CUSTOMIZED YOMI

כ״ו סִיָון תשפ״ו

Thursday, June 11, 2026

The complete seder for today, in one place

TODAY'S SEDER

חוּמָּשׁ עִם רַשִׁ״י — שְׁלַח · חֲמִישִׁי — Chumash with Rashi · Sh'lach · 5th Aliyah

מַסֶּכֶת גִּיטִּין — דַּף ט״ו ע״א — Gemara Gittin · Daf 15a

מַסֶּכֶת תַּעֲנִית — דַּף י׳ — Gemara Taanis · Daf 10

הִלְכוֹת שַׁבָּת — פֶּרֶק ט״ו — Hilchos Shabbos · Chapter Fifteen

חוֹבוֹת הַלְּבָבוֹת — שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק חֲמִישִׁי (106-122) — Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Five (106-122)

מַדְרֵגַת הָאָדָם — פִּתִּיחַת דָּבָר — Madreigas HaAdam · Pesichas Davar

תְּהִלִּים — חֲמִשָּׁה קַאפִּיטְלֶעך — Tehillim · 32, 43, 83, 121, 130

Built b'zchus a refuah shleimah

חוּמָּשׁ עִם רַשִׁ"י · שְׁלַח · חֲמִישִׁי

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

SH'LACH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the laws of nesachim (libations) that must accompany certain korbanos (sacrifices) brought to the Mishkan. When a person brings an olah (burnt offering) or a shelamim (peace offering) from the cattle or the flock, it cannot be offered alone; it must be accompanied by a specific minchah (grain offering) of fine flour mixed with oil, as well as a libation of wine poured upon the Altar.

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

פָּסוּק א

Pasuk 1

וְכִי תַעֲשֶׂה בֶּן בָּקָר עֹלָה אוֹ זֶבַח לְפַלֵּא נֶדֶר אוֹ שְׁלָמִים

And when you make a young bull a burnt offering or a sacrifice to express a vow or peace offerings

לַיהוָה׃

to Hashem

פָּסוּק ב

Pasuk 2

וְהִקְרִיב עַל בֶּן הַבָּקָר מִנְחָה סֹלֶת שְׁלִשָׁה עֶשְׂרֹנִים בָּלוּל בַּשָּׁמֶן

and he shall bring with the young of the herd a meal-offering fine flour three tenths mixed with oil

חֲצִי הַהִין׃

half a hin

פָּסוּק ג

Pasuk 3

וְיַיִן תַּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה׃

and wine you shall offer for the libation half of the hin a fire-offering of an odor pleasing to Hashem

רַשִׁ"י

אשה a fire offering ריח. of pleasing odor אינו is not מוסב referred אלא except על to המנחה the meal offering והשמן, and the oil אבל but היין the wine אינו is not אשה, a fire offering

שאינו since it is not נתן placed על upon האש׃ the fire

Pasuk 4

כָּכָה יֵעָשֶׂה לַשּׁוֹר הָאֶחָד אוֹ לָאַיִל הָאֶחָד אוֹ לַשֶּׂה בַּכְּבָשִׂים אוֹ

Thus shall be done for the ox the one or for the ram the one or for the lamb among the sheep or

בָּעִזִּים׃

among the goats

רַשִׁ"י

או לשה וגו'. בֵּין שֶׁהוּא בַכְּבָשִׂים בֵּין שֶׁהוּא בָּעִזִּים; כֶּבֶשׂ וְשֶׂה

or for a young sheep etc. whether that it is among the lambs or whether that it is among the goats; a lamb and a young sheep

קְרוּיִם בְּתוֹךְ שְׁנָתָם, אַיִל בֶּן שְׁלֹשָׁה עָשָׂר חֹדֶשׁ וְיוֹם אֶחָד׃

are called within their year a ram is aged thirteen · months and a day one

פָּסוּק ה

Pasuk 5

כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כָּכָה תַּעֲשׂוּ לָאֶחָד כְּמִסְפָּרָם׃

According to the number that you shall make so you shall do for each one according to their number

רַשִׁ"י

כמספר אשר תעשו. כְּמִסְפַּר הַבְּהֵמוֹת אֲשֶׁר תַּקְרִיבוּ לְקָרְבָּן, ככה

According to the number that you shall prepare according to the number of the animals that you will offer as a sacrifice so

תעשו נְסָכִים לְכָל אֶחָד מֵהֶם — כְּמִסְפָּרָם שֶׁל בְּהֵמוֹת מִסְפָּרָם שֶׁל

shall you make drink-offerings for each one of them according to their number animals of the number of them of

נְסָכִים׃

drink-offerings

פָּסוּק ו

Pasuk 6

כָּל הָאֶזְרָח יַעֲשֶׂה כָּכָה אֶת אֵלֶּה לְהַקְרִיב אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃

Every native-born citizen shall do like this — these to present a fire-offering of an aroma pleasing to Hashem

פָּסוּק ז

Pasuk 7

וְכִי יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה

And when shall sojourn with you a stranger or whoever is among you throughout your generations and he makes

אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה׃

a fire-offering of an aroma pleasing to Hashem just as you do so he shall do

פָּסוּק ח

Pasuk 8

הַקָּהָל חָקָּה אַחַת לָכֶם וְלַגֵּר הַגָּר חָקַּת עוֹלָם לְדֹרֹתֵיכֶם

the congregation one statute for you and for the stranger who dwells a statute of eternity for your generations

כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה׃
as you are so the stranger shall be before Hashem

רַ״שִׁ״י

ככם כגר. כְּמוֹתְכֶם כֵּן גֵּר, וְכֵן דֶּרֶךְ לְשׁוֹן עִבְרִית, "כְּגַן ה'
As you so the stranger like you so is the stranger and so is the way of the language of Hebrew "As the garden of Hashem

כְּאֶרֶץ מִצְרַיִם" בראשית י"ג — כֵּן אֶרֶץ מִצְרַיִם, "כָּמוֹנִי כָמוֹךְ כְּעַמִּי
so is the land of Mitzrayim" Bereishis 13 so is the land of Mitzrayim, "As I am so are you as my people

כְּעַמֶּךָ" מלכים א כ"ב :
so is your people" Melachim Aleph 22

פָּסוּק ט

Pasuk 9

תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם׃
Law one and ordinance one shall be for you and for the convert who dwells with you

CHAPTER SUMMARY

The Torah details the precise measurements of flour, oil, and wine required for each type of animal sacrifice, whether it is an ox, a ram, a sheep, or a goat. These laws of nesachim apply equally to all citizens of Klal Yisrael, as well as to any ger (righteous convert) who dwells among the nation, establishing a single, eternal statute for all generations before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah repeats this beautiful, foundational rule: "One law shall be for you and for the stranger." When a ger tzedek comes to stand before Hashem, he is not a second-class citizen in the palace of the King. He brings the exact same flour, the exact same oil, and the exact same wine. Before Hashem, we are all judged by the sincerity of our hearts and our commitment to His Torah, not by our pedigree or where we started our journey.

This is a deep lesson in how we look at other Yidden, and how we look at ourselves. Sometimes the yetzer hara whispers to a person that because they did not grow up in a home of intense Torah learning, or because they struggle with certain mitzvos, they do not truly belong in the front rows of Hashem's army. The Torah tells us: "As you are, so shall the stranger be before Hashem." In the eyes of Hashem, every single neshama that commits to His will is fully, beautifully equal.

Today, make a conscious effort to lift up another Yid who might feel like an outsider, whether they are a literal ger, a baal teshuvah, or simply someone struggling to find their place in the community. Give them a warm smile, invite them to sit next to you, or share a kind word that makes them feel completely at home in Hashem's house.

מַסֶּכֶת גִּיטִּין · דַּף ט״ו ע״א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we continue our deep dive into the sugya of a dying person's instructions regarding his money, exploring the different shittos of the Tannaim. We will look at how the Sages dealt with the sons of Rokhel, and analyze whether we say it is a mitzva to fulfill the words of the deceased (mitzvah lekayem divrei hamess) when dealing with a healthy person versus a shechiv mera. We will also clarify the identity and halachic standing of Rabbi Shimon HaNasi in this context.

We then move on to a new Mishnah that returns us to the core halachos of Gittin. The Mishnah details various cases where a shliach brings a get from overseas but can only testify to part of its writing or signing. We will begin the Gemara's analysis of why these cases are necessary and how we understand the specific testimony of the shliach regarding which parts of the get he witnessed being written.

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

STATEMENT

כְּבִינְתִי לְבִתִי, וְהִיא בִּשְׁנֵים עָשָׂר מָנֶה", וּמֵתָה, וְקִיְימוּ חֲכָמִים אֶת דְּבָרֶיהָ! אָמַר לָהֶם: בְּנֵי רוֹכֶל תִּקְבְּרֵם אִמָּם.

The baraita related that a woman said, **"My brooch** is given **to my daughter, and it is** worth **twelve hundred maneh," and she died, and the Sages fulfilled her words**. Rabbi Elazar **said to them: May their mother bury the sons of Rokhel**, cursing them because they were wicked and the Sages only bypassed the laws of inheritance in this case to prevent them from inheriting.

EXPLANATION

תַּנָּא קַמָּא כְּרַבִּי אֶלְעָזָר; וְרַבִּי נָתָן וְרַבִּי יַעֲקֹב נָמֵי כְּרַבִּי אֶלְעָזָר – אַף עַל גַּב דְּמֵית, לָא אָמְרִינַן מִצְוָה לְקַיֵּים דִּבְרֵי הַמֵּת;

The Gemara analyzes the opinions in the baraita: **The first tanna** holds **in accordance with Rabbi Elazar** that there must be an act of acquisition; **and Rabbi Natan and Rabbi Ya'akov also** hold **in accordance with Rabbi Elazar**, but they add that **even though** the giver **died, we do not say** that **it is a mitzvah to fulfill the words of the deceased**.

EXPLANATION

וְ"יֵשׁ אוֹמְרִים" – כְּרַבָּנַן;

And "some say" hold **in accordance with the Rabbis** that the verbal instruction of a dying person is legally binding.

EXPLANATION

וְרַבִּי יְהוּדָה הַנָּשִׂיא שֶׁאָמַר מִשּׁוּם רַבִּי מֵאִיר – כְּרַבִּי אֶלְעָזָר, מִיהוּ הֵיכָא דְּמֵית אָמְרִינַן מִצְוָה לְקַיֵּים דִּבְרֵי הַמֵּת;

And Rabbi Yehuda HaNasi, who spoke in the name of Rabbi Meir, holds **in accordance with Rabbi Elazar** that a healthy person's speech is not binding, **however, where** the giver **died, we do say** that **it is a mitzvah to fulfill the words of the**

deceased.

EXPLANATION

וַחֲכָמִים אוֹמְרִים: יַחְלוֹקוּ – מְסַפְּקָא לְהוּ;

And the Sages who **say "they should divide"** the money, do so because the matter **is a doubt to them**.

EXPLANATION

וְכָאן אָמְרוּ – שׁוּדָּא עֲדִיף; וְרַבִּי שִׁמְעוֹן הַנָּשִׂיא – מַעֲשֶׂה אֲתָא לְאַשְׁמוֹעִינַן.

And the Sages who said **"here they said"** that the agent should do as he pleases, hold that **discretion is preferable; and Rabbi Shimon HaNasi came** only **to let us know an incident**, but does not express a new halachic ruling.

