

## כ"ה סיון תשפ"ו

Wednesday, June 10, 2026

The complete seder for today, in one place

## TODAY'S SEDER

חומש עם ראשי — שלח •  
רביעי

Chumash with Rashi • Sh'lach • 4th Aliyah

מסכת גיטין — דף י"ד ע"ב

Gemara Gittin • Daf 14b

מסכת תענית — דף ט'

Gemara Taanis • Daf 9

הלכות שבת — פרק י"ד

Hilchos Shabbos • Chapter Fourteen

חובות  
הלכות —  
שער יחוד  
המעשה •  
פרק  
חמישי  
(91-105)

Chovos HaLevavos • Shaar Yichud HaMaaseh • Chapter Five (91-105)

מדרגת האדם — פתיחת דבר

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תהלים — חמשה קאפיטלעך

Tehillim • 32, 43, 83, 121, 130

## חומש עם רש"י • שְׁלַח • רביעי

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

SH'LACH • 4TH ALIYAH

## CHAPTER PREVIEW

In this aliyah, we feel the painful aftermath of the chet hamiraglim (the sin of the spies). Hashem decrees that the generation of the midbar who complained against Him will not enter the Promised Land; instead, they will wander for forty years—one year for each day of the spies' journey—and their carcasses will fall in the wilderness. Only Calev ben Yefuneh and Yehoshua bin Nun are spared from this decree, while the spies who brought out the bad report die immediately in a plague before Hashem.

We then see the heartbreaking account of the ma'apilim, the group of Yidden who tried to force their way up to Eretz Yisrael to make amends for their sin, despite Moshe Rabbeinu's warnings that Hashem's Presence would not be with them. Tragically, they are struck down by the Amalekites and Canaanites. Following this dark episode, Hashem immediately speaks to Moshe about entering the Land, bringing comfort to the nation by giving them the mitzvos of nesachim (wine libations) and grain offerings that must accompany their future korbanos.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:

saying Aharon and to Moshe to Hashem And spoke

פסוק ב

Pasuk 2

עַד מָתִי לְעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת תִּלְנוֹת

the complaints of — against Me complain they who this the evil for the congregation when Until

בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שָׁמָעְתִּי:

I have heard against Me complain they which Yisrael the children of

רש"י

לעדה הרעה וגו'. אלו המרגלים, מפאן לעדה שְׁהִיא עֲשָׂרָה מְגִלָּה כ"ג:

23b Megillah ten that it is to a congregation from here the spies these are etc. the evil To the congregation

רש"י

אשר המה מלינים. את ישראל עלי:

against Me Yisrael — cause to complain they who

רש"י

את תלנות בני ישראל אשר המה. המרגלים מלינים אותם עלי,  
against Me them cause to murmur the spies they which Yisrael the children of the murmurings of —

שמעתי :

I have heard

פסוק ג

Pasuk 3

אמר אליהם חי אני נאם יהוה אם לא כאשר דברתם באזני כן אעשה

I will do so in My ears you spoke just as not surely Hashem says I as I live to them Say

לכם:

to you

רש"י

חי אני. לשון שבועה, אם לא כן אעשה — כביכול איני חי:

living I am not as it were I will do so not if an oath an expression of I As I live

רש"י

כאשר דברתם. שבקשתם ממני "או במדבר הזה לו מתנו" פסוק ב' :

2 verse we had died" would that this in the wilderness "or from Me that you requested you spoke as

פסוק ד

Pasuk 4

במדבר הזה יפלו פגריכם וכל פקדיכם לכל מספרכם מן

from the age of your count to all of your numbered ones and all of your carcasses shall fall this in the wilderness

עשרים שנה ומעלה אשר הלינתם עלי:

against Me you complained who and upward years twenty

רש"י

וכל פקדיכם לכל מספרכם. כל הנמנה לכל מספר שאתם נמנים בו,

in it are counted that you census in any who is counted any your count according to all of your numbered ones And all of

פגון לצאת ולבא לצבא ולתת שקלים, כל המנויים לכל אותן מספרות ימותו,

shall die censuses those in all of those counted all shekels and to give for the army and to come in to go out such as

ואלו הן מן עשרים שנה וגו'; להוציא שבטו של לוי שאין פקדיהם

their numbered ones for not Levi the tribe of to exclude etc years twenty from a son of are they and these

ממן עשרים:

twenty from a son of

פסוק ה

Pasuk 5

אם אתם תבאו אל הארץ אשר נשאתי את ידי לשכון אתכם בה פי

except in it you to settle My hand — I raised that the land into shall enter you if

אם כִּלְב בֶּן יִפְנֶה וַיְהוֹשֻׁעַ בֶּן נֹון:

Nun son of and Yehoshua Yefunneh son of Calev

פסוק 6

Pasuk 6

וְטַפְכֶּם אֲשֶׁר אָמַרְתֶּם לְבֹז יִהְיֶה וְהֵבִיאֲתִי אֹתָם וַיֵּדְעוּ אֶת הָאָרֶץ

the land — and they shall know them and I will bring would be for spoil you said whom and your children

אֲשֶׁר מֵאַסְתֶּם בָּהּ:

· you rejected that

פסוק 7

Pasuk 7

וּפְגִירֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה:

this in the wilderness shall fall yourselves And your carcasses

רש"י

וּפְגִירֵיכֶם אַתֶּם. כְּתָרְגוּמוֹ, לְפִי שֶׁדָּבָר עַל הַבָּנִים לְהַכְנִיסָם לְאֶרֶץ

into the Land to bring them the children concerning that He spoke Because as its Targum you And your carcasses

וּבִקֵּשׁ לֹאמַר וְאַתֶּם תָּמוּתוּ, נוֹפֵל לָשׁוֹן זֶה כָּאֵן לֹאמַר "אַתֶּם":

you to say here this an expression falls will die but you to say and He wished

פסוק 8

Pasuk 8

וּבְנֵיכֶם יִהְיוּ רָעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת זְנוּתֵיכֶם

your faithlessness — and they shall bear years forty in the wilderness roaming shall be and your children

עַד תֵּם פְּגִירֵיכֶם בַּמִּדְבָּר:

in the wilderness your carcasses the completion of until

רש"י

אַרְבָּעִים שָׁנָה. לֹא מֵת אֶחָד מֵהֶם פָּחוֹת מִכֹּן שְׁשִׁים, לְכָךְ נִגְזַר אַרְבָּעִים,

forty it was decreed for this reason sixty than a son of less of them one died not years Forty

כְּדִי שִׁיחִיו אוֹתָם שֶׁל בְּנֵי עֶשְׂרִים מַגִּיעִין לְכָלֵל שְׁשִׁים; שָׁנָה רִאשׁוֹנָה הִיְתָה

was The first years sixty the category of reaching twenty sons of of those that they would be in order

בְּכָלֵל, וְאַע"פ שֶׁקִּדְמָה לְשִׁלּוּחַ הַמֶּרְגְּלִים, לְפִי שֶׁמִּשְׁעָשׂוּ אֶת הָעֶגְל

the Calf — that from when they made because the spies the sending of that it preceded and even though included

עָלְתָה גִזְרָה זֹאת בְּמַחֲשָׁבָה, אֲלֵא שֶׁהִמָּתִין לָהֶם עַד שֶׁתִּמָּלֵא סִאתָם, וְזֶהוּ

and this is their measure that would be filled until for them that He waited but in thought this decree there arose

שֶׁנֶּאֱמַר "וּבִיּוֹם פְּקֻדִי" — בְּמֶרְגְּלִים — "וּפְקֻדָּתִי עֲלֵיהֶם חֲטָאתָם" שְׁמוֹת ל"ב ;

32 Shemos their sin upon them and I will visit by the spies My visiting And on the day of that which is said

וְאֵף כָּאֵן נֶאֱמַר "תִּשְׂאוּ אֶת עֲוֹנוֹתֵיכֶם" — שְׁתֵּי עֲוֹנוֹת, שֶׁל עֶגְל וְשֶׁל תְּלוּנָה,

the murmuring and of the Calf of iniquities two your iniquities — you shall bear it is said here and even

וְחָשַׁב לָהֶם בְּמִנְיָן חַיֵּיהֶם מִקְצַת שָׁנָה כְּכֻלָּהּ, וּכְשֶׁנִּכְנְסוּ לְשָׁנַת שְׁשִׁים

sixty into the year of and when they entered like all of it a year a part of their lives in the count of for them And He calculated

מֵתוּ אוֹתָם שֶׁל בְּנֵי עֲשָׂרִים:

twenty sons of of those died

רש"י

וּנְשָׂאוֹ אֵת זִנּוּתֵיכֶם. כְּתַגְמוּ וְיִקְבְּלוּן "וְיִקְבְּלוּן" יֵת חֹבֵכִיכֶם:

your guilt — and they shall receive like its Targum your whoredoms — And they shall bear

ספוק ט

Pasuk 9

בְּמִסְפַּר הַיָּמִים אֲשֶׁר תִּרְתֶּם אֶת הָאָרֶץ אַרְבָּעִים יוֹם לְשָׁנָה יוֹם

a day for the year a day days forty the land — you scouted that the days by the number of

לְשָׁנָה תִּשָּׂאוּ אֵת עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וַיֵּדְעֶתֶם אֶת תְּנוּאַתִּי:

My estrangement — and you shall know years forty your iniquities — you shall bear for the year

רש"י

אֵת תְּנוּאַתִּי. שֶׁהִנֵּיאוֹתֶם אֶת לִבְכֶּכֶם מֵאַחֲרֵי, תְּנוּאָה לְשׁוֹן הֶסְרָה, כְּמוֹ "כִּי

"for like turning away is an expression of Removal from after Me your heart — that you removed My removal —

הִנֵּי אָבִיהָ אֶתָּה" בַּמִּדְבָּר ל :

30 Bamidbar her" her father removed

ספוק י

Pasuk 10

אֲנִי יְהוָה דִּבַּרְתִּי אִם לֹא זֹאת אֶעֱשֶׂה לְכָל הָעֵדָה הָרָעָה הַזֹּאת הַנוֹעָדִים

who gathered this the evil the congregation to all of I will do this not if have spoken Hashem I

עָלַי בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשָׁם יָמָתוּ:

they shall die and there they shall be finished this in the wilderness against Me

ספוק יא

Pasuk 11

וְהָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה לְתוֹר אֶת הָאָרֶץ וַיָּשָׁבוּ וַיִּלּוּנוּ

and they complained and they returned the land — to spy out Moshe sent whom And the men

וַיִּלִּינוּ עָלָיו אֶת כָּל הָעֵדָה לְהוֹצִיא דָּבָה עַל הָאָרֶץ:

the land against an evil report by bringing out the congregation all of — against him and they caused to complain

רש"י

וַיִּשָּׁבוּ וַיִּלִּינוּ עָלָיו. וּכְשֶׁשָּׁבוּ מִתּוֹר הָאָרֶץ הִרְעִימוּ עָלָיו אֶת

— against him they angered the land from spying and when they returned against him and they made murmur and they returned

כָּל הָעֵדָה בְּהוֹצֵאת דָּבָה, אוֹתָם אֲנָשִׁים וַיָּמָתוּ; כָּל הוֹצֵאת דָּבָה

a report bringing out of every and they died men those an evil report by bringing out the congregation all of

לְשׁוֹן חֲנוּךְ דְּבָרִים, שֶׁמִּלְקִיחִים לְשׁוֹנָם לְאָדָם לְדַבֵּר בּוֹ, כְּמוֹ "דוֹכֵב שִׁפְתֵּי

the lips of causing to speak like with it to speak to a person their tongue that they accustom words training is an expression of

יְשָׁנִים" שִׁיר הַשִּׁירִים ז' , וַיִּשְׁנָה לְטוֹבָה וַיִּשְׁנָה לְרָעָה, לָכֵן נֶאֱמַר פֶּאֶן

here it is said therefore for bad and there is it for good and there is it chapter 7 Songs Song of those who sleep

מוצאי דבת הארץ רעה , שיש דבה שהיא טובה:  
good that it is a report for there is which is bad the land the report of who bring out

רש"י

דבה. פרליר"ש בלעז:  
in foreign tongue parleries utterance

פסוק יב

Pasuk 12

וַיָּמָתוּ הָאֲנָשִׁים מוֹצְאֵי דִבַּת הָאֶרֶץ רָעָה בַּמִּגַּפָּה לְפָנַי יְהוָה:  
Hashem before in the plague evil the land the slander of who brought out the men And they died

רש"י

במגפה לפני ה'. בְּאוֹתָהּ מִיתָה הַהֲגוֹנָה לָהֶם, מִדָּה כְּנִגְדַּ מִדָּה, הֵם חָטְאוּ  
sinned they measure against measure for them that was fitting death with that Hashem before by the plague  
בְּלִשׁוֹן, וְנִשְׁתַּרְבֵּב לְשׁוֹנָם עַד טְבוּרָם וְתוֹלְעִים יוֹצְאִים מִלְּשׁוֹנָם וּבָאִין לְתוֹךְ  
into and entering from their tongue were coming out and worms their navel until their tongue and grew long with the tongue  
טְבוּרָם, לָכֵן נֶאֱמַר "בַּמִּגַּפָּה" וְלֹא "בַּמִּגַּפָּה", וְזֶהוּ לִפְנֵי ה' — בְּאוֹתָהּ הָרְאוּיָה  
which was fitting with that Hashem before and this is by a plague and not by the plague it is said therefore their navel  
לָהֶם ע"פ מְדוּתָיו שֶׁל הַקָּדוֹשׁ שֶׁהוּא מוֹדֵד מִדָּה כְּנִגְדַּ מִדָּה סוּטָה ל"ה  
35 Sotah measure against measure measures Who the Holy One blessed be of His attributes according to for them  
He

:

פסוק יג

Pasuk 13

וַיְהִי־שֶׁעַ בֶּן נוּן וְכָלֵב בֶּן יִפְנֶה חָיו מִן הָאֲנָשִׁים הָהֵם הַחֲלָכִים לְתוֹר  
to spy out who went those the men from lived Yefunneh son of and Calev Nun son of And Yehoshua  
אֵת הָאֶרֶץ:  
the land —

רש"י

ויהושע וכלב ... חיו וגו'. מַה ת"ל חיו מן האנשים ההם ? אֵלָּא מְלַמֵּד  
it teaches rather those the men from lived does the teaching say what etc. lived and Calev And Yehoshua  
שֶׁנִּטְלוּ חֶלְקָם שֶׁל מְרַגְלִים בָּאֶרֶץ וְקָמוּ תַּחְתֵּיהֶם לְחַיִּים בְּבֹא בְּתָרָא ק"ח :  
118 Batra Bava for life in their stead and they stood in the Land the spies of their portion that they took

פסוק יד

Pasuk 14

וַיְדַבֵּר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם  
the people and mourned Yisrael the children of all of to these the words — Moshe And spoke  
מְאֹד:  
greatly

וַיִּשְׁכְּמוּ בַבֹּקֶר וַיַּעֲלוּ אֶל רֹאשׁ הָהָר לֵאמֹר הֲנִנוּ  
 here we are saying the mountain the top of to and they went up in the morning And they arose early  
 וְעָלִינוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה כִּי חָטָאנוּ:  
 we have sinned for Hashem said that the place to and we will go up

רש"י

אל ראש ההר. הוא הדרך העולה לארץ ישראל:  
 Yisrael to the Land of that leads up the route that is the mountain the top of To

רש"י

הננו ועלינו אל המקום. לארץ ישראל:  
 Yisrael to the Land of the place to and we will go up here we are

רש"י

אשר אמר ה'. לתתה לנו, שם נעלה:  
 we will go up there to us to give it Hashem said which

רש"י

כי חטאנו. על אשר אמרנו הלא טוב לנו שוב מצרימה:  
 to Mitzrayim to return for us better is it not we said that on we have sinned for

וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת פִּי יְהוָה וְהוּא לֹא תִצְלַח:  
 succeed will not and it Hashem the word of — transgress you is this Why Moshe And said

רש"י

והוא לא תצלח. זו שאתם עושים לא תצלח:  
 succeed will not are doing that you this prosper shall not and it

אל תעלו כי אין יהוה בקרבכם ולא תנגפו לפני איביכם:  
 your enemies before you will be struck and not in your midst Hashem is not for go up do not down

כי העמלקי והכנעני שם לפניכם ונפלתם בחרב כי על פן  
 therefore · because by the sword and you will fall before you are there and the Canaanite the Amalekite For  
 שבתם מאחרי יהוה ולא יהיה יהוה עמכם:  
 with you Hashem will be and not Hashem from following you have turned

רש"י

כי על כן שבתם. כלומר, כי זאת תבא לכם על אשר שבתם וגו':  
etcetera you turned away of that because upon you will come this that meaning to say you returned thus For

פסוק יט

Pasuk 19

וַיַּעֲפְלוּ לְעֵלוֹת אֶל רֹאשׁ הָהָר וְאֵרוֹן בְּרִית יְהוָה וּמֹשֶׁה  
and Moshe Hashem the covenant of and the Ark of the mountain the top of to to go up And they presumed  
לֹא מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה:  
the camp from the midst of move did not

רש"י

ויעפלו. לשון חזק, וכן "הנה עפלה" חבוק ב', אינג"ריש בלעז,  
in Old French engres 2 Chavakuk it is insolent "Behold and so strength is an expression of And they presumed  
לשון עזות, וכן "עפל" בת ציון" מיכה ד', "עפל ובחן" ישעיהו ל"ב,  
32 Yeshayahu and tower" "fort 4 Michah Zion" the daughter of "stronghold of and so insolence an expression of  
ומדרש תנחומא מפרשו לשון אפל — הלכו חשכים, שלא ברשות:  
permission without in darkness they went darkness as an expression of explains it Tanchuma And the Midrash

פסוק כ

Pasuk 20

וַיֵּרֶד הָעֲמָלִקִּי וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּהָרֵי הַהוּא וַיַּכּוּם  
and they struck them that in the mountain who dwelt and the Canaanite the Amalekite And down came  
וַיִּכָּתוּם עַד הַחֲרָמָה:  
Chormah until and they shattered them

רש"י

ויכתום. כמו "ונאפת אתו טחון" דברים ט' — מכה אחר מכה:  
blow after blow 9 Devarim grinding" it "and I pounded like and he crushed them

רש"י

עד החרמה. שם המקום נקרא על שם המאָרע:  
the event the name of on account of was called the place the name of Chormah Until

פסוק כא

Pasuk 21

וַיֹּדֶבֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:  
saying Moshe to Hashem And spoke

פסוק כב

Pasuk 22

וַדְבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ אֶל אֶרֶץ  
the land of into you enter When to them and you shall say Yisrael the children of to Speak



מוֹשְׁבֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:

to you am giving I which your dwellings

רש"י

כִּי תָבֹאוּ. בְּשֶׁר לָהֶם שְׂיִכְנְסוּ לְאֶרֶץ:

the land that they would enter to them He brought tidings you shall come When

פסוק כג

Pasuk 23

וַעֲשִׂיתֶם אִשָּׁה לַיהוָה עֹלָה אוֹ זֶבַח לְפֶלֶא נֶדֶר אוֹ כְּנֻדָּה

as a free-will-offering or a vow to express a sacrifice or a burnt-offering to Hashem a fire-offering and you shall make

אוֹ בְּמוֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחַח לַיהוָה מִן הַבָּקָר אוֹ מִן הַצֹּאן:

the flock from or the cattle from to Hashem of pleasing-satisfaction an aroma to make on your festivals or

