

כ"ח סיון תשפ"ו

Saturday, June 13, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — שלח •
שביעי Chumash with Rashi • Sh'lach • 7th Aliyah

מסכת גיטין — דף ט"ז ע"א
Gemara Gittin • Daf 16a

מסכת תענית — דף י"ב
Gemara Taanis • Daf 12

הלכות שבת — פרק י"ז
Hilchos Shabbos • Chapter Seventeen

מדרגת האדם — פתיחת דבר
Madreigas HaAdam • Pesichas Davar

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

חומש עם רש"י • שלח • שביעי

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

SH'LACH • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Sh'lach, the Torah teaches us the halachos of bringing a korban for an individual who sins unwittingly (b'shgogah), contrasting this with the severe spiritual consequence of kares for one who sins defiantly (b'yad ramah). We then learn the tragic account of the mekoshesh eitzim, the man who gathered wood on Shabbos in the midbar, and how the Sanhedrin dealt with his case under the guidance of Moshe Rabbeinu.

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

פסוק א

Pasuk 1

וְאִם נֶפֶשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה וְהִקְרִיבָהּ עֹז בֵּת שְׁנָתָהּ לְחַטָּאת:

for a sin-offering its year daughter of a she-goat then she shall bring in error shall sin one a soul And if

רש"י

תחטא בשגגה. כַּעֲזִי:

in idolatry through error sins

רש"י

עֹז בֵּת שְׁנָתָהּ. שְׁאֵר עֲבֵרוֹת יָחִיד מְבִיא כֶּשֶׁבֶה אוֹ שְׁעִירָה, וּבְזֹ

and in this a she-goat or a she-lamb brings an individual transgressions the rest of its year daughter of a she-goat

קָבַע לָהּ שְׁעִירָה שָׁם:

there a she-goat for it He established

פסוק ב

Pasuk 2

וְכַפֵּר הִכִּיחַ עַל הַנֶּפֶשׁ הַשֹּׁגְגָה בְּחַטָּאתָהּ בְּשִׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר

to make atonement Hashem before unwittingly in sinning that errs the soul for the Kohen And shall atone

עָלָיו וְנִסְלַח לוֹ:

to him and it shall be forgiven for him

פסוק ג

Pasuk 3

הָאֶזְרָח בְּכִנִּי יִשְׂרָאֵל וְלִגֵּר הָגֵר בְּתוֹכָם תוֹרָה אַחַת

one law among them who dwells and for the stranger Yisrael among the children of For the native

יְהִי לָכֶם לַעֲשֹׂה בְּשִׁגְגָה:

in error for the one who acts for you there shall be

וְהַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה בְיָד רָמָה מִן הָאֲזָרָח וּמִן הַגֵּר אֶת יְהוָה הוּא
 he Hashem — the stranger and from the native from high with a hand will act that And the soul
 מְגִדָּה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּה:
 its people from the midst of that the soul and shall be cut off blasphemes

רש"י

ביד רמה. בְּמֵזִיד:
 with premeditation high with a hand

רש"י

מגדף. מְחַרֵּף, כְּמוֹ "וְהִיָּתָה חֲרָפָה וּגְדוּפָה" יחזקאל ה', "אֲשֶׁר גָּדְפוּ נַעֲרֵי
 the servants of have reviled whom chapter 5 Yechezkel and a reviling a reproach and it shall be like reviler blasphemer
 מֶלֶךְ אֲשׁוּר" ישעיהו ל"ז, וְעוֹד דְּרָשׁוּ רַבּוֹתֵינוּ מִכָּאן לְמִכְרָה אֶת
 — for one who blesses from here our Rabbis derived and furthermore chapter 37 Yeshayahu Ashur the king of
 הַשֵּׁם שְׁהוּא בְּכֶרֶת כְּרִיתוֹת ז':
 7b Keritot liable to excision that he is the Name

כִּי דָבַר יְהוָה בְּזָה וְאֵת מִצְוֹתוֹ הִפְרָה הַפֶּרֶת תִּכְרֹת הַנֶּפֶשׁ
 the soul shall be cut off surely he violated His commandment and — he despised Hashem the word of Because
 הַהוּא עוֹנָה בָּהּ:
 is in it its sin that

רש"י

דבר ה'. אֲזָהָרַת ע"ז מִפִּי הַגִּבּוֹרָה וְהַשָּׂאָר מִפִּי מֹשֶׁה סְנֵה דְרִין
 Sanhedrin Moshe from the mouth of and the rest the Almighty from the mouth of idolatry the warning of Hashem The word of
 צ"ט:
 99

רש"י

עונה בה. בְּזֶמֶן שְׁעוֹנָה בָּהּ — שְׁלָא עָשָׂה תְּשׁוּבָה:
 repentance he did that not is in her that her iniquity at the time is in her her iniquity

וַיְהִיו בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקֵּשׁ עֵצִים בְּיוֹם
 on the day of wood gathering a man and they found in the wilderness Yisrael the children of And they were
 הַשַּׁבָּת:
 Shabbos

רש"י

ויהיו ... במדבר וימצאו. בגנותן של ישראל דבר הכתוב, שלא שמרו
they kept that not the Scripture spoke Yisrael of to the disparagement and they found in the desert And they were
אלא שבת ראשונה, ובשניה בא זה וחקלה ספרי :
Sifrei and desecrated it this one came and on the second the first Shabbos except

פסוק ז

Pasuk 7

ויקריבו אתו המצאים אתו מקושש עצים אל משה ואל אהרן ואל כל
all of and to Aharon and to Moshe to wood gathering him those who found him And they brought
העדה:
the congregation

רש"י

המצאים אתו מקושש. שהתרו בו ולא הניח מקושש, אף משמאזהו
after they found him even from gathering did he desist and not him that they warned gathering him those who found
והתרו בו שם; סנהדרין מ"א :
41a Sanhedrin there him and warned

פסוק ח

Pasuk 8

ויניחו אתו במשמר כי לא פרש מה יעשה לו:
to him should be done what it was specified not because in custody him And they placed

רש"י

כי לא פרש מה יעשה לו. באיזו מיתה ימות, אבל יודעים היו
they were knowing but he shall die death with which to him should be done what it was explained not because
שמחלל שבת במיתה שם ע"ח :
Sanhedrin seventy-eight there is with death Shabbos that one who desecrates

פסוק ט

Pasuk 9

ויאמר יהוה אל משה מות יומת האיש רגום אתו באבנים כל
all of with stones him pelt the man shall be put to death surely Moshe to Hashem And He said
העדה מחוץ למחנה:
to the camp outside the congregation

רש"י

רגום. עשה, פשנ"ט, וכן הלוח אלנ"ט, וכן "זכור" שמות כ, ח ו"שמור" דברים ה,
5 Devarim and keeping 8 20 Shemos remembering and so allant going and so faisant doing stoning
יב :
12

פסוק י

וַיֵּצִיאוּ אוֹתוֹ כָּל הָעֵדָה אֶל מַחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אוֹתוֹ בְּאֲבָנִים
 with stones him and they stoned to the camp outside to the congregation all of him and they took out
 וַיָּמָת כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
 Moshe — Hashem commanded as and he died

רש"י

וַיֵּצִיאוּ אוֹתוֹ. מִכָּאן שְׂפִיט הַסִּקִּילָה חוּץ וְרָחוֹק מִבֵּית דִּין סַפְרֵי:
 Sifrei of law from the house and distant was outside of stoning that the place from here — him And they brought

פסוק יא

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
 saying Moshe to Hashem And He said

פסוק יב

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל
 on tzitzis for themselves and they shall make to them and you shall say Yisrael the children of to Speak
 כַּנֹּפִי בְּגִדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:
 techeiles a thread of the corner the tzitzis of on and they shall place for their generations their garments the corners of

רש"י

וַעֲשׂוּ לָהֶם צִיצִית. עַל שֵׁם הַפֶּתִילִים הַתְּלוּיִם בָּהּ, כְּמוֹ יַחֲזָקָא ל' ח',
 chapter 8 Yechezkel like from it that hang the threads the name of on tzitzis for themselves and they shall make
 "וַיִּקְחֵנִי בְּצִיצִית רִאשִׁי" מִנְחוֹת מ"ב. ד"א: צִיצִית עַל שֵׁם וּרְאִיתֶם
 and you shall see the name of on tzitzis another explanation 42 Menachos my head by the lock of and he took me
 אוֹתוֹ, כְּמוֹ "מִצִּיץ מִן הַחֲרָכִים" שִׁיר הַשִּׁירִים ב' :
 chapter 2 Songs Song of the lattices from peering like it

רש"י

תְּכֵלֶת. צָבַע יָרֵק שֶׁל חִלְזוֹן:
 the chilazon of of blue-green is a dye Techeiles

פסוק יג

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה
 Hashem the mitzvos of all of — and you shall remember it and you shall see for tzitzis for you And it shall be
 וְעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם
 you which your eyes and after your heart after explore and you shall not them and you shall do
 זָנִים אַחֲרֵיהֶם:
 after them go astray

רש"י

וזכרתם את כל מצות ה'. שְׁמֹנֶנָּה גִּמְטְרִיא שֶׁל צִיצִית שֵׁשׁ
six tzitzis of the numerical value for the number of Hashem the commandments of all of — and you shall remember
מאות, וּשְׁמוֹנֶה חוּטֵינִי וְחֲמִשָּׁה קְשָׁרִים הָרִי תרי"ג תנחומא :
Tanchuma 613 behold knots and five threads and eight hundred

רש"י

ולא תתורו אחרי לבבכם. כְּמוֹ "מִתּוֹר הָאָרֶץ" במדבר י"ג ; הֵלֵב וְהַעֲיִנִּים
and the eyes The heart 13 Bamidbar the land from searching like your heart after explore And you shall not
הֵם מְרַגְלִים לְגוֹף, מְסַרְסְרִים לוֹ אֶת הָעֲבֻרוֹת, הָעֵינַי רֹאֶה וְהֵלֵב חוֹמֵד וְהַגּוֹף
and the body covets and the heart sees the eye the transgressions — for it they broker for the body are spies they
עוֹשֶׂה אֶת הָעֲבָרָה תנחומא :
Tanchuma the transgression — does

פסוק יד

Pasuk 14

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי וְהִיִּיתֶם קְדוֹשִׁים
holy and you shall be My commandments all of — and you will perform you will remember so that
לְאֱלֹהֵיכֶם:
to your God

פסוק טו

Pasuk 15

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם מִצְרַיִם לְהִיּוֹת לָכֶם
to you to be Mitzrayim from the land of you brought out Who your God Hashem I am
לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:
your God Hashem I am for a God

רש"י

אני ה'. נֶאֱמַן לְשֵׁלֶם שָׂכָר:
reward to pay Who am faithful Hashem I am

רש"י

אלהיכם. נֶאֱמַן לְפָרַע:
to exact punishment Who is trustworthy your God

רש"י

אשר הוצאתי אתכם. על מִנַּת כֵּן פָּדִיתִי אֶתְכֶם שֶׁתִּקְבְּלוּ עַלִיכֶם גְּזוּרָתִי:
My decrees upon yourselves that you accept you Iredeemed of this condition on you brought out Who

רש"י

אני ה' אלהיכם. עוֹד לָמָּה נֶאֱמַר? כִּדִּי שְׁלֵא יֹאמְרוּ יִשְׂרָאֵל מִפְּנֵי מָה אָמַר
said what because of Yisrael should say that not in order is it said why again your God Hashem I am

הַמָּקוֹם? לֹא שֶׁנֶּעֱשֶׂה וְנִטֵּל שָׂכָר? אָנוּ לֹא עוֹשִׂים וְלֹא נוֹטְלִים שָׂכָר עַל

against reward receiving and not perform not we reward and receive that we perform is it not the Omnipresent

כִּרְחֹכֶם אֲנִי מִלְּכֶכֶם, וְכֵן הוּא אוֹמֵר יַחְזָקָא ל' כ', "אִם לֹא בְּיַד חֲזָקָה ... אֶמְלֹךְ

I will reign strong with a hand not if 20 Yechezkel says it and so your King I am your will

עֲלֵיכֶם" סִפְרִי . ד"א, לָמָּה נֶאֱמַר יְצִיאַת מִצְרַיִם? אֲנִי הוּא שֶׁהִבְחֲנֵתִי

Who distinguished am He I Mitzrayim the exodus of is it said why another explanation Sifrei over you

בְּמִצְרַיִם בֵּין טֶפֶה שֶׁל בְּכוֹר לְשִׁאינָה שֶׁל בְּכוֹר, אֲנִי הוּא עֲתִיד לְהִבְחִין

to distinguish Who is destined am He I a firstborn of to that which is not a firstborn of the drop between in Mitzrayim

וּלְפָרַע מִן הַתּוֹלָה קָלָא אֵילָן בְּבִגְדּוֹ וְאוֹמֵר תִּכְלֶת הִיא. וּמִיסוּדוֹ

and from the foundation it is techeiles and says on his garment . indigo dye him who hangs from and to exact punishment

שֶׁל רַבִּי מֹשֶׁה הַדֹּרָשׁן הָעֵתִיקָתִי: לָמָּה נִסְמְכָה פְּרֻשַׁת מְקוֹשֵׁשׁ לְפְרֻשַׁת ע"ז?

idolatry to the section of the wood-gatherer the section of was juxtaposed why I copied the Preacher Moshe Rabbi of

לֹאמֵר שֶׁהַמַּחֲלִיל אֶת הַשַּׁבָּת כְּעֹבֵד ע"ז, שֶׁאֵף הִיא שְׁקוּלָה כָּכָל הַמִּצְוֹת,

the mitzvos to all of is equal it for even idolatry is like a worshipper of the Shabbos — that he who desecrates to say

וְכֵן הוּא אוֹמֵר בְּעֶזְרָא נַחֲמִיה ט"י י"ד "וְעַל הַר סִינַי יֵרֶדְתָּ וְתַתֵּן לְעַמֶּךָ

and You gave You descended Sinai Mount and upon 14 9 Nechemia in Ezra says it and so

תּוֹרָה וּמִצְוֹת וְאֵת שַׁבַּת קִדְשָׁה הוֹדַעְתָּ לָהֶם"; וְאֵף פְּרֻשַׁת צִיצִית לְכָהֱ

tzitzis the section of and even to them You made known Your holiness the Shabbos of and — and mitzvos Torah to Your people

נִסְמְכָה לְאֵלוֹ לְפִי שֶׁאֵף הִיא שְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת, שֶׁנֶּאֱמַר וְעֲשִׂיתָם

as it is said the mitzvos all of against is equal it that even because to these was juxtaposed for this

אֶת כָּל מִצְוֹתֶי:

all of — and you shall do

רש"י

עַל כִּנְפֵי בַגְדֵיהֶם. כְּנֶגֶד "וְאֵשָׂא אֶתְכֶם עַל כִּנְפֵי נְשָׂרִים" שְׁמוֹת יט, ד ; עַל

on 4 19 Shemos eagles wings of on you and I bore corresponding to their garments corners of on the

אַרְבַּע כְּנָפֹת, וְלֹא בַעֲלַת שֵׁלֶשׁ וְלֹא בַעֲלַת חֲמִשׁ, כְּנֶגֶד אַרְבַּע לְשׁוֹנוֹת שֶׁל

of expressions four corresponding to five one of and not three one of and not corners four

גִּאֲלָה שֶׁנֶּאֱמַר בְּמִצְרַיִם "וְהוֹצֵאתִי וְהַצַּלְתִּי וְגִאֲלַתִּי וְלִקְחַתִּי" שְׁמוֹת ו' :

6 Shemos and I will take and I will redeem and I will deliver and I will bring out in Mitzrayim as it says redemption

רש"י

פְּתִיל תְּכֵלֶת. עַל שֵׁם שְׁכּוֹל בְּכוֹרוֹת — תִּרְגוּמוֹ שֶׁל שְׁכּוֹל תִּכְלָא —

is tichla bereavement of its translation the firstborn the bereavement of account of on blue wool A thread of

וּמִכְתָּם הִיָּתָה בַּלַּיְלָה, וְכֵן צָבַע הַתִּכְלָת דּוֹמָה לְרִקִּיעַ הַמִּשְׁחִיר לַעֲתָ עָרֵב;

evening at the time of which darkens the sky resembles the blue wool the color of and so at night was and their plague

וּשְׁמוֹנֶה חוּטִין שָׁבָה כְּנֶגֶד שְׁמוֹנֶה יָמִים שֶׁשָּׁחַו יִשְׂרָאֵל מִשִּׁיָּצְאוֹ

from when they went out Yisrael that tarried days eight correspond to that are in it threads and the eight

מִמִּצְרַיִם עַד שֶׁאָמְרוּ שִׁירָה עַל הַיָּם:

the Sea at the Song that they sang until from Mitzrayim

CHAPTER SUMMARY

Following the warning against defiant sins, the Torah records the episode of the mekoshesh eitzim, who was found gathering wood on Shabbos and was subsequently put to death by stoning outside the camp as Hashem commanded Moshe. The aliyah

concludes with the beautiful and essential mitzvah of tzitzis, which Hashem gave us to look upon so that we remember all of His mitzvos, guard our hearts and eyes from straying, and remain holy to Hashem, Who redeemed us from Mitzrayim to be our Elokim.

