

כ"ז סיון תשפ"ו

Friday, June 12, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — שלח • Chumash with Rashi • Sh'lach • 6th Aliyah

ששי

מסכת גיטין — דף ט"ו ע"ב Gemara Gittin • Daf 15b

מסכת תענית — דף י"א Gemara Taanis • Daf 11

הלכות שבת — פרק ט"ז Hilchos Shabbos • Chapter Sixteen

חובות הלבבות Chovos HaLevavos • Shaar Yichud HaMaaseh • Chapter Six

— שער יחוד

המעשה • פרק

ששי

מדרגת האדם — פתיחת דבר Madreigas HaAdam • Pesichas Davar

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

חומש עם רש"י • שְׁלַח • שְׁשִׁי

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

SH'LACH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the beautiful mitzvah of challah, which binds our physical sustenance directly to our avodah. Hashem commands Moshe Rabbeinu that upon entering Eretz Yisrael, when we eat from the bread of the land, we must separate a portion of our dough as a gift to Hashem, just like the terumah separated from the threshing floor.

Following this, the Torah addresses the solemn laws of an inadvertent communal sin. If the entire community unwittingly fails to observe the mitzvos of Hashem through an error of the leadership, a specific process of teshuvah and korbanot is required to bring about kaparah.

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 לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאְכֶם אֶל הָאֶרֶץ אֲשֶׁר אָנִי

I that the land to upon your coming to them and you shall say Yisrael the children of to Speak

מְבִיא אֶתְכֶם שָׁמָּה:

there you am bringing

רש"י

בבאכם אל הארץ. משנה ביאה זו מכל ביאות שבתורה, שבכלן נאמר

it is said for in all of them that are in the Torah entries from all this entry different is the land to upon your coming

כי תבא, כי תבאו, לפיכך כלן למדות זו מזו, וכיון שפרט לה הפתוב

the verse to you that specified and since from this this learn all of them therefore you come when you come when

פאחת מהן שאינה אלא לאחר ירשה וישיבה, אף כלן כן, אבל זו נאמר

it is said this but likewise all of them so and settlement possession after except that it is not of them in one

בה "בבאכם" — משנכנסו בה ואכלו מלחמה נתחייבו בחלה ספרי

Sifrei in Challah they became obligated of its bread and ate into it from when they entered "upon your coming" regarding it

:

פסוק ג

וְהָיָה בְּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ לַיהוָה:

to Hashem a gift you shall set aside the land from the bread of when you eat and it shall be

פסוק ד

רֵאשִׁית עֲרֹסֶתְכֶם חֶלֶה תְּרִימוּ תְּרוּמָה כְּתְרוּמַת גֶּרֶן כֵּן תְּרִימוּ

you shall separate so the threshing floor like the gift of as a gift you shall separate a loaf your dough The first of

אֹתָהּ:

it

רש"י

ראשית ערסתכם. כִּדִּי עֲסַתְכֶם שְׂאֵתָם רְגִילִין לְלוֹשׁ בְּמִדְבָּר —

in the wilderness to knead are accustomed that you your dough the measure of when you knead your dough The first of

וְכַמָּה הִיא? "וַיִּמְדוּ בַעֲמֹר" שְׁמוֹת ט"ז, "עֹמֶר לְגִלְגָּלֶת" שָׁם — תְּרִימוּ

you shall separate there per head An Omer 16 Shemos with the Omer And they measured is it and how much

מִרְאשִׁיתָהּ, כָּלוּמֶר קֹדֶם שֶׁתֹּאכְלוּ מִמֶּנָּה, רֵאשִׁית חֶלְקָהּ חֶלֶה אַחַת תְּרִימוּ

you shall separate single one challah its portion the first of from it that you eat before meaning to say from its beginning

תרומה לְשֵׁם ה' עִירֻבִין פ"ג :

83a Eruvin Hashem for the sake of a heave-offering

רש"י

חלה. טורטי"ל בְּלֶעָז:

in foreign tongue torte Challah

רש"י

כתרומת גרן. שְׁלֹא נֶאֱמַר בָּהּ שְׁעוֹר וְלֹא כְּתְרוּמַת

like the heave offering of and not a minimum quantity in it was stated concerning which not a threshing floor like the heave offering of

מַעֲשֵׂר, שֶׁנֶּאֱמַר בָּהּ שְׁעוֹר סְפָרִי, אֲבָל חֲכָמִים נָתְנוּ שְׁעוֹר —

a minimum quantity gave the Sages however Sifrei a minimum quantity in it concerning which was stated tithe

לְכַעַל הַבֵּית אֶחָד מִעֲשָׂרִים וְאַרְבָּעָה וּלְנִחְתוֹם אֶחָד מֵאַרְבָּעִים וְשִׁמוֹנָה חֶלֶה

Challah and eight out of forty one and for a baker and four out of twenty one the house for the owner of

ב' :

chapter two

פסוק ה

מִרְאשִׁית עֲרֹסֶתְיֶכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה לְדֹרֹתֵיכֶם:

for your generations a gift to HASHEM you shall give your doughs From the first of

רש"י

מראשית ערסתיכם. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר "רֵאשִׁית עֲרֹסֶתְכֶם", שׁוֹמֵעַ אֲנִי

I understand your dough the first of that it is said because is it said why your dough Of the first of

ראשונה שפָּעֵסוֹת, ת"ל מראשית — מְקַצֶּתָּהּ וְלֹא כָּלָה ספרי :

Sifrei all of it and not part of it of the first of the Torah teaches of the doughs the first

רש"י

תתנו לה' תרומה. לְפִי שְׁלֹא שָׁמְעָנוּ שְׁעוֹר לְחָלָה נֶאֱמַר "תִּתְּנוּ" —

"ye shall give" it is said for Challah a measure we have heard that not because a heave offering unto Hashem ye shall give

שִׁיָּהָ כָּה כְּדִי נְתִינָה שֵׁם :

there a gift enough for in it that there be

פסוק 6

Pasuk 6

וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת כָּל הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר דִּבֶּר יְהוָה אֵל

to Hashem spoke which these the commandments all of — you do and not you err And if

מֹשֶׁה:

Moshe

רש"י

וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ. ע"ן הִיָּתָה בְּכָלֵל כָּל הַמִּצְוֹת שֶׁהַצִּבּוֹר מְבִיאִין

brings that the congregation the commandments all included in was idolatry do and not you shall err And if

עָלֶיהָ פֶּר, וְהָרִי הַכְּתוּב מוֹצִיָּאָה פֶּאֶן מִכָּלֵל, לְדוֹן בְּפֶר לְעוֹלָה

for a burnt-offering with a bullock to be judged from their general-rule here excludes it the Scripture and behold a bullock for it

וְשִׁעִיר לַחֲטָאת ספרי :

Sifrei for a sin-offering and a he-goat

רש"י

וְכִי תִשְׁגּוּ וּגו'. פֶּע"ן הַכְּתוּב מְדַבֵּר, אוֹ אֵינוֹ אֵלֶּא כְּאַחַת מִכָּל הַמִּצְוֹת,

the commandments of all of one but is it not Or speaks the verse of idolatry etc. you err And if

ת"ל אֵת כָּל הַמִּצְוֹת הָאֵלֶּה — מִצְוָה אַחַת שֶׁהִיא כְּכָל הַמִּצְוֹת,

the commandments like all that is single a commandment these the commandments all — Scripture teaches

מֶה הָעוֹבֵר עַל כָּל הַמִּצְוֹת פּוֹרֵק עַל וּמַפְרֵ בְרִית וּמַגְלֶה פָּנִים, אִף

so too face and reveals covenant and breaks yoke throws off the commandments all · one who transgresses Just as

מִצְוָה זֹו פּוֹרֵק בָּהּ עַל וּמַפְרֵ בְרִית וּמַגְלֶה פָּנִים, וְאִיזוֹ? זֹו ע"ן שֵׁם :

there idolatry is this and which face and reveals covenant and breaks yoke with it throws off this commandment

רש"י

אֲשֶׁר דִּבֶּר ה' אֵל מֹשֶׁה. אֲנֹכִי וְלֹא יִהְיֶה לָּךְ מִפִּי הַגְּבוּרָה שֶׁשָּׁמְעוּם

we heard them the Almighty from the mouth of to you shall there be and not I am Moshe to Hashem spoke Which

כְּדִכְתִּיב תהילים ס"ב "אַחַת דִּבְרֵי אֱלֹהִים שְׁתִּים זֹו שֶׁשָּׁמְעוּם הוריות ח' :

8a Horayot we heard these twice God spoke Once 62 Tehillim as it is written

פסוק 7

Pasuk 7

אֵת כָּל אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד מֹשֶׁה מִן הַיּוֹם אֲשֶׁר צִוָּה

commanded that the day from Moshe by the hand of to you Hashem commanded that all —

יְהוָה וְהָלָאָה לְדֹרֹתֵיכֶם:

for your generations and onward Hashem

רש"י

את כל אשר צוה וגו'. מגיד שכל המודה בע"ז כופר בכל התורה

the Torah in all of is like one who denies idolatry who acknowledges that anyone this tells etc. commanded that all —

כלה ובכל מה שנתנבאו הנביאים, שנאמר מן היום אשר צוה ה' והלאה :

and onward Hashem commanded that the day from as it is said the prophets which prophesied that and in all entirely

פסוק ח

Pasuk 8

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה וַעֲשׂוּ כָל הָעֵדָה

the congregation all of and they shall make by mistake it was done the congregation from the eyes of if and it shall be

פֶּר בֶּן בָּקָר אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ

and its meal offering to Hashem satisfaction for a savor of for an elevation one cattle young of a bull offering

וְנִסְכּוֹ כַּמִּשְׁפֵּט וּשְׁעִיר עִזִּים אֶחָד לְחַטָּת:

for a sin offering one goats and a he-goat of according to the law and its libation

רש"י

אם מעיני העדה נעשתה לשגגה. אם מעיני העדה נעשתה עברה

transgression was done the congregation from the eyes of If by error it was done the congregation from the eyes of If

זו על ידי שוגג — ששגו והורו על אחת מן העבודות שהיא מתרת

permitted that it is the services of one concerning and they ruled that they erred an error the hands of by this

לעבד ע"ז בכה שם ה' :

page 5 there with this idol worship to worship

רש"י

לחטת. חסר א', שאינו כשאר חטאות, שכל חטאות שבתורה

that are in the Torah sin-offerings for all the sin-offerings like the rest of that it is not the letter aleph is missing for a sin-offering

הבאות עם עולה החטאת קודמת לעולה, שנא' ויקרא ה' , 'וְאֵת

and — chapter five Vayikra as it is said the burnt-offering precedes the sin-offering a burnt-offering with that come

השני יעשה עולה, וזו קודמת לחטאת שם ט"ו :

fifteen there the sin-offering precedes the burnt-offering but this one a burnt-offering he shall make the second

פסוק ט

Pasuk 9

וְכָפַר הַכֹּהֵן עַל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם

to them and it shall be forgiven Yisrael the children of the congregation of all for the Kohen And shall atone

כי שגגה הוא והם הביאו את קרבנם אשה ליהוה וחטאתם לפני

before and their sin-offering to Hashem a fire-offering their offering — brought and they it was an error for

יהוה על שגגתם:

their error for Hashem

רש"י

הביאו את קרבנם אשה לה'. זה האמור בפרשה, הוא פר
the bullock of it is in the passage which is mentioned This to Hashem a fire offering their offering — They have brought
העולה שנאמר "אשה לה" ספרי :
Sifrei to Hashem a fire offering as it is said the burnt offering

רש"י

וחטאתם. זה השעיר:
the he-goat this is and their sin offering

סוכ"י

Pasuk 10

ונסלח לכל עדת בני ישראל ולגר הגר בתוכם
among them who dwells and to the stranger Yisrael the children of the congregation of to all And it shall be forgiven
כי לכל העם בשגגה:
it was in error the people to all for

CHAPTER SUMMARY

The aliyah begins with the obligation to separate challah from the first of our dough as a gift to Hashem throughout the generations. It then transitions to the halachos of a communal error, detailing that if the congregation unwittingly transgresses Hashem's commandments, they must bring a young bull for an olah (burnt offering) along with its proper grain offering and libation, and a he-goat for a chatas (sin offering). Through these offerings, the kohen makes atonement for the entire community of Bnei Yisrael and the converts among them, and they are granted forgiveness from Hashem for their unintentional mistake.

My dear talmid, look at the beautiful order of the Torah here. The very first thing Hashem asks of us when we enter the land and eat its bread is to separate challah. Before you take a bite, before you enjoy the physical sustenance of this world, you stop and elevate the very first portion to Hashem. This is the foundation of our avodah: we do not live just to consume. We live to sanctify the physical, recognizing that every bit of our livelihood and success comes directly from His hand.

And then, the Torah immediately transitions to the laws of an inadvertent communal sin, where the entire nation errs. Chazal teach us a profound lesson here about the power of the community and the beauty of teshuvah. Even when we stumble, even when we make mistakes out of ignorance or carelessness, Hashem does not cast us away. He provides a path for kaparah, a way to repair the breach. The key is that we must face our errors honestly, bring our offerings together as one, and seek that forgiveness.

This is our daily work. We must bring Hashem into our physical routines, and when we inevitably slip up, we must never despair. The gates of teshuvah are always open, and Hashem is waiting to forgive us when we return to Him with a sincere heart.

Today, before you eat your first meal or begin your work, pause for ten seconds to verbally thank Hashem for your sustenance, dedicating the energy you receive from it to His service.

מסכת גיטין · דף ט"ו ע"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our deep dive into the sugya of validating a get when the shliach cannot testify on the entire document himself. The Gemara focuses on a case where the shliach testifies on his own signature and joins with another witness to validate the second signature, exploring why the Chachamim declared this invalid. We will see a beautiful discussion between Rava and Rav Ashi regarding whether this is due to a gezeirah—lest people mistakenly apply this lenient standard to ordinary financial documents—or because a get cannot be validated through a combination of two different types of halachic credibility.

To clarify these principles, the Gemara analyzes our Mishnah's ruling regarding a shliach who testifies that the get was written in his presence but only half of it was signed in his presence. We will see how this Mishnah is understood according to Rava, Rav Ashi, and Rav Chisda. Finally, the Gemara brings a fascinating parallel discussion from Hilchos Shabbos regarding whether two different types of halachic partitions can combine to form a single ten-handbreadth boundary.