רש"י

וַעֲשִׂיתֶם אִשָּׁה. אֵין זֶה צֻוִּי, אֶלָּא כְּשֶׁתָּבֹאוּ שָׁם וְתַעֲלֶה עַל לִבְבְּכֶם לַעֲשׂוֹת

to make your heart upon and it arises there when you come rather a command this there is not a fire-offering And you make

אִשָּׁה לַה':

to Hashem a fire-offering

רש"י

לְפֶלֶא נֶדֶר אוֹ כְּנֻדָּה וּגו'. אוֹ שְׂתַעֲשִׂי הָאִשָּׁה בְּשִׁבְלִי חֻבֹּת

the obligation of on account of the fire-offering that you would make or etc. by a free-will offering or a vow to distinguish

מִמוֹעֲדֵיכֶם, שְׂחִיבְתִּי אֶתְכֶם לַעֲשׂוֹת בְּמוֹעֵד:

on the festival to make you which I obligated your festivals

רש"י

רֵיחַ נִיחַח. נִחַח רוּחַ לִפְנֵי:

before Me of spirit satisfaction of satisfaction An odor

פסוק כד

Pasuk 24

וְהִקְרִיב הַמִּקְרִיב קֶרְבְּנוֹ לַיהוָה מִנְחָה סֵלֶת עֶשְׂרוֹן בְּלוּל בְּרִבְעִית

with a quarter mixed a tenth fine flour a meal offering to Hashem his offering the one who brings and he shall bring

הַהֵין שֶׁמֶן:

of oil of the hin

רש"י

וְהִקְרִיב הַמִּקְרִיב. תִּקְרִיבוּ נִסְכִּים וּמִנְחָה לְכָל בְּהֵמָה; הַמִּנְחָה

the meal-offering animal for every and a meal-offering drink-offerings you shall bring the one who brings And he shall bring

כָּלִיל וְהַשֶּׁמֶן נִבְלָל בְּתוֹכָהּ, וְחֵיזִין לְסַפְּלִים, כָּמוֹ שֶׁשִּׁנְיָנוּ בְּמִסְכַּת סֵכָה דף

page Sukkah in the tractate of we learned just as to the basins and the wine within it is mingled and the oil entirely burnt

מ"ח:

וַיִּזֶן לַנֶּסֶךְ רְבִיעִית הֵיזֵן תַּעֲשֶׂה עַל הָעֹלָה אוֹ לְזֶבֶח לִכְבֹּשׁ  
for the sheep for the sacrifice or the burnt offering with you shall make the hin a quarter of for the libation and wine

הָאֶחָד:  
the one

רש"י

לכבש האחד. על כל האמור למעלה הוא מוסב — על המנחה ועל השמן ועל  
and to the oil and to the meal-offering to refers it above that is said all upon the one For the lamb

הַיֵּין:  
the wine

אוֹ לְאֵיל תַּעֲשֶׂה מִנְחָה סֵלֶת שְׁנֵי עֶשְׂרִים בָּלוּלָה בַּשֶּׁמֶן שְׁלִשִּׁית  
a third with oil mixed tenths two fine flour a meal offering you shall make for the ram Or

הֵהָיִן:  
of the hin

רש"י

או לאיל. ואם איל הוא; ורבותינו דרשו "או" — לרבות את הפלגס לנסכי  
for drink offerings of the palgas — to include or interpreted and our Rabbis it is a ram and if for a ram Or

אֵיל מִנְחוֹת צ"א :  
91b Menachot a ram

וַיִּזֶן לַנֶּסֶךְ שְׁלִשִּׁית הֵהָיִן תִּקְרִיב רִיחַ נִיחַח לַיהוָה:  
to Hashem pleasing an odor of you shall offer the hin a third of for the libation and wine

## CHAPTER SUMMARY

The aliyah begins with Hashem's decree of forty years of wandering in the midbar for the generation of the spies, sparing only Yehoshua and Calev, while the wicked spies themselves die of a plague. Despite Moshe's warnings that they will lack divine protection, a group of Yidden defiantly attempts to ascend the mountain to Eretz Yisrael and is defeated by the Amalekites and Canaanites at Hormah. Finally, Hashem reassures the nation of their eventual entry into the Land by commanding the laws of the nesachim (wine libations) and meal offerings that must accompany their burnt offerings and peace offerings.

In this parsha, we see a painful, tragic mistake. After hearing the decree that they would not enter the land, a group of Bnei Yisrael tried to force their way up the mountain to fight, declaring, "We are prepared to go up... for we were wrong." But Moshe Rabbeinu warned them that Hashem was not in their midst and it would not succeed. They went anyway, relying on their own strength, and suffered a crushing defeat.

How often do we do the exact same thing in our own lives? We make a mistake, we feel the sting of regret, and in our panic, we try to "fix" it immediately by forcing our own way, running ahead of Hashem's will. True teshuvah and true avodah require us to surrender to the reality Hashem has placed before us, not to defiantly fight against the consequences. When we try to force a door open that Hashem has closed, we are operating on our own ego, and "it will not succeed."

Immediately after this tragedy, Hashem commands the mitzvah of nesachim (libations) for when they eventually enter the Land. This is a beautiful, comforting hand extended to us. Hashem is showing us that even after the worst failures, the future is still intact. We don't need to force our way today; we need to accept His will right now, knowing He has a plan to bring us to our destination in His time.

Today, when something does not go your way or you face the consequences of a mistake, do not try to force a solution through sheer willpower or anger. Stop, take a deep breath, and say: "Hashem, I accept Your will in this moment, and I trust You to show me the right way forward."

## מִסְכֵּת גִּיטִין • דִּף יִיד ע"ב

Elucidated Talmud • Statement and Proof • Navy &amp; Gold Edition

## THE SUGYA

We begin this section of the daf with a fascinating and haimish story involving Rabbi Achai, Rabbi Dostai bar Rabbi Yannai, and Rabbi Yosei bar Keifar. Sent to Neharde'a to retrieve a vessel, the agents faced a frightening situation when the local possessors demanded a formal act of acquisition to transfer liability. When Rabbi Yosei bar Keifar refused, he was physically tormented, leading to a dramatic dispute between the two agents that was ultimately brought before Rabbi Achai for a ruling on whether Rabbi Dostai acted correctly under the threat of duress.

Following this narrative, the Gemara transitions into a deep halachic analysis regarding the power of an agent. Specifically, the Sages analyze the legal implications of a sender telling an agent to "deliver" a gift of money to a recipient who subsequently dies before receiving it. The Gemara grapples with conflicting baraitos to determine whether the term "deliver" is legally equivalent to "acquire," exploring various distinctions such as whether the giver was healthy or on his deathbed, and who passed away first.

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

## STATEMENT

אָמַר לְהוּ לְרַבִּי דּוֹסְתַּאי בֶּר רַבִּי יֵנָאי וּלְרַבִּי יוֹסִי בֶר פִּיפֶר: פְּהָדִי דְאֵתִיתוּ, אֲתִיּוּה נִיחָלִי.

Rabbi Achai said to them, to Rabbi Dostai bar Rabbi Yannai and to Rabbi Yosei bar Keifar: When you come back from Nehardea, bring it to me — referring to a certain utensil he had left there.

## STATEMENT

אָזוּל, יְהִבִּיה נִיחָלִיה.

They went there, and the people holding the utensil gave it to them.

## STATEMENT

אָמְרֵי לְהוּ: נִקְנֵי מִינֵיכּוּ;

After handing it over, those people said to them: Let us perform an act of acquisition from you to make you legally responsible for the utensil, so that you will bear the liability for any mishap until you deliver it to Rabbi Achai.

## STATEMENT

אָמְרֵי לְהוּ: לֹא.

The agents said to them: No, we do not wish to accept responsibility.

## STATEMENT

אָמְרֵי לְהוּ: אַהֲדָרִיה נִיחָלִין.

Those people **said to them**: If so, **return it to us**, as we do not wish to part with it without being cleared of liability.

STATEMENT

רבי דוסתאי ברבי ינאי אמר להו: אין;

Rabbi Dostai bar Rabbi Yannai said to them: Yes, let us return it.

STATEMENT

רבי יוסי בר כיוסף אמר להו: לא.

But Rabbi Yosei bar Keifar said to them: No, we will not return it, for you have already transferred ownership and cannot retract.

STATEMENT

הוּוּ קא מצערין ליה,

Those people **were causing him pain** by beating Rabbi Yosei bar Keifar to force him to return it.

STATEMENT

אמר ליה: חזי מר היכי קא עביד!

Rabbi Yosei bar Keifar said to him, to Rabbi Dostai: See, Master, what they are doing to me!

STATEMENT

אמר להו: טב רמו ליה.

Rabbi Dostai said to them, the attackers: Hit him well!

STATEMENT

כי אתו לגביה, אמר ליה: חזי מר, לא מיסתיה דלא סייען, אלא אמר להו נמי "טב רמו ליה!"

When they came before Rabbi Achai, Rabbi Yosei bar Keifar said to him: See, Master, not only was it not enough that Rabbi Dostai did not assist me, but he even said to them, "Hit him well!"

QUESTION

אמר ליה: אמאי תיעבד הכי?

Rabbi Achai said to him, to Rabbi Dostai: Why did you do this?

ANSWER

אמר ליה: אותן בני אדם – הן אמה, וכובען אמה, ומדברין מחציהן, ושמותיהן מבוהלים: 'ארדא' ו'ארטא' ו'פילי ריש'; אומרין "כפותו" – כופתין; אומרין "הרוגו" – הורגין; אילו הרגו את דוסתאי, מי נתן לינאי אבא בר כמותי.

Rabbi Dostai said to him: Those men are terrifying; they are an amah tall, and their hats are an amah tall, and they speak from their midsections with deep, booming voices, and their names are frightening: Arda, and Arta, and Pili Reish. If they say, "Bind him," they bind him; if they say, "Kill him," they kill him. If they had killed Dostai, who would have given to Yannai, my father, a son like me? I acted out of fear for my life.

QUESTION

אמר ליה: בני אדם הללו קרובים למלכות הן?

Rabbi Achai said to him: Are these men close to the government?

ANSWER

אמר ליה: הן.

Rabbi Dostai said to him: Yes.

QUESTION

יש להן סוסים ופרדים שרצים אחריהן?

Rabbi Achai asked: Do they have horses and mules running after them as an escort?

ANSWER

אמר ליה: הן.

Rabbi Dostai said to him: Yes.

RULING

אמר ליה: אי הכי, שפיר עבדת.

Rabbi Achai said to him: If so, you acted well, for it was a case of pikuach nefesh.

STATEMENT

"הוֹלֵךְ מָנָה לַפְּלוֹנִי", וְהָלַךְ וּבִקֵּשׁוּ וְלֹא מָצְאוּ – תַּנִּי חֲדָא: יַחֲזִירוּ לְמַשְׁלָח; וְתַנֵּי אִידָהּ: לְיֹרְשֵׁי מִי שֶׁנִּשְׁתַּלְּחוּ לוֹ.

The Gemara discusses: If one says to an agent, "Take a maneh to so-and-so" as a gift, and the agent went and searched for him and did not find him because the recipient had died — it is taught in one braisa: The money should be returned to the sender; and it is taught in another braisa: It should be given to the heirs of the one to whom it was sent.

QUESTION

לִימָא בָּהּא קָמִיפְלָגִי – דְּמָר סָבַר: "הוֹלֵךְ" כְּ"זָכִי", וּמָר סָבַר: "הוֹלֵךְ" לֹא כְּ"זָכִי"?

Shall we say that they disagree about this: that one Master, the second braisa, holds that saying "take" is like saying "acquire" on behalf of the recipient, so the recipient acquired it immediately through the agent; and one Master, the first braisa, holds that saying "take" is not like saying "acquire" on behalf of the recipient, so the recipient did not acquire it before he died?

ANSWER

אמר רבי אבא בר ממל: דכולי עלמא "הוֹלֵךְ" לֹא כְּ"זָכִי"; וְלֹא קָשְׁיָא – הָא בְּבִרְיָא, הָא בְּשָׂכִיב מְרַע.

Rabbi Abba bar Memel said: Everyone agrees that saying "take" is not like saying "acquire"; and it is not difficult: This braisa, which says it returns to the sender, refers to a healthy person who sent the gift, whose gift is not acquired until it reaches the recipient; whereas that braisa, which says it goes to the recipient's heirs, refers to a person on his deathbed, whose verbal instructions have the force of a written and delivered deed, so the recipient acquired it immediately.

## ANSWER

רב זביד אָמַר: הָא וְהָא בְּשָׂכִיב מְרַע; הָא – דְּאִיתִּיהָ לְמַקְבֵּל בְּשַׁעַת מַתָּן מַעוֹת, הָא – דְּלִיתִּיהָ לְמַקְבֵּל בְּשַׁעַת מַתָּן מַעוֹת.

Rav Zevid said: Both this braisa and that braisa refer to a person on his deathbed; yet this braisa, which says it goes to the heirs, refers to a case where the recipient was alive at the time of the giving of the money to the agent, so he acquired it immediately; whereas that braisa, which says it returns to the sender, refers to a case where the recipient was not alive at the time of the giving of the money, so he could not acquire it.

## ANSWER

רב פפא אָמַר: הָא וְהָא בְּכָרִיא; הָא – דְּמִית מְקַבֵּל בְּחַיֵּי נוֹתֵן, הָא – דְּמִית נוֹתֵן בְּחַיֵּי מְקַבֵּל.

Rav Pappa said: Both this braisa and that braisa refer to a healthy person who sent the gift; yet this braisa, which says it returns to the sender, refers to a case where the recipient died during the lifetime of the giver, so the gift was never completed; whereas that braisa, which says it goes to the heirs, refers to a case where the giver died during the lifetime of the recipient, and since the giver died, we apply the rule that it is a mitzvah to fulfill the words of the deceased.

## QUESTION

לִימָא "הוֹלָה" כּ"זְכִי" תַנָּאֵי הִיא? דִּתְנָא: "הוֹלָה מָנָה לְפִלּוּנִי", וְהָלָה וּבִקְשׁוּ וְלֹא מָצְאוּ, יַחְזִירוּ לְמַשְׁלָח. מִת מַשְׁלָח – רַבִּי נָתָן וְרַבִּי יַעֲקֹב אָמְרוּ: יַחְזִירוּ לְיוֹרְשֵׁי מַשְׁלָח, וַיֵּשׁ אוֹמְרִים: לְיוֹרְשֵׁי מִי שֶׁנִּשְׁתַּלְּחוּ לוֹ.

Shall we say that whether saying "take" is like saying "acquire" is a dispute between Tanna'im? As it is taught in a braisa: If one says, "Take a maneh to so-and-so," and the agent went and searched for him and did not find him because he had died, it should be returned to the sender. If the sender died in the interim, Rabbi Natan and Rabbi Yaakov said: It should be returned to the heirs of the sender; and some say: It should be given to the heirs of the one to whom it was sent.

## STATEMENT

רַבִּי יְהוּדָה הַנָּשִׂיא אָמַר מְשׁוּם רַבִּי יַעֲקֹב, שְׁאֵמַר מְשׁוּם רַבִּי מֵאִיר: מְצוּה לְקַיֵּים דְּבָרֵי הַמֵּת. וְחֻכָּמִים אוֹמְרִים: יַחְלֹקוּ.

Rabbi Yehuda HaNasi said in the name of Rabbi Yaakov, who said in the name of Rabbi Meir: It is a mitzvah to fulfill the words of the deceased, and therefore it goes to the recipient's heirs. And the Sages say: They should divide the money between the heirs of the sender and the heirs of the recipient due to the doubt.

## STATEMENT

וְכָאן אָמְרוּ: כָּל מַה שְׁיִרְצֶה שְׁלִיחַ – יַעֲשֶׂה.

And here, in Babylonia, they said: Whatever the agent wishes to do, he may do with the money.

## STATEMENT

אָמַר רַבִּי שִׁמְעוֹן הַנָּשִׂיא: עַל יְדֵי הִיא מַעֲשָׂה, וְאָמְרוּ: יַחְזִירוּ לְיוֹרְשֵׁי מַשְׁלָח.

Rabbi Shimon HaNasi said: An incident occurred in my jurisdiction, and the Sages said: It should be returned to the heirs of the sender.

#### QUESTION

מאי, לאו בְּהָא קָמִיפּ לָגִי – דִּתְנָא קָמָא סָבֵר: "הוּלֵל" לֹא כִּ"זְכִי"; וְרַבִּי נָתַן וְרַבִּי יַעֲקֹב נִמִּי –  
"הוּלֵל" לֹא כִּ"זְכִי", וְאִתָּא עַל גַּב דְּמִית, לֹא אֶמְרִינֵן "מִצְוָה לְקַיֵּים דְּבָרֵי הַמֵּת"; וְיֵישׁ אֲמָרִים –  
"הוּלֵל" כִּ"זְכִי";

What, is it not that they disagree about this: that the First Tanna holds that saying "take" is not like saying "acquire"; and Rabbi Natan and Rabbi Yaakov also hold that saying "take" is not like saying "acquire," and even though the sender died, we do not say "it is a mitzvah to fulfill the words of the deceased"; and "some say" hold that saying "take" is like saying "acquire"?

#### EXPLANATION

רַבִּי יְהוּדָה הַנָּשִׂיא אָמַר מְשׁוּם רַבִּי יַעֲקֹב שֶׁאָמַר מְשׁוּם רַבִּי מֵאִיר – "הוּלֵל" לֹא כִּ"זְכִי", מִיְהוּ,  
הֵיכָא דְּמִית, אֶמְרִינֵן מִצְוָה לְקַיֵּים דְּבָרֵי הַמֵּת;

And Rabbi Yehuda HaNasi said in the name of Rabbi Yaakov who said in the name of Rabbi Meir that saying "take" is not like saying "acquire," however, where the sender died, we do say "it is a mitzvah to fulfill the words of the deceased";

#### EXPLANATION

וְחֻכָּמִים אֲמָרִים: יַחֲלוּקוּ – מִסְפָּקָא לָהּ; וְכַאֲן אָמְרוּ – שׁוּדָא עָדִיד; וְרַבִּי שְׁמַעוֹן הַנָּשִׂיא – מַעֲשֶׂה  
אֶתָּא לְאִשְׁמוּעִינֵן.

and the Sages say "they should divide" because they are in doubt as to which view is correct; and "here they said" that the agent may do as he wishes because they hold discretion of the court is preferable; and Rabbi Shimon HaNasi came to teach us a precedent that the halachah follows Rabbi Natan and Rabbi Yaakov?

#### ANSWER

לֹא, בְּבִרְיָא דְּכוּלֵּי עֲלָמָא לֹא פְּלִיגִי; וְהָכָא בְּמֵאִי עֲסָקִינֵן – בְּשָׂכִיב מַרְעֵ, וּבְפִלּוּגְתָּא דְּרַבִּי אֶלְעָזָר  
וְרַבִּנּוּן קָמִיפּ לָגִי.

The Gemara rejects this: No, in the case of a healthy person, everyone agrees that saying "take" is not like saying "acquire"; and here, with what are we dealing? With a person on his deathbed, and they disagree regarding the dispute of Rabbi Eliezer and the Rabbis.

#### PROOF

דִּתְנִינוּ: הַמַּחֲלֵק נִכְסָיו עַל פִּיו, רַבִּי אֶלְעָזָר אֹמֵר: אֶחָד בְּרִיא וְאֶחָד מְסוּפֶן; נִכְסִים שֵׁישׁ לָהּ אַחֲרִיּוֹת –  
נִקְנִין בְּכֶסֶף וּבְשִׁטָּר וּבְחִזְקָה, וְשֵׁאִין לָהּ אַחֲרִיּוֹת – אִין נִקְנִין אֶלָּא בְּמִשְׁכָּה. וְחֻכָּמִים אֲמָרִים: אֵלּוּ  
וְאֵלּוּ נִקְנִין בְּאִמְרָה.

