

הלכות שבת • פרק ט"ז

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

CHAPTER PREVIEW

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

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

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

הלי א

דין מקום שלא הקף לדירה בשבת

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

מקום שלא הקף לדירה אלא שיהיה תשמישו לאויר כגון גנות

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

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

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

בגובה המחצות עשרה טפחים או יתר הרי הוא כרשות היחיד

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

לחייב המוציא והזרק והמושיט ממנו לרשות הרבים או

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

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

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

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

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

לטלטל בו אלא בארבע אמות ככרמלית:

like a carmelit cubits within four except in it to carry

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

הלי ב

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

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

הלי ג

מדת בית סאתים לענין מחצות שלא לזירה

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

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

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

הלי ד

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

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

ה"ה

התר טלטול במקום שהקה שלא לשם דירה על ידי פרצה וגדרה

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

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

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

ה"ו

דין מקום הנזרע והנטוע והנתמלא מים בשבת

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

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

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

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

ה'י ז

קֶרֶפֶי שְׁלֹא לְדִירָה שֶׁקָּרוּ בּוֹ וְנִפְרָץ לְחֶצֶר

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

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

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

ה'י ח

מַעוֹט שֶׁטַח הַמָּקֵף לְיוֹתֵר מִבֵּית סֵאתִים

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

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

לא עשה כלום:

anything done he has not

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

הליט

דין מעוט הפתל ומחצה על גבי מחצה

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

טח את הפתל בטיט אף על פי שאינו יכול לעמד בפני עצמו הרי זה
this behold itself by to stand able that it is not though · even with clay the wall — plastered
מעוט. הרחיק מן התל שלשה ועשה מחצה הועיל. עשה מחצה על
on a partition made it is effective a partition and made three the mound from distanced is a reduction
שפת התל אינו מועיל שהעושה מחצה על גבי מחצה אינו מועיל.
effective it is not a partition top of on a partition for one who makes effective it is not the mound the edge of
נבלעה מחצה התחתונה והרי העליונה קימת. הואיל ונעשית העליונה
the upper and was made since remains the upper and behold lower the partition sunk
לשם דירה והרי אין שם נראה אלא היא הרי זה הועיל
is effective this behold it except visible there there is not and behold dwelling for the sake of
ומתר לטלטל בכלה:
in all of it to carry and it is permitted

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

הלי

טלטול ברחבה שאחורי בתים

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

רחבה שאחורי בתים יתרה על בית סאתים אין מטלטלין בה אלא
except in it carry we do not two seah an area of than larger houses that is behind An open area
בארבע. ואפלו היה פתח הבית פתוח לתוכה. ואם פתח הפתח
the entrance he opened and if into it open the house an entrance of there was and even if within four
לשם ואחר כך הקיפה הרי זו כמקפת לדירה ומתר לטלטל
to carry and it is permitted for habitation is like enclosed this behold he enclosed it that and after to there
בכלה:
in all of it

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

הלי

טלטול ברחבה הפתוחה למדינה ולשכיל הנגר

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

רחבה הפתוחה למדינה מצד אחד ומצד אחר פתוחה לשכיל המגיע
that reaches to the path opens another and from side one from side to the city that opens An open area

לְנַהֵר. עוֹשֶׂה לָּהּ לָחִי מֵצֵד הַמְּדִינָה וַיְהִי מִתֵּר לְטָלִיל בְּכָלָהּ
in all of it to carry permitted and it will be the city from the side of a post for it one makes to the river
וּמִתּוֹכָהּ לַמְּדִינָה וּמִן הַמְּדִינָה לְתוֹכָהּ:
to its inside the city and from to the city and from its inside