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

STATEMENT

הוא ואחר מעידין על חתימת יד שני – פסול.

If **he**, the agent, **and another** person **testify on the signature of the second** witness, the get is **invalid**.

QUESTION

מאי טעמא?

What is the reason for this?

ANSWER

אתו לאיחלופי בקיום שטרות דעלמא, וקא נפיק נבי ריבועא דממונא אפומא דחד סהדא.

Because people might **come to confuse** this with the general ratification of documents of the world, and as a result, **money minus a quarter** will go out based on the mouth of one witness.

OBJECTION

מתקיף לה רב אשי: מי איכא מידי, דאילו מסיק ליה איהו לכוליה דיבורא, כפר; השתא דאיכא חד בהדיה, פסול!?

Rav Ashi objects to this: Is there any situation where if he himself would complete his entire statement by saying 'It was written in my presence and signed in my presence' the get is **valid**, and now that there is another witness with him to help, it is **invalid**!?

STATEMENT

אָלֵא אָמַר רַב אָשִׁי: אֶפִּילוּ אוֹמֵר "אֲנִי הוּא עַד שְׁנִי" – פְּסוּל.

Rather, Rav Ashi said: Even if the agent says, "I am the second witness" who signed, it is invalid.

EXPLANATION

מַאי טַעְמָא? או כולו בקיום הגט, או כולו בתקנת חכמים.

What is the reason? A get must be validated either entirely through the ratification of the get like other documents, or entirely through the Rabbinic decree of the agent's declaration.

מִשְׁנָה MISHNAH

MISHNAH

תָּנוּ: "בְּפָנַי נִכְתָּב כּוּלּוֹ, בְּפָנַי נִחְתָּם חֲצִיו", פְּסוּל.

We learned in our Mishnah: If the agent says, "In my presence all of it was written, and in my presence half of it was signed," it is invalid.

גְּמָרָא GEMARA

QUESTION

אֵיזֶה חֲצִיו הֵיכִי דָּמִי?

With regard to the other half of the signatures, what are the circumstances?

OBJECTION

אִילִימָא דְּלִיכָא דְּקָא מְסַהִיד עָלֶיהָ כָּלָל; הֲשֵׁתָא אֶחָד אוֹמֵר "בְּפָנַי נִכְתָּב" וְאֶחָד אוֹמֵר "בְּפָנַי נִחְתָּם", דְּהָאִי קְמַסְהִיד אֲכֻלָּה פְּתִיכָה וְהָאִי קְמַסְהִיד אֲכֻלָּה חֲתִימָה, פְּסוּל; חֲצִיו מִיבַעֲיָא!?

If we say that there is no one who testifies about it at all, now if one says "In my presence it was written" and one says "In my presence it was signed," where this one testifies on all the writing and that one testifies on all the signing, it is invalid; is it necessary to state that only half of it being testified to is invalid?!

EXPLANATION

אָלֵא או כְּדִרְבָּא או כְּדִרְב אָשִׁי, וְלֹאפוֹקִי מְדִרְב חֲסֵדָא.

Rather, it must be referring to a case where there is additional testimony, either according to Rava where the agent joins another to testify on the second signature, or according to Rav Ashi where he testifies on his own signature, and this is to exclude the opinion of Rav Chisda who invalidates even with a full ratification of the second signature.

ANSWER

אָמַר לָהּ רַב חֲסֵדָא: וְלִטַּעְמִיהָ, "בְּפָנַי נִכְתָּב אֲבָל לֹא בְּפָנַי נִחְתָּם" לָמָּה לִּי?

Rav Chisda could say to you: And according to your reasoning, why do I need the clause in the Mishnah of "In my presence it was written but not in my presence was it signed" to teach that it is invalid?

וְאֵלָא דְקָא מְשִׁי פִּלְגָא פִּלְגָא דִּינִידִיָּה, וְהָאֲמַרִי דְבֵי רַבִּי יִנְאִי: יִדִּים – אֵין טְהוּרֹת לְחֻצְאִין!

But rather, is it that he washes half and half of his hand? But didn't the school of Rabbi Yannai say: Hands do not become pure in halves!

ANSWER

לֹא צָרִיכָא, דְּאִיכָא מְשָׁקָה טוּפַח.

No, it is necessary for a case where there is moisture that is wet enough to wet other things.

QUESTION

וְכִי אִיכָא מְשָׁקָה טוּפַח מַאי הוּי? וְהִתְנַן:

And when there is moisture that is wet enough to wet other things, what of it? But didn't we learn in a Mishnah:

SUMMARY

The Gemara concludes that a get is invalid if the shliach attempts to validate it using a combination of his own shlichus testimony and standard signature ratification. Rav Ashi explains that we require a get to be validated entirely through one halachic track—either fully through the rabbinic decree of the shliach's declaration, or fully through standard court ratification. This principle is tested against the Mishnah's case of a shliach who witnesses only half the signing, which the Gemara uses to analyze the views of Rava, Rav Ashi, and Rav Chisda. Ultimately, the Gemara connects this concept of combining different halachic mechanisms to a dispute between Rav Chisda and Mareimar regarding Hilchos Shabbos, where we rule leniently that an embankment and a partition can indeed join together to form the required ten-handbreadth boundary.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, Rav Ashi teaches us a profound principle about how we establish truth and validity. He explains that a get cannot be validated by a combination of two different types of credibility; it must be authenticated "either entirely through the ratification of the bill of divorce, or entirely via the rabbinic decree." We cannot patch together half of one system and half of another to make something kosher. It has to be complete, consistent, and whole.

How often in our own avodah do we try to live in two different worlds at the same time, patching together a spiritual life out of contradictory pieces? We might try to bring the standards of the street into our homes, while still expecting our children to have pure yiras Shamayim. Or we try to run our businesses with a bit of worldly corner-cutting, while expecting our tefillah to be perfectly pure. The Gemara is teaching us that real, lasting spiritual structures cannot be built on half-measures and mixed systems.

To build a true bayis ne'eman in Yisrael, and to truly stand before Hashem, we need consistency. Our inside must match our outside, and our standards in one area of life must align with our standards in another. When we strive for this wholeness, our avodah becomes solid, beautiful, and enduring.

Today, choose one area of your life where you have been compromising or mixing standards, and bring it into complete alignment with your true values of yiras Shamayim.

מסכת תענית · דף י"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this section of the daf, we learn about the proper conduct of a Yid during times of communal distress, such as a famine. The Gemara discusses the physical precautions a traveler must take regarding food and digestion, illustrating this with the practice of Rav Pappa. From there, the Gemara transitions into the spiritual and ethical obligations of the individual during a public crisis, emphasizing that one must never separate himself from the tzibur.

We will learn how a person must share in the suffering of the community by limiting physical pleasures, such as restricting marital relations during a famine, unless one has not yet fulfilled the mitzva of being fruitful and multiply. The Gemara brings powerful baraitos that warn against seeking personal comfort when the tzibur is in pain, bringing proofs from Moshe Rabbeinu, who sat on a hard stone during the war with Amalek to share in Klal Yisrael's suffering.

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

EXPLANATION

דִּיתִיכ בְּאַרְכָּא.

The difference is in a case **where he is sitting in a boat**, where he must worry about food but not about physical exertion.

EXPLANATION

אִי נָמִי, דִּקְאָזִיל מְאוּנָא לְאוּנָא.

Alternatively, the difference is **where he is traveling from station to station**, where he must worry about physical exertion but not about food.

STATEMENT

רַב פַּפָּא — כָּל פְּרָסָה וּפְרָסָה אָכִיל חֶדָּא רִיפְתָּא.

When **Rav Pappa** traveled, along **each and every parasang** he would eat one loaf of bread.

EXPLANATION

קִסְבֵּר, מְשׁוּם מַעֲיֵינָא.

He maintained that the prohibition against traveling on a fast day is **due to the bowels**, and since his digestion was healthy, he was not concerned.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַמְרַעִיב עֲצָמוֹ בְּשָׁנֵי רַעְבוֹן, — נִיָּצֵל מִמִּיתָה מְשׁוּנָה, שְׁנֵאָמַר: "כִּרְעֵב פָּדָה מִמוֹת".

Rav Yehuda said that Rav said: Anyone who starves himself in years of famine is saved from an unusual death, as it is stated: "In famine, He will redeem you from death."

INFERENCE

”מֵרָעֵב מִיִּבְעֵי לֵיָּהּ, אֶלֹּא הָכִי קֹאֲמֵר: בְּשָׂכַר שְׁמֵרְעִיב עֲצָמוֹ בְּשָׁנֵי רָעָבוֹן — נִיִּצּוֹל מִמִּיתָה מְשׁוּנָּה.

The verse should have said "From famine"; rather, this is what it is saying: In reward for starving himself in years of famine, he is saved from an unusual death.

STATEMENT

אָמַר רִישׁ לָקִישׁ: אָסוּר לְאָדָם לְשַׁמֵּשׁ מִטָּתוֹ בְּשָׁנֵי רָעָבוֹן, שֶׁנֶּאֱמָר: "וַיִּלְיוּסָר יָלֵד שְׁנֵי בָנִים בְּטָרָם תָּבוֹא שְׁנַת הָרָעֵב".

Reish Lakish said: It is prohibited for a person to have conjugal relations in years of famine, as it is stated: "And to Yosef were born two sons before the year of famine came."

BRAISA

תָּנָא: חֲסוּכֵי בָנִים מְשַׁמְשִׁין מִטָּתֵיהֶן בְּשָׁנֵי רָעָבוֹן.

It was taught in a Braisa: Those without children may have marital relations in years of famine to fulfill the mitzvah of procreation.

BRAISA

תָּנּוּ רַבָּנּוּ: בְּזֶמֶן שִׁישְׁרָאֵל שְׂרוּיִין בְּצַעַר וּפִירָשׁ אֶחָד מֵהֶן, בָּאִין שְׁנֵי מַלְאָכֵי הַשָּׁרֵת שְׂמֻלּוּיִן לוֹ לְאָדָם, וּמְנַחֲחִין לוֹ יָדֵיהֶן עַל רִאשׁוֹ, וְאוֹמְרִים: פְּלוֹנִי זֶה שֶׁפִּירָשׁ מִן הַצָּבוּר אֶל יִרְאָה בְּנַחֲמַת צָבוּר.

The Rabbis taught: When Israel is immersed in distress and one of them separates himself, the two ministering angels who accompany a person come and place their hands on his head and say: "This so-and-so who separated himself from the community, let him not see the consolation of the community."

BRAISA

תָּנָא אֵידִד: (בְּזֶמֶן שֶׁהַצָּבוּר שְׂרוּי בְּצַעַר, אֵל יֹאמַר אָדָם: אֵלֶּה לְבֵיתִי, וְאוֹכֵל וְאַשְׁתָּה, וְשָׁלוֹם עָלֶיךָ נַפְשִׁי.

It was taught in another Braisa: When the community is immersed in suffering, a person may not say: "I will go to my home, and I will eat and drink, and peace be upon you, my soul."

BRAISA

וְאִם עוֹשֶׂה כֵּן — עָלָיו הַכְּתוּב אוֹמֵר: "וַהֲנִיָּה שִׂשׁוֹן וְשִׂמְחָה הָרַג בְּקָר וְשָׁחַט צֹאן אָכַל בָּשָׂר וְשָׁתוֹת יַיִן אָכַל וְשָׁתוֹ כִּי מָחָר נָמוֹת",

And if he does so, the verse says about him: "And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for tomorrow we shall die."

BRAISA

מָה כְּתִיב בְּתַרְיָה — "וַיִּנָּלֶה בְּאֲזַנֵּי ה' צָבָאוֹת אִם יִכְפֹּר הָעָוֹן הַזֶּה לָכֶם עַד תִּמָּתוּן".

What is written afterward? "And the Lord of hosts revealed Himself in my ears: Surely this iniquity shall not be expiated by you until you die."

BRAISA

עד כאן מידת בינונים. אבל במדת רשעים, מה כתיב?

Up to this point is the attribute of middling people who merely separate themselves. But with regard to the attribute of wicked people, what is written?

BRAISA

"אתיו אקחה יין ונסבא שר ויהיה כזה יום מחר",

"Come, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day..."

BRAISA

מה כתיב בתריה: "הצדיק אכד ואין איש שם על לב כי מפני הרעה נאסף הצדיק".

What is written afterward? "The righteous perishes, and no man lays it to heart... for the righteous is taken away from the evil to come."

BRAISA

אלא, יצער אדם עם הצבור, שכן מצינו במלשה רבינו שציער עצמו עם הצבור,

Rather, a person should distress himself with the community, as we found with Moshe Rabbeinu, who distressed himself with the community,

BRAISA

שנאמר: "וידי משה כבדים ויקחו אבן וישמו תחתיו וישב עליה",

as it is stated: "But Moshe's hands were heavy; and they took a stone, and put it under him, and he sat upon it."

BRAISA

וכי לא היה לו למשה פר אחד או כסת אחת לישוב עליה?

But did Moshe not have one pillow or one cushion to sit upon?

BRAISA

אלא כה אמר משה: הואיל וישראל שרויין בצער — אף אני אהיה עמם בצער.

Rather, Moshe said as follows: "Since Israel is immersed in suffering, I too will be with them in suffering."

BRAISA

וכל המצער עצמו עם הצבור — זוכה ורואה בנחמת צבור.

And anyone who distresses himself with the community merits and sees the consolation of the community.

BRAISA

ושמא יאמר אדם: מי מעיד בי?

And lest a person say: "Who will testify against me in secret?"

BRAISA

אֲבָנֵי בֵּיתוֹ שֶׁל אָדָם וְקוֹרוֹת בֵּיתוֹ שֶׁל אָדָם מְעִידִים בּוֹ, שֵׁנָאֹמֶר: "כִּי אֶבֶן מְקִיר תִּזְעַק וְכָפִיס מַעֲזִי יַעֲנֶנָּה".

The stones of a person's house and the beams of a person's house testify against him, as it is stated: "For a stone shall cry out from the wall, and a beam out of the timber shall answer it."

