

הלכות שבת • פרק י"ז

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

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

הַחֲבֵדֵל 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
בְּשִׁכְנָגְדָּה 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

הֵיכָד מִתִּירִין מְבוֹי סָתוּם. 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. וְתַחֲשֵׁב 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 וַיִּהְיֶה מִתֵּר לְטָלְטֵל
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 וּמִדְּבָרִי
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 הָרְבִיעִית 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 מְפֻלָּשׁ וּמְבוֹי עָקָם

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

וְהִיאֵךְ מִתִּירִין מְבוֹי מְפֻלָּשׁ. עוֹשֶׂה לוֹ צוּרַת 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 בְּמִפְּלָשׁ:
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 שֶׁהֲרִי הוּא
it for behold a crossbeam nor a side-post neither need does not into its inside and slopes the public
מְבָדֵל מִרִשּׁוֹת 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 כְּלָה לָיִם וְצִדּוֹ אֶחָד כְּלָה 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. שֶׁאֲשָׁפָה 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 שֶׁמָּא 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 לְלֶחִי

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 לֶחִי 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

שְׁהַכְשָׁרוֹ 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

שֶׁהַקּוֹרָה מִשּׁוּם הֶפֶר הִיא עֲשׂוּיָהּ. אֲבָל אִם הַכְשָׁרוֹ בְּלֶחִי 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 שֶׁהַלֶּחִי 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

הַכָּשֵׁר רִשּׁוֹת הָרַבִּים עַל יְדֵי דִלְתוֹת

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

שְׁנֵי פֶתָלִים 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 לַנָּעַל 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 לֶחִי 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 בְּשֶׁהָיָה 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 שִׁיעָשָׂה 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 עֲצֻמָּה 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 עָבִיו כָּל שֶׁהוּא. גָּבְהָ הַלְחִי אֵין פְּחוֹת מֵעֲשָׂרָה טְפָחִים

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

רָחְבוֹ וְעָבִיו 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 להחזיר 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 וחקר 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 בזה ויוצאין בזה 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 מִבּוֹי הַמִּפְלָשׁ בְּשִׁבְלִים רַבִּים

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

מִבּוֹי 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 אֲף־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 מִבּוֹי מִפְּלָשׁ. כִּיצַד מְכַשִּׁירִין אוֹתוֹ. עוֹשֶׂה צוֹרֶת
 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 בְּמִבּוֹי שְׂאִינָן שְׁוָה

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

מִבּוֹי שֶׁצִּדּוֹ אֶחָד אָרְךְ וְצִדּוֹ הַשֵּׁנִי קָצֵר מֵנִיחַ אֶת הַקּוֹרָה 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 הַמִּבּוֹי 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 מִבּוֹי הָרָחֵב מֵעֶשְׂרִים אַמָּה

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

מִבּוֹי 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 הַמִּבּוֹי 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 מְבֹאוֹת שִׁישׁ בְּפֶתַח כָּל אֶחָד מֵהֶן עֶשְׂרֵה 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 הַמִּבּוֹי עֶשְׂרֵה אַמּוֹת
 cubits ten the lane is the entrance of and it turns out from here cubits three a board of and stands

וְהִצְדֵּדֵי הַרִי הֵן כְּסִתּוּמֵי שְׁהָרִי עֹמֵד מְרֻבָּה עַל הַפְּרוּץ:

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

דֵּינֵי לְחֵי הַבּוֹלֵט וְהָעֹמֵד מֵאֲלֵיו וּמִדּוֹתָיו

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

לְחֵי הַבּוֹלֵט מִדְּפְנֵי שֶׁל מְבוֹי כָּשֵׁר. 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

מִקֵּדֶם הַשָּׁבֶת כָּשֵׁר. וְלְחֵי שֶׁהוּא נִרְאָה מִבְּפָנִים 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 וּמִבְּפָנִים נִרְאָה שֶׁהוּא שְׁוֶה

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. הַרִי זֶה נִדּוֹן מִשּׁוּם 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 כָּשֵׁר 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 הַמְּבוֹי 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 הַמְּבוֹי כָּשֵׁר וְנִדּוֹן מִשּׁוּם לְחֵי. אֲבָל אִם הָיָה יָתֵר 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 הַמְּבוֹי נִדּוֹן מִשּׁוּם עֹמֵד מְרֻבָּה עַל הַפְּרוּץ:

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

דֵּין קוֹרֵת מְבוֹי שְׁנֵת־פֶּסֶתָה וְקוֹרֵת מִבְּחוּץ

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

קוֹרֵת שֶׁפִּרְסָה עָלֶיהָ מַחְצֵלֶת הַרִי 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 יָתֵר אֵינָה

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

מִחֻצָּה. נָעֵץ שְׁתֵּי יִתְדוֹת בְּשְׁנֵי כְּתָלֵי מְבוֹי מִבְּחוּץ וְהָנִיחַ עָלֶיהֶן

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

הַקוֹרֵת לֹא עָשָׂה כָּלוּם. שְׁצָרֶיהָ לְהִיּוֹת הַקוֹרֵת עַל גִּבֵּי הַמְּבוֹי 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 בְּהִקְפָּה שְׁלֹשָׁה טַפְחִים יֵשׁ בָּהּ רֹחַב

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 הַמִּבּוֹי וְעֲקָמָה חוּץ לַמִּבּוֹי. אוֹ שְׁהִיְתָה

that it was or the alleyway outside but crooked the alleyway inside the beam If was a handbreadth