למעשה WHAT TO TAKE HOME

The Torah contrasts the tragic mistake of the mekoshesh eitzim, who desecrated the holy Shabbos, with the beautiful gift of the mitzvah of tzitzis. Hashem knows how easily we can get distracted in this world, how our eyes can wander and pull our hearts away from our true ratzon to do His will. To protect us, He gave us a physical anchor—the tzitzis on our garments—to look at and immediately remember who we are and what we are here for.

This is the secret of our avodah. We cannot rely on inspiration alone to keep us on the right path. We need physical, tangible reminders in our daily lives to stop us from drifting. Just as the tzitzis serve as a constant visual cue to keep our minds focused on the mitzvos, we must set up our own spiritual guardrails throughout the day to keep our thoughts and actions aligned with yiras Shamayim.

Today, when you put on your tzitzis in the morning, or whenever you look at them during the day, pause for three seconds to actually look at the strings and think: "I belong to Hashem, and every action I do today is an opportunity to connect to Him."

מסכת גיטין · דף ט"ז ע"א

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THE SUGYA

In this daf, we continue our sweet and deep sugyas in Seder Tohoros, focusing on the complex halachos of chibur (connection) regarding ritual impurity and mikvaos. The Gemara brings down the classic dilemma of Ilfa regarding whether moisture that is "tofayach al menas lehatfich" (moist enough to make something else moist) can connect two parts of a hand during netilas yadayim, and we look to the shittah of Rabbi Yehuda in Mikvaos to find a source. We also delve into the intriguing she'eilos of Rabbi Yirmeya and Rav Pappa regarding whether different methods of purification or contamination can combine to form a single halachic act.

Toward the end of the daf, we return to the main maseches and begin a beautiful sugya on the Mishnah's ruling regarding a get where one witness says "it was written in my presence" and another says "it was signed in my presence." We learn the yesod of Rav Shmuel bar Yehuda in the name of Rabbi Yochanan, who clarifies the exact circumstances under which such a get is invalid, specifically looking at whether both agents produced the get in court together.

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

OBJECTION

הנצוק, והקטפרס, ומשקה טופח – אינו חיבור לא לטומאה ולא לטהרה!

But we learned in a Mishnah: **A stream of water** poured from a vessel, **and water descending an incline**, and **liquid that is merely moist** but not dripping **do not** constitute **a connection, neither for** transmitting **ritual impurity nor for** joining together to achieve **purity!** If so, the moisture on the first half of the hand should not connect with the water poured on the second half.

ANSWER

לא צריכא, דאיכא טופח להטפיה.

The Gemara answers: **No**, Ilfa's question is **necessary** in a case **where there is** liquid on the first half of the hand that is **moist enough to moisten** another object.

QUESTION

הא נמי תנינא: טופח להטפיה – חיבור!

The Gemara asks: **This also we** already **learned** in a Mishnah: Liquid that is **moist enough to moisten** another object is **a connection!** What then was Ilfa's doubt?

EXPLANATION

דלמא לענין מקנאות, ורבי יהודה היא.

The Gemara suggests: **Perhaps** that rule is only **with regard to the matter of mikvaos**, and **it is** in accordance with the opinion of **Rabbi Yehuda**.

PROOF

דתנו: מקוה שיש בו ארבעים סאה מכוונות, וירדו שנים וטבלו (שניהם בבת אחת – טהורים), בזה אחר זה – ראשון טהור, והשני טמא.

As we learned in a Mishnah: In the case of a mikveh that has in it exactly forty se'ah, and two people went down and immersed, if they did so one after the other, the first is pure, but the second is impure, because the first person carried away some of the water on his body, leaving the mikveh with less than forty se'ah.

PROOF

רבי יהודה אומר: אם היו רגליו של ראשון נוגעות במים – אף השני טהור.

Rabbi Yehuda says: If the feet of the first person were still touching the water of the mikveh when the second person immersed, even the second is pure, because the water on the first person's body connects with the mikveh water. Thus, this connection might only apply to mikvaos according to Rabbi Yehuda, but not to washing hands.

STATEMENT

אמר רבי ירמיה, הרי אמרו: הפא ראשו ורובו במים שאובין, וטהור שנפלו על ראשו ועל רובו שלשה לוגין מים שאובין – טמא;

Rabbi Yirmeya said: Behold, they said in a Mishnah: One who enters his head and most of his body into drawn water, and a pure person upon whose head and most of his body fell three log of drawn water, becomes Rabbinically impure;

QUESTION

בעי רבי ירמיה: חציו בביאה וחציו בנפילה, מאי?

Rabbi Yirmeya raised a dilemma: If half of him was affected by entering into drawn water and half of him was affected by the falling of drawn water, what is the law? Do these two Rabbinic decrees combine to make him impure?

RESOLUTION

תיקו.

The Gemara concludes: The question shall stand unresolved.

STATEMENT

אמר רב פפא, הרי אמרו: בעל קרי חולה, שנתנו עליו תשעה קבין מים – טהור;

Similarly, Rav Pappa said: Behold, they said: A sick baal kerī upon whom they poured nine kav of water is pure and does not require immersion in a mikveh;

QUESTION

בעי רב פפא: חציו בטבילה וחציו בנתינה, מאי?

Rav Pappa raised a dilemma: If half of him was purified by immersion in a mikveh and half of him was purified by the pouring of nine kav, what is the law?

RESOLUTION

תיקו.

The Gemara concludes: The question shall stand unresolved.

MISHNAH

אֶחָד אוֹמֵר "בְּפָנַי נִכְתָּב" וְאֶחָד אוֹמֵר כּוֹי:

§ We learned in the Mishnah: If **one** says, "**In my presence it was written**," and **one** says, "In my presence it was signed," the get is invalid.

גמרא GEMARA

STATEMENT

אָמַר רַב שְׁמוּאֵל בַּר יְהוּדָה אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שְׂאִין הֵגֵט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם,

Rav Shmuel bar Yehuda said that Rabbi Yochanan said: They only taught this rule where the get is not produced from the hands of both of them as joint agents,

STATEMENT

אֲבָל גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם –

but if the get is produced from the hands of both of them together, then it is valid, as they are both considered agents who brought it.

SUMMARY

The Gemara first analyzes the halachic status of descending water and moisture, establishing that while a stream of water (katafres) does not connect for tumah or taharah, moisture that is "tofayach al menas lehatfich" has a stronger status. We explore Rabbi Yehuda's shittah that a person's feet touching the mikveh water can halachically connect the water on his body to the mikveh itself. After leaving several purification dilemmas unresolved (teiku), the Gemara transitions back to Hilchos Gittin, explaining that when two agents bring a get together, the strict Rabbinic requirements of declaring " בפני נכתב ובפני נחתם" are applied differently than when a single agent brings it.

In today's daf, we see the Gemara grappling with cases of half-and-half. Rabbi Yirmeya and Rav Pappa raise dilemmas about a person who tries to achieve taharah through split methods—halfway by entering the water, and halfway by having the water poured over him. The Gemara leaves these questions unresolved, with a "teiku."

This teaches us a profound lesson in our own avodah. How often do we try to live our spiritual lives in halves? We want the taharah of Torah and mitzvos, but we try to achieve it by keeping one foot in the world of kedushah and the other foot in the distractions of the street. We think we can split our hearts, giving half to Hashem and half to our own desires, hoping it all somehow connects in the end.

But real spiritual wholeness cannot be patched together from fragments. Dovid HaMelech cried out, "Yachad levavi leyira shemecha"—unify my heart to fear Your Name. To truly experience the warmth and purity of Yiddishkeit, we cannot rely on a half-and-half existence. We must throw our whole selves into the mitzvah, with complete focus and an undivided heart.

Today, choose one mitzvah or one short period of Torah learning, and do it with absolute, undivided focus—no phone, no outside thoughts, just you giving one hundred percent of your heart to Hashem.

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THE SUGYA

In this daf, we are zocheh to delve into the halachos of how a fast day is established and the parameters of its sanctity. The Gemara begins by discussing a "fast of hours" (ta'anis sha'os), analyzing whether a person who only fasts for a portion of the day, or who decides to fast mid-day, has fulfilled a meaningful act of fasting. We also learn about the essential requirement of kabbalas ta'anis—taking the fast upon oneself in advance—and the precise time during the previous day's Mincha when this acceptance must be made.

Additionally, the Gemara explores the boundaries of eating before a fast begins. The Chachamim discuss the exact cutoff time on the night before a communal fast, debating whether one may eat until dawn (alos hashachar) or only until the crow of the rooster, and how this halacha changes if a person has already finished their meal and slept.

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

STATEMENT

הא דאמר רב מתענין לשעות — והוא שלא טעם כלום עד הערב.

As for **that which you said**, that **one may fast for a few hours**, this is only **provided that he did not taste anything until the evening**.

OBJECTION

אמר ליה אבאי: הא תענית מעלייתא היא!

Abaye said to him, to Rav Chisda: But **this is a full-fledged fast**, since he does not eat the entire day!

ANSWER

לא צריכא — דאימלה אימלוכי.

Rav Chisda answered: **No, it is necessary** to state this halacha in a case **where he changed his mind**; he did not intend to fast in the morning, but halfway through the day he decided to fast for the remaining hours.

STATEMENT

ואמר רב חסדא: כל תענית שלא שקעה עליו חמה — לא שמייה תענית.

And Rav Chisda said: Any fast upon which the sun does not set, meaning if one eats before nightfall, is **not called a fast** at all.

QUESTION

מיתיבי: אנשי משמר מתעניין ולא משלימין!

The Gemara **raises an objection** from a Mishnah: **The members of the priestly watch fast** on communal fasts, **but they do not complete** the fast until nightfall! This implies that a partial-day fast is still called a fast.

ANSWER

הָתָם, לְצַעֲוֵי נַפְשִׁיהָ בְּעָלְמָא הוּא.

The Gemara answers: **There, it is merely to cause themselves distress** in solidarity with the community, but it is not a halachically complete fast.

QUESTION

תָּא שְׁמַע, דְּאָמַר רַבִּי אֶלְעָזָר בְּרַבִּי צְדוֹק: אֲנִי מִבְּנֵי בְנֵי שֵׁל סְנָאָה בֶּן בְּנִימִין, וּפְעַם אַחַת חָל תַּשְׁעָה בָּאָב לְהִיּוֹת בִּשְׁבַּת, וּדְחִינוּהוּ לְאַחַר הַשְּׁבַת, וְהִתְעַנִּינוּ בּוֹ וְלֹא הִשְׁלַמְנוּהוּ — מִפְּנֵי שְׂיוֹם טוֹב שֶׁלָּנוּ הוּא.

Come and hear a proof, as Rabbi Elazar the son of Rabbi Tzadok said: I am of the descendants of Senaah the son of Binyamin, and once the Ninth of Av occurred on Shabbos, and we postponed it until after Shabbos, and we fasted on it but we did not complete it, because it was our Yom Tov, a family holiday on the tenth of Av.

ANSWER

הָתָם נָמִי, לְצַעֲוֵי נַפְשִׁיהָ בְּעָלְמָא הוּא.

The Gemara rejects this: **There too, it was merely to cause themselves distress**, not a formal fast.

QUESTION

תָּא שְׁמַע, דְּאָמַר רַבִּי יוֹחָנָן: אֵיחָא בְּתַעֲנִית עַד שְׁאָכּוּא לְבֵיתִי.

Come and hear another proof, as Rabbi Yochanan said: I shall be in a fast until I come to my house, which shows one can fast for just a few hours.

ANSWER

הָתָם, לְשִׁמוּטֵי נַפְשִׁיהָ מִכִּי נִשְׂיָאָה הוּא דְּעַבְדָּ.

The Gemara answers: **There, he did it only to excuse himself from the house of the Nasi**, so they would not pressure him to eat, but it was not a real fast.

STATEMENT

אָמַר שְׁמוּאֵל: כָּל תַּעֲנִית שֶׁלֹּא קִיבֵּל עָלָיו מִבְּעוֹד יוֹם — לֹא שְׁמִיָּה תַעֲנִית.

Shmuel said: Any fast that one did not accept upon himself while it was still day on the preceding afternoon is not called a fast.

QUESTION

וְאִי יָתִיב, מַאי?

The Gemara asks: **And if he sat** and fasted anyway without accepting it beforehand, **what** is he considered?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: דְּמִי לְמַפּוּחָא דְּמִלֵּיא זִיקָא.

Rabba bar Sheila said: He is likened to a bellows that is full of air, which has no substance; his fasting has no halachic value.

QUESTION

אימת מקביל ליה?

The Gemara asks: **When does one accept it** upon himself?

ANSWER

רב אמר: במנחה, ושמואל אמר: בתפלת המנחה.

Rav said: During the time of Minchah, from midday onwards. And Shmuel said: During the Minchah prayer itself.

STATEMENT

אמר רב יוסה: כוותיה דשמואל מסתברא, דכתיב במגילת תענית: להן, כל איניש דיייתי עלוהי מקדמת דנא — ייסר.

Rav Yosef said: It stands to reason that the halacha is like Shmuel, as it is written in Megillat Taanit: Therefore, any person upon whom a fast comes from before this, he shall bind himself.

QUESTION

מאי לאו — ייסר עצמו בצלו?

Is it not that this means he shall bind himself in his prayer, which supports Shmuel?