STATEMENT

דְּבֵי רַבִּי שֵׁילָא אָמְרִי: שְׁנֵי מַלְאָכֵי הַשָּׁרֵת הַמְלֻוִּין לוֹ לְאָדָם, הֵן מְעִידִין עָלָיו, שֵׁנָאֹמֶר: "כִּי מַלְאָכָיו יַצְנֶנָּה לָךְ".

Those of the school of Rabbi Sheila say: The two ministering angels who accompany a person, they testify against him, as it is stated: "For He will give His angels charge over you."

STATEMENT

רַבִּי חִידְקָא אוֹמֵר: נִשְׁמָתוֹ שֶׁל אָדָם הִיא מְעִידָה עָלָיו, שֵׁנָאֹמֶר: "מִשְׁכַּבְתְּ חִיקָךְ שָׁמֶר פֶּתְחֵי פִּיהֶ".

Rabbi Chidka says: A person's soul testifies against him, as it is stated: "Keep the doors of your mouth from her who lies in your bosom."

STATEMENT

וַיֵּשׁ אוֹמְרִים: אֲבָרָיו שֶׁל אָדָם מְעִידִים בּוֹ, שֵׁנָאֹמֶר: "אַתֶּם עֲדֵי נָאִם הִ'".

And some say: A man's limbs testify against him, as it is stated: "You are My witnesses, says Hashem."

BRAISA

"אֵל אֱמוּנָה וְאֵין עוֹל".

The verse states: "A God of faithfulness and without iniquity."

BRAISA

"אֵל אֱמוּנָה", כָּשֶׁם שֶׁנִּפְרָעִין מִן הָרָשָׁעִים לְעוֹלָם הַבָּא אֶפִּילוֹ עַל עֲבִירָה קְלָה שְׁעוֹשִׂין, כֹּה נִפְרָעִין מִן הַצַּדִּיקִים בְּעוֹלָם הַזֶּה עַל עֲבִירָה קְלָה שְׁעוֹשִׂין.

"A God of faithfulness" means just as punishment is exacted from the wicked in the World-to-Come even for a light transgression that they commit, so too, punishment is exacted from the righteous in this world for a light transgression that they commit.

BRAISA

"וְאֵין עוֹל", כָּשֶׁם שֶׁמִּשְׁלָמִין שְׂכָר לַצַּדִּיקִים לְעוֹלָם הַבָּא אֶפִּילוֹ עַל מִצְוָה קְלָה שְׁעוֹשִׂין, כֹּה מִשְׁלָמִין שְׂכָר לָרָשָׁעִים בְּעוֹלָם הַזֶּה אֶפִּילוֹ עַל מִצְוָה קְלָה שְׁעוֹשִׂין.

"And without iniquity" means just as reward is paid to the righteous in the World-to-Come even for a minor mitzvah that they fulfill, so too, reward is paid to the wicked in this world even for a minor mitzvah that they fulfill.

BRAISA

”צדיק וישר הוא”, אמרו: בשעת פטירתו של אדם לבית עולמו כל מעשיו נפרטין לפניו, ואומרים לו: כך וכך עשית במקום פלוני ביום פלוני, והוא אומר: הן,

Regarding “He is just and righteous,” they said: At the hour of a person's departure to his eternal home, all his deeds are enumerated before him, and they say to him: “You did such and such in such and such a place on such and such a day,” and he says: “Yes.”

BRAISA

ואומרים לו: חתום! וחתום. שנאמר: “ביד כל אדם יחתום”.

And they say to him: “Sign!” and he signs, as it is stated: “He makes the hand of every man sign.”

BRAISA

ולא עוד, אלא שמצדיק עליו את הדין, ואומר להם: יפה דנתוני, לקיים מה שנאמר “למען תצדיק בדברך”.

And not only that, but he justifies the judgment upon himself and says to them: “You have judged me well,” to fulfill that which is stated: “That You may be justified when You speak.”

STATEMENT

אמר שמואל: כל היושב בתענית נקרא חוטא.

Shmuel said: Anyone who sits in a fast is called a sinner.

PROOF

סבר כי האי תנא, דתנא: רבי אלעזר הקפר ברבי אומר, מה תלמוד לומר: “וכפר עליו מאשר חטא על הנפש”, וכי באיזה נפש חטא זה?

He holds like this Tanna, as it was taught: Rabbi Elazar HaKappar b'Rabbi says: What is the meaning when the verse says: “And make atonement for him, for that he sinned regarding the soul”? Indeed, against which soul did this nazirite sin?

PROOF

אלא שציער עצמו מן היין.

Rather, because he distressed himself by abstaining from wine.

PROOF

והלא דברים קל וחומר: ומה זה, שלא ציער עצמו אלא מן היין — נקרא חוטא, המציער עצמו מכל דבר ודבר — על אחת כמה וכמה.

And are these things not a kal vachomer: If this one, who only distressed himself from wine, is called a sinner, one who distresses himself from each and every thing by fasting, how much more so!

STATEMENT

רבי אלעזר אומר: נקרא קדוש, שנאמר: “קדוש יהיה גידל פרע שער ראשו”.

Rabbi Elazar says: He is called holy, as it is stated: "He shall be holy, he shall let the locks of the hair of his head grow long."

INFERENCE

ומה זה, שלא ציער עצמו אלא מדבר אחד — נקרא קדוש, המצער עצמו מכל דבר — על אחת כמה וכמה.

And if this one, who only distressed himself from one thing, is called holy, one who distresses himself from everything, how much more so!

QUESTION

ולשמואל, הא איקרי קדוש!

And according to Shmuel, but he is called holy!

ANSWER

הוא, אגידול פרע קאי.

That term "holy" refers to the growing of the hair, not his self-denial.

QUESTION

ולרבי אלעזר, הא נקרא חוטא!

And according to Rabbi Elazar, but he is called a sinner!

ANSWER

הוא דסאיב נפשיה.

That refers to a nazirite who defiled himself by contact with a corpse.

QUESTION

ומי אמר רבי אלעזר הכי? והאמר רבי אלעזר: לעולם ימוד אדם עצמו כאילו קדוש שרוי בתוך מעיו, שנאמר: "בקרבה קדוש ולא אבוא בעיר!"

But did Rabbi Elazar really say this? But didn't Rabbi Elazar say: A person should always measure himself as if a Holy One dwells within his innards, as it is stated: "The Holy One is in your midst, and I will not come in fury"? This implies one should not starve his body.

RESOLUTION

לא קשיא: הא — דמצי לצעורי נפשיה, הא — דלא מצי לצעורי נפשיה.

This is **not difficult**: This case where fasting is praised is where he is able to distress himself without falling ill; that case where it is discouraged is where he is not able to distress himself.

STATEMENT

ריש לקיש אמר: נקרא חסיד, שנאמר: "גמל נפשו איש חסד ועבר שארו וגו'".

Reish Lakish said: He is called a pious person, as it is stated: "The merciful man does good to his own soul, but he that is cruel troubles his own flesh."

STATEMENT

אמר רב ששון: האי בר בי רב דיתב בתעניתא — ליכול כלבא לשירותיה.

Rav Sheshes said: This Torah student who sits in a fast, let a dog eat his meal! Because he weakens himself from Torah study.

STATEMENT

אמר רב ירמיה בר אבא: אין תענית ציבור בבבל אלא תשעה באב בלבד.

Rav Yirmeyah bar Abba said: There is no public fast in Babylonia except for Tisha B'Av alone.

STATEMENT

אמר רב ירמיה בר אבא אמר ריש לקיש: אין תלמיד חכם רשאי לישב בתענית, מפני שממעט במלאכת שמים.

Rav Yirmeyah bar Abba said that Reish Lakish said: A Torah scholar is not permitted to sit in a fast, because he diminishes his work of Heaven by weakening himself.

מִשְׁנָה MISHNAH

MISHNAH

אוכלין ושותין משחשיכה כו'.

We learned in the Mishnah: They may eat and drink once it gets dark, etc.

גְּמָרָא GEMARA

STATEMENT

אמר רבי זעירא אמר רב הונא: יחיד שקיבל עליו תענית, אפילו אכל ושתה כל הלילה — למחר הוא מתפלל תפילת תענית.

Rabbi Zeira said that Rav Huna said: An individual who accepted a fast upon himself, even if he ate and drank the entire night, on the morrow he prays the fast prayer of Aneinu.

STATEMENT

לן בתעניתו — אינו מתפלל של תענית.

But if he slept through his fast and only fasted for a few hours of the day, he does not pray the fast prayer.

QUESTION

אמר רב יוסף: מאי קסבר רב הונא? סבירא ליה: אין מתעניין לשעות, או דלמא: מתעניין לשעות — והמתענה לשעות אינו מתפלל תפלת תענית?

Rav Yosef said: What does Rav Huna hold? Does he hold that we do not fast for hours, or perhaps we do fast for hours, but one who fasts for hours does not pray the fast prayer?

ANSWER

אמר ליה אביי: לעולם קסבר רב הונא מתעניין לשעות, והמתענה לשעות מתפלל תפלת תענית.

Abaye said to him: Actually, Rav Huna holds we do fast for hours, and one who fasts for hours does pray the fast prayer.

EXPLANATION

ושאני הכא, דאיכא שעות דליליא דלא קביל עליה מעיקרא.

And it is different here, as there are the hours of the night which he did not accept upon himself from the outset as part of the fast.

STATEMENT

מר עוקבא איקלע לגינזק, בעו מיניה: מתעניין לשעות או אין מתעניין לשעות? לא הוה בידיה.

Mar Ukva happened to come to Ginzak. They asked him: Do we fast for hours or do we not fast for hours? It was not in his hand to answer.

QUESTION

קומנזין של נכרים, אסורין או מותרין? לא הוה בידיה.

They asked: Wine jugs of non-Jews, are they forbidden or permitted? It was not in his hand.

QUESTION

במה שימש משה כל שבועת ימי המלואים? לא הוה בידיה.

They asked: With what garment did Moshe minister during all seven days of the consecration? It was not in his hand.

STATEMENT

אזל ושאל בי מדרשא.

He went and asked in the study hall.

RULING

אמרו ליה, הלכתא: מתעניין לשעות, ומתפלל לין תפלת תענית.

They said to him: The halacha is: We do fast for hours, and we do pray the fast prayer.

RULING

והלכתא: קומנזין של נכרים, לאחר שנים עשר חדש — מותרין.

And the halacha is: Wine jugs of non-Jews, after twelve months, are permitted.

ANSWER

בַּמָּה שִׁימַשׁ מֹשֶׁה כָּל שִׁבְעַת יְמֵי הַמִּלּוּאִים — בְּחָלוּק לָבָן.

With what did Moshe minister during all seven days of the consecration? In a white tunic.

STATEMENT

רַב כְּהָנָא מְתַנֵּי: בְּחָלוּק לָבָן שָׂאִין לוֹ אֵימָרָא.

Rav Kahana taught: In a white tunic that had no hem.

STATEMENT

אָמַר רַב חֲסִידָא:

Rav Chisda said:

SUMMARY

The Gemara teaches that anyone who starves himself during a famine out of solidarity with the community is saved from an unusual death. It is prohibited to have conjugal relations during years of famine, except for those who are still childless and must fulfill the mitzva of having children. If a person separates himself from the community's suffering, the ministering angels place their hands on his head and declare that he will not merit seeing the consolation of the tzibur. The Gemara warns that even if one acts in secret, his own home's stones and beams, his accompanying angels, his neshama, or his own limbs will testify against him on the Day of Judgment. Finally, the Sages expound on how Hashem, in His absolute justice, purifies the righteous by punishing them for minor transgressions in this world, while rewarding the wicked in this world for their minor mitzvos.

לְמַעַשׂה WHAT TO TAKE HOME

When the community is in pain, a Yid cannot simply retreat to the comfort of his own home and say, "Peace be upon you, my soul." The Gemara in Taanis teaches us a profound truth about what it means to be part of Klal Yisrael. When our brothers and sisters are suffering, we are forbidden to live as if everything is normal. We see this from Moshe Rabbeinu, who sat on a hard stone during the battle with Amalek. Surely the leader of the Jewish people had a pillow or cushion, but he refused to use it. He insisted on feeling the physical discomfort because his people were in distress.

This is not just a story about Moshe Rabbeinu; it is our daily avodah. True connection to the tzibbur is not felt when things are easy and celebratory, but when things are difficult. If we close our eyes to the pain of others and indulge in our own pleasures, we distance ourselves from the community's destiny. But when we choose to carry the burden with them, even in small, private ways, we bind our neshamah to theirs.

Today, take a moment to think of a fellow Yid or the community at large going through a difficult time. Choose one small luxury or comfort to hold back on today, whether it is a special treat, an extra indulgence, or a moment of personal comfort, and explicitly think to yourself: "I am doing this to stand together with my brothers and sisters in their pain."

דף יומי • חזקוני • דף מ"ג

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

THE SUGYA

Shalom aleichem! In this daf, we are zocheh to delve deeper into the sugyos of tereifos, specifically focusing on the list of eight categories of tereifos given to Moshe Rabbeinu at Har Sinai. We will learn about the status of a perforated gallbladder, the shiur of what must remain of a removed liver for the animal to be kosher, and the halachos of a perforated gizzard.

We will also learn the delicate halachos of the gullet (the veshet), which has two distinct linings—an outer red one and an inner white one. The Gemara discusses what happens when only one lining is perforated, or when both are perforated but the holes do not line up, as well as how we must inspect the gullet for signs of clawing by a predator.

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

עמוד א' DAF 43A

ANSWER

אֵלָּא הֵנּוּ תְּרֵי דְּאַפְקָתִי, לֹא תִּפְיָק.

Rather, those **two** cases **that you removed** from the count, namely, an animal whose hind legs were severed and one whose hide was removed, **do not remove** them, and the count of eighteen tereifot remains intact.

STATEMENT

אָמַר עוּלָא: שְׁמֹנֶה מִיְּנֵי טְרֵפוֹת נֶאֱמָרוּ לוֹ לְמַשָּׁה בְּסִינֵי – נִקְוָבָה, וּפְסוּקָה, נְטוּלָה, וְחִסּוּרָה, קְרוּעָה, וְדְרוּסָה, נְפוּלָה, וְשִׁבּוּרָה.

Ulla says: Eight categories of tereifot were stated to Moshe at Sinai: A perforated organ, and a severed organ, a removed organ, and a missing organ, a torn organ, and an animal clawed by a predator, a fallen animal, and an animal with broken bones.

