חוּמָּשׁ עִם רַשִׁ"י · חֻקַּת־בָּלָק · רִאשׁוֹן

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

CHUKAS-BALAK · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Hashem teaches Moshe Rabbeinu and Aaron HaKohen the profound chok of the Parah Adumah (the Red Heifer), which is used to purify those who have become tamei through contact with a corpse. We learn the meticulous steps of preparing the ashes, sprinkling the spring water mixed with these ashes, and how this process uniquely purifies the defiled while rendering those involved in its preparation tamei.

Following these laws of taharah, the Torah transitions to the arrival of Bnei Yisrael in the wilderness of Zin, where Miriam HaNeviah passes away and is buried. Immediately following her death, the well that accompanied the nation in her merit dries up, leaving the community without water and leading them to contend with Moshe and Aaron in their distress.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר׃

saying Aharon and to Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה לֵאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל

Yisrael the children of to speak saying Hashem commanded which the Torah the statute of This is

וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא

not upon which a blemish in her there is not which unblemished red a cow to you and they shall take

עָלָה עָלֶיהָ עֹל׃

a yoke upon her has come

רַשִׁ"י

זאת חקת התורה. לְפִי שֶׁהַשָּׂטָן וְאֻמּוֹת הָעוֹלָם מוֹנִין אֶת יִשְׂרָאֵל, לוֹמַר מַה

what saying Yisrael — taunt the world and the nations of that Satan Because the Torah is the ordinance of This

הַמִּצְוָה הַזֹּאת וּמַה טַּעַם יֵשׁ בָּהּ? לְפִיכָךְ כָּתַב בָּהּ חֻקָּה — גְּזֵרָה הִיא

it is a decree ordinance regarding it He wrote therefore in it is there reason and what is this commandment

מִלְּפָנַי, אֵין לְךָ רְשׁוּת לְהַרְהֵר אַחֲרֶיהָ יומא ס"ז׃

67b Yoma after it to criticize permission for you there is not from before Me

רַשִׁ"י

וְיִקְחוּ אֵלֶיךָ. לְעוֹלָם הִיא נִקְרֵאת עַל שְׁמְךָ — פָּרָה שֶׁעָשָׂה מֹשֶׁה בַּמִּדְבָּר:

And they shall take unto thee forever it is called by thy name — the cow which made Moshe in the wilderness

רַשִׁ"י

אֲדֻמָּה תְּמִימָה. שֶׁתְּהֵא תְּמִימָה בְּאַדְמִימוּת, שֶׁאִם הָיוּ בָהּ שְׁתֵּי שְׂעָרוֹת שְׁחוֹרוֹת

red perfect that she should be perfect in redness that if there were in her two hairs black

פְּסוּלָה פרה פ"ב :

she is invalid Parah chapter two

פָּסוּק ג

Pasuk 3

וְנָתַתֶּם אֹתָהּ אֶל אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל מִחוּץ לַמַּחֲנֶה

And you shall give — to Elazar the priest and he shall take — outside to of the camp

וְשָׁחַט אֹתָהּ לְפָנָיו:

and he shall slaughter — before him

רַשִׁ"י

אלעזר. מִצְוָתָהּ בַּסְּגָן ספרי :

Eleazar its commandment is with the Segan Sifrei

רַשִׁ"י

אל מחוץ למחנה. חוּץ לְשָׁלוֹשׁ מַחֲנוֹת:

To outside of the camp outside of three camps

רַשִׁ"י

ושחט אתה לפניו. זָר שׁוֹחֵט וְאֶלְעָזָר רוֹאֶה שם; יומא מ"ב :

And he shall slaughter it before him a non-priest slaughters and Elazar watches there Yoma 42

פָּסוּק ד

Pasuk 4

וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל נֹכַח פְּנֵי

And shall take Elazar the priest from her blood with his finger and he shall sprinkle toward the front of the face of

אֹהֶל מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים:

the Tent of Meeting from her blood seven times

רַשִׁ"י

אל נכח פני אהל מועד. עוֹמֵד בְּמִזְרָחוֹ שֶׁל יְרוּשָׁלַיִם · וּמִתְכַּוֵּן וְרוֹאֶה

Towards the front of the face of the Tent of Meeting He stands at the east of Yerushalayim · and directs his intent and looks at

פִּתְחוֹ שֶׁל הֵיכָל בִּשְׁעַת הַזָּאַת הַדָּם ספרי; זבחים ק"ה :

the entrance of · the Hechal at the time of the sprinkling of the blood Sifrei Zevachim 105

פָּסוּק ה

Pasuk 5

וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו אֶת עֹרָהּ וְאֶת בְּשָׂרָהּ וְאֶת דָּמָהּ עַל פִּרְשָׁהּ

And he shall burn — the cow — before his eyes its hide — and — its flesh and — its blood with its dung

יִשְׂרֹף׃

he shall burn

פָּסוּק ו

Pasuk 6

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל תּוֹךְ

And shall take the Kohen wood of cedar and hyssop and wool of crimson and he shall cast into the midst of

שְׂרֵפַת הַפָּרָה׃

the burning of the cow

פָּסוּק ז

Pasuk 7

וְכִבֶּס בְּגָדָיו הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבוֹא אֶל

And he shall wash his garments the Kohen and he shall bathe his body in the water and afterwards he may enter into

הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד הָעָרֶב׃

the camp and he shall be tamei the Kohen until the evening

רַ"שִׁ"י

אל המחנה. לְמַחֲנֵה שְׁכִינָה, שֶׁאֵין טָמֵא מְשֻׁלָּח חוּץ לִשְׁתֵּי מַחֲנוֹת אֶלָּא

Into the camp of the Shechina, for there is no unclean person who is expelled outside of two camps except

זָב וּבַעַל קֶרִי וּמְצֹרָע עי' פסחים ס"ז :

a zav and one who experienced a seminal emission and a leper see Pesachim 67a

רַ"שִׁ"י

וטמא הכהן עד הערב. סָרְסֵהוּ וְדָרְשֵׁהוּ — וְטָמֵא עַד הָעָרֶב

and shall be unclean the Kohen until the evening invert it and explain it and he shall be unclean until the evening

וְאַחַר יָבֹא אֶל הַמַּחֲנֶה׃

and afterwards he shall come into the camp

פָּסוּק ח

Pasuk 8

וְהַשֹּׂרֵף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמָּיִם

And the one who burns it shall wash his garments in water and he shall bathe his flesh in water

וְטָמֵא עַד הָעָרֶב׃

and he shall be tamei until the evening

פָּסוּק ט

וְאָסַף אִישׁ טָהוֹר אֵת אֵפֶר הַפָּרָה וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם

And shall gather a man who is pure — the ashes of the cow and he shall place outside to the camp in a place

טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמֵי נִדָּה

pure and it shall be for the congregation of the children of Yisrael for a safekeeping for water of sprinkling

חַטָּאת הִוא׃

a purification offering it is

רַשִׁ"י

והניח מחוץ למחנה. לִשְׁלֹשָׁה חֲלָקִים מְחַלְּקָהּ, אֶחָד נָתַן בְּהַר הַמִּשְׁחָה, Olives on the Mount of he placed one he divided it portions into three the camp outside And he shall lay

וְאֶחָד מִתְחַלֵּק לְכָל הַמִּשְׁמָרוֹת, וְאֶחָד נָתַן בַּחֵיל סִפְרִי; פָּרָה פ"ג , זֶה שֶׁל of This chapter 3 Parah Sifrei in the Cheil he placed and one the priestly divisions among all was divided and one

מִשְׁמָרוֹת הָיָה חוּץ לָעֲזָרָה, לִטֹּל מִמֶּנּוּ בְּנֵי הָעֲיָרוֹת וְכָל הַצְּרִיכִין the priestly divisions was outside the forecourt to take from it the inhabitants of the cities and anyone who required

לְטָהֵר, וְזֶה שֶׁבְּהַר הַמִּשְׁחָה כֹּהֲנִים גְּדוֹלִים לְפָרוֹת אֲחֵרוֹת מְקֻדָּשִׁין הֵימֶנָּה, from it purified themselves other for cows Priests High Olives which was on Mount and this to be cleansed

וְזֶה שֶׁבַּחֵיל נָתוּן לְמִשְׁמֶרֶת מִגְּזֵרַת הַכָּתוּב, שֶׁנֶּאֱמַר והיתה לעדת for the congregation of and it shall be as it is said the Scripture by decree of for safekeeping was placed which was in the Cheil and this

בני ישראל למשמרת׃

for safekeeping Israel the children of

רַשִׁ"י

למי נדה. לְמֵי הַזָּיָה, כְּמוֹ "וַיִּדּוּ אֶבֶן בִּי" איכה ג' , "לְיַדּוֹת אֶת — to cast down three Eichah upon me a stone and they cast like sprinkling for waters of sprinkling For waters of

קַרְנוֹת הַגּוֹיִם" זכריה ב' , לְשׁוֹן זְרִיקָה׃

throwing an expression of two Zechariah the nations the horns of

רַשִׁ"י

חטאת הוא. לְשׁוֹן חִטּוּי, כִּפְשׁוּטוֹ, וּלְפִי הִלְכוֹתָיו קְרָאָהּ הַכָּתוּב the Scripture called it its laws and according to according to its literal meaning purification an expression of it is a sin offering

חַטָּאת, לוֹמַר שֶׁהִיא כְּקָדָשִׁים לֶאֱסֹר בַּהֲנָאָה עי' ספרי; מנחות נ"א׃

another version Menachot Sifrei see for benefit to be forbidden like holy things that it is to say a sin offering

פָּסוּק י׳

וְכִבֶּס הָאֹסֵף אֶת אֵפֶר הַפָּרָה אֶת בְּגָדָיו וְטָמֵא עַד הָעָרֶב

And shall wash the one who gathers — the ashes of the cow his clothes and he shall be impure until the evening

וְהָיְתָה לִבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם׃

and it shall be for the children of Yisrael and for the stranger who resides among them for a statute of eternity

פָּסוּק י״א

Pasuk 11

הַנֹּגֵעַ בְּמֵת לְכָל נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים׃

The one who touches a corpse of any soul of a human and he shall be impure seven days

פָּסוּק יב

Pasuk 12

הוּא יִתְחַטָּא בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהָר וְאִם לֹא

He shall purify himself with it on the day the third and on the day the seventh he shall be pure and if not

יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהָר׃

He purifies himself on the day the third and on the day the seventh not shall he be pure

רַשִׁ"י

הוא יתחטא בו. בָּאֵפֶר הַזֶּה׃

He shall purify himself with it with the ash this

פָּסוּק יג

Pasuk 13

כָּל הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר יָמוּת וְלֹא יִתְחַטָּא אֶת

Anyone who touches a corpse the body of the person who dies and does not purify himself —

מִשְׁכַּן יְהוָה טִמֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מֵי

the Tabernacle of Hashem he has defiled and shall be cut off the soul that from Yisrael because the water of

נִדָּה לֹא זֹרַק עָלָיו טָמֵא יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ׃

sprinkling was not dashed upon him impure he shall be still his impurity is upon him

רַשִׁ"י

במת בנפש. וְאִי זֶה מֵת? שֶׁל נֶפֶשׁ הָאָדָם, לְהוֹצִיא נֶפֶשׁ בְּהֵמָה שֶׁאֵין

with a dead body of a person is this dead body of the soul of man to exclude the soul of an animal that not

טֻמְאָתָהּ צְרִיכָה הַזָּאָה; דָּ"אַ, בנפש זוֹ רְבִיעִית דָּם חולין ע"ב׃

its uncleanness requires sprinkling another explanation with a person this is a quarter-log of blood Chullin 72b

רַשִׁ"י

את משכן ה' טמא. אִם נִכְנַס לָעֲזָרָה אֲפִלּוּ בִּטְבִילָה בְּלֹא הַזָּאַת

— the Tabernacle of Hashem he defiled if he entered into the Courtyard even with immersion without sprinkling of

שְׁלִישִׁי וּשְׁבִיעִי׃

the third and the seventh

רַשִׁ"י

עוד טמאתו בו, אַף עַל פִּי שֶׁטָּבַל׃

yet his uncleanness is upon him even · though that he immersed

פָּסוּק יד

Pasuk 14

זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל כָּל הַבָּא אֶל הָאֹהֶל וְכָל אֲשֶׁר
This is the law of a person when he dies in a tent everyone who comes into the tent and everything that is

בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים׃
in the tent shall be impure seven days

רַשִׁ"י

כל הבא אל האהל. בְּעוֹד שֶׁהַמֵּת בְּתוֹכוֹ׃
all that cometh into the tent while the dead body is within it

פָּסוּק טו

Pasuk 15

וְכֹל כְּלִי פָתוּחַ אֲשֶׁר אֵין צָמִיד פָּתִיל עָלָיו טָמֵא הוּא׃
and every vessel open which there is no lid fastened upon it tamei it is

רַשִׁ"י

וכל כלי פתוח. בִּכְלִי חֶרֶס הַכָּתוּב מְדַבֵּר, שֶׁאֵין מְקַבֵּל טֻמְאָה מִגַּבּוֹ אֶלָּא
And every vessel open of a vessel of clay which does not receive tumah from its back but rather

מִתּוֹכוֹ, לְפִיכָךְ אִם אֵין מְגוּפַת צְמִידָתוֹ פְּתוּלָה עָלָיו יָפֶה בְּחִבּוּר, טָמֵא הוּא,
from its inside therefore if there is not the cover of its sealing tightly bound upon it well in connection tamei it is

הָא אִם יֵשׁ צָמִיד פָּתִיל עָלָיו טָהוֹר שֶׁם כ"ה׃
behold if there is a seal tightly bound upon it tahor there 25a

רַשִׁ"י

פתיל. לְשׁוֹן מְחֻבָּר בִּלְשׁוֹן עֲרָבִי, וְכֵן בראשית ל' "נַפְתּוּלֵי אֱלֹהִים
A thread is an expression of joined in the language of Arabic and so Bereshis chapter 30 With bonds of God

נִפְתַּלְתִּי" — נִתְחַבַּרְתִּי עִם אֲחוֹתִי׃
I have joined I have connected with my sister

פָּסוּק ט ז

Pasuk 16

וְכֹל אֲשֶׁר יִגַּע עַל פְּנֵי הַשָּׂדֶה בַּחֲלַל חָרֶב אוֹ בְמֵת אוֹ בְעֶצֶם אָדָם
And anyone who touches upon the open field one slain by sword or a corpse or a bone of a human

אוֹ בְקֶבֶר יִטְמָא שִׁבְעַת יָמִים׃
or a grave shall be tamei seven days

רַשִׁ"י

על פני השדה. רַבּוֹתֵינוּ דָּרְשׁוּ לְרַבּוֹת גּוֹלֵל וְדוֹפֵק ספרי; חולין ע"ב .
On the face of the field our Rabbis expounded to include a coffin lid and a coffin wall Sifrei Chullin 72

וּפְשׁוּטוֹ — עַל פְּנֵי הַשָּׂדֶה, שֶׁאֵין שָׁם אֹהֶל, מְטַמֵּא הַמֵּת שָׁם
and its simple meaning on the face of the field that there is not a tent there renders unclean the corpse there

בְּנִגְיעָה׃
by contact

פָּסוּק יז

Pasuk 17

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו

And they shall take for the contaminated from the ashes of the burning of the purification offering and he shall put upon it

מַיִם חַיִּים אֶל כֶּלִי:

water living into a vessel

פָּסוּק יח

Pasuk 18

וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה עַל הָאֹהֶל וְעַל

And shall take hyssop and shall dip in the water a man who is pure and he shall sprinkle upon the tent and upon

כָּל הַכֵּלִים וְעַל הַנְּפָשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנֹּגֵעַ בַּעֶצֶם אוֹ

all the vessels and upon the souls that were there and upon the one who touches the bone or

בֶחָלָל אוֹ בַמֵּת אוֹ בַקָּבֶר:

the slain or the corpse or the grave

פָּסוּק יט

Pasuk 19

וְהִזָּה הַטָּהֹר עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי

And he shall sprinkle the pure person upon the impure person on the day the third and on the day the seventh

וְחִטָּאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם

and he shall cleanse him on the day the seventh and he shall wash his clothes and he shall bathe in the water

וְטָהֵר בָּעָרֶב:

and he shall be pure in the evening

רַ"שִׁ"י

וחטאו ביום השביעי. הוּא גְּמַר טָהֳרָתוֹ עי' ספרי :

and he shall purify him on the day the seventh this is the completion of his purification see Sifrei

פָּסוּק כ

Pasuk 20

וְאִישׁ אֲשֶׁר יִטְמָא וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ

And a man who shall become impure and not purify himself then shall be cut off the soul that from the midst of

הַקָּהָל כִּי אֶת מִקְדַּשׁ יְהוָה טִמֵּא מֵי נִדָּה לֹא זֹרַק עָלָיו

the congregation because — the Sanctuary of Hashem he defiled the waters of sprinkling not was dashed upon him

טָמֵא הוּא:

impure he is

רַשִׁ"י

וְאִישׁ אֲשֶׁר יִטְמָא וגו'. אִם נֶאֱמַר מִקְדָּשׁ לָמָּה נֶאֱמַר מִשְׁכָּן? כו' כִּדְאִיתָא

as it is etc. Tabernacle is it said why Sanctuary it is said If etc. shall be unclean who And a man

בִּשְׁבוּעוֹת דף ט"ז :

16 page in Shevuot

פָּסוּק כא

Pasuk 21

וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמַזֵּה מֵי הַנִּדָּה יְכַבֵּס בְּגָדָיו

his garments shall wash sprinkling the water of and the one who sprinkles eternity as a statute of for them And it shall be

וְהַנֹּגֵעַ בְּמֵי הַנִּדָּה יִטְמָא עַד הָעָרֶב:

and the one who touches the water of sprinkling shall be contaminated until the evening

רַשִׁ"י

ומזה מי הנדה. רַבּוֹתֵינוּ אָמְרוּ שֶׁהַמַּזֶּה טָהוֹר, וְזֶה בָּא לְלַמֵּד

to teach comes and this is clean that the one who sprinkles said our Rabbis sprinkling the water of And he who sprinkles

שֶׁהַנּוֹשֵׂא מֵי חַטָּאת טָמֵא טָמְאָה חֲמוּרָה לְטַמֵּא בְּגָדִים

garments to render unclean stringent with an uncleanness is unclean purification the water of that the one who carries

שֶׁעָלָיו, מַה שֶּׁאֵין כֵּן בַּנּוֹגֵעַ, וְזֶה שֶׁהוֹצִיא בִּלְשׁוֹן "מַזֶּה",

"he who sprinkles" in the language of that it expressed and this with the one who touches so is not which that are upon him

לוֹמַר לְךָ שֶׁאֵינָן מְטַמְּאִין עַד שֶׁיְּהֵא בָּהֶן שִׁעוּר הַזָּאָה נדה ט' :

9 Niddah of sprinkling a quantity in them there is until render unclean that they do not to you is to say

רַשִׁ"י

והנגע, יטמא. וְאֵין טָעוּן כִּבּוּס בְּגָדִים:

garments washing of requiring but not shall be unclean And he who touches

פָּסוּק כב

Pasuk 22

וְכֹל אֲשֶׁר יִגַּע בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד

until shall be impure who touches and the person shall be impure the impure one him touches that And whatever

הָעָרֶב:

the evening

רַשִׁ"י

וכל אשר יגע בו הטמא. הַזֶּה שֶׁנִּטְמָא בְּמֵת, יִטְמָא :

shall become unclean by a corpse who became unclean this the unclean person him touches which And everything

רַשִׁ"י

והנפש הנגעת בו: בְּטֻמְאַת מֵת:

a corpse that is unclean by him that toucheth And the soul

רַשִׁ"י

תטמא עד הערב. כָּאן לָמַדְנוּ שֶׁהַמֵּת אָבִי אָבוֹת הַטֻּמְאָה, וְנוֹגֵעַ
and one who touches of uncleanness of progenitors is a progenitor that the corpse we learned here the evening until shall be unclean

בּוֹ אַב הַטֻּמְאָה וּמְטַמֵּא אָדָם; זֶה פֵּרוּשָׁהּ לְפִי מַשְׁמָעָהּ
its literal meaning according to is its explanation this a human and renders unclean of uncleanness is a primary source it

וְהִלְכוֹתֶיהָ. וּמ"א הֶעְתַּקְתִּי מִיסּוֹדוֹ שֶׁל רַבִּי מֹשֶׁה הַדַּרְשָׁן וְזֶהוּ:
and its halachos and a Midrashic explanation I copied from the work of Rabbi Moshe the Preacher and this is it

