

חומש עם רש"י • קרח • שבועי

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.

פסוק א

Pasuk 1

וּלְבְנֵי לְוִי הִנֵּה נָתַתִּי כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֲלָף
in exchange for for an inheritance in Yisrael tithe all I have given behold Levi And to the sons of
עֲבַדְתֶּם אֲשֶׁר הֵם עֹבְדִים אֶת עֲבֹדַת אֹהֶל מוֹעֵד:
Meeting the Tent of the service of — perform they which their service

פסוק ב

Pasuk 2

וְלֹא יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל אֹהֶל מוֹעֵד לְשֹׂאת חֲטָא לְמוֹת:
to die sin to bear Meeting the Tent of to Yisrael the children of anymore shall approach And not

פסוק ג

Pasuk 3

וְעָבַד הַלְוִי הוּא אֶת עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנָם
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 יִנָּחֲלוּ נַחֲלָה:
an inheritance they shall inherit not Yisrael the children of and among throughout your eternity a statute of generations

רש"י

והם. הלויים — ישאו עונם של ישראל, שעליהם להזהיר הזרים מגשת
from approaching the strangers is to warn because upon them Israel of the iniquity shall bear the Levites And they

אליהם:
unto them

פסוק ד

כִּי אֶת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי

I have given as a gift to Hashem they shall separate which Yisrael the children of the tithe of — Because

לְלוֹיִם לְנַחֲלָה עַל כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא

not Yisrael the children of among to them I have said . therefore for an inheritance to the Levi'im

יִנְחֻלוּ נַחֲלָה:

an inheritance they shall inherit

רַש"י

אֲשֶׁר יָרִימוּ לַה' תְּרוּמָה. הַפְּתוּב קָרָא תְּרוּמָה עַד שְׁיַפְּרִישׁ מִמֶּנּוּ תְּרוּמַת

the heave offering of from it that he separates until Truma called it the verse a heave offering to Hashem they shall lift which

מַעֲשֵׂר:

the tithe

פסוק ה

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ו

וְאֵל הַלְוִיִּם תִּדְבֹּר וְאָמַרְתָּ אֲלֵהֶם כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל

Yisrael the children of from you take When to them and you shall say you shall speak the Levites And to

אֶת הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֲתָם בְּנַחֲלַתְכֶם וַהֲרַמְתֶּם מִמֶּנּוּ

from it and you shall separate as your inheritance from them to you I have given which the tithe —

תְּרוּמַת יְהוָה מִן הַמַּעֲשֵׂר:

the tithe from a tenth Hashem a gift of

פסוק ז

וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן הַגֶּרֶן וְכַמְלֵאָה מִן

from and like the fullness the threshing floor from like the grain your gift to you and it shall be reckoned

הַיָּקָב:

the vat

רַש"י

וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן הַגֶּרֶן. תְּרוּמַת הַמַּעֲשֵׂר שֶׁלָּכֶם

of yours tithe The heave offering of the threshing floor from as the corn your heave offering to you And it shall be reckoned

אֲסוּרָה לְזָרִים וְלִטְמֵאִין, וְחַיִּבִּין עָלֶיהָ מִיתָה וְחִמּוּשׁ כְּתוּבָה גְדוּלָּה

great like the heave offering and a fifth death for it and they are liable and to the unclean to laymen is forbidden

שֶׁנִּקְרָאת רִאשִׁית דָּגָן מִן הַגֶּרֶן:
the threshing floor from corn the first of which is called

רש"י

וכמלאה מן היקב. תרומת תירוש ויצהר הנטלת מן היקבים:
the winepresses from which is taken and oil wine the heave-offering of the winepress from and as the fullness

רש"י

מלאה. לשון בשול — תבואה שנתמלאת:
that has become full produce ripening is an expression of Mela'ah

רש"י

יקב. הוא הבור שלפני הגת שהיין יורד לתוכו, וכל לשון יקב
yekev expression of and every into its midst descends into which the wine the wine-press that is before the pit it is Yekev
חפירת קרקע הוא, וכן "יקבי המלך" זכריה י"ד, הוא ים אוקינוס,
Oceanus the sea of it is 14 Zechariah the King "the pits of and likewise it is ground an excavation of
חפירה שחפר מלכו של עולם:
the universe of the King that excavated an excavation