ANSWER

לא — יאסר עצמו.

The Gemara answers: No, the word should be read as he shall render himself prohibited from eating on those festive days.

STATEMENT

פליגי בה רבי חייא ורבי שמעון ברבי.

The Gemara notes: Rabbi Chiyya and Rabbi Shimon the son of Rabbi Yehuda HaNasi disagree about this reading.

STATEMENT

חד אמר: ייסר, וחד אמר: יאסר.

One said the text reads 'yeisar', and one said it reads 'ye'aser'.

QUESTION

מאן דאמר ייסר — כדאמרין. למאן דאמר יאסר — מאי היא?

The one who said 'yeisar' is explained as we just said. But according to the one who said 'ye'aser', what is the meaning of this ruling?

EXPLANATION

דתנא במגילת תענית: כל איניש דיייתי עלוהי מקדמת דנא יאסר. כיצד? יחיד שקיבל עליו שני וחמישי ושני של כל השנה כולה, ואירעו בם ימים טובים הכתובין במגילת תענית, אם נדרו קודם לגזרתנו — יבטיל נדרו את גזרתנו, ואם גזרתנו קודמת לנדרו — תבטל גזרתנו את נדרו.

As it is taught in Megillat Taanit: Any person upon whom a fast comes from before this, he shall be prohibited from eating. How so? An individual who accepted upon himself to fast on Mondays and Thursdays and Mondays of the entire year, and holidays written in Megillat Taanit occurred on them; if his vow preceded our decree, his vow annuls our decree and he must fast, but if our decree preceded his vow, our decree annuls his vow and he may not fast.

BRAISA

תָּנּוּ רַבָּנָן: עַד מָתִי אוֹכֵל וְשׁוֹתָהּ — עַד שִׁיעָלָה עֲמוּד הַשָּׁחַר, דְּבָרֵי רַבִּי. רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן
אוֹמֵר: עַד קְרוֹת הַגָּבֶר.

The Rabbis taught in a baraisa: Until when may one eat and drink on the night before a fast? Until dawn rises; these are the words of Rabbi. Rabbi Elazar the son of Rabbi Shimon says: Until the call of the rooster, which is earlier.

STATEMENT

אָמַר אַבָּי: לֹא שָׁנוּ אֶלָּא שְׁלֹא גָמַר סְעוּדָתוֹ, אֲבָל גָּמַר סְעוּדָתוֹ — אֵינוֹ אוֹכֵל.

Abaye said: They only taught this where he had not finished his meal, but if he finished his meal, he may not eat any further.

OBJECTION

אִתִּיבִיהּ רַבָּא: גָּמַר וְעָמַד — הָרִי זֶה אוֹכֵל!

Rava raised an objection to him from a baraisa: If he finished his meal and stood up, he may still eat!

ANSWER

הָתָם כְּשֶׁלֹּא סִילֵק.

Abaye answered: There it is a case where he had not yet cleared the table, so the meal is not considered fully finished.

STATEMENT

אִיכָּא דְאָמְרִי, אָמַר רַבָּא: לֹא שָׁנוּ אֶלָּא כְּשֶׁלֹּא יָשָׁן, אֲבָל יָשָׁן — אֵינוֹ אוֹכֵל.

Some say a different version: Rava said: They only taught this where he did not sleep, but if he slept, he may not eat.

OBJECTION

אִתִּיבִיהּ אַבָּי: יָשָׁן וְעָמַד — הָרִי זֶה אוֹכֵל!

Abaye raised an objection to him: If he slept and arose, he may still eat!

ANSWER

הָתָם כְּמִתְנַמְנָם.

Rava answered: There it refers to one who was merely dozing.

QUESTION

הֵיכִי דְמִי מִתְנַמְנָם?

The Gemara asks: What are the circumstances of dozing?

ANSWER

אמר רב אשי: נים ולא נים, תיר ולא תיר. דקרו ליה ועני, ולא ידע אהדורי סבא, וכי מדברי ליה מדבר.

Rav Ashi said: He is asleep but not asleep, awake but not awake. If they call him he answers, but he does not know how to give a reasoned reply, and when they remind him of something, he remembers.

STATEMENT

אמר רב כהנא אמר רב: יחיד שקיפל עליו תענית — אסור בנעילת הסנדל. חיישינון שמא תענית צבור קיפל עליו.

Rav Kahana said in the name of Rav: An individual who accepted upon himself a fast is forbidden in the wearing of shoes. We concern ourselves lest he accepted upon himself a public fast, which has stricter rules.

QUESTION

היכי ליעבד?

The Gemara asks: **What should he do** to avoid this restriction?

ANSWER

אמר רבה בר רב שילא, לימא הכי: למחר אהא לפניך בתענית יחיד.

Rabba bar Rav Sheila said: Let him say this when accepting the fast: 'Tomorrow I shall be before You in an individual fast.'

OBJECTION

אמרו ליה רבנן לרב ששת: הא קא חזינון רבנן דמסיימי מסנייהו ואתו לבי תעניתא!

The Rabbis said to Rav Sheshet: But we see Rabbis who wear their shoes and come to the house of the fast!

ANSWER

איקפד ואמר להו: דלמא מיכל נמי אכול.

He became angry and said to them: Perhaps they also ate, meaning they do not hold of these restrictions at all!

STATEMENT

אביי ורבא (מעילי כי מ) סיימי אפנתא.

The Gemara relates: Abaye and Rava would wear soft leather slippers on a fast day.

STATEMENT

מרימר ומר זוטרא מח לפי דנמינא לשמאלא ודשמאלא לימינא.

Marimar and Mar Zutra would switch their shoes, putting the right shoe on the left foot and the left shoe on the right foot, to feel discomfort.

STATEMENT

רבנן דבי רב אשי נפקי כי אורחיהו, סברי כי הא דאמר שמואל: אין תענית צבור בבבלי אלא תשעה באב בלבד.

The Rabbis of the house of Rav Ashi went out in their usual way with regular shoes; they held like that which Shmuel said: There is no public fast in Babylonia with all these restrictions except for the Ninth of Av alone.

STATEMENT

אמר רב יהודה אמר רב: לזה אדם תעניתו ופוצע.

Rav Yehuda said in the name of Rav: A person may borrow his fast and repay it on another day if he needs to eat.

STATEMENT

כי אמריתה קמיה דשמואל, אמר לי: וכי נדר קביל עליה, דלא סגי דלא משלם? לצעורי נפשיה קביל עליה. אי מצי — מצער נפשיה, אי לא מצי — לא מצער נפשיה.

Rav Yehuda said: When I said this before Shmuel, he said to me: Did he accept a vow upon himself, that it is not enough unless he pays it back? He accepted upon himself to distress himself; if he is able, he distresses himself, and if he is not able, he does not distress himself and does not need to repay it.

STATEMENT

איכא דאמרי, אמר רב יהודה אמר רב: לזה אדם תעניתו ופוצע. כי אמריתה קמיה דשמואל, אמר לי: פשיטא! לא יהא אלא נדר. נדר — מי לא מצי בעי לשלומי ומינל למחר וליומא אחרנא.

Some say a different version: Rav Yehuda said in the name of Rav: A person may borrow his fast and repay it. When I said this before Shmuel, he said to me: It is obvious! Even if it were nothing but a vow, can he not pay it back and go tomorrow or another day?

STATEMENT

רב יהושע בריה דרב אידי איקלע לבי רב אסי. עבדו ליה עגלא תילתא, אמרו ליה: ליטעום מר מידי. אמר להו: בתעניתא יתיבנא.

Rav Yehoshua the son of Rav Iddi happened to come to the house of Rav Assi. They prepared for him a third-born calf, and they said to him: Let the master taste something. He said to them: I am sitting in a fast.

OBJECTION

אמרו ליה: ולו זיה מר וליפרע, לא סבר מר להא דאמר רב יהודה אמר רב: לזה אדם תעניתו ופוצע?

They said to him: Let the master borrow his fast and repay it later. Does the master not hold of that which Rav Yehuda said in the name of Rav: A person may borrow his fast and repay it?

ANSWER

אמר להו: תענית חלום הוא.

He said to them: It is a fast for a bad dream, which must be fasted on that very day.

STATEMENT

ואמר רבה בר מחסיה אמר רב חמא בר גוריא אמר רב: יפה תענית לך לום כאש לנעורת.

For Rabba bar Machseya said in the name of Rav Chama bar Guryah in the name of Rav: A fast is as beneficial for a bad dream as fire is to flax.

STATEMENT

אמר רב חסדא: ובו כיום.

Rav Chisda said: And only if he fasts on that very day.

STATEMENT

ואמר רב יוסף: ואפילו בשבת.

And Rav Yosef said: And even on Shabbos one may fast for a bad dream.

STATEMENT

מאי תקנתיה? ליתבי תעניתא לתעניתא.

What is his remedy for fasting on Shabbos? Let him sit in another fast on a weekday for having fasted on the fast of Shabbos.

MISHNAH מִשְׁנָה

MISHNAH

עברו אלו ולא נענו — בית דין גוזרין שלש תעניות אחרות על הצבור. אוכלין ושותין מבעוד יום, ואסורין במלאכה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה, ונועלין את המרחצאות.

If these three fasts passed and they were not answered, the Beit Din decrees three other fasts upon the community. They may eat and drink only while it is still day on the eve of the fast, and they are forbidden in work, and in washing, and in anointing, and in wearing shoes, and in marital relations, and they lock the bathhouses.

MISHNAH

עברו אלו ולא נענו, בית דין גוזרין עליהן עוד שבע שנה עשרה תעניות על הצבור.

If these passed and they were not answered, the Beit Din decrees upon them another seven, which are thirteen fasts in total upon the community.

MISHNAH

הרי אלו יתרות על הראשונות, שבאלו מתריעין, ונועלין את החנויות. בשני מטין עם חשיכה, ובחמישי מותרין מפני כבוד השבת.

These last seven are more stringent than the first ones, for on these we sound the shofar, and we lock the shops. On Monday they open slightly at nightfall, and on Thursday they are permitted to open due to the honor of Shabbos.

MISHNAH

עברו אלו ולא נענו, ממעטין במשא ומתן, בבנין ובנטיעה, באירוסין ובנישואין, ובשאילת שלום בין אדם לחבירו — כבני אדם הנזופין למקום.

If these passed and they were not answered, we decrease business, building and planting, betrothals and marriages, and greeting one another, like people who are rebuked by the Omnipresent.

MISHNAH

הַיְחִידִים חוֹזְרִין וּמִתְעַנִּין עַד שֶׁיֵּצֵא נִסָּן. יֵצֵא נִסָּן וְיָרְדוּ גְשָׁמִים — סִימָן קָלָהּ, שְׁנֵאֲמַר: "הֲלוֹא קָצִיר חֲטִים הַיּוֹם וְגוֹ'".

The individuals return and fast until Nissan ends. If Nissan ended and rain fell, it is a sign of a curse, as it is said: 'Is it not wheat harvest today...'

גְּמָרָא GEMARA

QUESTION

בְּשִׁלְמָא כּוּלְהוּ, אֵית בְּהוּ תַעֲנוּג: רְחִיצָה וְסִיכָה וְתַשְׁמִישׁ הַמָּטָה, אֲכָל מְלָאכָה — צַעַר הוּא!

The Gemara asks: **Granted** all of them, there is pleasure in them: washing, anointing, and marital relations; but work is a **pain**, so why is it forbidden?

ANSWER

אָמַר רַב חֲסִידָא אָמַר רַב יִרְמְיָה בַּר אֲבָא, אָמַר קָרָא: "קִדְּשׁוּ צוּם קְרָאוּ עֲצָרָה אֲסָפוּ זְקֵנִים", בְּעֲצָרָתָּהּ, מָה עֲצָרָתָּה אֲסוּר בְּעֲשִׂיַּת מְלָאכָה — אִף תַּעֲנִית אֲסוּר בְּעֲשִׂיַּת מְלָאכָה.

Rav Chisda said in the name of Rav Yirmeyah bar Abba: The verse says: 'Sanctify a fast, call an assembly, gather the elders.' This compares a fast to an assembly; just as an assembly is forbidden in doing work, so too a fast is forbidden in doing work.

QUESTION

אִי, מָה עֲצָרָתָּה מְאוּרְתָא — אִף תַּעֲנִית נְמִי מְאוּרְתָא!

The Gemara asks: If so, just as an assembly begins from the evening, so too a fast should also forbid work from the evening!

ANSWER

אָמַר רַבִּי זֵירָא: לְדִידֵי מִיפְרָשָׁא לִי מִיְנֵיהּ דְּרַבִּי יִרְמְיָה בַּר אֲבָא. אָמַר קָרָא: "אֲסָפוּ זְקֵנִים", דּוּמִיָּא דְּאַסִּיפַת זְקֵנִים, מָה אֲסִיפַת זְקֵנִים בַּיּוֹם — אִף צוּם נְמִי בַּיּוֹם.

Rabbi Zeira said: To me it was explained by Rabbi Yirmeyah bar Abba himself: The verse says: 'Gather the elders.' This compares the fast to the gathering of the elders; just as the gathering of the elders is by day, so too the fast's restrictions are by day.

QUESTION

וְאִימָא מְטִיהָרָא?

The Gemara asks: **But say** it should only begin from midday when the elders gather?

ANSWER

אָמַר רַב שִׁישָׁא בְּרִיהּ דְּרַב אִידִי: מְסִיעֵ לֵיהּ לָרֵב הוּנָא, דְּאָמַר: מִצְפָּרָא כִּינוּפָּרָא.

Rav Shisha the son of Rav Iddi said: This supports Rav Huna, who said: From the morning is the gathering, so the fast begins in the morning.

EXPLANATION

הֵיכִי עֲבָדִי? אָמַר אֲבִי: מִצְפָּרָא עַד פְּלָגָא דִּיּוֹמָא מְעִינִינֵן בְּמִילֵי דְמָתָא. מִכָּאן וְאִילָּהּ, רַבְעָא דִּיּוֹמָא קָרִינוּ בְּסִפְרָא וְאַפְטָרָתָא, מִכָּאן וְאִילָּהּ בְּעִינֵן רַחֲמֵי, שְׁנַאֲמַר: "וַיִּקְוֹמוּ עַל עֶמְדָּם וַיִּקְרְאוּ בְּסִפְרֵי תוֹרַת ה' אֱלֹהֵיהֶם רַבְעִית הַיּוֹם וּרְבַעִית מִתּוֹדִים וּמִשְׁתַּחֲוִים לַה' אֱלֹהֵיהֶם."

The Gemara asks: How do they do this? Abaye said: From the morning until midday we examine the matters of the city. From then on, a quarter of the day we read in the Torah and the Haftarah. From then on, we seek mercy, as it is said: 'And they stood up in their place and read in the book of the Torah of Hashem their G-d for a quarter of the day, and a quarter they confessed and prostrated themselves before Hashem their G-d.'