רַשִׁ"י

ויקחו אליך. מִשֶּׁלָּהֶם, כְּשֵׁם שֶׁהֵם פֵּרְקוּ נִזְמֵי הַזָּהָב לָעֵגֶל מִשֶּׁלָּהֶם, כָּךְ
so from their own for the calf the gold the earrings of divested that they just as from their own unto thee and they shall take

יָבִיאוּ זוֹ לְכַפָּרָה מִשֶּׁלָּהֶם: רש"י בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of Rashi from their own for an atonement this shall they bring

רַשִׁ"י

פרה אדמה. מָשָׁל לְבֶן שִׁפְחָה שֶׁטִּנֵּף פָּלְטִין שֶׁל מֶלֶךְ, אָמְרוּ תָּבֹא אִמּוֹ
A cow red A parable to the son of a handmaid that soiled the palace of a king They said Let come his mother

וּתְקַנַּח הַצּוֹאָה, כָּךְ תָּבֹא פָּרָה וּתְכַפֵּר עַל הָעֵגֶל תנחומא : רש"י בשם ר' משה
Moshe Rabbi in the name of Rashi Tanchuma the calf for and atone the cow let come So the filth and wipe up

הדרשן
the Darshan

רַשִׁ"י

אדמה. עַל שֵׁם "אִם יַאְדִּימוּ כַּתּוֹלָע" ישעיהו א' , שֶׁהַחֵטְא קָרוּי אָדֹם: רש"י
Rashi red is called for the sin 1 Yeshayahu as scarlet" they be red "If account of on Red

בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of

רַשִׁ"י

תמימה. עַל שֵׁם יִשְׂרָאֵל שֶׁהָיוּ תְּמִימִים, וְנַעֲשׂוּ בּוֹ בַּעֲלֵי מוּמִין, תָּבֹא זוֹ
this let come blemishes possessors of through it and became perfect who were Yisrael account of on Perfect

וּתְכַפֵּר עֲלֵיהֶם וְיַחְזְרוּ לְתַמּוּתָם: רש"י בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of Rashi to their perfection and they shall return for them and atone

רַשִׁ"י

לא עלה עליה על. כְּשֵׁם שֶׁפָּרְקוּ מֵעֲלֵיהֶם עֹל שָׁמַיִם: רש"י בשם ר'
Rabbi in the name of Rashi Heaven the yoke of from upon themselves they cast off just as a yoke upon her went up not

משה הדרשן
the Darshan Moshe

רַשִׁ"י

אל אלעזר הכהן. כְּשֵׁם שֶׁנִּקְהֲלוּ עַל אַהֲרֹן, שֶׁהוּא כֹּהֵן, לַעֲשׂוֹת הָעֵגֶל; וּלְפִי
and because the calf to make a Kohen who was Aharon against that they gathered just as the Kohen Elazar To

שֶׁאַהֲרֹן עָשָׂה אֶת הָעֵגֶל לֹא נִתְּנָה לוֹ עֲבוֹדָה זוֹ עַל יָדוֹ, שֶׁאֵין קַטֵּיגוֹר נַעֲשֶׂה
becomes a prosecutor for not his hand by this service to him was given not the calf — made that Aharon

סַנֵּיגוֹר: רש"י בשם ר' משה הדרשן

a defender Rashi in the name of Rabbi Moshe the Darshan

רַשִׁ"י

ושרף את הפרה. כְּשֵׁם שֶׁנִּשְׂרַף הָעֵגֶל: רש"י בשם ר' משה הדרשן

And he shall burn — the cow just as the calf was burnt Rashi in the name of Rabbi Moshe the Darshan

רַשִׁ"י

עץ ארז ואזוב ושני תולעת. שְׁלֹשָׁה מִינִין הַלָּלוּ כְּנֶגֶד שְׁלֹשֶׁת אַלְפֵי אִישׁ

wood of cedar and hyssop and crimson wool three these species corresponding to the three thousands of men

שֶׁנִּפְּלוּ בָּעֵגֶל, וְאֶרֶז הוּא הַגָּבוֹהַּ מִכָּל הָאִילָנוֹת וְאֵזוֹב נָמוּךְ מִכֻּלָּם, סִימָן שֶׁהַגָּבוֹהַּ

who fell by the calf and cedar it is the tallest of all the trees and hyssop is lowliest of them all a symbol that the lofty

שֶׁנִּתְגָּאָה וְחָטָא יַשְׁפִּיל אֶת עַצְמוֹ כְּאֵזוֹב וְתוֹלַעַת וְיִתְכַּפֵּר לוֹ: רש"י

who became proud and sinned should lower — himself like hyssop and a worm and it will-be-atoned for him Rashi

בשם ר' משה הדרשן

in the name of Rabbi Moshe the Darshan

רַשִׁ"י

למשמרת. כְּמוֹ שֶׁפֶּשַׁע הָעֵגֶל שָׁמוּר לְדוֹרוֹת לְפֻרְעָנוּת, וְאֵין לְךָ פְּקֻדָּה

for keeping just as that the transgression of the calf is kept for generations for punishment and there is not a visitation to you

שֶׁאֵין בָּהּ מִפְּקֻדַּת הָעֵגֶל, שֶׁנֶּאֱמַר "וּבְיוֹם פָּקְדִי וּפָקַדְתִּי" וְגוֹ' שמות ל"ב

that there is not in it from the visitation of the calf as it is said and on the day of My visiting then I will visit etcetera Shemos 32

, וּכְשֵׁם שֶׁהָעֵגֶל מְטַמֵּא כָּל הָעוֹסְקִים בּוֹ, כָּךְ פָּרָה תְּטַמֵּא כָּל

and just as that the calf renders unclean all who busy themselves with it so the cow renders unclean all

הָעוֹסְקִין בּוֹ, וּכְשֵׁם שֶׁנִּטְהֲרוּ בְּאֶפְרוֹ, שֶׁנֶּאֱמַר "וְיָזַר עַל פְּנֵי הַמָּיִם"

who busy themselves with it and just as with its ashes they were purified as it is said and he scattered upon the face of the water

וְגוֹ' שם , כָּךְ "וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת" וְגוֹ': רש"י

etcetera there so and they shall take for the unclean from the dust of the burning of the purification etcetera Rashi

בשם ר' משה הדרשן

in the name of Rabbi Moshe the Preacher

פָּסוּק כג

Pasuk 23

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְבַּר צִן בַּחֹדֶשׁ הָרִאשׁוֹן

And they came the children of Yisrael all of the congregation the wilderness of Tzin in the month the first

וַיֵּשֶׁב הָעָם בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם:

and settled the people in Kadesh and died Miriam there and she was buried there

רַשִׁ"י

כל העדה. עֵדָה הַשְׁלֵמָה, שֶׁכְּבָר מֵתוּ מֵתֵי מִדְבָּר וְאֵלּוּ פְּרִישׁוּ

all of the congregation a congregation that is complete for already had died the dead of the wilderness and these were set aside

לַחַיִּים:

for life

רַשִׁ"י

ותמת שם מרים. לָמָּה נִסְמְכָה פָּרָשַׁת מִיתַת מִרְיָם לְפָרָשַׁת פָּרָה אֲדֻמָּה?
And she died there Miriam why was juxtaposed the death of Miriam to the section of the cow red

לוֹמַר לְךָ, מַה קָּרְבָּנוֹת מְכַפְּרִין, אַף מִיתַת צַדִּיקִים מְכַפֶּרֶת מועד קטן כ"ח :
to say to you just as sacrifices atone so too the death of the righteous atones Moed Katan 28

רַשִׁ"י

ותמת שם מרים. אַף הִיא בִּנְשִׁיקָה מֵתָה, וּמִפְּנֵי מָה לֹא נֶאֱמַר בָּהּ "עַל
And she died there Miriam even she with a kiss died and because of what not was it said regarding her "by

פִּי ה'"? שֶׁאֵינוֹ דֶּרֶךְ כָּבוֹד שֶׁל מַעְלָה, וּבְאַהֲרֹן נֶאֱמַר "עַל פִּי
the mouth of Hashem" because it is not the way of respect of Above and regarding Aharon it is said "by the mouth of

ה'" בְּאֵלֶּה מַסְעֵי במדבר ל"ג :
Hashem" in Eleh Masei Bamidbar 33

פָּסוּק כד

Pasuk 24

וְלֹא הָיָה מַיִם לָעֵדָה וַיִּקָּהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן:
And there was not water for the congregation and they assembled against Moshe and against Aharon

רַשִׁ"י

ולא היה מים לעדה. מִכָּאן שֶׁכָּל אַרְבָּעִים שָׁנָה הָיָה לָהֶם הַבְּאֵר בִּזְכוּת
And not there was water for the congregation from here that all forty years there was to them the well in the merit of

מִרְיָם תענית ט' :
Miriam Taanis 9

פָּסוּק כה

Pasuk 25

וַיָּרֶב הָעָם עִם מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוּ גָוַעְנוּ בְּגוַע אַחֵינוּ
And quarreled the people with Moshe and they said saying and if only we had perished when perished our brothers

לִפְנֵי יְהוָה:
before Hashem

רַשִׁ"י

ולו גועגו. הַלְוַאי שֶׁגָּוַעְנוּ:
and would that we had died would that we had died

רַשִׁ"י

בגוע אחינו. בְּמִיתַת אַחֵינוּ בַּדֶּבֶר, לְמֵד שֶׁמִּיתַת צָמָא מְגֻנָּה מִמֶּנָּה:
In the dying of our brethren by the death of our brethren by the pestilence this teaches that death of thirst is worse than it

רַשִׁ"י

בגוע. שֵׁם דָּבָר הוּא, כְּמוֹ בְּמִיתַת אַחֵינוּ, וְלֹא יִתָּכֵן לְפָרְשׁוֹ כְּשֶׁמֵּתוּ
In the dying of a noun it is of a thing like by the death of our brothers and not is it correct to explain it as when died

אַחֵינוּ, שֶׁאִם כֵּן הָיָה לוֹ לְנַקֵּד בִּגְוֹעַ:
our brothers for if so it would be for it to be voweled bigvo'a

פָּסוּק כו

Pasuk 26

וְלָמָה הֲבֵאתֶם אֶת קְהַל יְהוָה אֶל הַמִּדְבָּר הַזֶּה לָמוּת שָׁם אֲנַחְנוּ

we there to die this the wilderness to Hashem the congregation of — have you brought and why