EXPLANATION

לְאַפְוִקִי לְקוּתָא דְּרַכִּישׁ בַּר פָּפָא.

This list is compiled to the exclusion of the diseased kidney of Rakhish bar Pappa, which Ulla does not consider a tereifa.

STATEMENT

אָמַר חִיְיָא בַּר רָבָא: שְׁמֹנֶה טְרֵפוֹת יֵשׁ בְּנִקְוָבָה, אִם תֹּאמַר תִּשְׁעַ – מָרָה רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה קִתְּנִי לָהּ.

Chiyya bar Rava says: There are eight tereifot in the category of a perforated organ. If you say there are nine, because a perforated gallbladder is also mentioned, one can answer that the case of the gallbladder, Rabbi Yosei son of Rabbi Yehuda teaches it, and it is the opinion of an individual.

PROOF

דַּתְנָא: נִיקְבָּה חֲגִיבָה, נִיקְבוּ הַדָּקִים – טֶרְפָּה, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אָמַר: אִף נִיקְבָּה הַמָּרָה.

As it is taught in a braisa: If the abomasum was perforated, or the intestines were perforated, the animal is a tereifa.
Rabbi Yosei son of Rabbi Yehuda says: Even if the gallbladder was perforated it is a tereifa.

STATEMENT

(הַלְכוֹת חֶבֶר פְּזִית מָרָה וְקוֹרְקָבָן – סִימָן).

The Gemara provides a mnemonic: Halakhot, friend, olive-bulk, gallbladder, and gizzard.

RULING

אָמַר רַבִּי יִצְחָק בְּרַבִּי יוֹסֵף אָמַר רַבִּי יוֹחָנָן: הַלָּכָה בְּרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה.

Rabbi Yitzchak son of Rabbi Yosef says that Rabbi Yochanan says: The halacha is in accordance with Rabbi Yosei son of Rabbi Yehuda that a perforated gallbladder is a tereifa.

STATEMENT

וְאָמַר רַבִּי יִצְחָק בְּרַבִּי יוֹסֵף אָמַר רַבִּי יוֹחָנָן: מַאי אֲהֵדְרוּ לִיה חֲבֵרִיָּה לְרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה? "יִשְׁפּוּךְ לָאָרֶץ מִרְתִּי", וְעַדִּין אִיּוֹב קָיָים.

And Rabbi Yitzchak son of Rabbi Yosef says that Rabbi Yochanan says: What did his colleagues respond to Rabbi Yosei son of Rabbi Yehuda? They cited the verse: "He pours out my gall upon the ground," and yet Iyov was still alive. Thus, one can live with a perforated gallbladder.

STATEMENT

אָמַר לָהֶם: אֵין מְזַכֵּירִין מַעֲשֵׂה נִסִּים,

Rabbi Yosei said to them: We do not mention miraculous events as proof for natural halachic rulings.

EXPLANATION

דָּאִי לָא תִימָא הָכִי "יַפְלֹחַ כְּלִיּוֹתַי וְלֹא יַחְמוּל" – מִי קָא חֵיִי?

For if you do not say so, then the other part of the verse: "He cleaves my kidneys asunder and does not spare" is difficult; does one with cleaved kidneys live?

EXPLANATION

אֵלָא נִיֶּסָא שְׂאֵנִי, דְּכֵתִיב: "רַק אֶת נַפְשׁוֹ שְׂמַר". הָכָא נָמִי נִיֶּסָא שְׂאֵנִי.

Rather, a miracle is different, as it is written that Hashem said to the Satan: "Only spare his life." Here too, regarding the gallbladder, a miracle is different.

RULING

וְאָמַר רַבִּי יִצְחָק בְּרַבִּי יוֹסֵף אָמַר רַבִּי יוֹחָנָן: הַלָּכָה כְּדִבְרֵי הָאוֹמֵר פְּזִית.

And Rabbi Yitzchak son of Rabbi Yosef says that Rabbi Yochanan says: The halacha is in accordance with the words of the one who says that if the liver was removed, but an olive-bulk of it remains, the animal is kosher.

QUESTION

ומי אמר רבי יוחנן הכי? והאמר רבה בר בר חנה אמר רבי יוחנן: הלכה כסתם משנה, ותנן: נישלח הכבד ולא נשתייר הימנה כלום – הא נשתייר כשרה, אף על גב דלא הוי כזית!

And did Rabbi Yochanan really say this? But didn't Rabba bar bar Chana say that Rabbi Yochanan says: The halacha is in accordance with an unattributed Mishnah; and we learned in our Mishnah: If the liver was removed and nothing remained of it, it is a tereifa. We infer: But if any of it remained, it is kosher, even though it is not an olive-bulk!

ANSWER

אמוראי נינהו ואליבא דרבי יוחנן.

The Gemara answers: They are Amoraim who disagree according to the opinion of Rabbi Yochanan as to what he held.

STATEMENT

דאמר רבי יצחק ברבי יוסף אמר רבי יוחנן: מרה שניקבה, וכבד סתמתה – כשרה.

For Rabbi Yitzchak son of Rabbi Yosef says that Rabbi Yochanan says: A gallbladder that was perforated, but the liver seals it, is kosher.

STATEMENT

ואמר רבי יצחק ברבי יוסף אמר רבי יוחנן: ניקב הקורקבן וכיס שלו קיים – כשר.

And Rabbi Yitzchak son of Rabbi Yosef says that Rabbi Yochanan says: If the gizzard was perforated but its inner lining is intact, it is kosher.

QUESTION

איבעיא להו: ניקב הכיס וקורקבן קיים, מאי?

A dilemma was raised before them: If the inner lining was perforated but the gizzard flesh is intact, what is the halacha?

PROOF

תא שמע, דאמר רב נחמן: ניקב זה בלא זה – כשר.

Come and hear a proof, as Rav Nachman says regarding the gullet: If this was perforated without that being perforated, it is kosher. The same applies to the gizzard.

STATEMENT

אמר רבא: שני עורות יש לו לוושט, חיצון אדום ופנימי לבן, ניקב זה בלא זה – כשר.

Rava says: The gullet has two linings, the outer is red and the inner is white. If this was perforated without that being perforated, it is kosher.

EXPLANATION

למה לי למימר חיצון אדום ופנימי לבן? דאי חליף – טרפה.

Why do I need Rava to say that the outer is red and the inner is white? It is to teach that if they are reversed, the animal is a tereifa.

QUESTION

אבעיא להו: ניקבו שניהם זה שלא כנגד זה, מהו?

A dilemma was raised before them: If both of them were perforated, but not opposite one another, what is the halacha?

STATEMENT

אמר מר זוטרא משמיה... ביושט - פשר, בקורקבן - פסול.

Mar Zutra says in the name of Rav Pappa: In the gullet, it is kosher; in the gizzard, it is unfit.

OBJECTION

מתקיף לה רב אשי: אדרבה, וושט דאכלה ביה ופעיא ביה רוח, גמא ליה ופשטה ליה, זמנין דמיהנדיזין בהדי הדדי; קורקבן דמינח נייח, פדקאי קאי!

Rav Ashi objects to this: On the contrary! The gullet, with which the animal eats and calls, is spacious, and it contracts and stretches; there are times when the two holes align with one another. But the gizzard, which is at rest, stands as it stands and they will never align!

STATEMENT

אמר ליה רב אחא בריה דרב יוסף לרב אשי: הכי אמרינן משמיה דמר זוטרא, דאמר משמיה דרב פפא כוותיה.

Rav Acha son of Rav Yosef said to Rav Ashi: So we say in the name of Mar Zutra, who said in the name of Rav Pappa, in accordance with your objection.

STATEMENT

ואמר רבה: קרום שצלה מחמת מכה ביושט, אינו קרום.

And Rabba says: A membrane that arose due to a wound in the gullet is not considered a valid membrane to seal a perforation.

STATEMENT

ואמר רבה: וושט אין לו בדיקה מבחוץ, אלא בפנים.

And Rabba says: The gullet cannot be inspected from the outside, but only from the inside.

QUESTION

למאי נפקא מינה?

The Gemara asks: What is the practical difference of this statement?

עמוד ב' DAF 43B

ANSWER

לספק דרוסה.

The Gemara answers: The halacha of checking the inner lining of the gullet is necessary for a doubt of clawing by a predator, where we must verify if the inner lining turned red.

STATEMENT

הָהִיא סִפֵּק דְּרוּסָה דְּאַתָּא לְקַמֵּיה דְּרַבָּה, הָוָה קָא בְּדִיק לִיה רַבָּה לְוֹשֵׁט מֵאַבְרָאי.

The Gemara relates: **A certain animal with a doubt of clawing** that came before Rabba, Rabba was checking the gullet **from the outside** to see if there was any mark.

OBJECTION

אָמַר לִיה אַבְי: וְהָא מָר הוּא דְּאָמַר: וְוֹשֵׁט אֵין לוֹ בְּדִיקָה אֶלָּא מִבְּפָנִים!

Abaye said to him: But isn't it the Master himself who said: The gullet has no valid inspection except from the inside, because the outer lining is always red?

STATEMENT

אַפְכִיָּה רַבָּה וּבְדִקְיָה, וְאִישְׁתַּכַּח עָלֶיהָ תְּרֵי קוּרְטֵי דָמָא, וְטִרְפָּה.

Rabba turned it inside out and checked it, and there were found on it two drops of blood, and therefore he declared it a tereifa.

EXPLANATION

וְרַבָּה נָמִי לְחִדּוּדֵי לְאַבְי הוּא דְּבָעֵי.

The Gemara notes: **And Rabba also** knew this halacha, and **only to sharpen** Abaye was what he desired, to see if his disciple would notice and correct him.

STATEMENT

אָמַר עוּלָא: יָשֵׁב לוֹ קוּץ בְּוֹשֵׁט, אֵין חוֹשְׁשִׁין שְׁמָא הִבְרִיא.

Ulla said: **If a thorn sat in the gullet**, we assume it did not perforate the outer wall, and **we do not fear** that perhaps it perforated it and then the wound **healed**, which would make it a tereifa.

STATEMENT

(דָּרַס חֲתִיכוֹת בְּסַפִּין טִמְאַה, סִימָן)

The Gemara provides a **mnemonic** for the upcoming questions on Ulla's ruling: **Clawed, pieces, with a knife, ritually impure**.

QUESTION

וְלְעוּלָא, מַאי שְׁנָא מְסַפֵּק דְּרוּסָה?

The Gemara asks: **And according to Ulla**, what is the difference between this case of doubt and the case of **a doubt of clawing**, where we do fear and require an inspection?

ANSWER

קָסָבַר עוּלָא אֵין חוֹשְׁשִׁין לְסַפֵּק דְּרוּסָה.

The Gemara answers: **Ulla holds** that fundamentally **we do not fear for a doubt of clawing**, and an inspection is not biblically required.

QUESTION

וּמַאי שְׁנָא מְשַׁתִּי חֲתִיכוֹת, אַחַת שֶׁל חֶלֶב וְאַחַת שֶׁל שׁוֹמֵן?

The Gemara asks: **And what is the difference** between this and the case of **two pieces, one of forbidden fat and one of permitted fat**, where if one ate one of them, he must bring an asham talui because we are stringent in a case of doubt?

ANSWER

הָתָם אֵיתָחִזַּק אִיסוּרָא.

The Gemara answers: **There, a prohibition was established**, since one of the two pieces was definitely forbidden. Here, no prohibition was ever established.

QUESTION

וּמַאי שָׁנָא מִהַשְׁוִיחַט בְּסַפִּין, וְנִמְצְאָת פְּגוּמָה?

The Gemara asks: **And what is the difference** between this and the case of **one who slaughters with a knife, and afterwards the knife is found to be notched**, where we rule that the animal is forbidden because of the doubt?

ANSWER

הָתָם אֵיתִי לֵיד לֵה רִיעוּתָא בְּסַפִּין.

The Gemara answers: **There, a defect was born in the knife** itself, so we must suspect it was notched during the shechita. Here, the gullet wall is currently whole, so no defect is present.

QUESTION

וּמַאי שָׁנָא מִסְפֵּק טוּמְאָה בְּרִשּׁוֹת הַיָּחִיד, דְּסַפְקוֹ טָמֵא?

The Gemara asks: **And what is the difference** between this and **a doubt of ritual impurity in a private domain, whose doubt is ruled impure**?

ANSWER

וְלִיטַעְמֵיהּ, נִידְמִיָּיה לְסַפֵּק טוּמְאָה בְּרִשּׁוֹת הָרַבִּים, דְּסַפְקוֹ טָהוֹר!

The Gemara answers: **And according to your reasoning**, let us compare it instead to a doubt of ritual impurity in a **public domain, whose doubt is ruled pure**!

EXPLANATION

אַלָּא הָתָם, הִלְכְּתָא גְמִירִי לֵה מְסוּטָה.

Rather, there, regarding the laws of tumah, **it is a received halacha that they learned from** the case of a **sota**, and we cannot derive other areas of halacha from it.

STATEMENT

יְתִיב הָהוּא מְרַבֵּן קָמִיָּה דְּרַב כְּהֵנָּא, וְיְתִיב וְקֹאֲמֵר: "נִמְצְאָת" אֶתְמֵר, אֲבָל יָשֵׁב – תִּיַּשְׁיִנּוּ.

A certain one of the Rabbis sat before Rav Kahana, and he sat and said: 'Was found' was stated by Ulla, meaning if the thorn was found loose in the gullet we do not fear, **but** if it **sat** embedded, **we do fear** that it perforated and healed.

STATEMENT

אָמַר לְהוּ רַב כְּהֵנָּא: לֹא תַצִּיתוּ לִיָּה, "יָשֵׁב" אֵיתְמֵר, אֲבָל נִמְצְאָת – לֹא אֵיצְטְרִיךְ לִיָּה לְעוֹלָא,
דְּכוּלָּהּ חַיִּי בְּרִייתָא קוּצִי אֲכָלָן.

Rav Kahana said to them: Do not listen to him! 'Sat' was stated by Ulla, that even if it was embedded we do not fear. But if it was merely found loose, it was not necessary for Ulla to teach that it is kosher, as all outdoor animals eat thorns and we obviously do not declare them terefos for that.