As we learned in a Mishnah: One who distributes his property verbally, Rabbi Eliezer says: Both a healthy person and a dangerously ill person are the same, in that property that has security — real estate — is acquired with money, with a deed, or with taking possession, and property that does not have security — movable property — is acquired only through pulling. But the Sages say: Both these and those are acquired through verbal statement alone in the case of a dying person.

#### PROOF



## אָמרוּ לוֹ: מַעֲשֵׂה בְּאֵמֶן שֶׁל בְּנֵי רוֹחֵל שְׁהִיְתָה חוֹלָה, וְאָמְרָהּ: "תִּינָתֵן

The Sages said to him: An incident occurred with the mother of the sons of Rochel who was ill, and she said, "Let my veil be given to so-and-so..."

### SUMMARY

The daf begins by resolving the dispute between the agents, with Rabbi Achai ruling that Rabbi Dostai acted properly by not resisting, given the life-threatening power of the local authorities in Neharde'a. The Gemara then launches into a major discussion on whether saying "deliver" is equivalent to "acquire" in the context of gifts. To resolve contradictions between baraitos regarding a recipient who dies before receiving the money, the Sages offer several answers: Rabbi Abba bar Memel distinguishes between a healthy giver and a dying giver (shechiv mera); Rav Zevid distinguishes whether the recipient was alive at the time of the giving; and Rav Pappa distinguishes based on who died first, invoking the principle of the mitzva to fulfill the wishes of the deceased. Finally, the Gemara suggests that this entire question of "deliver" versus "acquire" is a dispute among the Tanna'im, citing a baraita featuring Rabbi Natan, Rabbi Ya'akov, and Rabbi Yehuda HaNasi.

### לְמַעֲשֵׂה WHAT TO TAKE HOME

We often find ourselves in situations where we want to stand on principle, to be "right" and fight the good fight, just like Rabbi Yosei bar Keifar who refused to back down to the intimidating men of Neharde'a. But the Torah teaches us a deep lesson in the behavior of Rabbi Dostai. When dealing with people who are unreasonable, aggressive, or dangerous, the correct avodah is not to show off our righteousness or put ourselves in harm's way. Hashem does not want us to be dead right; He wants us to live to serve Him.

True yiras Shamayim requires us to look at the reality of the situation with clear eyes. Rabbi Dostai understood that these men were close to the government, ruthless, and completely out of control. He knew that his life, a precious neshama given to him by Hashem, was worth infinitely more than winning an argument over a vessel. Sometimes, the greatest act of gevurah (strength) is knowing when to step back, yield, and protect your peace and safety.

Today, when you encounter an aggressive driver, an angry colleague, or an unreasonable person who is looking for a fight, do not let your yetzer hara convince you that you must stand your ground to prove a point. Take a deep breath, let go of the need to win the argument, and choose the path of peace and safety.

## מסכת תענית · דף ט'

Elucidated Talmud · Statement and Proof · Navy &amp; Gold Edition

## THE SUGYA

In this daf, we are zocheh to learn about the immense power of the mitzvos of tzedakah and ma'aser, and how Hashem opens the windows of Shamayim to pour down shefa upon those who are nosei b'ol with their fellow Yidden. The Gemara brings us a beautiful, warm story of Rabbi Yohanan meeting the young son of Reish Lakish, showing us the sweet, sharp Torah of a young child who reminds us of the deep emunah we must have in Hashem's promises.

We then move back to the sugya of rain and parnassah, where the Gemara discusses how Hashem provides for the world. We learn about the differences between the falling of rain, which can come down even for the sake of a single yachid, and the blessing of sustenance, which is brought down for the sake of the rabbim.

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

## STATEMENT

”עֲשֹׂר תַעֲשֹׂר” — עֲשֹׂר בְּשִׁבִּיל שְׂתֵּתַעֲשֹׂר.

The Torah says, “A tithe shall you tithe”; this can be expounded homiletically: Tithe your produce so that you will become wealthy.

## STATEMENT

אֲשַׁכְּחֶיהָ רַבִּי יוֹחָנָן לְיָנוּקָא דְרִישׁ לָקִישׁ, אָמַר לֵיהּ: אֵימָא לִי פְסוּקִיָּה!

Rabbi Yochanan found the young son of Reish Lakish and said to him: Recite to me your verse that you learned today in school!

## STATEMENT

אָמַר לֵיהּ: ”עֲשֹׂר תַעֲשֹׂר”.

The boy said to him: My verse is, “A tithe shall you tithe”.

## QUESTION

אָמַר לֵיהּ: וּמַאי ”עֲשֹׂר תַעֲשֹׂר”?

The boy then said to him: And what is the meaning of “A tithe shall you tithe”?

## ANSWER

אָמַר לֵיהּ: עֲשֹׂר בְּשִׁבִּיל שְׂתֵּתַעֲשֹׂר,

Rabbi Yochanan said to him: Tithe your produce so that you will become wealthy.

## QUESTION

אָמַר לֵיהּ: מָנָא לָךְ?

The boy said to him: From where do you know this?

#### ANSWER

אמר ליה: זיל נסי.

Rabbi Yochanan said to him: Go and test it out yourself by tithing.

#### OBJECTION

אמר ליה: ומי שרי לנסוייה להקדוש ברוך הוא? והכתיב: "לא תנסו את ה'!"

The boy said to him: And is it permitted to test the Holy One, Blessed be He? But isn't it written: "You shall not test Hashem"?

#### RESOLUTION

אמר ליה, הכי אמר רבי הושעיא: חוץ מזו, שנאמר: "הביאו את כל המעשר אל בית האוצר ויהי טרף בביתי ובחנוני נא בזאת אמר ה' צבאות אם לא אפתח לכם את ארבות השמים והריקתי לכם ברכה עד בלי די".

Rabbi Yochanan said to him: So said Rabbi Hoshaya: It is forbidden to test Hashem, except in this matter of tithing, as it is stated: "Bring the whole tithe into the storehouse, that there may be food in My house, and test Me now by this, says Hashem of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing until there is more than sufficiency".

#### QUESTION

מאי "עד בלי די"?

The Gemara asks: What is the meaning of "until there is more than sufficiency [ad beli dai]"?

#### ANSWER

אמר רמי בר חמא אמר רב: עד שיבלו שפתותיכם מלומר "די".

Rami bar Chama said that Rav said: It means until your lips wear out [yivlu] from saying "Enough [dai]".

#### STATEMENT

אמר ליה: אי הוה מטי התם להאי פסוקא, לא הוית צריכנא לה ולהושעיא רבה.

The boy said to him: If I had reached there, to this verse in my studies, I would not have needed you or Hoshaya your teacher to tell me this, as the verse itself explicitly permits testing Hashem with tithes.

#### STATEMENT

ותו אשכחיה רבי יוחנן לינוקיה דריש לקיש דיתב ואמר: "אולת אדם תסלף דרכו ועל ה' יזעף לבו".

And furthermore, Rabbi Yochanan found the young son of Reish Lakish sitting and reciting the verse: "The foolishness of man perverts his way, and his heart frets against Hashem".

#### QUESTION

יתב רבי יוחנן וקא מתמה. אמר: מי איכא מידי דכתיב בכתובי דלא רמיזי באורייתא?

Rabbi Yochanan sat and wondered. He said: Is there anything written in the Writings [Kesuvim] that is not alluded to in the Torah itself?

#### ANSWER

אמר ליה: אטו הא מי לא רמיזי, והכתיב: "ויצא לבם ויחרדו איש אל אחיו לאמר מה זאת עשה אלהים לנו".

The boy said to him: Is that to say that this idea is not alluded to in the Torah? But isn't it written regarding Yosef's brothers: "And their heart failed them, and they turned trembling one to another, saying: What is this that G-d has done to us?", even though their own actions brought it upon them.

#### STATEMENT

דל עיניה וחזא ביה, אתיא אימיה אפיקתיה, אמרה ליה: תא מקמיה, דלא ליעבד לך כדעבד לאבוק.

Rabbi Yochanan raised his eyes and stared at him in astonishment. His mother came and took him away; she said to him: Come away from before him, so that he does not do to you as he did to your father, Reish Lakish, who died following Rabbi Yochanan's gaze.

#### STATEMENT

אמר רבי יוחנן: מטר בשביל יחיד, פרנסה בשביל רבים.

Rabbi Yochanan said: Rain can fall for the sake of an individual, but sustenance comes only for the sake of many.

#### PROOF

מטר בשביל יחיד, דכתיב: "יפתח ה' לך את אוצרו הטוב לתת מטר ארצה".

We know that rain can fall for the sake of an individual, as it is written in the singular: "Hashem will open for you His good treasure, the heaven, to give the rain of your land".

#### PROOF

פרנסה בשביל רבים, דכתיב: "הנני ממטיר לכם לחם".

And we know that sustenance comes only for the sake of many, as it is written in the plural: "Behold, I will rain bread from heaven for you".

#### OBJECTION

מיתיבי, רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה ואהרן ומרים.

The Gemara raises an objection from a Braisa: Rabbi Yosei son of Rabbi Yehuda says: Three good sustainers arose for Israel; these are they: Moshe, Aaron, and Miriam.

#### STATEMENT

ושלש מתנות טובות ניתנו על ידם, ואלו הן: באר, וענן, ומן.

And three good gifts were given through their agency; these are they: the well, the cloud, and the manna.

## STATEMENT

בְּאֵר — בְּזָכוֹת מִרְיָם, עַמּוּד עָנָן — בְּזָכוֹת אַהֲרֹן, מָן — בְּזָכוֹת מֹשֶׁה.

The well was in the merit of Miriam; the pillar of cloud was in the merit of Aaron; and the manna was in the merit of Moshe.

## STATEMENT

מָתָה מִרְיָם — נִסְתַּלַּק הַבְּאֵר, שֶׁנֶּאֱמַר: "וַתָּמָת שָׁם מִרְיָם", וְכָתִיב בְּתַרְיָה: "וְלֹא הָיָה מַיִם לָעֵדָה", וַחֲזָרָה בְּזָכוֹת שְׁנֵיהֶן.

When Miriam died, the well disappeared, as it is stated: "And Miriam died there," and it is written immediately after it: "And there was no water for the congregation"; and it returned in the merit of both of them, Moshe and Aaron.

## STATEMENT

מֵת אַהֲרֹן — נִסְתַּלְּקוּ עַנְיֵי כְבוֹד, שֶׁנֶּאֱמַר: "וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד", מָה שְׁמוּעָה שָׁמַע? שָׁמַע שְׁמַת אַהֲרֹן וְנִסְתַּלְּקוּ עַנְיֵי כְבוֹד, וּכְסָבוֹר נִיתְּנָה לוֹ רְשׁוּת לְהִלָּחֵם בְּיִשְׂרָאֵל.

When Aaron died, the clouds of glory disappeared, as it is stated: "And the Canaanite, the king of Arad, heard." What report did he hear? He heard that Aaron had died and the clouds of glory had disappeared, and he thought that permission was given to him to wage war against Israel.

## STATEMENT

וַהֲיִינוּ דְּכָתִיב: "וַיֵּרְאוּ כָּל הָעֵדָה כִּי גָוַע אַהֲרֹן".

And this is as it is written: "And all the congregation saw that Aaron had died."

## EXPLANATION

אָמַר רַבִּי אֲבָהוּ: אֵל תִּקְרִי "וַיֵּרְאוּ", אֶלָּא "וַיִּירְאוּ".

Rabbi Abbahu said: Do not read the word as "and they saw [vayiru]," but rather read it as "and they were seen [vayyera'u]" because the protective clouds departed.

## EXPLANATION

כְּדִדְרִישׁ רִישׁ לָקִישׁ, דְּאָמַר רִישׁ לָקִישׁ: "כִּי" מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁוֹנוֹת: אִי, דִּלְמָא, אֶלָּא, דְּהָא.

This is as Reish Lakish expounded, for Reish Lakish said: The word ki serves in four meanings: if, perhaps, but, because. Here it means 'because'—they were seen because Aaron died.

## STATEMENT

חֲזָרוּ שְׁנֵיהֶם בְּזָכוֹת מֹשֶׁה, מֵת מֹשֶׁה נִסְתַּלְּקוּ כּוֹלָן, שֶׁנֶּאֱמַר: "וַאֲכַחַד אֶת שְׁלֹשֶׁת הָרְעִים בְּיָרַח אֶחָד", וְכִי בְּיָרַח אֶחָד מָתוּ? וְהֵלֵא מִרְיָם מָתָה בְּנִיסָן, וְאַהֲרֹן בְּאָב, וּמֹשֶׁה בְּאֶדָר!

Both of them, the well and the clouds, returned in the merit of Moshe. When Moshe died, they all disappeared, as it is stated: "And I cut off the three shepherds in one month." But did they die in one month? Surely Miriam died in Nissan, Aaron in Av, and Moshe in Adar!

## EXPLANATION

אָלָא, מִלְמַד שְׁנֵתִבְטְלוּ שְׁלֹשׁ מַתָּנוֹת טוֹבוֹת שֶׁנָּתְנוּ עַל יָדָם, וְנִסְתַּלְקוּ כּוֹלֵן בְּיָרַח אֶחָד.

Rather, this teaches that the three good gifts that were given through them were annulled, and they all disappeared in one month when Moshe died.

#### OBJECTION

אֵלֵּמָּא אֶשְׁכַּחַן פְּרִנְסָה בְּשִׁבְלֵי יַחֲיד!

Consequently, we find that sustenance, namely the manna, came for the sake of an individual, Moshe! This contradicts Rabbi Yochanan's statement.

#### ANSWER

שְׁאֵנִי מֹשֶׁה, כִּיּוֹן דְּלִרְבִּים הוּא בָּעִי — כְּרַבִּים דְּמִי.

The Gemara answers: Moshe is different; since he requested sustenance for the public, he is considered like the public himself.

#### STATEMENT

רַב הוּנָא בַּר מָנוּחַ וְרַב שְׁמוּאֵל בַּר אִידִי וְרַב חִיָּיא מוֹסְתִנְיָא הָווּ שְׂכִיחֵי קַמֵּיהּ דְּרַבָּא.

The Gemara relates: Rav Huna bar Manoch, Rav Shmuel bar Idi, and Rav Chiyya of Vostanya were regularly found before Rava as his disciples.

#### STATEMENT

כִּי נַח נַפְשֵׁיהּ דְּרַבָּא, אָתוּ לְקַמֵּיהּ דְּרַב פָּפָא, כָּל אֵימַת דִּהְוָה אָמַר לְהוּ שְׁמַעְתָּא וְלֹא הָוָה מְסַתְּבָא לְהוּ, הָווּ מְרַמְזֵי אֶהְדָּדִי. חָלַשׁ דַּעֲתֵיהּ.

When Rava's soul came to rest, they came before Rav Papa. Whenever he would say a halachic teaching to them and it did not seem reasonable to them, they would wink at one another. Rav Papa felt weak in his mind from this.

#### STATEMENT

אֲקָרְיוּהּ בְּחֻלְמֵיהּ: "וְאַכְחַד אֶת שְׁלֹשֶׁת הָרֹעִים".

They read to him in his dream the verse: "And I cut off the three shepherds."

#### STATEMENT

לְמַחֲרָא, כִּי הָווּ מִיפְטָרֵי מִינֵיהּ, אָמַר לְהוּ: לִיזְלוּ רַבְנֵן בְּשָׁלְמָא.

The next day, when they were taking leave of him, he said to them: Let the Rabbis go in peace, wishing to part from them before any harm befell them.

#### STATEMENT

רַב שִׁימִי בַּר אָשִׁי הָוָה שְׂכִיחַ קַמֵּיהּ דְּרַב פָּפָא, הָוָה מְקַשֵּׁי לֵיהּ טוּבָא.

Similarly, Rav Shimi bar Ashi was regularly found before Rav Papa, and he would ask him many difficult questions.

#### STATEMENT

יוֹמָא חַד חֲזִינֵיהּ דְּנִפְלַל עַל אַפֵּיהּ, שְׁמַעִיהּ דָּאֻמַּר: רַחֲמֵנָא לִי צִלָּן מְכִיסוּפָא דְּשִׁימִי.

One day, he saw him fall on his face in Tachanun, and he heard him say: May the Merciful One save me from the embarrassment of Shimi!

#### STATEMENT

קביל עליה שתיקותא, ותו לא אקשי ליה.

Shimi accepted upon himself silence, and he did not ask him any more difficult questions.

#### STATEMENT

ואף ריש לקיש סבר מטרי בשביל יחיד, דאמר ריש לקיש: מנין למטר בשביל יחיד,

And even Reish Lakish holds that rain falls for the sake of an individual, as Reish Lakish said: From where is it derived that rain falls for the sake of an individual?

#### PROOF

דכתיב: "שאלו מה' מטר בעת מלקוש ה' עשה חזיונים ומטר גשם יתן להם לאיש עשב בשדה".

As it is written: "Ask of Hashem rain in the time of the latter rain, Hashem who makes lightnings, and He will give them showers of rain, to every man grass in the field."

#### EXPLANATION

יכול לכל — תלמוד לומר "לאיש".

One might have thought it falls only for everyone; therefore the verse states: "to every man", meaning even for one individual.

#### STATEMENT

ותנא: אי לאיש, יכול לכל שדותיו — תלמוד לומר: "שדה".

And it was taught in a Braisa: If it says "to every man," I might have thought it means for all of his fields; therefore the verse states: "field" in the singular.

#### STATEMENT

אי שדה, יכול לכל השדה — תלמוד לומר: "עשב".

If it says "field," I might have thought it means for the entire field; therefore the verse states: "grass", meaning even for a single patch of grass.

#### PROOF

כי הא דרב דנאיאל בר קטינא הוה ליה ההיא גינתא. כל יומא הוה אזיל וסנייר לה. אמר: הא מישרא בעיא מיא, והא מישרא לא בעיא מיא. ואתא מיטרא וקמשקי כל היכא דמיבעי ליה מיא.

This is like that of Rav Daniel bar Katrina, who had a certain garden. Every day he would go and inspect it. He would say: This garden bed needs water, and this garden bed does not need water. And rain would come and water only wherever water was needed.

#### QUESTION

מאי "ה' עשה חזיונים"?

The Gemara asks: **What** is the meaning of “**Hashem** who makes lightnings [chazizim]”?

ANSWER

אמר רבי יוסי ברבי חנינא: מלמד שכל צדיק הקדוש ברוך הוא עושה לו חזיז בפני עצמו.

Rabbi Yosei son of Rabbi Chanina said: This teaches that for every righteous person, the Holy One, Blessed be He, makes a lightning cloud for him individually.

QUESTION

מאי “חזיזים”?

The Gemara asks: **What** are chazizim?

ANSWER

אמר רב יהודה: פורחות.

Rav Yehuda said: Thin clouds [porchos].

STATEMENT

אמר רבי יוחנן: סימן למטר — פורחות.

Rabbi Yochanan said: A sign of rain is the appearance of porchos.

QUESTION

מאי פורחות?

The Gemara asks: **What** are porchos?

ANSWER

אמר רב פפא: עיבא קלישא תותי עיבא סמיכתא.

Rav Papa said: A thin cloud beneath a thick cloud.

STATEMENT

אמר רב יהודה: נהילא מקמי מיטרא — אתי מיטרא. דבטר מיטרא — פסיק מיטרא.

Rav Yehuda said: A light drizzle before the rain indicates that rain is coming; but a drizzle after the rain indicates that the rain is stopping.

EXPLANATION

מקמי מיטרא — אתי מיטרא. וסימניה: מהילתא. דבטר מיטרא — פסיק מיטרא. וסימניה: חריא דעיזי.

