

כ"ד סיון תשפ"ו

Tuesday, June 9, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — שלח • שלישי
Chumash with Rashi • Sh'lach • 3rd Aliyah

מסכת גיטין — דף י"ד ע"א
Gemara Gittin • Daf 14a

מסכת תענית — דף ח'
Gemara Taanis • Daf 8

הלכות שבת — פרק י"ג
Hilchos Shabbos • Chapter Thirteen

חובות
הלכות —
שער יחוד
המעשה •
פרק חמישי
(76-90)
Chovos HaLevavos • Shaar Yichud HaMaaseh • Chapter Five (76-90)

מדרגת האדם — פתיחת דבר
Madreigas HaAdam • Pesichas Davar

תהלים — חמשה קאפיטלער
Tehillim • 32, 43, 83, 121, 130

חומש עם רש"י • שלח • שלישי

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

SH'LACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the heartbreaking turning point of the chet hamiraglim (the sin of the spies). Yehoshua and Kalev try desperately to warm the hearts of the Bnei Yisrael, pleading with them not to rebel against Hashem or fear the giants of the land, because Hashem is with us and their protection is gone. Instead of listening, the community threatens to pelt them with stones, prompting the Kavod Hashem (the Glory of Hashem) to suddenly appear in the Mishkan before the entire nation.

Hashem speaks to Moshe Rabbeinu in great anger, expressing pain over how this nation continues to spurn Him despite all the open miracles He performed for them. Hashem proposes to wipe them out with a plague and build a new, greater nation from Moshe himself. Moshe, with his boundless love for the Yidden, immediately stands in the breach, pleading with Hashem and invoking His Middos (attributes of mercy) so that the nations of the world will not say Hashem lacked the power to bring His people into the Promised Land.

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

פסוק א

Pasuk 1

אם תפץ בנו יהוה ויהביא אתנו אל הארץ הזאת ונתנה לנו ארץ
a land to us and He will give it this the land to us then He will bring Hashem us desires If
אשר הוא זבת חלב ודבש:
and honey milk flows with it that

פסוק ב

Pasuk 2

אך ביהוה אל תמרדו ואתם אל תיראו את עם הארץ כי לחמנו
our bread for the land the people of — fear do not and you rebel do not against Hashem Only
הם סר צלם מעליהם ויהוה אתנו אל תיראם:
fear them do not is with us and Hashem from over them their protection has departed they are

רש"י

אל תמרדו. ושוב ואתם אל תראו :
fear do not and you and then rebel do not

רש"י

כי לחמנו הם. נאכלם כלם:
like bread we shall consume them they are our bread for

רש"י

סר צלם. מגנם וחזקם, כשרים שבהם מתו — איוב שהיה
who was Iyov have died that are among them the righteous ones and their strength their shield their shadow departed is
מגן עליהם סוטה ל"ה ; ד"א, צלו של המקום סר עליהם :
from upon them has departed the Omnipresent of the shadow another explanation 35 Sotah upon them protecting

פסוק ג

Pasuk 3

ויאמרו כל העדה לרגום אתם באבנים וכבוד יהוה נראה באהל
in the Tent of appeared Hashem and the glory of with stones them to pelt the congregation all And they said
מועד אל כל בני ישראל:
Yisrael the children of all to Meeting

רש"י

לרגום אתם. את יהושע וקלב:
and Kalev Yehoshua — them to stone

רש"י

וכבוד ה'. הענן ירד שם:
there descended the cloud Hashem and the glory of

פסוק ד

Pasuk 4

ויאמר יהוה אל משה עד אנה ינאצני העם הזה ועד אנה לא
will they not when and until this the people will spurn Me when until Moshe to Hashem And He said
יאמינו כי בכל האתות אשר עשיתי בקרבם:
in its midst I performed that the signs despite all in Me believe

רש"י

עד אנה. עד היכן:
where until where Until

רש"י

ינאצני. ירגיזוני:
they will anger me will they provoke me

רש"י

בכל האתות. בשביל כל הנסים שעשיתי להם, היה להם להאמין שהיכלת
that the ability to believe upon them it was for them which I did the miracles all on account of the signs For all
בדי לקיים הבטחתי:
My promise to fulfill is in My hand

פסוק ה

אֶכְנוּ בְּדִבָּר וְאֹרְשָׁנוּ וְאֶעֱשֶׂה אִתְּךָ לְגוֹי גָּדוֹל וְעַצוֹם

and mighty great into a nation you and I will make and I will disinherit him with the pestilence I will strike him

מִמֶּנּוּ:

more than he

רש"י

וְאֹרְשָׁנוּ. לְשׁוֹן תְּרוּכִין, וְאִ"ת מָה אֶעֱשֶׂה לְשִׁבוּעַת אֲבוֹת?

the Patriarchs regarding the oath of will I do what and if you will say driving out is an expression of and I will drive him out

רש"י

וְאֶעֱשֶׂה אִתְּךָ לְגוֹי גָּדוֹל. שְׂאֵתָה מִזֶּרְעִם:

are from their seed since you great into a nation with you and I will make

פסוק 5

וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה וְשִׁמְעוּ מִצְרַיִם כִּי הֵעֵלִיתָ בְּכַחֲךָ אֶת הָעָם

the nation — with Your strength You brought up that Mitzrayim and will hear Hashem to Moshe And said

הַזֶּה מִקְרָבוֹ:

from its midst this

רש"י

וְשִׁמְעוּ מִצְרַיִם. וְשִׁמְעוּ אֶת אֲשֶׁר תַּהְרִגֵם:

You will kill them that — and they will hear Egypt And they will hear

רש"י

כִּי הֵעֵלִיתָ. כִּי מִשְׁמַשׁ בְּלִשׁוֹן אֲשֶׁר, וְהֵם רָאוּ אֶת אֲשֶׁר הֵעֵלִיתָ

You brought up that — saw and they that in the sense of serves the word because You brought up Because

בְּכַחֲךָ הַגָּדוֹל אוֹתָם מִקְרָבָם, וּכְשִׁי־שִׁמְעוּ שְׂאֵתָה הוֹרְגָם לֹא יֹאמְרוּ

will they say not are killing them that You and when they hear from their midst them the great with Your strength

שִׁחָטָאוּ לָהֶם, אֲלֹא יֹאמְרוּ שִׁכְנַגְדָם יָכַלְתָּ לְהִלָּחֵם אֲבָל כִּנְגַד יוֹשְׁבֵי

the inhabitants of against but to fight You were able that against them they will say rather to You that they sinned

הָאָרֶץ לֹא יָכַלְתָּ לְהִלָּחֵם, וְזוֹ הִיא:

is and this to fight were You able not the land

פסוק 6

וַיֹּאמְרוּ אֶל יוֹשֵׁב הָאָרֶץ הַזֹּאת שִׁמְעוּ כִּי אֵתָה יְהוָה בְּקֶרֶב

are in the midst of Hashem You that they have heard this the land the inhabitant of to And they will say

הָעָם הַזֶּה אֲשֶׁר עֵינֵינוּ בָּעֵינֵינוּ נִרְאָה אֵתָה יְהוָה וְעַנְגָּה עֹמֵד עֲלֵהֶם וּבְעֵמֹד

and in a pillar of over them stands and Your cloud Hashem You are seen to eye eye that this the people

עָנָנוּ אֵתָה הַלַּיְלָה לְפָנֵיהֶם יוֹמָם וּבְעֵמֹד אֵשׁ לַיְלָה:

by night fire and in a pillar of by day before them go You cloud

רש"י

ואמרו אל יושב הארץ הזאת. כמו על יושב הארץ הזאת —
this the land the inhabitant of concerning is like this the land the inhabitant of concerning And they will say
ומה יאמרו עליהם? מה שאמור בסוף הענין:
the matter at the end of which is said that concerning them will they say and what

רש"י

מבלתי יכולת ה'. בשביל ששמעו כי אתה ה' שוכן בקרבם ועין
and eye in their midst dwell Hashem You that that they heard Because of Hashem of the ability Because of the inability
בעין אתה נראה להם, והכל בדרך חפה ולא הפירו בך שנתקה
that was severed in You recognize and they did not affection in a way of and everything to them appear You to eye
אהבתך מהם עד הנה:
now until from them Your love

פסוק ח

Pasuk 8

והמתה את העם הזה כאיש אחד ויאמרו הגוים אשר שמעו את
— have heard who the nations then will say one as man this the people — And if You slay
שמעך לאמר:
saying Your fame

רש"י

המתה את העם הזה כאיש אחד. פתאום, ומתוך כך יאמרו הגוים אשר
who the nations will say this and from within suddenly one as a man this the people — You put to death
שמעו וגו':
etcetera have heard

פסוק ט

Pasuk 9

מבלתי יכולת יהוה להביא את העם הזה אל הארץ אשר נשבע להם
to them He swore that the land to this the nation — to bring Hashem ability of From a lack of
וישחטם במדבר:
in the wilderness and He slaughtered them

רש"י

מבלתי יכולת וגו'. לפי שיושבי הארץ חזקים וגבורים, ואינו דומה
comparable and he is not and mighty are strong the land that the inhabitants of because etc. of ability Because of the lack
פרעה לשלשים ואחד מלכים, זאת יאמרו על יושבי הארץ הזאת,
this the land the inhabitants of concerning they will say this kings and one to thirty Pharaoh
מבלתי יכולת — מתוך שלא היה יכולת בידו להביאם —
to bring them in His hand ability there was that there was not from the fact of ability because of the lack
שחטם:
He slaughtered them

רש"י

יכלת. שם דבר הוא:

it is of a thing a noun "Ability"

פסוק י

Pasuk 10

ועתה יגדל נא כח אדני כאשר דברת לאמר:

saying You have spoken as my Lord the strength of please let be great And now

רש"י

יגדל נא כח ה'. לעשות דבורה:

Your statement to fulfill Hashem the strength of please let be great

רש"י

כאשר דברת לאמר. ומהו הדבור?

the utterance and what is saying you spoke according as

פסוק יא

Pasuk 11

יהיה ארך אפים ורב חסד נשא עון ופשע ונקמה לא

He does not but cleansing and transgression iniquity forgiving kindness and abundant in anger slow to Hashem

ינקמה ינקם על בנים על שלשים ועל

and upon the third generation upon children upon fathers the iniquity of visiting cleanse completely

רביעים:

the fourth generation

רש"י

ה' ארך אפים. לצדיקים ולרשעים; כשעלה משה למרום מצאו

he found Him to Heaven Moshe when ascended and to the wicked to the righteous to anger is slow Hashem

להקב"ה שהיה יושב וכותב ה' ארך אפים, אמר לו, לצדיקים? אמר

He said to the righteous to Him he said to anger is slow Hashem and writing sitting that He was the Holy One blessed be He

לו הקב"ה אף לרשעים, אמר לו רשעים יאבדו, אמר לו חייך

by your life to him He said let them perish the wicked to Him he said to the wicked even the Holy One blessed be to him He

שתצטרך לדבר; כשחטאו ישראל בעגל ובמרגלים התפלל משה לפניו

before Him Moshe prayed and with the spies with the Golden Calf Yisrael when sinned this thing that you will need

בארך אפים, אמר לו הקב"ה והלא אמרת לי לצדיקים? אמר לו

to Him he said to the righteous to Me you say but did not the Holy One blessed be to him He said to anger with slow He

והלא אמרת לי אף לרשעים, יגדל נא כח ה' לעשות דבורך סנהדרין

Sanhedrin Your word to fulfill my Lord the strength of please let be great to the wicked even to me You say but did not

קי"א :

111a

רש"י

ונקה. לְשָׁבִים:

those who repent and He clears

רש"י

לא ינקה. לְשֹׂאֵינֹן שָׁבִים יומא פ"ו :

page 86 Yoma repentant for those who are not He will clear not

פסוק יב

Pasuk 12

סֵלַח נָא לְעוֹן הָעַם הַזֶּה כְּגֹדֶל חַסְדְּךָ וּכְאֲשֶׁר נִשְׁאַתָּה

You have forgiven and as Your kindness according to the this the nation the iniquity of please Pardon greatness of

לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנֶּה:

now and until from Mitzrayim this to the nation

פסוק יג

Pasuk 13

וַיֹּאמֶר יְהוָה סֵלַחְתִּי כְּדִבְרְךָ:

according to your word I have forgiven Hashem And He said

רש"י

כדברך. בְּשִׁבִיל מָה שֶׁאָמַרְתָּ "פֶּן יֹאמְרוּ מִבְּלִתִּי יְכָלֶת ה'":

Hashem ability of from a lack of they will say lest that you said what because of According to your word

פסוק יד

Pasuk 14

וְאוֹלָם חֵי אָנִי וַיִּמָּלֵא כְבוֹד יְהוָה אֶת כָּל הָאָרֶץ:

the earth all of — Hashem with the glory of and shall be filled · as I live but

רש"י

ואולם. כְּמוֹ אֲבָל זֹאת אֶעֱשֶׂה לָהֶם:

to them I will do this but like And indeed

רש"י

חֵי אָנִי. לְשׁוֹן שְׂבוּעָה, כִּשְׁם שֶׁאָנִי חֵי וּכְבוֹדִי יִמָּלֵא אֶת כָּל הָאָרֶץ, כֹּךְ אֲקִיִּם

will I fulfill so the earth all — fills and My glory live that I just as an oath an expression of · As I live

לָהֶם כִּי כָל הָאֲנָשִׁים הָרְאִים וְגו', אִם יֵרָאוּ אֶת הָאָרֶץ. הֲרִי זֶה מִקְרָא מְסֻרָם —

inverted a verse this behold the land — they shall see if etc. whoseee the men all that to them

חֵי אָנִי כִּי כָל הָאֲנָשִׁים אִם יֵרָאוּ אֶת הָאָרֶץ וּכְבוֹדִי יִמָּלֵא אֶת כָּל הָאָרֶץ, שְׁלֹא

so that not the earth all — shall fill and My glory the land — see shall not the men all that · As I live

יִתְחַלֵּל שְׁמִי בַּמִּגַּפָּה הַזֹּאת לֵאמֹר מִבְּלִתִּי יְכָלֶת ה' לְהַבִּיאֵם, שְׁלֹא אֲמִיתֵם

kill them for I will not to bring them Hashem ability of from lack of to say this by the plague My name will be profaned

פֶּתְאִם כְּאִישׁ א' אֶלָּא בְּאַחֲוֹר מ' שְׁנָה מְעַט מְעַט :

by little little years forty with delay of but one like man suddenly

כִּי כָל הָאֲנָשִׁים הָרְאִים אֶת כְּבֹדִי וְאֶת אֹתֹתַי אֲשֶׁר עָשִׂיתִי בְּמִצְרַיִם
 in Mitzrayim I performed which My signs and — My glory — who see the men all For
 וּבִמְדָּבָר וַיִּנְסוּ אֹתִי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:
 to My voice hearken and did not times ten these Me and they tested and in the wilderness