QUESTION

אִבַּעְיָא לְהוּ: רַבִּי שִׁמְעוֹן הַנָּשִׂיא; נָשִׂיא הוּא, אוֹ מִשְּׁמֵיהּ דְּנָשִׂיא קָאָמַר?

A dilemma was raised before them: Regarding this **Rabbi Shimon HaNasi; was he** himself the **Nasi, or did he speak in the name of the Nasi?**

PROOF

תָּא שְׁמַע, דְּאָמַר רַב יוֹסֵף: הֲלָכָה כְּרַבִּי שִׁמְעוֹן הַנָּשִׂיא.

Come and hear a proof, **as Rav Yosef said: The halacha is like Rabbi Shimon HaNasi**, which implies he was indeed the Nasi.

OBJECTION

וַעֲדַיִין תִּיבְעֵי לָךְ: נָשִׂיא הוּא, אוֹ דְּקָאָמַר מִשְּׁמֵיהּ דְּנָשִׂיא?

The Gemara rejects this: **And still the question should be asked by you: Was he** the **Nasi, or did he speak in the name of the Nasi**, and Rav Yosef was merely quoting the language of the baraita?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The dilemma **shall stand** unresolved.

STATEMENT

גּוּפָא – אָמַר רַב יוֹסֵף: הֲלָכָה כְּרַבִּי שִׁמְעוֹן הַנָּשִׂיא.

The Gemara returns to **the matter itself: Rav Yosef said: The halacha is like Rabbi Shimon HaNasi**, that the money is returned to the sender's heirs.

QUESTION

וְהָא קַיְימָא לַן דִּבְרֵי שָׁכִיב מְרַע כִּכְתוּבִין וְכִמְסוּרִין דָּמוּ!

The Gemara asks: **But don't we establish that the words of a dying man are like written and delivered** documents? If so, the recipient's heirs should acquire the money!

ANSWER

רַב יוֹסֵף מוֹקֵי לַהּ בִּבְרִיא.

The Gemara answers: **Rav Yosef establishes this** case as referring **to a healthy person** who sent the money, not a dying man.

QUESTION

וְהָא לְיוֹרְשֵׁי מְשַׁלֵּחַ קָאָמַר, וְקַיְימָא לַן: מִצְוָה לְקַיֵּים דִּבְרֵי הַמֵּת!

The Gemara objects: **But** the baraita **says** the money goes **to the heirs of the sender**, implying the sender died, **and we establish** that **it is a mitzvah to fulfill the words of the deceased** even if he was healthy when he gave the instructions!

ANSWER

תְּנִי: יַחְזְרוּ לִמְשַׁלֵּחַ.

The Gemara answers: Emend the text and **teach: Let them return to the sender** himself, as he is still alive.

STATEMENT

הֲדַרַן עָלָךְ הַמֵּבִיא קַמָּא

May we return to you, "The first 'One who brings'" chapter.

מִשְׁנָה MISHNAH

MISHNAH

הַמֵּבִיא גֵּט מִמְּדִינַת הַיָּם, וְאָמַר: "בְּפָנַי נִכְתַּב אֲבָל לֹא בְּפָנַי נֶחְתַּם"; "בְּפָנַי נֶחְתַּם אֲבָל לֹא בְּפָנַי נִכְתַּב"; "בְּפָנַי נִכְתַּב כּוּלּוֹ וּבְפָנַי נֶחְתַּם חֶצְיוֹ"; "בְּפָנַי נִכְתַּב חֶצְיוֹ וּבְפָנַי נֶחְתַּם כּוּלּוֹ" – פָּסוּל.

MISHNAH: **One who brings a bill of divorce from a country overseas, and says: "It was written in my presence but it was not signed in my presence"**; or **"It was signed in my presence but it was not written in my presence"**; or **"All of it was written in my presence and half of it was signed in my presence"**; or **"Half of it was written in my presence and all of it was signed in my presence"** – in all these cases, the get is **invalid**.

גְּמָרָא GEMARA

ANSWER

אֶלָּא אָמַר רָבָא: אֲפִילּוּ

Rather, Rava said: Even in this case, the get is valid.

SUMMARY

The Gemara first analyzes the opinions of Rabbi Elazar, Rabbi Natan, Rabbi Ya'akov, and the Sages regarding whether a dying person's speech alone can effect an acquisition, and whether there is a mitzvah to fulfill the words of the deceased. After resolving a dilemma regarding Rabbi Shimon HaNasi's ruling and clarifying that it refers to a healthy sender who is still alive, the Gemara introduces a Mishnah outlining invalid declarations made by a shliach bringing a get. The Gemara explains that these cases are taught to show that lacking a complete declaration invalidates the get even post-facto (bedi'avad), and begins clarifying the exact nature of the shliach's partial testimony regarding the writing and signing of the get.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our learning today, we see the great lengths to which Chazal went to ensure that a person's wishes are carried out, establishing the principle of "mitzvah lekayem divrei hameis"—it is a holy obligation to fulfill the words of the deceased. When someone leaves this world, their physical power to act is gone, and they rely entirely on the living to carry out their will. This teaches us a profound lesson about the weight of our words and the trust others place in us.

This responsibility does not only begin after a person passes away. In our daily lives, we are constantly entrusted with the hopes, requests, and unspoken expectations of those around us—our parents, our spouses, our teachers, and our friends. When someone asks you for help or confides a wish to you, they are placing a piece of their will in your hands. Fulfilling these wishes with care and integrity is not just a favor; it is a sacred trust, an avodah of true chesed.

Today, think of one request or wish that a family member, friend, or teacher asked of you recently, and make a point to fulfill it completely and with a full heart.

מַסֶּכֶת תַּעֲנִית · דַּף י׳

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we are zocheh to delve into the beautiful and deep ways that Hashem provides sustenance to His creation, specifically comparing the special hashgachah over Eretz Yisrael to the rest of the world. The Gemara brings a beautiful baraita showing how Eretz Yisrael was created first and is watered directly by Hashem Himself, while other lands receive their water through an intermediary. We also learn about the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding the source of rainwater, and the immense, beyond-comprehension proportions of the Garden of Eden, Eden itself, and Gehenna.

We then transition to the next Mishnah, which brings us to the practical halachos of when we begin to ask for rain in our tefillos. The Mishnah discusses the exact date in Marheshvan when we start saying "V'sein tal u'matar" in the Shemoneh Esrei, highlighting the incredible care and ahavah the Sages had for every single Yid who made the pilgrimage to the Beis HaMikdash.

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

EXPLANATION

בִּבְרָיָיתוֹ שֶׁל עוֹלָם.

This refers to the water that was gathered **in the creation of the world**.

BRAISA

תָּנוּ רַבָּנַן: אֶרֶץ יִשְׂרָאֵל נִבְרֵאת תְּחִילָּה וְכָל הָעוֹלָם כּוּלּוֹ נִבְרָא לְבַסּוֹף, שֶׁנֶּאֱמַר: ״עַד לֹא עָשָׂה אֶרֶץ וְחוּצוֹת״.

The Rabbis taught in a Braisa: **Eretz Yisrael was created first, and the rest of the entire world was created afterward, as it is stated: "While as yet He had not made the land, nor the fields"**.

BRAISA

אֶרֶץ יִשְׂרָאֵל מַשְׁקֶה אוֹתָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, וְכָל הָעוֹלָם כּוּלּוֹ עַל יְדֵי שָׁלִיחַ, שֶׁנֶּאֱמַר: ״הַנֹּתֵן מָטָר עַל פְּנֵי אָרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת״.

Furthermore, **Eretz Yisrael is watered by the Holy One, Blessed be He, Himself, and the rest of the entire world is watered through an intermediary, as it is stated: "Who gives rain upon the land, and sends water upon the fields"**.

BRAISA

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה מֵי גְּשָׁמִים, וְכָל הָעוֹלָם כּוּלּוֹ מִתַּמְצִית, שֶׁנֶּאֱמַר: ״הַנֹּתֵן מָטָר עַל פְּנֵי אָרֶץ וְגוֹ׳״.

Additionally, **Eretz Yisrael drinks rainwater, and the rest of the entire world drinks from the remaining residue** of rainwater left in the clouds, **as it is stated: "Who gives rain upon the land, etc."** and only afterward "sends water upon the fields."

BRAISA

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָּה, וְכָל הָעוֹלָם כּוּלּוֹ לְבַסּוֹף, שֶׁנֶּאֱמַר: ״הַנֹּתֵן מָטָר עַל פְּנֵי אֶרֶץ וְגוֹ׳״ — מָשָׁל לְאָדָם שֶׁמְּגַבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֶל וּמַנִּיחַ אֶת הַפְּסוֹלֶת.

Eretz Yisrael drinks first, and the rest of the entire world afterward, as it is stated: "Who gives rain upon the land, etc." — there is a parable to a person who kneads cheese; he takes the food, the curdled cheese, **and leaves the waste**, the whey.

STATEMENT

אָמַר מָר: מִמַּתְקִין הֵן בֶּעָבִים.

The Master said above: The ocean waters **are sweetened in the clouds**.

QUESTION

מְנָלֵיהּ?

From where does he, Rabbi Eliezer, derive this?

ANSWER

דְּאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן, כְּתִיב: ״חֶשְׁכַּת מַיִם עָבֵי שְׁחָקִים״, וּכְתִיב: ״חַשְׂרַת מַיִם עָבֵי שְׁחָקִים״.

For Rav Yitzchak bar Yosef said that **Rabbi Yochanan said: It is written** in one place, **"Darkness of waters, thick clouds of the skies," and it is written** in a parallel verse, **"A gathering of waters, thick clouds of the skies."**

EXPLANATION

שְׁקוֹל כָּף וּשְׁדִי אַרֵישׁ וּקְרִי בֵּיהּ ״חַכְשָׁרַת״.

Take the letter kaf from the word cheshchas **and throw it onto the reish** of the word chashras, **and read in it: "The rendering fit"** of waters, meaning that the clouds sweeten and prepare the water for drinking.

QUESTION

וְרַבִּי יְהוֹשֻׁעַ, בְּהָנֵי קְרָאֵי מַאי דָּרֵישׁ בְּהוּ?

And Rabbi Yehoshua, what does he expound from these verses?

ANSWER

סָבַר לַהּ כִּי הָא דְּכִי אֲתָא רַב דִּימִי אֲמַר, אָמְרִי בְּמַעְרְבָא: נְהוּר עֲנָנֵי — זְעֵירִין מוֹהֵי. חֲשׁוֹךְ עֲנָנֵי — סַגִּיאִין מוֹהֵי.

He holds in accordance with this statement, **as when Rav Dimi came** from Eretz Yisrael **he said: They say in the West**, in Eretz Yisrael: **Bright clouds have little water; dark clouds have much water.** Thus, "darkness of waters" and "gathering of waters" refer to the quantity of rain.

QUESTION

כְּמַאן אָזְלָא הָא דְּתַנְיָא: מַיִם הָעֶלְיוֹנִים בְּמַאֲמָר הֵם תְּלוּיִם, וּפֵירוֹתֵיהֶן מִי גְּשָׁמִים, שֶׁנֶּאֱמַר: ״מַפְרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ״,

In accordance with whose opinion **goes that which is taught** in a Braisa: **The upper waters are suspended by the word** of Hashem, **and their fruit is rainwater, as it is stated: "From the fruit of Your works the earth is satisfied"?**

ANSWER

כְּמַאן — כְּרַבִּי יְהוֹשֻׁעַ.

In accordance with whom? It is in accordance with Rabbi Yehoshua, who says that rain comes from the upper waters.