SUMMARY

The sugya clarifies that for a fast to be halachically recognized, it must generally be accepted the afternoon before during Mincha, as Shmuel rules, and must continue until sunset. While certain groups, like the priestly watch (anshei mishmar) or the family of Rabbi Tzadok, did not complete their fasts, the Gemara explains this was merely to participate in the community's distress rather than a formal fast. Finally, the Gemara establishes that on a communal fast where eating is permitted the night before, one may eat until dawn, provided they did not go to sleep with the intention of finishing their meal.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson about the power of our thoughts and intentions. Shmuel says that a fast which a person did not accept upon himself the day before is not called a fast at all; rather, that person is compared to a bellows filled only with air. Without the conscious, holy intention of a kabbalah—a formal acceptance—the physical act of refraining from food is just empty wind. It lacks the soul of the avodah.

This is a powerful guide for our daily lives. How often do we go through our day performing mitzvos, helping others, or even holding back our anger, but we do it simply by default or because we were caught up in the moment? The Torah is teaching us that the difference between a hollow, empty action and a deeply spiritual, transformative act of avodah is the preparation of our mind. When we take a moment beforehand to consciously dedicate our actions to Hashem, we elevate a simple physical event into something eternal.

Before you perform any mitzva or act of chesed today, pause for three seconds to consciously think: "I am doing this now to bring nachas ruach to Hashem."

דף יומי • חלין • דף מ"ד

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THE SUGYA

We begin this daf by delving into the proper path of halachic practice, discussing the severe error of choosing the stringencies of both Beit Shammai and Beit Hillel in a contradictory manner. The Gemara clarifies how we follow the halacha after the Bat Kol (Heavenly Voice) emerged, and how this relates to the famous principle of Rabbi Yehoshua that the Torah is not in Heaven. We then transition back to the practical halachos of shechitah, specifically defining the precise boundaries of the gullet (the veshet) where shechitah is valid, and what happens if the top of the gullet is detached from the jaw.

Next, the Gemara turns its attention to the windpipe (the kaneh) and the definition of a "cut windpipe" that renders an animal a tereifah. We explore the precise measurement of this cut—whether we measure the majority of the windpipe's physical thickness or the majority of its inner hollow space. This leads into a beautiful, practical ma'aseh involving Rav, Rav Kahana, Rav Asi, and Rabba bar bar Chana, which teaches us crucial yesodosh in how rabbanim interact when rendering halachic decisions.

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

עמוד א' DAF 44A

BRAISA

מחומרי בית שמאי ומחומרי בית הלל – עליו הכתוב אומר: "הכסיל בחושך הולך".

And one who adopts from the stringencies of Beit Shammai and from the stringencies of Beit Hillel, regarding him the verse says: "The fool walks in darkness."

BRAISA

א לא אי כבית שמאי – בקוליהן ובחומריהן, אי כבית הלל – בקוליהן ובחומריהן.

Rather, if one acts like Beit Shammai he must follow both their leniencies and their stringencies, and if he acts like Beit Hillel he must follow both their leniencies and their stringencies.

OBJECTION

הא גופא קשיא, אמרת: לעולם הלכה כדברי בית הלל, והדר תני: והרוצה לעשות כדברי בית

שמאי יעשה!

The Gemara objects: This baraita itself is difficult. You said first that the halakha is always in accordance with the words of Beit Hillel, and then it teaches: And one who wishes to act in accordance with the words of Beit Shammai may do so!

RESOLUTION

לא קשיא, כן – קודם בת קול, כן – לאחר בת קול.

The Gemara answers: This is **not difficult**. **Here**, where it says one may choose, it was **before the Divine Voice** emerged; **there**, where it says the halakha is always like Beit Hillel, it was **after the Divine Voice** emerged.

RESOLUTION

וְאִי בְּעִיט אֵימָא, אַף לְאַחַר בֵּית קוּל, וְרַבִּי יְהוֹשֻעַ הִיא, דְּאָמַר: אֵין מְשַׁנְיָהּ בְּבֵית קוּל.

And if you wish, say instead that **even** the ruling that one may choose was **after the Divine Voice**, and it is in accordance with Rabbi Yehoshua, who said: We do not disregard the rule of majority rule to pay attention to a Divine Voice in halachic matters.

OBJECTION

מִכָּל מְקוֹם, קָשְׁיָא.

The Gemara notes: **In any case**, Rava's ruling remains **difficult**, as he ruled in accordance with two contradictory stringencies.

ANSWER

אָמַר רַב טָבוּת: כּוּלָּהּ פָּרַב עֲבָדָה, דְּכִי אֶתְא רָמִי בַר יֶחֱזְקֵאל אָמַר: לָא תַצִּיתוּ לָהּ לְהַנִּי כָּל לֵי דְכִיִּיל
הַיּוֹדָה אַחֵי מְשִׁמִּיָּה דִּרְבּוּ!

Rav Tavut said: Rava acted entirely in accordance with Rav, as when Rami bar Yehezkel came, he said: Do not listen to those rules that Yehuda, my brother, formulated in the name of Rav!

EXPLANATION

הָכִי אָמַר רַב: וְיִשָּׁט נִתְּנוּ [בּוֹ] חֲכָמִים שִׁיעוּר, מִכָּל ל' דִּתּוּרְבִּיז חֲנוּשָׁט לָא מְקוֹם שְׁחִיטָה הוּא, וְקָאֻמַּר
בְּמִשְׁהוּ.

For so said Rav: Regarding the gullet, the Sages gave a measure for the area fit for slaughter, by inference that the entrance of the gullet is not a place of slaughter, and therefore he says a perforation there in any amount renders it a tereifa.

QUESTION

לְמַעַל עַד כַּמָּה?

The Gemara asks: **How far up** the gullet does the valid area of slaughter extend?

ANSWER

אָמַר רַב נַחֲמָן: עַד כַּדִּי תִפְסִיט יָד.

Rav Nachman said: Until the point where there remains only sufficient space for a hand to grip the top of the gullet.

QUESTION

לְמַטָּה עַד כַּמָּה?

The Gemara asks: **How far down** does the valid area of slaughter extend?

ANSWER

אָמַר רַב נַחֲמָן אָמַר רַבָּה בַר אַבוּה: עַד כַּדִּי שֵׁשְׁעִיר.

Rav Nachman said that Rabba bar Avuh said: Until the point that it becomes hairy, which is the beginning of the rumen.

QUESTION

איני? והאמר רבינא אמר גניבא משמיה דרב: טפח ברושט סמוך לפרס – זהו פרס הפנימי.

The Gemara asks: Is that so? But didn't Ravina say that Geneiva said in the name of Rav: A handbreadth in the gullet adjacent to the rumen, this is the inner rumen?

INFERENCE

אימאי? כי קא שחט בכרס קא שחיט!

If so, why is it valid to slaughter there? When he slaughters in that bottom handbreadth, he is slaughtering in the rumen!

RESOLUTION

אימא: טפח בכרס סמוך לרושט – זהו פרס הפנימי.

The Gemara answers: Say and amend the statement thus: A handbreadth in the rumen adjacent to the gullet, this is the inner rumen, but the entire gullet itself is valid.

RESOLUTION

איבעית אימא: כי קאמר רב – בתורא, דמשער טפי.

And if you wish, say instead: When Rav said that the bottom handbreadth of the gullet is considered the rumen, he was referring to an ox, which is very hairy and has hairs extending up into the lower gullet.

STATEMENT

אמר רב נחמן אמר שמואל: תורפיז הרושט שניטל פולו מלחי – כשר, ויתנא תונא: ניטל לחי התחתון – כשר.

Rav Nachman said that Shmuel said: The entrance of the gullet that was completely detached from the jaw, the animal is kosher; and our Tanna also taught this in a Mishnah: If the lower jaw was detached, the animal is kosher.

OBJECTION

מתקרי לה רב פפא: והאיכא עיקור סימנים?

Rav Pappa objects to this: But isn't there the ripping of the simanim from their place, which should render it a tereifa?

OBJECTION

ולרב פפא קשיא מתניתין: ניטל לחי התחתון – כשר.

The Gemara interjects: But according to Rav Pappa, the Mishnah is difficult as well, which states: If the lower jaw was detached, it is kosher!

EXPLANATION

בשלמא מתניתין לרב פפא לא קשיא, הא דאיעקור איעקורי, הא דאיגום איגומי מעילוי סימנים, אלא לשמואל קשיא!

The Gemara responds: Granted, the Mishnah is not difficult for Rav Pappa; this case of ripping is where they were torn away, whereas that case of the Mishnah is where the jaw was severed above the simanim. But for Shmuel, who spoke of the entrance of the gullet itself being detached, it is difficult!

RESOLUTION

לֹא תִימָא כּוּלּוּ, אֱלָא אִימָא רּוּבּוּ.

The Gemara answers: **Do not** say that Shmuel meant **all of it** was detached, **rather** say he meant **most** of it.

QUESTION

וְהָאֵמַר רַבָּה בַּר בַּר חֲנָה אָמַר שְׁמוּאֵל: סִימָנִים שֶׁנִּדְּלְדְּלוּ בְּרוּבֵן – טֵרֵפָה?

The Gemara asks: **But** didn't Rabba bar bar Chana say that Shmuel said: Simanim that were detached in their majority render the animal a tereifa?

RESOLUTION

אָמַר רַב שִׁישָׁא בְּרִיהּ דִּרְבִּי אִידִי: הָא דְאֶקְפַּל אִיקְפוּלִי, הֵתָם דְּאֶפְרוּק אֶפְרוּקִי.

Rav Sheisha the son of Rav Idi said: This case where it is kosher is where it was peeled off cleanly in one piece, whereas there, where it is a tereifa, is where it was broken apart and shredded into loose pieces.

מִשְׁנָה MISHNAH

MISHNAH

וּפְסוּקַת הַגִּרְגָּרֶת.

§ The Mishnah stated: **Or** an animal with a cut windpipe is a tereifa.

גְּמָרָא GEMARA

BARAISA

תֵּנָא: כַּמָּה פְּסוּקַת הַגִּרְגָּרֶת? בְּרוּבָה.

The Sages taught in a baraita: **How much** is a cut windpipe to render it a tereifa? **In its majority.**

STATEMENT

וְכַמָּה רוּבָה? רַב אָמַר:

And how much is its majority? Rav said:

עֲמוּד ב' DAF 44B

STATEMENT

רּוּב עוֹבְיָה,

The Gemara continues discussing the measurement of a cut windpipe: Is it **the majority of its thickness**, meaning the width of the windpipe wall,

STATEMENT

וְאָמְרֵי לָהּ: רֹב חֶלְלָהּ.

and some say it is the majority of its space, the inner area of the windpipe?

STATEMENT

הָיָא פְּסוּקָתָא דְּגִיגָרָתָא דְּאֵתָאֵי לְקַמֵּיהּ דְּרַב,

The Gemara relates: A certain animal with a cut windpipe came before Rav for a halachic ruling.

STATEMENT

יָתִיב וְקָא בְּדִיק לָהּ בְּרֹב עוֹבְקָהּ.

Rav sat and was checking it to see if the cut was in the majority of its thickness.

OBJECTION

אָמְרוּ לִיהִי רַב כְּהֵנָּא וְרַב אָסִי לְרַב: לִימְדָתְנוּ רַבֵּינוּ בְּרֹב חֶלְלָהּ!

Rav Kahana and Rav Asi said to Rav: Did you not teach us, our teacher, that a cut windpipe is measured by the majority of its space?

STATEMENT

שֶׁדָּרִיָּה לְקַמֵּיהּ דְּרַבָּה בַּר בַּר חֲנָה, בְּדָקָהּ בְּרֹב חֶלְלָהּ וְאֶכְשָׁרָהּ,

Rav then sent it before Rabba bar bar Chana, who checked it in the majority of its space and declared it kosher,

STATEMENT

וּזְבִין מִינָהּ בִּתְלִיסַר אִיסְתִּירֵי פְּשִׁיטֵי בִישָׁרָא.

and Rabba bar bar Chana purchased meat from it for thirteen plain isteri coins.

QUESTION

וְהִיכִי עָבִיד הָכִי? וְהֵתְנָא: חָכָם שְׁטִימָא – אִין חֲבִירוֹ רִשְׁאֵי לְטַהַר, אָסֵר – אִין חֲבִירוֹ רִשְׁאֵי לְהַתִּיר!

The Gemara asks: And how could he do this, to permit what Rav was about to forbid? But isn't it taught in a braisa: If a Sage ruled an item tamei, his colleague is not permitted to rule it tahor; if he forbade it, his colleague is not permitted to permit it?

ANSWER

שְׂאֵנִי הָכָא, דְּרַב לָא אָסֵר מִסֵּר.

The Gemara answers: It is different here, because Rav did not actually forbid it; he was only considering doing so, but sent it to Rabba bar bar Chana before issuing a final ruling.

QUESTION

וְכִינּוּ דְּאֹרֵי בַּהּ חָכָם, הִיכִי אָכַל מִינָהּ?

The Gemara asks: And once a Sage ruled on it to permit it, how could Rabba bar bar Chana himself eat from it?

PROOF

וְהָא פְּתִיב: "וַאֲמַר אֲהָהּ ה' אֱלֹהִים הִנֵּה נַפְשִׁי לֹא מִטְמָאָה וְנִבְלָה וְטֵרֶפֶה לֹא אָכַלְתִּי מִנְעוּרִי וְעַד עַתָּה וְלֹא בָא בְּפִי בֶשֶׂר פִּגּוּל".

But isn't it written regarding Yechezkel: "Then I said: Ah, Lord Hashem! Behold, my soul has not been defiled, and a carcass or a treifah I have not eaten from my youth until now, and there did not come into my mouth piggul flesh"?

EXPLANATION

"הִנֵּה נַפְשִׁי לֹא מִטְמָאָה" – שֶׁלֹּא הִרְהַרְתִּי בַּיּוֹם לְבֹא לְיָדֵי טוֹמְאָה בַּלַּיְלָה,

The Sages expounded this verse: "Behold, my soul has not been defiled" means that I did not have sinful thoughts by day so as to come to impurity of a nocturnal emission at night;

EXPLANATION

"וְנִבְלָה וְטֵרֶפֶה לֹא אָכַלְתִּי" – שֶׁלֹּא אָכַלְתִּי בֶשֶׂר "כּוֹס כּוֹס" מֵעוֹלָם,

"and a carcass or a treifah I have not eaten" means that I never ate the meat of an animal about which people cried out, "Slaughter it! Slaughter it!" because it was in danger of dying, which is technically kosher but unseemly;

EXPLANATION

"וְלֹא בָא בְּפִי בֶשֶׂר פִּגּוּל" – שֶׁלֹּא אָכַלְתִּי מִבְּהֵמָה שֶׁהוֹרָה בָּהּ חֶכֶם.

"and there did not come into my mouth piggul flesh" means that I never ate from an animal about which a Sage ruled to permit a doubt. If so, how could Rabba bar bar Chana eat from this animal?

EXPLANATION

מְשׁוּם רַבִּי נָתַן אָמְרוֹ: שֶׁלֹּא אָכַלְתִּי מִבְּהֵמָה שֶׁשֶּׁלֹּא הוּרָמוּ מִתְּנוּתֶיהָ.

The Gemara notes: In the name of Rabbi Natan they said a different explanation: "piggul flesh" means that I never ate from an animal from which its priestly gifts had not yet been separated.

ANSWER

הֵנִי מִיָּלִי – מִיִּלְתָּא דְּתֵלָא בְּסִבְרָא, רַבָּה בַּר פְּרָחָה אֶגְמָרִיהָ סִמָּה.