STATEMENT

איתמר: תורפץ הנושט – רב אמר: במשהו, ושמואל אמר: ברובו.

It was stated: Regarding a perforation in the entrance of the gullet, Rav said: It renders the animal a tereifa with any amount of perforation. And Shmuel said: Only with its majority.

EXPLANATION

רב אמר במשהו: מקום שחיטה הוא, ושמואל אמר ברובו: לאו מקום שחיטה הוא.

Rav said 'with any amount' because he holds it is a place of slaughter, so it is treated like the gullet itself. And Shmuel said 'with its majority' because he holds it is not a place of slaughter, so it is treated like the pharynx.

QUESTION

הי ניהו תורפץ הנושט?

The Gemara asks: Which is the entrance of the gullet?

ANSWER

אמר מרי בר מר עוקבא אמר שמואל: כל שחותכו ומרחיב – זה הוא תורפץ הנושט, חותכו ועומד במקומו – זהו נושט עצמו.

Mari bar Mar Ukva said that Shmuel said: Any part that when one cuts it, it widens and retracts, this is the entrance of the gullet. But any part that when one cuts it, it stands in its place, this is the gullet itself.

OBJECTION

אמר להו רב פפי: מר לא אמר הכי, ומנו? רב ביבי בר אבאי.

Rav Pappi said to them: The Master did not say so. And who is this Master? It is Rav Beivai bar Abaye.

ANSWER

אלא כל שחותכו ועומד במקומו – זה תורפץ הנושט, אלא איזהו נושט עצמו? כל שחותכו וכניץ.

Rather, any part that when one cuts it, it stands in its place, this is the entrance of the gullet. But then, which is the gullet itself? Any part that when one cuts it, it constricts and closes.

STATEMENT

יונה אמר זירא: מב לעתא, וכמה?

Yona said in the name of Rabbi Zeira: It is the swallowing area of the throat. And how much is this area?

ANSWER

אמר רב אביא: פחות משערתא ועדיף מחיטתא.

Rav Avya said: Less than the length of a barleycorn, and more than the length of a wheat grain.

STATEMENT

הָהוּא תוֹרָא דְהוּה לְבָנֵי רַב עֻקְבָּא, דְּאִתְחִיל בֵּיה שְׁחִיטָה בְּתוֹרְפֵי הוֹשֵׁט, וְגַמְר בְּוֹשֵׁט.

There was a certain bull that belonged to the sons of Rav Ukva, in which the slaughter began in the entrance of the gullet, and finished in the gullet itself.

RULING

אָמַר רָבָא: רְמִינָא עֲלֵיה חוּמְרֵי דְרַב וְחוּמְרֵי דְשְׁמוּאֵל, וְטָרִיפְנָא לֵיהּ.

Rava said: I cast upon it the stringencies of Rav and the stringencies of Shmuel, and therefore I declare it a tereifa.

EXPLANATION

חוּמְרֵי דְרַב, דְּאָמַר רַב: בְּמִשְׁהוּ.

I apply the stringencies of Rav, as Rav said: A perforation in the entrance of the gullet is with any amount, and here the cut began there.

QUESTION

וְהָאָמַר רַב: מְקוֹם שְׁחִיטָה הוּא!

The Gemara asks: But didn't Rav say: It is a place of slaughter, so the initial cut should be considered valid slaughter and not a rendering of tereifa?

ANSWER

כְּשְׁמוּאֵל, דְּאָמַר: לָאוּ מְקוֹם שְׁחִיטָה הוּא.

Rava answers: I rule like Shmuel, who said: It is not a place of slaughter, so the initial cut was a damaging perforation.

QUESTION

אִי שְׁמוּאֵל, הָאָמַר: בְּרֹבּוֹ!

The Gemara asks: If you rule like Shmuel, didn't he say: It is a tereifa only with its majority, and here the cut in the entrance was not a majority?

ANSWER

כְּרַב, דְּאָמַר: בְּמִשְׁהוּ.

Rava answers: I rule like Rav, who said: It is a tereifa with any amount.

RULING

אֵינְזִלְגַל מִלְתָּא, מָטָא לְקַמְיָה דְרַבִּי אַבָּא, אָמַר לְהוּ: תוֹרָא, בֵּין לְרַב בֵּין לְשְׁמוּאֵל שְׂרִי.

The matter rolled on and reached before Rabbi Abba. He said to them: The bull, whether according to Rav or according to Shmuel, is permitted, because you cannot combine two opposing stringencies to forbid it.

RULING

זִילּוּ אָמְרוּ לֵיהּ לְבִרְיָה דְרַב יוֹסֵף בַּר חֲמָא, דְּלִשְׁלִים דְּמִי תוֹרָא לְמַרְיָה.

He said: **Go and say to the son of Rav Yosef bar Chama**, who is Rava, **that he must pay the value of the bull to its owner** because he erroneously declared it forbidden.

OBJECTION

אמר מר בריה דרביןא: מותביןא תיובתא כלפי סנאיה דרבא, לעולם הלכתא כדברי בית הלל,
והרוצה לעשות כדברי בית שמאי – עושה, כדברי בית הלל – עושה. מקולי בית שמאי ומקולי בית
הלל – רשע.

Mar the son of Ravina said: I can raise an objection against the enemy of Rava, meaning in defense of Rava, from a Braisa: **Actually, the halacha is like the words of Beis Hillel. But one who wishes to act according to the words of Beis Shammai may do so, and one who wishes to act according to the words of Beis Hillel may do so.** However, one who adopts the leniencies of Beis Shammai and the leniencies of Beis Hillel is a wicked person. This implies that one who adopts the stringencies of both is permitted to do so, defending Rava's ruling.

SUMMARY

The Gemara begins by clarifying Ulla's list of eight Sinaitic categories of tereifos, and then discusses whether a perforated gallbladder is a tereifa, bringing the beautiful exchange where Rabbi Yosei son of Rabbi Yehuda defends his view against his colleagues by explaining that Iyov's survival of a spilled gall was a miracle, and we do not bring halachic proofs from miracles. We then learn that if the liver is removed, an olive-bulk must remain for the animal to be kosher, and that a perforated gallbladder is kosher if the liver seals it. Finally, the Gemara details the halachos of the gullet and gizzard, explaining that the gullet's two linings must be intact, that a membrane from a wound does not seal a hole in the gullet, and that a doubt of clawing requires a careful inspection of the gullet's inner lining, which Rabba demonstrated to sharpen his talmid, Abaye.

In our sugya, we see a beautiful exchange between Rabba and his prime disciple, Abaye. Rabba was inspecting an animal's gullet from the outside to see if it had been clawed by a predator. Abaye immediately questioned him: "But didn't the Master himself teach us that the gullet can only be inspected from the inside?" Rabba did not get defensive. He immediately turned the animal over, inspected it from the inside, found two drops of blood, and ruled it treifah. The Gemara adds that Rabba actually did this on purpose "to sharpen Abaye", to test if his student was paying attention and had the courage to speak up for the truth of the Torah.

What a powerful lesson in the avodah of teaching and learning. Rabba, one of the greatest sages of the Talmud, deliberately set up a situation where his student would have to correct him. He wanted to build Abaye's confidence, to teach him that the truth of the Torah belongs to everyone, and that a true talmid chacham must always be awake, alert, and ready to speak up for what is right, even in front of his own rebbe.

In our own lives, we often find ourselves in positions of authority, as parents, teachers, employers, or mentors. The yetzer hara wants us to protect our ego and demand absolute, unquestioning compliance. But the Torah way is different. A true leader doesn't want blind followers; he wants to build independent, thinking bnei Torah. We must create an environment where those under us feel safe to ask, to challenge, and to point out mistakes with respect.

Today, encourage someone you teach or guide, whether it is your child at the Shabbos table or a colleague at work, to share their perspective or ask a challenging question, and show them how much you value their honesty and sharpness.

הלכות שבת • פרק ט"ז

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

CHAPTER PREVIEW

In this chapter, we learn the halachos of a place that is enclosed but not for the purpose of human habitation, such as gardens, orchards, or open fields. Hashem's Torah defines a private domain by its walls, but our Sages, in their great wisdom, made a fence for the Torah to prevent us from coming to carry in a public domain. They established that if such an area is larger than the size of the courtyard of the Mishkan—which was the space needed to sow two seah of grain—one may not carry within it more than four amos, treating it with the stringency of a carmelit.

We will also learn the precise measurements of this area, which is five thousand square amos, and how its shape affects its halachic status. The chapter teaches us the guidelines for rectangular enclosures, elevated surfaces, and rocks in the sea, as well as the practical steps a person must take to change the status of an area so that it is considered enclosed for the purpose of habitation, which allows carrying throughout.

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

הלי א

דין מקום שלא הקף לדירה בשבת

Halacha 1: The Status of an Area Enclosed for Purposes Other Than Habitation on Shabbos

מקום שלא הקף לדירה אלא שיהיה תשמישו לאויר כגון גנות

gardens such as for open space its use that should be but for habitation was enclosed that not A place

ופרדסים וכגון המקיף מקום מן הארץ לשמרו וכיוצא בהן. אם יש

there is if to them and similar to guard it the earth from a place one who encloses and such as and orchards

בגובה המחצות עשרה טפחים או יתר הרי הוא כרשות היחיד

the individual is like a domain of it behold more or tefachim ten the partitions in the height of

לחייב המוציא והזרק והמושיט ממנו לרשות הרבים או

or the public to the domain of from it and one who passes and one who throws one who transfers to obligate

מרשות הרבים לתוכו. ואין מטלטלין בכלו אלא אם כן יש בו

in it there is unless in all of it carry and we do not into it the public from the domain of

בית סאתים או פחות. אבל אם היה בו יתר על בית סאתים אסור

it is forbidden two seah an area of than more in it there was if but less or two seah an area of

לטלטל בו אלא בארבע אמות ככרמלית:

like a carmelit cubits within four except in it to carry

This halacha defines the status of an enclosed area not meant for living, such as a garden, restricting carrying within it if it exceeds the size of two seah.

הלי ב

וכן עמוד שגבוה עשרה טפחים ורחב עד בית סאתים מטלטלין על
 on we may carry two seah an area of up to and wide handbreadths ten that is high a pillar And so
 כלו. הנה רחב על בית סאתים אין מטלטלין בו אלא בארבע אמות.
 cubits within four except in it carry we do not two seah an area of over wide If it was all of it
 סלע שפכים הנה גבוה פחות מעשרה מטלטלין מתוכו לים ומן
 and from to the sea from its midst we may carry than ten less high if it was that is in the sea A rock
 הים לתוכו שיהכל כרמלית. הנה גבוה עשרה אם הנה רחבו מארבעה
 from four its width was if ten high If it was is a carmelit for the whole into its midst the sea
 טפחים עד בית סאתים הואיל ומותר לטלטל בכלו אין
 we do not in all of it to carry and it is permitted since two seah an area of up to handbreadths
 מטלטלין לא מתוכו לים ולא מן הים לתוכו. הנה יתר מבית
 than an area of more If it was into its midst the sea from nor to the sea from its midst neither carry
 סאתים אף על פי שהוא רשות היחיד הואיל ואסור לטלטל בו
 in it to carry and it is forbidden since of the individual a domain that it is though even two seah
 אלא בארבע אמות ככרמלית הרי זה מותר לטלטל מתוכו לים ומן
 and from to the sea from its midst to carry is permitted this behold like a carmelit cubits within four except
 הים לתוכו שזה דבר שאינו מצוי הוא ולא גזרו בו:
 on it decree and they did not it is common that is not is a matter for this into its midst the sea

This halacha details the laws of carrying on elevated surfaces and rocks in the sea based on their height and surface area.

הלי ג

מדת בית סאתים לענין מחצות שלא לזירה

Halacha 3 · The Dimensions of a Two-Seah Area for Endosures Not for Habitation

כמה היא בית סאה חמששים אמה על חמששים אמה. נמצא בית
 an area of It turns out cubits fifty by cubits fifty a seah an area of is How much
 סאתים מקום שיש בתשפירתו חמשות אלפים אמה. וכל מקום שיש בו
 in it that has place and any cubits thousand five in its square area that has is a place two seah
 כמדה הזאת בין שהיה מרבע שהוא שבעים אמה ושירים על שבעים
 seventy by and a fraction cubits seventy which is a square it was whether this like this measure
 אמה ושירים בין שהיה עגל בין שאר הצורות הרי זה נקרא בית
 an area of is called this behold shapes other whether round it was whether and a fraction cubits
 סאתים:
 two seah

This halacha defines the exact mathematical area of a two-seah space, which is the maximum size permitted for carrying within an enclosure not made for dwelling.

הלי ד

מקום שלא הקה לדירה שיש בו בית סאתים אם היה ארכו פי
 double its length was if two seah a house of in it that has for habitation was enclosed that not An area
 שנים כרחבו כדי שיהיה מאה על חמשים כחצר המשכן
 the Mishkan like the courtyard of fifty by one hundred that it will be so like its width two
 מתר לטלטל בכלו. אבל אם היה ארכו יתר על שנים כרחבו אפלו
 even like its width two than more its length was if but in all of it to carry it is permitted
 אמה אין מטלטלין בו אלא בארבע אמות. שלא עשו בית סאתים
 two seah a house of did they make for not cubits within four except in it carry we do not a cubit
 שתשמישו לאויר כשאר החצרות אלא מחצר המשכן:
 the Mishkan from the courtyard of except courtyards like other for the open air whose use is

This halacha defines the permissible dimensions of an area of two seah that was not enclosed for habitation, based on the proportions of the Mishkan's courtyard.

ה"ה

התר טלטול במקום שהקה שלא לשם דירה על ידי פרצה וגדרה

Halacha 5 · Permitting Carrying in an Area Enclosed Not for Habitation by Breaching and Re-fencing

מקום שהקה שלא לשם דירה אם פרץ בו פרצה יתר על עשר
 ten than greater a breach in it one breached if habitation for the sake of not that was enclosed A place
 אמות בגובה עשרה טפחים וגדר בה לשם דירה עד עשרה
 ten up to habitation for the sake of in it and fenced handbreadths ten with a height of cubits
 מתר לטלטל בכלה. ואפלו פרץ אמה וגדרה לשם דירה
 habitation for the sake of and fenced it a cubit if one breached and even in all of it to carry it is permitted
 ופרץ אמה וגדרה לשם דירה עד שהשלימה ליתר מעשר מתר
 it is permitted than ten to greater he completed it until habitation for the sake of and fenced it a cubit and breached
 לטלטל בכלה אף על פי שיש בו כמה מילין:
 mil several in it there is though · even in all of it to carry

This halacha explains how to rectify an area enclosed for purposes other than habitation so that carrying within it becomes permitted on Shabbos.