פסוק ח

Pasuk 8

כן תרימו גם אתם תרומת יהוה מכל מעשרתיכם אשר תקחו מאת
from you receive which your tithes from all of Hashem the gift of you also shall you set aside so
בני ישראל ונתתם ממנו את תרומת יהוה לאהרן הכהן:
the Kohen to Aharon Hashem the gift of — from it and you shall give Yisrael the children of

רש"י

כן תרימו גם אתם. כמו שישׂראל מרימים מגרנם ומיקביהם,
and from their from their threshing-floor separate that Israelites just as you also you shall separate So
תרימו גם אתם ממעשר שלכם, כי הוא נחלתכם:
is your inheritance it for of yours from the tithe you also you shall separate

פסוק ט

Pasuk 9

מכל מתנתיכם תרימו את כל תרומת יהוה מכל חלביו את
— its best portion from all of Hashem the gift of all of — you shall separate your gifts From all of
מקדשו ממנו:
from it its consecrated part

רש"י

מכל מתנתיכם תרימו את כל תרומת ה'. בתרומה גדולה הפתוב מדבר,
speaks the verse gedolah concerning terumah Hashem the terumah of all — you shall separate your gifts From all
שׂאם הקדים לוי את הפהן בכרי וקבל מעשרותיו קדם שיטל כהן תרומה
terumah a Kohen that takes before his tithes and received in the pile the Kohen — a Levite preceded that if

גְּדוּלָה מִן הַפֶּרִי, צָרִיךְ לְהַפְרִישׁ הַלֵּוֹי מִן הַמַּעֲשֵׂר תַּחֲלָה אֶחָד מִחֲמִשִּׁים לְתְרוּמָה
for terumah out of fifty one first the tithe from the Levite separate must the pile from gedolah
גְּדוּלָה, וַיַּחְזֹר וַיַּפְרִישׁ תְּרוּמַת מַעֲשֵׂר סִפְרֵי :
Sifrei maaser terumat and separate and return gedolah

פסוק י

Pasuk 10

וְאָמַרְתָּ אֲלֵהֶם בְּהִרְיָמָכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ וְנִחְשַׁב לְלֵוִים
to the Levites and it shall be reckoned from it its best part — when you raise up to them And you shall say

כְּתֹבוֹאת גֶּרֶן וְכְתֹבוֹאת יֵקֵב:
a wine vat and like the product of a threshing floor like the product of

רש"י

בְּהִרְיָמָכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ. לְאַחַר שֶׁתִּרְיָמוּ תְרוּמַת מַעֲשֵׂר מִמֶּנּוּ:
from it the tithe the terumah of that you lift after from it its best — when you lift

רש"י

וְנִחְשַׁב הַמוֹתֵר לְלֵוִים חֲלִין גְּמוּרִין:
complete as profane to the Levites the remainder and it shall be accounted

רש"י

כְּתֹבוֹאת גֶּרֶן לְיִשְׂרָאֵל, שֶׁלֹּא תֹאמַר הוּאִיל וּקְרָא הַפְּתוּב 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 מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לָהּ 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 כָּלֹּ אָסוּר, ת"ל "וְנִחְשַׁב לְלֵוִים כְּתֹבוֹאת גֶּרֶן", מֵה
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 חֲלִין, אֵף שֶׁל לֵוִי חֲלִין עֵי סִפְרֵי :
Sifrei see is profane a Levite that of so too is profane an Israelite that of

פסוק יא

Pasuk 11

וְאָכַלְתֶּם אֹתוֹ בְּכָל מְקוֹם אַתֶּם וּבֵיתְכֶם כִּי שָׂכָר הוּא לָכֶם חֲלָף
in exchange for for you it is reward for and your household you place in any it And you shall eat
עֲבַדְתְּכֶם בְּאֶהֱל מוֹעֵד:
Meeting in the Tent of your service

רש"י

בְּכָל מְקוֹם. אֶפְלוּ בְּבֵית הַקְּבָרוֹת שָׁם :
there the graves in a house of even place In every

פסוק יב

וְלֹא תִשָּׂאוּ עָלָיו חֵטָא בְּהִרְימְכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ וְאֵת קִדְשֵׁי
 the holy things of and — from it its best part — when you raise up sin upon it bear and you shall not
 בְּנֵי יִשְׂרָאֵל לֹא תַחֲלֹלוּ וְלֹא תָמוּתוּ:
 you die lest profane you shall not Yisrael the children of

רש"י

וְלֹא תִשָּׂאוּ עָלָיו חֵטָא וְגו'. הָא אִם לֹא תִרְימוּ תִשָּׂאוּ חֵטָא:
 sin you will bear you set aside not if behold etc. sin on account of it bear And you shall not

רש"י

וְלֹא תָמוּתוּ. הָא אִם תַּחֲלֹלוּ תָמוּתוּ:
 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.