ANSWER

וְרַבִּי אֱלִיעֶזֶר: הָהוּא, בְּמַעֲשֵׂה יָדָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הוּא דִּכְתִיב.

And Rabbi Eliezer, how does he explain this verse? He says: **That** verse **is written regarding the handiwork of the Holy One, Blessed be He**, meaning the creation of the world, and not the upper waters.

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹלָם כּוּלּוֹ מִתַּמְצִית גַּן עֵדֶן הוּא שׁוֹתֶה, שֶׁנֶּאֱמַר: "וְנָהָר יֹצֵא מֵעֵדֶן וְגוֹ'",

Rabbi Yehoshua ben Levi said: The entire world drinks from the runoff of the Garden of Eden, as it is stated: "And a river went out of Eden to water the garden, etc."

BRAISA

תָּנָא: מִתַּמְצִית בֵּית כּוֹר שׁוֹתֶה תַּרְקַב.

It was **taught** in a Braisa: **From the runoff of a beis kor**, a large field, **a tarkav**, which is one-sixtieth of a beis kor, **can drink** and be watered.

BRAISA

תָּנוּ רַבָּנַן: אֶרֶץ מִצְרַיִם הָוְיָא אַרְבַּע מֵאוֹת פַּרְסָה עַל אַרְבַּע מֵאוֹת פַּרְסָה, וְהוּא אֶחָד מִשִּׁשִּׁים בְּכוּשׁ, וְכוּשׁ — אֶחָד מִשִּׁשִּׁים בָּעוֹלָם, וְעוֹלָם — אֶחָד מִשִּׁשִּׁים בַּגָּן, וְגַן — אֶחָד מִשִּׁשִּׁים לְעֵדֶן, וְעֵדֶן — אֶחָד מִשִּׁשִּׁים לְגֵיהִנֹּם, נִמְצָא כָּל הָעוֹלָם כּוּלּוֹ כְּכִיסּוּי קְדֵרָה לְגֵיהִנֹּם.

The Rabbis taught in a Braisa: **The land of Mitzrayim is four hundred parasangs by four hundred parasangs, and it is one-sixtieth of Cush, and Cush is one-sixtieth of the world, and the world is one-sixtieth of the Garden, and the Garden is one-sixtieth of Eden, and Eden is one-sixtieth of Gehenna. It turns out that the entire world is like a pot cover for Gehenna.**

BRAISA

וְיֵשׁ אוֹמְרִים: גֵּיהִנֹּם אֵין לָהּ שִׁיעוּר, וְיֵשׁ אוֹמְרִים: עֵדֶן אֵין לָהּ שִׁיעוּר.

And some say: Gehenna has no measure, and some say: Eden has no measure.

STATEMENT

אָמַר רַבִּי אוֹשַׁעְיָא, מַאי דִּכְתִיב: "שֹׁכְנִתְּ עַל מַיִם רַבִּים רַבַּת אוֹצָרֹת", מִי גָּרַם לְבָבֶל שֶׁיִּהוּ אוֹצְרוֹתֶיהָ מְלֵאוֹת בָּר, דֶּיוֵי אוֹמֵר: מִפְּנֵי שֶׁשּׁוֹכֶנֶת עַל מַיִם רַבִּים.

Rabbi Oshaya said: What is the meaning of that which is written: "You who dwells on many waters, abundant in storehouses"? What caused Babylonia to have its storehouses full of grain? You must say: Because it dwells on many

waters.

STATEMENT

אָמַר רַב: עַתִּירָה בָּבֶל דְּחָצְדָא בְּלָא מִיטְרָא.

Rav said: Babylonia is wealthy because it harvests even without rain, due to its abundant water sources.

STATEMENT

אָמַר אַבָּיֵי: נְקִיטִינַן, טוֹבְעָנִי וְלֹא יוֹבְשָׁנִי.

Abaye said: We hold as a tradition: It is better to have **a swampy land** like Babylonia **and not a dry land**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בִּשְׁלֹשָׁה בְּמַרְחֶשְׁוָן שׁוֹאֲלִין אֶת הַגְּשָׁמִים.

MISHNAH: On the third of Marcheshevan, we begin to request rain by reciting "And give dew and rain" in the Shemoneh Esrei.

MISHNAH

רַבָּן גַּמְלִיאֵל אוֹמֵר: בְּשִׁבְעָה בּוֹ, חֲמִשָּׁה עָשָׂר יוֹם אַחַר הֶחָג.

Rabban Gamliel says: On the seventh of it, which is **fifteen days after the Festival** of Sukkos.

MISHNAH

כְּדֵי שֶׁיַּגִּיעַ אַחֲרוֹן שֶׁבְּיִשְׂרָאֵל לִנְהַר פְּרָת.

This is **so that the last of the Jewish pilgrims can reach the Euphrates River** on his way home before the rain starts.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבִּי אֶלְעָזָר: הֲלָכָה כְּרַבָּן גַּמְלִיאֵל.

GEMARA: Rabbi Elazar said: The halacha is in accordance with Rabban Gamliel.

BRAISA

תַּנְיָא, חֲנַנְיָה אוֹמֵר: וּבַגּוֹלָה, עַד שִׁשִּׁים בַּתְּקוּפָה.

It is taught in a Braisa: **Chananya says: And in the Diaspora**, they do not request rain **until sixty days into the season**, meaning sixty days after the autumnal equinox.

STATEMENT

אָמַר רַב הוּנָא בַּר חִיָּיא אָמַר שְׁמוּאֵל: הֲלָכָה כַּחֲנַנְיָה.

Rav Huna bar Chiyya said that **Shmuel said: The halacha is in accordance with Chananya.**

QUESTION

אִינִי?! וְהָא בְּעוֹ מִינֵּיהּ מִשְּׁמוּאֵל: מֵאֵימַת מַדְכְּרִינַן "וְתֵן טַל וּמָטָר"?

Is that so? But they asked of Shmuel: From when do we mention "And give dew and rain"?

ANSWER

אָמַר לְהוּ: מִכִּי מְעַיְּילִי צִיבֵי לְבֵי טָבוּת רִישְׁבָּא!

He said to them: From when they bring wood into the house of Tavus the bird hunter, which is a different time!

RESOLUTION

דִּילְמָא אִידֵּי וְאִידֵּי חַד שִׁיעוּרָא הוּא.

The Gemara suggests: **Perhaps this and that are the same measure of time**, and Shmuel was merely giving a practical sign for the sixty days.

QUESTION

אִיבַּעְיָא לְהוּ: יוֹם שִׁשִּׁים, כְּלִפְנֵי שִׁשִּׁים אוֹ כְּלְאַחַר שִׁשִּׁים?

A dilemma was raised before them: Is the sixtieth day itself treated like before sixty, and we do not ask for rain, **or like after sixty**, and we do ask?

ANSWER

תָּא שְׁמַע, רַב אָמַר: יוֹם שִׁשִּׁים כְּלְאַחַר שִׁשִּׁים, וּשְׁמוּאֵל אָמַר: יוֹם שִׁשִּׁים כְּלִפְנֵי שִׁשִּׁים.

Come and hear: Rav said: The sixtieth day is like after sixty. And Shmuel said: The sixtieth day is like before sixty.

EXPLANATION

אָמַר רַב נַחְמָן בַּר יִצְחָק: וְסִימָנָךְ עִלָּאֵי בָּעוּ מַיָּא, תַּתָּאֵי לָא בָּעוּ מַיָּא.

Rav Nachman bar Yitzchak said: And your mnemonic to remember who is lenient and who is strict: **The upper ones**, Rav who lived in the elevated land of Babylonia, **want water** earlier, so he includes the sixtieth day; **the lower ones**, Shmuel who lived in the lowlands, **do not want water** so early, so he excludes the sixtieth day.

RULING

אָמַר רַב פָּפָּא, הִלְכְתָא: יוֹם שִׁשִּׁים כְּלְאַחַר שִׁשִּׁים.

Rav Papa said: The halacha is that the sixtieth day is like after sixty, and we begin to request rain on that day.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הִגִּיעַ שִׁבְעָה עָשָׂר בְּמַרְחֶשְׁוָן וְלֹא יָרְדוּ גְּשָׁמִים — הִתְחִילוּ הַיְחִידִים מִתְעַנִּין שָׁלֹשׁ תַּעֲנִיּוֹת.

MISHNAH: If the seventeenth of Marcheshevan arrived and rain did not fall, the individuals, the Torah scholars, **begin fasting three fasts**.

MISHNAH

אוֹכְלִין וְשׁוֹתִין מִשֶּׁחֲשֵׁיכָה, וּמוּתָּרִין בִּמְלָאכָה וּבִרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה.

On these fasts, **they may eat and drink once it gets dark** on the night before, **and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations**.

MISHNAH

הִגִּיעַ רֹאשׁ חֹדֶשׁ כִּסְלֵיו וְלֹא יָרְדוּ גְּשָׁמִים — בֵּית דִּין גּוֹזְרִין שָׁלֹשׁ תַּעֲנִיּוֹת עַל הַצִּבּוּר.

If **Rosh Chodesh Kislev arrived and rain did not fall, the Beis Din decrees three fasts upon the entire community**.

MISHNAH

אוֹכְלִין וְשׁוֹתִין מִשֶּׁחֲשֵׁיכָה, וּמוּתָּרִין בִּמְלָאכָה וּבִרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה.

On these communal fasts as well, **they may eat and drink once it gets dark, and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations**.

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ מַאן ״יְחִידִים״? אָמַר רַב הוּנָא: רַבָּנַן.

GEMARA: Who are the "individuals" mentioned in the Mishnah? **Rav Huna said: The Rabbis**, the Torah scholars.

STATEMENT

וַאֲמַר רַב הוּנָא: יְחִידִים מִתְעַנִּין שָׁלֹשׁ תַּעֲנִיּוֹת, שֵׁנִי וַחֲמִישִׁי וְשֵׁנִי.

And Rav Huna said: The individuals fast three fasts: Monday, Thursday, and Monday.

QUESTION

מַאי קָמַשְׁמַע לַן? תְּנִינָא: אֵין גּוֹזְרִין תַּעֲנִית עַל הַצִּבּוּר בַּתְּחִילָּה בַּחֲמִישִׁי, שֶׁלֹּא לְהַפְקִיעַ אֶת הַשְּׁעָרִים, אֶלָּא שָׁלֹשׁ תַּעֲנִיּוֹת הָרִאשׁוֹנוֹת שֵׁנִי וַחֲמִישִׁי וְשֵׁנִי!

The Gemara asks: **What is he teaching us? We already learned this** in a Mishnah: **We do not decree a fast on the community starting on a Thursday, so as not to inflate market prices, but rather the first three fasts are Monday, Thursday, and Monday!**

ANSWER

מַהוּ דְּתֵימָא: הָנֵי מִילֵּי צִבּוּר, אֲבָל יָחִיד לָא, קָמַשְׁמַע לַן.

The Gemara answers: **Lest you say: This applies only to the community, but an individual does not** have to follow this order, **therefore he teaches us** that individuals also fast on Monday, Thursday, and Monday.

PROOF

תַּנְיָא נָמֵי הָכִי: כְּשֶׁהִתְחִילוּ הַיְחִידִים לְהִתְעַנּוֹת, מִתְעַנִּין שֵׁנִי וַחֲמִישִׁי וְשֵׁנִי, וּמַפְסִיקִין בְּרֹאשֵׁי חֳדָשִׁים וּבְיָמִים טוֹבִים הַכְּתוּבִין בְּמִגִּילַּת תַּעֲנִית.