A drizzle before the rain means rain is coming, and your mnemonic is a sieve which lets fine dust through first. A drizzle after the rain means the rain is stopping, and your mnemonic is goat dung which becomes thin at the end.

STATEMENT

עולא איקלע לבבל, חזא פורחות, אמר להו: פנו מאני, דהשתא אתי מיטרא. לסוף לא אתי מיטרא.



Ulla happened to visit Babylonia; he saw thin clouds [porchos] and said to them: Clear your vessels inside, for now rain is coming. In the end, no rain came.

STATEMENT

אמר: כי היכי דמשקרי בבליאי, הכי משקרי מיטרייהו.

He said: Just as the Babylonians are deceptive, so is their rain deceptive.

STATEMENT

עולא איקלע לבבל, חזי מלא צנא דתמרי בזוזא.

On another occasion, Ulla happened to visit Babylonia; he saw a full basket of dates sold for a zuz.

STATEMENT

אמר: מלא צנא דדובשא בזוזא, ובבליאי לא עסקי באורייתא?

He said: A full basket of honey for a zuz, and yet the Babylonians do not engage in Torah study when sustenance is so cheap?

STATEMENT

בליליא צערוהו, אמר: מלא צנא דספיני בזוזא, ובבליאי עסקי באורייתא!

At night, the dates pained him in his stomach. He then said: A full basket of knives for a zuz! No wonder the Babylonians do engage in Torah study despite such pain!

BRAISA

תנא, רבי אליעזר אומר: כל העולם כולו ממימי אוקיינוס הוא שותה, שנאמר: "ואד יעלה מן הארץ והשקה את כל פני האדמה".

It was taught in a Braisa: Rabbi Eliezer says: The entire world drinks from the waters of the ocean, as it is stated: "And a mist went up from the earth and watered the whole face of the ground."

OBJECTION

אמר לו רבי יהושע: והלא מימי אוקיינוס מלוחין הן!

Rabbi Yehoshua said to him: But are not the waters of the ocean salty?

ANSWER

אמר לו: מתמתקין בעבים.

Rabbi Eliezer said to him: They are sweetened in the clouds.

BRAISA

רבי יהושע אומר: כל העולם כולו ממים העליונים הוא שותה, שנאמר: "למטר השמים תשתה מים",

Rabbi Yehoshua says: The entire world drinks from the upper waters of heaven, as it is stated: "From the rain of heaven it drinks water."

QUESTION

אָלס מָה אָנִי מַמְיִים "וַיֵּאֵד יַעֲלֶה מִן הָאָרֶץ"?

But how do I establish the verse: "And a mist went up from the earth"?

ANSWER

מִלְמַד שֶׁהַעֲנָנִים מִתְגַּבְּרִים וְעוֹלִים לָרָקִיעַ, וּפּוֹתְחִין פִּיהֶן כְּנוֹד, וּמִקְבְּלִין מִי מָטָר, שֶׁנֶּאֱמַר: "זִזְקוּ מָטָר לְאָדָם".

This teaches that the clouds gather strength and rise to the sky, and open their mouths like a flask, and receive the rain water, as it is stated: "They distill rain from its mist."

STATEMENT

וּמִנוֹקְבוֹת הֵן כְּכַבְרָה, וּבָאוֹת וּמַחֲשָׁרוֹת מִים עַל גְּבִי קֶרֶקַע, שֶׁנֶּאֱמַר: "חֲשֶׁרֶת מִים עָבִי שְׁחָקִים".

And they are perforated like a sieve, and they come and drip water onto the ground, as it is stated: "A gathering of water, thick clouds of the skies."

STATEMENT

וַאֲיֵן בֵּין טִיפָה לְטִיפָה אֵלֶּא כְּמֵלֶא נִימָא, לְלַמֶּדֶה שְׁגָדוֹל יוֹם הַגְּשָׁמִים כְּיוֹם שֶׁנִּבְרָאוּ בּו שְׁמַיִם וָאָרֶץ.

And there is no more than a hair's breadth between one drop and another, to teach you that the day of rains is as great as the day on which heaven and earth were created.

PROOF

שֶׁנֶּאֱמַר: "עֲשֵׂה גְדוֹלוֹת וַאֲיֵן חֶקֶר", וּכְתִיב: "הִנֵּיתָן מָטָר עַל פְּנֵי אֶרֶץ",

As it is stated regarding creation: "Who does great things past finding out," and it is written regarding rain: "Who gives rain upon the face of the earth," linking them with the word 'finding out'.

PROOF

וּכְתִיב לְהֵלֹךְ: "הֵלֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם הִ' אֵין חֶקֶר לְתַבּוּנָתוֹ", וּכְתִיב: "מִכֵּין הָרִים בְּכַחוֹ וְגוֹי".

And it is written elsewhere: "Have you not known? Have you not heard? Hashem is the everlasting G-d... there is no finding out of His understanding," and it is written: "Who by His strength sets fast the mountains."

QUESTION

כִּמָּאן אֵזְלָא הָא דְכְתִיב: "מִשְׁקָה הָרִים מִעֲלִיּוֹתָיו", וְאָמַר רַבִּי יוֹחָנָן: מִעֲלִיּוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, כִּמָּאן — כְּרַבִּי יְהוֹשֻׁעַ.

The Gemara asks: Like whom goes that which is written: "He waters the mountains from His upper chambers," and Rabbi Yochanan said: This means from the upper chambers of the Holy One, Blessed be He? Like whom is this? It is like Rabbi Yehoshua, who says rain comes from the upper waters.

ANSWER

ורבי אליעזר, כיון דסלקי להתם — מ'שקה מעליותיו" קרי להו.

And how does Rabbi Eliezer explain this? He would say: Since the ocean waters rise up there to the clouds, the verse calls them “watering from His upper chambers.”

#### EXPLANATION

דאי לא תימא הכי, “אבק ועפר מן השמים” היכי משפחת לה?

For if you do not say so, how do you find the fulfillment of the verse: “The dust and dirt from heaven”? Does dust actually originate in heaven?

#### EXPLANATION

אלא כיון דמדלי להתם — “מן השמים” קרי ליה. הכי נמי: דסלקי להתם — “מעליותיו” קרי ליה.

Rather, since it is raised up there by the wind, the verse calls it “from heaven.” So too here: since the waters rise up there, the verse calls them “from His upper chambers.”

#### QUESTION

כמאן אזלא הא דאמר רבי חנינא: “כנס כנוד מי הים נתן באוצרות תהומות.” מי גרם לאוצרות שיתמלאו בר — תהומות, כרבי אליעזר.

The Gemara asks: Like whom goes that which Rabbi Chanina said: “He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.” What causes the storehouses of heaven to be filled with grain? The deeps of the ocean. This is like Rabbi Eliezer.

#### ANSWER

ורבי יהושע: קהוא

And Rabbi Yehoshua explains that verse as referring to...

#### SUMMARY

The Gemara begins with the famous drashah of ‘Aser te’aser’—tithe so that you will become wealthy—explaining that ma’aser is the one unique mitzvah where a Yid is permitted to test Hashem. After a touching exchange between Rabbi Yohanan and the young son of Reish Lakish regarding the source for this and how a person’s own foolishness brings him trouble, the Gemara transitions to the halachos of rain. Rabbi Yohanan teaches that while rain can fall for an individual, sustenance (parnassah) requires the merit of the community, which the Gemara analyzes by looking at the three great sustainers of Klal Yisrael in the midbar—Moshe, Aharon, and Miriam—and the three gifts of the manna, the clouds of glory, and the well that were given in their merit.

The Gemara on today's daf teaches us a profound lesson about how we view the challenges and blessings in our lives. We see the young son of Reish Lakish quoting the pasuk, "The foolishness of man perverts his way, and his heart frets against the Lord." How often do we make poor choices, neglect our spiritual growth, or act with impulsivity, only to turn around and cry out, "Why is Hashem doing this to me?" This is the ultimate trick of the yetzer hara—to blind us to our own actions and make us feel like victims of Heaven. True avodah begins with taking responsibility for our choices instead of blaming Hashem for the natural consequences of our mistakes.

On the other hand, the Gemara shows us the path of absolute trust through the mitzvah of tzedakah: "Tithe so that you will become wealthy." Hashem actually invites us to test Him in this one area. When we open our hands to give, even when we feel we cannot afford it, we are not losing; we are opening the channels of shefa. The key to receiving the ultimate blessing—where our lips are worn out from saying "enough"—is to step out of our self-centered calculations and trust in His promise.

Today, when you face a frustration or setback, do not let your heart fret against Hashem. Instead, take a moment to look inward with honesty. Then, find one small way to give tzedakah or help another Yid, trusting fully that Hashem will return the blessing to you in abundance.

## דף יומי • הל' • דף מ"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy &amp; Gold Edition • with Rashi

## THE SUGYA

In this daf, we find ourselves deep in the sugya of whether a person has the power to render someone else's property forbidden. The Gemara brings several challenging proofs from our Mishnayos, such as the case of two people holding a knife to slaughter an animal where one has an idolatrous intent, or one who intentionally pours a fellow Jew's wine as a libation. We delve into how these cases are understood, whether we are dealing with partners who own a share in the item, or perhaps an apostate Jew whose actions carry real halachic weight to forbid the object.

We then move on to a beautiful new Mishnah that teaches us about the care we must take to avoid even the appearance of avodah zarah or heretical practices. The Chachanim forbid us from slaughtering an animal in a way that makes it look like we are offering a sacrifice to the ministering spirits of the sea or following the ways of the heretics, such as letting the blood flow directly into seas, rivers, or public pits. However, the Mishnah shows us how we can slaughter in a way that clearly demonstrates our only intent is to keep our courtyards, houses, or ships clean.

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

## דף יומי DAF 41A

## EXPLANATION

## אכל זבח לא.

**But** in the case of an animal **offering**, there is **no** way to violate all three prohibitions simultaneously, as the first cut of the neck-organs renders it a carcass and forbids it before the second cut.

## QUESTION

## ואי איז אדם אוסר דבר שאינו שלו, מאי אריא חטאת העוף?

**And if** we hold that **a person cannot render forbidden a thing that is not his own**, **why** does the Tanna teach this halacha specifically with regard to **a bird sin-offering**?

## QUESTION

## אפילו חטאת בהמה נמי.

The same should apply **even** to **an animal sin-offering also**, that he cannot forbid it, because it belongs to the Hekdesh and is not his!

## ANSWER

## כיון דקניא ליה לכפרה כדידיה דמניא.

The Gemara answers: **Since it is acquired by him for his atonement**, it is **considered like his own**, and therefore he has the power to forbid it.

#### OBJECTION

תא שמע: שנים אחזין בסכין ושוחטין, אחד לשום אחד מכל אלו, ואחד לשום דבר פשר – שחיתתו פסולה.

Come and hear a challenge from our Mishnah: If **two people are holding a knife and slaughtering** an animal, **one** slaughtering **for the sake of one of all those** forbidden intents listed in the first clause, **and one** slaughtering **for the sake of a valid matter, their slaughter is invalid**. Since the one with the forbidden intent is not necessarily the owner, this implies that one can forbid another's property!

#### RESOLUTION

הכא במאי עסקינן? דאית ליה שותפות בגוה.

With what are we dealing here? We are dealing with a case where he has a partnership in it, so he is forbidding his own share.

#### OBJECTION

תא שמע: המטמא, והמדמע, והמנסה – בשוגג פטור, במזיד חייב.

Come and hear another challenge from a Mishnah: **One who defiles** another's pure food, **or one who mixes** another's chullin with terumah, **or one who pours** another's wine as a libation to an idol—if he did so **unintentionally**, he is **exempt** from paying damages, but if he did so **intentionally**, he is **liable** to pay. This proves that one can indeed forbid another's property!

#### RESOLUTION

הכא נמי דאית ליה שותפות בגוה.

Here too, we are dealing with a case where he has a partnership in it.

#### STATEMENT

כתנאי: גוי שניסה יינו של ישראל שלא בפני עבודה זרה – אסרו,

The Gemara notes: This dispute is like a dispute among Tannaim in a beraisa: If a gentile poured as a libation the wine of a Jew, but **not in the presence of an idol**, he has **forbidden it**; this is the view of the first Tanna.

#### STATEMENT

רבי יהודה בן בתירא ורבי יהודה בן בבא מתירין אותו מפני שני דברים:

Rabbi Yehuda ben Beteira and Rabbi Yehuda ben Bava permit it due to two reasons:

#### STATEMENT

אחד – שאין מנסכין יין אלא בפני עבודה זרה,

One reason is that they do not pour wine as a libation except in the presence of an idol, so we assume he did not actually offer it as a libation.

#### STATEMENT

ואחד – שיכול לומר לו "לא כל הימנך שתאסר ייני לאונסי".

And one other reason is that the Jew can say to him: "It is not within your power to forbid my wine against my will," because a person cannot forbid that which is not his.

STATEMENT

ורב נחמן ורב עמרם ורב יצחק אמרי: אפילו למאן דאמר אדם אוסר דבר שאינו שלו – הני מילי גוי, אבל ישראל לצעוריה קא מיכוין.

And Rav Nachman and Rav Amram and Rav Yitzchak say: Even according to the one who says that a person can forbid a thing that is not his, this applies only to a gentile who acts with genuine idolatrous intent; but if it is a Jew, he intends only to anger him, and not to worship idols, so the item does not become forbidden.

OBJECTION

תא שמע: שנים אחזין בסכין ושוחטין, אחד לשום אחד מכל אלו ואחד לשום דבר פשר – שחיתתו פסולה.

Come and hear a challenge: If two people are holding a knife and slaughtering, one for the sake of one of all those forbidden intents and one for the sake of a valid matter, their slaughter is invalid. Since this refers to Jewish slaughterers, it shows that even a Jew's intent can forbid!

RESOLUTION

הכא במאי עסקינן? בישראל משומד.

With what are we dealing here? With an apostate Jew, who indeed intends to worship idols.

OBJECTION

תא שמע: המטמא והמדמע והמנסה, בשוגג – פטור, במזיד – חייב.

Come and hear another challenge: One who defiles, or one who mixes, or one who pours a libation—if he did so unintentionally, he is exempt, but if he did so intentionally, he is liable. This implies that a Jew who pours a libation can forbid another's wine!

RESOLUTION

הכא נמי בישראל משומד.

Here too, we are dealing with an apostate Jew.

QUESTION

אמר ליה רב אחא בריה דרבא לרב אשי: התרו בו וקבל עליו התראה, מאי?

Rav Acha the son of Rava said to Rav Ashi: If witnesses forewarned him and he accepted the forewarning upon himself, and then slaughtered for idolatry, what is the law?

ANSWER

אמר ליה: התיר עצמו למיתה קאמרת? אין לך משומד גדול מזה.

He said to him: Are you saying a case where he surrendered himself to death by accepting the warning? You have no greater apostate than this person, and he certainly forbids the animal.

MISHNAH

מתניי אין שוחטין לא לתוך ימים, ולא לתוך נהרות, ולא לתוך כלים,

MISHNAH: We may not slaughter an animal so that its blood flows neither into seas, nor into rivers, nor into vessels, because it looks like he is offering a sacrifice to the ministering spirits of the sea or to idols.

MISHNAH

אבל שוחט הוא לתוך עוגה של מים.

But one may slaughter into a round excavation of water, as it is clear he only wants to collect the blood to clean his courtyard.

MISHNAH

ובספינה, על גבי כלים.

And on a ship, one may slaughter over vessels so that the blood flows into them, and then pour it into the sea, as it is obvious he does this only to avoid dirtying the ship.

MISHNAH

אין שוחטין לגומא כל עיקר,

We may not slaughter into a pit at all in public, as this is the practice of the heretics.

MISHNAH

אבל עושה גומא בתוך ביתו בשביל שיכנס הדם לתוכה.

But one may make a pit inside his house so that the blood will enter into it, because people will assume he is doing so to keep his house clean.

MISHNAH

ובשוק לא יעשה כן, שלא

But in the marketplace he may not do so, so that he does not appear to follow the ways of the heretics.

EXPLANATION

יחקה את המינין.

he will appear to emulate the heretics.

GEMARA



גמ' אין שוחטין לא לתוך וכו'.

**GEMARA:** We learned in the Mishnah: **One may not slaughter** an animal and have its blood flow **neither into** seas, nor into rivers, **etc.**

QUESTION

מאי שנא לתוך נמים דלא? דאמרי: לשרא דינא קא שחיט.

The Gemara asks: **What is different** about slaughtering **into seas** that it is **not** permitted? Is it **because** onlookers will say: **He is slaughtering to the angel of the sea?**

OBJECTION

לתוך עוגה של מים נמי אמרי: לכבואה קא שחיט.

If so, then slaughtering **into a round excavation containing water** should **also** be forbidden, as onlookers will say: **He is slaughtering to his reflection**, which also looks like idolatry!

RESOLUTION

אמר רבא: פעכורים שנו.

**Rava said:** They taught this permission in the Mishnah specifically **in** the case of **murky** waters, where no reflection can be seen.

QUESTION

אין שוחטין לגומא וכו'. והא אמרת: אין שוחטין לגומא כלל?

The Mishnah continues: **One may not slaughter** and have the blood flow **into a small hole** in the ground at all, but one may fashion a small hole inside his house so that the blood will enter into it, **etc.** The Gemara asks: **But didn't you say** in the first clause that **one may not slaughter into a small hole at all?** How then is it permitted inside his house?

ANSWER

אמר אביי: רישא בגומא שבשוק.

**Abaye said:** The **first clause** of the Mishnah, which prohibits it entirely, is referring **to a small hole that is in the marketplace**, where it looks like a heretical practice.

OBJECTION

אמר ליה רבא: והא מדקתני סיפא "ובשוק לא יעשה כן", מכיל דרישא לאו בשוק עסקינן!

**Rava said to him:** **But** is that so? **From the fact** that the latter clause teaches: "**And in the marketplace one may not do so,**" it must be **by inference** that in the first clause we are not dealing with the marketplace!

RESOLUTION

אלא אמר רבא, הכי קאמר: אין שוחטין לגומא כל עיקר, והרוצה לנקר חצרו, כיצד הוא עושה?

עושה מקום חוץ לגומא ושוחט, ודם שותת ויורד לגומא, ובשוק לא יעשה כן, שלא יחקה את

המינין.

Rather, Rava said, this is what the Mishnah is saying: **One may not slaughter** directly **into a small hole** at all. And one who wishes to clean his courtyard from being dirtied, how does he do so? **He makes a place** with an incline **outside the**

small hole and slaughters there, and the blood flows and descends into the hole. And in the marketplace one may not do so, so that he will not appear to emulate the heretics.

#### PROOF

תנאי פוותיה דרבא: היה מהלך בספינה ואין לו מקום בספינה לשחוט – מוציא ידו חוץ לספינה ושוחט, ודם שותת ויורד על דופני הספינה, ואין שוחט לגומא כל עיקר.

It is taught in a braisa in accordance with the opinion of Rava: If one was traveling on a ship and he has no place on the ship to slaughter without dirtying it, he extends his hand outside the ship and slaughters, and the blood flows and descends down the sides of the ship, but he may not slaughter directly into the sea at all.

#### BRAISA

והרועה לנקר חצרו, כיצד הוא עושה? עושה מקום חוץ לגומא ושוחט, ודם שותת ויורד לגומא. ובשוק לא יעשה כן, משום שנאמר: "ובחקתיהם לא תלכו", ואם עשה כן – צריה בדיקה אחריו.

And one who wishes to clean his courtyard, how does he do so? He makes a place outside the small hole and slaughters, and the blood flows and descends into the hole. And in the marketplace one may not do so, because it is stated: "Neither shall you walk in their statutes," and if he did so, he requires examination after him to see if he has turned to heresy.