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 ha ma'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.

הלכות שבת • פרק כ"ד

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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.

הלא

אסור הליכה ודבור בחפצי חל בשבת

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

יש דברים שהן אסורין בשבת אף על פי שאינם דומין למלאכה
melacha resemble that they do not though · even on Shabbos forbidden that they are things There are
ואינם מביאין לידי מלאכה. ומפני מה נאסרו משום שנאמר
that it is said because were they forbidden what and because of melacha to lead and they do not
ישעיה נח יג "אם תשיב משבת רגלך עשות חפציה ביום קדשי"
My holy day on day of your desires from pursuing your foot from Shabbos you restrain If 13 58 Yeshayahu
ונאמר ישעיה נח יג "וכבדתו מעשות דרכיה ממצוא חפצה ודבר
and speaking your desire from finding your ways from following and you shall honor it 13 58 Yeshayahu and it is said
דבר". לפיכך אסור לאדם להלך בחפציו בשבת ואפלו לדבר בהן
about them to speak and even on Shabbos for his desires to walk for a person it is forbidden Therefore a word
כגון שידבר עם שתפו מה ימכר למחר או מה יקנה או היאך יבנה
he will build how or he will buy what or tomorrow he will sell what his partner with that he speaks such as
בית זה ובאי זה סחורה ילך למקום פלוני. כל זה וכיוצא בו
to it and similar this all of certain to place he will go merchandise this and with which this house
אסור שנאמר ודבר דבר דבור אסור הרהור מתר:
is permitted thinking is forbidden speech a word and speaking as it is said is forbidden

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

הליב

אסור לאדם לפקד גנותיו ושדותיו בשבת כדי לראות מה הן צריכין
 need they what to see in order on Shabbos and his fields his gardens to inspect for a person It is forbidden
 או היאך הן פרותיהן. שהרי זה מהלך לעשות חפצו. וכן אסור
 it is forbidden And likewise his desire to do is walking this for behold their fruits are how or
 לאדם שיצא בשבת עד סוף התחום וישב שם עד שתחשך כדי
 in order it grows dark until there and sit the boundary the end of until on Shabbos that he go out for a person
 שיהיה קרוב לעשות חפציו במוצאי שבת. שהרי נמצא הלוחו
 his walking it turns out for behold Shabbos on the departure of his desires to do close that he will be
 בשבת לעשות חפציו:
 his desires is to do on Shabbos

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.

הליג

המתנה על התחום במוצאי שבת לצרף מלאכה

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

במה דברים אמורים בשעה שיהיה על התחום לעשות דבר שאסור
 that is forbidden a matter to do the boundary on when he waits for are said words In what
 nightfall
 בשבת לעשותו. אבל אם היה שיהיה לעשות דבר שמותר לעשותו
 to do it that is permitted a matter to do he waited for nightfall if but to do it on Shabbos
 בשבת הרי זה מותר. כיצד. אין מחשיכין על התחום להביא פירות
 produce to bring the boundary on wait for nightfall we do not how so is permitted this behold on Shabbos
 מחברין או לשכר פועלין. אבל מחשיך הוא לשמר פירות שהרי
 since produce to guard he waits for nightfall but workers to hire or attached
 מותר לשמר בשבת. ומחשיך להביא בהמה או פירות תלושין.
 detached produce or an animal to bring and he waits for on Shabbos to guard it is permitted
 nightfall
 שהבהמה קורא לה והיא באה אף על פי שהיא חוץ לתחום. ופירות
 and produce the boundary outside she is though · even comes and she to her he calls for the animal
 תלושין אלו היו שם מחצות היום מותר להביאן בשבת. וכן אומר
 says and so on Shabbos to bring them permitted it would be partitions there there were if detached
 אדם לחברו לכוף פלוני אני הולך למחר שאם היו שם בורגנים
 huts there there were for if tomorrow am going I of so-and-so to the city to his fellow a person
 היתה הולך לשם בשבת. וכן כל פיוצא בזה:
 to this similar all and so on Shabbos there go he would