רש"י

וַיִּנְסוּ. כְּמִשְׁמָעוֹ:

according to its literal meaning and they tested

רש"י

זֶה עָשָׂר פְּעָמִים. שְׁנַיִם בַּיָּם וּשְׁנַיִם בַּבֶּזֶן וּשְׁנַיִם בְּשִׁלּוֹ וכו', כְּדֹאִיתָא
 as it is etc. with the quail and twice with the Manna and twice at the sea twice times ten this
 כְּמִסְכָּת עֲרִכִין דף ט"ו :

15 page Arakhin in the tractate of

אִם יֵרְאוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם וְכָל מְנַאֲצֵי לֹא יֵרְאוּהָ:
 shall not those who spurn Me and all to their fathers I swore that the land — they shall see if
 יֵרְאוּהָ:

see it

רש"י

אִם יֵרְאוּ. לֹא יֵרְאוּ:

they shall see not they shall see if

רש"י

לֹא יֵרְאוּהָ. לֹא יֵרְאוּ אֶת הָאָרֶץ:

the land — see they shall not see it They shall not

וְעַבְדִּי כָלֵב עֲקֵב הִיתָה רוּחַ אַחֶרֶת עִמּוֹ וַיִּמְלֵא אַחֲרַי וַהֲבִיאֲתִיו
 and I will bring him after Me and he followed with him different a spirit there was because Calev and My servant
 אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזָרְעוֹ יוֹרֶשְׁנָה:
 shall possess it and his offspring there he came that the land to

רש"י

רוּחַ אַחֶרֶת. שְׁתֵּי רוּחוֹת, א' בִּפְהַ וְא' בְּלֵב, לְמַרְגְּלִים אָמַר אֲנִי עִמָּכֶם בְּעֶצְהָ,

in the counsel with you I am he said to the spies in the heart and one in the mouth one spirits two another spirit

וּבְלִבּוֹ הָיָה לֹאמַר הָאֱמֶת, וְעַל יָדִי כֵן הָיָה בּוֹ כַחַּלְשָׁתִיכֶם, כְּמוֹ שֶׁנֶּאֱמַר
that it is said just as to silence them strength in him there was this means of and by the truth to say it was and in his heart
בַּמִּדְבָּר י"ג, "וַיִּהְיֶה כָלֵב", שֶׁהָיוּ סְבוּרִים שִׁיאָמַר כְּמוֹתָם, זֶהוּ שֶׁנֶּאֱמַר
that it is said this is like them that he would say under the impression for they were Calev and silenced 13 Bamidbar
בְּסִ' יְהוֹשֻׁעַ "וְאָשַׁב אֹתוֹ דְּבַר כְּאֲשֶׁר עִם לִבִּי" יְהוֹשֻׁעַ י"ד — וְלֹא כְּאֲשֶׁר עִם
with as and not 14 Yehoshua my heart with as word to him and I brought back Yehoshua in the book of
פִּי תִנְחוּמָא :

Tanchuma my mouth

רש"י

וַיִּמְלֵא אַחֲרָיו. וַיִּמְלֵא אֶת לִבּוֹ אַחֲרָיו, וְזֶה מִקְרָא קֹצֵר:
shortened a verse and this after Me his heart — and he filled after Me And he filled

רש"י

אֲשֶׁר בָּא שִׁמְהָ. חֶבְרוֹן תִּתֵּן לוֹ:
to him shall be given Chevron there he came that

רש"י

יִירֶשְׁנָה. כְּתַרְגוּמוֹ "יִתְרַכְנָה", יוֹרִישׁוּ אֶת הָעֲנָקִים וְאֶת הָעָם אֲשֶׁר בָּהּ,
are in it who the people and — the Anakim — they will drive out they shall drive it out like its Targum shall drive it out
וְאִין לְתַרְגְּמוֹ "יִרְתִּינָה" אֶלָּא בְּמָקוֹם יִירֶשְׁנָה:
he shall possess it in place of except they will possess it to translate it and there is not

פסוק יח

Pasuk 18

וְהָעֲמָלִקִּי וְהַכְּנַעֲנִי יוֹשֵׁב בְּעֵמֶק מִחֵר פָּנוּ וְסָעוּ לָכֶם הַמִּדְבָּר
to the wilderness for yourselves and journey turn tomorrow in the valley dwell and the Canaanite And the Amalekite
דֶּרֶךְ יַם סוּף:
Reeds the Sea of by way of

רש"י

וְהָעֲמָלִקִּי וְגו'. אִם תִּלְכּוּ שָׁם יַחְרְגוּ אֹתְכֶם, מֵאַחַר שֶׁאִינִי עִמָּכֶם:
with you that I am not since you they will kill there you go if etc. And the Amalekite

רש"י

מֵאַחַר פָּנוּ. לְאַחֲרֵיכֶם, וְסָעוּ לָכֶם וְגו':
etc. for yourselves and journey backwards turn tomorrow

CHAPTER SUMMARY

Moshe Rabbeinu's heartfelt tefillos are answered as Hashem declares, "Salachti kidvarecha" (I have pardoned according to your word). However, midas hadin (the attribute of justice) still demands a consequence; Hashem decrees that the generation of the desert who witnessed His wonders yet tested Him ten times will never see the Promised Land. Only Kalev, who showed a different spirit of loyalty, is promised entry and inheritance, while the rest of the nation is commanded to turn back into the wilderness toward the Sea of Reeds.

Look at the contrast the Torah paints for us here. On one side, we see the tragic mistake of the Meraglim and the nation, who looked at the challenges ahead and forgot the years of open miracles, the pillars of cloud and fire, and the constant hand of Hashem. They let their fear blind them to their own history of emunah. On the other side, we see Calev, who is praised because he had a "ruach acheres"—a different spirit. He didn't let the panic of the crowd sway him; he remained fully loyal, holding onto the simple truth that if Hashem is with us, there is nothing to fear.

This is a profound lesson in our own daily avodah. How often do we face a sudden difficulty—a parnassah worry, a shidduch challenge, or a family strain—and immediately fall into anxiety, completely forgetting how many times Hashem has carried us through in the past? We have all experienced our own personal "miracles" and moments of clear hashgacha pratit. To have a "different spirit" like Calev means training ourselves to actively recall those moments of help when a new nisayon arises, using our past emunah to fuel our current bitachon.

When you feel overwhelmed today by a challenge, stop and consciously remember one specific time in your life when Hashem clearly helped you out of a difficult situation, and use that memory to remind yourself: "The same Hashem who helped me then is with me right now."

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THE SUGYA

In this daf, we continue our deep dive into the mechanics of Ma'amad Sheloshtan (the presence of all three parties) as a method of halachic acquisition. After exploring the psychological and logical underpinnings of why a debtor willingly obligates himself to a new creditor, the Gemara brings a powerful kashya from the harsh household of bar Elyashiv, where debtors are treated with extreme severity. This leads us to a fundamental kabbalah from Mar Zutra: that Ma'amad Sheloshtan is actually one of three unique halachos instituted by our Sages as a "halakha belo ta'am"—an ordinance that takes effect as a decree of the Chachamim, transcending standard legal mechanisms.

We then transition into practical applications and limitations of this halakha. The Gemara analyzes a real-life case involving Rav Aha Bardela and a kav of saffron, clarifying whether Ma'amad Sheloshtan allows for retraction and whether it applies equally to both large and small gifts. We also learn a fascinating story of gardeners who made a mistaken calculation, which brings us to a crucial ruling by Rav Nahman and Rava regarding a "kinyan b'ta'us"—an acquisition made in error, which is completely null and void. Finally, the Gemara introduces a major machlokes between Rav and Shmuel regarding a sender's responsibility and ability to retract when sending money to a creditor via an agent.

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

EXPLANATION

בְּהֵימָה הַנָּאָה דְּקָא מְשִׁתְּנָא לִיה בֵּין מְלוֹה יְשָׁנָה לְמְלוֹה חֲדָשָׁה, גָּמַר וּמִשְׁעָבִיד נִפְשִׁיהּ.

With that benefit that is changed for him between an old debt and a new debt, where he gets more time to pay, he completely resolves and pledges himself to the new creditor.

OBJECTION

אָמַר לִיה הוּנָא מָר בָּרִיָּה דְּרַב נְחֶמְיָה לְרַב אָשִׁי: אֵלָּא מִצַּתָּהּ, כְּגוֹן הֵיךְ דְּבִי בָר אֶלְיָשִׁיב, דְּכַפְתִּי וְשָׁקְלִי לְאַלְתֵּר, הֲכִי נָמִי דְּלֹא קִנּוּ?

Huna Mar the son of Rav Nechemyah said to Rav Ashi: If so, in a case such as those of the house of Bar Elyashiv, who bind the debtor and take their money immediately when the due date arrives, so too will you say that they do not acquire through this transaction because the debtor gets no benefit of extra time?

OBJECTION

וְכִי תִימָא הֲכִי נָמִי, אִם כֵּן נִתְּתָּ דְּבָרֶיךָ לְשִׁיעוּרִין!

And if you say indeed so, that they do not acquire, if so, you have given your words to varying measures, making the halachah of this acquisition dependent on the character of the creditor!

STATEMENT

אֵלָּא אָמַר מָר זוטרא: הֵיךְ תִּלְתִּי מִלִּי שׁוֹינָהוּ רַבְּנָן כְּהִלְכָתָא בְּלֹא טַעְמָא:

Rather, Mar Zutra said: These three matters the Rabbis established as a halachah without a logical reason:

STATEMENT

חֲדָא – הָא;

One is **this** law of acquisition in the presence of all three parties;

STATEMENT

וְאַיִדָּהּ – דָּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הַפּוֹתֵב כָּל נִכְסָיו לְאִשְׁתּוֹ – לֹא עֲשָׂאָהּ אֶלָּא אֶפִּיטְרוּפָא;

and another is that which Rav Yehudah said in the name of Shmuel: One who writes all his property to his wife as a gift, he has only made her an administrator, but she does not own it;

STATEMENT

וְאַיִדָּהּ – דָּאָמַר רַב חֲנַנְיָא: הַמְשִׁיא אִשָּׁה לְבְנוֹ גָּדוֹל בְּבֵית – קָנָא.

and another is that which Rav Chananya said: One who marries off a wife to his adult son in a house that he set aside for the wedding, the son has acquired it.

STATEMENT

אָמַר לִיָּה רַב לְרַב אַחָא בַר־דָּלָא: קָבֵא דְמוֹרִיקָא אִית לִי גַבָּהּ; יְהִיבִיה לְפִלוֹנִי. בְּאַפִּיָּה קָאָמִינָא לָךְ דְּלֹא הִדְרָנָא בִּי.

Rav said to Rav Acha Bardela: I have a kav of saffron with you; give it to so-and-so. In his presence I am saying this to you, so that I will not retract.

QUESTION

מִכְּלָל דָּאִי בְּעֵי הֵדֵר בֵּיהּ, מְצִי הֵדֵר בֵּיהּ!?

The Gemara asks: Is this by implication that if he wanted to retract, he could retract if it were not in his presence?

ANSWER

הָכִי קָאָמַר: דְּבָרִים הֵלָלוּ לֹא נִיתְּנוּ לְחֻזְרָה.

The Gemara answers: This is what he is saying: These matters of acquisition in the presence of all three are not given to retraction, meaning it is an absolute rule.

QUESTION

הָא אָמַר רַב חֲדָא זִימְנָא; דָּאָמַר רַב הוּנָא אָמַר רַב: "מָנָה לִי בְיָדָהּ, תִּנְהוּ לוֹ לְפִלוֹנִי", בְּמַעַמַּד שְׁלֹשָׁתָן – קָנָה!

The Gemara asks: But Rav already said this once! For Rav Huna said in the name of Rav: "I have a maneh in your hand, give it to so-and-so," in the presence of the three of them, he has acquired it!

ANSWER

אִי מַהֲהִיא, הָוָה אָמִינָא הָנִי מִיֵּלִי מִתְּנָה מְרוּבָה, אֲבָל מִתְּנָה מוּעָטָה לֹא לִיבְעֵי בְּפִנְיִי, קָא מְשַׁמַּע לִן.

The Gemara answers: If from that statement alone, I would have said these words apply only to a large gift, but a small gift does not require being in his presence to take effect; therefore he teaches us that even a small gift requires all three.

STATEMENT

הָנָהוּ גִינָאֵי דְעֵבֶיד חוֹשְׁבָנָא בְּהֵדִי הִדְדִּי. פֶּשׁ חֲמִשׁ אִיסְתְּרִי וּזְזִי גַבִּי חַד מִנִּיָּהּ, אָמַרִי לִיה: "יִהְיֶינָהוּ נִיחָ לִיה לְמָרִי אֲרָעָא" – בְּאַפִּי מָרִי אֲרָעָא, וּקְנָה מִיָּיָהּ.

There were certain gardeners who made a calculation with one another. There remained five isterei of zuz with one of them. They said to him: "Give them to the landowner" in the presence of the landowner, and they performed an act of acquisition from him to bind him.

STATEMENT

לְסוּף אֲזַל עֲבַד חוֹשְׁבָנָא בֵּין דִּילִיָּה לְנַפְשִׁיהּ, לָא פֶשׁ גַּבִּיָּה וְלָא מִיָּדֵי.

In the end, he went and made a calculation by himself, and there did not remain with him anything at all.

STATEMENT

אַתָּא לְקַמִּיָּה דְרַב נַחֲמָן, אָמַר לִיה: מַאי אֵי עֵבֶיד לָךְ? חָדָא, דְּאָמַר רַב הוּנָא אָמַר רַב. וְעוּד, הָא קִנּוּ מִיָּנָה.

He came before Rav Nachman, who said to him: What can I do for you? One reason you must pay is that which Rav Huna said in the name of Rav regarding the presence of all three. And furthermore, they performed an act of acquisition from you.

OBJECTION

אָמַר לִיה רַבָּא: אַטּוּ הָאִי, מִי קָאָמַר "לָא יִהְיֶינָא"? "דְּלִיכָא גַבְאִי" קָאָמַר!

Rava said to him: Is that to say this man is saying "I will not pay" what I owe? He is saying "there is nothing in my possession" because of a mistake in the calculation!

RESOLUTION

אָמַר לִיה: אִם כֵּן, קִנְיָן בְּטָעוּת הוּא, וְכָל קִנְיָן בְּטָעוּת חוּזַר.

Rav Nachman said to him: If so, it is an acquisition in error, and any acquisition in error is retracted.

STATEMENT

אִתְּמַר: "הוּלֵךְ מָנָה לְפָלוּנִי שְׂאֲנִי חַיִּיב לוֹ", אָמַר רַב: חַיִּיב בְּאַחֲרִיּוּתוֹ; וְאִם בָּא לְחֻזּוֹר – אֵינּוּ חוּזַר.