### משנה MISHNAH

#### MISHNAH

מתני' השוחט לשם עולה, לשם זבחים, לשם אשם תלוי, לשם פסח, לשם תודה – שחיטתו פסולה, ורבבי שמעון מכשיר.

MISHNAH: One who slaughters a non-sacred animal for the sake of a burnt offering, for the sake of peace offerings, for the sake of a provisional guilt offering, for the sake of a Pesach offering, or for the sake of a thanksgiving offering—his slaughter is invalid because it appears as though he is slaughtering consecrated animals outside the Beis HaMikdash; and Rabbi Shimon deems it valid.

#### MISHNAH

שנים אחזין בסכין ושוחטין, אחד לשום אחד מכל אלו, ואחד לשום דבר פשר – שחיטתו פסולה.

If two people were holding a knife and slaughtering together, and one slaughtered for the sake of one of all these forbidden intentions, and one slaughtered for the sake of a permitted matter—the slaughter is invalid.

#### MISHNAH

השוחט לשם חטאת, לשם אשם ודאי, לשם בכור, לשם מעשר, לשם תמורה – שחיטתו פשרה.

One who slaughters for the sake of a sin offering, for the sake of a definite guilt offering, for the sake of a firstborn offering, for the sake of an animal tithe, or for the sake of a substitute offering—his slaughter is valid.

#### MISHNAH

זה הכלל: כל דבר שנידר ונידב – השוחט לשמו אסור, ושאינו נידר ונידב – השוחט לשמו פשר.

This is the general rule: Any item that is vowed or donated—one who slaughters for its sake, the animal is forbidden; and that which is not vowed or donated—one who slaughters for its sake, the animal is valid.

## גְּמָרָא GEMARA

### QUESTION

גְּמ' הַשּׁוֹחֵט לְשֵׁם עוֹלָה. אִשָּׁם תְּלוּי בֶּר נִידֵר וְנִידֵב הוּא?

**GEMARA:** The Mishnah taught: **One who slaughters for the sake of a burnt offering**, etc., or for the sake of a provisional guilt offering, the slaughter is invalid. The Gemara asks: **Is a provisional guilt offering subject to being vowed or donated?** It is only brought as an obligation when one is in doubt if he committed a sin!

### ANSWER

אָמַר רַבִּי יוֹחָנָן: הָא מַנִּי? רַבִּי אֶלְעָזָר הִיא, דְּאָמַר: מִתְנַדֵּב אָדָם אִשָּׁם תְּלוּי בְּכָל יוֹם.

**Rabbi Yochanan said:** Whose opinion is this Mishnah? It is Rabbi Elazar, who said: A person may donate a provisional guilt offering on any day he wishes as a voluntary offering.

### QUESTION

פֶּסַח בֶּר נִידֵב וְנִידֵר הוּא? זְמַנָּא קְבִיעָא לִיה!

The Gemara asks: **Is a Pesach offering subject to being donated or vowed?** It has a fixed time on Erev Pesach, and cannot be brought voluntarily at other times!

### ANSWER

אָמַר רַבִּי אוֹשְׁעִיא: שְׂאֵנִי פֶסַח, הוּאִיל וְהַפְרָשְׁתּוֹ כָּל הַשָּׁנָה כּוּלָּהּ.

**Rabbi Oshaya said:** A Pesach offering is different, since its designation can take place the entire year, and if it is lost and found after Pesach, it is offered as a peace offering, which is a voluntary offering.

### STATEMENT

אָמַר רַבִּי יַנָּאִי: לֹא שָׁנוּ אֶלָּא תְּמִימִים, אֲבָל בְּעָלֵי מוּמִין – מִידַּע יָדִיעַ.

**Rabbi Yannai said:** They only taught that the slaughter is invalid when the animals are **unblemished**, but regarding blemished animals, it is well known that they cannot be offered, so onlookers will not think he is sacrificing them.

### STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילוּ בְּעָלֵי מוּמִין נָמִי, זִימְנִין דְּרָמִי לִיה מִיַּדִּי אַמוּמָא וְלֹא יָדִיעַ.

**And Rabbi Yochanan said:** Even blemished animals also render the slaughter invalid, because sometimes something falls over the blemish and it is not noticeable, so onlookers might still think it is a sacrifice.

### STATEMENT

הַשּׁוֹחֵט לְשֵׁם חֲטָאת, אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שְׂאֵינּוּ מְחֻיָּיב חֲטָאת, אֲבָל מְחֻיָּיב חֲטָאת – אִימָא לְשׁוּם חֲטָאתוֹ הוּא עוֹשֶׂה.

Regarding the Mishnah's ruling: **One who slaughters for the sake of a sin offering**, the slaughter is valid. **Rabbi Yochanan said:** They only taught this where he is not obligated to bring a sin offering, but if he is obligated to bring a sin

offering, we say: He is doing it for the sake of his sin offering, and it should be forbidden.

#### QUESTION

וְהָא לָא קֹאמֵר "לְשֵׁם חֲטָאתִי"?

The Gemara asks: **But did he not say** simply "for the sake of a sin offering," and **not** "for the sake of my sin offering"?

#### ANSWER

אָמַר רַבִּי אֲבָהוּ: בְּאוֹמֵר "לְשֵׁם חֲטָאתִי".

Rabbi Abbahu said: Rabbi Yochanan's qualification is **where he explicitly says**: "For the sake of my sin offering."

#### STATEMENT

לְשֵׁם תְּמוּרָה, אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שְׂאִין לוֹ זֶבַח בְּתוֹךְ בֵּיתוֹ, אֲכָל יֵשׁ לוֹ זֶבַח בְּתוֹךְ בֵּיתוֹ – אֵימָא אָמוּרִי אָמִיר בֵּיהּ.

Regarding the Mishnah's ruling: One who slaughters **for the sake of a substitute offering**, the slaughter is valid. Rabbi Elazar said: **They only taught** this **where he does not have a sacrificial animal in his house**, but if he has a sacrificial animal in his house, we say: **He might have declared** this animal to be a substitute for it, and it is forbidden.

#### QUESTION

וְהָא לָא קֹאמֵר "לְשֵׁם תְּמוּרַת זִבְחִי"?

The Gemara asks: **But did he not say** simply "for the sake of a substitute," and **not** "for the sake of the substitute of my sacrifice"?

#### ANSWER

אָמַר רַבִּי אֲבָהוּ: בְּאוֹמֵר "לְשֵׁם תְּמוּרַת זִבְחִי".

Rabbi Abbahu said: This is **where he explicitly says**: "For the sake of the substitute of my sacrifice."

#### QUESTION

"זֶה הַכֹּלֵל" לְאַתּוּיִי מַאי? לְאַתּוּיִי עוֹלַת נָזִיר, דְּמַהוּ דְּתִימָא: הָא לָא נָדַר, אֵימַר נָדַר בְּצִינָעָא.

The Gemara asks: **What does** "This is the general rule" **come to include**? The Gemara answers: It comes to include the **burnt offering of a nazirite**, for you might have said: Since he did not vow a regular burnt offering, we should not worry; therefore we are taught that we say: **Perhaps he made a nazirite vow in private**, and thus it is forbidden.

#### EXPLANATION

וּשְׂאִינוּ נִידָר וְנִידָב, לְאַתּוּיִי עוֹלַת יוֹלָדָת.

The general rule of "**and that which is not vowed or donated**" comes to include the burnt offering of a woman who gave birth, which is an obligation and not a voluntary vow.

#### STATEMENT

אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שְׂאִין לוֹ אִשָּׁה, אֲכָל יֵשׁ לוֹ אִשָּׁה – אֵימַר לְשִׁמָּה הוּא עוֹשָׂה.

Rabbi Elazar said: **They only taught** that it is valid **where he does not have a wife**, but if he has a wife, we say: **Perhaps he is doing it for her sake**, as she may have given birth and is obligated to bring this offering.

#### QUESTION

וְהָא לָא קִאָּמַר "לְשֵׁם עוֹלַת אִשְׁתִּי"?

The Gemara asks: **But did he not say** simply "for the sake of a burnt offering of a woman who gave birth," and **not** "for the sake of my wife's burnt offering"?

#### ANSWER

אָמַר רַבִּי אֲבָהוּ: בְּאוֹמַר "לְשֵׁם עוֹלַת אִשְׁתִּי".

Rabbi Abbahu said: This is where he explicitly says: "For the sake of my wife's burnt offering."

#### QUESTION

פְּשִׁיטָא?

The Gemara asks: Isn't this **obvious**?

#### SUMMARY

The Gemara begins by resolving challenges to the principle that a person cannot forbid what is not his, explaining that cases of invalidation often involve partners or an apostate Jew whose intent is genuinely idolatrous rather than just to anger his fellow. We then learn the Mishnah's prohibitions against slaughtering into seas, rivers, or public pits due to the appearance of idolatry or heretical customs. The Gemara clarifies these halachos, explaining that slaughtering into a pool of water is only permitted when the water is murky so it does not look like one is slaughtering to his own reflection, and distinguishes between making a pit for blood in one's private home versus doing so in the public marketplace.

#### לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, we learn a powerful lesson about the weight of our actions and how they are perceived by others. The Mishnah teaches that we may not slaughter an animal in a way that lets the blood flow into seas, rivers, or a public pit. Even if a person's heart is completely pure and they are slaughtering a perfectly kosher animal for food, they must refrain because of how it looks to onlookers. We cannot say, "As long as my intentions are pure before Hashem, it does not matter what people think." The Torah demands that we protect our actions from even the slightest appearance of wrongdoing or emulation of the heretics.

This is a profound guide for our daily avodah. A Yid must live with a constant awareness of the impression they leave on the world. When we act in public, we carry the name of Hashem and the honor of the Torah on our shoulders. If a certain behavior, even if technically permitted, looks questionable, sloppy, or resembles the ways of those who do not follow the Torah, we must avoid it. Our external actions must reflect the inner purity of our neshama.

Today, pause before you act or speak in a public setting, and ask yourself: "How will this look to someone watching? Does this action bring honor to Hashem and His Torah?" Make sure your conduct is not only clean in reality, but clearly upright and kiddush Hashem in the eyes of others.



## הלכות שבת • פרק י"ד

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

## CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of the four domains of Shabbos, which are fundamental to the melacha of carrying. The Rambam, with his characteristic clarity, defines the parameters of a private domain (reshus hayachid), a public domain (reshus harabim), a carmelit, and a makom patur. We will learn the precise dimensions and physical characteristics that establish these domains according to the Torah and Rabbinic law.

As we delve into these halachos, we will see how the Sages define a public domain based on the encampment of the Jewish people in the desert, requiring specific widths and the absence of a roof. We will also explore the nature of a private domain, whether it is a mound, a groove, or an area enclosed by walls, and understand the Rabbinic status of a carmelit, which acts as an intermediate domain.

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

ה"א

## אַרְבַּע רְשׁוּיֹת לְשַׁבָּת וְהַגְּדֵרֵת רְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים

Halacha 1 • The Four Domains of Shabbos and the Definitions of Private and Public Domains

אַרְבַּע רְשׁוּיֹת לְשַׁבָּת. רְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים וְכַרְמְלִית

and a carmelit the many and a domain of the individual a domain of for Shabbos domains Four

וּמְקוֹם פָּטוּר. אֵי זֶה הֵיא רְשׁוֹת הָרַבִּים מְדֻבָּרוֹת וְעִירוֹת וּשְׁוָקִים

and marketplaces and towns deserts the many the domain of it is Which exempt and a place of

וְדִרְכִּים הַמְּפֻלְשִׁין לָהֶן. וּבִלְבָד שִׁיְהִיָּה רָחֵב הַדֶּרֶךְ שֵׁשׁ עֶשְׂרֵה אַמָּה

cubits teen six the path the width of that there is and provided to them that are open through and paths

וְלֹא יִהְיֶה עָלָיו תִּקְרָה. וְאֵי זֶה רְשׁוֹת הַיָּחִיד תֵּל שְׁגֹבוֹהַ עֶשְׂרֵה

ten that is high a mound the individual the domain of is And which a roof upon it there is and not

טַפְחִים וְרָחֵב אַרְבָּעַה טַפְחִים עַל אַרְבָּעַה טַפְחִים אוּ יֵתֵר עַל כֵּן.

than this more or handbreadths four by handbreadths four and wide handbreadths

וְכֵן חֲרִיץ שֶׁהוּא עֲמֻק עֶשְׂרֵה וְרָחֵב אַרְבָּעַה עַל אַרְבָּעַה אוּ יֵתֵר עַל

more or four by four and wide ten deep that is a trench And likewise

כֵּן. וְכֵן מְקוֹם שֶׁהוּא מְקוֹר אַרְבַּע מַחְצוֹת גָּבְהֵן עֶשְׂרֵה

ten whose height is partitions four surrounded by that is a place And likewise than this

וּבֵינֵיהֶן אַרְבָּעַה עַל אַרְבָּעַה אוּ יֵתֵר עַל כֵּן אֶפְלוּ יֵשׁ בּוֹ כַּמָּה מִילִין

mil several in it there is even if than this more or four by four and between them

אִם הֵקֵף לְדִירָה כְּגוֹן מְדִינָה הַמְּקֻפָּת חוֹמָה שֶׁדִּלְתוֹתֶיהָ נִנְעָלוֹת

are locked whose gates a wall that is surrounded by a city such as for dwelling it was enclosed if

בְּלַיְלָהּ וּמִבּוֹאוֹת שְׂשִׁישׁ לָהֶן שְׁלֹשָׁה כִּתְלִים וְלַחֵי בְּרוּחַ רְבִיעִית.

fourth on the side and a side-post walls three that have and alleys at night

וְכֵן חֲצֵר וְדִיר וְסֹהַר שֶׁהָקִפּוּ לְדִירָה כָּלָן רְשׁוֹת הַיְחִיד

the individual a domain of all of them for dwelling that were enclosed and a stable and a corral a courtyard And likewise

גְּמוּרָה הֵן:

they are complete

*This halacha introduces the four domains of Shabbos and defines the physical criteria for a public domain and a private domain.*

ה'ל"ב

דִּין כְּלִים הַמְחֻזְקִים אַרְבָּעָה עַל אַרְבָּעָה כְּרִשּׁוֹת הַיְחִיד

Halacha 2 · The Status of Large Vessels as a Private Domain on Shabbos

אֲפִלּוּ כְּלִים כְּגוֹן סְפִינָה אוֹ מִגְדָּל שֶׁל יַעַץ וְכוּנֶרֶת וְכִיּוּצָא בָּהֶן אִם יֵשׁ

there is if to them and similar and a beehive wood of a closet or a boat such as vessels Even

בָּהֶן אַרְבָּעָה עַל אַרְבָּעָה בְּגֹבַהּ עֶשְׂרֵה אוֹ יֵתֵר עַל זֶה הָרִי הֵן רְשׁוֹת

are a domain of they behold this than more or ten with a height of four by four in them

הַיְחִיד גְּמוּרָה:

complete the individual

*This halacha defines the dimensions required for large vessels to be legally classified as a private domain.*

ה'ל"ג

דִּין עֲבֵי הַכִּתְלִים וְאֵוִיר רְשׁוֹת הַיְחִיד וְרְשׁוֹת הָרַבִּים

Halacha 3 · The Status of Wall Thickness and Airspace in Private and Public Domains

עֲבֵי הַכִּתְלִים שֶׁל רְשׁוֹת הַיְחִיד כְּרִשּׁוֹת הַיְחִיד. לְאַחֲרֵים עוֹשֶׂה

it makes for others domain is like a private domain a private of the walls The thickness of

מַחְצָה לְעֲצָמּוֹ לֹא כָּל שָׁפֵן. אֵוִיר רְשׁוֹת הַיְחִיד כְּרִשּׁוֹת הַיְחִיד עַד

up domain is like a private domain a private The airspace of so all the more not for itself a partition

לָרְקִיעַ. אָבֵל אֵוִיר רְשׁוֹת הָרַבִּים אֵינּוּ כְּרִשּׁוֹת הָרַבִּים אֲלָא עַד עֶשְׂרֵה

ten up to except domain like a public is not domain a public the airspace of but to the sky

טַפְחִים. וְלִמְעַלָּה מֵעֶשְׂרֵה בְּאֵוִיר רְשׁוֹת הָרַבִּים מְקוֹם פֶּטוּר הוּא:

it is area an exempt domain a public in the airspace of ten and above handbreadths

*This halacha defines the status of the thickness of walls surrounding a private domain and the vertical boundaries of airspace in both private and public domains.*

ה'ל"ד

הַגְּדֵרֶת כְּרִמְלִית וְהַמְקוֹמוֹת הַנִּכְלָלִים בָּהּ

Halacha 4 · The Definition of a Carmelit and the Areas Included in It

אִי זֶה הִיא כְּרִמְלִית תֵּל שְׂשִׁישׁ בּוֹ אַרְבָּעָה עַל אַרְבָּעָה אוֹ יֵתֵר עַל כֵּן

this than more or four by four in it that has A mound carmelit is this What

וְגִבְהוֹ מִשְׁלֹשָׁה וְעַד עֶשְׂרֵה. שֶׁהַכְּרִמְלִית אֵינָה תּוֹפֶשֶׁת אֲלָא עַד עֶשְׂרֵה

ten up to except occupy does not for the carmelit ten and up to from three and its height



וְאִינָהּ רִחְבָּהּ פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה. וְכֵן חֲרִיץ שֵׁישׁ בּוֹ אַרְבָּעָה עַל

by four in it that has a groove And so too four by than four less wide and is not

אַרְבָּעָה אוֹ יֵתֵר עַל כֵּן וְעֶמֶק מְשֻׁלָּשׁ עַד עֶשְׂרֵה. וְכֵן מָקוֹם שֶׁהָקָף

that was surrounded a place And so too ten up to from three and deep this than more or four

בְּאַרְבַּע מַחְצוֹת גִּבְהֵן מְשֻׁלָּשׁ וְעַד עֶשְׂרֵה וּבֵינֵיהֶן אַרְבָּעָה עַל

by four and between them ten and up to from three their height partitions by four

אַרְבָּעָה אוֹ יֵתֵר עַל כֵּן. וְכֵן קָרְן זְווֹית הַסְּמוּכָה לְרִשּׁוֹת הָרַבִּים וְהוּא

and it of the public to the domain that is adjacent nook a corner And so too this than more or four

הַמָּקוֹם שֶׁמִּקָּרְף שְׁלֹשׁ מַחְצוֹת וְהָרוּחַ הָרְבִיעִית רִשּׁוֹת הָרַבִּים כְּגוֹן

such as of the public is the domain fourth and the side partitions by three that is surrounded is the place

מִבּוֹי שֶׁאֵין לוֹ לָחִי אוֹ קוֹרָה בְּרוּחַ רְבִיעִית וְכֵן הַיָּמִים

the seas And so too fourth on the side a crossbeam or a side-post have that does not an alleyway

וְהַבְּקָעָה בֵּין בֵּימֹת הַחֲמָה בֵּין בֵּימֹת הַגִּשְׁמִים כָּל אֵלּוֹ כְּרַמְלִית הֵן:

are carmelit these all the rains in the days of or the sun in the days of whether and the valley

*This halacha defines the physical dimensions and specific locations that constitute a carmelit, which is a Rabbinically prohibited domain on Shabbos.*

ה'ל' ה

דִּין אֵוִיר הַכְּרַמְלִית וְעֶמֶק הַמַּיִם בְּשַׁבָּת

Halacha 5 · The Status of the Airspace of a Carmelit and the Depth of Water on Shabbos