It is also taught in a Braisa: When the individuals begin to fast, they fast Monday, Thursday, and Monday, and they interrupt their fasts on Rosh Chodesh and on the holidays written in Megillas Taanis.

BRAISA

תָּנוּ רַבָּנַן: אַל יֹאמַר אָדָם תַּלְמִיד אֲנִי, אֵינִי רָאוּי לִהְיוֹת יָחִיד, אֶלָּא: כָּל תַּלְמִידֵי חֲכָמִים יְחִידִים.

The Rabbis taught in a Braisa: A person should not say, "I am only a student, and I am not worthy to be considered an individual" to fast; rather, all Torah scholars are considered individuals for this purpose.

QUESTION

אֵיזֶהוּ יָחִיד וְאֵיזֶהוּ תַּלְמִיד?

The Gemara asks: Who is considered an "individual" and who is considered a "student"?

ANSWER

יָחִיד — כֹּל שֶׁרָאוּי לְמַנּוֹתוֹ פַּרְנָס עַל הַצִּבּוּר, תַּלְמִיד — כָּל שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּתַלְמוּדוֹ וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכְתָּא דְּכַלָּה.

An "individual" is anyone who is worthy of being appointed as a leader over the community. A "student" is anyone whom they ask a matter of halacha in his studies and he can answer, even in the tractate of Kallah which is studied during the Kallah months.

BRAISA

תָּנוּ רַבָּנַן: לֹא כָּל הָרוֹצֶה לַעֲשׂוֹת עַצְמוֹ יָחִיד עוֹשֶׂה, תַּלְמִיד — עוֹשֶׂה, דִּבְרֵי רַבִּי מֵאִיר.

The Rabbis taught in a Braisa: Not everyone who wants to make himself an "individual" to fast may do so, because it looks like arrogance; but a student may do so. These are the words of Rabbi Meir.

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: עוֹשֶׂה, וְזָכוּר לַטּוֹב, לְפִי שֶׁאֵין שָׁבַח הוּא לוֹ, אֶלָּא צַעַר הוּא לוֹ.

Rabbi Yosei says: He may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him, and there is no arrogance in taking on pain.

BRAISA

תַּנְיָא אִידַּךְ..: לֹא כָּל הָרוֹצֶה לַעֲשׂוֹת עַצְמוֹ יָחִיד עוֹשֶׂה, תַּלְמִיד — עוֹשֶׂה, דִּבְרֵי רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר.

It is taught in another Braisa: Not everyone who wants to make himself an "individual" may do so, but a student may do so. These are the words of Rabbi Shimon ben Elazar.

BRAISA

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: בַּמֶּה דְּבָרִים אֲמוּרִים: בְּדָבָר שֶׁל שֶׁבַח, אֲבָל בְּדָבָר שֶׁל צַעַר — עוֹשֶׂה, וְזָכוּר לַטּוֹב, שֶׁאֵין שֶׁבַח הוּא לוֹ, אֶלָּא צַעַר הוּא לוֹ.

Rabban Shimon ben Gamliel says: In what case are these words said? Regarding a matter of honor, where it looks like arrogance; but regarding a matter of pain like fasting, he may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him.

BRAISA

תָּנוּ רַבָּנַן: מִי שֶׁהָיָה מִתְעַנֶּה עַל הַצָּרָה וְעָבְרָה, עַל הַחוֹלֶה וְנִתְרַפֵּא — הֲרֵי זֶה מִתְעַנֶּה וּמַשְׁלִים.

The Rabbis taught in a Braisa: One who was fasting over a trouble and it passed, or over a sick person and he was healed, must still fast and complete his fast.

BRAISA

הַהוֹלֵךְ מִמָּקוֹם שֶׁאֵין מִתְעַנִּין לִמְקוֹם שֶׁמִּתְעַנִּין — הֲרֵי זֶה מִתְעַנֶּה עִמָּהֶן.

One who goes from a place where they do not fast to a place where they do fast, must fast with them so as not to separate himself from the community.

BRAISA

מִמָּקוֹם שֶׁמִּתְעַנִּין לִמְקוֹם שֶׁאֵין מִתְעַנִּין — הֲרֵי זֶה מִתְעַנֶּה וּמַשְׁלִים.

If he goes from a place where they do fast to a place where they do not fast, he must still fast and complete his fast.

BRAISA

שָׁכַח וְאָכַל וְשָׁתָה — אַל יִתְרָאֶה בִּפְנֵי הַצִּבּוּר, וְאַל יַנְהִיג עִידּוּנִין בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ",

If he forgot and ate and drank, he should not show himself in front of the community as if he is not fasting, and he should not behave with luxuries for himself, as it is stated: "And Yaakov said to his sons: Why should you show yourselves?"

EXPLANATION

אָמַר לָהֶם יַעֲקֹב לְבָנָיו: אַל תֵּרָאוּ עַצְמְכֶם כְּשֻׂאתָם שְׂבֵעִין, לֹא בִּפְנֵי עֵשָׂו וְלֹא בִּפְנֵי יִשְׁמָעֵאל, כְּדֵי שֶׁלֹּא יְתְקַנְּאוּ בָּכֶם.

Yaakov said to his sons: Do not show yourselves as being sated, neither before Esav nor before Yishmael, so that they will not become jealous of you during the famine.

STATEMENT

"אַל תִּרְגְּזוּ בַּדָּרֶךְ", אָמַר רַבִּי אֶלְעָזָר, אָמַר לָהֶם יוֹסֵף לְאֶחָיו: אַל תִּתְעַסְקוּ בִּדְבַר הֲלָכָה, שֶׁמָּא תִּרְגְּזוּ עֲלֵיכֶם הַדֶּרֶךְ.

Regarding the verse: "Do not agitate on the way," Rabbi Elazar said: Yosef said to his brothers: Do not occupy yourselves with matters of halacha, lest the way become agitated for you and you lose your way while debating.

QUESTION

אִינִי? וְהָאָמַר רַבִּי אִלְעָאי בַּר בֶּרֶכְיָה: שְׁנֵי תַּלְמִידֵי חֲכָמִים שֶׁמְּהַלְּכִים בַּדֶּרֶךְ וְאֵין בֵּינֵיהֶן דִּבְרֵי תוֹרָה — רְאוּיִין לִישָׂרֵף, שֶׁנֶּאֱמַר: "וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדוּ בֵּין שְׁנֵיהֶם", טַעְמָא דְּאִיכָּא דִּיבּוּר, הָא לֵיכָּא דִּיבּוּר — רְאוּיִין לִישָׂרֵף!

Is that so? But Rabbi Ilai bar Berechiah said: Two Torah scholars who are walking on the way and there are no words of Torah between them are worthy of being burned, as it is stated: "And it came to pass, as they went on and talked,

that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder." The reason is because there was speech of Torah; but if there were no speech, they would have been worthy of being burned!

RESOLUTION

לָא קַשְׁיָא: הָא — לְמִיגְרַס, הָא — לְעַיּוֹנֵי.

This is not difficult: This statement, that they should speak Torah, refers to reviewing simple halachos; that statement of Yosef refers to deep analysis, which can distract a traveler and cause him to get lost.

BRAISA

בְּמַתְנִיתָא תָּנָא: אַל תַּפְסִיעוּ פְּסִיעָה גַּסָּה, וְהַכְנִיסוּ חַמָּה לָעִיר.

In a Braisa it was taught: Do not take giant strides, and bring the sun into the city.

EXPLANATION

אַל תַּפְסִיעוּ פְּסִיעָה גַּסָּה — דְּאָמַר מָר: פְּסִיעָה גַּסָּה נוֹטֶלֶת אֶחָד מֵחֲמֵשׁ מֵאוֹת מִמְּאוֹר עֵינָיו שֶׁל אָדָם.

Do not take giant strides — as the Master said: A giant stride takes away one five-hundredth of the light of a person's eyes.

EXPLANATION

וְהַכְנִיסוּ חַמָּה לָעִיר — כִּדְרַב יְהוּדָה אָמַר רַב. דְּאָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יֵצֵא אָדָם בְּ"כִי טוֹב" וְיִכָּנֵס בְּ"כִי טוֹב", שֶׁנֶּאֱמַר: "הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלָּחוּ".

And "bring the sun into the city" — in accordance with that which Rav Yehudah said that Rav said. For Rav Yehudah said that Rav said: A person should always go out on a journey with "it is good," meaning after sunrise, and enter his destination with "it is good," before sunset, as it is stated: "The morning was light, and the men were sent away."

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַבִּי חִיָּיא: הַמְהַלֵּךְ בַּדֶּרֶךְ — אַל יֹאכַל יוֹתֵר מִשְּׁנֵי רָעָבוֹן.

Rav Yehudah said that Rabbi Chiyya said: One who is traveling on the road should not eat more than the measure of years of famine, meaning he should eat sparingly.

QUESTION

מַאי טַעְמָא?

What is the reason?

ANSWER

הָכָא תַּרְגִּימוּ: מִשּׁוּם מַעְיָינָא. בְּמַעַרְבָּא אָמְרִי: מִשּׁוּם מְזוֹנֵי.

Here in Babylonia they explained: Because of the digestive system, which is weakened during travel. In the West, Eretz Yisrael, they say: Because of the food supply, so that his provisions do not run out.

QUESTION

מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ,

The Gemara asks: **What is the practical difference between them? There is a difference between them** in a case where he is close to a city or has plenty of food.

SUMMARY

The Gemara begins by expounding on the unique status of Eretz Yisrael, which drinks the choice rainwater directly from Hashem, while the rest of the world drinks from the residue. We analyze the source for how ocean waters are sweetened in the clouds, and explore the vast dimensions of the world, Egypt, Cush, the Garden of Eden, and Gehenna. The Gemara also notes the material wealth of Babylonia, which is blessed with abundant water from its rivers. Finally, we learn the Mishnah where the Tanna Kamma rules that we ask for rain on the third of Marheshvan, while Rabban Gamliel rules that we wait until the seventh of the month—fifteen days after Sukkos—so that the very last Yid traveling back from the Aliyah l'Regel can reach the Euphrates River safely without being caught in the rain. Rabbi Elazar concludes that the halakha follows Rabban Gamliel.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson about the nature of Eretz Yisrael and how Hashem sustains it. Unlike the rest of the world, which is watered through an intermediary, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself. It drinks directly from the source, receiving the first and finest of the rain, while the rest of the world receives only the residue. This is not just a physical reality; it is a spiritual blueprint for how we must connect to Hashem.

When we look at our own lives, we often find ourselves relying on intermediaries—our jobs, our bank accounts, or the people around us. We think these are the sources of our sustenance. But the true avodah of a Yid is to live with the consciousness of Eretz Yisrael, to realize that we are always standing directly before the Ribbono shel Olam. Our parnassah, our health, and our very breath come straight from Him, without any middleman. When we internalize this emunah, we stop worrying about the natural order and start looking directly to Heaven.

Furthermore, the Gemara warns us that if a person has broken their fast or is not fasting when the community is in pain, they must not show themselves or indulge in pleasures, as Yaakov Avinu told his sons, "Why should you show yourselves?" Even when we are personally comfortable, we must feel the pain of the tzibbur and never separate ourselves from the community's tzaros.

Today, when you pray for your needs, bypass the worries of natural means and speak directly to Hashem with the simple bitachon that He is the One providing for you personally, right now.