ה"ו

דין מקום הנזרע והנטוע והנתמלא מים בשבת

Halacha 6 · The Law of an Enclosed Area Sown, Planted, or Filled with Water on Shabbos

מקום יתר מבית סאתים שהקה לדירה אם נזרע רבו הרי הוא
 it behold its majority was sown if for habitation that was enclosed two seah than a house of greater An area
 כגנה ואסור לטלטל בכלו. נזרע מעוטו אם נזרע ממנו בית
 a house of from it was sown if its minority was sown in all of it to carry and it is forbidden is like a garden

סֵאתִים מִתֵּר לְטַלֵּטל בְּכָלוֹ. וְאִם הָיָה הַמָּקוֹם הַזֶּה יֵתֵר מִבֵּית
than a house of greater the sown the area was and if in all of it to carry it is permitted two seah
סֵאתִים אָסוּר לְטַלֵּטל בְּכָלוֹ. נָטַע רַבּוֹ הָרִי הוּא כְּחֶצֶר
is like a courtyard it behold its majority one planted in all of it to carry it is forbidden two seah
וּמִתֵּר לְטַלֵּטל בְּכָלוֹ. נִתְמַלֵּא מִיָּם אֲפֹלוּ הָיוּ עֲמֻקִּים הַרְבֵּה אִם
if very deep they were even if water it became filled with in all of it to carry and it is permitted
הָיוּ רְאוּיִין לְתַשְׁמִישׁ הָרִי הֵן כְּנֹטְעִים וּמִתֵּר לְטַלֵּטל בְּכָלוֹ. וְאִם
and if in all of it to carry and it is permitted are like plantings they behold for use fit they were
אֵינָן רְאוּיִין לְתַשְׁמִישׁ אֵין מִטַּלְטְלִין בּוֹ אֶלָּא בְּאַרְבַּע אַמּוֹת:
cubits within four except in it carry we do not for use fit they are not

This halacha details the laws of carrying in an enclosed area larger than two seah when it is partially sown with crops, planted with trees, or filled with water.

ה'י ז

קֶרֶפֶת שֶׁלֹּא לְדִירָה שֶׁקָּרוּ בּוֹ וְנִפְרָץ לְחֶצֶר

Halacha 7 · An Enclosure Not for Habitation That Was Partially Roofed or Breached into a Courtyard

מָקוֹם שֶׁהָקֶפֶת שֶׁלֹּא לְשֵׁם דִּירָה שֶׁיֵּשׁ בּוֹ בֵּית שֶׁלֹּשׁ סֵאִין
seah three an area of in it that has habitation for the purpose of not that was enclosed An area
וְקָרוּ בּוֹ בֵּית סָאָה קְרוּיָו מִתִּירוֹ שְׁפִי תִקְרָה יוֹרֵד וְסוֹתָם.
and closes off descends a roof for the edge of permits it its roofing a seah an area of in it and they roofed
נִפְרָץ בְּמִלּוּאוֹ לְחֶצֶר וְנִפְרָצָה חֶצֶר כְּנֶגְדּוֹ. חֶצֶר מִתְּרָת
is permitted the courtyard opposite it the courtyard and was breached to a courtyard in its fullness If it breached
כְּשֶׁהִיָּתָה וְהַקֶּרֶפֶת אָסוּר כְּשֶׁהָיָה. שְׂאִין אֲוִיר הַחֶצֶר מִתִּירוֹ:
permits it the courtyard the open space of for not as it was is forbidden and the enclosure as it was

This halacha discusses how roofing a portion of an oversized enclosure can halachically partition it, and how breaches between such an enclosure and a courtyard affect carrying permissions.

ה'י ח

מַעוֹט שֶׁטַח הַמָּקָף לְיוֹתֵר מִבֵּית סֵאתִים

Halacha 8 · Reducing the Area of an Enclosure Larger Than Two Seah

הָיָה יֵתֵר מִבֵּית סֵאתִים וּבָא לְמַעַטּוֹ בְּאֵילָנוֹת אֵינּוּ מַעוֹט. כְּנֶה
If he built a reduction it is not with trees to reduce it and he came two seah than a space of greater If it was
בּוֹ עָמוּד בְּצַד הַכֶּתֶל גְּבוּהָ עֶשְׂרֵה וָרֶחֶב שְׁלֹשָׁה אֹי יֵתֵר הָרִי זֶה מַעוֹט.
is a reduction this behold more or three and wide ten high the wall beside a pillar in it
פָּחוֹת מִשְׁלֹשָׁה אֵינּוּ מַעוֹט שְׁכָל פָּחוֹת מִשְׁלֹשָׁה כְּלָבוּד דָּמִי. וְכֵן אִם
if And so is considered as connected than three less for any a reduction it is not than three less
הִרְחִיק מִן הַכֶּתֶל שְׁלֹשָׁה וְעָשָׂה מְחֻצָּה הָרִי זֶה מַעוֹט. פָּחוֹת מִשְׁלֹשָׁה
than three less is a reduction this behold a partition and made three the wall from he distanced

לֹא עָשָׂה כָּלוּם:

anything done he has not

This halacha discusses the methods of reducing the size of an enclosed area to make it permissible for carrying on Shabbos.

ה'ל"ט

דִּין מַעוֹט הַכֶּתֶל וּמַחְצָה עַל גִּבֵּי מַחְצָה

Halacha 9 · The Law of Reducing a Wall and a Partition Built on Top of Another Partition

טַח אֶת הַכֶּתֶל בְּטִיט אֲף עַל פִּי שְׂאִינוּ יָכוֹל לַעֲמֹד בְּפָנָיו עֲצָמוּ הָרִי זֶה
this behold itself by to stand able that it is not though · even with clay the wall — plastered
מַעוֹט. הִרְחִיק מִן הַתֵּל שְׁלֹשָׁה וְעָשָׂה מַחְצָה הוֹעִיל. עָשָׂה מַחְצָה עַל
on a partition made it is effective a partition and made three the mound from distanced is a reduction
שֹׁפֵת הַתֵּל אִינוּ מוֹעִיל שֶׁהַעוֹשֶׂה מַחְצָה עַל גִּבֵּי מַחְצָה אִינוּ מוֹעִיל.
effective it is not a partition top of on a partition for one who makes effective it is not the mound the edge of
נִבְלָעָה מַחְצָה הַתַּחְתּוֹנָה וְהָרִי הָעֶלְיוֹנָה קִיָּמָתוֹ. הוֹאִיל וְנַעֲשִׂית הָעֶלְיוֹנָה
the upper and was made since remains the upper and behold lower the partition sunk
לְשֵׁם דִּירָה וְהָרִי אֵין שָׁם נִרְאָה אֶלָּא הִיא הָרִי זֶה הוֹעִיל
is effective this behold it except visible there there is not and behold dwelling for the sake of
וּמִתָּר לְטַטֵּל בְּכָלָה:
in all of it to carry and it is permitted

This halacha discusses how plastering a wall reduces its dimensions and the status of a partition built on top of a mound or another partition.

ה'ל"י

טַטְוִיל בְּרִחְבָּה שְׂאֲחֹרֵי בָתִּים

Halacha 10 · Carrying in an Open Area Behind Houses Larger Than Two Seah

רִחְבָּה שְׂאֲחֹרֵי בָתִּים יִתְרָה עַל בֵּית סְאֵתִים אֵין מְטַטְלִין בָּהּ אֶלָּא
except in it carry we do not two seah an area of than larger houses that is behind An open area
בְּאַרְבַּע. וְאִפְלוּ הָיָה פֶּתַח הַבַּיִת פְּתוּחַ לְתוֹכָהּ. וְאִם פֶּתַח הַפֶּתַח
the entrance he opened and if into it open the house an entrance of there was and even if within four
לְשֵׁם וְאַחֲרַי כֶּה הִקִּיפָה הָרִי זֶה כְּמִקְפָּת לְדִירָה וּמִתָּר לְטַטֵּל
to carry and it is permitted for habitation is like enclosed this behold he enclosed it that and after to there
בְּכָלָה:
in all of it

This halacha discusses the laws of carrying in a backyard area that exceeds the size of two seah, depending on whether it was enclosed before or after an entrance was opened to it.

ה'ל"יא

טַטְוִיל בְּרִחְבָּה הַפְּתוּחָה לְמַדִּינָה וְלִשְׂכִּיל הַנֶּהָר

Halacha 11 · Carrying in an Open Area Opening to a City and a River Path

רִחְבָּה הַפְּתוּחָה לְמַדִּינָה מִצַּד אֶחָד וּמִצַּד אַחֵר פְּתוּחָה לְשְׂכִּיל הַמַּגִּיעַ
that reaches to the path opens another and from side one from side to the city that opens An open area

לְנַהֵר. עוֹשֶׂה לָּהּ לָחִי מֵצַד הַמְּדִינָה וַיְהִי מִתֵּר לְטַלֵּל בְּכָלָהּ

in all of it to carry permitted and it will be the city from the side of a post for it one makes to the river

וּמִתּוֹכָהּ לַמְּדִינָה וּמִן הַמְּדִינָה לְתוֹכָהּ:

to its inside the city and from to the city and from its inside

This halacha discusses the method of permitting carrying in an open area that borders both a city and a path leading to a river by placing a post on the city side.

ה'תש"ב

דִּין מַחְצָה בְּבִקְעָה לְיָחִיד וּלְשִׁירָה

Halacha 12 · The Law of a Partition in a Valley for an Individual and a Caravan

יָחִיד שֶׁשָּׁבֵת בְּבִקְעָה וַעֲשֶׂה מַחְצָה סָבִיב לוֹ אִם יֵשׁ בָּהּ עַד

up to in it there is if himself around a partition and made in a valley who spent Shabbos An individual

בֵּית סָאֲתִים מִתֵּר לְטַלֵּל בְּכָלָהּ. וְאִם הָיְתָה יִתֵּר עַל בֵּית סָאֲתִים

two seah an area of than more it was and if in all of it to carry it is permitted two seah an area of

אֵינוֹ מְטַלֵּל בָּהּ אֶלָּא בְּאַרְבַּע אַמּוֹת. וְכֵן אִם הָיוּ שְׁנַיִם. אֲבָל שְׁלֹשָׁה

three but two there were if and so cubits within four except in it carry he does not

יִשְׂרָאֵלִים אוֹ יִתֵּר עָלֵיהֶן שֶׁשָּׁבֵתוּ בְּבִקְעָה הֵרִי הֵן שִׁירָה וּמִתֵּר

and it is permitted are a caravan they behold in a valley who spent Shabbos than them more or Jews

לָהֶם לְטַלֵּל בְּכָל צָרְכָן אֲפֹלוּ כַּמָּה מִיָּלִין. וְהוּא שָׁלָא יִשְׁאַר

there does not remain provided that and this is mil several even their need in all to carry for them

מִן הַמַּחְצָה שֶׁהִקִּיפוּ בֵּית סָאֲתִים פָּנוּי בְּלֹא כֵלִים. אֲבָל אִם נִשְׁאַר

there remains if but utensils without vacant two seah an area of that they enclosed the partition from

בֵּית סָאֲתִים פָּנוּי בְּלֹא כֵלִים וְלֹא הָיוּ צָרִיכִים לוֹ אֲסוּרִים לְטַלֵּל

to carry they are forbidden it needing were they and not utensils without vacant two seah an area of

בְּכָל הַמַּחְצָה אֶלָּא בְּאַרְבַּע אַמּוֹת. וְאִין הַקָּטָן מִשְׁלִים לְשִׁירָה:

for a caravan complete a minor and does not cubits within four except the partition in all

This halacha details the dimensions and conditions under which individuals or a caravan spending Shabbos in an open valley may carry within a temporary partition.

ה'תש"ג

קְבִיעַת שְׁבִיתָה בְּעֶרֶב שַׁבָּת לְעֶנֶן טַלְטוּל בְּמַחְצָה

Halacha 13 · Establishing Sabbath Residence at Twilight Determines the Permitted Area for Carrying

שְׁלֹשָׁה שֶׁהִקִּיפוּ כִּדִּי צָרְכָן וְקִנּוּ שְׁבִיתָה וְאַחֵר כֶּף מֵת אֶחָד

one died that and after Sabbath residence and established their needs according to who enclosed Three

מֵהֶן הֵרִי הֵם מִתְרִין לְטַלֵּל בְּכָלָהּ. קִנּוּ שְׁנַיִם שְׁבִיתָה בְּיִתֵּר

in more Sabbath residence two If established in all of it to carry are permitted they behold of them

מִבֵּית סָאֲתִים וְאַחֵר כֶּף בָּא לָהֶם שְׁלִישִׁי אֲסוּרִין לְטַלֵּל אֶלָּא

except to carry they are forbidden a third to them came that and after two seah than an area of

בְּאַרְבַּע אַמּוֹת כְּשֶׁהָיוּ קֹדֶם שֶׁיָּבֹא זֶה. שֶׁהַשְּׁבִיתָהּ הִיא הַגּוֹרְמֶת
is the determining factor it because the Sabbath this one that came before as they were cubits within four residence

לֹא הַדְּיוּרִין:
the residents not

The status of an enclosed area is determined solely by the number of residents present at the onset of Shabbos, and subsequent changes in population do not alter this status.

