכַּרְמְלִית עֵרוּב

an eruv the carmelit from bring out or the tree from one may bring down and likewise a shofar

שֶׁעָשָׂה. וְכֵן אִם הָיָה טָרוּד וְנִבְהָל וְנִצְרָךְ לְדָבָר שֶׁהוּא מִשּׁוּם שְׁבוּת

sh'vut because of that is for a matter and in need and rushed anxious he was if and likewise that he made

בֵּין הַשְּׁמָשׁוֹת הֲרֵי זֶה מֻתָּר. אֲבָל אִם לֹא הָיָה שָׁם דְּחַק וְלֹא דָּבָר

a matter of and not urgency there there was not if but is permitted this behold the suns between

מִצְוָה אָסוּר. לְפִיכָךְ אֵין מְעַשְּׂרִין אֶת הַוַּדַּאי בֵּין הַשְּׁמָשׁוֹת אַף

even the suns between definite untithed produce — tithe we do not Therefore it is forbidden mitzvah

עַל פִּי שֶׁאִסּוּר הַפְרָשַׁת הַמַּעֲשֵׂר בְּשַׁבָּת מִשּׁוּם שְׁבוּת. אֲבָל מְעַשְּׂרִין

we may tithe but sh'vut is because of on Shabbos the tithe separating the prohibition of though ·

אֶת הַדְּמַאי:

doubtfully untithed produce —

This halacha explains that Rabbinic prohibitions (sh'vut) are permitted during the twilight period (beyn hash'mashot) if there is a mitzvah or an urgent need involved.

הלי יא

מְנִיעַת קָטָן מֵאִסּוּרֵי שְׁבוּת בְּשַׁבָּת

Halacha 11 · Restraining a Minor from Rabbinic Shabbos Violations

קָטָן שֶׁעָשָׂה בְּשַׁבָּת דָּבָר שֶׁהוּא מִשּׁוּם שְׁבוּת כְּגוֹן שֶׁתָּלַשׁ מֵעָצִיץ

from a flowerpot who plucked such as shevut because of that is an action on Shabbos who performed A minor

שֶׁאֵינוֹ נָקוּב אוֹ טִלְטֵל בְּכַרְמְלִית אֵין בֵּית דִּין מְצֻוִּין לְהַפְרִישׁוֹ.

to separate him are commanded · the court not in a carmelit carried or perforated that is not

וְכֵן אִם הִנִּיחוֹ אָבִיו אֵין מְמַחִין בְּיָדוֹ:

against him protest we do not his father allowed him if and likewise

This halacha discusses whether the court or the father must prevent a minor from violating Rabbinic prohibitions on Shabbos.

הלי יב

טַעַם אִסּוּר טִלְטוּל מוּקְצֶה בְּשַׁבָּת

Halacha 12 · The Reason for the Rabbinic Prohibition of Carrying Muktzeh on Shabbos

אָסְרוּ חֲכָמִים לְטַלְטֵל מִקְצָת דְּבָרִים בְּשַׁבָּת כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל.

on a weekday does that he like the manner on Shabbos objects some to carry the Sages forbade

וּמִפְּנֵי מָה נָגְעוּ בְּאִסּוּר זֶה. אָמְרוּ וּמָה אִם הִזְהִירוּ נְבִיאִים

prophets warned if and what they said this upon prohibition did they touch what and because of

וְצִוּוּ שֶׁלֹּא יְהֵיֶה הִלּוּכְךָ בְּשַׁבָּת כְּהִלּוּכְךָ בְּחֹל וְלֹא שִׂיחַת

the conversation of and not on a weekday like your walking on Shabbos your walking shall be that not and commanded

הַשַּׁבָּת כְּשִׂיחַת הַחֹל שֶׁנֶּאֱמַר ישעיה נח יג "וְדַבֵּר דָּבָר" קַל

light a word and speaking 13 58 Yeshayahu as it is said the weekday like the conversation of the Shabbos

וָחָמֵר שֶׁלֹּא יְהֵיֶה טִלְטוּל בְּשַׁבָּת כְּטִלְטוּל בְּחֹל כְּדֵי שֶׁלֹּא יְהֵיֶה כְּיוֹם

like a day of it shall be that not so on a weekday like carrying on Shabbos carrying shall be that not and heavy

חֹל בְּעֵינָיו וְיָבוֹא לְהַגְבִּיהַּ וּלְתַקֵּן כֵּלִים מִפִּנָּה לְפִנָּה אוֹ מִבַּיִת

from house or to corner from corner vessels and to arrange to lift and he will come in his eyes weekday

לְבַיִת אוֹ לְהַצְנִיעַ אֲבָנִים וְכַיּוֹצֵא בָּהֶן שֶׁהֲרֵי הוּא בָּטֵל וְיוֹשֵׁב בְּבֵיתוֹ

in his house and sitting is idle he for behold with them and the like stones to set aside or to house

וִיבַקֵּשׁ דָּבָר שֶׁיִּתְעַסֵּק בּוֹ וְנִמְצָא שֶׁלֹּא שָׁבַת וּבִטֵּל הַטַּעַם

the reason and he nullified he rested that not and it is found with it that he may occupy himself a thing and he will seek

שֶׁנֶּאֱמַר בְּתוֹרָה שמות כב יב דברים ה יג "לְמַעַן יָנוּחַ":

he shall rest in order that 13 5 Devarim 12 22 Shemos in the Torah that is said

The Rambam explains the underlying reason why the Sages prohibited carrying certain objects on Shabbos, deriving it from the prophetic exhortation to keep Shabbos distinct from weekdays.