דַּף יוֹמִי · חֻלִּין · דַּף מ״ב

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

📖 THE SUGYA

Welcome back, Yidden, to our sweet learning of Maseches Chullin! We are starting a brand-new perek, the third perek of the masechta, "Eilu Tereifos." After finishing up the previous perek with a discussion on the halachos of a miscarried fetus, we now dive headfirst into the core definitions of what makes an animal a tereifah. The Mishnah lists the specific physical defects—such as a perforated gullet, a cut windpipe, or a punctured heart—that render an animal forbidden to eat, culminating in the famous general rule: any animal with an injury so severe that it cannot live for twelve months is a tereifah.

In the Gemara, our Chachamim immediately seek the source for these halachos in the Torah. We look at the pesukim in Parshas Shemini to find the source for the fundamental principle of whether a tereifah can live (tereifah einah chayah) or if a tereifah can indeed survive (tereifah chayah). This leads us into a beautiful discussion of the eighteen categories of tereifos given to Moshe Rabbeinu at Har Sinai, and how we reconcile this number with other physical defects discussed by the Amora'im.

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

עמוד א׳ DAF 42A

ANSWER

מַהוּ דְּתֵימָא: אִם אִיתָא דְּיָלְדָה – קָלָא הָוָה לֵיהּ, קָא מַשְׁמַע לַן: אֵימַר אַפּוֹלֵי אַפִּיל.

Lest you say: If it is so that she gave birth, it would have generated **publicity** and been common knowledge, and since there was no rumor, she must not have given birth and the slaughter is valid; therefore, Rabbi Elazar **teaches us: Say that she miscarried**, which does not generate publicity, and she is indeed obligated to bring an offering, rendering the animal a tereifa.

STATEMENT

הֲדַרַן עֲלָךְ הַשּׁוֹחֵט.

May we return to you, "Hashocheit"!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה:

MISHNAH: **These are the tereifot in an animal** that render it prohibited for consumption:

MISHNAH

נְקוּבַת הַוָּושֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת,

A perforated gullet where the hole goes through the wall, **and a cut windpipe**;

MISHNAH

נִיקַּב קְרוּם שֶׁל מוֹחַ, נִיקַּב הַלֵּב לְבֵית חֲלָלוֹ,

if **the membrane of the brain was perforated,** or if **the heart was perforated to its chamber**;

MISHNAH

נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ,

if **the spinal column was broken and its cord was cut**;

MISHNAH

נִיטַּל הַכָּבֵד וְלֹא נִשְׁתַּיֵּיר הֵימֶנּוּ כְּלוּם.

or if **the liver was removed and nothing remained of it**.

MISHNAH

הָרֵיאָה שֶׁנִּיקְּבָה אוֹ שֶׁחָסְרָה,

The lung that was perforated or that was missing a piece renders the animal a tereifa.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שֶׁתִּינָּקֵב לְבֵית הַסִּמְפּוֹנוֹת.

Rabbi Shimon says: It is not a tereifa **until it is perforated through to the bronchi**.

MISHNAH

נִיקְּבָה הַקֵּבָה, נִיקְּבָה הַמָּרָה, נִיקְּבוּ הַדַּקִּין,

If **the abomasum was perforated,** or **the gallbladder was perforated,** or **the small intestines were perforated**;

MISHNAH

הַכֶּרֶס הַפְּנִימִית שֶׁנִּיקְּבָה אוֹ שֶׁנִּקְרַע רוֹב הַחִיצוֹנָה.

or **the internal rumen that was perforated, or where the majority of the external** rumen **was torn**.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הַגְּדוֹלָה טֶפַח, וְהַקְּטַנָּה בְּרוּבָּהּ.

Rabbi Yehuda says: For **a large** animal, a tear of **a handbreadth** renders it a tereifa, **and** for **a small** animal, it is a tereifa only if it is torn **in its majority**.

MISHNAH

הֶמְסֵס וּבֵית הַכּוֹסוֹת שֶׁנִּיקְּבוּ לַחוּץ.

And **the omasum or the reticulum that were perforated to the outside**, but not if the perforation was between the two.

MISHNAH

נָפְלָה מִן הַגָּג, נִשְׁתַּבְּרוּ רוֹב צַלְעוֹתֶיהָ, וּדְרוּסַת הַזְּאֵב.

If **it fell from the roof,** or if **the majority of its ribs were fractured, or** if it suffered **the clawing of a wolf**.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: דְּרוּסַת הַזְּאֵב בַּדַּקָּה, וּדְרוּסַת אַרְיֵה בַּגַּסָּה, דְּרוּסַת הַנֵּץ בְּעוֹף הַדַּק, וּדְרוּסַת הַגַּס בְּעוֹף הַגַּס.

Rabbi Yehuda says: The clawing of a wolf is a tereifa only **in a small** animal, **and the clawing of a lion in a large** animal; **the clawing of a hawk in a small bird, and the clawing of a large** bird of prey **in a large bird**.

MISHNAH

זֶה הַכְּלָל: כֹּל שֶׁאֵין כָּמוֹהָ חַיָּה – טְרֵפָה.

This is the general rule: Any animal **that** was injured such that **a similar** animal **cannot live** for twelve months **is a tereifa**.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: רֶמֶז לִטְרֵפָה מִן הַתּוֹרָה מְנַיִן?

GEMARA: **Rabbi Shimon ben Lakish says: Where is there an allusion to a tereifa in the Torah?**

QUESTION

מְנַיִן?! ״וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״!

The Gemara asks: **Where is there an allusion?! But doesn't the Torah state explicitly: "And you shall not eat any flesh that is torn of beasts [tereifa] in the field"** (Exodus 22:30)?

EXPLANATION

אֶלָּא, רֶמֶז לִטְרֵפָה שֶׁאֵינָהּ חַיָּה מִן הַתּוֹרָה מְנַיִן?

Rather, the question is: **Where is there an allusion in the Torah to** the principle **that a tereifa cannot live?**

EXPLANATION

דְּקָתָנֵי סֵיפָא: זֶה הַכְּלָל, כֹּל שֶׁאֵין כָּמוֹהָ חַיָּה – טְרֵפָה, מִכְּלָל דִּטְרֵפָה אֵינָהּ חַיָּה, מְנָא לַן?

As the latter clause of our Mishnah **teaches: "This is the general rule: Any** animal **that** was injured such that **a similar** animal **cannot live is a tereifa," from which it is inferred that a tereifa cannot live. From where do we** derive this?

ANSWER

דִּכְתִיב: ״וְזֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ״, חַיָּה – אֲכוֹל, שֶׁאֵינָהּ חַיָּה – לָא תֵּיכוֹל, מִכְּלָל דִּטְרֵפָה לֹא חַיָּה.

As it is written: "These are the living things [chayah] which you may eat" (Leviticus 11:2), which implies: An animal that is **living** and viable, **eat; but that which is not living** and viable, **do not eat. From this it is inferred that a tereifa cannot live**, and is therefore forbidden.

QUESTION

וּלְמַאן דְּאָמַר טְרֵפָה חַיָּה, מְנָא לֵיהּ?

And according to the one who says that **a tereifa can live, from where does he** derive the prohibition of a tereifa?

ANSWER

נָפְקָא לֵיהּ מִ"זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – "זֹאת הַחַיָּה" אֵכוֹל, חַיָּה אַחֶרֶת לָא תֵּיכוֹל, מִכְּלָל דִּטְרֵפָה חַיָּה.

He derives it from: "These are the living things which you may eat" — meaning, **"these" living things you may eat, but other living things**, namely tereifot, **you may not eat. From this it is inferred that a tereifa can live**, yet is forbidden.

QUESTION

וְאִידַּךְ, הַאי "זֹאת" מַאי עָבֵיד לֵיהּ?

And the other Tanna, who holds that a tereifa cannot live, **what does he do with this** word **"these" [zot]?**

ANSWER

מִיבְּעֵי לֵיהּ לְכִדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – מְלַמֵּד שֶׁתָּפַס הַקָּדוֹשׁ בָּרוּךְ הוּא מִכָּל מִין וּמִין וְהֶרְאָה לוֹ לְמֹשֶׁה, וְאָמַר לוֹ: זֹאת אֵכוֹל, וְזֹאת לָא תֵּיכוֹל.

He requires it for that which the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "These [zot] are the living things which you may eat" — **this teaches that the Holy One, Blessed be He, seized** one **of each and every species and showed it to Moshe, and said to him: This you may eat, and this you may not eat.**

OBJECTION

וְאִידַּךְ נָמֵי מִבְּעֵי לֵיהּ לְכִדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל!

The Gemara objects: **But the other** Tanna **also requires this** word **for that which the school of Rabbi Yishmael taught!**

RESOLUTION

אִין הָכִי נָמֵי, אֶלָּא טְרֵפָה חַיָּה מְנָא לֵיהּ?

The Gemara answers: **Yes, it is indeed so. Rather, from where does he** derive that **a tereifa can live?**

ANSWER

נָפְקָא לֵיהּ מֵאִידַּךְ תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "בֵּין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל" – אֵלּוּ שְׁמוֹנֶה עֶשְׂרֵה טְרֵפוֹת שֶׁנֶּאֶמְרוּ לְמֹשֶׁה מִסִּינַי.

He derives it from another baraita that **the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "To make a difference... between the living thing [chayah] that may be eaten and the living thing [chayah] that may not be eaten"** (Leviticus 11:47) — **these** living things that may not be eaten **are the eighteen tereifot that were stated to Moshe from Sinai.** Thus, the Torah refers to a tereifa as a "living thing."

QUESTION

וְתוּ לֵיכָּא? וְהָא אִיכָּא בסג"ר, וְשַׁב שְׁמַעְתָּתָא!

The Gemara questions: **And are there no more** than eighteen? **But aren't there** those represented by the mnemonic **Beis, Samech, Gimmel, Reish, and** also **seven** other **halachic rulings** of tereifot taught by the Amora'im?

STATEMENT

בְּשִׁלְמָא לְתַנָּא דִּידַן, דְּתָנָא, תָּנָא וּדְשַׁיֵּיר – אָתְיָא בְּזֶה הַכְּלָל,

Granted, according to our Tanna of the Mishnah, **that which he taught, he taught, and that which he omitted** from the explicit list **comes** and is included **under** the general statement of **"This is the rule"** at the end of the Mishnah.

QUESTION

אֶלָּא לְתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל דְּאָמַר: שְׁמוֹנָה עָשְׂרֵה טְרֵפוֹת וְתוּ לֵיכָּא,

But according to the Tanna of the school of Rabbi Yishmael, who said that there are exactly **eighteen tereifos and there are no more**,

QUESTION

וְהָא אִיכָּא בְּהֵמָה שֶׁנֶּחְתְּכוּ רַגְלֶיהָ מִן הָאַרְכּוּבָּה וּלְמַעְלָה טְרֵפָה?

but isn't there the case of **an animal whose** hind **legs were severed from the knee-joint and above**, which is **a tereifah**?

ANSWER

סָבַר לֵיהּ כְּרַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר, דְּאָמַר: יְכוֹלָה הִיא לִיכָּווֹת וְלִחְיוֹת.

The Gemara answers: He **holds in accordance with Rabbi Shimon ben Elazar, who said: It is possible for** the wound **to be cauterized and** for the animal **to live**, and therefore it is not a tereifah.

OBJECTION

אַף עַל גַּב דְּיכוֹלָה לִיכָּווֹת וְלִחְיוֹת, לְמַאן קָאָמַר? לְתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל, תַּנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל טְרֵפָה חַיָּה סְבִירָא לֵיהּ!