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

ה"ד

דבור והלכה המותר והאסור בשבת

Halacha 4 · Permitted and Forbidden Speech and Walking on Shabbos

מִתֵּר לְאָדָם לֵאמֹר לְפֻעֵל הַנִּרְאָה שֶׁתַּעֲמִיד עִמִּי לָעֶרֶב. אֲבָל לֹא

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

יֹאמֵר לוֹ הֲיֵה נָכוֹן לִי לָעֶרֶב שֶׁנִּמְצָא עוֹשֶׂה חֲפָצוֹ בְּשַׁבָּת.

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

וְאִסּוּר לָרוּץ וּלְדַלֵּג בְּשַׁבָּת שֶׁנֶּאֱמַר יִשְׁעִיָּה נָח יג "מַעֲשֵׂוֹת דְּרָכָיָהּ"

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

שֶׁלֹא יִהְיֶה הַלּוֹכָה שֶׁל שַׁבָּת כְּהַלּוֹכָה שֶׁל חַל. וַיּוֹרֵד אָדָם לְבוֹר

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

וְשִׁיחַ וּמַעְרָה אֶפְלוּ הֵן מֵאָה אַמָּה וּמִטְפֵּס וַיּוֹרֵד וְשׁוֹתָהּ

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

וּמִטְפֵּס וְעוֹלָה. וְאִסּוּר לְהִרְבּוֹת בְּשִׁיחָה בְּטִלָּה שֶׁנֶּאֱמַר יִשְׁעִיָּה נָח יג

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

"וְדַבֵּר דָּבָר" שֶׁלֹא יִהְיֶה דְּבוּרָה שֶׁל שַׁבָּת כְּדְּבוּרָה שֶׁל חַל:

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

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

ה"ה

מִתֵּר לַעֲשׂוֹת צְרָכֵי מִצְוָה וְצְרָכֵי רַבִּים בְּשַׁבָּת

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

מִתֵּר לָרוּץ בְּשַׁבָּת לְדַבֵּר מִצְוָה כְּגוֹן שִׁירוּץ לְבֵית הַכְּנֶסֶת אוֹ

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

לְבֵית הַמְּדֻרָשׁ. וּמַחְשָׁבִין חֲשִׁבוֹנוֹת שֶׁל מִצְוָה וּמוֹדְדִין מְדִידָה שֶׁל

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

מִצְוָה כְּגוֹן מִקְוֶה לֵידַע אִם יֵשׁ כַּשְׁעוֹר אוֹ בֶּגֶד לֵידַע אִם מִקְבֵּל

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

טְמֵאָה. וּפּוֹסְקִין צְדָקָה לְעֲנִיִּים. וְהוֹלְכִין לְבֵתֵי כְּנִסְיֹת וּלְבֵתֵי מְדֻרָּשׁוֹת

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

וְאֶפְלוּ לְטִרְטִיאוֹת וּטְרָקְלִין שֶׁל כּוֹתֵם לְפָקֵחַ עַל עֲסָקֵי רַבִּים בְּשַׁבָּת.

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

וּמַשְׁדִּכִּין עַל הַתִּינוּקָה לִיאָרֶס וְעַל הַתִּינוּקָה לְלַמְדוֹ סֵפֶר וּלְלַמְדוֹ

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

אֲמֵנוּת. וּמִבְקָרֵינוּ חוֹלִין וּמִנְחָמִים אֲבָלִים. וְהַנִּכְנָס לְבָקֵר אֶת הַחוֹלָה
the sick person — to visit and he who enters mourners and we comfort the sick and we visit a trade
אוֹמֵר שַׁבַּת הִיא מִלְּזַעַק וּרְפוּאָה קְרוֹבָה לָבוֹא. וּמִחְשִׁיבֵינוּ עַל
at and we wait until dark to come is near and healing is from crying out it Shabbos says
הַתְּחוּם לַפֶּקֶחַ עַל עֲסָקֵי כְּלָה וְעַל עֲסָקֵי הַמֵּת לְהָבִיא לוֹ אֲרוֹן
a coffin for him to bring the deceased affairs of and over a bride affairs of over to supervise the Shabbos boundary
וּתְכַרִּיכֵינוּ. 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 בְּמָנָה הָבֵא בְּמֵאתִים. וּבִלְבָד שְׁלֹא יִזְכֹּר לוֹ סְכּוּם
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
מָקָח. שְׁכָל אֵלּוּ וְכִיּוֹצֵא בָהֶן מִצְוָה הֵן וְנֹאמֵר יִשְׁעִיה נַח יג "עֲשׂוֹת
doing 13 58 Yeshayahu and it is said they a mitzvah of them and the like these for all purchase
חֲפָצִיה" וְכו' חֲפָצָה אֲסוּרִין חֲפָצֵי שָׁמַיִם מִתְּרִין:
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.