It was stated: If one says to an agent, "Take a maneh to so-and-so to whom I am indebted," Rav says: He is responsible for its safety; but if he comes to retract, he cannot retract.

STATEMENT

וּשְׁמוּאֵל אָמַר: מִתּוֹךְ שְׁחַיִּיב בְּאַחֲרִיּוּתוֹ, אִם בָּא לְחֻזּוֹר – חוּזַר.

And Shmuel says: Since he is responsible for its safety, if he comes to retract, he can retract.

QUESTION

לִימָא בְּהָא קַמִּיפְלָגִי – דְּמָר סָבַר: "הוּלֵךְ" כְּ"זָכִי" דְּמִי, וּמָר סָבַר: "הוּלֵךְ" לָאוּ כְּ"זָכִי" דְּמִי?

The Gemara asks: Shall we say they argue about this: that one Master, Rav, holds "take" is like "acquire" on behalf of the recipient, and one Master, Shmuel, holds "take" is not like "acquire"?

ANSWER

לא; דכולי עלמא "הוילך" כ"זכי" דמי, והכא בהא קמיפלגי – מר סבר: לא אמרינן מיגו. ומר סבר: אמרינן מיגו.

The Gemara answers: No; everyone agrees "take" is like "acquire," and here they argue about this: one Master, Rav, holds we do not say "since" he is responsible he can retract, and one Master, Shmuel, holds we do say "since".

PROOF

תנא פויתיה דרב: "הוילך מנה לפלוני שאני חייב לו"; "יתן מנה לפלוני שאני חייב לו"; "הוילך מנה לפלוני – פקדון שיש לו בידי"; "יתן מנה לפלוני – פקדון שיש לו בידי" – חייב באחריותו, ואם בא לחזור – אינו חוזר.

It is taught in a braisa in accordance with Rav: "Take a maneh to so-and-so to whom I am indebted"; "Give a maneh to so-and-so to whom I am indebted"; "Take a maneh to so-and-so, a deposit that he has in my hand"; "Give a maneh to so-and-so, a deposit that he has in my hand" — he is responsible for its safety, and if he comes to retract, he cannot retract.

QUESTION

פקדון, לימא ליה... אין רצונו שיהא פקדונו ביד אחר!

The Gemara asks: Regarding a deposit, let him say to him: "It is not his desire that his deposit should be in the hand of another", so how can the agent acquire it for him?

ANSWER

אמר רבי זירא: כשהוחזק כפרן.

Rabbi Zeira said: This is when the depositor is established as a denier of debts, so the owner is pleased to have anyone else hold it.

STATEMENT

רב ששת הוה ליה אשרתא דסרפלי במחוזהא. אמר ליה לרב יוסף בר חמא: בהדי דאתית, אייתינהו ביחלי. אזל, והבינהו ליה.

Rav Sheshes had a collection of cloaks in Mechoza. He said to Rav Yosef bar Chama: While you are coming, bring them to me. He went, and they gave them to him.

STATEMENT

אמרי ליה: ניקמי מינה; אמר להו: אין. לסוף אישתמיט להו.

They said to him: Let us perform an act of acquisition from you to make you responsible; he said to them: Yes. In the end, he slipped away from them without doing it.

STATEMENT

כי אתא לגביה, אמר ליה: שפיר עבדת, דלא שוית נפשך "עכד לך לאיש מלך".

When he came before him, Rav Sheshes said to him: You did well, so that you did not make yourself "a servant is the borrower to the lender" by accepting unnecessary liability.

STATEMENT

לִישָׁנָא אַחֲרֵינָא: שְׁפִיר עָבַדְתָּ; "עֶבֶד לֹהֵ לְאִישׁ מִלֹּהֵ."

Another version: You did well, for if you had accepted responsibility, you would be bound by the verse "a servant is the borrower to the lender."

STATEMENT

רַבִּי אַחֵי בְרַבִּי יוֹשִׁיָּיָה הָיָה אִיסְפָּקָא דְכֶסֶף בְּנֶהרְדָּעָא,

Rabbi Achai the son of Rabbi Yoshiyah had a silver cup in Nehardea,

SUMMARY

The sugya begins by establishing that Ma'amad Sheloshtan is a Rabbinic decree that operates beyond standard legal reasoning, alongside two other unique halachos (a husband gifting all his property to his wife, and a father marrying off his eldest son in his own home). Through Rav's instructions regarding a kav of saffron, the Gemara clarifies that a transfer made in the presence of all three parties is absolute and cannot be retracted, applying to both small and large transactions alike. The Gemara then rules that if a transfer under Ma'amad Sheloshtan was based on an incorrect accounting—as occurred with the gardeners' calculation—it is deemed a kinyan b'ta'us and is fully reverted. The daf concludes with a classic dispute between Rav and Shmuel regarding one who sends a debt payment through an messenger: Rav holds that while the sender retains financial responsibility for the money until it arrives, he cannot retract the designation, whereas Shmuel rules that as long as the sender bears responsibility, he retains the right to retract.

In our daf, we see a beautiful and deep principle of truth in the Torah's laws of business. A gardener makes a calculation, believes he owes money, and makes a formal commitment in front of three people to pay it. But when he goes home and recalculates, he realizes it was all a mistake—he actually owes nothing. Rava teaches us, and Rav Nachman agrees, that a commitment made in error is completely void. A "kinyan b'ta'us"—an acquisition based on a mistake—must be reversed.

Think about how this applies to our own lives, especially in how we view ourselves and our past commitments. Sometimes, the yetzer hara convinces us that we are spiritually bankrupt, or we make hasty promises and commitments to others out of guilt, social pressure, or a mistaken calculation of our own strength. We bind ourselves to expectations that are not real, or we carry around the heavy debt of old mistakes that Hashem has already forgiven through teshuvah.

Just like the gardener, you need to sit down and do an honest, quiet calculation between yourself and Hashem. If you find that you have bound yourself to a path of anxiety, or if you are carrying a burden based on a mistaken view of who you are, remember that the Torah does not want you living a lie. A mistake is a mistake, and you can always recalculate and start fresh with a clear mind and a pure heart.

Today, if you feel overwhelmed by a commitment or a heavy feeling of spiritual debt, take five minutes to sit quietly and recalculate. Ask yourself if this burden is truly what Hashem wants from you, or if it is a mistaken calculation that you can choose to let go of.

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THE SUGYA

In this daf, we find ourselves learning about the deep connection between a Yid's internal state and the physical bracha of rain that Hashem sends down to the world. The Gemara begins with a beautiful and encouraging discussion on the proper way to approach our learning, teaching us how a student must prepare his Mishna before entering the shiur, and how a rebbe must show a warm, welcoming countenance to his talmidim so that the Torah can be absorbed with joy and clarity.

From there, the Gemara transitions back to the sugya of rain, explaining that when the heavens are closed up like copper, it is a sign that the generation is lacking in those who whisper heartfelt, quiet tefillos. We learn the proper path of teshuvah and tefillah in times of drought, including the need to seek out the most pious tzaddik of the generation to intercede on our behalf, and the vital importance of approaching Hashem with complete sincerity and humility.

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

STATEMENT

שְׁתַּלְמוּדוֹ קָשָׁה עָלָיו כְּכַרְזֵל — בְּשִׁבְלֵי מִשְׁנָתוֹ שְׂאִינָה סְדוּרָה עָלָיו,

A student whose studies are as hard for him as iron, this is due to his Mishnah which is not organized for him,

PROOF

שֶׁנֶּאֱמַר: "וְהוּא לֹא פָנִים קִלְקַל".

as it is stated in the pasuk: "And he did not whet the edge," meaning he did not organize the face of his Mishnah.

ANSWER

מֵאִי תִקְנֶתֶיהָ — יִרְכָּה בִּישִׁיבָה,

What is his remedy? He must increase his time in sitting and reviewing,

PROOF

שֶׁנֶּאֱמַר: "וַיִּחַיִּלִם יִגְבֵּר וַיִּתְרוֹן הַכֹּשִׁיר חֻכְמָה".

as it is stated: "Then must he increase strength, but wisdom is profitable to direct."

INFERENCE

כָּל שֶׁכֵּן אִם מִשְׁנָתוֹ סְדוּרָה לוֹ מַעֲיָקְרָא.

And all the more so will he succeed if his Mishnah is organized for him from the beginning.

STATEMENT

כִּי הָא דְרִישׁ לְקִישׁ הָוָה מְסִדֵּר מִתְנִיתִיָּה אֲרַבְעִין זְמָנִין, כְּנֶגֶד אֲרַבְעִים יוֹם שְׁנִיתָנָה תּוֹרָה, וְעַיִל לְקַמִּיָּה דְרַבִּי יוֹחָנָן.

This is like this practice of Reish Lakish, who would review his Mishnah forty times, corresponding to the forty days in which the Torah was given at Sinai, and only then would he go before Rabbi Yochanan to study.

STATEMENT

רַב אָדָא בַּר אַהֲבָה מְסִדֵּר מִתְנִיתִיָּה עֶשְׂרִין וָאַרְבַּע זְמָנִין, כְּנֶגֶד תּוֹרָה נְבִיאִים וּכְתוּבִים, וְעַיִל לְקַמִּיָּה דְרַבָּא.

Similarly, Rav Adda bar Ahava would review his Mishnah twenty-four times, corresponding to the twenty-four books of Torah, Prophets, and Writings, and only then would he go before Rava.

STATEMENT

רַבָּא אָמַר: אִם רָאִיתָ תַּלְמִיד שֶׁתְּלָמוּדוֹ קָשָׁה עָלָיו כְּכַרְזֵל — בְּשִׁבְלֵי רַבּוֹ שְׂאִינוּ מְסַבֵּיר לוֹ פָּנִים,

Rava said: If you see a student whose studies are as hard for him as iron, this is due to his teacher who does not show him a friendly countenance,

PROOF

שְׁנַאֲמַר: "וְהוּא לֹא פָּנִים קָלָקֵל".

as it is stated: "And he did not whet the edge," which can be read as "he did not show a friendly face."

ANSWER

מֵאִי תַקְנִיתִיה — יִרְבֶּה עָלָיו רְעִים,

What is his remedy? He must increase the number of friends to intercede for him with the teacher,

PROOF

שְׁנַאֲמַר: "וַיַּחֲזִקֵם יִגְבֵּר וַיִּתְרוֹן הַכָּשִׁיר הַכֶּמֶה".

as it is stated: "Then must he increase strength [chayalim, which can mean colleagues], but wisdom is profitable to direct."

INFERENCE

כָּל שֶׁכֵּן אִם הוּכְשָׁרוּ מַעֲשָׂיו בְּפָנֵי רַבּוֹ מַעֲיָקְרָא.

And all the more so would he be spared this if his deeds were proper before his teacher from the beginning.

QUESTION

וְאָמַר רַבִּי אֲמִי, מֵאִי דְכָתִיב: "אִם יִשֶּׁה הַנָּחָשׁ בְּלֹא לֶחֶשׁ וְאִין יִתְרוֹן לְכַעַל הַלְשׁוֹן",

And Rabbi Ami said: What is the meaning of that which is written: "If the serpent bites before it is charmed, then the charmer has no advantage"?

ANSWER

אם ראית דור שהשמים משתכין כנחשת מלהוריד טל ומטר — בשביל לוחשי לחישות שאין בדור.

If you see a generation for whom the heavens are closed up like copper from bringing down dew and rain, this is due to the lack of those who whisper quiet prayers who are not present in the generation.

ANSWER

מאי תקנתן — ילכו אצל מי שידע לחוש,

What is their remedy? They should go to one who knows how to whisper prayers,

PROOF

דכתיב: "יגיד עליו רעו",

as it is written: "Its noise tells concerning it."

EXPLANATION

"ואין יתרון לבצל הלשון". ומי שאפשר לו לחוש ואינו לוחש, מה הנאה יש לו?

And as for the phrase "then the charmer has no advantage," this means: And one for whom it is possible to whisper prayers and yet does not whisper them, what benefit does he have from his ability?

QUESTION

ואם לחש ולא נענה, מאי תקנתיה?

And if he whispered prayers and was not answered, what is his remedy?

ANSWER

ילה אצל חסיד שבדור, וירבה עליו בתפלה,

He should go to the most pious individual of the generation, and he will increase prayers on his behalf,

PROOF

שנאמר: "ויצו עליה במפגיע",

as it is stated: "And He has commanded it due to imploring,"

PROOF

ואין פגיעה אלא תפילה, שנאמר: "ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בי".

and "imploring" means nothing other than prayer, as it is stated: "Therefore, do not pray you for this nation, neither lift up cry nor prayer for them, neither implore Me."

STATEMENT

ואם לחש ועלתה בידו, ומגיס דעתו עליו — מביא אף לעולם, שנאמר: "מקנה אף על עולה".

And if he whispered prayers and it was successful for him, and he becomes prideful as a result, he brings anger upon the world, as it is stated: "Anger is acquired by one who raises his pride."

STATEMENT

רבא אמר: שני תלמידי חכמים שיושבין בעיר אחת ואין נוהגין זה לזה בהלכה — מתקנאין באה ומעלין אותו, שנאמר: "מקנה אף על עולה".

Rava said: If two Torah scholars live in one city and are not pleasant with one another in halacha, they arouse anger and cause it to rise up, as it is stated: "Anger is acquired by one who raises his pride."

QUESTION

אמר ריש לקיש, מאי דכתיב: "אם ישך הנחש בלוא לחש ואין יתרון לבעל הלשון",

Reish Lakish said: What is the meaning of that which is written: "If the snake bites before it is charmed, then the charmer has no advantage"?

ANSWER

לעתיד לבוא מתקבצות ובאות כל החיות אצל הנחש, ואומרים לו: ארי דורס ואוכל, זאב טורף ואוכל, אתה מה הנאה יש לך?

In the future, all the animals will gather and come to the snake and say to him: "A lion mauls and eats, a wolf tears and eats, but you, what pleasure do you have when you bite?"

EXPLANATION

אמר להם: "ואין יתרון לבעל הלשון".

He will say to them: "And the master of the tongue has no advantage," referring to the slanderer who speaks lashon hara and gets no physical pleasure.

STATEMENT

אמר רבי אמי: אין תפלתו של אדם נשמעת אלא אם כן משים נפשו בכפו, שנאמר: "נשא לבבנו אל כפיים",

Rabbi Ami said: A person's prayer is heard only if he places his soul in his palm, as it is stated: "Let us lift up our heart with our hands."

OBJECTION

איני?! והא אוקים שמואל אמורא עליה ודרש: "ויפתוהו בפיהם וב לשונם יכזבו לו ולכם לא נכון עמו ולא נאמנו בבריתו",

Is that so?! But Shmuel once established an interpreter for himself and expounded: "But they beguiled Him with their mouth and lied to Him with their tongue, for their heart was not steadfast with Him, neither were they faithful to His covenant,"

PROOF

ואף על פי כן — "והוא רחום יכפר עון וגו'!"

and nevertheless the pasuk says: "But He, being full of compassion, forgives iniquity, etc."!