The Gemara objects: **Even though it is possible to be cauterized and live, according to whom is this being said? According to the Tanna of the school of Rabbi Yishmael;** but **the Tanna of the school of Rabbi Yishmael holds** that **a tereifah can live!** Thus, the fact that it can survive does not prove it is kosher.

RESOLUTION

אֶלָּא סָבַר לַהּ כְּרַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר, דְּאָמַר: "כְּשֵׁרָה הִיא".

Rather, he **holds in accordance with Rabbi Shimon ben Elazar** in his ruling, **who said** simply that **"it is kosher,"** though he disagrees with his reasoning that it is because it can live.

QUESTION

וְהָאִיכָּא חִסָּרוֹן בַּשִּׁדְרָה, דְּתָנַן: כַּמָּה חִסָּרוֹן בַּשִּׁדְרָה? בֵּית שַׁמַּאי אוֹמְרִים: שְׁתֵּי חוּלְיוֹת, וּבֵית הִלֵּל אוֹמְרִים: חוּלְיָא אַחַת; וְאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: וְכֵן לְטָרְפָה.

The Gemara asks: **But isn't there** the case of **a deficiency in the spine? As we learned in a Mishnah: How much is a deficiency in the spine** of a corpse to no longer convey impurity in a tent? **Beis Shammai say: Two vertebrae, and Beis Hillel**

say: One vertebra; and Rav Yehudah said that **Shmuel said: And so too regarding a tereifah**, Beis Hillel rule that a deficiency of one vertebra renders it a tereifah. Why is this not counted?

ANSWER

הָמְסֵס וּבֵית הַכּוֹסוֹת, דְּקָא חָשְׁבַתְּ לְהוּ בְּתַרְתֵּי, חַשְׁבִינְהוּ בַּחֲדָא, אַפֵּיק חֲדָא וְעַיֵּיל חֲדָא.

The Gemara answers: The **omasum and the reticulum, which you count as two** separate tereifos, **count them as one** category. Thus, **remove one** from the eighteen **and insert one**, the deficiency of the spine, keeping the total at eighteen.

QUESTION

וְהָאִיכָּא גְּלוּדָה?

The Gemara asks: **But isn't there** the case of **a flayed animal** whose hide was removed, which our Mishnah lists as a tereifah?

ANSWER

סָבַר לַהּ כְּרַבִּי מֵאִיר דְּמַכְשִׁיר.

The Gemara answers: He **holds in accordance with Rabbi Meir, who rules** a flayed animal to be **kosher**.

QUESTION

וְהָא אִיכָּא חֲרוּתָא?

The Gemara asks: **But isn't there** the case of **a shriveled** lung, which is a tereifah?

ANSWER

מָרָה – מַאן קָתָנֵי לַהּ? רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה. אַפֵּיק מָרָה, וְעַיֵּיל חֲרוּתָא.

The Gemara answers: As for a perforated **gallbladder, who is the one who teaches it** as a tereifah? It is **Rabbi Yosei son of Rabbi Yehudah**, which is an individual opinion. Therefore, **remove** the perforated **gallbladder** from the list of eighteen, **and insert** the **shriveled** lung.

QUESTION

וְהָאִיכָּא שַׁב שְׁמַעְתָּתָא, דְּאָמַר רַב מַתְנָא: הַאי בּוּקָא דְּאַטְמָא דְּשַׁף מִדּוּכְתֵּיהּ – טְרֵפָה,

The Gemara asks: **But aren't there** the **seven halachic rulings** of the Amoraim? **As Rav Mattana said: This head of the thigh-bone that slipped from its socket is a tereifah;**

QUESTION

וְאָמַר רָכִישׁ בַּר פָּפָּא מִשְּׁמֵיהּ דְּרַב: לָקְתָה בִּכְוֵילְיָא אַחַת – טְרֵפָה,

and Rakhish bar Pappa said in the name of Rav: If an animal **was diseased in even one kidney, it is a tereifah;**

QUESTION

וְתָנַן: נִיטַּל הַטְּחוֹל – כְּשֵׁרָה, וְאָמַר רַב עַוִּירָא מִשְּׁמֵיהּ דְּרָבָא: לֹא שָׁנוּ אֶלָּא נִיטַּל, אֲבָל נִיקַּב – טְרֵפָה.

and we learned in a Mishnah: If the spleen was removed, it is kosher; and Rav Avira said in the name of Rava: They only taught this where it was removed, but if it was perforated, it is a tereifah;

QUESTION

וְאָמַר רַבָּה בַּר בַּר חָנָה אָמַר שְׁמוּאֵל: סִימָנִים שֶׁנִּדַּלְדְּלוּ בִּרוּבָּן – טְרֵפָה.

and Rabba bar bar Chana said in the name of Shmuel: If the simanim, the windpipe and gullet, **were detached in their majority, it is a tereifah;**

QUESTION

וְאָמַר רַבָּה בַּר רַב שֵׁילָא אָמַר רַב מַתְנָא אָמַר שְׁמוּאֵל: נֶעֱקְרָה צֵלָע מֵעִיקָּרָהּ – טְרֵפָה, וְגוּלְגּוֹלֶת שֶׁנֶּחְבְּטָה בִּרוּבָּהּ, וּבָשָׂר הַחוֹפֶה אֶת רוֹב הַכֶּרֶס בִּרוּבּוֹ – טְרֵפָה.

and Rabba bar Rav Sheila said that Rav Mattana said in the name of Shmuel: If a rib was torn out from its root along with half a vertebra, **it is a tereifah; and a skull that was crushed in its majority** is a tereifah; **and** if **the flesh that covers the majority of the rumen** was torn **in its majority, it is a tereifah.** Why are these seven not counted?

ANSWER

נְקוּבֵי תְּמָנְיָא הָווּ, חַשְׁבִינְהוּ בְּחַד, אַפֵּיק שַׁב, וְעַיֵּיל שַׁב.

The Gemara answers: The cases of **perforations** in the Mishnah **are eight; count them as one** general category of "perforation." Thus, **remove seven** from the count of eighteen, **and insert** these **seven** rabbinic rulings.

OBJECTION

אִי הָכִי, פְּסוּקֵי נָמֵי תְּרֵי הָווּ, חַשְׁבִינְהוּ בְּחַד, בָּצַר לְהוּ חֲדָא,

The Gemara challenges: **If so,** the cases of **severed organs are also two** in the Mishnah, the spinal cord and the windpipe; **let us count them as one** category. If so, the count of eighteen **falls short by one.**

OBJECTION

וְעוֹד, דְּרַב עַוִּירָא מִשְּׁמֵיהּ דְּרָבָא נָמֵי נְקוּבָה הִיא!

And furthermore, that which Rav Avira said **in the name of Rava** regarding a perforated spleen **is also a perforation!** If all perforations are grouped as one, this cannot be added as a separate case, and the count falls short by two.

SUMMARY

We began the daf by concluding Perek Hashocheit, clarifying that a miscarriage does not generate public rumors, which leaves the mother obligated in an offering and thus a tereifah. Moving into the third perek, the Mishnah enumerates the primary physical defects that render an animal a tereifah, including perforations of the gullet, meninges, heart, and digestive tract, as well as severe fractures and clawing by predators. In the Gemara, Reish Lakish and the Chachamim analyze the scriptural basis for the viability of a tereifah, debating whether the Torah's phrasing "zot hachayah" implies that a non-viable animal is forbidden, or if a tereifah can live yet remains prohibited. Finally, the Gemara explores the tradition of the eighteen tereifos taught by the school of Rabbi Yishmael, questioning how this fixed number accounts for other defects, such as severed hind legs or a damaged spine, which leads to a deeper analysis of the opinions of Rabbi Shimon ben Elazar and the disputes of Beis Shammai and Beis Hillel.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the opening of the new perek, the Gemara discusses the source for the eighteen tereifos, the fatal physical defects that render an animal forbidden. The school of Rabbi Yishmael derives this from the pasuk, "To make a difference... between the living thing that may be eaten and the living thing that may not be eaten." The Torah itself calls a tereifah a "living thing" (chayah), even though it carries a hidden, terminal wound that means it cannot survive.

This contains a profound lesson for our own avodah. Sometimes, a Yid can look at himself and feel like a spiritual tereifah. You might feel torn up inside, carrying hidden spiritual wounds, broken promises, or habits that feel terminal to your yiras Shamayim. The yetzer hara whispers that you are already spiritually dead, so why even try? But the Torah calls the tereifah "chayah", it is still considered a living thing! As long as the neshamah is inside you, you are alive, you are precious, and your efforts matter to Hashem.

Never write yourself off because of your struggles or past fractures. Hashem does not look at you as a lost cause. He looks at the life still pulsing within you, waiting for you to turn back to Him in teshuvah and emunah.

Today, if you feel discouraged by a spiritual slip or a personal struggle, stop and say to yourself: "I am still a chayah, I am alive, Hashem wants me, and I have the strength to do one small mitzvah right now."

הִלְכוֹת שַׁבָּת · פֶּרֶק ט״ו

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

📖 **CHAPTER PREVIEW**

In this chapter, we learn the halachos of how a person must conduct himself when dealing with different domains on Shabbos, specifically when his body is in one domain but his actions or limbs reach into another. Hashem's holy Torah distinguishes between domains, and our Sages, in their immense wisdom, set up safeguards to ensure we do not chas v'shalom come to carry from one domain to another. We will look at the guidelines for moving articles within a domain while standing outside of it, as well as the halachos of opening doors with keys across domain boundaries.

We will also learn the practical halachos of feeding animals and drinking water when the body and the food or drink are in different domains. The Sages instituted specific decrees, such as requiring a person to bring the majority of his body into a domain before drinking, to prevent him from mistakenly bringing his attractive vessels back into his own domain. We will also touch upon the halachos of collecting flowing rainwater from drainpipes and using projections that extend from walls near windows.