אֵוִיר הַכְּרַמְלִית הֵרִי הוּא כְּכַרְמְלִית עַד עֶשְׂרֵה טַפָּחִים. וְלִמְעַלָּה

and above handbreadths ten up to is like a carmelit it behold the carmelit The airspace of

מִעֲשָׂרָה טַפָּחִים בְּאֵוִיר הַכְּרַמְלִית הֵרִי הוּא מָקוֹם פְּטוּר. לְפִיכָךְ מַעַל

above Therefore exemption is a place of it behold the carmelit in the airspace of handbreadths ten

פְּנֵי הַמַּיִם שְׂבִימִים וְשִׁבְנֵהֶרֹת עַד עֶשְׂרֵה טַפָּחִים כְּאֵוִיר

is like the airspace of handbreadths ten up to and that is in the rivers that is in the seas the water the surface of

כְּרַמְלִית. וְלִמְעַלָּה מִעֲשָׂרָה מָקוֹם פְּטוּר. אֲבָל כָּל הָעֶמֶק הַמְּלֵאָה מַיִם

water that is filled with the depth all of but exemption is a place of ten and above a carmelit

הֵרִי הוּא כְּקָרְקַע עֵבָה:

thick is like ground it behold

*This halacha defines the vertical boundaries of a carmelit, establishing that its status extends up to ten handbreadths, above which is a makom patur, while the entire depth of water is treated as solid ground.*

ה'ל' ו

דִּין בּוֹר בְּכַרְמְלִית וּרְשׁוֹת הָרַבִּים הַמְּקוּרָה

Halacha 6 · The Status of a Pit in a Carmelit and a Covered Public Domain

בּוֹר שֶׁבְּכַרְמְלִית הֵרִי הוּא כְּכַרְמְלִית אֲפֹלוּ עֶמֶק מֵאָה אַמָּה אֵם אֵין

there is not if cubits one hundred deep even is like a carmelit it behold that is in a carmelit A pit

בּוֹ אַרְבָּעָה. רִשּׁוֹת הָרַבִּים שֶׁהֵיטָה עָלֶיהָ תִּקְרָה אוֹ שֶׁאֵין בְּרִחְבָּהּ ט"ז

sixteen in its width that there is not or a roof over it that has domain A public four in it

אָמָה הֵרִי הִיא כְּכַרְמֶלִית. אֶצְטָבָא שְׁבִין הָעֲמוּדִים הָעוֹמְדִים בְּרִשּׁוֹת

in a public that stand the pillars that is between A bench is like a carmelit it behold cubits

הָרָבִים הֵרִי הִיא כְּכַרְמֶלִית. וְצִדֵּי רִשּׁוֹת הָרָבִים כְּכַרְמֶלִית. אֲבָל בֵּין

between but are like a carmelit domain a public and the sides of is like a carmelit it behold domain

הָעֲמוּדִים הוֹאִיל וְרָבִים דּוֹרְסִין בֵּינֵיהֶן הֵרִי הֵן רִשּׁוֹת הָרָבִים:

domain are a public they behold between them tread the public since the pillars

*This halacha defines the status of pits in a carmelit, covered public domains, and the spaces between pillars in a public domain.*

ה'ל' ז

## הַגְּדֵרֶת מְקוֹם פְּטוּר בְּהִלְכוֹת שַׁבָּת

Halacha 7: The Definition of a Makom Patur in the Laws of Shabbos

אִי זֶהוּ מְקוֹם פְּטוּר. מְקוֹם שֵׁישׁ בּוֹ פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה וְגָבְהוּ

and its height four by than four less in it that has a place exemption a place of is Which

שְׁלֹשָׁה עַד לָרְקִיעַ שְׁכָל פָּחוֹת מִשְׁלֹשָׁה הֵרִי הוּא כְּאַרְץ. אֲפֹלוּ קוֹצִים

thorns even is like the earth it behold than three less for all the sky until three

וּבִרְקָנִים אוֹ גְלָלִים בְּרִשּׁוֹת הָרָבִים גָּבְהוּ שְׁלֹשָׁה וְאִין רַחְבָּן אַרְבָּעָה

four their width and not three their height the public in the domain of dung or and briers

עַל אַרְבָּעָה הֵרִי הֵן מְקוֹם פְּטוּר. וְכֵן חֲרִיץ שְׂאִין בּוֹ אַרְבָּעָה עַל

by four in it that there is not a groove and likewise exemption are a place of they behold four by

אַרְבָּעָה וְעַמְקוֹ מִשְׁלֹשָׁה עַד הַתְּהוֹם. וְכֵן מְקוֹם הַמֶּקֶף שְׂאִין בּוֹ

in it that there is not that is surrounded a place and likewise the abyss until from three and its depth four

אַרְבָּעָה עַל אַרְבָּעָה אֲפֹלוּ הָיָה אָרְכוֹ אֶלֶף מִיל וְרַחְבּוֹ אַרְבָּעָה פָּחוֹת

less four and its width mil a thousand its length if was even four by four

שְׁעוּרָה וְגָבְהוּ מִשְׁלֹשָׁה וְלִמְעַלָּה הֵרִי זֶה מְקוֹם פְּטוּר. וְכֵן אֲוִיר

the airspace of and likewise exemption is a place of this behold and upward from three and its height a barleycorn

רִשּׁוֹת הָרָבִים אוֹ אֲוִיר כְּרַמְלִית לְמַעַלָּה מִעֲשָׂרָה הֵרִי הוּא מְקוֹם

is a place of it behold ten above a carmelit the airspace of or the public the domain of

פְּטוּר:

exemption

*This halacha defines the dimensions and spatial boundaries of a makom patur (exempt area) in public domains and carmelit.*

ה'ל' ח

## מַעֲמַד מְקוֹם הַגְּבוּהַ תִּשְׁעָה טַפָּחִים בְּרִשּׁוֹת הָרָבִים

Halacha 8: The Status of an Area Nine Handbreadths High in the Public Domain

מְקוֹם שֵׁישׁ בְּגָבְהוּ תִשְׁעָה טַפָּחִים מְצַמְצָמִים לֹא פָּחוֹת וְלֹא יֵתֵר

more and not less not exactly handbreadths nine in its height that has A place

בְּרִשּׁוֹת הָרָבִים הֵרִי הוּא כְּרִשּׁוֹת הָרָבִים. וְאִין מִשְׁגִּיחִין עַל

to pay attention and we do not the public is like the domain of it behold the public in the domain of

מִדַּת אָרְכוֹ וּמִדַּת רָחְבוֹ בֵּין רָחֵב בֵּין קָצֵר מִפְּנֵי שְׂרָבִים

the public because narrow whether wide whether its width and the measure of its length the measure of

מִכְתָּפִין עָלָיו. אֲבָל אִם הָיָה יָתֵר עַל תְּשָׁעָה אוֹ פָּחוֹת אִם הָיָה בּוֹ

in it there was if less or nine than more it was if but upon it adjust their loads

אֲרָבָעָה עַל אֲרָבָעָה אוֹ יָתֵר הָרִי הוּא כַּרְמְלִית. וְאִם אֵין בּוֹ אֲרָבָעָה עַל

by four in it there is not and if is a carmelit it behold more or four by four

אֲרָבָעָה הָרִי הוּא מְקוֹם פְּטוֹר:

exemption is a place of it behold four

*This halacha defines the status of a raised area in the public domain based on its exact height and dimensions.*

ה'ל"ט

דִּין גַּג הַסָּמוּךְ לְרִשּׁוֹת הָרָבִים וְעָמוּד שֶׁנֶּעֶץ בּוֹ יָתֵד

Halacha 9 · The Status of a Low Roof Near the Public Domain and a Pillar with Pegs

גַּג הַסָּמוּךְ לְרִשּׁוֹת הָרָבִים בְּתוֹךְ עֶשְׂרֵה טַפְחִים הוֹאִיל וְרַבִּים מִכְתָּפִין

adjust loads and many since handbreadths ten within of the public to the domain that is adjacent A roof

עָלָיו אָסוּר לְטַלֵּטל בָּנֵג עַד שִׁיעָשָׂה לוֹ סֵלָם קְבועַ לְהַתִּירוֹ. עָמוּד

A pillar to permit it fixed a ladder for it that he makes until on the roof to carry it is forbidden upon it

בְּרִשּׁוֹת הָרָבִים גְּבוּהָ עֶשְׂרֵה וָרָחֵב אֲרָבָעָה הָרִי זֶה רִשּׁוֹת הַיָּחִיד.

of the individual is a domain this behold four and wide ten high of the public in the domain

נָעֵץ בְּגִבְהָו יָתֵד כָּל שֶׁהוּא אֶפְלוֹ אֵינָה גְּבוּהָה שְׁלֹשָׁה הוֹאִיל וְרָאוּי

and it is fit since three high it is not even if that it is any a peg in its height If he drove

לְתַלוֹת בְּיָתֵד וּלְהַשְׁתַּמֵּשׁ בּוֹ הָרִי זֶה מִמַּעַט וְנִנְעָשָׂה כַּרְמְלִית. וְאֵין

and we do not a carmelit and it becomes diminishes it this behold it and to use on the peg to hang

מוֹדְדִין לוֹ אֵלָּא מִן הַיָּתֵד וּלְמַעַלָּה. וְאֶפְלוֹ מְלֵאָהוּ כָּלּוֹ יִתְדוֹת הָרִי זֶה

this behold with pegs all of it he filled it and even if and upward the peg from except for it measure

מִמַּעַט גְּבוּהָו. שֶׁהָרִי תוֹלִין בָּאוֹתָן הַיָּתְדוֹת וּמִשְׁתַּמְשִׁים בָּהֶן:

them and use pegs on those they hang for behold its height diminishes

*This halacha discusses how public usage of a low roof restricts carrying on it, and how inserting pegs into a pillar in the public domain reduces its halachic height.*

ה'ל"י

דִּין חוֹרֵי רִשּׁוֹת הַיָּחִיד וְחוֹרֵי רִשּׁוֹת הָרָבִים

Halacha 10 · The Halachic Status of Holes in Private and Public Domains on Shabbos

חוֹרֵי רִשּׁוֹת הַיָּחִיד הָרִי הֵן כַּרְמְלִית. אֲבָל חוֹרֵי רִשּׁוֹת

the domain of holes of but the individual are like the domain of they behold the individual the domain of Holes of

הָרָבִים אֵינָם כַּרְמְלִית אֲלָּא הָרִי הֵן כַּפִּי מִדָּתָן. פִּיצָד.

How so their measurement are according to they behold rather the many like the domain of are not the many

חוֹר בָּצֵד רִשּׁוֹת הָרָבִים אִם יֵשׁ בּוֹ אֲרָבָעָה עַל אֲרָבָעָה וְגְבוּהָ עֶשְׂרֵה

ten and high four by four in it there is if the many the domain of at the side of A hole

הַרִי הוּא רְשׁוּת הַיְחִיד. וְאִם אֵין גְּבוּהָ עֲשָׂרָה הַרִי זֶה כְּרַמְלִית. וְאִם

and if is a carmelit this behold ten high it is not and if the individual is a domain of it behold

אֵין בּוֹ אַרְבָּעָה עַל אַרְבָּעָה הַרִי זֶה מְקוֹם פְּטוּר. וְהוּא שְׁגִבוּהָ שְׁלֹשָׁה.

three that it is high and this is exemption is a place of this behold four by four in it there is not

שֶׁכֶּל הַפְּחוּת מִשְׁלֹשָׁה הַרִי הוּא כְּאַרְצִי:

is like the ground it behold than three less for anything

*This halacha defines the status of holes in walls adjacent to public and private domains based on their dimensions and height from the ground.*

הַרִי יֵא

הַתֵּר טְלָטוּל בְּרְשׁוּת הַיְחִיד וּמְקוֹם פְּטוּר וְאִסּוּר טְלָטוּל בְּכְרַמְלִית

Halacha 11 · Permitted Carrying in Private Domains and Exempt Places Versus the Restrictions of Carmelit

רְשׁוּת הַיְחִיד וּמְקוֹם פְּטוּר מִתֵּר לְטָטֹל בְּכָלֵן אֲפֹלוּ הָיָה

if was even in all of them to carry it is permitted exempt and a place of the individual A domain of

אֶרֶץ כָּל אַחַת מִשְׁתֵּיהֶן כַּמָּה מִילִין מְטָטֵל בְּכָלָהּ. אֲבָל רְשׁוּת הָרַבִּים

the public a domain of but in all of it one may carry mil several of both of them one each the length of

וְהַכְרַמְלִית אֵין מְטָטֵלִין בָּהֶן אֲלָא בְּאַרְבַּע אַמּוֹת. וְאִם הָעֵבִיר אוֹ

or one transferred and if cubits within four except in them carry we do not and the carmelit

הוֹשִׁיט אוֹ זֶרֶק חוּץ לְאַרְבַּע אַמּוֹת בְּרְשׁוּת הָרַבִּים חֵיב וּבְכְרַמְלִית

and in a carmelit he is liable the public in a domain of cubits of four outside threw or passed

פְּטוּר. שְׁאִסּוּר הַכְרַמְלִית מִדְּבָרֵיהֶם מִפְּנֵי שֶׁהִיא דּוֹמָה לְרְשׁוּת

a domain of resembles that it because is from their words the carmelit since the prohibition of he is exempt

הָרַבִּים שֶׁמָּא תִתְחַלֵּף בְּרְשׁוּת הָרַבִּים. לְפִיכָּה אִם לֹא הָיָה צָרִיךְ

needed was not if therefore the public with a domain of it will be confused lest the public

לְגוֹף הַהוֹצָאָה כְּגוֹן שֶׁהָעֵבִיר קוּץ בְּכְרַמְלִית פְּדִי שְׁלָא

that not in order in a carmelit a thorn that he transferred for example the carrying out for the body of

יִזְוָקוּ בּוֹ רַבִּים הַרִי זֶה מִתֵּר. וְאֲפֹלוּ הָעֵבִירוּ כַּמָּה אַמּוֹת. וְכֵן

and so cubits several if he transferred it and even is permitted this behold the public by it they will be injured

כָּל פִּיּוּצָא בְּזֶה:

to this similar anything

*This halacha contrasts the unlimited carrying permitted in a private domain and a makom patur with the four-cubit restriction in a public domain and a carmelit, noting a lenient exception for removing hazards from a carmelit.*

הַרִי יֵב

הַעֲבֵרַת חֲפָצִים מִמְּקוֹם פְּטוּר וְאֵלָיו בְּשַׁבָּת

Halacha 12 · Transferring Articles to and from an Exempt Domain on Shabbos

כַּשֵּׁם שֶׁמִּתֵּר לְטָטֹל בְּכָל מְקוֹם פְּטוּר כִּף מִתֵּר לְהַכְנִיס מִמֶּנּוּ

from it to bring in it is permitted so domain exempt in any to carry that it is permitted Just as

לְרְשׁוּת הַיְחִיד אוֹ לְרְשׁוּת הָרַבִּים וְאֵין צָרִיךְ לִזְמַר לְכְרַמְלִית.

to a carmelit to say need and there is no the public to the domain of or the individual to the domain of

ומוציאין לו מרשות היחיד ומרשות הרבים ואין צריך  
need and there is no the public and from the domain of the individual from the domain of to it and one may take out  
לומר מן הפרמלית:  
the carmelit from to say

*This halacha establishes that an exempt domain (makom patur) has no restrictions regarding the transfer of objects between it and any other domain on Shabbos.*

הלייג

אסור הוצאה והכנסה מפרמלית ואליה

Halacha 13 · The Prohibition of Carrying and Transferring to and from a Carmelit

כשם שאסור לטלטל בכל הפרמלית כך אסור להוציא ממנה  
from it to remove it is forbidden so the carmelit in all of to carry that it is forbidden Just as  
לרשות היחיד או לרשות הרבים או להכניס לפרמלית מרשות  
from the domain of to a carmelit to bring in or the many to the domain of or the individual to the domain of  
היחיד או מרשות הרבים. ואם הוציא או הכניס פטור:  
he is exempt brought in or one removed and if the many from the domain of or the individual

*This halacha establishes that transferring objects between a carmelit and either a private or public domain is Rabbinically forbidden, though one is exempt from a sin offering.*

הלייד

העברת חפץ בין רשויות דרך פרמלית

Halacha 14 · Transferring an Object Between Domains via a Carmelit

המוציא מרשות היחיד לרשות הרבים או מרשות הרבים  
the many from a domain of or the individual to a domain of the individual from a domain of One who transfers  
לרשות הרבים ופרמלית באמצע פטור. וכן המושט או הזורק  
one who throws or one who passes and so too is exempt is in the middle and a carmelit the many to a domain of  
מזו לזו ופרמלית באמצע פטור. המוציא חפץ מרשות הרבים  
the many from a domain of an object One who transfers is exempt is in the middle and a carmelit to this from this  
לפרמלית והניחו שם וחזר ועקרו מפרמלית והכניסו לרשות  
to a domain of and brought it in from the carmelit and lifted it and returned there and placed it to a carmelit  
היחיד. או שהוציאו מרשות היחיד לפרמלית והניחו שם וחזר  
and returned there and placed it to a carmelit the individual from a domain of who transferred it or the individual  
ועקרו מפרמלית והוציאו לרשות הרבים הרי זה פטור:  
is exempt this one behold the many to a domain of and transferred it out from the carmelit and lifted it

*This halacha teaches that transferring, passing, or throwing an object between two primary domains via a carmelit, or stopping in a carmelit in between, does not violate a Torah prohibition.*

הליטו

המוציא מרשות היחיד לרשות הרבים ועבר על מקום פטור  
 exemption a place of through and passed the many to the domain of the individual from the domain of One who transfers  
 שהיה ביניהן בהליכתו חייב. שמהלך אינו כעומד. ואין  
 and there is no like one who stands is not because one who walks is liable in his walking between them that was  
 צריך לומר בזרק שעבר החפץ במקום פטור שאינו חשוב  
 considered that it is not exemption through a place of the object where passed regarding one who to say need  
 throws  
 כמי שנח שם. היה עומד במקום פטור ונטל חפץ מרשות  
 from the domain of an object and took exemption in a place of standing If he was there that rested like one  
 היחיד או מאדם העומד שם והניחו ברשות הרבים או ביד  
 in the hand of or the many in the domain of and placed it there who is standing from a person or the individual  
 אדם העומד שם פטור. וכן אם הכניס מרשות הרבים  
 the many from the domain of he brought in if and likewise he is exempt there who is standing a person  
 לרשות היחיד ועמד במקום פטור, פטור:  
 he is exempt exemption in a place of and stood the individual to the domain of

*This halacha teaches that walking through a makom patur does not break up a transfer, but stopping or standing in one does.*

הליטז

### עמוד ותל המתלקט ברשות הרבים

Halacha 16 · A Pillar and a Steep Mound in the Public Domain

עמוד ברשות הרבים גבוה עשרה ורחב ארבעה ואין בעקרו ארבעה  
 four in its base and there is not four and wide ten high the public in the domain of A pillar  
 ויש בגבה הקצר שלו שלשה הרי הוא רשות היחיד ואם זרק  
 one threw and if the individual is a domain of it behold three of it the narrow in the height and there is  
 מרשות הרבים ונח על גביו חייב. תל המתלקט גובה עשרה  
 ten a height of that accumulates A mound he is liable its top upon and it rested the public from the domain of  
 טפחים מתוך ארבע אמות הרי הוא רשות היחיד ואם זרק  
 one threw and if the individual is a domain of it behold cubits four a length of from within handbreadths  
 מרשות הרבים ונח על גביו חייב:  
 he is liable its top upon and it rested the public from the domain of

*This halacha defines how a pillar with a narrow base or a steep mound in the public domain can be classified as a private domain.*