הלי יג

טַעַם אִסּוּר טִלְטוּל מוּקְצֶה בְּשַׁבָּת

Halacha 13 · The Reasons for the Rabbinic Prohibition of Carrying Muktzeh on Shabbos

וְעוֹד כְּשֶׁיְּבַקֵּר וִיטַלְטֵל כֵּלִים שֶׁמְּלַאכְתָּן לְאִסּוּר אֶפְשָׁר

it is possible is for prohibition whose work vessels and carries when he searches And furthermore

שֶׁיִּתְעַסֵּק בָּהֶן מְעַט וְיָבֹא לִידֵי מְלָאכָה. וְעוֹד מִפְּנֵי שֶׁמִּקְצָת

some of because And furthermore melacha to and come a little with them that he will occupy himself

הָעָם אֵינָם בַּעֲלֵי אֻמָּנִיּוֹת אֶלָּא בְּטֵלִין כָּל יְמֵיהֶן כְּגוֹן הַטַּיָּלִין וְיוֹשְׁבֵי

and those who sit on the tourists such as their days all idle but crafts masters of are not the people

קְרָנוֹת שֶׁכָּל יְמֵיהֶן הֵן שׁוֹבְתִים מִמְּלָאכָה וְאִם יִהְיֶה מֻתָּר לְהַלֵּךְ וּלְדַבֵּר

and to speak to walk permitted it will be and if from melacha rest they their days for all corners

וּלְטַלְטֵל כְּשֶׁאָר הַיָּמִים נִמְצָא שֶׁלֹּא שָׁבַת שְׁבִיתָה הַנִּכֶּרֶת. לְפִיכָךְ

Therefore that is recognizable a resting rest that he did not it turns out the days like the rest of and to carry

שְׁבִיתָה מִדְּבָרִים אֵלּוּ הִיא שְׁבִיתָה הַשָּׁוָה בְּכָל אָדָם. וּמִפְּנֵי דְּבָרִים אֵלּוּ

these matters And because of man for every equal a resting is these from matters resting

נָגְעוּ בְּאִסּוּר הַטִּלְטוּל. וְאָסְרוּ שֶׁלֹּא יְטַלְטֵל אָדָם בְּשַׁבָּת אֶלָּא

except on Shabbos a man shall carry that not and they forbade carrying the prohibition of they touched upon

כֵּלִים הַצָּרִיךְ לָהֶם כְּמוֹ שֶׁיִּתְבָּאֵר:

will be explained as for them that are needed vessels

The Rambam explains the underlying reasons why the Sages prohibited carrying certain vessels on Shabbos, ensuring that even idle people experience a recognizable day of rest.

CHAPTER SUMMARY

The Rambam details the parameters of these Rabbinic restrictions, distinguishing between forbidden weekday activities and permitted actions. While one may not speak of business or wait at the Shabbos boundary to perform a task that is forbidden on Shabbos, it is permitted to wait at the boundary for a task that could theoretically be done on Shabbos, such as guarding produce or bringing detached fruit. Furthermore, while running for mundane purposes or speaking of weekday plans is forbidden, running for the sake of a mitzvah is explicitly permitted, and one may ask a worker to stand nearby in the evening as long as explicit weekday labor is not discussed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Shabbos is not merely a day of physical rest from creative labor; it is a sanctuary of the mind and heart. The Navi Yeshayahu teaches us that we must honor the day by refraining from pursuing our own mundane affairs, which includes how we speak and even how we walk. When we spend Shabbos discussing our business plans, checking our fields, or pacing around to prepare for Saturday night's work, we drag the stress and noise of the workweek into Hashem's holy day.

True rest means letting go of the urge to constantly produce and acquire. While we are permitted to protect what we already have, Shabbos is the time to shift our focus entirely. The only running we should do is toward a mitzvah, and the only planning we should engage in is for holy purposes, like helping a bride, arranging Torah study for a child, or visiting the sick. When we speak and walk differently on Shabbos, we show that our emunah is complete, trusting that our livelihood is entirely in Hashem's hands.

Today, when Shabbos arrives, make a conscious decision to leave your weekday worries behind. When speaking with family or friends, gently steer the conversation away from business, finances, or upcoming weekday chores, and instead speak words of Torah, gratitude, or peace.

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.'