וּבְעִירֵנוּ׃

and our livestock

פָּסוּק כז

Pasuk 27

וְלָמָה הֶעֱלִיתֻנוּ מִמִּצְרַיִם לְהָבִיא אֹתָנוּ אֶל הַמָּקוֹם הָרָע הַזֶּה לֹא מְקוֹם

a place of not this evil the place to us to bring from Mitzrayim did you bring us up and why

זֶרַע וּתְאֵנָה וְגֶפֶן וְרִמּוֹן וּמַיִם אַיִן לִשְׁתּוֹת׃

seed and fig and vine and pomegranate and water there is none to drink

פָּסוּק כח

Pasuk 28

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקָּהָל אֶל פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ

and they fell Meeting the Tent of the entrance of to the congregation from before and Aaron Moshe And came

עַל פְּנֵיהֶם וַיֵּרָא כְּבוֹד יְהוָה אֲלֵיהֶם׃

to them Hashem the glory of and appeared their faces upon

CHAPTER SUMMARY

The aliyah details the complete procedure of the Parah Adumah, including its slaughter outside the camp, the burning of its carcass with cedar wood, hyssop, and crimson wool, and the gathering of its ashes for the purification water. It outlines the laws of tumas meis (corpse impurity) for anyone who touches a dead body, enters a tent containing a corpse, or touches a grave, requiring sprinkling with the purification water on the third and seventh days. Finally, the narrative records the death of Miriam, the subsequent loss of water, and the resulting outcry of the congregation against Moshe and Aaron, who fall on their faces at the Tent of Meeting where Hashem's glory appears to them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah introduces the Parah Adumah as a "Chukas", a decree that transcends human intellect. The most striking paradox of this mitzvah is that the very ashes of the red heifer which purify the defiled actually make the pure cohanim who prepare them impure. Immediately after this, the Torah records the passing of Miriam and the sudden drying up of the well that traveled in her merit, which threw the nation into panic and complaint.

There is a profound connection here for our daily avodah. In life, we often encounter situations that seem completely contradictory or make no logical sense to us. We might do everything right, yet feel spiritually drained or face sudden, confusing hardships, just like the pure cohanim who became impure while helping others, or the nation that suddenly lost its water source after decades of miracles. The yetzer hara wants us to demand immediate explanations, to complain, or to give up when the math of life does not seem to add up.

The lesson of the Chok is that we do not need to understand Hashem's calculations to remain connected to Him. True emunah means accepting that Hashem's ways are higher than our understanding. When you face a situation that feels upside down, or when you do a chessed for someone else and feel like you paid a personal price for it, remember the Parah Adumah. We do what is right because it is the will of Hashem, trusting that the ultimate outcome is purification and growth, even if the process feels confusing right now.

Today, when something does not go according to your plans or makes no sense to you, catch yourself before you complain. Take a deep breath, smile, and say: "Hashem, this is a Chok to me, but I trust that You run the world with perfect wisdom."

הִלְכוֹת שַׁבָּת · פֶּרֶק כ״ה

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

CHAPTER PREVIEW

Chapter 25 of Hilchos Shabbos introduces the fundamental categories of muktzeh, the Rabbinic prohibition against moving certain objects on Shabbos. The Rambam begins by distinguishing between utensils whose primary function is permitted on Shabbos (kli shemelachto l'heter) and those whose primary function is forbidden (kli shemelachto l'issur). This distinction forms the basis for the varying levels of restriction placed on handling these items.

The chapter also defines items that do not qualify as utensils at all, such as stones, money, raw materials, and corpses. The Rambam outlines the specific conditions under which different categories of muktzeh may be moved, such as for the use of the object itself, for the space it occupies, or to protect the item from damage or theft.

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

הל׳ א

כֵּלִים שֶׁמְּלַאכְתָּם לְהֶתֵּר בְּשַׁבָּת

Halacha 1 · Utensils Whose Primary Use is Permitted on Shabbos

יֵשׁ כְּלִי שֶׁמְּלַאכְתּוֹ לְהֶתֵּר וְהוּא הַכְּלִי שֶׁמֻּתָּר לַעֲשׂוֹת בּוֹ בְּשַׁבָּת
There is a utensil whose work is for permission and it is the utensil that is permitted to do with it on Shabbos

דָּבָר שֶׁנַּעֲשָׂה לוֹ בְּחֹל. כְּגוֹן כּוֹס לִשְׁתּוֹת בּוֹ וּקְעָרָה לֶאֱכֹל בָּהּ וְסַכִּין
a thing that is done with it on a weekday. Such as a cup to drink with it and a bowl to eat with it and a knife

לַחְתּוֹךְ בּוֹ בָּשָׂר וּפַת וְקָרְנָס לִפְצֹעַ בּוֹ אֱגוֹזִים וְכַיּוֹצֵא בָּהֶן׃
to cut with it meat and bread and a hatchet to crack with it nuts and the like of them

This halacha defines the category of utensils whose primary function is permitted on Shabbos, such as eating and drinking vessels.

הל׳ ב

דִּין כְּלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר

Halacha 2 · The Law of a Utensil Whose Work is for Forbidden Use

וְיֵשׁ כְּלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר וְהוּא הַכְּלִי שֶׁאָסוּר לַעֲשׂוֹת בּוֹ
And there is a utensil whose work is for forbidden use and it is the utensil that is forbidden to do with it

בְּשַׁבָּת דָּבָר שֶׁנַּעֲשָׂה בּוֹ. כְּגוֹן מַכְתֶּשֶׁת וְרֵיחַיִם וְכַיּוֹצֵא בָּהֶן שֶׁאָסוּר
on Shabbos the thing that is done with it. For example a mortar and a mill and similar to them for it is forbidden

לִכְתֹּשׁ וְלִטְחֹן בְּשַׁבָּת׃
to crush and to grind on Shabbos

This halacha defines the category of muktzeh known as a utensil whose primary function is for a forbidden activity.

הל׳ ג

דִּינֵי טַלְטוּל כְּלִי שֶׁמְּלַאכְתּוֹ לְהֶתֵּר וּכְלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר

כָּל כְּלִי שֶׁמְּלַאכְתּוֹ לְהֶתֵּר בֵּין הָיָה שֶׁל עֵץ אוֹ שֶׁל חֶרֶס אוֹ שֶׁל אֶבֶן

Any utensil whose work is for permission whether it was of wood or of earthenware or of stone

אוֹ שֶׁל מַתֶּכֶת מֻתָּר לְטַלְטְלוֹ בְּשַׁבָּת. בֵּין בִּשְׁבִיל עַצְמוֹ שֶׁל כְּלִי

or of metal it is permitted to carry it on Shabbos whether for the sake of the utensil itself

בֵּין לְצֹרֶךְ מְקוֹמוֹ בֵּין לְצֹרֶךְ גּוּפוֹ. וְכָל כְּלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר

whether for the need of its place whether for the need of its body and any utensil whose work is for prohibition

בֵּין הָיָה שֶׁל עֵץ אוֹ שֶׁל חֶרֶס אוֹ שֶׁל אֲבָנִים אוֹ שֶׁל מַתֶּכֶת מֻתָּר

whether it was of wood or of earthenware or of stones or of metal it is permitted

לְטַלְטְלוֹ בְּשַׁבָּת בֵּין לְצֹרֶךְ גּוּפוֹ בֵּין לְצֹרֶךְ מְקוֹמוֹ אֲבָל בִּשְׁבִיל

to carry it on Shabbos whether for the need of its body whether for the need of its place but for the sake of

עַצְמוֹ שֶׁל כְּלִי אָסוּר:

itself of the utensil it is forbidden

This halacha delineates the differences in the permitted reasons for carrying a utensil of permitted use versus a utensil of forbidden use on Shabbos.

הלי ד

טְלִטּוּל כְּלִי שֶׁמְּלַאכְתּוֹ לְהֶתֵּר לְצֹרֶךְ גּוּפוֹ וּמְקוֹמוֹ

Halacha 4 · Moving a Utensil of Permitted Use for Its Own Sake or Its Place

כֵּיצַד. מְטַלְטֵל הוּא אֶת הַקְּעָרָה שֶׁל עֵץ לֶאֱכֹל בָּהּ אוֹ לֵישֵׁב בִּמְקוֹמָהּ. אוֹ

How he moves — the bowl of wood to eat with it or to sit in its place or

כְּדֵי שֶׁלֹּא תִּגָּנֵב. וְזֶה הוּא בִּשְׁבִיל עַצְמָהּ. וְכֵן אִם טִלְטֵל אוֹתָהּ מִן

in order that not it be stolen and this is for the sake of itself and so if he moved it from

הַחַמָּה כְּדֵי שֶׁלֹּא תִּתְיַבֵּשׁ וְתִשָּׁבֵר אוֹ מִן הַגְּשָׁמִים כְּדֵי שֶׁלֹּא תִּתְפַּח

in order that not it dry out and break or from the rains in order that not it swell

וְתִפָּסֵד הֲרֵי זֶה מְטַלְטֵל בִּשְׁבִיל עַצְמָהּ וּמֻתָּר מִפְּנֵי שֶׁמְּלַאכְתָּהּ

behold this is moving for the sake of itself and is permitted because its melacha

לְהֶתֵּר:

is for permitted use

This halacha defines the parameters of moving a utensil whose primary function is permitted, whether for its own protection or for the use of its space.

הלי ה

טְלִטּוּל כְּלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר לְצֹרֶךְ גּוּפוֹ וּמְקוֹמוֹ

Halacha 5 · Moving a Vessel of Forbidden Use for Its Space or Body

וְכֵן מְטַלְטֵל הוּא הָרֵחַיִם אוֹ הַמַּכְתֶּשֶׁת לְשַׁבֵּר עָלֶיהָ אֱגוֹזִים אוֹ לַעֲלוֹת

And so he moves the mill or the mortar to crack on it nuts or to climb

עָלֶיהָ לַמִּטָּה וְזֶה הוּא לְצֹרֶךְ גּוּפוֹ אוֹ לֵישֵׁב בִּמְקוֹמוֹ. אֲבָל אֵינוֹ

on it to the bed and this is for the need of its body or in its place to sit but he may not

מְטַלְטְלָהּ כְּדֵי שֶׁלֹּא תִּשָּׁבֵר וְלֹא כְּדֵי שֶׁלֹּא תִּגָּנֵב. וְכֵן כָּל כַּיּוֹצֵא

move it in order that not it will break and not in order that not it will be stolen and so all that is similar

בָּזֶה׃

to this

This halacha explains the permissible and forbidden reasons for moving a vessel whose primary function is forbidden on Shabbos.