הלייז

### דין רשות היחיד עד לרקיע ודין נוף האילן

Halacha 17 · The Upward Extension of a Private Domain and the Status of Tree Branches

נעץ קנה ברשות היחיד אפלו גבוה מאה אמה וזרק  
 and threw cubits one hundred high even of the individual in the domain a reed One who fixed



מִרְשׁוֹת הָרַבִּים וְנָח עַל גִּבּוֹ חַיֵּב. שְׂרָשׁוֹת הַיְּחִיד עוֹלָה עַד

until ascends of the individual for the domain is liable its top on and it rested of the many from the domain

לָרָקִיעַ. אֵילָן שֶׁהוּא עוֹמֵד בְּרִשׁוֹת הַיְּחִיד וְנוֹפוֹ נוֹטָה לְרִשׁוֹת

to the domain extends and its branch of the individual in the domain stands that A tree the sky

הָרַבִּים וְזָרַק וְנָח עַל נוֹפוֹ פֶּטוּר. שְׂאִיִן הַנּוֹף הוֹלֵךְ אַחֲרֵי הָעֵקֶר:

the trunk after goes the branch for not is exempt its branch on and it rested and he threw of the many

*This halacha teaches that a private domain extends upward indefinitely, whereas the branches of a tree extending into a public domain do not share the status of its trunk.*

הל"ח

דִּינֵי זְרִיקָה בְּרִשׁוֹת הָרַבִּים לְמַעַל מֵעֲשָׂרָה טַפְחִים

Halacha 18 · Laws of Throwing in a Public Domain Above Ten Handbreadths

נָעַץ קִנָּה בְּרִשׁוֹת הָרַבִּים וּבְרָאשׁוֹ טַרְסָקַל וְזָרַק וְנָח עַל גִּבּוֹ

its top upon and it rested and threw is a basket and at its top the public into the domain of a reed One who drove

פֶּטוּר שְׂאִיִן רִשׁוֹת הָרַבִּים אֵלָּא עַד עֲשָׂרָה. הַזּוֹרֵק אַרְבַּע אַמּוֹת

cubits four One who throws ten up to except the public the domain of for there is not is exempt

בְּרִשׁוֹת הָרַבִּים וְנָח הַחֶפֶץ בַּכֶּתֶל. כְּגוֹן שֶׁזָרַק חֶלֶב אוֹ בֶּצֶק

dough or fat that he threw for example on a wall the object and rested the public in the domain of

וְנִדְבַק בַּכֶּתֶל. אִם נִדְבַק לְמַעַל מֵעֲשָׂרָה טַפְחִים כְּזוֹרֵק בְּאֵוִיר.

in the air it is like one who throws handbreadths ten above it stuck if to the wall and it stuck

שְׁלִמַּעַל מֵעֲשָׂרָה בְּרִשׁוֹת הָרַבִּים מְקוֹם פֶּטוּר הוּא. נִדְבַק לְמַטָּה מֵעֲשָׂרָה

ten below it stuck it is exemption a place of the public in the domain of ten which is above

טַפְחִים כְּזוֹרֵק בְּאֶרֶץ וְחַיֵּב. זָרַק לְמַעַל מֵעֲשָׂרָה וְנָח

and it rested ten above If he threw and he is liable on the ground it is like one who throws handbreadths

בַּחֹר כָּל שֶׁהוּא פֶּטוּר:

he is exempt that it is any in a hole

*This halacha discusses the status of objects thrown in a public domain that land on elevated surfaces, walls, or crevices above ten handbreadths.*

הל"ט

דִּין זְרִיקַת חֶפֶץ הַנִּתְקַע אוֹ כְּלִי גָדוֹל בַּשַּׁבָּת

Halacha 19 · The Law of Throwing an Implanted Object or a Large Utensil on Shabbos

זָרַק קִנָּה אוֹ רֶמַח מִרְשׁוֹת הַיְּחִיד וְנִתְקַע בְּרִשׁוֹת הָרַבִּים

the many in the domain of and it became stuck the individual from the domain of a spear or a reed threw

כְּשֶׁהוּא עוֹמֵד פֶּטוּר. שֶׁהָיָה מְקַצְתּוֹ בְּמְקוֹם פֶּטוּר. זָרַק כְּלִי מִרְשׁוֹת

from the domain of a utensil threw exemption is in a place of part of it for behold exempt stands when it

הַיְּחִיד לְרִשׁוֹת הָרַבִּים וְהָיָה אוֹתוֹ כְּלִי גָדוֹל וַיֵּשׁ בּוֹ אַרְבָּעָה עַל

by four in it and there is large utensil that and was the many to the domain of the individual

אַרְבָּעָה בַּגִּבָּה עֲשָׂרָה פֶּטוּר. מִפְּנֵי שֶׁכְּלִי זֶה רִשׁוֹת הַיְּחִיד גְּמוּרָה

complete the individual is a domain of this that a utensil because exempt ten with a height of four

וְנִמְצָא כְּמוֹצִיא מִרְשוּת הַיְחִיד לְרְשוּת הַיְחִיד:

the individual to the domain of the individual from the domain of like one who brings out and he is found

One is exempt from carrying if part of the object remains in a makom patur, or if the thrown utensil itself constitutes a private domain.

ה"ב

דִּין זֶרֶק בְּבוֹר הַמְּשַׁתְּנָה בְּעוֹמְקוֹ

Halacha 20 · The Law of Throwing into a Pit Whose Depth Changes Simultaneously

בוֹר תִּשְׁעָה בְּרִשּׁוֹת הָרַבִּים וְעָקַר חֲלִיא מִקְרָקְעִיתוֹ וְהִשְׁלִימוֹ לַעֲשָׂרָה.

to ten and completed it from its bottom a clod and he uprooted of the public in the domain nine A pit

אֵף עַל פִּי שְׁעָקִירַת הַחֶפֶץ וְעֲשִׂית הַמַּחְצָה בָּאִין כְּאַחַת פָּטוֹר. מִפְּנֵי

because he is exempt as one come the partition and the making of the object the uprooting of though even

שֶׁלֹּא הָיְתָה הַמַּחְצָה עֲשָׂרָה בְּתַחֲלָה. הָיָה הַבוֹר עֲשָׂרָה וְהִשְׁלִיךְ בּוֹ חֲלִיא

a clod into it and he threw ten the pit If was at the beginning ten the partition was not

וּמַעֲטוֹ מֵעֲשָׂרָה פָּטוֹר. שְׁהָרִי הַנִּחַת הַחֶפֶץ וְסִלּוֹק הַמַּחְצָה בָּאִין

come the partition and the removal of the object the resting of for behold he is exempt from ten and diminished it

כְּאַחַת:

as one

This halacha discusses the exemption from liability when the act of throwing or uprooting an object simultaneously creates or destroys the ten-handbreadth depth required for a private domain.

ה"כא

הַזֶּרֶק דָּף עַל גִּבֵּי יְתֵדוֹת בְּרִשּׁוֹת הָרַבִּים

Halacha 21 · Throwing a Board onto Spikes in the Public Domain

הַזֶּרֶק דָּף וְנָח עַל גִּבֵּי יְתֵדוֹת בְּרִשּׁוֹת הָרַבִּים וְנִעְשָׂה רִשּׁוֹת

a domain of and it became the public in the domain of spikes top of on and it rested a board One who throws

הַיְחִיד אֶפְלוּ הָיָה כָּלִי עַל גִּבֵּי הַדָּף פָּטוֹר. שְׁהָרִי עֲשִׂית הַמַּחְצָה עִם

with the partition the making of since is exempt the board top of on a utensil there was even if the individual

נוֹחַת הַכָּלִי בָּאִין כְּאַחַת:

as one come the utensil the resting of

This halacha discusses the exemption of throwing an object that simultaneously creates the private domain in which it comes to rest.

ה"כב

זְרִיקַת חֶפֶץ הַמְּחַלֵּק אֶת הַבוֹר בְּשַׁבָּת

Halacha 22 · Throwing an Object that Divides a Pit on Shabbos

בוֹר שֶׁהוּא עֶמֶק עֲשָׂרָה וָרֶחֶב שְׁמוֹנֶה בְּרִשּׁוֹת הָרַבִּים וְזָרַק מַחְצֶלֶת

a mat and one threw domain in a public eight and wide ten deep that is A pit

מִרְשּׁוֹת הָרַבִּים וְחִלְקָהּ הַבוֹר בִּרְחִבּוֹ לְשְׁנַיִם פָּטוֹר. שְׁהָרִי עִם הַנִּחַת

the resting of with because he is exempt into two in its width the pit and it divided domain from a public

הַכָּלִי בִטְלוּ הַמַּחְצוֹת וְנִעְשָׂה כָּל מְקוֹם מִהֵן פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה:

four by than four less of them place each and became the partitions were nullified the vessel

This halacha discusses how throwing a mat into a pit can divide its space and nullify its status as a private domain.



בור ברשות הרבים עמק עשרה ורחב ארבעה מלא מים וזרק  
 and one threw water filled with four and wide ten deep the public in the domain of A pit  
 לתוכו חפץ ונח על גבי המים חיב. שאין המים מבטלין  
 nullify does the water for not is liable the water top of on and it rested an object into its midst  
 המחצות. הנה מלא פרות וזרק לתוכו פטור. שהרי מעטו הפרות  
 the produce diminished for behold is exempt into its midst and one threw produce filled with if it were the partitions  
 את שעורו:  
 its measurement —

This halacha discusses whether water or produce inside a pit in the public domain nullifies its status as a private domain.

רקק מים שהוא עובר ברשות הרבים ורבים מהלכין בו. אם  
 if in it walk and many of the public through the domain passes that of water An irrigation ditch  
 אין בעמקו עשרה טפחים הרי הוא ברשות הרבים. בין שהיה  
 that it was whether of the public is like the domain it behold handbreadths ten in its depth there is not  
 רחב אפלו ארבע אמות בין שלא היה ברחבו ארבעה טפחים. שהרי רב  
 most of for behold handbreadths four in its width it was that not whether cubits four even wide  
 העם מדלגין עליו ואין מהלכין בתוכו. הואיל ואין בעמקו עשרה  
 ten in its depth and there is not since inside it walk and do not over it jump the people  
 הרי הוא רשות הרבים. ואם יש בעמקו עשרה או יתר הרי הוא  
 it behold more or ten in its depth there is and if of the public is the domain it behold  
 ככרמלית כשאר הימים. והוא שיש ברחבו ארבעה טפחים או יתר על  
 more or handbreadths four in its width that there is and this is seas like other is like a carmelit  
 כן. שאין כרמלית פחותה מארבעה:  
 than four less carmelit for there is no than this

This halacha defines the status of a shallow or deep water ditch running through a public domain on Shabbos.

#### CHAPTER SUMMARY

This chapter establishes the definitions and boundaries of the four domains of Shabbos. The Rambam defines a public domain as an open, unroofed area traversed by the public, such as deserts, forests, marketplaces, and wide thoroughfares. A private domain is defined as an area of at least four by four handbreadths that is physically distinct, such as a mound ten handbreadths high, a groove ten handbreadths deep, or an area enclosed by walls, including cities surrounded by a wall and lanes with three walls and a lechi. Finally, the Rambam introduces the carmelit as a Rabbinically restricted intermediate domain that does not meet the full criteria of either a public or private domain.

My dear talmid, look at how the Torah defines our physical world on Shabbos. We have the public domain, the busy, open thoroughfares where the masses tread, and we have the private domain, a space of ten handbreadths high, set apart and defined by its own walls. The halachah teaches us a profound truth: a private domain is not just a house. Even a simple wooden chest or a small mound, if it has the proper height and boundaries, becomes a complete private domain. It stands independent of the bustling public world around it.

This is the essence of our avodah in this world. The street, the marketplace, the daily grind—these are the public domains where we must walk during the week. But a Yid must know how to build a private domain within his own heart. No matter how loud the world is around you, you have the ability to set up boundaries, to raise yourself ten handbreadths above the noise, and to create a space that belongs entirely to Hashem.

Even when you are in the middle of the busiest marketplace, you can pull back into your own private domain of Torah and yiras Shamayim. Like the walls of the private domain that the Rambam teaches us go "up to the heavens," when you establish your personal boundaries for holiness, your connection to Hashem rises without limit, untouched by the distractions of the street.

Today, when you feel overwhelmed by the noise of the world around you, pause for sixty seconds, close your eyes, and step into your private domain—speak a few words of tefillah or think a thought of Torah to reconnect your neshama to Hashem.

# חובות הלבבות • שער יחוד המעשה • פרק חמישי (91-)

## (105)

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

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In this chapter, the Chovos HaLevavos exposes the deep-seated cunning of the yetzer hara, who seeks to trap a Yid in the subtle sin of self-worship and hidden association. If the yetzer cannot succeed there, he shifts his tactics to confuse the neshama with the deep philosophical tension between Hashem's decree and human free will, using this confusion to breed laziness in avodas Hashem while encouraging frantic, self-reliant effort in worldly matters.

We are also warned here against the yetzer's attempts to instill spiritual pride and arrogance. The yetzer will try to convince a person that he has reached the loftiest levels of the tzaddikim, urging him to look down upon and publicly shame his fellow Jews under the guise of holy rebuke.

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

ואם תשמע אליו ותסמוך על דבריו, יפילך במין ממיני השתוף הנסתר, והוא ששמת נעבדך לנפשה, ממה שאתה משתדל במה שתמשך בו הנאת עצמך ושמחתה, ותדחה בו מעליה הדאגות והיגונות.

And if you listen to him and rely on his words, he will topple you into a form of hidden association—which is that you have made your own self the object of your worship, by exerting yourself only in that which brings you personal pleasure and joy, and through which you ward off worries and sorrows.

**NOTE** The term "hidden association" (shittuf nistar) refers to a subtle form of idolatry where a person outwardly serves Hashem but is actually motivated entirely by self-interest and personal gratification.

ולוא תקנותה לזה, היית כופר בטובות האלהים המתמידות עליה, ולא היית מחייב את עצמך עבודה עליהם, עם שאינך רואה שהעבודה תאות לו לגדלתו ועצם יכלתו ואותות חכמתו.

Were it not for your hope for these personal benefits, you would deny the constant favors that Hashem bestows upon you, and you would not obligate yourself to serve Him because of them; moreover, you fail to see that serving Him is fitting solely because of His greatness, His infinite power, and the signs of His wisdom.

ובזה אמרו רז"ל: "אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס."

And regarding this, our Sages of blessed memory said: "Do not be like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master not for the sake of receiving a reward."

וכאשר יתיאש ממה מן הפנים האלה אשר זכרנו, ישליכה בים הספקות מעונייני ההכרח והצדק.

When the yetzer hara despairs of enticing you through these ways we have mentioned, he will hurl you into a sea of doubts regarding the matters of divine decree and free will.

**NOTE** The terms "necessity and justice" (hechrech ve-tzedek) refer to the classic theological tension between Hashem's absolute decree (predestination) and His justice in rewarding or punishing us (which requires free will).

וכאשר יראה אותה מתעלם במעשי העבודה ונוטה אל דרך העברות, ישתדל לברר אצלה ענין ההכרח בטענות חזקות מן הכתוב ומן הקבלה, כדי להרחיב האמת לאות עליה, ויאמר לה:

When he sees you becoming lax in your divine service and leaning toward the path of sin, he will try to prove to you the concept of divine decree with powerful arguments from Scripture and Tradition, in order to provide you with ample excuses, and he will say to you:

"אלו היה רוצה הבורא שתעבדוהו, היה מכריחה בזה ומזרו אותה עליו, ולא היה אלא מה שהוא גוזר; וכי תוכל לעמד כנגד גזרותיו ולנצח דיניו? אין לה לעשות אלא מה שנגזר לה לעשותו, כי ממשלת כל הדברים ביד הבורא יתעלה, כמ"ש: 'אנכי ה' עשה כל'".

"If the Creator wanted you to serve Him, He would have forced you to do so and made you zealous for it, and nothing can happen except what He decrees. Can you stand against His decrees or overcome His judgments? You can only do what has been decreed for you to do, for the dominion over all things is in the hand of the Creator, may He be exalted, as it is written: 'I am Hashem, Who makes all things.'"

ואם יראה אותה מתעסק במעשה מעניני העוה"ז ועסקיו, יאמר לה: "הזהר מן העצלה והרפיון, ואל תסמך על זולתה, כי הטוב והרע ביכלתה, והמעשה וההנחה בלחך.

But if he sees you engaged in worldly matters and business, he will tell you: "Beware of laziness and slackness, and do not rely on anyone else, for good and bad are within your power, and action or inaction are in your hands.

השתדל בלחך וטרח בכל יכלתה, תגיע אל מה שתתאוה מתענוגי העוה"ז; והזהר מסבת הפגעים הרעים בכל כחה, תמלט מהם, כמו שאמר החכם: 'צנים פחים בדרך עקש, שומר נפשו ירחק מהם', ואמר: 'אולת אדם תסלף דרכו וגו'', ואמר מלאכי: 'מיידכם היתה זאת'".

Exert yourself with your strength and toil with all your ability, and you will attain whatever you desire of the pleasures of this world; and guard yourself from harmful mishaps with all your might, and you will escape them, just as the wise man said: 'Thorns and snares are in the way of the crooked; he who guards his soul keeps far from them,' and he said: 'The foolishness of man perverts his way,' and Malachi said: 'This has been from your own hand.'

והוא מהפך הטענות, פעם בהכרח ובגזרה, ופעם בצדק ובבחירה, כפי מה שיאות לו לפתותה ולרפות ידיה.

Thus, the yetzer hara reverses his arguments—sometimes arguing for absolute decree and necessity, and other times for justice and free will—whichever suits his purpose to entice you and weaken your hands.

ואם תיקח ותתן אל לבך מה שאמרו רז"ל: "הכל בידי שמים חוץ מיראת שמים", תשתדל בעניני התורה השתדלות מי שנתברר לו כי במעשיו יהיה לו גמול וענש, כמ"ש: 'כי פעל אדם ישלם לו, וכארח איש ימצאנו'.

But if you wake up and take to heart what our Sages of blessed memory said, "Everything is in the hands of Heaven except the fear of Heaven," you will exert yourself in Torah matters with the diligence of one who clearly understands that his reward and punishment depend on his own actions, as it is written: "For He repays a man according to his work, and brings upon him according to his ways."

וּתְתַנְהֵג בְּעִנְיֵי הָעוֹלָם מִנְהֵג מִי שֶׁנִּתְבָּרַר לוֹ כִּי קָשֶׁר כָּל תְּנוּעוֹתָיו וְהִתְהַפְּכוֹת עִנְיָנוּ בְּגִזְרַת הַבּוֹרָא יִתְעַלֶּה, וְהוּא בּוֹטֵחַ עָלָיו בְּכָלֶם, וּמִשְׁלִיךְ יְהוּבֵי עַל ה', כִּמוֹ שֶׁאָמַר: 'הַשִּׁלָּה עַל ה' יְהִבֶּה'.

And you will conduct yourself in worldly matters like one who clearly understands that the outcome of all his movements and the turn of his affairs are bound by the decree of the Creator, may He be exalted, placing his trust in Him for all of them and casting his burden upon Hashem, as it is said: "Cast your burden upon Hashem."

וְכֹאֲשֶׁר יִתְיַאֵשׁ מִפְּתוּתָהּ מִהַפְּנִים הָאֵלֶּה אֲשֶׁר זָכְרָנוּ, יִשְׁתַּדֵּל בְּזֶה מִצַּד אַחֵר וַיֹּאמֶר לָהּ: "אֲמַנָּם מָה שֶׁאַתָּה חָפֵץ לְמַלֵּא מַעֲבֹדַת הַבּוֹרָא וְיִחּוּדָהּ לְשִׁמּוֹ, תּוּכַל עַל זֶה לְאַחֵר זְמַן בְּעֵתִיד.