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

הלי א

טִלְטוּל וּפְתִיחָה מֵרָשׁוּת לְרָשׁוּת וְהַאֲכָסַת בְּהֵמָה

Halacha 1 · Moving Objects and Opening Doors Between Domains and Feeding Animals on Shabbos

עוֹמֵד אָדָם בִּרְשׁוּת הָרַבִּים וּמְטַלְטֵל בִּרְשׁוּת הַיָּחִיד כֻּלָּהּ. וְעוֹמֵד
Stands a person in the domain of the public and moves in the domain of the individual all of it and stands

בִּרְשׁוּת הַיָּחִיד וּמְטַלְטֵל בִּרְשׁוּת הָרַבִּים וּבִלְבַד שֶׁלֹּא יוֹצִיא חוּץ
in the domain of the individual and moves in the domain of the public and only that not he shall take out outside

לְאַרְבָּעָה אַמּוֹת. וְאִם הוֹצִיא פָּטוּר מִפְּנֵי שֶׁהוּא בִּרְשׁוּת אַחֶרֶת. וְכֵן
of four cubits and if he took out he is exempt because that he is in a domain other and so

עוֹמֵד אָדָם בִּרְשׁוּת הַיָּחִיד וּפוֹתֵחַ בִּרְשׁוּת הָרַבִּים, בִּרְשׁוּת הָרַבִּים
stands a person in the domain of the individual and opens in the domain of the public in the domain of the public

וּפוֹתֵחַ בִּרְשׁוּת הַיָּחִיד. בְּהֵמָה שֶׁהָיְתָה רֻבָּהּ בַּחוּץ וְרֹאשָׁהּ בִּפְנִים
and opens in the domain of the individual An animal that was most of it outside and its head inside

אוֹבְסִין אוֹתָהּ. וּבִגְמָל עַד שֶׁיְּהֵא רֹאשׁוֹ וְרֻבּוֹ בִּפְנִים הוֹאִיל
we may force-feed it but with a camel until that there shall be its head and most of it inside since

וְצַוָּארוֹ אָרֹךְ׃
its neck is long

> *This halacha discusses the laws of moving objects within one domain while standing in another, opening locks across domains, and the conditions for feeding animals whose bodies are in a different domain.*

הלי ב

אִסּוּר שְׁתִיָּה בִּרְשׁוּת אַחֶרֶת מִפְּנֵי חֲשָׁשׁ הוֹצָאָה

Halacha 2 · The Prohibition of Drinking from Another Domain Lest One Carry the Vessels

לֹא יַעֲמֹד אָדָם בִּרְשׁוּת הַיָּחִיד וְיִשְׁתֶּה בִּרְשׁוּת הָרַבִּים. בִּרְשׁוּת
in the domain of the many in the domain of and drink the individual in the domain of a person shall stand not

הָרַבִּים וְיִשְׁתֶּה בִּרְשׁוּת הַיָּחִיד. אֶלָּא אִם כֵּן הִכְנִיס רֹאשׁוֹ וְרֻבּוֹ
and the majority of him his head he brought in · · unless the individual in the domain of and drink the many

לְמָקוֹם שֶׁהוּא שׁוֹתֶה. בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיָה שׁוֹתֶה בִּכְלִים נָאִים
beautiful with vessels drinking when he was are said words in what is drinking that he to the place

שֶׁהוּא צָרִיךְ לָהֶן. גְּזֵרָה שֶׁמָּא יוֹצִיאֵם. אֲבָל אִם הָיוּ כֵּלִים שֶׁאֵינָן
that are not vessels they were if but he will bring them out lest a decree them needs that he

נָאִים שֶׁאֵינוֹ צָרִיךְ לָהֶן. אוֹ שֶׁהָיָה הַבּוֹר בְּכַרְמְלִית אַף עַל פִּי
though · even in a carmelit the cistern that was or them need that he does not beautiful

שֶׁהַכֵּלִים נָאִים. מַכְנִיס רֹאשׁוֹ בִּלְבַד וְשׁוֹתֶה בִּמְקוֹמוֹ וְאַף עַל פִּי שֶׁלֹּא
that not though · and even in his place and drinks alone his head he brings in are beautiful that the vessels

הִכְנִיס רֹאשׁוֹ וְרֻבּוֹ:
and the majority of him his head he brought in

> *This halacha discusses the Rabbinic decree preventing a person from standing in one domain and drinking from another, due to the concern that they might carry the drinking vessels across domains.*

הלי ג

דִּינֵי קְלִיטַת מַיִם מִן הַצִּנּוֹר בִּרְשׁוּת הָרַבִּים

Halacha 3 · Laws of Catching Water Flowing from a Pipe into a Public Domain

עוֹמֵד אָדָם בִּרְשׁוּת הָרַבִּים וְקוֹלֵט מִן הָאֲוִיר מִן הַמַּיִם הַמְקַלְּחִין מִן
from that flows the water from the air from and catches of the public in the domain a person stands

הַצִּנּוֹר אוֹ מִן הַכֹּתֶל וְשׁוֹתֶה. וּבִלְבַד שֶׁלֹּא יִגַּע בַּצִּנּוֹר אוֹ בַּכֹּתֶל וְיִקְלֹט
and catches the wall or the pipe he touches that not provided and drinks the wall from or the pipe

מֵעַל גַּבָּן. וְאִם נָגַע אִם הָיָה מָקוֹם שֶׁנִּגַּע בּוֹ לְמַעְלָה מֵעֲשָׂרָה
ten above it that he touched the place was if he touched and if their back from upon

בְּפָחוֹת מִשְּׁלֹשָׁה סָמוּךְ לַגַּג הֲרֵי זֶה אָסוּר. שֶׁנִּמְצָא כְּעוֹקֵר מֵעַל
from upon like one who removes for he is found is forbidden this behold to the roof close than three within less

הַגַּג שֶׁהוּא רְשׁוּת הַיָּחִיד. וְכֵן אִם הָיָה בַּצִּנּוֹר אַרְבָּעָה עַל אַרְבָּעָה
four by four in the pipe there was if and likewise of the individual a domain which is the roof

בֵּין שֶׁהָיָה הַצִּנּוֹר בְּתוֹךְ עֲשָׂרָה בֵּין שֶׁהָיָה לְמַעְלָה מֵעֲשָׂרָה וְקָלַט
and he caught ten above that it was or whether ten within the pipe that was whether

מִמֶּנּוּ מַיִם הֲרֵי זֶה אָסוּר. וְלָמָּה אֵינוֹ חַיָּב מִפְּנֵי שֶׁלֹּא נָחוּ הַמַּיִם אֶלָּא הֲרֵי
behold but the water rested not because liable is he not and why is forbidden this behold water from it

הֵן נִזָּחָלִין וְהוֹלְכִין׃

and going are flowing they

This halacha discusses the permissibility of catching flowing water in the air of a public domain and the prohibitions that apply if one touches the pipe or wall.

הלי ד

הֲשִׁמּוּשׁ בְּזִיז וּבְכֹתֶל הַסָּמוּךְ לִרְשׁוּת הָרַבִּים

Halacha 4 · Using a Projection and Wall Adjacent to the Public Domain

זִיז שֶׁלִּפְנֵי הַחַלּוֹן יוֹצֵא בָּאֲוִיר שֶׁעַל רְשׁוּת הָרַבִּים. אִם הָיָה

it was if of the public the domain that is over into the airspace protruding the window that is before A projection

לְמַעְלָה מֵעֲשָׂרָה טְפָחִים מֻתָּר לְהִשְׁתַּמֵּשׁ עָלָיו שֶׁאֵין רְשׁוּת הָרַבִּים

of the public the domain for not it to use it is permitted handbreadths ten above

תּוֹפֶסֶת אֶלָּא עֲשָׂרָה טְפָחִים. לְפִיכָךְ מֻתָּר לְהִשְׁתַּמֵּשׁ בְּכָל הַכֹּתֶל עַד

until the wall all of to use it is permitted therefore handbreadths ten except extends

עֲשָׂרָה טְפָחִים הַתַּחְתּוֹנִים׃

the bottom handbreadths ten

This halacha explains that the public domain only extends ten handbreadths high, allowing the use of projections and walls above that height on Shabbos.

הלי ה

דִּין שְׁנֵי זִיזִין הַיּוֹצְאִים מִן הַכֹּתֶל בְּשַׁבָּת

Halacha 5 · The Law of Two Projections Extending from a Wall on Shabbos

בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיָה זִיז אֶחָד יוֹצֵא בָּאֲוִיר. אֲבָל אִם הָיוּ

there were if but into the air extending one a projection when there was are said words In what

יוֹצְאִים בַּכֹּתֶל שְׁנֵי זִיזִין זֶה לְמַטָּה מִזֶּה אַף עַל פִּי שֶׁשְּׁנֵיהֶם לְמַעְלָה

are above that both of them though · even this below this projections two from the wall extending

מֵעֲשָׂרָה. אִם יֵשׁ בַּזִּיז הָעֶלְיוֹן שֶׁלִּפְנֵי הַחַלּוֹן רֹחַב אַרְבָּעָה עַל

by four a width of the window which is before the upper in the projection there is if ten

אַרְבָּעָה אָסוּר לְהִשְׁתַּמֵּשׁ עָלָיו. מִפְּנֵי שֶׁהוּא רְשׁוּת בִּפְנֵי עַצְמוֹ וְהַזִּיז

and the projection itself by a domain that it is because it to use it is forbidden four

שֶׁתַּחְתָּיו רְשׁוּת אַחֶרֶת. וְאָסְרוּ זֶה עַל זֶה. שֶׁאֵין שְׁתֵּי רְשׁוּיוֹת

domains two for not this upon this and they forbid another is a domain that is below it

מִשְׁתַּמְּשׁוֹת בִּרְשׁוּת אַחַת׃

one domain can use

This halacha discusses the Rabbinic prohibition of using two projections on a wall that are one above the other, as they constitute separate domains.

הלי ו

הִשְׁתַּמְּשׁוּת בְּזִיזֵי הַכֹּתֶל בְּשַׁבָּת

Halacha 6 · Using Projections on a Wall on Shabbos

אֵין בָּעֶלְיוֹן אַרְבָּעָה וְאֵין בַּתַּחְתּוֹן אַרְבָּעָה. מִשְׁתַּמֵּשׁ בִּשְׁנֵיהֶן וְכֵן

and likewise both of them one may use four in the lower and there is not four in the upper There is not

בְּכָל הַכֹּתֶל עַד עֲשָׂרָה טְפָחִים הַתַּחְתּוֹנִים. הָיָה בַּתַּחְתּוֹן אַרְבָּעָה
on all of the wall until ten handbreadths the bottom If there was in the lower four

וְהָעֶלְיוֹן אֵין בּוֹ אַרְבָּעָה אֵינוֹ מִשְׁתַּמֵּשׁ בָּעֶלְיוֹן אֶלָּא כְּנֶגֶד חַלּוֹנוֹ
and the upper there is not in it four he may not use the upper except opposite his window

בִּלְבַד. אֲבָל בִּשְׁאָר הַזִּיז שֶׁבִּשְׁנֵי צִדְדֵי הַחַלּוֹן אָסוּר לְהִשְׁתַּמֵּשׁ
alone but on the rest of the projection which is on both sides of the window it is forbidden to use

מִפְּנֵי זֶה שֶׁתַּחְתָּיו שֶׁחָלַק רְשׁוּת לְעַצְמוֹ:
because of this which is beneath it which divided a domain for itself

This halacha discusses the laws of using upper and lower wall projections on Shabbos based on their dimensions and domains.

הלי ז

הַשְׁמוּשׁ בְּזִיז הַיּוֹצֵא לִרְשׁוּת הָרַבִּים בְּשַׁבָּת

Halacha 7 · Using a Projection Extending into the Public Domain on Shabbos

כָּל זִיז הַיּוֹצֵא עַל אֲוִיר רְשׁוּת הָרַבִּים שֶׁמָּתָר לְהִשְׁתַּמֵּשׁ עָלָיו.
Any projection that extends over the airspace of the domain of the public which is permitted to use upon it

כְּשֶׁהוּא מִשְׁתַּמֵּשׁ בּוֹ אֵין נוֹתְנִין עָלָיו וְאֵין נוֹטְלִין מִמֶּנּוּ אֶלָּא כְּלֵי
when he uses it we do not place upon it and we do not take from it except vessels of

חֶרֶס וּזְכוּכִית וְכַיּוֹצֵא בָּהֶן שֶׁאִם יִפְּלוּ לִרְשׁוּת הָרַבִּים יִשָּׁבְרוּ. אֲבָל
earthenware and glass and the like of them for if they fall into the domain of the public they will break but

שְׁאָר כֵּלִים וְאָכְלִין אֲסוּרִים שֶׁמָּא יִפְּלוּ לִרְשׁוּת הָרַבִּים וְיביאֵם:
other vessels and food are forbidden lest they fall into the domain of the public and he will bring them

This halacha discusses the Rabbinic restriction against placing breakable versus unbreakable items on a projection over the public domain, to prevent carrying.