הלי ו

אִסּוּר טִלְטוּל מוּקְצֶה שֶׁאֵינוֹ כְּלִי וְדַלְתוֹת הַבַּיִת

Halacha 6 · The Prohibition of Carrying Non-Utensil Muktzeh and House Doors

וְכָל שֶׁאֵינוֹ כְּלִי כְּגוֹן אֲבָנִים וּמָעוֹת וְקָנִים וְקוֹרוֹת וְכַיּוֹצֵא בָּהֶן אָסוּר

And any that is not a utensil such as stones and money and reeds and beams and the like of them is forbidden

לְטַלְטְלָן. אֶבֶן גְּדוֹלָה אוֹ קוֹרָה גְּדוֹלָה אַף עַל פִּי שֶׁהִיא נִטֶּלֶת בַּעֲשָׂרָה

to carry them A stone large or a beam large · even though that it is carried by ten

בְּנֵי אָדָם אִם יֵשׁ תּוֹרַת כְּלִי עָלֶיהָ מְטַלְטְלִים אוֹתָהּ. דַּלְתוֹת הַבַּיִת אַף

men · if there is the status of a utensil upon it we may carry it The doors of the house even

עַל פִּי שֶׁהֵן כֵּלִים לֹא הוּכְנוּ לְטַלְטֵל לְפִיכָךְ אִם נִתְפָּרְקוּ

though · that they are utensils not were they prepared to carry therefore if they became detached

אֲפִלּוּ בְּשַׁבָּת אֵין מְטַלְטְלִין אוֹתָן. וְכֵן הֶעָפָר וְהַחוֹל וְהַמֵּת אֵין

even on Shabbos we do not carry them And likewise the earth and the sand and the corpse we do not

מְזִיזִין אוֹתָן מִמְּקוֹמָן. וּבֶן שְׁמוֹנָה חַי הֲרֵי הוּא כְּאֶבֶן

move them from their place And a child of eight months who is alive he behold is like a stone

וְאָסוּר לְטַלְטְלוֹ׃

and it is forbidden to carry him

This halacha defines the category of muktzeh for items that are not utensils, such as stones, sand, and detached house doors.

הלי ז

טִלְטוּל כְּלִי שֶׁמְּלַאכְתּוֹ לְאִסּוּר לְצֹרֶךְ גּוּפוֹ

Halacha 7 · Carrying a Utensil of Forbidden Use for the Sake of its Space or Body

מֻתָּר לְטַלְטֵל הַכְּלִי אֲפִלּוּ שֶׁלֹּא לְצֹרֶךְ תַּשְׁמִישׁוֹ אֶלָּא לַעֲשׂוֹת בּוֹ

It is permitted to carry the utensil even not for the need of its usage but to perform with it

מְלָאכָה שֶׁלֹּא נַעֲשָׂה לְתַשְׁמִישָׁהּ. כֵּיצַד. נוֹטֵל אָדָם קֶרְנָס לִפְצֹעַ בּוֹ

a task that not it was made for its usage How so. takes a person a hammer to crack with it

אֱגוֹזִים. קוֹרְדוֹם לַחְתֹּךְ בּוֹ דְּבֵלָה. מְגֵרָה לְגָרֵר בָּהּ אֶת הַגְּבִינָה. מַגְרֵפָה

nuts an axe to cut with it a dried fig a saw to scrape with it the cheese — a shovel

לִגְרֹף בָּהּ אֶת הַגְּרוֹגָרוֹת. אֶת הָרַחַת וְאֶת הַמַּזְלֵג לָתֵת עָלָיו אֹכֶל

to scoop with it the dried figs — the winnowing shovel — and — the fork to place upon it food

לְקָטָן. אֶת הַכּוּשׁ וְאֶת הַכַּרְכָּר לִתְחֹב בּוֹ. מַחַט שֶׁל סַקָּאִין לִפְתֹּחַ בּוֹ אֶת

for a child — to open with it sack-makers of a needle to pierce with it the shuttle and — the spindle —

הַדֶּלֶת. אֶת הַמַּכְתֶּשֶׁת לֵישֵׁב עָלֶיהָ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה׃

the door — the mortar to sit upon it and so all similar to this

This halacha teaches that one may carry a utensil whose primary function is forbidden on Shabbos if it is needed to perform a permitted task.

הלי ח

טְלִטּוּל מַחַט בְּשַׁבָּת לְטוֹל בָּהּ קוֹץ

Halacha 8 · Carrying a Needle on Shabbos to Remove a Splinter

וּמְטַלְטֵל אָדָם מַחַט שֶׁל יָד הַשְּׁלֵמָה לְטל בָּהּ אֶת הַקּוֹץ. אֲבָל אִם
if but the splinter — with it to remove that is whole hand of a needle a person And may carry

נִטַּל הַקָּצֶה הַנָּקוּב שֶׁלָּהּ אוֹ הַקָּצֶה הַחַד שֶׁלָּהּ אֵין מְטַלְטְלִין
carry we do not of it that is sharp the end or of it that is pierced the end was removed

אוֹתָהּ. וְאִם הָיְתָה גֻּלָּם וַעֲדַיִן לֹא נִקְּבָה מֻתָּר לְטַלְטְלָהּ:
to carry it it is permitted it was pierced not and still an unfinished vessel it was and if it

The Rambam rules that a whole hand-needle may be carried to remove a splinter, but if its eye or point is broken, it becomes muktza.

הלי ט

אִסּוּר מֻקְצֶה מֵחֲמַת חֶסְרוֹן כִּיס בְּשַׁבָּת

Halacha 9 · The Prohibition of Muktzeh Due to Financial Loss on Shabbos

כָּל כְּלִי שֶׁמַּקְפִּיד עָלָיו שֶׁמָּא יִפְחֲתוּ דָּמָיו כְּגוֹן כֵּלִים הַמֻּקְצִים לִסְחוֹרָה
for merchandise that are set aside utensils such as its value depreciate lest about it that one is careful utensil Any

וְכֵלִים הַיְקָרִים בְּיוֹתֵר שֶׁמַּקְפִּיד עֲלֵיהֶן שֶׁמָּא יִפְסְדוּ אָסוּר לְטַלְטְלָן
to move them it is forbidden they spoil lest about them that one is careful exceedingly that are expensive and utensils

בְּשַׁבָּת וְזֶה הוּא הַנִּקְרָא מֻקְצֶה מֵחֲמַת חֶסְרוֹן כִּיס. כְּגוֹן הַמַּסָּר הַגָּדוֹל
large the saw such as pocket loss of due to muktzeh that which is called is and this on Shabbos

וְיָתֵד שֶׁל מַחֲרֵשָׁה וְסַכִּין שֶׁל טַבָּחִים וְחֶרֶב שֶׁל אוּשְׁכָּפִים וְחִצִּין
and the adze of shoemakers of and the knife butchers of and the knife a plow of and the coulter

הַחָרָשִׁים וְקֶרְנָס שֶׁל בַּשָּׂמִים וְכֵיוֹצֵא בָּהֶן:
to them and similar perfumers of and a mallet the carpenters

This halacha defines the category of muktzeh machmas chisron kis, which includes expensive or specialized tools that one is careful to use only for their designated purposes.

הלי י

דִּין מֻקְצֶה מֵחֲמַת אִסּוּר וּבֵין הַשְּׁמָשׁוֹת

Halacha 10 · The Law of Muktzeh Due to Prohibition and the Rule of Bein Hashmashot

כָּל כְּלִי שֶׁהֻקְצָה מֵחֲמַת הָאִסּוּר אָסוּר לְטַלְטְלוֹ. כְּגוֹן נֵר
a lamp for example to carry it is forbidden the prohibition because of that was set aside utensil Any

שֶׁהִדְלִיקוּ בּוֹ בְּשַׁבָּת וְהַמְּנוֹרָה שֶׁהָיָה הַנֵּר עָלֶיהָ וְשֻׁלְחָן שֶׁהָיוּ עָלָיו
upon it that was and a table upon it the lamp that was and the candelabra on Shabbos with it that they kindled

מָעוֹת אַף עַל פִּי שֶׁכָּבָה הַנֵּר אוֹ שֶׁנָּפְלוּ הַמָּעוֹת אָסוּר לְטַלְטְלָן.
to carry them it is forbidden the money that fell or the lamp that was extinguished though · even money

שֶׁכָּל כְּלִי שֶׁהָיָה אָסוּר לְטַלְטְלוֹ בֵּין הַשְּׁמָשׁוֹת נֶאֱסַר לְטַלְטְלוֹ כָּל
all of to carry it is forbidden the suns between to carry it forbidden that was utensil for any

הַשַּׁבָּת כֻּלָּהּ אַף עַל פִּי שֶׁהָלַךְ הַדָּבָר שֶׁגָּרַם לוֹ הָאִסּוּר:
the prohibition to it that caused the thing that departed though · even entirely the Shabbos

This halacha establishes the principle of 'migo d'itkatzai l'bein hashmashot itkatzai l'chulo yoma'—that an object muktzeh at twilight remains muktzeh for the entire Shabbos.

הלי יא

טְלְטוּל כְּלִי הַמְּקְצֶה מֵחֲמַת מְאוּסוֹ בְּשַׁבָּת

Halacha 11 · Moving a Utensil Set Aside Due to Repulsiveness on Shabbos

אֲבָל כְּלִי הַמְּקְצֶה מֵחֲמַת מְאוּסוֹ כְּגוֹן נֵר יָשָׁן שֶׁל נֵפְט וּכְלִי

But a utensil that is set aside because of its repulsiveness such as a lamp of old kerosene and a utensil

הַצוֹאָה וְכַיּוֹצֵא בָּהֶן מֻתָּר לְטַלְטְלָן בְּשַׁבָּת אִם הֶצְרֵךְ לָהֶן:

of excrement and similar to them is permitted to move them on Shabbos if he needs them

This halacha discusses the permissibility of moving repulsive utensils, such as kerosene lamps or chamber pots, on Shabbos when they are needed.