The Gemara answers: This applies only to a matter that depends on logical reasoning, where there is room for doubt; but Rabba bar bar Chana relied on his received tradition from his teachers, and there is no unseemliness in eating from such a ruling.

OBJECTION

וְתִיפּוּק לִיה מְשׁוּם חֲשָׁדָא, דְּתַנְיָא: דִּין אֶת הַדִּין, זִיכָּה וְחַיִּיב, טִימָא וְטִיְהָר, אֶסֶר וְהִתִּיר, וְכֵן הָעֲדִים שֶׁהָעִידוּ – כּוּלָּן רִשְׁאִין לִיקָח, אֲבָל אָמְרוּ חֲכָמִים: הִרְחַק מִן הַפִּיעוּר וּמִן הַדּוּמָה לוֹ.

The Gemara objects: But let him derive that he should not have bought the meat because of suspicion! As it is taught in a braisa: One who judged a case, whether he acquitted or convicted, ruled tamei or tahor, forbade or permitted, and likewise witnesses who testified, they are all permitted to purchase the item in question; but the Sages said: Distance yourself from what is unseemly and from anything similar to it. If so, Rabba bar bar Chana should not have bought the meat he permitted!

ANSWER

הַנִּי מִיָּלִי מִיָּדֵי דְּמִזְבִּין מְשֻׁמָּא, הָכָא מִתְקַלָּא מוֹכַח,

The Gemara answers: **This applies only to something that is sold by estimation**, where people might suspect he got a discount; **here, the weight of the meat proves** that he paid the standard price.

STATEMENT

כִּי הָא דְרַבָּה שָׂרָא טְרֵפְתָּא וּזְבִין מֵינָה בִּישְׂרָא,

This is like that incident where Rabba permitted a doubtful treifah and purchased meat from it.

OBJECTION

אָמְרָה לִיה בֵּת רַב חֲסִידָא: אָבָא שְׂרִי בּוֹכְרָא וְלֹא זָבִין מֵינִיָּה בִּישְׂרָא.

His wife, **the daughter of Rav Chisda**, said to him: My father, Rav Chisda, would permit a firstborn animal by finding a blemish, **but he would never purchase meat from it!**

ANSWER

אָמַר לָהּ: הַנִּי מִיָּלִי בּוֹכְרָא דְּאֲשֻׁמָּא מִזְבִּין, הָכָא מִתְקַלָּא מוֹכַח,

Rabba said to her: **This applies only to a firstborn animal, which is sold by estimation**, but here, the weight of the meat **proves** that I paid the full price.

EXPLANATION

מָאִי אֵיכָא – מְשֻׁם אֻמְצָא מְעַלְיִיתָא? כָּל יוֹמָא אֻמְצָא מְעַלְיִיתָא זָבִינוּ לִי.

What is there to suspect? **Because of a choice cut of meat** that they might have given me? Every day they sell me a choice cut of meat anyway, so there is no suspicion.

STATEMENT

אָמַר רַב חֲסִידָא: אֵיזָהוּ תַלְמִיד חֶכֶם? זֶה הָרוֹאֶה טְרֵפָה לְעַצְמוֹ.

Rav Chisda said: **Who is a Torah scholar? This is one who rules on a doubtful treifah for himself**, meaning he rules stringently on his own animal.

STATEMENT

וְאָמְרֵי לָהּ: אֵיזָהוּ "שׂוֹנֵא מַתָּנַת יְחִיָּה"? זֶה הָרוֹאֶה טְרֵפָה לְעַצְמוֹ.

And some say it: **Who is the one of whom the verse says, "He who hates gifts shall live"?** This is one who rules on a doubtful treifah for himself.

STATEMENT

דָּרַשׁ מָר זוּטְרָא מִשְׁמִיָּה דְּרַב חֲסִידָא: כָּל מִי שְׂקוּרָא וְשׂוֹנֵה, וְרוֹאֶה טְרֵפָה לְעַצְמוֹ, וְשִׁימֵשׁ תַּלְמִידֵי חֶכְמִים – עָלָיו הַפֶּתוּב אוֹמֵר: "יִגִּיעַ כַּפִּיךָ כִּי תֹאכַל אֲשֶׁרִיךָ וְטוֹב לָךְ."

Mar Zutra expounded in the name of Rav Chisda: Anyone who reads the Torah and studies the Mishnah, and rules on a doubtful treifah for himself, and has served Torah scholars, of him the verse says: "When you eat the labor of your hands, happy shall you be, and it shall be well with you."

STATEMENT

רב זביד אמר: זוכה ונוחל שני עולמות, העולם הזה והעולם הבא, "אשריך" – בעולם הזה, "וטוב לך" – לעולם הבא.

Rav Zevid said: He merits and inherits two worlds, this world and the World-to-Come; "happy shall you be" refers to in this world, "and it shall be well with you" refers to the World-to-Come.

STATEMENT

רבי אלעזר, כי הוו משדרי ליה מבי נשיא מיד, לא שקיל, וכי הוו מזמני ליה, לא אזיל.

The Gemara relates: Rabbi Elazar, when they would send him anything from the house of the Nasi, he would not take it; and when they would invite him, he would not go.

STATEMENT

אמר: לא קא בעי מר דאיהי? דכתיב: "ושונא מתנות יחיה".

He said to them: Does the Master not want me to live? As it is written: "And he who hates gifts shall live."

STATEMENT

רבי זירא, כי משדרי ליה, לא שקיל, כי הוו מזמני ליה, אזיל. אמר:

Rabbi Zeira, when they would send him gifts, he would not take them; but when they would invite him, he would go. He said in explanation:

SUMMARY

The daf establishes that one must consistently follow either Beit Shammai or Beit Hillel rather than mixing their stringencies, though after the Bat Kol, the halacha is firmly established like Beit Hillel. In the realm of shechitah, the Gemara defines the upper and lower limits of the gullet, clarifying that the very bottom handbreadth of an ox's gullet is considered part of the rumen due to its hairy nature. We learn that if the entrance of the gullet is cleanly peeled from the jaw, it remains kosher, unlike a case where the simanim are shredded. Finally, the Gemara rules that a cut windpipe is measured by the majority of its inner space, illustrating this with a story where Rabba bar bar Chana ruled leniently on a doubtful windpipe after Rav refrained from a final ruling, leading into a discussion on the high standard of personal stringency practiced by our Sages regarding doubtful meat.

Our sugya brings us into the world of the great Amoraim, where we see a beautiful and striking definition of a true talmid chacham. Rav Chisda teaches: "Who is a talmid chacham? One who sees a tereifah for himself." When a scholar has a doubt about the kosher status of his own animal, he does not look for leniencies or ask someone else to find a way out; he rules strictly on his own property, willingly accepting the financial loss. He does not seek to live off the gifts or easy concessions of others, but rather relies on his own honest labor, embodying the verse, "When you eat the labor of your hands, you are praiseworthy, and it is well with you."

This is a profound lesson in personal integrity and the purity of our avodah. It is very easy to be strict when it comes to others, or to look for easy ways out when our own pockets are on the line. The Torah is teaching us that true greatness is measured by how we treat our own boundaries when nobody is watching. When a person is willing to lose his own money to ensure he is doing exactly what Hashem wants, without compromise, he lifts himself to a completely different level of yiras Shamayim.

This middah of being demanding of oneself while remaining honest and independent is what builds a healthy, holy life. By refusing to take the easy way out or rely on the favors of others, we build a vessel of true bitachon, trusting that Hashem will return whatever we lose in the service of His mitzvos. As the Gemara says, such a person is "praiseworthy in this world, and it is well with him in the World to Come."

Today, when faced with a personal choice that involves a financial loss for the sake of doing the right thing, whether in business, tzedakah, or keeping a halachic standard, embrace the loss with joy, knowing that keeping the Torah with integrity is your greatest success.

הלכות שבת • פרק י"ז

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CHAPTER PREVIEW

In this chapter, we begin a deep dive into the halachos of carrying in lanes (mevo'os) that are shared by many households. Hashem in His kindness gave us the holy Shabbos, and the Chachamim enacted safeguards to prevent us from accidentally carrying from a private domain to a public domain. We will learn the crucial distinction between a closed lane, which has three walls, and an open lane, which is open on both ends to the public domain, and how we can make a tikkun (rectification) to allow carrying within them.

We will also learn about the specific structures required by the Rabbis to permit carrying in these areas, such as a lechi (a side-post) or a korah (a crossbeam). The chapter will guide us through various complex layouts of lanes, including L-shaped lanes, lanes on an incline, and lanes that border natural barriers like the sea or a public garbage dump, showing us how the halacha beautifully accounts for every physical reality.

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

ה"א

הַחֶבֶדֶל בֵּין מְבוֹי סָתוּם לְמְבוֹי הַמִּפְלָשׁ

Halacha 1 • The Halachic Distinction Between a Closed Alleyway and an Open Alleyway

מְבוֹי שֵׁישׁ לוֹ שְׁלֹשָׁה כְּתָלִים הוּא הַנִּקְרָא מְבוֹי סָתוּם. וּמְבוֹי
and an alleyway closed an alleyway is that which is called it walls three to it that has An alleyway
שֵׁישׁ לוֹ שְׁנֵי כְּתָלִים בְּלִבָּד זֶה כְּנֶגֶד זֶה וְהָעָם נִכְנָסִין בָּרוּחַ זֶה וְיוֹצְאִין
and exit this on side enter and the people this opposite this only walls two to it that has
בְּשִׁכְנָגְדָה הוּא הַנִּקְרָא מְבוֹי הַמִּפְלָשׁ:
open an alleyway is that which is called it on that which is
opposite it

This halacha defines the physical characteristics of closed and open alleyways for the laws of carrying on Shabbos.

ה"ב

הֵתֵר טְלָטוּל בְּמְבוֹי עַל יָדֵי לָחִי אוֹ קוֹרָה

Halacha 2 • Permitting Carrying in an Alleyway by Means of a Pole or Beam

הִיאֵךְ מִתִּירִין מְבוֹי הַסָּתוּם. עוֹשֶׂה לוֹ בָּרוּחַ רְבִיעִית לָחִי אֶחָד אוֹ
or one a pole fourth on the side for it one makes that is closed an alleyway do we permit How
עוֹשֶׂה עָלָיו קוֹרָה וְדִּיּוֹ. וְיִתְחַשֵּׁב אוֹתָהּ קוֹרָה אוֹ אוֹתוֹ לָחִי
pole that or beam that and it is considered and it is sufficient for a beam upon it one makes
him
כְּאִלוֹ סָתָם רוּחַ רְבִיעִית וַיֵּעָשֶׂה רְשׁוּת הַיָּחִיד וַיְהִי מִתֵּר לְטָטְלָהּ
to carry permitted and it will be of the individual a domain and it becomes fourth the side it closed as if

בְּכָלֹּ. שְׁדִין תּוֹרָה בְּשֵׁלשׁ מַחְצוֹת בְּלֶבֶד מִתֵּר לְטַלֵּל וּמִדְּבָרֵי
and from the words of to carry is permitted alone partitions with three Torah for the law of in all of it
סוֹפְרִים הִיא הָרוּחַ הֶרְבִּיעִית וּלְפִיכָךְ דִּי לָהּ בְּלָחִי אוֹ קוֹרָה:
a beam or with a pole for it it is sufficient and therefore the fourth the side is Scribes

This halacha explains how a closed alleyway with three walls is rabbinically permitted for carrying by placing a lechi or a korah on its fourth open side.

ה'ל"ג

הֵתֵר מְבוֹי מְפָלֵשׁ וּמְבוֹי עָקָם

Halacha 3 · Permitting an Open Alleyway and a Bent Alleyway for Carrying on Shabbos

וְהִיאֵךְ מִתִּירִין מְבוֹי מְפָלֵשׁ. עוֹשֶׂה לוֹ צוֹרֶת פֶּתַח מִכָּאן וְלָחִי אוֹ
or and a pole from here an entrance the form of for it one makes that is open an alleyway does one permit And how
קוֹרָה מִכָּאן. וּמְבוֹי עָקָם תּוֹרָתוֹ בְּמִפְלָשׁ:
is like one that is open its law that is bent and an alleyway from here a beam

This halacha details the physical partitions required to permit carrying in an open or L-shaped alleyway on Shabbos.

ה'ל"ד

מְבוֹי הַמִּשְׁתַּפֵּעַ לְרִשּׁוֹת הָרַבִּים

Halacha 4 · An Alleyway that Slopes to the Public Domain

מְבוֹי שֶׁהוּא שָׂוִה מִתּוֹכוֹ וּמִדְּרוֹן לְרִשּׁוֹת הָרַבִּים אוֹ שָׂוִה לְרִשּׁוֹת
to the domain of level or the public to the domain of and slopes from its inside level that is An alleyway
הָרַבִּים וּמִדְּרוֹן לְתוֹכוֹ אֵינוֹ צָרִיךְ לֹא לָחִי וְלֹא קוֹרָה שֶׁהָרִי הוּא
it for behold a crossbeam nor a side-post neither need does not into its inside and slopes the public
מְבָדֵל מִרִּשּׁוֹת הָרַבִּים:
the public from the domain of is distinct

An alleyway with a steep incline at its entrance does not require a side-post or crossbeam because the slope itself serves as a distinct partition.

ה'ל"ה

מְבוֹי הַפֶּלֶה לָיִם וּלְאַשְׁפָּה שֶׁל רַבִּים

Halacha 5 · An Alleyway Ending at the Sea and a Public Garbage Dump

מְבוֹי שֶׁצִּדּוֹ אֶחָד פֶּלֶה לָיִם וְצִדּוֹ אֶחָד פֶּלֶה לְאַשְׁפָּה שֶׁל רַבִּים
the public of at a garbage dump ends one and its side at the sea ends one whose side An alleyway
אֵינוֹ צָרִיךְ כְּלוּם. שֶׁאַשְׁפָּה שֶׁל רַבִּים אֵינָה עֲשׂוּיָה לְהִתְפַּנּוֹת
to be cleared away likely is not the public of because a garbage anything need does not
dump
וְאִין חוֹשְׁשִׁין שָׁמָּה יַעֲלֶה הַיָּם שְׂרָטוֹן:
a sandbar the sea will bring up lest suspect and we do not

This halacha discusses the status of an alleyway bounded by natural and public barriers that do not require additional rectifying measures to permit carrying.

ה'ל"ו

מבוי מפלש שהוא פלה לאמצע רחבה של רבים. אם לא היה

it was not if many people of a courtyard in the middle of ends that it open An open alleyway

מכון פנגד פתח הרחבה הרי זה כסתום ואינו צריך מצד

from the side of need and it does not is like closed this behold the courtyard the entrance of opposite aligned

הרחבה כלום. אבל אם היה פלה לצדדי הרחבה אסור. ואם הייתה

it was and if it is forbidden the courtyard at the sides of ending it was if but anything the courtyard

של יחיד אף לאמצעה אסור. פעמים בונה מצד אחד ונמצא פלה

ending and it turns out one from side he builds sometimes it is forbidden to its middle even an individual of

לצדה של רחבה:

the courtyard of at its side

This halacha discusses the status of an open alleyway that terminates in a courtyard, distinguishing between public and private courtyards and where the alleyway meets the courtyard.