RESOLUTION

לֹא קִשְׁיָא: כָּאן בְּיַחֲד, כָּאן בְּצִבּוּר.

This is **not difficult**: Here Rabbi Ami is referring to an **individual** praying alone, whereas there Shmuel is referring to the **community**.

STATEMENT

אָמַר רַבִּי אֲמִי: אֵין גְּשָׁמִים יוֹרְדִין אֶלָּא בְּשִׁבִּיל בְּעָלֵי אֱמֻנָה, שְׁנַאֲמַר: "אֱמֶת מֵאֶרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָה".

Rabbi Ami said: Rain falls only due to faithful people, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

וְאָמַר רַבִּי אֲמִי: בֵּא וְרֵאֵה כַּמָּה גְּדוּלִים בְּעָלֵי אֱמֻנָה, מִנַּיִן — מַחוּלָּדָה וּבוּר.

And Rabbi Ami said: Come and see how great are faithful people. From where is this derived? From the story of the marten and the pit.

INFERENCE

וּמָה הַמֵּאֲמִין בַּחוּלָּדָה וּבוּר — כֶּה, הַמֵּאֲמִין בְּהֶקְדוּשׁ כְּרוּךְ הוּא — עַל אַחַת כַּמָּה וְכַמָּה.

And if one who trusts in a marten and a pit is rewarded so, one who trusts in the Holy One, Blessed be He, all the more so!

STATEMENT

אָמַר רַבִּי יוֹחָנָן: כֹּל הַמִּצְדִּיק אֶת עֲצָמוֹ מִלְּמָטָה — מִצְדִּיקִין עָלָיו הַדִּין מִלְּמַעְלָה, שְׁנַאֲמַר: "אֱמֶת מֵאֶרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָה".

Rabbi Yochanan said: Whoever justifies himself below, they justify the judgment upon him from above, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

רַבִּי חִיָּיא בַר אֲבִין אָמַר רַב הוּנָא, מִהֶכָּא: "וּכְיָרְאָתָהּ עֲבָרְתָּהּ".

Rabbi Chiyya bar Avin said in the name of Rav Huna: It is derived from here: "And according to Your fear, so is Your wrath."

STATEMENT

רִישׁ לָקִישׁ אָמַר מִהֶכָּא: "כַּגְעַתְּ אֶת שְׁשׁ וְעֵשָׂה צֶדֶק בְּדַרְכֶּיהָ יִזְכְּרוּךְ הֵן אַתָּה קֹצֶפֶת וְנִחַטָּא בָּהֶם עוֹלָם וְנִנְשָׁע".

Reish Lakish said: It is derived from here: "You meet him who rejoices and works righteousness, those who remember You in Your ways; behold, You were angry, and we sinned; in them is continuity, and we shall be saved."

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: כֹּל הַשֹּׁמֵחַ בְּיִסּוּרֵין שְׂבָאִין עָלָיו — מִבֵּיא יְשׁוּעָה לְעוֹלָם, שְׁנַאֲמַר: "כָּהֶם עוֹלָם וְנִנְשָׁע".

Rabbi Yehoshua ben Levi said: Whoever rejoices in the sufferings that come upon him brings salvation to the world, as it is stated: "In them is continuity, and we shall be saved."

QUESTION

אמר ריש לקיש, מאי דכתיב: "וַיַּעַזְר אֶת הַשָּׁמַיִם",

Reish Lakish said: What is the meaning of that which is written: "And He will shut up the heavens"?

ANSWER

בְּשָׁעָה שֶׁהַשָּׁמַיִם נִעְצְרִין מִלְּהוֹרִיד טַל וּמָטָר — דּוֹמָה לְאִשָּׁה שֶׁמַּחֲבֵלֶת וְאֵינָהּ יוֹלֶדֶת.

At the time when the heavens are shut up from bringing down dew and rain, it is comparable to a woman who is in labor and does not give birth.

STATEMENT

וְהֵינּוּ דְאָמַר רִישׁ לְקִישׁ מְשׁוּם בַּר קַפָּרָא: נִאֲמָרָה עֲצִירָה בְּגִשְׁמַיִם וְנִאֲמָרָה עֲצִירָה בְּאִשָּׁה,

And this is what Reish Lakish said in the name of Bar Kappara: "Shutting up" is stated regarding rain, and "shutting up" is stated regarding a woman.

PROOF

נִאֲמָרָה עֲצִירָה בְּאִשָּׁה, שְׁנֵאמַר: "כִּי עָצַר עֲצָרָהּ כָּל רֶחֶם", וְנִאֲמָרָה עֲצִירָה בְּגִשְׁמַיִם, דְּכָתִיב: "וַיַּעַזְר אֶת הַשָּׁמַיִם".

"Shutting up" is stated regarding a woman, as it is stated: "For Hashem had fast closed up every womb," and "shutting up" is stated regarding rain, as it is written: "And He will shut up the heavens."

STATEMENT

נִאֲמַר לֵידָה בְּאִשָּׁה וְנִאֲמַר לֵידָה בְּגִשְׁמַיִם,

"Birth" is stated regarding a woman, and "birth" is stated regarding rain.

PROOF

נִאֲמַר לֵידָה בְּאִשָּׁה, דְּכָתִיב: "וַתַּהַר וַתֵּלֶד בֵּן", וְנִאֲמַר לֵידָה בְּגִשְׁמַיִם, דְּכָתִיב: "וַיְהִי לֵידָה וְהִצְמִיחָהּ".

"Birth" is stated regarding a woman, as it is written: "And she conceived and bore a son," and "birth" is stated regarding rain, as it is written: "And make it bring forth and bud."

STATEMENT

נִאֲמַר פִּקֻּדָּה בְּאִשָּׁה, וְנִאֲמַר פִּקֻּדָּה בְּגִשְׁמַיִם.

"Remembering" is stated regarding a woman, and "remembering" is stated regarding rain.

PROOF

נִאֲמַר פִּקֻּדָּה בְּאִשָּׁה, דְּכָתִיב: "וַה' פָּקַד אֶת שָׂרָה", וְנִאֲמַר פִּקֻּדָּה בְּגִשְׁמַיִם, דְּכָתִיב: "פָּקַדְתָּ הָאָרֶץ וַתְּשַׂקְּקָהּ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶא אֱלֹהִים מָלֵא מֵיִם".

"Remembering" is stated regarding a woman, as it is written: "And Hashem remembered Sarah," and "remembering" is stated regarding rain, as it is written: "You have remembered the earth and watered her, greatly enriching her with the

river of G-d full of water."

QUESTION

מאי "פֶּלֶג אֱלֹהִים מֵלֵא מִים"?

What is the meaning of "the river of G-d full of water"?

ANSWER

תָּנָא: כְּמִין קוּבָה יֵשׁ בְּרָקִיעַ, שֶׁמִּמֶּנָּה גִשְׁמִים יוֹצְאִין.

A Tanna taught: There is a kind of chamber in the heavens from which the rains emerge.

QUESTION

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, מַאי דְּכֵתִיב: "אִם לְשֹׁכֵט אִם לְאֶרְצוֹ אִם לְחֶסֶד יַמְצִאֵהוּ".

Rabbi Shmuel bar Nachmani said: What is the meaning of that which is written: "Whether for correction, or for His land, or for mercy, He causes it to come"?

ANSWER

"אִם לְשֹׁכֵט" — בְּהָרִים וּבְגִבְעוֹת, "אִם לְחֶסֶד יַמְצִאֵהוּ לְאֶרְצוֹ" — בְּשָׂדוֹת וּבְכַרְמִים.

"Whether for correction" means rain falling on mountains and hills where it is not needed; "or for mercy, He causes it to come for His land" means falling on fields and vineyards.

EXPLANATION

"אִם לְשֹׁכֵט" — לְאֵילָנוֹת, "אִם לְאֶרְצוֹ" — לְזֵרְעִים, "אִם לְחֶסֶד יַמְצִאֵהוּ" — בּוֹרוֹת שִׁיחִין וּמְעָרוֹת.

Alternatively: "Whether for correction" is for trees; "or for His land" is for seeds; "or for mercy, He causes it to come" is for filling pits, ditches, and caves.

STATEMENT

בְּיָמֵי רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי הָיָה כַּפָּנָא וּמוֹתָנָא, אָמְרִי: הֵיכִי נַעֲבִיד? נִיבְעֵי רַחֲמֵי אַתְרֵיתִי — לָא אָפְשָׁר.

In the days of Rabbi Shmuel bar Nachmani there was famine and pestilence. They said: "What shall we do? To pray for mercy for both is not possible because we do not pray for two things at once."

STATEMENT

אָלָא לִיבְעֵי רַחֲמֵי אֲמוּתָנָא, וּכְפָנָא נִיסְבּוּל.

"Rather, let us pray for mercy for the pestilence, and we will endure the famine."

STATEMENT

אָמַר לְהוּ רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: נִיבְעֵי רַחֲמֵי אַפְפָּנָא, דְּכִי יְהִיב רַחֲמָנָא שׁוּבָעָא — לְחַיִּי הוּא דִּיהִיב,

Rabbi Shmuel bar Nachmani said to them: "Let us pray for mercy for the famine, because when the Merciful One gives plenty, He gives it for life, and the pestilence will also cease,"

PROOF

דְּכַתִּיב: "פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן".

as it is written: "You open Your hand and satisfy the desire of every living thing."

PROOF

וּמִנֵּלן דִּלָּא מְצַלִּינן אַתְרֵתִי — דְּכַתִּיב: "וַנְּצוּמָה וַנִּבְקָשָׁה מֵאַלְהֵינוּ עַל זֹאת", מִכָּלֵל דְּאִיכָּא אַחֲרִיתִי.

And from where do we know that we do not pray for two things? As it is written: "So we fasted and besought our G-d for this," implying that there was another trouble for which they did not pray.

PROOF

בְּמַעְרְבָא אַמְרִי מִשְׁמִיחָ דְּרַבִּי חַגִּי מַהֲכָא: "וּרְחֵמִין לְמַבְעָא מִן קָדָם אֱלֹהֵי שְׁמַיָּא עַל רְזָא דְּנָה", מִכָּלֵל דְּאִיכָּא אַחֲרִיתִי.

In the West (Eretz Yisrael) they said in the name of Rabbi Chaggai that it is derived from here: "That they would desire mercies of the G-d of heaven concerning this secret," implying that there was another matter.

STATEMENT

בְּיַמֵּי רַבִּי זִירָא גְזוּר שְׁמָדָא, וּגְזוּר דִּלָּא לְמִיתַב בְּתַעֲנִיתָא.

In the days of Rabbi Zeira, the government decreed a persecution, and they decreed that they should not sit in fast.

STATEMENT

אַמַּר לְהוּ רַבִּי זִירָא: נִקְבְּלִיה עֵילּוּן, וּלְכִי בְטִיל שְׁמָדָא לִיתְבִּיחָה.

Rabbi Zeira said to them: "Let us accept it upon ourselves now to fast, and when the persecution is annulled, we will observe it."

QUESTION

אַמְרִי לֵיה... מִנָּא לָהּ הָא?

They said to him: "From where do you derive this?"

PROOF

אַמַּר לְהוּ, דְּכַתִּיב: "וַיֹּאמֶר אֵלַי אֵל תִּירָא דְּנִיֵּאל כִּי מִן הַיּוֹם הַרְאִשׁוֹן אֲשֶׁר נָתַתָּ אֶת לִבְךָ לְהִבִּין וּלְהַתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמָעוּ דְּבָרֶיךָ".

He said to them: As it is written: "Then he said to me: Fear not, Daniel, for from the first day that you did set your heart to understand and to chasten yourself before your G-d, your words were heard."

STATEMENT

אַמַּר רַבִּי יִצְחָק: אֲפִילוּ שָׁנִים כְּשֶׁנִּי אֵלֶיהוּ, וַיִּרְדּוּ גִשְׁמִים בְּעֶרְבֵי שַׁבָּתוֹת — אֵינֶן אֶלָּא סִימָן קָלָלָהּ.

Rabbi Yitzchak said: Even if there are years of drought like the years of Eliyahu, and rain falls on Erev Shabbos, it is nothing but a sign of curse because it disrupts Shabbos preparations.

STATEMENT

הֵינּוּ דֹאמֶר רַבָּה בַּר שֵׁילָא: קָשָׁה יוֹמָא דְּמִיטְרָא כְּיוֹמָא דְּדִינָא.

This is what Rabba bar Sheila said: "A rainy day is as difficult as the Day of Judgment."

STATEMENT

אָמַר אַמֵּימָר: אִי לָא דְצָרִיךְ לְבְרִייתָא, בְּעִינֵנּוּ רַחֲמֵי וּמַבְטְלִינָן לִיה.

Amemar said: "Were it not that it is needed for the creatures, we would pray for mercy and abolish it."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: שְׁמֶשׁ בְּשַׁבָּת — צָדָקָה לְעַנְיִים, שְׁנֵאמַר: "וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שְׁמֶשׁ צָדָקָה וּמִרְפָּא".

And Rabbi Yitzchak said: Sunshine on Shabbos is charity to the poor, as it is stated: "But to you who fear My name shall the sun of righteousness arise with healing in its wings."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגֶּשֶׁמִּים, שְׁאֵפִילוּ פְרוּטָה שְׁכָפִיס מִתְבַּרְכָּת בּוֹ, שְׁנֵאמַר: "לְתַת מָטָר אֶרְצָה בְּעֵתוֹ וּלְבִרָה אֶת כָּל מַעֲשֵׂה יָדָה".

And Rabbi Yitzchak said: Great is the day of rain, for even a prutah in the pocket is blessed on it, as it is stated: "To give the rain of your land in its season, and to bless all the work of your hand."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסְמוּי מִן הָעֵינַי, שְׁנֵאמַר: "יֵצֵו ה' אֶתְּךָ אֶת הַבְּרָכָה בְּאַסְמִיךְ".

And Rabbi Yitzchak said: Blessing is found only in a thing hidden from the eye, as it is stated: "Hashem shall command the blessing upon you in your storehouses [asamecha, related to samuy, hidden]."

BRAISA

תֵּנָא דְבֵי רַבִּי יִשְׁמַעֲלָא: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שְׁאֵין הָעֵינַי שׁוֹלְטִת בּוֹ, שְׁנֵאמַר: "יֵצֵו ה' אֶתְּךָ אֶת הַבְּרָכָה בְּאַסְמִיךְ".

The school of Rabbi Yishmael taught: Blessing is found only in a thing over which the eye has no control, as it is stated: "Hashem shall command the blessing upon you in your storehouses."