ה'ל'ו

הַפְּלָגָה בַּיָּם וְהַתְּרַת נִדְרִים בְּשַׁבַּת לְצָרָה מִצְוָה

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

מִפְּלִיגִין בַּיָּם הַגָּדוֹל בְּעֶרֶב שַׁבַּת לְדַבֵּר מִצְוָה וּפּוֹסֵק 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
לְשַׁבַּת וְאִינוּ שׁוֹבֵת. וּמִפִּירִין נִדְרִים בְּשַׁבַּת בֵּין לְצָרָה שַׁבַּת
Shabbos for the need of whether on Shabbos vows and we may nullify rest and he does not to rest
בֵּין שְׁלֹא לְצָרָה שַׁבַּת. וְנִשְׁאָלִין לְחָכָם עַל הַנִּדְרִים שֶׁהֵן
that they are the vows concerning a wise man and we may ask Shabbos for the need of not whether
לְצָרָה הַשַּׁבַּת וּמִתִּירִין אֵף עַל פִּי שְׁהִיָּה לָהֶן פְּנָאִי לְהַתִּירָן
to release them time for them there was though · even and we may release the Shabbos for the need of them
קִדְּם הַשַּׁבַּת שְׁדִּבְרִים 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.

ה'ל'ז

אֲסוּר עֲנִישַׁת בֵּית דִּין בְּשַׁבַּת

Halacha 7 · The Prohibition Against Administering Court Punishments on Shabbos

אִין עוֹנְשִׁין בְּשַׁבַּת אֵף עַל פִּי שְׁהִעֲנֵשׁ מִצְוָה עֲשֵׂה אֵינָה
it does not to do is a commandment of that the punishment though · even on Shabbos punish We do not

דוֹחָה שַׁבָּת. כִּיצַד. הִרִי שְׁנֵת־חַיִּב בְּבֵית דִּין מִלְקוֹת אוֹ מִיתָה אֵין
we do not death or lashes law in a house of one who became Behold How so Shabbos supersede
obligated

מִלְקִין אוֹתוֹ וְאֵין מִמֵּיתִין אוֹתוֹ בְּשַׁבָּת שְׁנֵאמַר שְׁמוֹת לֵה ג "לֹא
"Do not 3 35 Shemos as it is said on Shabbos him execute and we do not him lash

תִּבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת" זֶה אֲזַהֲרָה לְבֵית דִּין
law to the house of is a warning this the Shabbos" on the day of your dwellings in all of fire kindle

שֶׁלֹא יִשְׂרְפוּ בְּשַׁבָּת מִי שְׁנֵת־חַיִּב שֶׁרָפָה וְהוּא הַדִּין לְשֹׂאֵר
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.

ה'ל"ח

הַתֵּרַת שְׁמִירַת מָמוֹן וּפְרוֹת בְּשַׁבָּת

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

מִתֵּר לְאָדָם לְשָׁמַר פְּרוֹתָיו בְּשַׁבָּת בֵּין תְּלוּשִׁים בֵּין מְחֻבְּרִין. וְאִם
and if attached whether detached whether on Shabbos his fruits to guard for a person It is permitted

בֹּא אָדָם לְטַל מֵהֶן אוֹ בְּהֵמָה וְחִזָּה לֶאֱכֹל מֵהֶן גּוֹעַר בָּהֶן
at them he shouts from them to eat and a wild animal a domestic animal or from them to take a person comes

וּמִכָּה בָּהֶם וּמִרְחִיקָן. וְהֵלֵא דָבָר זֶה מִחֻפְּצָיו הוּא וְלָמָּה הוּא מִתֵּר.
is permitted it and why it from his affairs this matter and is not and distances them them and strikes