הלי יב

טְלְטוּל דְּלָתוֹת וְשִׁבְרֵי כֵלִים בְּשַׁבָּת

Halacha 12 · Carrying Detached Doors and Broken Pieces of Utensils on Shabbos

כָּל הַכֵּלִים הַנּטָלִין בְּשַׁבָּת שֶׁנִּתְפָּרְקוּ דַּלְתוֹתֵיהֶן כְּגוֹן דַּלְתוֹת שְׁדָה

All the utensils that are carried on Shabbos whose doors for example a carriage

תֵּבָה וּמִגְדָּל בֵּין שֶׁנִּתְפָּרְקוּ בְּשַׁבָּת בֵּין שֶׁנִּתְפָּרְקוּ קֹדֶם הַשַּׁבָּת

a chest or a cabinet whether they were detached on Shabbos or whether they were detached before the Shabbos

מֻתָּר לְטַלְטֵל אוֹתָן דְּלָתוֹת. וְכֵן כָּל הַכֵּלִים הַנּטָלִין בְּשַׁבָּת

it is permitted to carry them the doors And similarly all the utensils that are carried on Shabbos

שֶׁנִּשְׁבְּרוּ בֵּין קֹדֶם הַשַּׁבָּת בֵּין בְּשַׁבָּת שִׁבְרֵיהֶן נִטָּלִין וְהוּא

that broke whether before the Shabbos or whether on Shabbos their broken pieces may be carried and this is

שֶׁיִּהְיוּ שִׁבְרֵיהֶן עוֹשִׂין מֵעֵין מְלַאכְתָּן. כֵּיצַד. שִׁבְרֵי

provided that their broken pieces perform similar to their original function. How so the broken pieces of

עֲרֵבָה לְכַסּוֹת בָּהֶן אֶת פִּי הֶחָבִית. שִׁבְרֵי זְכוּכִית לְכַסּוֹת

a kneading trough to cover with them — the mouth of the barrel the broken pieces of glass to cover

בָּהֶן אֶת פִּי הַפַּךְ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה. אֲבָל אִם אֵין הַשְּׁבָרִים

with them — the mouth of the flask and similarly all that is similar to this But if the broken pieces are not

רְאוּיִין לִמְלָאכָה כְּלָל אָסוּר לְטַלְטְלָן:

fit for a function at all it is forbidden to carry them

This halacha discusses the permissibility of carrying detached doors of utensils and the broken shards of vessels on Shabbos, provided they remain fit for some useful function.

הלי יג

דִּין טְלְטוּל כִּסּוּיֵי כֵלִים וְכִסּוּיֵי קַרְקָעוֹת בְּשַׁבָּת

Halacha 13 · The Laws of Carrying Covers of Utensils and Ground Openings on Shabbos

כָּל כִּסּוּיֵי הַכֵּלִים נִטָּלִים בְּשַׁבָּת וְהוּא שֶׁיֵּשׁ תּוֹרַת כְּלִי עֲלֵיהֶן.

All covers of the utensils may be carried on Shabbos and that is provided that there is the status of a utensil upon them

הָיָה כְּלִי מְחֻבָּר בַּקַּרְקַע כְּגוֹן חָבִית הַטְּמוּנָה בָּאָרֶץ. אִם יֵשׁ בַּכִּסּוּי

If it was a utensil attached to the ground such as a barrel that is buried in the earth. if there is in the cover

שֶׁלָּהּ בֵּית אֲחִיזָה מְטַלְטְלִין אוֹתוֹ וְאִם לָאו אֵין מְטַלְטְלִין אוֹתוֹ.
it carry we may not not and if it we may carry holding a place of of it

וְכֵן כְּסוּיֵי הַקַּרְקָעוֹת כְּגוֹן בּוֹרוֹת וַחֲרִיצִין אֵין מְטַלְטְלִין כְּסוּי שֶׁלָּהֶן
of them the cover carry we may not and ditches pits such as the grounds covers of And likewise

אֶלָּא אִם כֵּן יֵשׁ לוֹ בֵּית אֲחִיזָה. כְּסוּי הַתַּנּוּר אַף עַל פִּי שֶׁאֵין
that there is not though · even the oven The cover of holding a place of to it there is · · unless

לוֹ בֵּית אֲחִיזָה מֻתָּר לְטַלְטְלוֹ:
to carry it it is permitted holding a place of to it

This halacha details when covers of utensils, ground-attached vessels, pits, and ovens may be carried on Shabbos based on whether they have handles.

הל' יד

דִּינֵי טִלְטוּל מִן הַצַּד בְּשַׁבָּת

Halacha 14 · The Laws of Indirect Carrying of Muktzah on Shabbos

שְׁנֵי דְּבָרִים אֶחָד אָסוּר לְטַלְטְלוֹ וְאֶחָד מֻתָּר לְטַלְטְלוֹ וְהֵן סְמוּכִים זֶה
this are adjacent and they to carry it permitted and one to carry it forbidden one things Two

לָזֶה אוֹ זֶה עַל זֶה אוֹ זֶה בָּזֶה וּבִזְמַן שֶׁמְּטַלְטְלִין אֶחָד מֵהֶן יְטַלְטֵל
will be carried of them one that one carries and at a time inside this this or this upon this or to this

הַשֵּׁנִי. אִם הָיָה צָרִיךְ לַדָּבָר שֶׁמֻּתָּר לְטַלְטְלוֹ מְטַלְטְלוֹ וְאַף עַל פִּי
though · and even he may carry it to carry it that is permitted of the thing in need he was if the second

שֶׁדָּבָר הָאָסוּר מִטַּלְטֵל עִמּוֹ. וְאִם צָרִיךְ לְטַלְטֵל דָּבָר הָאָסוּר לֹא
he may not that is forbidden the thing to carry he needs and if with it is carried that is forbidden the thing

יְטַלְטְלֶנּוּ בְּאוֹתוֹ דָּבָר הַמֻּתָּר:
that is permitted thing by that carry it

This halacha defines the parameters of tiltul min hatzad, permitting indirect movement of muktzah when the primary intent is to move a permitted item.

הל' טו

טִלְטוּל מְקֻצֶּה כְּדֵי לִטֹּל אֶת הַמֻּתָּר

Halacha 15 · Moving Muktzeh Indirectly to Retrieve Permitted Items on Shabbos

כֵּיצַד. פַּגָּה שֶׁהָיְתָה טְמוּנָה בְּתֶבֶן וַחֲרָרָה שֶׁהָיְתָה עַל גַּבֵּי גֶּחָלִים
coals · upon that was and a cake in straw buried that was an unripe fig How

תּוֹחֲבָן בְּכוּשׁ אוֹ בְּכַרְכָּר וְנוֹטְלָן וְאַף עַל פִּי שֶׁהַתֶּבֶן
the straw though · and even and take them with a weaver's shuttle or with a spindle one may pierce them

וְהַגֶּחָלִים נִנְעָרִים בְּשַׁבָּת בְּשָׁעַת נְטִילָה. וְכֵן לֶפֶת אוֹ צְנוֹנוֹת שֶׁהָיוּ
that were radishes or a turnip And so taking at the time of on Shabbos are moved and the coals

טְמוּנִים בְּעָפָר וּמִקְצָת הֶעָלִים מְגֻלִּים שׁוֹמְטָן בְּשַׁבָּת בֶּעָלֶה שֶׁלָּהֶן
of theirs by the leaf on Shabbos one may pull them out are revealed the leaves and some of in earth buried

וְאַף עַל פִּי שֶׁהָעָפָר נִנְעָר. אֲבָל אִם הָיָה כִּכָּר אוֹ תִּינוֹק עַל גַּבֵּי
· upon a child or a loaf of bread there was if But is moved the earth though · and even

הָאֶבֶן אוֹ עַל גַּבֵּי הַקּוֹרָה לֹא יְטַלְטֵל הָאֶבֶן אוֹ הַקּוֹרָה בַּכִּכָּר אוֹ

or because of the loaf the beam or the stone carry one may not the beam · upon or the stone

בַּתִּינוֹק שֶׁיֵּשׁ עָלֶיהָ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

to this similar all and so upon it that is because of the child

This halacha discusses the permissibility of indirectly moving muktzeh items, such as straw, coals, or earth, in order to retrieve permitted food items on Shabbos.

הל׳ ט״ז

טְלְטוּל תִּינוֹק וְכַלְכָּלָה שֶׁיֵּשׁ בָּהֶם אֶבֶן בְּשַׁבָּת

Halacha 16 · Carrying a Child or a Basket Containing a Stone on Shabbos

נוֹטֵל אָדָם אֶת בְּנוֹ שֶׁיֵּשׁ לוֹ גַּעֲגוּעִין עָלָיו וְהָאֶבֶן בְּיָדוֹ אֲבָל

but is in his hand even though the stone upon him a yearning for him who has his son — a person May take

לֹא דִינָר שֶׁאִם יִפֹּל הַדִּינָר יִטְּלֶנּוּ הָאָב בְּיָדוֹ. כַּלְכָּלָה שֶׁהָיְתָה נְקוּבָה

punctured that was A basket in his hand the father will take it the dinar falls for if a dinar not

וְסָתַם נָקֵב שֶׁלָּהּ בְּאֶבֶן מֻתָּר לְטַלְטְלָהּ שֶׁהֲרֵי הָאֶבֶן נַעֲשֵׂית כְּדֹפֶן.

like a wall has become the stone since to move it it is permitted with a stone of it the hole and he plugged

הָיְתָה הַכַּלְכָּלָה מְלֵאָה פֵּרוֹת וְהָאֶבֶן בְּתוֹךְ הַפֵּרוֹת אִם הָיוּ הַפֵּרוֹת רְטֻבִּים

moist the fruits were if the fruits is inside and the stone fruits filled with the basket If was

כְּגוֹן עֲנָבִים וְתוּתִים נוֹטֵל אוֹתָהּ כְּמוֹת שֶׁהִיא שֶׁאִם יְנַעֵר הַפֵּרוֹת

the fruits he shakes out for if as it is just it he may take and berries grapes such as

יִטָּנְפוּ בֶּעָפָר וּבִמְקוֹם הֶפְסֵד לֹא גָּזְרוּ:

did they decree not loss and in a place of in the dust they will be soiled

This halacha discusses the Rabbinic guidelines for carrying a child who is holding a stone or coin, and moving a basket containing a stone.