BRAISA

תֵּנּוּ רַבָּנֵינוּ: הַנִּכְנָס לְמוֹד אֶת גִּרְנוֹ, אוֹמֵר: "יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתְּשַׁלַּח בְּרָכָה בְּמַעֲשֵׂה יָדֵינוּ".

Our Rabbis taught: One who enters to measure his granary says: "May it be Your will, Hashem our G-d, that You send blessing upon the work of our hands."

BRAISA

הִתְחִיל לְמוֹד, אוֹמֵר: "בְּרוּךְ הַשּׁוֹלֵחַ בְּרָכָה בְּכָרִי הַזֶּה".

Once he begins to measure, he says: "Blessed is He Who sends blessing upon this pile."

BRAISA

מִדָּד וְאַחֵר כָּךְ בֵּירָךְ — הֲרִי זֶה תַּפְּלָת שְׁוֹא,

If he measured and afterward blessed, behold, this is a vain prayer,

EXPLANATION

לְפִי שְׂאֵאִין הַבִּרְכָּה מְצוּיָה לֹא בְּדָבָר הַשָּׁקוּל, וְלֹא בְּדָבָר הַמְּדוּד, וְלֹא בְּדָבָר הַמְּנוּי, אֲלָא בְּדָבָר
הַסְּמוּי מִן הָעֵין.

because blessing is not found in a thing weighed, nor in a thing measured, nor in a thing counted, but only in a thing hidden from the eye.

STATEMENT

קְבוּץ, גִּיּוּסוֹת, צְדָקָה, מַעֲשֵׂר, פְּרִנָּס סִימָן.

Gathering, troops, charity, tithe, leader are a mnemonic for the upcoming statements.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגֶּשְׁמִים כְּיוֹם קְבוּץ גְּלִיּוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה ה' אֶת שְׁבִיתָנוּ כְּאֶפְקִיִּים
בְּנֶגֶב", וְאֵין "אֶפְקִיִּים" אֲלָא מָטָר, שֶׁנֶּאֱמַר: "וַיֵּרְאוּ אֶפְקֵי יָם".

Rabbi Yochanan said: Great is the day of rain like the day of the gathering of the exiles, as it is stated: "Turn our captivity, O Hashem, as the streams in the dry land," and "streams" means nothing other than rain, as it is stated: "And the channels of the sea were seen."

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגֶּשְׁמִים, שֶׁאֶפְקֵי־לוֹ גִּיּוּסוֹת פּוֹסְקוֹת בּוֹ, שֶׁנֶּאֱמַר: "תִּלְמִיּה רִוְהָ נַחַת
גְּדוּדֶיהָ".

And Rabbi Yochanan said: Great is the day of rain, for even invading troops cease because of it, as it is stated: "Watering her ridges abundantly, settling her ridges [gedudeha, which can mean troops]."

STATEMENT

וְאָמַר רַבִּי

And Rabbi Yochanan further said:

SUMMARY

The halachic and hashkafic flow of the daf teaches us that when a person's learning is difficult, he must increase his diligence and review his studies multiple times, just as Reish Lakish and Rav Adda bar Ahava would review their learning before entering the shiur. If a community is suffering from a lack of rain, they must seek out those who know how to pray quietly and sincerely; if their tefillos are still not answered, they must go to the most pious individual of the generation to daven for them. The Gemara warns that one who is answered must remain humble, as pride brings anger into the world, just as discord between Torah scholars causes the same. Finally, the Gemara emphasizes that true tefillah requires a person to place his entire

soul in his hands with absolute sincerity, though Hashem in His great mercy still forgives and accepts the prayers of the community even when they are lacking.

למעשה WHAT TO TAKE HOME

We often look for shortcuts when things get tough, whether in our learning or in our daily avodah. The Gemara teaches us that when learning feels as heavy and hard as iron, the true remedy is not to look for an easy way out, but to 'increase the time we sit and study.' Reish Lakish would review his learning forty times before even entering the shiur of his rebbe. True connection to Torah and to Hashem is built on the sweat of preparation and the patience of repetition.

This same principle applies to our tefillah and our relationships. When the heavens seem closed like copper, we must seek out those who know how to whisper heartfelt prayers, and we must pray with absolute sincerity, putting our very souls into our hands. And when we do see success in our learning or our prayers, we must guard ourselves from the trap of pride, which only brings anger into the world. Instead, we must remain humble, cooperative with our peers, and dedicated to the quiet, steady work of growth.

Today, choose one piece of Torah or a specific tefillah, and review or say it with extra focus and preparation, rather than rushing through it.

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CHAPTER PREVIEW

In this chapter, we continue our deep dive into the melacha of Hotza'ah (carrying on Shabbos), focusing on the essential requirements of Akirah (lifting up) and Hanachah (placing down). Hashem's Torah requires that for a person to be liable for carrying, the object must be lifted from a place of significant size—at least four by four handbreadths—and placed down on a similar area. We will learn how a person's hand, and even their mouth under certain conditions, can halachically function as such a place.

We will also explore the halachic status of liquids and floating objects, such as water in a pit or oil floating on water, and how they are treated regarding these laws. Additionally, we will learn the classic cases of two people performing a melacha together—where one does the Akirah and the other does the Hanachah—and why this exempts them from a Torah prohibition, as the Torah requires a single person to complete the entire melacha.

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

ה"א

עקירה והנחה במקום חשוב בשבת

Halacha 1 • The Requirement of Lifting and Placing on an Area of Four by Four Handbreadths

אין המוציא מרשות לרשות או המעביר ברשות הרבים חוץ לארבע
of four outside of the public in the domain one who carries or to a domain from a domain one who transfers Not
אמות חיב עד שיעקר חפץ מעל גבי מקום שיש בו ארבעה טפחים על
by handbreadths four in it that has a place upon from an object he lifts until is liable cubits
ארבעה טפחים או יתר ויניח על גבי מקום שיש בו ארבעה על ארבעה
four by four in it that has a place · upon and places more or handbreadths four

טפחים:

handbreadths

This halacha establishes that one is only liable for carrying on Shabbos if the object is lifted from and placed upon an area of significant size.

ה"ב

מעמד יד אדם במקום ארבעה על ארבעה בהלכות שבת

Halacha 2 • The Status of a Person's Hand as a Place of Four by Four Handbreadths on Shabbos

ידו של אדם חשובה לו כארבעה על ארבעה. לפיכך אם עקר
he removed if therefore four by like four to him is considered a person of The hand
החפץ מיד אדם העומד ברשות זו והניחו ביד אדם אחר
another a person in the hand of and placed it this in domain who is standing a person from the hand of the object

הַעוֹמֵד בְּרִשּׁוֹת שְׁנֵיהֶם חַיֵּב. וְכֵן אִם הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רִשּׁוֹת

domains of two in one standing he was if and so too he is liable a second in domain who is standing

אֵלּוֹ וּפָשַׁט יָדוֹ לְרִשּׁוֹת שְׁנֵיהֶם וְעָקַר הַחֶפֶץ מִמָּנָה אוֹ מִיָּד אָדָם

a person from the hand of or from it the object and removed a second into domain his hand and he stretched these

הַעוֹמֵד בָּהֶם וְהִחְזִיר יָדוֹ אֵלָיו חַיֵּב. וְאִם עַל פִּי שְׁלֹא הִנִּיחַ הַחֶפֶץ

the object he placed that not though and even he is liable to himself his hand and returned in it who is standing

בְּמָקוֹם שֶׁהוּא עוֹמֵד בּוֹ הוּאֵיל וְהוּא בְּיָדוֹ הִרִי הוּא כְּמָנָח בְּאַרְצִי:

on the ground is like placed it behold is in his hand and it since in it is standing that he in the place

This halacha establishes that a person's hand is legally considered a significant area of four by four handbreadths, meaning that placing an object in someone's hand is equivalent to placing it on the ground.

ה'ל"ג

הַמוֹצִיא מֵאֶכָל בְּפִיו וְהַמְשִׁיתוֹ מִרִשּׁוֹת לְרִשּׁוֹת

Halacha 3 - Carrying Food in One's Mouth and Urinating or Spitting Between Domains

הָיָה אוֹכֵל וְיוֹצֵא מִרִשּׁוֹת לְרִשּׁוֹת וְחָשַׁב לְהוֹצִיא הָאוֹכֵל שֶׁבְּפִיו

that is in his mouth the food to carry out and he intended to a domain from a domain and going out eating Was

מִרִשּׁוֹת לְרִשּׁוֹת חַיֵּב. מִפְּנֵי שֶׁמִּחְשַׁבְתּוֹ מְשִׁימָה פִּיו מְקוֹם אַרְבָּעָה אֶפֶר

even four a place of his mouth makes his intention because he is liable to a domain from a domain

עַל פִּי שְׁלֹא הוֹצִיא כְּדֶרֶךְ הַמוֹצִיאִין. וְכֵן מִי שֶׁהָיָה עוֹמֵד בְּאַחַת

in one standing who was one And likewise those who carry out like the way of he carried out that not though

מִשְׁתֵּי רִשּׁוֹת אֵלּוֹ וְהִשְׁתִּין מִמֶּם אוֹ רָקַק בְּרִשּׁוֹת שְׁנֵיהֶם חַיֵּב שֶׁהִרִי

for behold he is liable second into a domain spat or water and urinated these domains of two

עָקַר מִרִשּׁוֹת זֶה וְהִנִּיחַ בְּרִשּׁוֹת שְׁנֵיהֶם וּמִחְשַׁבְתּוֹ עוֹשֶׂה אוֹתוֹ כְּאֵלּוֹ

as if it makes and his intention second in a domain and placed this from domain he uprooted

עָקַר מֵעַל גִּבִּי מְקוֹם אַרְבָּעָה. הָיָה עוֹמֵד בְּרִשּׁוֹת זֶה וּפִי

and the opening of this in domain standing If he was four a place of the back of from upon he uprooted

אִמָּה בְּרִשּׁוֹת שְׁנֵיהֶם וְהִשְׁתִּין בָּהּ פֶּטוּר:

he is exempt in it and he urinated second was in a domain the penis

This halacha discusses how a person's intent can render his mouth or body as a significant place of four handbreadths for the laws of carrying on Shabbos.

ה'ל"ד

הוֹצֵאת מַיִם וּפְרוֹת הַצָּפִים עַל גִּבִּי מִמֶּם בְּשַׁבָּת

Halacha 4 - Transferring Water and Floating Fruits Between Domains on Shabbos

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רִשּׁוֹת וּפָשַׁט יָדוֹ לְרִשּׁוֹת שְׁנֵיהֶם וְנָטַל

and he took second into a domain his hand and he extended domains of two in one standing If he was

מִשָּׁם מַיִם מֵעַל גִּבִּי גּוֹמָא מְלֵאָה מִמֶּם וְהוֹצִיאָן חַיֵּב. שֶׁהֵמִים כָּלָן

all of it because the water he is liable and brought them out water full of a pit upon from water from there

כָּאֵלּוּ הֵן מְנַחִין עַל הָאָרֶץ. אֲבָל אִם הָיָה כְּלִי צָף עַל גִּבֵּי מַיִם וּפְרוֹת
 and fruits water upon on floating a vessel there was if but the ground on is resting it is as if
 בְּתוֹךְ הַכְּלִי וּפָשַׁט יָדוֹ וְלָקַח מִן הַפְּרוֹת וְהוֹצִיא פָּטוּר. שֶׁהָיָה לֹא
 not since he is exempt and brought out the fruits from and took his hand and he extended the vessel inside
 נָחוּ הַפְּרוֹת עַל גִּבֵּי הָאָרֶץ וְנִמְצָא שֶׁלֹּא עָקַר מֵעַל גִּבֵּי מְקוֹם
 a place of upon from did he uproot that not and it turns out the ground upon on the fruits did rest
 אֲרֻכָּעָה. וְאִין צָרִיף לֹאמַר אִם הָיוּ הַפְּרוֹת צָפִין עַל פְּנֵי הַמַּיִם
 the water the surface of on floating the fruits were if to say need and there is no four
 וְהוֹצִיאָם שֶׁהוּא פָּטוּר. וְכֵן אִם הָיָה שֶׁמֶן צָף עַל פְּנֵי הַמַּיִם
 the water the surface of on floating oil there was if and likewise is exempt that he and he brought them out
 וְקָלַט מִן הַשֶּׁמֶן וְהוֹצִיאוֹ פָּטוּר:
 he is exempt and brought it out the oil from and he scooped up

This halacha defines the status of resting on the ground regarding liquids and floating objects when transferring them between domains on Shabbos.

ה'ה

הַעֲבָרָה מִרְשוּת לְרְשוּת עַל יְדֵי שְׁנֵי בְּנֵי אָדָם

Halacha 5: Transferring Between Domains by Two People Jointly

כָּבֵר אָמַרְנוּ שֶׁאִין הַמוֹצִיא מִרְשוּת לְרְשוּת חַיָּב עַד שִׁיעָקֵר
 that he removes until is liable to a domain from a domain the one who transfers that not we said Already
 וַיִּנָּיֵחַ. אֲבָל אִם עָקַר וְלֹא הִנִּיחַ אוֹ הִנִּיחַ וְלֹא עָקַר פָּטוּר.
 he is exempt removed and not placed down or placed down and not he removed if but and places down
 לְפִיכָף מִי שֶׁהָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת וּפָשַׁט יָדוֹ לְרְשׁוּת שְׁנִיָּה
 second to a domain his hand and extended domains of two in one standing who was one Therefore
 וְחָפֵץ בְּיָדוֹ וְנָטְלוֹ אַחֵר מִמֶּנּוּ אוֹ שֶׁנָּתַן אַחֵר לְיָדוֹ חָפֵץ וְהִחְזִיר
 and he returned an object into his hand another that gave or from him another and took it in his hand and an object
 יָדוֹ אֵלָיו שְׁנֵיהֶם פָּטוּרִים שֶׁהָיָה עָקַר וְזֶה הִנִּיחַ:
 placed down and this one removed for this one are exempt both of them to himself his hand

This halacha explains that a person is only liable for transferring an object on Shabbos if they perform both the removal and the placing down of the object.

ה'ו

הַנָּחַת חָפֵץ בְּתוֹךְ שְׁלֹשָׁה טַפָּחִים לְאָרֶץ

Halacha 6: Placing an Object Within Three Handbreadths of the Ground on Shabbos

בְּמָה דְּבָרִים אָמּוּרִים כְּשֶׁהָיְתָה יָדוֹ לְמַעְלָה מִשְׁלֹשָׁה. אֲבָל הָיְתָה יָדוֹ
 his hand was but from three above his hand when was are said words In what
 בְּתוֹךְ שְׁלֹשָׁה סָמוּךְ לְאָרֶץ הָיָה זֶה כְּמִי שֶׁהִנִּיחַ בָּאָרֶץ וְחַיָּב:
 and is liable on the ground who placed is like one this behold to the ground close three within

This halacha explains that holding an object within three handbreadths of the ground is halachically equivalent to placing it on the ground due to the principle of lavud.