חל"ד

דִּין שְׁלֹשָׁה מְקוֹמוֹת הַמְּקַפִּין שֶׁלֹּא לְשֵׁם דִּירָה

Halacha 14 • The Law of Three Adjacent Enclosures Not Enclosed for Habitation

שְׁלֹשָׁה מְקוֹמוֹת הַמְּקַפִּין שֶׁלֹּא לְשֵׁם דִּירָה זֶה בְּצַד זֶה וּפְתוּחִים זֶה
this and are open this beside this habitation for the purpose of not that are enclosed places Three

לְזֶה שְׁנַיִם הַחִיצוֹנִים רְחֵבִים וְהָאֲמִצְעִי קָצָר שֶׁנִּמְצְאוּ לְשְׁנַיִם
for the two so that there are found is narrow and the middle one are wide the outer ones two of to this

הַחִיצוֹנִים פֶּסֶין מִכָּאן וּמִכָּאן וְהָיָה יָחִיד בְּזֶה וְיָחִיד בְּזֶה
in this one and an individual in this one an individual and if there was and from here from here posts outer ones

וְיָחִיד בְּזֶה נַעֲשׂוּ כְּשִׁירָא וְנוֹתְנִין לָהֶם כָּל צָרְכָּן. הָיָה
if there was their need all of to them and we give like a caravan they are made in this one and an individual

הָאֲמִצְעִי רְחֵב וּשְׁנַיִם הַחִיצוֹנִים קְצָרִים שֶׁנִּמְצָא הָאֲמִצְעִי בְּפֶסֶין
with posts the middle one so that there is found narrow outer ones and the two wide the middle one

מִשְׁנֵי רוּחוֹתָיו הָרִי הוּא מִבְּדֵל מִשְׁנַיִם הַחִיצוֹנִים. לְפִיכָּךְ אִם שָׁבַת
rested on Shabbos if therefore outer ones from the two is separated it behold sides from its two

יָחִיד בְּזֶה וְיָחִיד בְּזֶה וְיָחִיד בְּזֶה וְיָחִיד בְּזֶה אֵין נוֹתְנִין לָהֶן כָּל
all of to them give we do not in this one and an individual in this one and an individual in this one an individual

צָרְכָּן אֵלֹא כָּל אֶחָד וְאֶחָד יֵשׁ לוֹ בֵּית סְאִתִּים בְּמִקְוָמוֹ. הָיָה
if there was in his place two seah an area of for himself has and one one every rather their need

יָחִיד בְּזֶה וְיָחִיד בְּזֶה וּשְׁנַיִם בְּאֲמִצְעִי אוֹ שְׁנַיִם בְּזֶה וּשְׁנַיִם
and two in this one two or in the middle one and two in this one and an individual in this one an individual

בְּזֶה וְאֶחָד בְּאֲמִצְעִי נוֹתְנִין לָהֶן כָּל צָרְכָּן:
their need all of to them we give in the middle one and one in this one

This halacha discusses the conditions under which three adjacent enclosures not originally enclosed for habitation can be treated as a single caravan camp to permit carrying on Shabbos.

חל"ט

דִּינֵי מַחְצוֹת הַכְּשֻׁרוֹת וְהַפְּסוּלוֹת לְשַׁבָּת

Halacha 15 • The Laws of Valid and Invalid Partitions for Shabbos

כָּל מַחְצָה שְׂאִינָה יְכוּלָה לַעֲמֹד בְּרוּחַ מְצוּיָה אֵינָה מַחְצָה. וְכָל מַחְצָה
partition and any a partition is not ordinary in a wind to stand able that is not partition Any

שְׂאִינָה עֲשׂוּיָה לְנֶחֱת אֵינָה מְחֻצָּה. וְכָל מְחֻצָּה שְׂאִינָה עֲשׂוּיָה אֵלָּא

except made that is not partition and any a partition is not to last made that is not

לְצִנְיָעוֹת בְּלֶבֶד אֵינָה מְחֻצָּה. וְכָל מְחֻצָּה שְׂאִין בְּגָבְהָ עֶשְׂרֵה טַפְחִים

handbreadths ten in its height that does not have partition and any a partition is not alone for modesty

אוּ יוֹתֵר אֵינָה מְחֻצָּה גְּמוּרָה. גְּדוּד חֲמִשָּׁה וּמְחֻצָּה חֲמִשָּׁה מְצֻטְרָפִין:

combine five and a partition of five A mound of complete a partition is not more or

This halacha defines the physical requirements of a valid partition on Shabbos, including its stability, permanence, purpose, and minimum height.

ה'טז

דִּין מְחֻצָּה שֶׁנִּפְרָצָה וְצוּרַת הַפֶּתַח

Halacha 16 · The Law of a Breached Partition and the Form of an Entrance

כָּל מְחֻצָּה שִׁישׁ בָּהּ פְּרוּץ מְרֻבָּה עַל הָעוֹמֵד אֵינָה מְחֻצָּה. אֲבָל אִם הָיָה

was if but a partition is not the standing than greater breached in it that has partition Any

פְּרוּץ כְּעוֹמֵד הָרִי זֶה מִתְּרַת. וּבְלֶבֶד שְׁלָא יִהְיֶה בְּאוֹתָן הַפְּרָצוֹת פְּרָצָה

a breach breaches in those there shall be that not provided is permitted this behold like standing breached

שֶׁהִיא יֵתֵר עַל עֶשְׂרֵי אַמּוֹת. אֲבָל עֶשְׂרֵי אַמּוֹת הָרִי הִיא כְּפֶתַח. אִם

if is like an entrance it behold cubits ten but cubits ten than more that is

הָיָה לְפֶרֶצָה זֶה צוּרַת פֶּתַח אֵף עַל פִּי שִׁישׁ בָּהּ יוֹתֵר מִעֶשְׂרֵי אֵינָה

it does not than ten more in it that there is though · even an entrance a form of this to this breach there was

מִפְסֻדַּת הַמְּחֻצָּה. וְהוּא שְׁלָא יִהְיֶה הַפְּרוּץ מְרֻבָּה עַל הָעוֹמֵד:

the standing than greater the breached there shall be provided that not and it is the partition invalidate

This halacha defines the ratio of open to closed space required for a valid partition on Shabbos and the status of a doorway frame.

ה'יז

דִּין מְחֻצָּה שֶׁהִפְּרוּץ מְרֻבָּה עַל הָעוֹמֵד בְּפָחוֹת מִשְׁלֹשָׁה טַפְחִים

Halacha 17 · The Status of a Partition with Breaches of Less Than Three Handbreadths

בְּמָה דְּבָרִים אֲמוּרִים בְּזִמְנָן שֶׁהַפְּרָצוֹת מִשְׁלֹשָׁה טַפְחִים וּלְמַעְלָה. אֲבָל אִם

if but and upwards handbreadths from three that the breaches at a time are said words In what

הָיוּ הַפְּרָצוֹת כָּל פְּרָצָה מִהֵן פָּחוֹתָה מִשְׁלֹשָׁה הָרִי זֶה מִתְּרַת. וְאֵף עַל פִּי

though · and even is permitted this behold from three less of them breach each the breaches were

שֶׁהִפְּרוּץ מְרֻבָּה עַל הָעוֹמֵד. שְׁכָּל פָּחוֹת מִשְׁלֹשָׁה הָרִי הוּא כְּלָבוּד:

is like connected it behold from three less for any the standing than is greater that the breached

This halacha explains the principle of lavud, where gaps of less than three handbreadths are halachically considered closed, even if the total breached area exceeds the standing area.

ה'יח

מַחְצוֹת קָנִים וְחֻבְלִים וְשַׁעוֹר עֶשְׂרֵה טַפְחִים

פיצד. הרי שהקיף בקנים ואין בין קנה לחברו שלשה טפחים.
 handbreadths three to its fellow a reed between and there is not with reeds that he enclosed behold How
 או שהקיף בחבלים ואין בין חבל לחברו שלשה טפחים. הרי זו
 this behold handbreadths three to its fellow a rope between and there is not with ropes that he enclosed or
 מחצה גמורה. אף על פי שהיא שתי בלא ערב או ערב בלא שתי.
 vertical without horizontal or horizontal without vertical that it is though · even complete a partition
 וצריך שיהיה גבה הקנה עשרה או שיהיה מן הארץ עד סוף
 the end of until the earth from that there shall be or ten the reed the height of that there shall be and he needs
 עבי החבל העליון עשרה אם הקיף בחבלים. שאין מחצה
 partition for there is no with ropes he enclosed if ten the uppermost the rope the thickness of
 פחותה מעשרה. וכל השעורין האלו הלכה למשה מסיני הן:
 they are from Sinai to Moshe a law these the measurements and all than ten less

This halacha explains how to construct a valid partition using reeds or ropes based on the principle of lavud, and establishes the minimum height of ten handbreadths as a law given to Moshe at Sinai.

הל"ט

דיני צורת הפתח לענין ערובין

Halacha 19 · The Laws of the Frame of an Entrance for the Purpose of Eruvin

צורת פתח האמורה בכל מקום היא אפלו קנה וכיוצא בו מפאן
 from here of it and the like a reed is even it place in every that is mentioned an entrance The frame of
 וקנה מפאן וקנה על גביהן. גבה שני הלחיים עשרה טפחים או
 or handbreadths is ten side posts the two the height of their top upon and a reed from here and a reed
 יתר והקנה וכיוצא בו שעל גביהן אף על פי שאינו נוגע בשני
 the two touch it does not though · even their top which is upon of it and the like and the reed more
 הלחיים אלא יש ביניהן כמה אמות הואיל וגבה הלחיים עשרה
 is ten the side posts and the height of since cubits several between them there is but side posts
 הרי זו צורת פתח. וצורת פתח שאמרו צריכה שתהא
 that it be needs that they spoke of an entrance and the frame of an entrance is a frame of this behold
 בריאה לקבל דלת אפלו דלת של קש:
 straw of a door even a door to hold strong enough

This halacha defines the structural requirements for a 'tzuras hapesach' (the frame of an entrance) used to enclose an area for carrying on Shabbos.

הל"כ

צורת פתח בכפה ומן הצד

Halacha 20 · The Frame of an Arched Entrance and One Constructed at the Side

פתח שצורתו כפה אם יש בארך רגלי הכפה עשרה טפחים הרי
 behold handbreadths ten the arch the legs of in the length of there is if is an arch whose shape An entrance

זֶה צוּרֶת פֶּתַח. וְצוּרֶת פֶּתַח שֶׁעָשָׂה אוֹתָהּ מִן הַצֵּד אֵינָה כְּלוּם

anything is not the side from it that he made an entrance and a frame of an entrance is a frame of this

שָׁאִין דֶּרֶךְ הַפִּתְחִים לְהִיּוֹת בְּקֶרֶן זְוִית אֶלָּא בְּאַמְצַע:

in the middle but angle in a corner to be entrances the way of for it is not

This halacha defines the structural requirements for an arched doorway and explains why a frame constructed at the side of a wall is invalid.

ה'ל"כא

עֲשִׂית מַחֲצָה מִכָּל דָּבָר בְּשַׁבָּת

Halacha 21 · Making a Partition from Any Substance on Shabbos

בְּכָל עוֹשִׂין מַחֲצָה בֵּין בְּכֵלִים בֵּין בְּאַכָּלִים בֵּין בְּאָדָם אֶפְלוּ

even with a human whether with food whether with utensils whether a partition we may make With everything

בְּבִהֵמָה וְשָׂאֵר מִיְּנֵי חַיָּה וְעוֹף וְהוּא שְׂיָהּיוּ כְּפוֹתִים כִּדִּי שְׂלֹא

that they not in order bound that they must be and it is and bird beast kinds of and other with an animal

יְנוּדוּ:

move

The Rambam explains that any object, food, human, or bound animal may be used to form a valid partition on Shabbos.

ה'ל"כב

מַחֲצָה הַנּוֹעֶשֶׂית בְּשַׁבָּת וְטָלְטוּל בָּהּ

Halacha 22 · A Partition Erected on Shabbos and Carrying Within It

מַחֲצָה הָעוֹמֶדֶת מֵאֻלָּיָהּ הִיא זֹה כְּשֶׁרָחָה. וּמַחֲצָה הַנּוֹעֶשֶׂית בְּשַׁבָּת הִיא זֹה

this behold on Shabbos that is made and a partition is valid this behold on its own that stands A partition

מַחֲצָה. וְאִם נִעְשִׂית בְּשִׁגְגָה מִתֵּר לְטָלְטוּל בָּהּ בְּאוֹתָהּ שַׁבָּת. וְהוּא

and this Shabbos on that in it to carry it is permitted unintentionally it was made and if is a partition

שֶׁתַּעֲשֶׂה שְׂלֹא לְדַעַת הַמְטִילָטוּל. אֲבָל אִם נִתְּפוֹן אָדָם לְזֹה

for this a person intended if but the one who carries the knowledge of without is provided that it is made

הַמַּחֲצָה שֶׁתַּעֲשֶׂה בְּשַׁבָּת כִּדִּי לְטָלְטוּל בָּהּ אֵף עַל פִּי שֶׁעָשָׂה אוֹתָהּ

it made though · even in it to carry in order on Shabbos to be made partition

הָעוֹשֶׂה בְּשִׁגְגָה אָסוּר לְטָלְטוּל בָּהּ בְּאוֹתָהּ שַׁבָּת. וְכֵן אִם

if and likewise Shabbos on that in it to carry it is forbidden unintentionally the one who made it

נִעְשִׂית בְּמִזִּיד אֵף עַל פִּי שְׂלֹא נִתְּפוֹן זֶה לְטָלְטוּל בָּהּ הִיא זֶה אָסוּר

is forbidden this behold in it to carry this person intended not though · even intentionally it was made

לְטָלְטוּל בָּהּ:

in it to carry

This halacha discusses the validity of partitions formed on Shabbos, distinguishing between those made unintentionally and those made with intent.

ה'ל"כג

מִתֵּר לַעֲשׂוֹת מִחְצָה שֶׁל בְּנֵי אָדָם בְּשַׁבָּת שְׂיַעֲמִד זֶה בְּצֵד זֶה
 this one beside this one that shall stand on Shabbos beings human of a partition to make It is permitted
 וּבִלְבָד שֶׁלֹּא יֵדְעוּ אֵלּוּ הָעוֹמְדִין שְׁבִשְׁבִּיל לַעֲשׂוֹתָן מִחְצָה הָעֹמְדִין.
 he stood them a partition making them that for the purpose of who are standing these know that not provided
 וְלֹא יַעֲמִיד אוֹתָן אָדָם שֶׁהוּא רוֹצֶה לְהִשְׁתַּמֵּשׁ בְּמִחְצָה זוֹ אֲלֹא יַעֲמִיד
 shall stand rather this partition to use wants who the person them shall stand and not
 אוֹתָן אַחֵר שֶׁלֹּא לְדַעְתּוֹ:
 his knowledge without another them

This halacha discusses the specific conditions under which human beings may be used to form a temporary partition on Shabbos.