מִפְּנֵי שֶׁלֹא נִאָסַר אֲלֵא לְהַקְנוֹת לְעַצְמוֹ חֻפְּצִים שְׂאִינָן עֲתָה מְצוּיִים אוֹ
or present now that are not objects for himself to acquire except was forbidden that not because

לְהַשְׁתַּכֵּר וּלְהַרְוִיחַ וּלְהַטְפִּיל בְּהִנָּאָה שֶׁתָּבוֹא לְיָדוֹ. אֲבָל לְשָׁמַר 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

שֶׁכָּבַר בֹּא לְיָדוֹ עַד שֶׁיַּעֲמֵד כְּמוֹת שֶׁהוּא מִתֵּר. הֵא לָמָּה זֶה דּוּמָה
is comparable this to what this is permitted it is as that it stands until to his hand came that already

לְנוֹעַל בֵּיתוֹ מִפְּנֵי הַגְּנָבִים:

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.

ה'ל"ט

אִסּוּר סְפּוּק וְרִקּוּד לְשׁוֹמֵר שְׂדֵה בְּשַׁבָּת

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

הַמְשִׁימַר זֶרְעוֹ מִפְּנֵי הָעוֹפּוֹת וּמִקְשָׁאָיו וּמִדְּלָעָיו מִפְּנֵי

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

הַחֲתִיָּה לֹא יִסַּפֵּק וְלֹא יִרְקֹד כְּדֶרֶךְ שְׁעוֹשָׂה בְּחֹל גִּזְרָה שְׂמָא
lest a decree on a weekday that he does like the way shall dance and not shall clap not the wild animal
יִטֵּל צִרּוֹר וְיִזְרוֹק אַרְבַּע אַמּוֹת בְּרִשּׁוֹת 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.

ה'לי

הַתֵּר שָׁבוֹת בֵּין הַשְּׂמֻשׁוֹת לְצִרְךָ מִצְוָה אוֹ דַּחַק

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

כָּל הַדְּבָרִים שֶׁהֵן אֲסוּרִין מִשּׁוּם שָׁבוֹת לֹא גִזְרוּ עֲלֵיהֶן בֵּין
between against them did they decree not sh'vut because of forbidden that are the things All
הַשְּׂמֻשׁוֹת אֲלֵא בְּעֶצְמוֹ שֶׁל יוֹם הוּא שֶׁהֵן אֲסוּרִין אֲבָל בֵּין הַשְּׂמֻשׁוֹת
the suns between but forbidden that they are it is day of on the actual except the suns
מִתְרִין. וְהוּא שִׁיחָהּ שֶׁ דָּבָר מִצְוָה אוֹ דַּחַק. כִּי־צָד. מִתְרִין 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 הַשְּׂמֻשׁוֹת לְעֵלוֹת בְּאֵילָן אוֹ לָשׁוּט עַל פְּנֵי הַמַּיִם לְהַבִּיא לְוִלָּב 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 הָאֵילָן אוֹ מוֹצִיא מִן הַפְּרָמְלִית עֲרוּב
an eruv the carmelit from bring out or the tree from one may bring down and likewise a shofar
שֶׁעָשָׂה. וְכֵן אִם הָיָה טְרוֹד וְנִחָפָז וְנִצְרָךְ לְדָבָר שֶׁהוּא מִשּׁוּם שָׁבוֹת
sh'vut because of that is for a matter and in need and rushed anxious he was if and likewise that he made
בֵּין הַשְּׂמֻשׁוֹת הָרִי זֶה מִתְרִין. אֲבָל אִם לֹא הָיָה שֶׁ דַּחַק וְלֹא דָּבָר
a matter of and not urgency there there was not if but is permitted this behold the suns between
מִצְוָה אֲסוּר. לְפִיכָךְ אֵין מְעַשְׂרִין אֶת הַיִּדְאִי בֵּין הַשְּׂמֻשׁוֹת אֶף
even the suns between definite untithed — tithe we do not Therefore it is forbidden mitzvah
produce
עַל פִּי שֶׁאֲסוּר הַפְּרָשַׁת הַמַּעֲשֹׂר בְּשָׁבַת מִשּׁוּם שָׁבוֹת. אֲבָל מְעַשְׂרִים
we may tithe but sh'vut is because of on Shabbos the tithe separating the prohibition of though
אֶת הַדְּמָאִי:
doubtfully untithed —
produce