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת אֵלוֹ וּפָשַׁט חֲבֵרוֹ יָד מִרְשׁוֹת שְׁנֵיהֶם
 second from a domain a hand his colleague and extended these domains of the two in one standing was
 וְנָטַל חֶפֶץ מִיָּד זֶה הָעוֹמֵד בְּרְשׁוֹת זֶה וְהִכְנִיסוֹ אֶצְלוֹ אוֹ
 or to him and brought it in this in the domain who is standing this from the hand of an object and took
 שֶׁהוֹצִיא חֶפֶץ מֵאֶצְלוֹ וְהִנִּיחַ בְּיָד זֶה הָעוֹמֵד. זֶה הָעוֹמֵד לֹא עָשָׂה
 did not who is standing this who is standing this in the hand of and placed from him an object that he took out
 כָּלֹם שֶׁהָרִי חֲבֵרוֹ נָתַן בְּיָדוֹ אוֹ נָטַל מִיָּדוֹ וְחֲבֵרוֹ חַיֵּב שֶׁהָרִי
 for behold is liable and his colleague from his hand took or in his hand placed his colleague for behold anything
 עָקַר וְהִנִּיחַ:
 and placed he uprooted

This halacha discusses the liability of a standing person who remains passive while a colleague performs the acts of uprooting and placing.

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת אֵלוֹ וְנָתַן חֲבֵרוֹ חֶפֶץ בְּיָדוֹ אוֹ עַל
 upon or into his hand an object his colleague and gave these domains of the two in one standing Was
 גִּבּוֹ וַיֵּצֵא בְּאוֹתוֹ הַחֶפֶץ לְרְשׁוֹת שְׁנֵיהֶם וְעָמַד שָׁם חַיֵּב. מִפְּנֵי
 because he is liable there and stood second to a domain object with that and he went out his back
 שֶׁעֲקִירַת גּוּפוֹ בַּחֶפֶץ שֶׁעָלָיו כְּעֲקִירַת חֶפֶץ מֵאוֹתָהּ רְשׁוֹת
 domain from that an object is like the uprooting of that is upon him with the object his body that the uprooting of
 וְעֲמִידָתוֹ בְּאוֹתוֹ הַחֶפֶץ כְּהִנָּחַת הַחֶפֶץ בַּקֶּרְקַע שֶׁעָמַד בָּהּ. לְפִיכָּךְ אִם
 if therefore on it that he stood on the ground the object is like the placing of object with that and his standing
 יָצָא בַּחֶפֶץ שֶׁבְּיָדוֹ אוֹ עַל גִּבּוֹ וְלֹא עָמַד בְּרְשׁוֹת שְׁנֵיהֶם אֵלָּא
 but second in the domain stand and did not his back upon or that is in his hand with the object he went out
 חֲזָר וְנִכְנָס וְהוּא בְּיָדוֹ אֲפֹלוֹ יָצָא וְנִכְנָס כָּל הַיּוֹם כָּלוּ עַד
 until entirely the day all of and entered he went out even if was in his hand while it and entered returned
 שֶׁיָּצָא הַיּוֹם פְּטוּר. לְפִי שֶׁעָקַר וְלֹא הִנִּיחַ. וְאֲפֹלוֹ עָמַד לְתַקֵּן
 to adjust he stood and even if place down but did not that he uprooted because he is exempt the day departed
 הַמַּשְׁאוּי שֶׁעָלָיו עֲדִין הוּא פְּטוּר עַד שֶׁיַּעֲמֵד לָנוּחַ:
 to rest that he stands until is exempt he still that is upon him the burden

This halacha explains that a person's physical movement acts as the uprooting and placing of the object they carry, provided they stand still to rest.

וְכֵן מִי שֶׁהֵיָתָה חֲבִילָתוֹ עַל כֶּתֶפוֹ וְרָץ בָּהּ אֶפְלוֹ כָּל הַיּוֹם אֵינוֹ חָיִב

liable is not the day all even with it and ran his shoulder on his package who had one And so

עַד שִׁיעָמַד. וְהוּא שִׁיְהִיָּה רָץ בָּהּ. אֲבָל אִם הָלַךְ מְעֻט מְעֻט הָרִי זֶה

this behold by little little he walked if but with it he runs is provided and this he stands until

כְּעוֹקֵר וּמְנִיחַ וְאִסּוּר. לְפִיכָךְ מִי שֶׁקָּדַשׁ עָלָיו הַיּוֹם

the day upon whom sanctified one therefore and is forbidden and placing down is like uprooting

וְחֲבִילָתוֹ עַל כֶּתֶפוֹ רָץ בָּהּ עַד שִׁיִּגִּיעַ לְבֵיתוֹ וְזוֹרְקָה שָׁם כְּלֹא־חֵר יָד:

manner in an unusual there and throws it his house he reaches until with it runs his shoulder is on and his package

This halacha explains that running with a burden prevents a formal resting of the object, allowing one to reach home in an emergency without committing a Torah violation.

הל"י

הַמַּעֲבִיר חֶפֶץ פְּחוֹת פְּחוֹת מְאַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים

Halacha 10 • Carrying an Object Less Than Four Cubits at a Time in the Public Domain

עָקַר הַחֶפֶץ מִרִּשּׁוֹת הָרַבִּים וְהָלַךְ בּוֹ פְּחוֹת מְאַרְבַּע אַמּוֹת וְעָמַד

and stood cubits than four less with it and walked the public from the domain of the object He lifted

וְחָזַר וְהָלַךְ פְּחוֹת מְאַרְבַּע אַמּוֹת וְעָמַד אֶפְלוֹ כָּל הַיּוֹם כָּלוּ פְּטוּר.

he is exempt entirely the day all of even and stood cubits than four less and walked and repeated

בְּמָה דְּבָרִים אֲמוּרִים בְּשִׁעְמַד לָנוּחַ. אֲבָל אִם עָמַד לְתַקֵּן מַשְׂאוֹ הָרִי זֶה

this behold his load to adjust he stood if but to rest when he stood are these said words In what

כְּמַהֲלֵךְ וּכְשִׁיעָמַד חוּץ לְאַרְבַּע אַמּוֹת חָיִב. וְהוּא שִׁיעָמַד חוּץ

outside that he stands and this is he is liable cubits of four outside and when he stands is like one walking

לְאַרְבַּע אַמּוֹת לָנוּחַ. אֲבָל אִם יַעֲמַד לְתַקֵּן מַשְׂאוֹ עַד־זֵין הוּא כְּמַהֲלֵךְ

is like one walking he still his load to adjust he stands if but to rest cubits of four

וְאֵינוֹ חָיִב עַד שִׁיעָמַד לָנוּחַ חוּץ לְאַרְבַּע אַמּוֹת:

cubits of four outside to rest he stands until liable and he is not

This halacha discusses the exemption for carrying an object in the public domain in increments of less than four cubits, provided that each stop is made for the purpose of resting.

הל"י

הַעֲבֵרַת חֶפֶץ עַל גַּבִּי קְרָקַע בְּרִשּׁוֹת הָרַבִּים

Halacha 11 • Moving an Object Along the Ground in a Public Domain

הָיָה קֶנֶה אוֹ רֹמַח וְכִיּוּצָא בּוֹ מְנַח עַל הָאָרֶץ וְהִגְבִּיָּה הַקָּצָה הָאֶחָד וְהָיָה

and was one the end and he lifted the ground on lying to it and similar a spear or a pole If there was

הַקָּצָה הַשֵּׁנִי מְנַח בְּאֶרֶץ וְהִשְׁלִיכוֹ לִפְנָיו וְחָזַר וְהִגְבִּיָּה הַקָּצָה הַשֵּׁנִי

the second the end and lifted and he returned before him and he cast it on the ground lying the second the end

שֶׁהָיָה מְנַח בְּאֶרֶץ וְהִשְׁלִיכוֹ לִפְנָיו עַל דֶּרֶךְ זוֹ עַד שֶׁהֵעָבִיר הַחֶפֶץ כְּמָה

several the object that he moved until this way on before him and he cast it on the ground lying that was

מִלִּין פֶּטוּר. לְפִי שֶׁלֹא עָקַר הַחֶפֶץ כָּלוּ מֵעַל גַּבֵּי הָאָרֶץ. וְאִם מִשָּׁר

he pulled but if the ground upon from all of it the object he lifted that not because he is exempt mil

הַחֶפֶץ וּגְרָרוֹ עַל הָאָרֶץ מִתְחִלָּת אַרְבַּע לְסוֹף אַרְבַּע חֵיב

he is liable four to the end of four from the beginning of the ground on and dragged it the object

שֶׁהַמְגִלְגֵּל עוֹקֵר הוּא:

he is lifts for one who rolls

This halacha explains the definition of lifting and carrying when an object is partially resting on the ground.

ה'ל"ב

עֲקִירָה וְהַנְחָה שֶׁלֹא בְכוֹנָה אַחַת

Halacha 12 · Removal and Placement Performed Without a Single Intent

עָקַר הַחֶפֶץ מִזֵּוֹת זֶה לְהַנִּיחוֹ בְּזֵוֹת אַחֶרֶת שֶׁנִּמְצְאָת זֶה הָעֲקִירָה

the removal this so that it turns out another in corner to place it this from corner the object one removed

עֲקִירָה הַמְתַּרְתּ וְנִמְלָךְ בְּדֶרֶךְ וְהוֹצִיאוֹ לְרִשּׁוֹת שְׁנִיָּה פֶּטוּר. מִפְּנֵי

because he is exempt second to domain and took it out on the way and he changed his permitted a removal mind

שֶׁלֹא הִיְתָה עֲקִירָה רִאשׁוֹנָה לְכָךְ וְנִמְצְאָת כָּאן הַנְּחָה בְּלֹא עֲקִירָה.

a removal without a placement here and it turns out for this first the removal was that not

וְכֵן הָעוֹקֵר חֶפֶץ וְהַנִּיחוֹ עַל חֲבֵרוֹ כְּשֶׁהוּא מְהִלֵּךְ וּבִצֵּת שִׁירְצָה

that desires and at the time is walking while he his fellow upon and placed it an object one who removes and likewise

חֲבֵרוֹ לְעֶמֶד נָטְלוֹ מֵעַל גַּבֵּי חֲבֵרוֹ הָרִי זֶה פֶּטוּר שֶׁהִרִי יֵשׁ כָּאן

here there is for behold he is exempt this behold his fellow the back of from upon he took it to stand his fellow

עֲקִירָה בְּלֹא הַנְּחָה:

a placement without a removal

This halacha teaches that to violate the Torah prohibition of carrying on Shabbos, both the removal (akirah) and the placement (hanachah) must be performed with the same continuous intent.

ה'ל"ג

הַזֹּרֵק חֶפֶץ וְקָלְטוֹ אַחֵר אוֹ נִשְׂרַף קֹדֶם שְׁנִינוֹת

Halacha 13 · One Who Throws an Object and It Is Caught or Burned Before Resting

הַזֹּרֵק חֶפֶץ מִרְשׁוֹת לְרִשּׁוֹת אוֹ מִתְחִלָּת אַרְבַּע לְסוֹף אַרְבַּע

four to the end of four from the beginning of or to a domain from a domain an object One who throws

בְּרִשּׁוֹת הָרַבִּים וְקֹדֶם שְׁנִינוֹת קָלְטוֹ אַחֵר בְּיָדוֹ אוֹ קָלְטוֹ כְּלָב אוֹ

or a dog caught it or in his hand another caught it that it rested and before the public in the domain of

נִשְׂרַף פֶּטוּר. מִפְּנֵי שֶׁאֵין זֶה הַנְּחָה שֶׁנִּתְכַּוֵּן לָהּ. לְפִיכָךְ אִם נִתְכַּוֵּן

he intended if therefore for it that he intended a resting this that there is not because is exempt it was burned

בְּשַׁעַת זְרִיקָה לְכָךְ חֵיב:

he is liable for this throwing at the time of

This halacha discusses the requirement of a proper resting of a thrown object for one to be liable for carrying on Shabbos.

ה'ל"ד

הזורק חפץ מרשות לרשות והיה קשור בחבל ואגדו בידו. אם
 if is in his hand and its binding with a rope tied and it was to a domain from a domain an object One who throws
 יכול למשוך החפץ אצלו פטור. שהרי אין כאן הנחה גמורה ונמצא
 and he is found complete a placing here there is not for behold he is exempt to himself the object to pull he is able
 במי שעקר ולא הניח:
 place down and did not who uprooted like one

This halacha teaches that throwing an object into another domain is not a complete melacha of carrying if the thrower retains physical control to pull it back.

הלי טו

הזורק חפץ וקבלו חברו או הוא עצמו

Halacha 15 · Throwing an Object and Having It Received by a Colleague or Oneself

הזורק ונחה בתוך ידו של חברו. אם עמד חברו במקומו וקבלה
 and received it in his place his fellow stood if his fellow of the hand inside and it rested One who throws
 הזורק חייב שהרי עקר והניח. ואם נעקר חברו ממקומו וקבלה
 and received it from his place his fellow was uprooted and if and placed he uprooted for behold is liable the thrower
 פטור. זרק ורץ הזורק עצמו אחר החפץ וקבלו בידו ברשות
 in a domain in his hand and received it the object after himself the thrower and ran If he threw he is exempt
 אחרת או חוץ לארבע אמות פטור כאלו נעקר אחר וקבלו.
 and received it another was uprooted as if he is exempt cubits of four outside or another
 שאין ההנחה גמורה עד שיניח החפץ במקום שהיה לו לנוח בו
 in it to rest for it that was in the place the object that rests until complete the placing for there is not
 בשעת עקירה:
 uprooting at the time of

This halacha defines the liability of a thrower based on whether the object came to rest in its intended manner or if the recipient had to move to catch it.