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

ה'ת"ק

דִּין מַחְצָה בְּבִקְעָה לְיָחִיד וּלְשִׁירָה

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

יָחִיד שֶׁשָּׁבַת בְּבִקְעָה וַעֲשֶׂה מַחְצָה סָבִיב לוֹ אִם יֵשׁ בָּהּ עַד
up to in it there is if himself around a partition and made in a valley who spent Shabbos An individual
בֵּית סָאֲתִים מִתֵּר לְטָלִיל בְּכָלָהּ. וְאִם הָיְתָה יִתֵּר עַל בֵּית סָאֲתִים
two seah an area of than more it was and if in all of it to carry it is permitted two seah an area of
אֵינוֹ מְטַלֵּל בָּהּ אֶלָּא בְּאַרְבַּע אַמּוֹת. וְכֵן אִם הָיוּ שְׁנַיִם. אֲבָל שְׁלֹשָׁה
three but two there were if and so cubits within four except in it carry he does not
יִשְׂרָאֵלִים אוֹ יִתֵּר עָלֵיהֶן שֶׁשָּׁבְתוּ בְּבִקְעָה הָרִי הֵן שִׁירָה וּמִתֵּר
and it is permitted are a caravan they behold in a valley who spent Shabbos than them more or Jews
לָהֶם לְטָלִיל בְּכָל צָרְכָן אֲפֹלוּ כַּמָּה מִיָּלִין. וְהוּא שָׁלָא יִשְׁאַר
there does not remain provided that and this is mil several even their need in all to carry for them
מִן הַמַּחְצָה שֶׁהִקִּיפוּ בֵּית סָאֲתִים פָּנוּי בְּלֹא כֵלִים. אֲבָל אִם נִשְׁאַר
there remains if but utensils without vacant two seah an area of that they enclosed the partition from
בֵּית סָאֲתִים פָּנוּי בְּלֹא כֵלִים וְלֹא הָיוּ צָרִיכִים לוֹ אֲסוּרִים לְטָלִיל
to carry they are forbidden it needing were they and not utensils without vacant two seah an area of
בְּכָל הַמַּחְצָה אֶלָּא בְּאַרְבַּע אַמּוֹת. וְאִין הַקָּטָן מְשָׁלִים לְשִׁירָה:
for a caravan complete a minor and does not cubits within four except the partition in all

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

ה'ת"ק

קְבִיעַת שְׁבִיתָה בְּעֶרֶב שַׁבָּת לְעֵנִין טָלוּל בְּמַחְצָה

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

שְׁלֹשָׁה שֶׁהִקִּיפוּ כִּדִּי צָרְכָן וְקִנּוּ שְׁבִיתָה וְאַחֵר כֶּה מֵת אֶחָד
one died that and after Sabbath residence and established their needs according to who enclosed Three
מִהֶן הָרִי הֵם מִתְרִין לְטָלִיל בְּכָלָהּ. קִנּוּ שְׁנַיִם שְׁבִיתָה בְּיִתֵּר
in more Sabbath residence two If established in all of it to carry are permitted they behold of them
מִבֵּית סָאֲתִים וְאַחֵר כֶּה בָּא לָהֶם שְׁלִישִׁי אֲסוּרִין לְטָלִיל אֶלָּא
except to carry they are forbidden a third to them came that and after two seah than an area of

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

לֹא הַדְּיוּרִין:
the residents not

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

חל"ד

דִּין שֶׁלֹּשָׁה מְקוֹמוֹת הַמְּקֻפְּיִין שֶׁלֹּא לְשֵׁם דִּירָה

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

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

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

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

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

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

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

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

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

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

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

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

חל"ט

דִּינֵי מַחְצוֹת הַכְּשֻׁרוֹת וְהַפְּסוּלוֹת לְשַׁבָּת

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

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

שְׂאִינָה עֲשׂוּיָה לְנֶחֱת אֵינָה מְחֻצָּה. וְכָל מְחֻצָּה שְׂאִינָה עֲשׂוּיָה אֵלָּא

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

לְצִנְיָעוֹת בְּלֶבֶד אֵינָה מְחֻצָּה. וְכָל מְחֻצָּה שְׂאִין בְּגָבְהָ עֶשְׂרֵה טַפְחִים

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

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

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

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

ה'טז

דִּין מְחֻצָּה שֶׁנִּפְרָצָה וְצוּרַת הַפֶּתַח

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

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

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

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

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

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

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

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

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

מִפְסֻדַּת הַמְּחֻצָּה. וְהוּא שְׁלָא יִהְיֶה הַפְּרוּץ מְרֻבָּה עַל הָעוֹמֵד:

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

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

ה'יז

דִּין מְחֻצָּה שֶׁהִפְרוּץ מְרֻבָּה עַל הָעוֹמֵד בְּפָחוֹת מִשְׁלֹשָׁה טַפְחִים

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

בְּמָה דְּבָרִים אֲמוּרִים בְּזִמְנָן שֶׁהַפְּרָצוֹת מִשְׁלֹשָׁה טַפְחִים וּלְמַעַלָּה. אֲבָל אִם

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

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

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

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

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

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

ה'יח

מַחְצוֹת קָנִים וְחֻבְלִים וְשַׁעוֹר עֶשְׂרֵה טַפְחִים

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

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

הל"ט

דיני צורת הפתח לענין ערובין

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

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

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

הל"כ

צורת פתח בכפה ומן הצד

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

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

זֶה צוּרֶת פֶּתַח. וְצוּרֶת פֶּתַח שֶׁעָשָׂה אוֹתָהּ מִן הַצֵּד אֵינָה כְּלוּם
anything is not the side from it that he made an entrance and a frame of an entrance is a frame of this
שָׁאִין דֶּרֶךְ הַפְתָּחִים לִהְיוֹת בְּקֶרֶן זְוִית אֶלָּא בְּאַמְצַע:
in the middle but angle in a corner to be entrances the way of for it is not

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

הליכה

עֲשִׂית מַחֲצָה מִכָּל דָּבָר בְּשַׁבָּת

Halacha 21 · Making a Partition from Any Substance on Shabbos

בְּכֹל עוֹשִׂין מַחֲצָה בֵּין בְּכֵלִים בֵּין בְּאֹכָלִים בֵּין בְּאָדָם אֶפְלוּ
even with a human whether with food whether with utensils whether a partition we may make With everything
בְּבִהֵמָה וְשָׂאֵר מִיְּנֵי חַיָּה וְעוֹף וְהוּא שְׂיָהּיוּ כְּפוֹתִים כִּדִּי שְׂלָא
that they not in order bound that they must be and it is and bird beast kinds of and other with an animal
יְנוּדוּ:
move

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

הליכה

מַחֲצָה הַנּוֹעֶשֶׂית בְּשַׁבָּת וְטָלְטוּל בָּהּ

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

מַחֲצָה הַעוֹמֶדֶת מֵאֻלָּיָהּ הִיא זֹה כְּשֶׁרָחָה. וּמַחֲצָה הַנּוֹעֶשֶׂית בְּשַׁבָּת הִיא זֹה
this behold on Shabbos that is made and a partition is valid this behold on its own that stands A partition
מַחֲצָה. וְאִם נִעֲשִׂית בְּשִׁגְגָה מִתֵּר לְטָלְטוּל בָּהּ בְּאוֹתָהּ שַׁבָּת. וְהוּא
and this Shabbos on that in it to carry it is permitted unintentionally it was made and if is a partition
שֶׁתַּעֲשֶׂה שְׂלָא לְדַעַת הַמְטִילָל. אֲבָל אִם נִתְּפוֹן אָדָם לְזֹה
for this a person intended if but the one who carries the knowledge of without is provided that it is made
הַמַּחֲצָה שֶׁתַּעֲשֶׂה בְּשַׁבָּת כִּדִּי לְטָלְטוּל בָּהּ אֵף עַל פִּי שֶׁעָשָׂה אוֹתָהּ
it made though · even in it to carry in order on Shabbos to be made partition
הַעוֹשֶׂה בְּשִׁגְגָה אָסוּר לְטָלְטוּל בָּהּ בְּאוֹתָהּ שַׁבָּת. וְכֵן אִם
if and likewise Shabbos on that in it to carry it is forbidden unintentionally the one who made it
נִעֲשִׂית בְּמִזִּיד אֵף עַל פִּי שְׂלָא נִתְּפוֹן זֶה לְטָלְטוּל בָּהּ הִיא זֶה אָסוּר
is forbidden this behold in it to carry this person intended not though · even intentionally it was made
לְטָלְטוּל בָּהּ:
in it to carry

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

הליכה

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

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

הליכד

מחצה הנעשה מאילן וטלטול תחתיו

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

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

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

CHAPTER SUMMARY

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

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

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

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