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

ה'לי

מְנִיעַת קָטָן מֵאֲסוּרֵי שָׁבוֹת בְּשָׁבַת

Halacha 11 · Restraining a Minor from Rabbinic Shabbos Violations

קָטָן שֶׁעָשָׂה בְּשָׁבַת דָּבָר שֶׁהוּא מִשּׁוּם שָׁבוֹת כְּגוֹן שֶׁתִּלַּשׁ מִעֲצִיץ
from a flowerpot who plucked such as shevut because of that is an action on Shabbos who performed A minor

שְׂאִינוּ נָקוּב או טְלִטֵל 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 הִנִּיחוּ אָבִיו אֵין מִמַּחֲיִן בִּידּוֹ:

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.

הל"ב

טעם אסור טלטול מוקצה בשבת

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

אָסְרוּ חֲכָמִים לְטִלְטֵל מְקֻצָּת דְּבָרִים בְּשַׁבָּת כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֹל.

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

וּמִפְּנֵי מָה נִגְעוּ 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 שֶׁלֹא יִהְיֶה הַלּוֹכָה בְּשַׁבָּת כְּהַלּוֹכָה בַּחֹל וְלֹא שִׁיחַת

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

הַשַּׁבָּת כְּשִׁיחַת הַחֹל שֶׁנֶּאֱמַר יִשְׁעִיה נָח יָג "וְדָבָר דָּבָר" קֵל

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

וְחָמַר שֶׁלֹא יִהְיֶה טְלִטּוּל בְּשַׁבָּת כְּטְלִטּוּל בַּחֹל כִּדִּי שֶׁלֹא יִהְיֶה כִּיּוֹם

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

חַל בְּעֵינָיו וַיָּבֹא לְהַגְבִּיחַ וּלְתַקֵּן כֵּלִים מִפְּנֵה לְפָנֶיהָ אוּ מִבֵּית

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

לְבֵית אוּ לְהַצְנִיעַ אֲבָנִים וְכִיּוּצָא בְּהֵן שֶׁהָרִי הוּא בָטֵל וַיּוֹשֵׁב בְּבֵיתוֹ

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

וַיִּבְקֹשׁ דָּבָר שִׁיתְעֹסֵק בּוֹ וְנִמְצָא שֶׁלֹא שָׁבַת וּבָטֵל הַטַּעַם

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

שֶׁנֶּאֱמַר בְּתוֹרָה שְׁמוֹת כ"ב יב דְּבָרִים 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.

הל"ג

טעם אסור טלטול מוקצה בשבת

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

וְעוֹד כְּשִׁיבְקָר וַיִּטְלֵל כֵּלִים שֶׁמְלַאכְתָּן לְאִסּוּר אָפְשָׁר

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

שִׁיתְעֹסֵק בְּהֵן מַעַט וַיָּבֹא לִידֵי מְלָאכָה. וְעוֹד מִפְּנֵי שֶׁמְקֻצָּת

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

הָעָם אֵינָם בְּעָלֵי אֲמָנוּת אֲלָא בְּטִלְיָן כָּל יְמֵיהֶן כְּגוֹן הַטִּילְיָן וַיּוֹשְׁבֵי

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

קָרְנוֹת שֶׁכָּל יְמֵיהֶן הֵן שׁוֹבְתִים מִמְּלָאכָה וְאִם יִהְיֶה מִתֵּר לְהֵלֵךְ וּלְדַבֵּר

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

וּלְטַלְטֵל כְּשֶׁאֵר הַיָּמִים נִמְצָא שֶׁלֹּא שָׁבַת שְׁבִיתָהּ הִנֵּפֶרֶת. לְפִיכָּךְ

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

שְׁבִיתָהּ מִדְּבָרִים אֵלּוּ הִיא שְׁבִיתָהּ הַשָּׁוֶה בְּכָל אָדָם. וּמִפְּנֵי דְבָרִים אֵלּוּ

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

נִגְעוּ בְּאֶסֶר הַטִּלְטוּל. וְאָסְרוּ שֶׁלֹּא יִטְלְטֵל אָדָם בְּשַׁבָּת אֲלָא

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

כֵּלִים הַצָּרִיךְ לָהֶם כְּמוֹ שִׁיתְבָּאָר:

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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׂוֹדִי בַּחֲרֻבִּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וּנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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