הלי טז

זריקה מרשות לרשות דרך רשות אחרת

Halacha 16 · Throwing from One Domain to Another Through an Intervening Domain

הזורק מרשות היחיד לרשות היחיד ורשות הרבים באמצע
 is in the middle the public and a domain of the individual to a domain of the individual from a domain of One who throws
 אף על פי שעבר החפץ באויר רשות הרבים פטור. והוא
 and this is exempt the public a domain of in the airspace of the object that passed though . even
 שיעבר למעלה משלשה טפחים אבל אם עבר בפחות משלשה
 than three within less it passed if but handbreadths from three above is provided that it
 סמוך לארץ ונח על גבי משהו אף על פי שנעקר או
 or that it was uprooted though . even anything the back of upon and rested to the ground close

נִתְגַלְגַּל וַיֵּצֵא הַחֶפֶץ מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד אַחֶרֶת הִי

behold another the individual to the domain of the individual from the domain of the object and went out rolled

הוא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בְּרְשׁוֹת הָרַבִּים וּלְפִיכָּךְ חַיֵּב. וְכֵן

and so too he is liable and therefore the public in the domain of standing who remained is like one it

הַזֹּרֵק מִרְשׁוֹת הָרַבִּים לְרְשׁוֹת הָרַבִּים וְרְשׁוֹת הַיָּחִיד בְּאֶמְצַע

is in the middle the individual and a domain of the public to a domain of the public from a domain of one who throws

פֶּטוּר. וְאִם עָבַר הַחֶפֶץ בְּפָחוֹת מִשְׁלֹשָׁה סְמוּךְ לָאָרֶץ וְנָח עַל גִּבִּי

the back of upon and rested to the ground close than three within less the object passed and if is exempt

מִשְׁהוּ אֵף עַל פִּי שֶׁחֲזָר וְנִתְגַלְגַּל וַיֵּצֵא לְרְשׁוֹת הָרַבִּים הַשְּׁנִיָּה

the second the public to the domain of and went out and rolled that it returned though . even anything

הִי הוא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בְּרְשׁוֹת הַיָּחִיד וּלְפִיכָּךְ חַיֵּב:

he is liable and therefore the individual in the domain of standing who remained is like one it behold

This halacha discusses the liability of throwing an object between two similar domains when it passes through a different domain in between, depending on whether it passes above or below three handbreadths from the ground.

ה'ל"ז

הַעֲבֵרַת חֶפֶץ בְּרְשׁוֹת הָרַבִּים דְּרֹךְ רְשׁוֹת הַיָּחִיד

Halacha 17 - Carrying Four Cubits in Two Public Domains Separated by Another Domain

הַמַּעֲבִיר אַרְבַּע אַמּוֹת בְּרְשׁוֹת הָרַבִּים זֶה עִם רְשׁוֹת הָרַבִּים הַשְּׁנִיָּה חַיֵּב

is liable the second of the public the domain with this of the public in a domain cubits four One who transfers

מִפְּנֵי שֶׁאַרְבַּע אַמּוֹת בְּשִׁתֵּי רְשׁוֹת הָרַבִּים מִצְטָרְפִּים מִפְּנֵי שֶׁלֹּא נָח

did rest that not because combine of the public domains in two cubits that four because

הַחֶפֶץ בְּרְשׁוֹת שְׁבִינִיָּהוּ:

that is between them in the domain the object

One is liable for carrying four cubits in the public domain even if he passes through a private domain in between, as long as the object did not come to rest.

ה'ל"ח

הַמוֹשִׁיט מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד דְּרֹךְ רְשׁוֹת הָרַבִּים

Halacha 18 - Passing an Object Between Two Private Domains Across a Public Domain

הַמוֹשִׁיט מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים בְּאֶמְצַע

is in the middle the many and a domain of the individual to a domain of the individual from a domain of One who passes

חַיֵּב. וְאַפְלוּ הוֹשִׁיט לְמַעְלָה מֵאֲוִיר רְשׁוֹת הָרַבִּים. שֶׁפֶן הִיְתָה עֲבוֹדַת

the service of was for so the many the domain of the airspace of above he passed and even if is liable

הַלְוִיִּם בְּמִשְׁכַּן מוֹשִׁיטִין אֶת הַקְּרָשִׁים מֵעֲגֻלָּה לְעֲגֻלָּה וְרְשׁוֹת

and the domain of to a wagon from a wagon the boards — they would pass in the Tabernacle the Levites

הָרַבִּים בֵּין שְׁתֵּי הָעֲגֻלּוֹת וְכָל עֲגֻלָּה וְעֲגֻלָּה רְשׁוֹת הַיָּחִיד הִיא:

it is the individual a domain of and wagon wagon and each wagons the two was between the many

This halacha teaches that passing an object across a public domain is a Torah prohibition derived from the service of the Levites in the Tabernacle.

הלי"ט

המושט מרשות היחיד לרשות הרבה דרך רשות הרבים

Halacha 19 · Passing an Object Between Two Private Domains Across a Public Domain

במה דברים אמורים כשהיו שתי רשות היחיד בארץ רשות
the domain of along the length of the individual domains of two when were are said words In what
הרבים כמו שהעגלות מהלכות ברשות הרבים זו אחר זו. אבל אם
if but this one after this one the public in the domain of travel that the wagons like the public
היו שתי הרשויות בשני צדי רשות הרבים אף המושט מרשות
from the domain of one who passes even the public the domain of sides of on two domains the two they were
היחיד זו לרשות היחיד שפנגדה פטור:
is exempt that is opposite it the individual to the domain of this one the individual

This halacha clarifies the specific spatial alignment of private domains required to incur liability for passing objects over a public domain.

הלי"ב

דין המוציא ידו מלאה פרות בשוגג ובמזיד

Halacha 20 · The Law of One Who Stretched Out His Hand Filled with Fruit Inadvertently or Intentionally

שכח ופשט ידו והיא מלאה פרות והוציאה מחצר זו להכניסה
to bring it in this from courtyard and brought it out fruits was full of and it his hand and stretched out He forgot
לחצר שפצצה ונזכר קדם שיכניס והרי ידו תלויה
is suspended his hand and behold that he brought in before and he remembered that is at its side to the courtyard
באור רשות הרבים מתר להחזירה אליו לחצרו. אבל להכניסה
to bring it in but to his courtyard to him to return it it is permitted the public domain of in the airspace of
לאותה החצר השניה אסור. כדי שלא יעשה מחשבתו שחשב
that he thought his thought he will perform that not in order it is forbidden the second the courtyard to that
בשעת שגגה. ואם הוציא ידו במזיד הרי זה אסור להחזירה
to return it is forbidden this behold intentionally his hand he brought out and if inadvertence at the time of
אצלו אלא קנסו אותו שתהא ידו תלויה עד שתחשך:
it becomes dark until suspended his hand that should be him they penalized rather to him

This halacha discusses the Rabbinic penalty and restrictions applied when a person stretches his hand containing fruit out of his courtyard on Shabbos.

הלי"בא

זריקת חפץ ברשות הרבים ושנוי ממחשבתו

Halacha 21 · Throwing an Object in the Public Domain and Deviating from One's Intention

המתכוין לזרק שמונה אמות ברשות הרבים ונח החפץ בסוף
at the end of the object and rested of the public in the domain cubits eight to throw One who intends

אַרְבַּע חֵיב שְׁהָרִי נַעֲשָׂה כְּשֶׁעוֹר הַמְּלָאכָה וְנַעֲשִׂית מִחֲשַׁבְתּוֹ.

his intention and was accomplished the melacha like the measure of was done since is liable four

שֶׁהַדָּבָר יָדוּעַ שָׂאִין זֶה הַחֶפֶץ מַגִּיעַ לְסוֹף שְׁמוֹנָה עַד שִׁיעָבֵר עַל כָּל

every over that it passes until eight to the end of reaches object this that not is known for the matter

מָקוֹם וּמָקוֹם מִכָּל הַשְּׁמוֹנָה. אֲבָל אִם נִתְּפוֹן לְזֶרֶק אַרְבַּע וְנָח הַחֶפֶץ

the object and rested four to throw he intended if but the eight of all and place place

בְּסוֹף שְׁמוֹנָה פָּטוּר. לְפִי שָׁנָח בְּמָקוֹם שֶׁלֹּא חָשַׁב שֶׁתַּעֲבֹר בּוֹ וְכָל

and all in it that it would pass he thought that not in a place that it rested because is exempt eight at the end of

שָׁפֹן שֶׁתָּנוּחַ. לְפִיכָּךְ אִם חָשַׁב בְּעֵת זְרִיקָה שֶׁיָּנוּחַ הַחֶפֶץ בְּכָל

in any the object that it should rest throwing at the time of he thought if therefore that it would rest the more so

מָקוֹם שֶׁיִּרְצֶה חֵיב:

is liable that it wants place

This halacha discusses the liability of a person who throws an object in the public domain when it lands at a different distance than originally intended.

הליכה

דִּין הַזֶּרֶק חֶפֶץ וְנִתְּגַלְגַּל בְּשַׁבָּת

Halacha 22 · The Law of One Who Throws an Object and It Rolls on Shabbos

זֶרֶק לְתוֹךְ אַרְבַּע אַמּוֹת וְנִתְּגַלְגַּל חוּץ לְאַרְבַּע אַמּוֹת פָּטוּר. זֶרֶק חוּץ

outside One threw he is exempt cubits of four outside and it rolled cubits four into One threw

לְאַרְבַּע אַמּוֹת וְנִתְּגַלְגַּל לְתוֹךְ אַרְבַּע אַמּוֹת אִם נָח עַל גִּבִּי מִשְׁהוּ חוּץ

outside something the back of upon it rested if cubits four into and it rolled cubits of four

לְאַרְבַּע אַמּוֹת וְאַחֲרַי כִּי נִתְּגַלְגַּל וְנִכְנַס לְתוֹךְ אַרְבַּע אַמּוֹת חֵיב וְאִם לֹא

not and if he is liable cubits four into and entered it rolled so and after cubits of four

נָח כָּלֵל הָרִי זֶה פָּטוּר:

is exempt this behold at all it rested

This halacha discusses the liability of a person who throws an object on Shabbos when it rolls either into or out of the four-cubit boundary.

CHAPTER SUMMARY

The chapter begins by establishing that a person is only liable for transferring an object between domains if it is lifted from and placed onto an area of at least four by four handbreadths, explaining that a human hand is halachically equivalent to such an area. We then learn that a person's mouth can also be considered a proper place of rest if they intended to carry food there, and that urinating or spitting from one domain to another carries liability. The Rambam then discusses the status of liquids, ruling that taking water from a full pit is a liability, whereas taking floating fruit or scooping floating oil is exempt because they are not considered resting on the ground. Finally, the chapter details the laws of shared actions, explaining that if one person performs the Akirah and another performs the Hanachah, neither is liable under Torah law, unless the giver's hand was held within three handbreadths of the ground, which is halachically considered as if the object was already placed on the ground.

The Torah teaches us a profound lesson about the power of our thoughts and intentions. We see in Hilchos Shabbos that if a person is walking and eating, and simply has the conscious thought to carry the food in his mouth from one domain to another, that very thought elevates his mouth to be considered a significant place of resting. His internal ratzon, his focus, completely changes the halachic reality of his physical actions.

This is a powerful yesod for our daily avodah. Hashem values our minds and our hearts. Where your thoughts are, that is where you are. If we can transform a physical act like eating into a significant act of carrying just with a single thought, imagine what we can do when we consciously direct our thoughts toward Hashem before we speak, before we do a mitzvah, or even when we are engaged in our daily work.

Today, before you begin a routine task or sit down to eat, stop for three seconds and consciously think: 'I am doing this to have strength to serve Hashem.' Watch how that one thought elevates your entire physical action into something holy.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (-76)

(90)

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

ON THIS PAGE

In this chapter, the Chovos HaLevavos exposes the deep, subtle traps of the yetzer hara that target a talmid chacham who has already overcome basic temptations. The yetzer hara first tries to distract him during his avodah by filling his mind with complex Torah questions and intellectual difficulties, leaving his heart far from Hashem. When the person wakes up to this and tries to serve Hashem with true sincerity, the yetzer hara pivots to a new, cunning tactic: urging him to completely hide all his mitzvos and learning under the guise of avoiding flattery and pride.

We learn how the yetzer hara tries to convince a Yid to act lazy, join in lightheadedness, and abandon public mitzvos like davening with a minyan or teaching others, all to "protect" his sincerity. The author provides us with the essential tools and arguments to defeat these tricks, showing us how to balance the need for hidden avodah with our public obligations to Hashem.

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

ואם ימלט מכל מה שזכרנו, ויהיה מאנשי החכמה והבינה, יעביר על לבו ענין קשה מעניני החכמה, ויטריד אותו בשאלה ותשובה, ובקשאי ובפרוק, ומה שנתעלם ממנו בעיון מה שהיה צריך לעין בו, ומה שנסאר לו ללמוד מן החכמה; ויחשב עם נפשו לעסק בו, ויטרידהו בזה בכל מעשי העבודה, ויפסיד עליו כפלים מה שמתקן עליו.

And if a person escapes all the traps we have mentioned, and he is indeed one of the people of wisdom and understanding, the yetzer hara will bring to his mind a difficult matter of Torah study, distracting him with questions and answers, difficulties and resolutions, pointing out what he missed in his analysis, what he should have investigated further, and what still remains for him to learn of this wisdom; and he will resolve in his soul to occupy himself with it, and the yetzer will distract him with this during all his acts of divine service, causing him twice as much loss as he gains.

NOTE The yetzer hara uses the person's own passion for Torah study and intellectual depth as a distraction to ruin his focus during other essential acts of avodah, like tefillah.

ואפשר שיכנס במעשה העבודה ויצא ממנו, ויהיה תמיד בטרודת לבו בזולתו מעניני העולם.

And it is possible that he will enter into an act of divine service and emerge from it while his heart is constantly preoccupied with other worldly matters.

ואפשר שיבקש כפרת המקום בלשונו, והוא רץ במחשבתו ובמצפונו להמרותו.

And it is even possible that he will seek forgiveness from Hashem with his tongue, while in his thoughts and innermost mind he is rushing to rebel against Him.

ומתחנן אליו באבריו, ופונה מעליו בלבו ובחבו, דומה למה שאמר הכתוב: "בפיו ובשפתיו כבדוני, ולבו רחוק ממני"; ואמר: "ויפתוהו בפיהם, ובלשונם יכזבו לו, ולבם לא נכון עמו".

He supplicates to Him with his physical limbs but turns away from Him in his heart and innermost thoughts, similar to what the verse says: 'With its mouth and with its lips it honors Me, but its heart is far from Me,' and as it says: 'They enticed Him with their mouth, and lied to Him with their tongue, but their heart was not sincere with Him.'

ואם ייקץ בעת ההיא, ויחשב עם נפשו, ויאמר לה: איך אתנהג עם הבורא במה שאינו נכון לי להתנהג בו עם הברואים, בעת שאני צריך אליהם, או בעת שהם צריכים לי?

But if he wakes up at that moment, makes an accounting with his soul, and says to it: 'How can I behave toward the Creator in a way that would be improper for me to behave toward created beings, either when I need them or when they need me?'

כי מי שאלה אליו לבקש ממנו חפץ, ואשאל אותו ממנו בלשוני, ולבי פונה ממנו, אלו היה מכיר זה ממני, היה מואס וגועל אותי, כל שכן שימנע ממני חפצי.

For if I were to go to someone to request a favor, asking him with my tongue while my heart is turned away from him, if he were to recognize this in me, he would despise and loathe me, and he would certainly withhold my request.

קל וחמר אם היה יודע כי שאני מטריד לבי במה שאינו מפיק רצונו, אך במה שמקציפו עלי, שתהיה שנאתו אותי יותר גדולה, ומניעתו ממני יותר ראויה.