When he despairs of enticing you through these ways we have mentioned, he will try from another angle and say to you: "Indeed, that which you desire to fulfill of the Creator's service and dedicating it purely to His Name, you can do at a later time in the future.

גַּם אִם יִשְׁאַר לָהּ יוֹם אֶחָד מִחַיָּיהָ, וְאַתָּה תִּשְׁלִים עֲבֹדַת הַבּוֹרָא כִּמוֹ שֶׁרְאִוִי יוֹם אֶחָד לִפְנֵי מִיתָתָהּ, כִּכָּר זְכִיתָ אֶצְלוֹ לְגִמּוּל מִתְמִיד וּלְהַצֵּלָה מֵעֲנָשׁ; וְאַתָּה הֲלֹא יָדַעְתָּ אִפְּנֵי הַתְּשׁוּבָה וְשֶׁהַבּוֹרָא יִקְבֹּלָהּ מִמֶּה, אִם אַךְ תַּעֲבֹדֵנוּ בְּלֵב שָׁלֵם, כִּמוֹ שֶׁרְאִוִי וְדְרוּשׁ".

Even if only one day remains of your life, and you complete the service of the Creator properly one day before your death, you will have already merited eternal reward with Him and salvation from punishment; and do you not know the ways of teshuvah, and that the Creator will accept it from you, if you only serve Him with a perfect heart, as is proper and required?"

אָבֵל אַתָּה שׁוֹב אֶל טַעֲנָתָהּ הַנִּכּוֹנָה, וְהִשָּׁב עָלָיו בְּזֶה וַתֹּאמֶר לוֹ: "וְאֵיךְ אֲמַתִּין עַד יוֹם אֶחָד לִפְנֵי מוֹתִי, וְאֲנִי לֹא אֵדַע יוֹם מוֹתִי?"

But you must return to your correct argument, and answer him on this, saying to him: "And how can I wait until one day before my death, when I do not know the day of my death?"

הֲלֹא אֶהְיֶה כְּאוֹתוֹ הָעֶבֶד, שֶׁהֶאֱמִין בְּמַלְכוֹ, שֶׁלֹּא יִסִּירָהוּ מִלִּפְנֵיו כָּל יְמֵי חַיָּיו, וַיִּתֵּר לְבוֹ לְרִדְף אַחֲרָי תַעֲנוּגוֹת הָעוֹלָם, וַיִּשְׁתַּדֵּל לְהַגִּיעַ אֵלֵיהֶם עַד שֶׁעֲבֹדָתוֹ לְמַלְכוֹ נַעֲשְׂתָה עָלָיו לְטָרַח.

Would I not be like that servant who trusted that his king would not remove him from his presence all the days of his life, so his heart went astray to pursue the pleasures of the world, and he exerted himself to attain them until serving his king became a burden to him?

וְהִנֵּה נִקְרָא פְּתָאוּם לִפְנֵי הַמֶּלֶךְ לִתֵּת לוֹ דִּין וְחִשְׁבוֹן עַל עֲבֹדָתוֹ, וְלֹא הָיוּ לוֹ תְּשׁוּבוֹת וְאַמְתָּלוֹת, וְנִתְחַבֵּב גְּרוּשׁ מֵעֲבֹדַת הַמֶּלֶךְ וּמִכָּל עֲרֵי מַלְכוּתוֹ, וַיֵּצֵא מִלִּפְנֵיו עָנִי וְנִפְשׁוֹ אֲבֵלָה, שֶׁלֹּא רָכַשׁ לוֹ שׁוֹם דָּבָר בְּכָל זְמַן עֲבֹדָתוֹ לְמַלְכוֹ, בְּזְמַן שֶׁהָיָה יָכוֹל לַעֲשׂוֹת זֹאת.

And behold, he was suddenly called before the king to give an accounting of his service, and he had no answers or excuses; so he was sentenced to banishment from the king's service and from all the cities of his kingdom, and he left his presence impoverished and mourning in soul, having acquired nothing during all the time of his service to his king, when he had been able to do so.

וְכֵן נִשְׁאַר כָּל יְמֵי חַיָּיו עָנִי וְאַבְיוֹן, נֶאֱנָח וְדוּוִי, מִתְאַבֵּל וְנִתְעַב עַד יוֹם מוֹתוֹ".

And so he remained all the days of his life poor and destitute, sighing and suffering, mourning and despised until the day of his death."

וְכֹאֲשֶׁר יִתְיַאֵשׁ הַיֵּצֵר מִפְּתוּתָהּ מִהַפְּנִים הָאֵלֶּה אֲשֶׁר זָכְרָנוּ, מִשְׁתַּדֵּל בְּזֶה מִצַּד הַגָּאוּת וְהַגָּאוֹן וּמַעוֹט הָעֲנָוָה.

And when the yetzer hara despairs of enticing you through these ways we have mentioned, he will try to do so through pride, arrogance, and a lack of humility.

וַיֹּאמֶר: "כָּבֵד הִגַּעְתָּ אֶל הַמַּעֲלֹת הַגְּדֹלֹת שֶׁהִגִּיעוּ אֵלֶיָּהֶן הַחֲסִידִים וְהַצְדִּיקִים בְּאַמוּנָתָם לְבָבָהּ וּבְמַעֲשֵׂיהָ הַשְּׁלֵמִים בַּעֲבוּדַת הָאֱלֹהִים, וְאַתָּה יָחִיד בְּדוֹרְךָ וְאַחַד בְּאַנְשֵׁי זְמַנְךָ.

He will say: "You have already reached the lofty levels that the pious and the righteous attained, through the faithfulness of your heart and your perfect deeds in the service of Hashem, and you are unique in your generation and singular among the people of your time.

וְרָאוּי לָךְ לְהִרְאוֹת יְתֻרֹנְךָ עֲלֵיהֶם בְּמֵאֹס אוֹתָם וּבְהַפְחִיתָם, וְתִזְכֹּר רְעוּתֵיהֶם וּתְפַרְסֶם רַע לְבָבָם, וְתַכְלִימֵם וְתוֹכִיחֵם עַל זֶה עַד שִׁיכְלְמוּ וְיָשׁוּבוּ אֶל הָאֱלֹהִים וְיִתְחַרְטוּ עַל מָה שֶׁקִּדְּם לָהֶם, וְתִתְנַהֵג בְּזֶה מְנַהֵג הַנְּבִיאִים, כְּמוֹ שֶׁכָּתוּב: 'אַתָּה בֶּן אָדָם הִגַּד אֶת בֵּית יִשְׂרָאֵל אֶת הַבַּיִת וְיִכְלְמוּ מַעֲוֹנוֹתֵיהֶם'."

It is fitting for you to show your superiority over them by despising them and looking down on them; you should recall their faults, publicize the badness of their hearts, shame them, and rebuke them for it until they are humiliated and return to Hashem, regretting their past deeds, and in this you will be acting in the manner of the prophets, as it is written: 'You, son of man, describe the Temple to the House of Israel, that they may be ashamed of their iniquities.'"

וְאִם תִּשָּׁיב עָלָיו בְּזֶה וְתֹאמַר לוֹ: "אֵיךְ אֶמְאֵס וְאֶכְלִים מִי שֶׁאֵינֶנִּי יוֹדֵעַ עֲנִינִי לְבָבוֹ וּמַצְפוּנוֹ לָאֱלֹהִים? וְאִם הוּא בְּנִרְאָה מְמַנּוּ נִמְאָס, אֶפְשָׁר שֶׁאֵין מַצְפוּנוֹ כְּנִרְאָהּ.

But you must answer him on this and say to him: "How can I despise and shame someone whose inner heart and thoughts before Hashem I do not know? Even if he appears reprehensible on the outside, it is possible that his inner self is not like his outward appearance.

וְאִם הַנְּבִיאִים הִכְלִימוּ וְהוֹכִיחוּ בְּנֵי דוֹרָם, עָשׂוּ בְּרִשׁוֹת הַבּוֹרָא שֶׁהָיָה מְשַׁקִּיף עַל לְבָבָם וְרַע מַצְפוּנָם; אָבָל אֵין בְּכַח חֲכָמָתִי וְדַעַתִּי לְדַעַת מָה שֶׁיֵּשׁ בְּלִבָּבוֹת וּמַצְפוּנֵיהֶם, וְשָׂמָּה מַצְפוֹן הַנִּמְאָס בְּעֵינֵי טוֹב מִגְּלוּיֵי הַרְבֵּה וְאֵינֶנִּי יוֹדֵעַ בּוֹ, וְאוּלַּי מַצְפוּנוֹ טוֹב מִשְּׁלִי אֲצֵל הַבּוֹרָא.

If the prophets shamed and rebuked the people of their generation, they did so with the permission of the Creator, Who looked into their hearts and saw the badness of their inner thoughts; but it is not within the power of my wisdom and knowledge to know what is in hearts and minds, and perhaps the inner self of the one who is despised in my eyes is much better than his outward behavior, though I do not know it, and perhaps his inner self is better than mine in the eyes of the Creator.

וְאִם הוּא בְּנִרְאָהוּ רַע, אֶפְשָׁר שֶׁגֵּרַם לוֹ זֶה סְכָלוּתוֹ בְּמָה שֶׁהוּא חַיֵּב לַבּוֹרָא, וְיֵשׁ לוֹ טַעֲנָה יוֹתֵר מִמֶּנִּי מִפְּנֵי יְתֻרֹן חֲכָמָתִי עַל חֲכָמָתוֹ עָלָיו, כִּי הַבּוֹרָא אֵינֶנּוּ תוֹבֵעַ הָאָדָם אֲלֵא כִּפִּי חֲכָמָתוֹ.

And even if his outward behavior is bad, it is possible that this was caused by his ignorance of what he owes to the Creator, and he has a better excuse than I do because of the superiority of my wisdom over his, for the Creator demands of a person only according to his level of wisdom.

וְאֵנִי יוֹתֵר רָאוּי שֶׁאֶהְיֶה נִמְאָס מִמֶּנּוּ מִפְּנֵי יְתֻרֹן קִצּוּרִי בְּמָה שֶׁאֵנִי חַיֵּב בּוֹ מַעֲבוּדַת הַבּוֹרָא עִם דַּעַתִּי אוֹתוֹ, עַל קִצּוּרוֹ עִם סְכָלוּתוֹ בּוֹ; וְהוּא מְמַרָּה אֶת הָאֱלֹהִים בְּסְכָלוּת וּבְשִׁגְגָה, וְאֵנִי מְמַרָּה אוֹתוֹ בְּדַעַת וּבְקִדּוֹן.

Thus, I am more deserving of being despised than he is, because of my greater shortcoming in what I owe to the service of the Creator despite my knowledge of it, compared to his shortcoming which is due to his ignorance; for he rebels against Hashem out of ignorance and error, while I rebel against Him with knowledge and intent.



וְאִפְשָׁר שֶׁרָעָתוֹ נִרְאָה וְנִגְלָה וְטוֹבוֹתָיו צְפוּנָה נִסְתָּרָת, וְאֲנִי בְּהִפְךָ זֶה, וְהוּא רָאוי לְרַחֲמֵי הָאֵל וּכְפָרְתּוֹ יוֹתֵר מִמֶּנִּי.

And it is possible that his bad deeds are visible and revealed while his good deeds are hidden and concealed, whereas with me it is the opposite; thus, he is more worthy of Hashem's mercy and forgiveness than I am.

וְזִכּוֹת אַחַת מִמֶּנּוּ שׁוֹקֵלֶת זְכוּיּוֹת רַבּוֹת מִשְׁלִי, מִפְּנֵי שֶׁאֵין מִשְׁקִיף עָלֶיהָ זולתי הבורא, וְאֵין מְשַׁבְּחִים אוֹתוֹ עָלֶיהָ וְלֹא יִכָּבֵד בְּעִבּוּרָהּ, וְאֲנִי בְּהִפְךָ זֶה מִפְּנֵי שֶׁהִנָּרְאָה שְׁלִי הוּא טוֹב מִהִנָּרְאָה שְׁלוֹ.

And a single merit of his may outweigh many of my merits, because no one sees it except the Creator, and he is not praised for it nor honored because of it, whereas with me it is the opposite, because my outward appearance is better than his.

וְכֵן בְּשַׁעַר הָעֲבֵרוֹת, כִּי הָעֲבֵרָה הָאֶחָת מִמֶּנִּי שׁוֹקֵלֶת עֲבֵרוֹת רַבּוֹת מִשְׁלּוֹ, מִפְּנֵי שֶׁעֲבֵרָתִי מְכֻסָּה וְצְפוּנָה וְעֵבֶרְתּוֹ נִרְאִית וּמְפָרְסָמָת.

And the same applies to the category of sins, for a single sin of mine outweighs many of his sins, because my sin is covered and hidden, while his sin is visible and publicized.

וּבִגְנוּת בְּנֵי אָדָם אוֹתוֹ עָלֶיהָ מִנְּכֵין לוֹ מַעֲנֵשׁוֹ, וְיִחְסֹר שְׂכָר מַעֲשֵׂי בְּעוֹלָם הַזֶּה מִפְּנֵי פְּרִסּוּמָם, וְיִשָּׂאֵר לוֹ שְׂכָר מַעֲשָׂיו בַּעוֹה"ב, וְיִחְסֹר עֲנָשׁוֹ עַל הָעֲבֵרָה בְּעוֹלָם הַזֶּה מִפְּנֵי שֶׁמִּגְנִין אוֹתוֹ בְּנֵי אָדָם עָלֵיהֶם, וְיִשָּׂאֵר עָלַי עֲנָשׁ עֲבֵרוֹתַי לְעוֹלָם הַבָּא.

And through people's disparagement of him for his sin, his punishment is reduced, whereas the reward for my good deeds in this world is diminished because of their publicity; thus, the reward for his deeds remains intact for him in the World to Come, and his punishment for sin is reduced in this world because people disparage him for them, while the punishment for my sins remains upon me for the World to Come.

וְעוֹד, כְּשֶׁאֶטְרִיד לְבִי לִפְקֹד מוֹמֵי בְּנֵי אָדָם וּלְעֵין בְּמַדּוּתָם הָרָעוֹת, יִמְנַעֲנִי זֶה מֵעֵין בְּחֶסְרוֹנִי וּמַעַמֵּד עַל מוֹמֵי עַצְמִי, שֶׁהוּא יוֹתֵר צָרִיךְ לִי וְאֲנִי חָיֵב בּוֹ יוֹתֵר, כְּמוֹ הַחוּלָה אֲשֶׁר יִטְרִידוּ מְדוּהוֹ מִפְּקוּד מְדוּה בְּנֵי אָדָם וּרְפוּאָת עַצְמוֹ מִרְפוּאָת זולתו; אֲזִי יִשָּׁבֵר הַיֵּצֵר וְיִגָּהֵף לְפָנָיִךְ.

Furthermore, if I occupy my heart with searching out the flaws of other people and examining their bad traits, this will prevent me from examining my own shortcomings and recognizing my own flaws, which is far more necessary for me and which I am more obligated to do—just like a sick person whose own illness distracts him from examining the illnesses of others, and whose own healing must come before the healing of anyone else; then the yetzer hara will be broken and defeated before you.

וְאִם לֹא יִגִּיעַךְ חֲצִי בְּמָה שֶׁזָּכַרְנוּ, יֵאָרֵב אוֹתָךְ בְּעֵתוֹת הַצְּלָחָתְךָ וּבִצָּר לָךְ.

And if his arrows do not reach you through what we have mentioned, he will lie in wait for you during your times of success and during your times of distress.

וְכֹאֲשֶׁר יִהְיוּ עֲנִינֶיךָ הוֹלְכִים כְּרִצּוֹנָךְ, יֹאמֵר לָךְ: "זֶה פְּרִי הַשְׁתַּדְּלוּתְךָ וְתַחְבּוּלָתְךָ וְחִכְמָתְךָ, עַל כֵּן הַשְׁתַּדַּל בְּעֲנִינֵי עוֹלָמְךָ וְטִרַּח בָּהֶם, יִתְמִיד לָךְ הָעֲנָן הַזֶּה וְתַעֲלֶה לְמַעַלָּה מִמֶּנּוּ.

And when your affairs go according to your will, he will say to you: "This is the fruit of your own effort, your cleverness, and your wisdom; therefore, exert yourself in your worldly affairs and toil in them, and this success will continue for you and you will rise even higher.

וְקִבַּל הַיָּמִים הָאֵלֶּה בְּשִׂמְחָת וְהִתְנַעַם בָּהֶם, כִּי עוֹד מַעַט מִזְעָר וְיִקְרָא בְּשִׁמְךָ וְתַעֲנֶה אֶל מַחֲשַׁבֵּי הַקֶּבֶר,  
מְקוֹם שֶׁאֵין חֲכָמָה וְלֹא תְנוּעָה וְלֹא הִנָּאָה וְלֹא צָעֵר."

Accept these days with joy and indulge yourself in them, for in just a little while you will be called by your name and you will answer from the darkness of the grave—a place where there is no wisdom, no movement, no pleasure, and no pain."

וַיֵּשִׁים רְאִיתוֹ עַל זֶה מָה שֶׁאָמַר הַחֲכָם: 'כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה, כִּי אֵין מַעֲשֵׂה וְחֶשְׁבוֹן  
וְדַעַת וְחֲכָמָה בְּשָׂאוֹל אֲשֶׁר אַתָּה הַלֵּךְ שָׁמָּה'.

And he will bring his proof for this from what the wise man said: 'Whatever your hand finds to do, do it with your strength; for there is no work, nor reckoning, nor knowledge, nor wisdom in the grave where you are going.'

#### WHAT TO TAKE FROM IT

To defeat these schemes, the author teaches us to apply the Sages' rule that "everything is in the hands of Heaven except the fear of Heaven." In spiritual matters, we must act with complete personal responsibility, knowing our reward and punishment depend on our choices, while in worldly matters, we must cast our cares upon Hashem and trust in His decree. Furthermore, we must counter spiritual pride by maintaining deep humility, realizing that others may be far more pardonable due to their ignorance, and that our own hidden shortcomings and greater knowledge make us more accountable before Hashem.

#### לְמַעֲשֵׂה WHAT TO TAKE HOME

The yetzer hara is a master of disguise, changing his arguments to suit his agenda. When it comes to your spiritual growth, he will whisper that everything is predestined and out of your hands, encouraging laziness. Yet, when it comes to your material pursuits, he will tell you that everything depends solely on your own strength and effort, breeding anxiety and a lack of trust in Hashem.

To defeat this trap, you must reverse his formula. In your avodah, act with the absolute clarity that your spiritual choices are entirely up to you, demanding your full effort and responsibility. In your worldly affairs and parnassah, do your basic vessel-making, but cast your cares upon Hashem, knowing that the outcome is entirely in His hands.

Furthermore, beware of the trap of spiritual pride. If you find yourself looking down on another Yid, recognize it as the yetzer hara trying to ruin your mitzvos through arrogance. Remind yourself that you cannot see into another person's heart, and their inner devotion to Hashem may be far greater than your own.

Today, when faced with a worry about your livelihood or physical needs, consciously stop and say, "I am doing my small part, but the results are entirely up to Hashem." At the same time, when it comes to your set times for learning or davening, do not make excuses; take full ownership of your choice to serve Him.



# 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 כְּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:  
כִּי הִחַרְשָׁתִּי 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 נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רַגִּי פִּלַּט תְּסוּבְּבֵנִי סָלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:  
אֵל תִּהְיוּ כְּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוּן 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:  
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:  
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:  
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

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 וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'