הל׳ י״ז

דִּין בָּסִיס לְדָבָר הָאָסוּר בְּשַׁבָּת

Halacha 17 · The Laws of a Base for a Forbidden Object on Shabbos

חָבִית שֶׁשָּׁכַח אֶבֶן עַל פִּיהָ מַטָּהּ עַל צִדָּהּ וְהִיא נוֹפֶלֶת. הָיְתָה בֵּין

between If it was falls and it its side on he may tilt it its opening on a stone that one forgot A jug

הֶחָבִיּוֹת וְהָאֶבֶן עָלֶיהָ מַגְבִּיהָּ לְמָקוֹם אַחֵר וּמַטֶּה עַל צִדָּהּ שָׁם וְהָאֶבֶן

and the stone there its side on and tilt another to a place he may lift it is upon it and the stone the jugs

נוֹפֶלֶת. וְכֵן הַשּׁוֹכֵחַ מָעוֹת עַל הַכַּר וְצָרַךְ לַכַּר נוֹעֵר אֶת הַכַּר

the pillow — he may shake the pillow and he needs the pillow on money one who forgets And so too falls

וְהֵן נוֹפְלוֹת. וְאִם צָרִיךְ לִמְקוֹם הַכַּר נוֹטֵל אֶת הַכַּר וְהַמָּעוֹת עָלָיו.

is upon it and the money the pillow — he may take the pillow the place of he needs And if fall and they

אֲבָל אִם הִנִּיחַ הַמָּעוֹת מֵעֶרֶב שַׁבָּת עַל הַכַּר אוֹ הִנִּיחַ הָאֶבֶן עַל

on the stone he placed or the pillow on Shabbos from the eve of the money he placed if But

פִּי הֶחָבִית הֲרֵי אֵלּוּ אֲסוּרִין לְטַלְטְלָן וַאֲפִלּוּ נִטְלוּ הַמָּעוֹת

the money were removed and even if to carry them are forbidden these behold the jug the opening of

וְהָאֶבֶן שֶׁהֲרֵי נַעֲשׂוּ בָּסִיס לְדָבָר הָאָסוּר׃

and the stone for behold they became a base for an object that is forbidden

This halacha explains the difference between forgetting a muktzeh item on a vessel versus intentionally placing it there before Shabbos.

הלי יח

טְלִטּוּל אֶבֶן בְּקַרְוָה וּבֶגֶד שֶׁעַל הַקָּנֶה

Halacha 18 · Moving a Stone in a Gourd-Bucket and a Garment on a Reed

הָאֶבֶן שֶׁבַּקַּרְוָה אִם מְמַלְּאִין בָּהּ וְאֵינָהּ נוֹפֶלֶת הֲרֵי הִיא כְּמִקְצַת

The stone that is in the gourd-bucket if one draws water with it and it does not fall out behold it is like part of

הַקַּרְוָה וּמֻתָּר לְמַלְּאוֹת בָּהּ וְאִם לָאו אֵין מְמַלְּאִין בָּהּ. בֶּגֶד

the gourd-bucket and it is permitted to draw water with it and if not one may not draw water with it. A garment

שֶׁעַל הַקָּנֶה שׁוֹמְטוֹ מֵעַל הַקָּנֶה׃

that is on the reed one may slip it off from on the reed

This halacha discusses the laws of muktzah regarding a stone used as a weight in a bucket and removing a garment from a reed on Shabbos.

הלי יט

טְלִטּוּל פֵּרוֹת הָאֲסוּרִים בַּאֲכִילָה וּפְדְיוֹן מַעֲשֵׂר שֵׁנִי

Halacha 19 · Moving Produce Forbidden to Eat and Redeemed Second Tithe

פֵּרוֹת שֶׁאָסוּר לֶאֱכֹל כְּגוֹן פֵּרוֹת שֶׁאֵינָם מְעֻשָּׂרִין אֲפִלּוּ הֵן חַיָּבִין

Produce that is forbidden to eat such as produce that is not tithed even if they are obligated

בְּמַעֲשֵׂר מִדִּבְרֵיהֶם אוֹ מַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְלָה תְּרוּמָתוֹ אוֹ תְּרוּמָה טְמֵאָה

in tithing from their words or first tithe that not was taken its terumah or terumah impure

אוֹ מַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁלֹּא נִפְדּוּ כְּהִלְכָתָן אָסוּר

or second tithe and consecrated property that not were redeemed according to their law it is forbidden

לְטַלְטְלָן. אֲבָל הַדְּמַאי הוֹאִיל וְרָאוּי לָעֲנִיִּים וְכֵן מַעֲשֵׂר שֵׁנִי

to move them but demai since it is fit for the poor and likewise second tithe

וְהֶקְדֵּשׁ שֶׁפְּדָאָן אַף עַל פִּי שֶׁלֹּא נָתַן הַחֹמֶשׁ מֻתָּר

and consecrated property that he redeemed them even · though that not he gave the fifth it is permitted

לְטַלְטְלָן׃

to move them

This halacha details which types of untithed or consecrated produce are muktzah and forbidden to move on Shabbos, and which are permitted.

הלי כ

טְלִטּוּל תְּרוּמָה טְמֵאָה וּטְהוֹרָה בִּכְלִי אֶחָד

Halacha 20 · Carrying Pure and Impure Terumah Together in One Vessel on Shabbos

מְטַלְטֵל יִשְׂרָאֵל הַתְּרוּמָה אַף עַל פִּי שֶׁאֵינָהּ רְאוּיָה לוֹ. וּמְטַלְטְלִין

carries an Israelite the terumah even · though that it is not fit for him and we may carry

תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה אוֹ עִם הַחֻלִּין אִם הָיוּ שְׁנֵיהֶם בִּכְלִי אֶחָד.

impure terumah with the pure or with the non-sacred if both of them were in a vessel one

בַּמֶּה דְּבָרִים אֲמוּרִים בְּשֶׁהָיְתָה הַטְּהוֹרָה לְמַטָּה וְהָיוּ פֵּרוֹת הַמִּתְטַנְּפִין
that get soiled produce and they were below the pure in that was are said words in what

בַּקַּרְקַע שֶׁאִם יְנַעֵר אוֹתָן יִפָּסְדוּ. אֲבָל אִם הָיוּ אֱגוֹזִים וּשְׁקֵדִים
and almonds walnuts they were if but they will be spoiled them he shakes out that if on the ground

וְכַיּוֹצֵא בָּהֶן נוֹעֵר הַכְּלִי וְנוֹטֵל הַטְּהוֹרָה אוֹ הַחֻלִּין וּמַנִּיחַ הַטְּמֵאָה.
the impure and leaves the non-sacred or the pure and takes the vessel he shakes out to them and similar

וְאִם הָיָה צָרִיךְ לִמְקוֹם הַכְּלִי בֵּין שֶׁהַטְּהוֹרָה לְמַעְלָה בֵּין שֶׁהָיְתָה לְמַטָּה
below that it was whether is above that the pure whether the vessel the place of needing he was and if

מְטַלְטֵל הַכֹּל כְּאֶחָד׃
as one everything he carries

This halacha discusses the guidelines for carrying impure terumah, which is muktzeh, when it is mixed in a vessel with pure terumah or non-sacred produce.

הל׳ כא

הֲכָנַת אֲבָנִים וַחֲרָיוֹת לִישִׁיבָה מֵעֶרֶב שַׁבָּת

Halacha 21 · Preparing Stones and Palm Branches for Sitting Before Shabbos

נִדְבַּךְ שֶׁל אֲבָנִים שֶׁחָשַׁב עֲלֵיהֶן מִבְּעוֹד יוֹם אִם לִמְדוּם מֻתָּר לֵישֵׁב
to sit it is permitted he prepared them if day from while upon it that he thought stones of A row

עֲלֵיהֶן לְמָחָר וְאִם לָאו אָסוּר. חֲרָיוֹת שֶׁל דֶּקֶל שֶׁגִּדְּרָן לְעֵצִים
for wood that he cut them a date palm of Branches it is forbidden not and if on the morrow upon them

וְנִמְלַךְ עֲלֵיהֶן מֵעֶרֶב שַׁבָּת לִישִׁיבָה מֻתָּר לְטַלְטְלָן. וְכֵן אִם
if and so to move them it is permitted for sitting Shabbos from the eve of upon them and he changed his mind

יָשַׁב עֲלֵיהֶן מִבְּעוֹד יוֹם מֻתָּר לְטַלְטְלָן׃
to move them it is permitted day from while upon them he sat

This halacha discusses the requirement of designation or preparation before Shabbos to permit the handling and use of muktzeh items like stones and branches.

הל׳ כב

טִלְטוּל קַשׁ וְעָפָר בְּשַׁבָּת

Halacha 22 · Moving Straw and Earth on Shabbos

הַקַּשׁ שֶׁעַל הַמִּטָּה לֹא יְנַעְנְעֶנּוּ בְּיָדוֹ אֲבָל מְנַעְנְעוֹ בְּגוּפוֹ. וְאִם הוּא
it and if with his body he may move it but with his hand may he move it not the bed that is on The straw

מַאֲכַל בְּהֵמָה מֻתָּר לְטַלְטְלוֹ. וְכֵן אִם הָיָה עָלָיו כַּר אוֹ סָדִין וְכַיּוֹצֵא
and the like a sheet or a pillow upon it there was if and so to carry it it is permitted an animal is food of

בָּהֶן מְנַעְנְעוֹ בְּיָדוֹ שֶׁהֲרֵי נַעֲשֶׂה כְּמִי שֶׁיָּשַׁב עָלָיו מִבְּעוֹד יוֹם.
day while it was yet upon it who sat like one it becomes for behold with his hand he may move it of them

הַמַּכְנִיס קֻפָּה שֶׁל עָפָר בְּבֵיתוֹ אִם יִחֵד לָהּ קֶרֶן זָוִית מֵעֶרֶב
from the eve of of an angle a corner for it he designated if into his house earth of a basket One who brings in

שַׁבָּת מְטַלְטְלוֹ בְּשַׁבָּת וְעוֹשֶׂה בּוֹ כָּל צָרְכָּיו׃

his needs all with it and do on Shabbos he may carry it Shabbos

This halacha discusses the muktzeh status of straw on a bed and earth brought into the home, detailing when they may be moved by hand or body.