How much more so if he knew that I was occupying my mind with things that do not please him, or even with things that anger him, surely his hatred toward me would be even greater, and his refusal to help me would be completely justified.

וכן מבלי ספק הייתי עושה למי שהיה שואל ממני שום חפץ, והייתי יודע מלבו מה שידע בוראי מלבי.

And without a doubt, I would act the exact same way toward anyone who asked a favor of me, if I could know his inner thoughts just as my Creator knows what is in my heart.

ואיך לא אבוש מבוראי, שארצה לו מנפשי במה שלא הייתי רוצה לה מחלש כמוני, ולא היה רוצה בו ממני נברא נצרך וחלש כמוני, וכמו שאמר הכתוב: "גם בוש לא יבשו, והכלם לא ידעו"? אז ינגף היצר.

How then can I not feel ashamed before my Creator, offering Him from my soul that which I would never accept from a weakling like myself, and which no needy, weak creature like myself would accept from me, as the verse says: 'They were not at all ashamed, nor did they know how to blush'? With this realization, the yetzer hara will be defeated.

וכאשר יתיאש היצר מפתותה מן הפנים האלה, ישתדל לפתותה בהנחת החנף, ויאמר לה: לא יתכן שתהיה עבודתה לאל בלב שלם גמורה, עד שתרחיק החנף ממך, מעוטו ורבו.

When the yetzer hara despairs of enticing you through these means, he will try to entice you from the angle of abandoning flattery and insincerity, saying to you: 'It is impossible for your service of Hashem to be complete and with a perfect heart until you completely distance yourself from flattery, whether in small or large measure.'

NOTE The yetzer hara now tries to use the fear of 'chonef' (insincerity or showing off) to trick the person into stopping his good deeds altogether.

והרחקת החנף לבני אדם מעליה לא יתכן אלא בכסות כל מעשיה מהם, ובהראות הפך מה שיש בלבבך להם.

'And distancing yourself from flattery toward people is only possible by hiding all of your good deeds from them, and by showing them the opposite of what is truly in your heart.'

וְכַאֲשֶׁר תִּתְפַּלֵּל קְצֹר, וְאַל יֵרָאֶה מִמֶּךָ בְּהֵרָצוֹן וְלֹא הַשְׁתַּדְּלוּת.

'Therefore, when you pray, make it brief, and let no sign of desire or intense effort be visible from you.'

וְכַשְׁתִּרְצֶה לְלַמֵּד שׁוּם חֻקָּה הַתִּיחַד לְבִדְהָ, וְאַל יֵדַע בָּזֶה זִוְלָתִי הַבּוֹרָא, וְאַל תִּרְאֶה בָּהּ שׁוּם מִדָּה טוֹבָה, וְהִרְאֶה הָעֶצְלָה וְהַכְּבִדּוּת בְּמַעֲשֵׂה הָעֲבוּדָה, כְּדִי שֶׁלֹּא יֵצֵא לָהּ בְּהֵ שֵׁם וְתִפְסִיד שְׂכָרָהּ.

'And when you want to study Torah, isolate yourself in private so that no one knows of it besides the Creator; let no good character trait be visible in you, and display laziness and heaviness in performing divine service so that you do not gain a reputation for it and lose your reward.'

וְלֹא תִצְוֶה עַל הַטּוֹב וְתִזְהִיר מִן הָרָע, וְאַל תּוֹדִיעַ חֻקְמָתָהּ וְאַל תִּלְמֶדָהּ לְזִוְלָתָהּ, וְאַל יֵרָאֶה עָלֶיךָ סִימָן יִרְאֵת שָׁמַיִם וְלֹא אוֹת מֵאוֹתוֹת הָעֲבוּדָה, שֶׁלֹּא יִכְבְּדוּהָ בְּנֵי אָדָם בְּעֲבוּרָם.

'Do not command others to do good nor warn them against evil; do not make your wisdom known nor teach it to others, and let no sign of fear of Heaven or mark of divine service be seen on you, so that people will not honor you because of them.'

וּמִהַשְׁלֵמַת אָפְנֵי זְרִיזוּתָהּ, שֶׁתִּתְרַע לְכָל כְּתוּת בְּנֵי אָדָם, וְתִתְנַהֵג בְּמִנְהֲגֵיהֶם, וְתִלֵּךְ בְּדַרְכֵיהֶם וּבִנְתִיבוֹתָם בְּעִנְיַן דְּבָרֵי הָאֱמֶת וְהַשְׁחֹק.

'And to make your caution complete, you should socialize with all kinds of people, adopt their customs, and walk in their ways and paths regarding lightheartedness and joking instead of speaking words of truth.'

וְאַל תִּשְׁמַר כָּל כֶּה מִן הַכֹּזֵב וְהַשְׁבוּעָה, וְהַתְּחַבֵּר עִמָּהֶם בְּמֵאֵכֶל וּבְמִשְׁתֶּה, וּבְחִידוֹת וּבְמוֹתְרֵי הַדְּבָרִים וְרֵב הַשְׁחֹק, וּלְדַבֵּר בָּהֶם לְזִכֹּר גְּנוּתָם, וְכָל אֲשֶׁר יִרְחִיק מִמֶּךָ שֵׁם הַפְּרִישׁוֹת בְּעוֹלָם הַזֶּה אֲצֵל אֲנָשָׁיו.

'Do not be so careful to avoid falsehood and oaths, and join them in eating and drinking, in riddles, idle chatter, excessive laughter, and speaking about people to mention their faults—indeed, do anything that will distance you from a reputation of abstinence among the people of this world.'

וְאִם תִּשְׁמַע לוֹ בָּזֶה, יִשְׁלַל מִמֶּךָ אֱמוּנָתָהּ וְלֹא תִרְגֹּשׁ.

And if you listen to him in this, he will strip you of your faith without you even realizing it.

וְאִם תִּשְׁיֵב עָלָיו וְתֹאמַר לוֹ: כִּכָּר עֲזַרְתָּ לְאוֹיְבֵי בְּהִלָּחֶמְךָ בִּי, וְהַתְּחַכְּמָה לִי לְהִרְסַת כְּחִי וּלְמַהֲרַת מִפְּלִתִי; וְאִיךָ אֶבְרַח מִן הָאֵשׁ הַקְּטָנָה אֶל הָאֵשׁ הַגְּדוֹלָה?

But you must answer him and say: 'You have already aided my enemies by waging war against me and using your cunning to destroy my strength and hasten my downfall; how can I flee from a small fire into a massive fire?'

וְאִנִּי לֹא בִּרְחִיתִי מֵאַהֲבַת הַשֵּׁם וְהַכְּבוֹד אֲלֵא שֶׁלֹּא לְהִזְדַּיֵּן לְבְנֵי אָדָם, וְאַתָּה מִצְוֶה אוֹתִי לְהִזְדַּיֵּן לָהֶם בְּהִנָּחַת עֲבוּדַת הָאֱלֹהִים!

'I only fled from the love of fame and honor so that I would not show off to people, yet you are commanding me to show off to them by abandoning the service of Hashem!'

אֲךָ מֶה שֶׁרְאִוִי לְהִסְתִּירוֹ מִמַּעֲשֵׂי, הוּא כָּל מֶה שֶׁיִּשְׁשָׁלֵם וְיִגְמַר מִבְּלִי דַעַת בְּנֵי אָדָם בּוֹ.

'Rather, the deeds of mine that are proper to hide are those that can be fully completed and finished without any human being knowing about them.'

אָבֵל לְהִתְפַּלֵּל בְּצַבּוּר, וּלְצֻוֹת בְּטוֹב וּלְהִזְהִיר מִן הָרָע, וְלַמּוֹד הַחֲכָמוֹת, וְעֲשׂוֹת חֶסֶד וְהַדּוּמָה לָזֶה, אֵין מִן הַזְרִיזוֹת לְהַנִּיחַ אוֹתוֹ וּלְעֲזֹבוֹ בְּעַבּוּר עַל־תְּחִנָּה; אֲךָ אֲנִי חַיֵּב לַעֲשׂוֹתוֹ לְשֵׁם שָׁמַיִם.

'But praying with a minyan, commanding good and warning against evil, teaching Torah, performing acts of kindness, and the like— it is not proper caution to neglect and abandon them out of fear of flattery; rather, I am obligated to perform them solely for the sake of Heaven.'

וְאִם יִשְׁבַּחוּנִי בְּנֵי אָדָם עָלָיו אוֹ יִכְבְּדוּנִי בְּעַבּוּרוֹ, לֹא יִזְיק בְּשִׁכְרִי מְאוּמָה, מִפְּנֵי שֶׁלֹּא הִיָּתָה כּוֹנֵנִתִי לוֹ בַּעֲת הַמַּעֲשֶׂה.

'And if people praise me for it or honor me because of it, it will not diminish my reward in the slightest, because that was not my intention when I performed the deed.'

וְכִבָּר נֹאמֶר: כְּשֶׁתַּעֲשֶׂה מַעֲשֶׂה שְׂיֻדָּעִים בּוֹ בְּנֵי אָדָם, וְתִרְצֶה לַעֲמֹד עַל בְּרוּר כּוֹנֵנִתָּה, בְּחֵן נִפְשָׁךְ בּוֹ בְּשָׁנֵי פָנִים.

And it has already been said: When you perform a good deed that other people are aware of, and you want to verify the purity of your intention, test yourself in two ways.

אֶחָד מֵהֶם: שֶׁתִּדַּע מָה אַתָּה מְקַוֶּה בַּמַּעֲשֶׂה הַהוּא מִן הַגָּמוּל, וּמִמֵּי אַתָּה מְקַוֶּה אוֹתוֹ; אִם מִן הָאֱלֹהִים, הוּא שָׁלֵם, וְאִם מִזֻּלָּתוֹ, אֵינֶנּוּ שָׁלִים.

The first is: to clarify what reward you hope to receive from that deed, and from whom you expect it; if you hope for it from Hashem, your intention is perfect, but if from anyone else, it is not perfect.

וְהַשֵּׁנִי: שֶׁתִּדַּע מִנִּפְשָׁךְ שֶׁאִם הִיָּיתָ מְתִיחַד, הִקְיִיתָ עוֹשֶׂה הַמַּעֲשֶׂה הַהוּא עַל הָעֲנָנִין הַהוּא; וְאִם יִתְבָּרַר לְךָ זֶה, מַעֲשֶׂה שָׁלֵם לֹא־לֵהִים, הִרְבָּה מִמֶּנּוּ, וְאִם יִהְיֶה פְּחוּת מִזֶּה, הִנִּיחָהוּ עַד שְׂיֻדָּכָה לְבָךְ לְשָׁמַיִם; אֹז יִנָּגֶף הַיֵּצֵר.

The second is: to ask yourself honestly whether, if you were completely alone, you would still perform that deed in the exact same manner; if this is clear to you, then your deed is pure for Hashem, so do more of it, but if it would be less than that, stop doing it until your heart becomes purified for the sake of Heaven. With this, the yetzer hara will be defeated.

וְאִם לֹא יִמָּצֵא הַיֵּצֵר דִּרְךְ לְפַתּוֹתְךָ מִהַפָּנִים הָאֵלֶּה, יִתְחַכֵּם לְךָ בְּמָה שֶׁהוּא יוֹתֵר דֶּק מִזֶּה, וְהוּא דִּרְךְ הַגָּמוּל וְהַעֲנֵשׁ בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא.

And if the yetzer hara cannot find a way to entice you through these methods, he will try to outsmart you with an even subtler approach, which is through the path of reward and punishment in this world and the World to Come.

וַיֹּאמֶר לָהּ: הִנֵּה אַתָּה מִחֲסִידֵי הַבּוֹרָא וּמִסֻּגָּלָתוֹ, וְכַמוֹךָ הוּא רָאוּי לְגִמּוּל הָעוֹלָם הַזֶּה וְהַבָּא, וְצָרִיךְ שֶׁתִּשְׁתַּדֵּל כָּפִי יְכָלָתְךָ, אוֹלֵי תִתְחִיל לְהִגִּיעַ לָזֶה בְּמַעֲשֶׂיךָ וּבְהַמְשָׁכָה אַחֲרֵי עֲבוֹדַת הָאֱלֹהִים בְּלֵב טוֹב וּבְשִׂמְחָה רַבָּה, כְּמוֹ שֶׁאָמַר דָּוִד: "אוֹר זָרַע לְצַדִּיק, וּלְיֹשְׁרֵי לֵב שִׂמְחָה."

He will say to you: 'Behold, you are among the pious of the Creator and His treasured ones, and someone like you is truly worthy of reward in this world and the next; you must exert yourself to the utmost of your ability, so that perhaps you may attain this through your deeds and by dedicating yourself to the service of Hashem with a good heart and great joy, as David HaMelech said: "Light is sown for the righteous, and gladness for the upright in heart."'

NOTE Here, the yetzer hara tries to inject self-righteousness and pride into the person's avodah by making him feel superior and focused on his own spiritual stature.

WHAT TO TAKE FROM IT

The chapter details how the yetzer hara disrupts our service of G-d, first by distracting the mind with intellectual pursuits during davening, leading to a hollow service where one's lips are close to Hashem but the heart is far. To counter this, a person must make a soul-accounting, realizing he would never treat a fellow human being with such insincerity. When the yetzer hara then tries to push him to the opposite extreme—abandoning public mitzvos, learning, and rebuke under the pretense of avoiding flattery—the person must answer that public mitzvos must still be performed for the sake of Heaven, and he must test his true motives by examining his inner feelings regarding the praise of others.

לְמַעַשָּׂה WHAT TO TAKE HOME

The yetzer hara is incredibly cunning. When he cannot stop you from serving Hashem, he will try to ruin your avodah from the inside. If you are learning, he will distract you during davening with a difficult kashya or a brilliant chiddush, making you feel like you are doing something holy while your heart is actually far from Hashem. If you overcome that, he will try to make you hide your yiras Shamayim completely under the guise of avoiding ga'avah and flattery, whispering that you should act lazy or join in lightheadedness just to remain hidden.

True avodah requires us to recognize these subtle traps. We must be honest with ourselves: if we would be embarrassed to ask a favor from a flesh-and-blood friend while our mind was completely distracted, how can we stand before the Ribbono shel Olam with our lips moving while our hearts are elsewhere? At the same time, we cannot let the fear of showing off stop us from davening with warmth in public, learning Torah openly, or helping another Yid.

Today, before you begin to daven or do a mitzvah, take ten seconds to quiet your mind. Ask yourself: 'If I were completely alone right now, would I still do this mitzvah with the same care?' Clear away all outside thoughts, even holy thoughts of Torah study, and focus solely on the fact that you are standing directly before the Creator of the world.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת 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 כְּפָרֶד אִין הִבִּין בְּמִתְג 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 קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ 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 יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

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.'