עֲקָמָה לְמַעַל מֵעֲשָׂרִים אוֹ לְמַטָּה מֵעֲשָׂרָה. רוֹאִין כָּל שְׂאֵלוֹ יִנָּטֵל

were removed that if any we view ten below or twenty above crooked

הָעֻקּוֹם וְיִשְׁאַרוּ שְׁנֵי רֵאשֵׁיהֶּ 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 זְוִיּוֹת שְׁנֵי פְּסִין דְּבוֹקִין בְּכָל זְוִית

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 רוּחַ וְרוּחַ. הוֹאִיל וְאַרְבַּע הַזְוִיּוֹת 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 לְבִהְמָה. 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 שִׁשָּׁה 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 רֹחַב

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 הַמֶּתִּלְקֵט 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'כ"ט

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 שֶׁבּוֹ 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 אֲסוּר 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

לֹא הִתִּירוּ הַפְּסִים הָאֵלּוּ אֶלָּא בְּאֶרֶץ יִשְׂרָאֵל וּלְבִהֶמַּת עוֹלֵי
 the pilgrims of and for the animal of Yisrael in the Land of except these the corner-boards did they permit Not
 רְגֵלִים בְּלִבָּד וְהוּא שְׂיֵהִיָּהּ בְּאֵר מֵיִם חַיִּים שֶׁל רַבִּים. אֲבָל בְּשֶׁאֵר
 in other but the public of living water a well of that it should be and that is only the festivals
 אֲרָצוֹת אָדָם יֵרֵד לְבֵּאֵר וְיִשְׁתֶּה אוֹ יַעֲשֶׂה לוֹ מִחְצָה מְקַפֶּת
 surrounding a partition for himself he must make or and drink to the well must descend a person lands
 לְבֵּאֵר גְּבוּהָהּ עֲשָׂרָה טַפְחִים וַיַּעֲמֵד בְּתוֹכָהּ וַיִּדְּלָה וְיִשְׁתֶּה. וְאִם הָיָה הַבֵּּאֵר
 the well was and if and drink and draw within it and stand tefachim ten high the well
 רָחֵב הָרַבָּה שָׂאִין אָדָם יָכוֹל לֵירֵד בּוֹ הָרִי זֶה יִדְּלָה וְיִשְׁתֶּה בֵּין
 between and drink one may draw this behold into it to descend is able a person that not very wide
 הַפְּסִין:
 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.

ה'לי לא

אִסּוּר שְׂאִיכַת מֵיִם מְבוֹר וּבֵּאֵר פְּלִי מִחְצָה

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

וְכֵן בּוֹר הָרַבִּים וּבֵּאֵר הַיָּחִיד אֶפְלוּ בְּאֶרֶץ יִשְׂרָאֵל אִין מְמַלְאִין
 draw water we do not Yisrael in the Land of even an individual and a well of the public a cistern of And so
 מִהֶן אֶלָּא אִם כֵּן עָשׂוּ לָהֶן מִחְצָה גְּבוּהָהּ עֲשָׂרָה טַפְחִים:
 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.

ה'לי לב

דִּין הַשְּׂקָאָת בְּהֵמָה בֵּין הַפְּסִים

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

הַמְּמַלֵּא לְבִהֶמָּתוֹ בֵּין הַפְּסִים מְמַלֵּא וְנוֹתֵן בְּכָלִי לְפָנֶיהָ. וְאִם הָיָה
 there was And if before it in a vessel and places draws the boards between for his animal One who draws
 אֲבוּס רֹאשׁוֹ נִכְנָס לְבֵין הַפְּסִים וְהָיָה גְּבוּהָהּ עֲשָׂרָה וָרָחֵב אַרְבָּעָה לֹא
 he should not four and wide ten high and it was the boards between enters whose head a trough
 יִמְלֵא וְיִתֵּן לְפָנֶיהָ שָׂמָא יִתְקַלְקַל הָאֲבוּס וְיֹוצִיא הִדְלִי לְאֲבוּס
 to the trough the bucket and he will carry out the trough it becomes broken lest before it and place draw
 וּמִן הָאֲבוּס לְקֶרְקַע רְשׁוֹת הָרַבִּים אֶלָּא מְמַלֵּא וְשׁוֹפֵךְ וְהִיא שׁוֹתָה
 drinks and it and pours he draws rather the public domain of to the ground of the trough and from
 מֵאֵלֶיהָ:
 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 אֶסְדָּרָה וּפְרָצָה בְּקֶרֶן זְוִית בְּשַׁבָּת

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

אֶסְדָּרָה 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. שָׁאֵנוּ רוֹאִין 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 שַׁנְפָּרֵץ 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 בְּכָלּוֹ 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 כְּפֶתַח. 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 מְלַמְעָלָה עַל אֶרֶץ הַפְּרָצָה רוֹאִין 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 בְּכָלּוֹ 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 סֻכָּה וְכִלְיִים

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

הָאֶצְבַּע שְׁמִשְׁעָרֵין בָּהּ בְּכָל מָקוֹם הִיא רֹחַב 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 וְכִלְיִים הִיא אֶמָּה בֵּית שֵׁשׁ טַפָּחִים. וּפְעָמִים

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

מִשְׁעָרֵין בְּאֶמָּה בֵּית שֵׁשׁ 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.