הל׳כג

אִסּוּר בִּטּוּל כְּלִי מֵהֵיכָנוֹ בְּשַׁבָּת

Halacha 23 · The Prohibition of Negating the Readiness of a Utensil on Shabbos

אָסוּר לְבַטֵּל כְּלִי מֵהֵיכָנוֹ מִפְּנֵי שֶׁהוּא כְּסוֹתֵר. כֵּיצַד. לֹא יִתֵּן

It is forbidden to negate a utensil from its readiness because that it is like destroying How so. Not shall one place

כְּלִי תַּחַת הַנֵּר בְּשַׁבָּת לְקַבֵּל אֶת הַשֶּׁמֶן הַנּוֹטֵף. שֶׁהַשֶּׁמֶן שֶׁבַּנֵּר

a utensil under the lamp on Shabbos to receive — the oil that drips for the oil that is in the lamp

אָסוּר לְטַלְטְלוֹ וּכְשֶׁיִּפּוֹל לַכְּלִי יֵאָסֵר טִלְטוּל הַכְּלִי שֶׁהָיָה

is forbidden to move it and when it falls into the utensil it will become forbidden the moving of the utensil which was

מֻתָּר. וְכֵן כָּל כֵּיוֹצֵא בָּזֶה. לְפִיכָךְ אֵין נוֹתְנִין כְּלִי תַּחַת הַתַּרְנְגֹלֶת

permitted and so all similar to this Therefore we do not place a utensil under the chicken

לְקַבֵּל בֵּיצָתָהּ. אֲבָל כּוֹפֶה הוּא הַכְּלִי עָלֶיהָ. וְכֵן כּוֹפֶה הַכְּלִי

to receive its egg but one may overturn he the utensil over it and so one may overturn the utensil

עַל כָּל דָּבָר שֶׁאָסוּר לְטַלְטְלוֹ שֶׁהֲרֵי לֹא בִּטְלוֹ שֶׁאִם יַחְפֹּץ יִטְלֶנּוּ׃

over any item that is forbidden to move it since not has he negated it for if he desires he can take it

This halacha explains the Rabbinic prohibition of rendering a permitted utensil unusable on Shabbos by causing a muktzah item to fall into it.

הל׳כד

הַנָּחַת כְּלִי תַּחַת הַדֶּלֶף בְּשַׁבָּת

Halacha 24 · Placing a Vessel Under Dripping Water on Shabbos

נוֹתְנִין כְּלִי תַּחַת הַדֶּלֶף וְאִם נִתְמַלֵּא הַכְּלִי שׁוֹפֵךְ וְשׁוֹנֶה וְאֵינוֹ

One may place a vessel under the dripping and if became filled the vessel one may pour and repeat and he is not

נִמְנָע. וְהוּא שֶׁיִּהְיֶה הַדֶּלֶף רָאוּי לִרְחִיצָה אֲבָל אִם אֵינוֹ רָאוּי אֵין

prevented and this is fit for washing but if it is not fit the dripping one may not

נוֹתְנִין וְאִם נָתַן מֻתָּר לְטַלְטְלוֹ בַּמַּיִם הַמְּאוּסִין שֶׁבּוֹ. שֶׁאֵין

place and if one placed it is permitted to carry it with the water that is in it the repulsive for we do not

עוֹשִׂין גֶּרֶף שֶׁל רְעִי לְכַתְּחִלָּה׃

make a vessel of filth at the outset

This halacha discusses the permissibility of catching dripping water in a vessel on Shabbos and the restrictions based on whether the water is fit for use.

הל׳כה

הַצָּלַת מַשְׁקִין וּתְמִיכַת קוֹרָה וּפְרִיסַת מַחְצֶלֶת בְּשַׁבָּת

Halacha 25 · Saving Liquids, Supporting a Broken Beam, and Spreading Mats on Shabbos

חָבִית שֶׁל טֶבֶל שֶׁנִּשְׁבְּרָה מֵבִיא כְּלִי וּמַנִּיחַ תַּחְתֶּיהָ הוֹאִיל וְאִם

A barrel of tevel that broke one may bring a utensil and place underneath it since and if

עָבַר וְתִקְּנוֹ מְתַקֵּן הֲרֵי הוּא כִּמְתַקֵּן. וְנוֹתְנִין כְּלִי תַּחַת הַנֵּר
to receive the lamp under a utensil And we may place is like fixed it behold and fixed it he transgressed

לְקַבֵּל נִיצוֹצוֹת מִפְּנֵי שֶׁאֵין בָּהֶן מַמָּשׁ וּמֻתָּר לְטַלְטֵל הַכְּלִי.
A beam the utensil to move and it is permitted substance in them that there is not because sparks

קוֹרָה שֶׁנִּשְׁבְּרָה אֵין סוֹמְכִין אוֹתָהּ בְּסַפְסָל אוֹ בַּאֲרוּכוֹת הַמִּטָּה
unless the bed with the sideposts of or with a bench it support we do not that broke

אֶלָּא אִם כֵּן הָיוּ רְוָחִים וְכָל זְמַן שֶׁיַּחְפֹּץ יִטְלֹם כְּדֵי שֶׁלֹּא
nullify that he not in order he may take them that he desires time and any spaces there were · ·

יְבַטֵּל כְּלִי מֵהֵיכָנוֹ. פּוֹרְסִין מַחֲצֶלֶת עַל גַּבֵּי אֲבָנִים בְּשַׁבָּת אוֹ עַל
top of on or on Shabbos stones top of on a mat We may spread from its readiness a utensil

גַּבֵּי כַּוָּרֶת דְּבוֹרִים בַּחַמָּה מִפְּנֵי הַחַמָּה וּבַגְּשָׁמִים מִפְּנֵי הַגְּשָׁמִים
and only the rains because of and in the rains the sun because of in the sun bees a beehive of

וּבִלְבַד שֶׁלֹּא יִתְכַּוֵּן לָצוּד שֶׁהֲרֵי נוֹטְלָהּ בְּכָל עֵת שֶׁיִּרְצֶה.
And we may overturn that he wants time at any he may take it for behold to trap intend that he does not

וְכוֹפִין אֶת הַסַּל בְּשַׁבָּת לִפְנֵי הָאֶפְרוֹחִים בִּשְׁבִיל שֶׁיַּעֲלוּ עָלָיו
and go down upon it that they may go up for the sake the chicks before on Shabbos the basket —

וְיֵרְדוּ שֶׁהֲרֵי מֻתָּר לְטַלְטְלוֹ כְּשֶׁיֵּרְדוּ מֵעָלָיו. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
— to this that is similar all and so from upon it when they go down to move it it is permitted for behold

This halacha discusses the permissibility of placing utensils to catch dripping tevel or sparks, supporting broken beams, and using mats or baskets without nullifying the utensils' readiness for use on Shabbos.

הל׳ כו

הַצָּלַת בְּהֵמָה מִצַּעַר בַּעֲלֵי חַיִּים בְּשַׁבָּת

Halacha 26 · Saving an Animal from Suffering on Shabbos and Handling Animals

בְּהֵמָה שֶׁנָּפְלָה לְבוֹר אוֹ לְאַמַּת הַמַּיִם אִם יָכוֹל לִתֵּן לָהּ פַּרְנָסָה
sustenance to it to give one is able if the water into a channel of or into a cistern that fell An animal

בְּמְקוֹמָהּ מְפַרְנְסִין אוֹתָהּ עַד מוֹצָאֵי שַׁבָּת וְאִם לָאו מֵבִיא כָּרִים וּכְסָתוֹת
and blankets pillows one brings not and if Shabbos the departure of until it one sustains in its place

וּמַנִּיחַ תַּחְתֶּיהָ וְאִם עָלְתָה עָלְתָה. וְאַף עַל פִּי שֶׁמְּבַטֵּל כְּלִי מֵהֵיכָנוֹ
from its readiness a vessel that he nullifies though · and even it ascends it ascends and if beneath it and places

שֶׁהֲרֵי מַשְׁלִיכוֹ לַבּוֹר לְתוֹךְ הַמַּיִם מִפְּנֵי צַעַר בַּעֲלֵי חַיִּים לֹא
not creatures living the suffering of because of the water into into the cistern he throws it for behold

גָּזְרוּ. וְאָסוּר לְהַעֲלוֹתָהּ בְּיָדוֹ. וְכֵן אֵין עוֹקְרִין בְּהֵמָה
an animal lift up one may not and likewise with his hand to lift it up and it is forbidden did they decree

וְחַיָּה וְעוֹף בְּחָצֵר אֲבָל דּוֹחִין אוֹתָן עַד שֶׁיִּכָּנְסוּ. וּמְדַדִּין עֲגָלִים
calves and one may support they enter until them one may push but in a courtyard or a bird or a beast

וּסְיָחִים. תַּרְנְגֹלֶת שֶׁבָּרְחָה אֵין מְדַדִּין אוֹתָן מִפְּנֵי שֶׁהִיא נִשְׁמֶטֶת מִן
from slips away that it because it support one may not that fled a chicken and foals

הַיָּד וְנִמְצְאוּ אֲגַפֶּיהָ נִתָּלָשִׁין אֲבָל דּוֹחִין אוֹתָהּ עַד שֶׁתִּכָּנֵס׃

it enters until it one may push but are torn off its wings and it turns out the hand

This halacha discusses the permissibility of placing utensils under a trapped animal to prevent suffering on Shabbos, and the rules of handling and guiding animals.

CHAPTER SUMMARY

The Rambam details the halachos of muktzeh by categorizing utensils and objects based on their utility. Utensils of permitted use may be moved for their own protection, for their space, or for a permitted task. In contrast, utensils of forbidden use may only be moved to utilize their space or to perform a permitted task (such as using a hammer to crack nuts), but never solely to protect the utensil itself. Finally, items that are not utensils, such as stones, sand, money, and detached house doors, are completely muktzeh and may not be moved under any of these circumstances.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The laws of muktzeh teach us a profound lesson about the power of boundaries and the sanctity of our focus. On Shabbos, Hashem asks us to categorize the world around us: some vessels are ready for holy, permitted use, some are restricted because their primary function is forbidden, and some are completely set aside because they are too precious or have no vessel-status at all. By mindfully pausing before we touch or move an object, we train ourselves to respect the spiritual boundaries that Hashem has set in His world.

This is not just about physical objects; it is a blueprint for our entire inner life. Just as we do not move a tool of forbidden labor for its own protection on Shabbos, we must learn to set boundaries for our minds and hearts. There are thoughts, worries, and business matters that are 'muktzeh' for Shabbos. When we actively choose what to engage with and what to leave untouched, we elevate our day from a physical rest to a deep, spiritual sanctuary.

Today, practice this mindfulness by pausing for just one moment before you pick up or move an object on Shabbos, consciously identifying its status and remembering that this simple physical act is a direct service of 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.'