הלי ז

התר מבוי בלחי וקורה ודיני מדותיו

Halacha 7 · Permitting a Lane with a Pole or Beam and Its Required Dimensions

אין המבוי נתר בלחי או קורה עד שיהיו בתים ונצרות פתוחות

open and courtyards houses there will be until a beam or with a pole is permitted the lane Not

לתוכו ויהיה ארכו מארבע אמות ולמעלה ויהיה ארכו יתר על

than greater its length and there will be and upwards cubits from four its length and there will be into it

רחבו. אבל מבוי שארכו פרחבו הרי הוא כחצר ואינו נתר אלא

unless permitted and is not is like a courtyard it behold is like its width whose length a lane but its width

בשני לחיים משני רוחותיו כל לחי במשהו. או בפס רחב ארבעה

four wide with a board or of any size pole any its sides from two of poles with two

מרוח אחת:

one from side

This halacha defines the physical dimensions and openings required for a lane to be permitted for carrying using a pole or a beam.

הלי ח

דין חצר הדומה למבוי ומבוי קצר

Halacha 8 · The Law of a Courtyard Resembling a Lane and a Short Lane

חצר שארפה יתר על רחבה הרי היא כמבוי ונתרת בלחי או

or with a pole and is permitted is like a lane it behold its width · exceeds whose length A courtyard

קורה. ומבוי שאין בתים ונצרות פתוחות לתוכו כגון שלא

that there was not for example into it open and courtyards houses that does not have and a lane a beam

היה בו אלא בית אחד או חצר אחת וכן מבוי שאין בארכו

in its length that does not have a lane and likewise one a courtyard or one a house except in it was

אַרְבַּע אַמּוֹת אֵינוֹ נֶתֶר אֶלָּא בְּשְׁנֵי לְחָיִים אוֹ בְּפֶס אַרְבָּעָה וּמִשְׁהוּ:

and a bit four with a board of or poles with two except permitted is not cubits four

This halacha defines when a courtyard is treated as a lane and details the requirements for permitting a lane that lacks the standard length or the necessary open houses and courtyards.

ה'ט

דִּין מְבוֹי הַקָּצֵר וְהַפֶּרֶשׁ בֵּין קוֹרָה לְלָחִי

Halacha 9 - The Law of a Narrow Lane and the Difference Between a Beam and a Pole

מְבוֹי שְׂאִין בִּרְחֹבוֹ שְׁלֹשָׁה טַפְחִים אֵינוֹ צָרִיךְ לֹא לָחִי וְלֹא קוֹרָה

a beam and not a pole not need does not handbreadths three in its width that there is not A lane

וּמִתֵּר לְטַלְטֵל בְּכָלוֹ. שְׁכָל פְּחוֹת מִשְׁלֹשָׁה הָרִי הוּא כְּלָבוֹד. מְבוֹי

A lane is like connected it behold than three less for any in all of it to carry and it is permitted

שֶׁהַכֶּשֶׁר בְּקוֹרָה אֶף עַל פִּי שְׁמֵתָר לְטַלְטֵל בְּכָלוֹ כְּרִשּׁוֹת הַיְחִיד

domain like a private in all of it to carry that it is permitted though even is with a beam whose preparation

הַזֹּרֵק מֵתוֹכוֹ לְרִשּׁוֹת הָרַבִּים אוֹ מִרְשּׁוֹת הָרַבִּים לְתוֹכוֹ פָּטוּר.

is exempt into its inside domain from the public or domain to the public from its inside one who throws

שֶׁהַקוֹרָה מְשׁוּם הֶכֶר הִיא עֲשׂוּיָהּ. אֲבָל אִם הַכֶּשֶׁר בְּלָחִי הַזֹּרֵק

one who throws is with a pole its preparation if but is made it a distinction because of for the beam

מֵתוֹכוֹ לְרִשּׁוֹת הָרַבִּים אוֹ מִרְשּׁוֹת הָרַבִּים לְתוֹכוֹ חַיֵּב שֶׁהַלָּחִי הָרִי הוּא

it behold for the pole is liable into its inside domain from the public or domain to the public from its inside

כְּמַחְצָה בְּרוּחַ רְבִיעִית:

fourth on the side is like a partition

This halacha explains the status of a lane narrower than three handbreadths and contrasts the halachic status of a lane permitted via a beam versus one permitted via a pole.

ה'י

הַכֶּשֶׁר רִשּׁוֹת הָרַבִּים עַל יְדֵי דִלְתוֹת

Halacha 10 - Permitting Carrying in a Public Domain Between Two Walls Using Gates

שְׁנֵי כְּתָלִים בְּרִשּׁוֹת הָרַבִּים וְהָעָם עוֹבְרִים בֵּינֵיהֶם כִּיצַד

how between them pass and the people the public in the domain of walls Two

מְכַשִּׁיר בֵּינֵיהֶם. עוֹשֶׂה דִלְתוֹת מִכָּאן וּדִלְתוֹת מִכָּאן וְאַחֵר כֹּף

so and after from here and doors from here doors one makes between them does one make permissible

יַעֲשֶׂה בֵּינֵיהֶם רִשּׁוֹת הַיְחִיד. וְאֵינוֹ צָרִיךְ לַנְּעֹל הַדִּלְתוֹת בְּלַיְלָה אֲבָל

but at night the doors to lock required and he is not the individual a domain of between them he makes

צָרִיךְ שִׁיְהִיו רְאוּיֹת לְהִנָּעַל. הֵיוּ מְשֻׁקְעוֹת בְּעָפָר מְפִנָּה אוֹתָן

them he clears in dirt sunken if they were to be locked fit that they shall be he is required

וּמִתְקַנָּן לְהִנָּעַל. אֲבָל צוּרַת פֶּתַח אוֹ לָחִי וְקוֹרָה אֵינָן מוֹעִילִין

effective are not and a crossbeam a side-post or an entrance the form of but to be locked and fixes them

בְּהִכָּשֵׁר רְשׁוֹת הָרַבִּים:

the public a domain of in making permissible

The Rambam explains that a public domain with two walls and through-traffic can only be made permissible for carrying by installing actual gates on both ends, which must be fit to lock.

ה'יא

טִלְטוּל תַּחַת הַקּוֹרָה וּבֵין הַלְחָיִים הַסְּמוּכִים לְכַרְמְלִית

Halacha 11 · Carrying Under a Beam or Between Side-Posts Adjacent to a Carmelit

מִתֵּר לְטִלְטֹל בְּמִבּוּי תַּחַת הַקּוֹרָה אוֹ בֵּין הַלְחָיִים. בְּמָה דְּבָרִים

words In what the side-posts between or the beam under in a lane to carry It is permitted

אֲמֹרִים בְּשִׁהְיָה סָמוּךְ לְרְשׁוֹת הָרַבִּים. אֲבָל אִם הָיָה סָמוּךְ לְכַרְמְלִית

to a carmelit adjacent it was if but of the public to a domain adjacent when it was are said

אֲסוּר לְטִלְטֹל תַּחַת הַקּוֹרָה אוֹ בֵּין הַלְחָיִים עַד שִׁיעֲשֶׂה לְחִי אֲחֵר

another a side-post he makes until the side-posts between or the beam under to carry it is forbidden

לְהַתִּיר תּוֹךְ הַפֶּתַח שֶׁהָיָה מֵצָא מִן אֶת מִינוֹ וְנִעֹר:

and was awakened its kind — a kind found for behold the entrance inside to permit

This halacha discusses the restrictions on carrying in the entranceway of an alleyway when it opens into a carmelit rather than a public domain.

ה'יב

עֲשִׂית לְחִי מִכָּל דָּבָר וְשַׁעוֹר גָּבְהוּ

Halacha 12 · Constructing a Side-Post from Any Substance and Its Required Height

בְּכָל עוֹשִׂין לְחָיִים אֲפֹלוּ בְּדָבָר שִׁישׁ בּוֹ רוּחַ חַיִּים וְאֲפֹלוּ

and even life a spirit of in it that has with a thing even side-posts we may make With everything

בְּאֲסוּרֵי הַנִּזְהָ. עֲבוֹדָה זָרָה עֲצָמָה אוֹ אֲשֶׁרָה שֶׁעָשָׂה אוֹתָהּ לְחִי כָּשֵׁר

is valid a side-post it that he made an asherah or itself worship idol benefit with forbidden

שֶׁהָלְחִי עָבְיוּ כָּל שֶׁהוּא. גָּבְהָ הַלְחִי אֵין פָּחוֹת מֵעֲשָׂרָה טַפְחִים

handbreadths than ten less is not the side-post the height of that it is any its thickness for the side-post

רָחְבוֹ וְעָבְיוֹ כָּל שֶׁהוּא:

that it is any and its thickness its width

This halacha teaches that any material, even a living creature or an object of idolatry, may be used as a side-post, provided it meets the minimum height requirement of ten handbreadths.

ה'יג

דִּינֵי קוֹרַת מִבּוּי וְשַׁעוֹרָה

Halacha 13 · The Laws of the Alleyway Beam and Its Required Dimensions

בְּכָל עוֹשִׂין קוֹרָה אֲבָל לֹא בְּאֲשֶׁרָה לְפִי שִׁישׁ לְרַחֵב הַקּוֹרָה

the beam for the width of there is because with an Asherah not but a beam we may make With everything

שַׁעוֹר. וְכָל הַשַּׁעוֹרִין אֲסוּרִים מִן הָאֲשֶׁרָה. וְכֵן רַחֵב הַקּוֹרָה אֵין

is not the beam the width of and so the Asherah from are forbidden minimum measures and all a minimum measure

פחות מטפח ועבקה כל שהוא. והוא שתהיה בריאה לקבל אריח

a half-brick to support strong must be and it that it is any and its thickness than a handbreadth less

שהוא חצי לבנה של שלשה טפחים על שלשה טפחים. ומעמידי קורה

the beam and the supports of handbreadths three by handbreadths three of a brick half which is

צריכין שיהיו בריאין כדי לקבל קורה וחצי לבנה:

brick and a half the beam to support enough strong to be need

This halacha details the physical requirements of a crossbeam used to permit carrying in an alleyway, including its minimum width and structural strength.

הלי יד

ממדי פתח המבוי להתיר טלטול

Halacha 14 · The Dimensions of a Lane Entrance to Permit Carrying on Shabbos

כמה יהיה פתח המבוי ויהיה די להכשירו בקלחי או קורה.

a beam or with a pole to permit it sufficient and it shall be the lane the entrance of shall be How much

גבהו אין פחות מעשרה טפחים ולא יתר על עשרים אמה ורחבו עד

up to and its width cubits twenty than more and not handbreadths than ten less is not its height

עשר אמות. כמה דברים אמורים שלא היה לו צורת פתח. אבל אם

if but an entrance the form of to it there was when not are said words In what cubits ten

היה לו צורת פתח אפלו היה גבוה מאה אמה או פחות מעשרה

than ten less or cubits one hundred high it was even an entrance the form of to it there was

או רחב מאה אמה הרי זה מתיר:

is permitted this behold cubits one hundred a width of or

This halacha defines the maximum and minimum height and width of a lane's entrance for a pole or beam to render it permissible to carry within, and how the form of an entrance bypasses these limits.

הלי טו

קורת מבוי הגבוהה מעשרים אמה עם פיו וציור

Halacha 15 · An Alleyway Beam Higher Than Twenty Cubits with Carvings and Designs

וכן אם היה בקורה של מבוי פיו וציור עד שיהיו הכל

everyone that would be until and design carving an alleyway of in the beam there was if And so

מסתכלין בה אף על פי שהיא למעלה מעשרים אמה כשרה. שהקורה

for the beam it is valid cubits from twenty above that it is though · even at it looking

משום הבר עשויה ואם היתה למעלה מעשרים אינה נפרת ואם יש

there is and if noticeable it is not from twenty above it was and if is made a reminder because of

בה ציור וכיור מסתכלים בה ונמצא שם הבר:

a reminder there and it is found at it they look and carving design in it

This halacha discusses how a beam over twenty cubits high is valid if it has designs that draw attention to it.

הלי טז

מבוי שהיה גבהו מן הארץ עד קרקעית קורה עשרים אמה ועבי
 and the thickness of cubits twenty the beam the bottom of until the ground from its height that was A lane
 הקורה למעלה מעשרים פשר. היה גבהו יתר מעשרים ובא למעטו
 to reduce it and he comes than twenty more its height If it was it is kosher twenty above the beam
 בקורה שמניח אותה למטה צריך להיות ברחבה טפח בקורה.
 like a beam a handbreadth in its width to be it is required below it that he places with the beam
 היה גבהו פחות מעשרה חוקק בו משך ארבע על ארבע אמות
 cubits four by four a length of in it he hollows out than ten less its height If it was
 ומעמיק פדי להשלימו לעשרה:
 to ten to complete it in order and deepens it

This halacha discusses the maximum and minimum height requirements for a lane's beam and how to adjust them to make carrying permissible.

הל"ז

פרצה בצד המבוי סמוך לפתחו

Halacha 17 · A Breach in the Side of an Alleyway Near Its Entrance

נפרץ בו פרצה מצדו כלפי ראשו אם נשאר עומד בראשו פס
 a post at its front standing there remained if its front towards from its side a breach in it If was breached
 רחב ארבעה טפחים מתר והוא שלא תהיה הפרצה יתר על
 than more the breach shall be provided that not and this is it is permitted handbreadths four of width of
 עשר. ואם לא נשאר פס ארבעה אסור אלא אם כן הייתה הפרצה
 the breach was unless it is forbidden four a post of there remained not and if ten
 פחות משלשה שכל פחות משלשה כלבוד:
 is like connected than three less for any than three less

This halacha discusses the status of a breach in the side wall of an alleyway near its entrance and the dimensions required to permit carrying.

הל"ח

דין מבוי וחדר הנפרצים לרשות הרבים

Halacha 18 · The Law of an Alleyway and Courtyard Breached to the Public Domain

נפרץ המבוי במלואו לחצר ונפרצה חצר כנגדו לרשות
 to the domain of opposite it the courtyard and breached was to a courtyard in its entirety the alleyway Breached
 הרבים הרי זה אסור מפני שהוא מבוי מפלש. והחצר מתרת
 is permitted but the courtyard open through an alleyway that it is because is forbidden this behold the public
 שהחצר שרבים בוקעין בה ונכנסין בזו ויוצאין בזו הרי היא
 it behold through that and exit through this and enter through it tread that the public for a courtyard
 רשות היחיד גמורה:
 complete the individual is a domain of

This halacha discusses the status of an alleyway and a courtyard when they are breached entirely into one another and open out into the public domain.

הַכָּשֵׁר מְבוֹי הַמִּפְלָשׁ בְּשִׁבְלִים רַבִּים

Halacha 19 · Permitting a Lane with Multiple Paths Opening to the Public Domain

מְבוֹי שֶׁהָיוּ לוֹ שִׁבְלִים מֵצֵד זֶה וּשְׁבִילִים מֵצֵד אֲחֵר שֶׁנִּמְצְאוּ
 so that they are found another from side and paths this from side paths to it that had A lane
 מִפְּלָשִׁין לְרִשּׁוֹת הָרַבִּים אִף עַל פִּי שְׂאִינָן מְכוֹנִינִין זֶה כְּנֶגֶד זֶה
 this one opposite this one aligned that they are not though · even of the public to the domain open
 הֲרִי כָּל אֶחָד מֵהֶן מְבוֹי מִפְּלָשׁ. כִּיצַד מְכַשִּׁירִין אוֹתוֹ. עוֹשֶׂה צוּרַת
 the form of He makes it does one make fit How open is a lane of them one every behold
 פֶּתַח לְכָל אֶחָד וְאֶחָד מִן הַשְּׁבִילִים שֶׁבְּצֵד הָאֶחָד. וְכֵן לִפְתַּח
 for the entrance and so the one that are on the side the paths of and one one for every an entrance
 הַגָּדוֹל. וְעוֹשֶׂה לְכָל הַשְּׁבִילִים שֶׁבְּצֵד הַשֵּׁנִי לְחִי אוֹ קוֹרָה:
 a beam or a pole the second that are on the side the paths for all and he makes the large

This halacha explains how to permit carrying in a complex lane that has multiple paths branching off to the public domain on both sides.