הליכד

מחצה הנעשה מאילן וטלטול תחתיו

Halacha 24 · Using a Tree as an Enclosure and Carrying Beneath It

אֵילָן שֶׁהוּא מִסֵּף עַל הָאָרֶץ אִם אֵין נוֹפוֹ גְּבוּהָ מִן הָאָרֶץ שְׁלֹשָׁה טַפְחִים
 handbreadths three the ground from high its foliage is not if the ground over shades that A tree
 מְמִילָא בֵּין בָּדָיו וְעָלָיו תָּבוֹן וְקֹשׁ וְכִיּוּצָא בָּהֶן וְקוֹשְׁרָן בָּאָרֶץ עַד
 until to the ground and ties them to them and similar and stubble straw and its leaves its branches between one fills
 שְׂיַעֲמִד בְּרוּחַ מְצוּיָה וְלֹא יִתְנַדֵּד וּמִטְלִיטל תַּחַת כָּלוּ. וְהוּא שְׂיִהְיוּ
 is that there is and this all of it under and one may carry it sways and not ordinary in a wind that it stands
 תַּחְתָּיו עַד בֵּית סָאתִים. אֲכָל אִם הָיָה יָתֵר מִבֵּית סָאתִים אֵין
 we do not two seah than an area of more it was if but two seah an area of up to under it
 מִטְלִיטְלִין תַּחְתָּיו אֲלֹא בְּאַרְבַּע אַמּוֹת מִפְּנֵי שֶׁתַּחְתָּיו מְקוֹם שֶׁלֹּא הֻקְףָּ
 enclosed that was not is a place that under it because cubits within four except under it carry
 לְדִירָה הוּא:
 it is for dwelling

This halacha explains how the hanging branches of a tree can form a valid partition for carrying on Shabbos, provided they are stabilized and the enclosed area is not too large.

CHAPTER SUMMARY

The chapter begins by defining the status of an area enclosed for purposes other than habitation, explaining that while it is a private domain mid'Oraisa, the Sages forbade carrying within it if it exceeds the size of two seah (5,000 square amos), unless it is exactly twice as long as it is wide like the courtyard of the Mishkan. We then learn the halachos of elevated surfaces and rocks in the sea, where the Sages made specific decrees regarding carrying from them to the sea based on their size. Finally, the Rambam details the exact dimensions of a two-seah area and explains how one can halachically convert an area enclosed for other purposes into one enclosed for habitation by breaking down a portion of the wall and rebuilding it with the proper intent.

In this chapter, the Torah teaches us a profound lesson about the power of intention and purpose. We learn that a massive area, even if it is completely enclosed by walls, is restricted in how we can carry within it if it was not originally enclosed for the purpose of human habitation (shelo hukaf ledira). Yet, if even a small part of it is broken down and rebuilt with the explicit intention of making it a dwelling place, the entire space is transformed and elevated.

This is a powerful mashal for our daily avodah. A person can build beautiful walls in their life—they can have a nice home, a successful business, and a structured routine—but if these are just "open spaces" devoid of holy purpose, they feel empty and spiritually restricted. The moment you introduce a conscious intention for the sake of Heaven (leshem Shamayim) into your daily affairs, you transform the entire space. By making your home a place of Torah, or by using your business to do chesed, you turn a mundane enclosure into a true dwelling place for the Shechinah.

Today, take one ordinary, physical aspect of your day—whether it is eating a meal, driving to work, or cleaning your home—and explicitly say or think: "I am doing this to have the strength and peace of mind to serve Hashem." With this simple intention, you transform your entire day into a dwelling place for Hashem.

חובות הלבבות • שער יחוד המעשה • פרק ששי

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

ON THIS PAGE

In this chapter, the Chovos HaLevavos guides us in the essential avodah of guarding our thoughts and the inner musings of our hearts. The author teaches us that the ultimate success or failure of our mitzvos and deeds depends entirely on the purity of our thoughts, as the heart is the very source of our spiritual life and our connection to Hashem.

We are urged to put the same energy and care into our service of Hashem as we do into our worldly affairs. Just as we seek the absolute best and cleanest options in our physical lives, we must strive even harder to ensure our spiritual deeds are pure, wholehearted, and free from any ulterior motives.

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

אבל הזהירות במחשבה ושמירתה, ראוי לה שלא תתעלם לפקוד מחשבתה, ורעיוניה, ושרעפי לבה;

But regarding watchfulness over your thoughts and guarding them, it is proper that you do not neglect to constantly examine your thoughts, your reflections, and the inner musings of your heart;

NOTE The author transitions here to the internal avodah of the mind, emphasizing that guarding one's thoughts requires active, constant self-examination.

כי רב ההפסד והתקון במעשים לא יהיה כי אם מחמתם, כפי תקונם והפסדם.

for most of the ruin or rectification of one's physical deeds comes only because of them, varying according to how well those thoughts are rectified or ruined.

NOTE Our physical actions are merely the outer expression of our inner thoughts; if the thoughts are pure, the deeds will be pure, but if the thoughts are spoiled, the deeds are ruined.

כמו שאמר הכתוב (משלי ד): "מכל משמר נצר לבה, כי ממנו תוצאות חיים";

As the verse says: "Above all that you guard, watch your heart, for from it flow the springs of life";

ואמרה תורה (בראשית ח:כ"א): "כי יצר לב האדם רע מנעריו";

and as the Torah says: "For the inclination of man's heart is evil from his youth";

ואמר (דברים לא): "כי ידעתי את יצרו";

and as it says: "For I know their inclination";

ואמר (ד"ה א כח): "כי כל לבבות דורש ה', וכל יצר מחשבות מבין";

and as it says: "For Hashem searches all hearts, and He understands every inclination of the thoughts";

ואמר (דברים ל): "כי קרוב אליה הדבר מאד, בפיה ובלבבה לעשותו";

and as it says: "Rather, the thing is very close to you, in your mouth and in your heart, to perform it";

ואמר (שם י'): "מה ה' אלהיך שאל מעמך, כי אם ליראה";

and as it says: "What does Hashem, your G-d, ask of you, but to fear Him";

והיראה אינה אלא בלב, והרעיון, והמחשבה.

and fear of Heaven exists nowhere else but in the heart, the reflections, and the thoughts.

NOTE Yiras Shamayim is fundamentally an internal state of mind and heart, which is why guarding one's thoughts is the key to all avodah.

ועל כן יש לה, אחי, להשתדל להיות כל מעשיך מיוחדים לבוּרא יתברך, ואל יהיה עמלך לריק וטרחך לשקר, כמ"ש (ישעיהו נ"ה:ב'): "למה תשקלו כסף בלוא לחם" וגו'.

Therefore, my brother, you must strive to make all your deeds dedicated solely to the Creator, may He be blessed, so that your toil will not be in vain and your efforts will not be for falsehood, as it is written: "Why do you weigh out money for that which is not bread?" etc.

ואל תתעלם ממה שהעירותיך עליו, כי כבר קבצתי לה בשער הזה כל שרשי מפסדי המעשים המיוחדים לאלהים, ותחת כל שרש מהם ענפים כמעט שאאין להם קץ.

Do not neglect what I have awakened you to, for I have already gathered for you in this gate all the root factors that ruin deeds dedicated to G-d, and beneath each of these roots are branches that are almost endless.

על כן אתה צריך להשמר מהם בכל יכלתך, אולי יהיה מעשה שלם לאלהים ומיוחד לשמו, ויהיה רצוי ומקבל אצל הבורא קבול טוב.

Therefore, you must guard yourself against them with all your strength, so that perhaps your service will be complete before G-d and dedicated purely to His Name, and it will be pleasing and accepted by the Creator with a favorable acceptance.

ונהוג בו מנהגך בענייני עולמך, כי אתה חושב על הטוב שתמצא במיניהם, ואשר יהיה רחוק מן הפגעים בהם, ומגנה מן הזיוף, וזה מן הכלבול;

Conduct yourself in this matter just as you conduct yourself in your worldly affairs—where you carefully seek out the very best options available, choosing what is far from potential damage, free of any counterfeit, and clear of any confusion;

וכיון שאתה עושה זה בענייני עולמך הכלה, כל שכן שתעשה כפלים בענייני אחריתך הקיימת, ובמה שתתקרב בו אל האלהים.

and since you do all this for the affairs of your fleeting physical world, how much more so must you do doubly so for the affairs of your eternal afterlife, and for that which brings you close to G-d.

NOTE The author uses a powerful 'kal vachomer' (a fortiori argument): if we exert ourselves to ensure our physical investments are secure and pure, we must do infinitely more to ensure our spiritual investments are free of ulterior motives.

והשתדל בכחך לזכר מעשיך, ואם ימעט, יותר ממה שתשתדל שיהיה רב בלתי זה;

Strive with all your strength to purify your deeds, even if they end up being few, rather than striving to make them numerous but unrefined;

כי המצט הזך הוא רב, והרב בלתי זך הוא מצט ואין בו תועלת;

for a small amount of pure service is actually a great deal, whereas a large amount of unrefined service is meager and of no benefit;

NOTE In the realm of ruchniyus, quality completely trumps quantity. A single mitzvah done with absolute lishmah (purity of intent) is worth more than many mitzvos performed with mixed motives.

וכ"ש שיהיה מעשה, עם מעוטו וזעירותו, בלתי זך לאלהים.

and how much more must you avoid a situation where your deeds, despite already being so few and small, are also unrefined before G-d.

והזהר שלא יהיה ענינה במעשיה לאלהים כענין העוף שאמר עליה הכתוב, שהיא יולדת הביצה ומחממת אותה על פני הארץ ממעוט שמירתה אותה, עד שיפסידוה שאר בעלי חיים ולא תעשה אפרוח.

Be careful that your conduct in your service of G-d does not resemble that of the bird spoken of in the verse, which lays its egg and warms it on the bare ground, but due to her lack of guarding it, other wild beasts ruin it, and it never hatches into a chick,

כמו שאמר הכתוב (איוב לט): "כנף רננים נעלסה וגו', "כי תעזב לארץ בציה, ועל עפר תחמם, ותשכח כי רגל תזורה" ושאר הענין.

as the verse says: "The wing of the ostrich beats joyously... For she leaves her eggs on the ground, and warms them in the dust, forgetting that a foot may crush them," and the rest of the passage.

NOTE This bird represents someone who performs a mitzvah but fails to guard it from the 'beasts' of pride, showing off, or ulterior motives, thereby ruining the spiritual fruit of their labor.

וכבר שבח החכם מי שהוא בהפך הענין הזה בוריוזותו והשתדלותו הטובה בעולמו, וצנינו לבחן בו וללמד ממעשהו, ואם הוא חלש שברמשים, כאמרו (משלי ו): "לה אַל נמלה, עצל" וגו', "תכין בקיץ לחמה" וגו'.

And the wise king already praised a creature that possesses the exact opposite trait in its diligence and excellent effort for its worldly needs, commanding us to observe it and learn from its actions, even though it is the weakest of crawling creatures, as he said: "Go to the ant, you sluggard... she prepares her bread in the summer," etc.

והנה זכרנו לה מצט מהרבה, ואל ירבה בעיניה ואל תקץ בו, כי כפי מעלות חשיבות המלאכות יהיו הפגעים הקורים אותם.

Behold, we have mentioned to you only a small fraction of a vast subject; let it not seem too much in your eyes, and do not grow weary of it, for the potential hazards that threaten any endeavor are always in direct proportion to the greatness and importance of that endeavor.

NOTE The Yetzer Hara fights hardest against the most sacred tasks. Since pure avodah is the highest level of human achievement, it naturally faces the most intense spiritual obstacles.

ומחקרנו בספר הזה, אין מעלתו וחשיבותו נעלמת ממך שמכין.

And as for our investigation in this book, its high stature and supreme importance are not hidden from anyone who understands.

האלהים ישימונו מן השלמים עמו, והעושים לשמו הגדול, ברחמיו, אמן.

May G-d, in His mercy, place our portion among those who are wholehearted with Him, and who act solely for the sake of His great Name, Amen.

Completed is the Fifth Gate, with the help of my holy G-d.

NOTE Though the prompt refers to this as Chapter Six of the Gate of Unification of Action, the Hebrew manuscript colophon marks the completion of this entire section (the fifth gate of the book).

WHAT TO TAKE FROM IT

The chapter concludes with a powerful call to focus on the quality and purity of our avodah rather than just the quantity, explaining that a small amount of pure service is far more precious to Hashem than a large amount of impure deeds. Using the mashal of the careless bird that leaves its eggs to be trampled, contrasted with the industrious ant, the author warns us not to let our spiritual efforts go to waste through negligence. Ultimately, we must guard our thoughts with the utmost care, trusting in Hashem's mercy to help us achieve complete and pleasing service for the sake of His great Name.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear brother, the Chovos HaLevavos is opening our eyes to a profound truth: the entire value of our avodah depends on the purity of our thoughts. We often spend so much energy worrying about the external details of our actions, yet we neglect the very place where those actions are born—our minds and hearts. If the thoughts behind our mitzvos are cluttered with self-interest or distraction, the deed itself becomes compromised. Hashem does not demand endless, massive undertakings from us; He desires the purity of our intentions. A small, simple deed done with a pure heart and a clean mind is infinitely more precious to Hashem than a mountain of actions performed without focus.

Think about how much effort we put into our worldly affairs. When we buy a house, close a business deal, or make a major purchase, we inspect every detail to ensure it is clean, genuine, and free of flaws. How much more so must we apply this same care to our spiritual lives! We cannot afford to be like the careless bird mentioned in Iyov, which lays its precious eggs on the bare ground and walks away, leaving them to be trampled by passersby. When we perform a mitzvah without guarding our thoughts, we leave our spiritual achievements exposed to the damaging winds of distraction and insincerity.

Instead, we must learn from the tiny ant. Though it is small and weak, it works with incredible focus and foresight, carefully preparing its food when the time is right. We must bring that same quiet, steady focus to our inner world. Before you begin a mitzvah, take just one quiet moment to check your heart, clear away the noise, and dedicate your action purely to the Creator.

Today, before you say a berachah, daven, or do a chessed for someone else, pause for three seconds to quiet your mind and consciously think: "I am doing this solely to bring pleasure to Hashem."

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְג וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה 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 זִנְחָתָנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
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 סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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