הַנָּחַת קוֹרָה וְלְחִי בְּמְבוֹי שְׂאִינֵנו שְׁוָה

Halacha 20 · Placing a Beam and Pole in an Uneven Lane

מְבוֹי שֶׁצִּדּוֹ אֶחָד אָרְךְ וְצִדּוֹ הַשֵּׁנִי קָצֵר מֵנִיחַ אֶת הַקוֹרָה כְּנֶגֶד הַקָּצֵר.
 the short opposite the beam — one places is short the second and its side is long one whose side A lane
 הָעֵמִיד לְחִי בַּחֲצִי הַמְּבוֹי הַפְּנִימִי שֶׁהוּא לְפָנִים מִן הַלְּחִי מִתָּר
 it is permitted the pole from inside which is the inner the lane in the half of a pole If one erected
 לְטַלְטֵל בּוֹ וְהַחֲצִי הַחִיצוֹן שֶׁהוּא חוּץ מִן הַלְּחִי אָסוּר:
 is forbidden the pole from outside which is the outer and the half in it to carry

This halacha discusses the placement of a beam when the walls of a lane are of unequal length, and the status of carrying when a pole is placed in the middle of a lane.

תְּקוּן מְבוֹי הָרָחֵב מֵעֶשְׂרִים אַמָּה

Halacha 21 · Rectifying a Lane That Is More Than Twenty Cubits Wide

מְבוֹי שֶׁהוּא רָחֵב עֶשְׂרִים אַמָּה עוֹשֶׂה פֶּס גְּבוּהָ עֶשְׂרֵה טַפָּחִים בְּמִשְׁךְ
 with a length of handbreadths ten high a board one makes cubits twenty wide that is A lane
 אַרְבַּע אַמּוֹת שֶׁהוּא שְׁעוֹר מִשְׁךְ הַמְּבוֹי וּמַעֲמִידוֹ בְּאֶמְצָע וְנִמְצָא
 and it turns out in the middle and stands it the lane the length of the measure of which is cubits four
 כְּשֵׁנִי מְבוֹאוֹת שִׁשׁ בְּפֶתַח כָּל אֶחָד מֵהֶן עֶשֶׂר אַמּוֹת. אוֹ מִרְחִיק
 one distances or cubits ten of them one each in the entrance of that there is lanes like two
 שְׁתֵּי אַמּוֹת מִכָּאן וּמַעֲמִיד פֶּס שְׁלֹשׁ אַמּוֹת וּמִרְחִיק שְׁתֵּי אַמּוֹת מִכָּאן
 from here cubits two and distances cubits three a board of and stands from here cubits two
 וּמַעֲמִיד פֶּס שְׁלֹשׁ אַמּוֹת מִכָּאן וְנִמְצָא פֶּתַח הַמְּבוֹי עֶשֶׂר אַמּוֹת
 cubits ten the lane is the entrance of and it turns out from here cubits three a board of and stands

וְהִצְדִּין הָרִי הַזֶּה כְּסִתּוֹמִין שְׁהָרִי עֹמֵד מְרַבֵּה עַל הַפְּרוֹץ:

the breached portion than is greater the standing portion since as closed they are behold and the sides

This halacha details how to partition a wide lane's entrance using a central wall or side boards so that the remaining openings do not exceed ten cubits.

הליכב

דִּינֵי לְחֵי הַבּוֹלֵט וְהָעֹמֵד מֵאֲלֵיו וּמִדּוֹתָיו

Halacha 22 - Laws of a Projecting Pole, a Self-Standing Pole, and Their Dimensions

לְחֵי הַבּוֹלֵט מִדְּפָנָיו שֶׁל מְבֹי כָּשֶׁר. וְלְחֵי הָעֹמֵד מֵאֲלֵיו אִם סָמְכוּ עָלָיו

upon it they relied if by itself that stands and a pole is valid a lane of from the wall that projects A pole

מִקֵּדָם הַשָּׁבֶת כָּשֶׁר. וְלְחֵי שֶׁהוּא נִרְאָה מִבְּפָנָיו לְחֵי וּמִבְּחוּץ אִינוֹ

is not and from outside as a pole from inside visible that is and a pole is valid the Shabbos from before

נִרְאָה לְחֵי. אוֹ שֶׁהָיָה נִרְאָה מִבְּחוּץ לְחֵי וּמִבְּפָנָיו נִרְאָה שֶׁהוּא שְׁוֵה

flush that it is visible and from inside as a pole from outside visible that was or as a pole visible

וּכְאִלוּ אֵין שָׁם לְחֵי. הָרִי זֶה נִדּוֹן מִשּׁוֹם לְחֵי. לְחֵי שֶׁהִגְבִּיהוּ מִן

from that one raised A pole a pole as is judged this behold a pole there there is no and as if

הַקֶּרְקַע שְׁלֹשָׁה טַפְחִים אוֹ שֶׁהִפְלִיגוּ מִן הַפֶּתֶל שְׁלֹשָׁה לֹא עָשָׂה כָּלוּם.

anything has he done not three the wall from that one distanced or handbreadths three the ground

אֲבָל פְּחוֹת מִשְׁלֹשָׁה טַפְחִים כָּשֶׁר שְׁכָל פְּחוֹת מִשְׁלֹשָׁה כָּלְבוּד. לְחֵי

A pole is like connected than three less for any is valid handbreadths than three less but

שֶׁהָיָה רָחֵב הַרְבֵּה. בֵּין שֶׁהָיָה רָחֵבוֹ פְּחוֹת מִחֲצֵי רָחֵב הַמְּבֹי בֵּין שֶׁהָיָה

that was whether of the lane the width than half less its width that was whether very wide that was

רָחֵבוֹ כִּחְצֵי רָחֵב הַמְּבֹי כָּשֶׁר וְנִדּוֹן מִשּׁוֹם לְחֵי. אֲבָל אִם הָיָה יֵתֵר עַל

than more it was if but a pole as and is judged is valid of the lane the width like half its width

חֲצֵי רָחֵב הַמְּבֹי נִדּוֹן מִשּׁוֹם עֹמֵד מְרַבֵּה עַל הַפְּרוֹץ:

the breached than greater standing as it is judged of the lane the width half

This halacha details the physical requirements of a lechi (pole) used to permit carrying in a lane, including its visibility, height from the ground, distance from the wall, and maximum width.

הליכב

דִּין קוֹרֶת מְבֹי שְׁנֵת־פֶּסֶתָה וְקוֹרֶת מִבְּחוּץ

Halacha 23 - The Law of a Covered Alleyway Beam and a Beam Placed Outside

קוֹרֶת שְׁפִירָס עָלֶיהָ מַחְצֵלֶת הָרִי בְּטָלָה שְׁהָרִי אֵינָה נִפְרֶת. לְפִיכֹךְ

therefore conspicuous it is not for behold he has nullified it behold a mat over it that one spread A beam

אִם הָיְתָה הַמַּחְצֵלֶת מְסֻלָּקֶת מִן הָאָרֶץ שְׁלֹשָׁה טַפְחִים אוֹ יֵתֵר אֵינָה

it is not more or handbreadths three the ground from removed the mat was if

מִחֻצָּה. נָעֵץ שְׁתֵּי יִתְדוֹת בְּשְׁנֵי כְּתָלֵי מְבֹי מִבְּחוּץ וְהָנִיחַ עָלֶיהֶן

upon them and placed from the outside an alleyway walls of into two pegs two If one drove a wall

הַקוֹרֶת לֹא עָשָׂה כָּלוּם. שְׁצָרֶיהָ לְהִיּוֹת הַקוֹרֶת עַל גִּבִּי הַמְּבֹי לֹא

not the alleyway the top of upon the beam to be for it is necessary anything has he done not the beam

This halacha discusses how covering a crossbeam with a mat nullifies its halachic status, and clarifies that the beam must be placed directly over the alleyway rather than on pegs protruding outside.

הליכד

דין קורה היוצאה מפתל אחד ואינה מגיעה לשני

Halacha 24 · The Law of a Beam Extending from One Wall and Not Reaching the Other

קורה היוצאה מפתל זה ואינה נוגעת בפתל השני וכן שתי קורות

beams two and likewise the second the wall touch and does not this from a wall that extends A beam

אחת יוצאה מפתל זה ואחת יוצאה מפתל זה ואינן מגיעות זו

this one reach and they do not this from a wall extending and one this from a wall extending one

לזו פחות משלשה אינו צריך להביא קורה אחרת. הנה ביניהן

between them if there was another a beam to bring required he is not than three less to that one

שלשה צריך להביא קורה אחרת:

another a beam to bring he is required three

This halacha discusses the laws of a crossbeam used to permit carrying in an alleyway when the beam does not span the entire width.

הליכה

דין שתי קורות המתאימות והמנחות בגובה שונה

Halacha 25 · The Law of Two Parallel Beams and Beams Placed at Different Heights

וכן שתי קורות המתאימות לא בזו כדי לקבל אריח ולא בזו

in this one and not a half-brick to support enough in this one not that are parallel beams two And so

כדי לקבל אריח אם יש בשתייהן כדי לקבל אריח אינו צריך

need he does not a half-brick to support enough in both of them there is if a half-brick to support enough

להביא קורה אחרת. היתה אחת למטה ואחת למעלה רואין את העליונה

the upper one — we view above and one below one If it was another a beam to bring

כאלו היא למטה והתחתונה כאלו היא למעלה. ובלבד שלא תהיה

will be that not provided is above it as if and the lower one is below it as if

עליונה למעלה מעשרים ולא תחתונה למטה מעשרה. ולא יהיה

there will be and not ten below the lower one and not twenty above the upper one

ביניהן שלשה טפחים פשוטין אותה שירדה זו ועלתה זו

this one and ascended this one that descended it when we view handbreadths three between them

בכונה עד שיעשו זו בצד זו:

this one alongside this one they are made until directly

This halacha discusses the laws of a crossbeam for an alleyway when two narrow beams combine to the required width, even if they are at different heights.

הליכו

הִיְתָה הַקּוֹרֶה עֲקָמָה רוֹאִין אוֹתָהּ כְּאִלוּ הִיא פְּשׁוּטָה. עֲגָלָה רוֹאִין אוֹתָהּ
 it we view If rounded is straight it as if it we view crooked the beam If was
 כְּאִלוּ הִיא מְרַבֶּעֶת. וְאִם הָיָה בְּהֶקְפָּה שְׁלֹשָׁה טַפְחִים יֵשׁ בָּהּ רֹחֵב
 a width of in it there is handbreadths three in its circumference there was and if is squared it as if
 טַפַּח. הִיְתָה הַקּוֹרֶה בְּתוֹךְ הַמִּבּוּי וְעֲקָמָה חוּץ לַמִּבּוּי. אוֹ שְׁהִיְתָה
 that it was or the alleyway outside but crooked the alleyway inside the beam If was a handbreadth
 עֲקָמָה לְמַעַל מַעֲשָׂרִים אוֹ לְמַטָּה מַעֲשָׂרָה. רוֹאִין כָּל שְׂאֵלוֹ יִנָּטֵל
 were removed that if any we view ten below or twenty above crooked
 הָעֲקוּמָה וַיִּשְׁאַרוּ שְׁנֵי רֵאשֵׁיהָ אֵין בֵּין זֶה לָזֶה שְׁלֹשָׁה אֵינוֹ
 he is not three to that this between there is not its ends the two of and there would the crookedness remain
 צָרִיךְ לְהָבִיא קוֹרֶה אַחֶרֶת. וְאִם לֹא צָרִיךְ לְהָבִיא קוֹרֶה אַחֶרֶת:
 another a beam to bring he is required not and if another a beam to bring required

This halacha discusses the geometric requirements of a crossbeam spanning an alleyway, including how to evaluate crooked or rounded beams.

הליכה

בְּאֵר שְׁעָשָׂה לָהּ שְׁמוֹנָה פְּסִין מֵאַרְבַּע זְווֹת שְׁנֵי פְּסִין דְּבוֹקִין בְּכָל זְווֹת
 corner at each attached boards two corners from four boards eight for it that one made A well
 הָרִי אֵלוֹ כְּמַחְצָה. וְאִם עַל פִּי שְׁהַפְּרוּץ מְרַבֶּה עַל הָעוֹמֵד
 the standing portion than is greater the breached portion though and even are like a partition these behold
 בְּכָל רוֹחַ וְרוֹחַ. הוֹאִיל וְאַרְבַּע הַזְּווֹת עוֹמְדוֹת הָרִי זֶה מִתֵּר לְמַלְאוֹת
 to draw is permitted this behold are standing corners the four since and direction direction on each
 מִן הַבְּאֵר וּלְהַשְׁקוֹת לְבִהֶמָּה. וְכַמָּה יִהְיֶה גִבָּהּ כָּל פֶּסַח מִהֵן עֲשָׂרָה
 ten of them board each the height of shall be And how much an animal and to water the well from
 טַפְחִים וְרֹחְבוֹ שְׁשֵׁה טַפְחִים וּבֵין כָּל פֶּסַח לְפֶסֶח כְּמֵלֵא שְׁתֵּי
 two like the full space of to board board each and between handbreadths six and its width handbreadths
 רִבְקוֹת שֶׁל אַרְבָּעָה אַרְבָּעָה בָּקָר אַחַת נִכְנָסֶת וְאַחַת יוֹצֵאָה. שְׁעוֹר רֹחֵב
 this the measure of departing and one entering one cattle four four of teams
 זֶה אֵין יֵתֵר עַל שְׁלֹשׁ עֲשָׂרָה אַמָּה וּשְׁלִישׁ:
 and a third cubits ten thirteen than more is not width

This halacha details the specific dimensions and structure of the corner boards permitted by the Sages to enclose a well for watering animals on Shabbos.

הליכה

הָיָה בַּמָּקוֹם אֶחָד מִן הַזְּוִיּוֹת אוֹ בְּכָל זְוִית מֵאַרְבַּעַתָּן אָבֵן גְּדוֹלָה אוֹ
 or large a stone of their four corner in every or the corners of one in a place If there was
 אֵילָן אוֹ תֵּל הַמֵּתִלְקֵט עֲשָׂרָה מִתּוֹךְ אַרְבַּע אַמּוֹת אוֹ חֲבִילָה שֶׁל קָנִים.
 reeds of a bundle or cubits four from within ten that rises a mound or a tree
 רוֹאִין כָּל שְׂאֵלּוֹ יִחָלֵק וַיֵּשׁ בּוֹ אִמָּה לְכָאן וְאִמָּה לְכָאן בְּגִבָּהּ
 at a height of to here and a cubit to here a cubit in it and there is it were divided that if any we see
 עֲשָׂרָה נִדּוֹן מִשּׁוּם זְוִית שֵׁשׁ בָּהּ שְׁנֵי פָּסִין. חֲמִשָּׁה קָנִים וְאִין
 and there is not reeds Five corner-boards two in it that has a corner as it is judged ten
 בֵּין זֶה לָזֶה שְׁלֹשָׁה וַיֵּשׁ בֵּינֵיהֶן שֵׁשָׁה טַפְחִים לְכָאן וְשֵׁשָׁה
 and six to here handbreadths six between them and there is three to that one this one between
 טַפְחִים לְכָאן נִדּוֹנִים מִשּׁוּם זְוִית שֵׁשׁ בָּהּ שְׁנֵי פָּסִין:
 corner-boards two in it that has a corner as they are judged to here handbreadths

This halacha discusses how natural obstacles or a series of reeds at a corner can halachically function as two corner-boards for a partition.

ה'ל'כט

מִתֵּר לְהַקְרִיב אַרְבַּע הַזְּוִיּוֹת הָאֵלּוֹ לְבֵּאֵר. וְהוּא שֶׁתְּהִיָּה פָּרָה רֹאשָׁהּ
 its head a cow there shall be and that to a well these the corners four to bring close It is permitted
 וְרִבְּהָ לְפָנִים מִן הַפָּסִין וְשׁוֹתָהּ. אִף עַל פִּי שֶׁלֹּא יֵאָחֵז רֹאשׁ הַבְּהֵמָה
 the animal the head of he holds that not though even and drinking the boards from inside and most of it
 עִם הַכֵּלִי שָׁבוּ הַמַּיִם הוּאִיל וְרֹאשָׁהּ וְרִבְּהָ בְּפָנִים מִתֵּר אֶפְלּוֹ לְגִמְלָה.
 for a camel even it is permitted is inside and most of it and its head since the water that in it the vessel with
 הָיוּ קְרוֹבִים יִתֵּר מִזֶּה אָסוּר לְהַשְׁקוֹת מֵהֶן אֶפְלּוֹ לְגִדֵּי שֶׁהוּא כָּלּוֹ
 all of it that it for a kid even from them to water it is forbidden than this more closer If they were
 נִכְנָס לְפָנִים. וּמִתֵּר לְהִרְחִיק כָּל שֶׁהוּא וּבְלִבֵּד שִׁירְבָה בְּפָסִים
 with boards that he increases and provided that it is any to distance And it is permitted inside enters
 פְּשׁוּטִים שֶׁמְנִיחִין אוֹתָן בְּכָל רוּחַ וְרוּחַ כְּדֵי שֶׁלֹּא יִהְיֶה בֵּין פֶּס
 a board between there shall be that not so and direction direction on every them that they place straight
 לַחֲבֵרוֹ יוֹתֵר עַל שְׁלֹשׁ עֲשָׂרָה אַמָּה וּשְׁלִישׁ:
 and a third cubits ten three than more to its fellow

This halacha defines the minimum and maximum distances allowed between the corner boards and the well to permit drawing water on Shabbos.

ה'ל'ל

לא התירו הפסים האלו אלא בארץ ישראל ולקהמת עולי
 the pilgrims of and for the animal of Yisrael in the Land of except these the corner-boards did they permit Not
 רגלים בלבד והוא שיהיה באר מים חיים של רבים. אבל בשאר
 in other but the public of living water a well of that it should be and that is only the festivals
 ארצות אדם ירד לבאר וישתה או יעשה לו מחצה מקפת
 surrounding a partition for himself he must make or and drink to the well must descend a person lands
 לבאר גבוהה עשרה טפחים ויעמד בתוכה וידלה וישתה. ואם היה הבאר
 the well was and if and drink and draw within it and stand tefachim ten high the well
 רחב הרבה שאין אדם יכול לירד בו הרי זה ידלה וישתה בין
 between and drink one may draw this behold into it to descend is able a person that not very wide
 הפסין:
 the corner-boards

The leniency of using corner-boards around a well was restricted to public fresh-water wells in Eretz Yisrael for the animals of festival pilgrims.

הלי לא

אסור שאיבת מים מבור ובאר פלי מחצה

Halacha 31 · Drawing Water from Public Cisterns and Private Wells on Shabbos

וכן בור הרבים ובאר היחיד אפלו בארץ ישראל אין ממלאין
 draw water we do not Yisrael in the Land of even an individual and a well of the public a cistern of And so
 מהן אלא אם כן עשו להן מחצה גבוהה עשרה טפחים:
 tefachim ten high a partition for them they made unless from them

The Sages prohibited drawing water from certain public cisterns or private wells on Shabbos unless a halachic partition of ten handbreadths is erected.

הלי לב

דין השקאת בהמה בין הפסים

Halacha 32 · Watering an Animal Between the Boards of an Enclosure on Shabbos

הממלא לבהמתו בין הפסים ממלא ונותן בכלי לפניו. ואם היה
 there was And if before it in a vessel and places draws the boards between for his animal One who draws
 אבוס ראשו נכנס לבין הפסים והיה גבוה עשרה ורחב ארבעה לא
 he should not four and wide ten high and it was the boards between enters whose head a trough
 ימלא ויתן לפניו שמא יתקלקל האבוס ויוציא הדלי לאבוס
 to the trough the bucket and he will carry out the trough it becomes broken lest before it and place draw
 ומן האבוס לקרקע רשות הרבים אלא ממלא ושופך והיא שותה
 drinks and it and pours he draws rather the public domain of to the ground of the trough and from
 מאליה:
 by itself

This halacha discusses the Rabbinic restrictions on drawing water for an animal near a trough that projects into a public domain.

הזורק מרשות הרבים לביין הפסין חייב הואיל ויש בכל זווית
 corner in every and there is since is liable the boards into between of the public from the domain One who throws
 וזווית מחצה גמורה שיש בה גבה עשרה ויותר מארבעה על ארבעה
 four by than four and more ten a height of in it that there is complete a partition and corner
 והרי הרבוע נפר ונראה ונעשה כל שביניהם רשות היחיד.
 of the individual a domain that is between them all and becomes and visible is recognizable the square and behold
 ואפלו היה בבקעה ואין שם ביניהם באר שהרי בכל רוח ורוח
 and side side on every for behold a well between them there and there is not in a valley if it was and even
 פס מכאן ופס מכאן. ואפלו היו רבים בוקעין ועוברין בין
 between and passing traversing many if there were and even from here and a board from here there is a board
 הפסין לא בטלו המחצות והרי הן כחצרות שהרבים בוקעין בהן
 in them traverse that the public are like courtyards they and behold the partitions nullified not the boards
 והזורק לתוכן חייב. ומתיר להשקות הבהמה ביניהן אם היה
 there was if between them the animal to water and it is permitted is liable into them and one who throws
 ביניהן באר:
 a well between them

This halacha discusses the status of the enclosure formed by corner-boards around a well, defining it as a private domain even in a public valley.

חצר שראשה אחד נכנס לביין הפסין מתיר לטלטל מתוכה לביין
 to between from its midst to carry it is permitted the boards between enters one whose head A courtyard
 הפסין ומבין הפסין לתוכה. היו שתי חצרות אסורין עד
 until they are forbidden courtyards two If there were into its midst the boards and from between the boards
 שיערבו. יבשו המים בשבת אסור לטלטל בין הפסין שלא
 for not the boards between to carry it is forbidden on Shabbos the water If dried up they make an eruv
 נחשבו מחצה לטלטל בתוכן אלא משום המים. באו לו מים
 water to it If came the water because of except within them to carry a partition were they considered
 בשבת מתיר לטלטל ביניהן. שכל מחצה שנעשית בשבת שמה מחצה.
 a partition is called on Shabbos that is made partition for any between them to carry it is permitted on Shabbos
 מבוי שנטלה קורתו או לחיו בשבת אסור לטלטל בו אף על
 · even in it to carry it is forbidden on Shabbos its side-post or its beam whose beam was removed An alleyway removed

פי שַׁנְפָּרֵץ לְכַרְמְלִית:

to a carmelit it opened though

This halacha discusses carrying between a courtyard and a well enclosure, the effect of water drying up or returning on Shabbos, and the status of an alleyway if its halachic partition is removed on Shabbos.

ה'ל'ה

דִּין אֶכְסְדָּרָה וּפְרָצָה בְּקֶרֶן זְוִית בְּשַׁבָּת

Halacha 35 · The Law of an Excedra and a Breach in a Corner on Shabbos

אֶכְסְדָּרָה בִּבְקָעָה מִתֵּר לְטַלֵּטל בְּכָלָהּ וְאֵף עַל פִּי שֶׁהִיא בֵּית שָׁלֹשׁ

three is of that it though · and even in all of it to carry is permitted in the open field An excedra

מִחֲצוֹת וְתִקְרָה. שָׁאֲנוּ רֹאִין כְּאִלּוּ פִּי תִקְרָה יוֹרֵד וְסוֹתָם רוֹחַ

the side and closes descends the roof the edge of as if view for we and a roof walls

רְבִיעִית. וְהַזֹּרֵק מִרְשׁוֹת הָרַבִּים לְתוֹכָהּ פָּטוּר כְּזוֹרֵק

like one who throws is exempt into its interior the public from the domain of and one who throws fourth

לְמַבּוּי סָתוּם שֶׁיֵּשׁ לוֹ קוֹרָה. בֵּית אֹרְחַי שֶׁנִּפְרָץ קֶרֶן זְוִית

angle the corner that was breached a courtyard or A house a beam to it that has closed into an alleyway

שָׁלֹשׁ בְּעֶשֶׂר אַמּוֹת הָרִי זֶה אָסוּר לְטַלֵּטל בְּכָלָהּ אֵף עַל פִּי שֶׁכָּל פְּרָצָה

breach that every though · even in all of it to carry is forbidden this behold cubits by ten of it

שֶׁהִיא עַד עֶשֶׂר אַמּוֹת כְּפִתָּח. אֵין עוֹשִׂין פֶּתַח בְּקֶרֶן זְוִית. וְאִם

and if angle in a corner an entrance make we do not is like an entrance cubits ten up to that is

הִיְתָה שָׁם קוֹרָה מִלְּמַעְלָה עַל אֶרֶץ הַפְּרָצָה רֹאִין אוֹתָהּ שֶׁיֹּרֵדָה וְסָתְמָה

and closes that it descends it we view the breach the length of over from above a beam there there was

וּמִתֵּר לְטַלֵּטל בְּכָלָהּ וְהוּא שָׁלֹא תִהְיֶה בְּאַלְכֶסוֹן:

at an angle it is not provided that and this is in all of it to carry and it is permitted

This halacha discusses the application of the principle that the edge of a roof is considered to descend and close an opening, and how this applies to an excedra and a breached corner.

ה'ל'ו

מִדּוֹת הָאֶצְבַּע הַטֶּפַח וְהָאֶמָּה לְעֵינֵי שַׁבָּת סִכָּה וּכְלָאִים

Halacha 36 · The Measurements of the Fingerbreadth, Handbreadth, and Cubit for Shabbos, Sukkah, and Kilayim

הָאֶצְבַּע שְׁמִשְׁעָרֵין בָּהּ בְּכָל מָקוֹם הִיא רַחֵב הַגּוֹדֵל שֶׁל יָד.

the hand of the thumb is the width of it place in every with it that we measure The fingerbreadth

וְהַטֶּפַח אַרְבַּע אֶצְבָּעוֹת. וְכָל אֶמָּה הָאֶמּוּרָה בְּכָל מָקוֹם בֵּין

whether place in every that is mentioned cubit and every fingerbreadths is four and the handbreadth

בְּשַׁבָּת בֵּין בִּסְכָּה וּכְלָאִים הִיא אֶמָּה בֵּית שֶׁשָּׁה טַפָּחִים. וּפְעָמִים

and sometimes handbreadths six of is a cubit it and kilayim regarding sukkah whether regarding Shabbos

מִשְׁעָרֵין בְּאֶמָּה בֵּית שֶׁשָּׁה טַפָּחִים דְּחוּקוֹת זֹו לְזֹו. וּפְעָמִים מִשְׁעָרֵין

we measure and sometimes to this this pressed handbreadths six of with a cubit we measure

בְּאֵמָה בֵּת שֵׁשֶׁה שׁוֹחֲקוֹת וְרוֹחוֹת וְזֶה וְזֶה לְהַחֲמִיר. כִּיצַד. מִשָּׁר.

the length of how so is to be stringent and this and this and spacious loose six of with a cubit

מְבוֹי בְּאַרְבַּע אַמּוֹת שׁוֹחֲקוֹת וְגָבְהוּ עֶשְׂרִים אַמָּה עֲצִיבוֹת. רַחֲב

the width of constricted cubits is twenty and its height loose cubits is four an alleyway

הַפְּרָצָה עֶשְׂרֵי אַמּוֹת עֲצִיבוֹת. וְכִיּוֹצֵא בָהֶן לְעֲנִין סִכָּה וְכִלְאִים:

and kilayim sukkah regarding the matter of to them and similar constricted cubits is ten the breach

This halacha defines the standard measurements of a fingerbreadth, handbreadth, and cubit, and explains when to apply constricted versus loose cubits to ensure a stringent ruling.

CHAPTER SUMMARY

This chapter outlines the practical halachos for permitting carrying in different types of lanes on Shabbos. For a closed lane with three walls, the Chachamim required either a lechi or a korah at the fourth side to render it a private domain, whereas an open lane requires a tzuras hapesach (the frame of an entrance) on one side and a lechi or korah on the other. We also learn that lanes with natural barriers, such as a steep incline, a public garbage dump, or the sea, do not require additional rectifications because they are already distinct from the public domain. Finally, the Rambam clarifies the status of an open lane that terminates in a shared courtyard, explaining when the layout itself acts as a barrier and when it requires further measures.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Torah views our boundaries. The Gemara teaches us that a lane with three walls is already considered a private domain according to the Torah, yet the Chachamim required us to place a lechi (a side-post) or a korah (a crossbeam) at the fourth, open side. Why? To create a recognizable sign, an "heker." This small, simple physical marker completely transforms the space, reminding everyone who enters that they are stepping into a distinct, protected domain.

In our daily avodah, we often find ourselves living in a "maboy"—a lane of life that is mostly structured and holy, yet has one side completely open to the distractions and negative influences of the street. We might think we need to build massive, impenetrable stone walls to protect our yiras Shamayim and our families. But the halachah teaches us a profound secret: sometimes, even a small, symbolic boundary—a single daily commitment, a small fence we make for ourselves—is enough to redefine our entire environment.

Think about your day. Where is your "fourth side" open to the public domain? Is it the way you use your phone, the topics you discuss at the Shabbos table, or the first few minutes after you wake up? You do not need to completely shut yourself off from the world to remain holy. You just need to establish a clear "heker"—a small, firm boundary that says, "From this point on, I am in the domain of Hashem."

Today, identify one area in your life that feels too open to the outside world, and establish a small, concrete boundary—a personal "lechi"—such as committing to not looking at your phone for the first thirty minutes of the day, to keep that space holy.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן 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 זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

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

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמַר יְיָ אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיָתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:
וְהוּא יַפְּדֶה 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.'