הלי ח

זְרִיקָה מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד דֶּרֶךְ רְשׁוּת הָרַבִּים

Halacha 8 · Throwing from One Private Domain to Another Across a Public Domain

שְׁנֵי בָּתִּים בִּשְׁנֵי צִדֵּי רְשׁוּת הָרַבִּים זָרַק מִזּוּ לָזוּ לְמַעְלָה
Two houses on two sides of the domain of the public if one threw from this one to that one above

מֵעֲשָׂרָה פָּטוּר וְהוּא שֶׁיִּהְיוּ שְׁנֵיהֶם שֶׁלּוֹ אוֹ שֶׁיִּהְיֶה בֵּינֵיהֶם עֵרוּב.
ten he is exempt and this is that they must be both of them his or that there is an eruv between them

וַאֲפִלּוּ בְּגָדִים וּכְלֵי מַתָּכוֹת מֻתָּר לִזְרֹק. וְאִם הָיָה זֶה לְמַעְלָה מִזֶּה
and even garments and utensils of metal it is permitted to throw and if this one was higher than this one

וְלֹא הָיָה בְּשָׁוֶה אָסוּר לִזְרֹק בֶּגֶד וְכַיּוֹצֵא בּוֹ שֶׁמָּא יִפֹּל וְיביאֶנּוּ.
and not it was on a level it is forbidden to throw a garment and the like of it lest it will fall and he will bring it

אֲבָל כְּלֵי חֶרֶס וְכַיּוֹצֵא בָּהֶן זוֹרֵק:
but utensils of earthenware and the like of them one may throw

הלי ט

דְּלִיַּת מַיִם מִבּוֹר בִּרְשׁוּת הָרַבִּים לְבַיִת בְּשַׁבָּת

Halacha 9 · Drawing Water from a Cistern in the Public Domain to a House on Shabbos

בּוֹר בִּרְשׁוּת הָרַבִּים וְחַלּוֹן עַל גַּבָּיו הַבּוֹר וְחֶלְיָתוֹ מִצְטָרְפִים

combine and its mound the cistern its top on and a window the public in the domain of A cistern

לַעֲשָׂרָה וּמְמַלְּאִין מִמֶּנּוּ בְּשַׁבָּת. בַּמֶּה דְּבָרִים אֲמוּרִים כְּשֶׁהָיָה סָמוּךְ לַכֹּתֶל

to the wall close when it was are said words In what on Shabbos from it and we may draw to ten

בְּתוֹךְ אַרְבָּעָה טְפָחִים שֶׁאֵין אָדָם יָכוֹל לַעֲבֹר שָׁם. אֲבָל אִם הָיָה מֻפְלָג

distant it was if but there to pass is able a person that not handbreadths four within

אֵין מְמַלְּאִין מִמֶּנּוּ אֶלָּא אִם כֵּן הָיְתָה חֶלְיָתוֹ גְּבוֹהָה עֲשָׂרָה שֶׁנִּמְצָא

so that it is found ten high its mound was · · unless from it draw we do not

הַדְּלִי כְּשֶׁיֵּצֵא מִן הַחֶלְיָא יֵצֵא לִמְקוֹם פָּטוּר׃

exempt to a place of it exits the mound from when it exits the bucket

This halacha discusses the conditions under which one may draw water from a public cistern into a private home through a window, depending on the height of the cistern's mound and its proximity to the wall.

הלי י

שְׁפִיכַת מַיִם עַל גַּבֵּי אַשְׁפָּה בְּשַׁבָּת

Halacha 10 · Pouring Water onto a Garbage Heap in the Public Domain on Shabbos

אַשְׁפָּה בִּרְשׁוּת הָרַבִּים גְּבוֹהָה עֲשָׂרָה טְפָחִים וְחַלּוֹן עַל גַּבָּהּ

its top on and a window handbreadths ten high the public in the domain of A garbage heap

שׁוֹפְכִין לָהּ מַיִם בְּשַׁבָּת. בַּמֶּה דְּבָרִים אֲמוּרִים בְּאַשְׁפָּה שֶׁל רַבִּים שֶׁאֵין

that not the public of with a garbage heap are said words In what on Shabbos water to it one may pour

דַּרְכָּהּ לְהִפָּנוֹת. אֲבָל שֶׁל יָחִיד אֵין שׁוֹפְכִין עָלֶיהָ שֶׁמָּא תִּתְפַּנֶּה

it will be cleared lest upon it pour one may not an individual of but to be cleared is its way

וְנִמְצְאוּ שׁוֹפְכִין כְּדַרְכָּן בִּרְשׁוּת הָרַבִּים׃

the public into the domain of as their way pouring and they will find

This halacha discusses the permissibility of pouring water from a window onto a high garbage heap in the public domain, distinguishing between public and private heaps.

הלי יא

דִּין אַמַּת הַמַּיִם הָעוֹבֶרֶת בֶּחָצֵר בְּשַׁבָּת

Halacha 11 · Drawing Water on Shabbos from a Water Conduit Passing Through a Courtyard

אַמַּת הַמַּיִם שֶׁהִיא עוֹבֶרֶת בֶּחָצֵר אִם יֵשׁ בְּגָבְהָהּ עֲשָׂרָה טְפָחִים

handbreadths ten in its height there is if through a courtyard passes that the water A conduit of

וּבְרָחְבָּהּ אַרְבָּעָה אוֹ יוֹתֵר עַל כֵּן עַד עֶשֶׂר אַמּוֹת אֵין מְמַלְּאִין מִמֶּנָּה

from it draw water we do not cubits ten up to so than more or four and in its width

בְּשַׁבָּת אֶלָּא אִם כֵּן עָשׂוּ לָהּ מְחִצָּה גְּבוֹהָה עֲשָׂרָה טְפָחִים בַּכְּנִיסָה

at the entrance handbreadths ten high a partition for it they made · · unless on Shabbos

וּבַיְצִיאָה. וְאִם אֵין בְּגָבְהָהּ עֲשָׂרָה אוֹ שֶׁאֵין בְּרָחְבָּהּ אַרְבָּעָה

and at the exit and if there is not in its height ten or that there is not in its width four

מְמַלְּאִין מִמֶּנָּה בְּלֹא מְחִצָּה:

we may draw water from it without a partition

This halacha details the dimensions of a water conduit that require a partition to allow drawing water from it on Shabbos.

הלי יב

דִּין אַמַּת הַמַּיִם הָעוֹבֶרֶת בֶּחָצֵר וּפִרְצָה הַמַּתָּרֶת

Halacha 12 · Drawing Water from a Wide Conduit and Carrying in the Courtyard

הָיָה בְּרָחְבָּהּ יֶתֶר מֵעֶשֶׂר אַמּוֹת אַף עַל פִּי שֶׁאֵין בְּגָבְהָהּ עֲשָׂרָה אֵין

If it was in its width more than ten cubits · even though there is not in its height ten we do not

מְמַלְּאִין מִמֶּנָּה עַד שֶׁיַּעֲשֶׂה לָהּ מְחִצָּה. שֶׁכָּל יֶתֶר עַל עֶשֶׂר פִּרְצָה הִיא

fill from it until that he makes for it a partition. for anything more than ten it is a breach

וּמַפְסֶדֶת הַמְּחִצּוֹת. וּמַהוּ לְטַלְטֵל בְּכָל הֶחָצֵר. אִם נִשְׁאַר

and it ruins the partitions. And what is the law to carry in all of the courtyard. If there remained

מִצַּד הַפִּרְצָה פֵּס מִכָּאן וּפֵס מִכָּאן בְּכָל שֶׁהוּא אוֹ פֵּס רֹחַב

from the side of the breach a strip from here and a strip from here · of any size or a strip of a width of

אַרְבָּעָה טְפָחִים מֵרוּחַ אַחַת מֻתָּר לְטַלְטֵל בְּכָל הֶחָצֵר וְאֵין אָסוּר

four handbreadths from a side one it is permitted to carry in all of the courtyard and it is not forbidden

אֶלָּא לְמַלְּאוֹת מִן הָאַמָּה בִּלְבַד. אֲבָל אִם לֹא נִשְׁאַר פֵּס כְּלָל

except to fill from the water conduit alone. But if there did not remain a strip at all

אָסוּר לְטַלְטֵל בְּכָל הֶחָצֵר שֶׁהֲרֵי נִפְרְצָה חָצֵר לַיָּם שֶׁהוּא

it is forbidden to carry in all of the courtyard for behold the courtyard was breached to the sea which is

כַּרְמְלִית:

a carmelit

This halacha discusses the dimensions of a water conduit passing through a courtyard and how its width affects the permissibility of carrying within the courtyard.

הלי יג

דִּין מְחִצָּה תְּלוּיָה בְּמַיִם לְעִנְיַן טִלְטוּל

Halacha 13 · The Law of a Hanging Partition in Water for Carrying on Shabbos

וְהֵיאַךְ מַעֲמִידִין אֶת הַמְּחִצָּה בְּמַיִם. אִם הָיְתָה לְמַעְלָה מִן הַמַּיִם צָרִיךְ

And how does one erect — in water. If it was above the water it is necessary

שֶׁיְּהֵיֶה טֶפַח מִן הַמְּחִצָּה יוֹרֵד בְּתוֹךְ הַמַּיִם. וְאִם הָיְתָה הַמְּחִצָּה

that there should be a handbreadth of the partition descending into the water. And if the partition was

כֻּלָּהּ יוֹרֶדֶת בְּתוֹךְ הַמַּיִם צָרִיךְ שֶׁיְּהֵיֶה טֶפַח מִמֶּנָּה יוֹצֵא

all of it descending into the water it is necessary that there should be a handbreadth protruding from it

לְמַעְלָה מִן הַמַּיִם. כְּדֵי שֶׁיִּהְיוּ הַמַּיִם שֶׁבֶּחָצֵר מֻבְדָּלִין אַף עַל פִּי

from above the water so that will be the water that is in the courtyard distinguished · even though

שֶׁאֵין הַמְּחִצָּה מַגַּעַת עַד הַקַּרְקַע הוֹאִיל וְיֵשׁ בָּהּ עֲשָׂרָה טְפָחִים הֲרֵי זוֹ
this behold handbreadths ten in it and there is since the ground until reaches the partition that not

מְתֻּרֶת. וְלֹא הִתִּירוּ מְחִצָּה תְּלוּיָה אֶלָּא בְּמַיִם בִּלְבַד. שֶׁאִסּוּר
for the prohibition of alone in water except hanging a partition did they permit And not is permitted

טִלְטוּל בְּמַיִם מִדִּבְרֵיהֶם וְהֵקֵלּוּ בִּמְחִצָּה שֶׁאֵינָהּ אֶלָּא כְּדֵי
in order except which is not regarding a partition and they were lenient is Rabbinic in water carrying

לַעֲשׂוֹת הֶכֵּר:
a distinction to make

This halacha explains how a hanging partition is valid for separating water in a courtyard from a public watercourse, since the prohibition of carrying in water is only Rabbinic.

הל׳ יד

שְׁאִיבַת מַיִם מֵאַמַּת הַמַּיִם הָעוֹבֶרֶת בֵּין הַחֲצֵרוֹת

Halacha 14 · Drawing Water on Shabbos from a Conduit Passing Between Courtyards

אַמַּת הַמַּיִם הָעוֹבֶרֶת בֵּין הַחֲצֵרוֹת וְחַלּוֹנוֹת פְּתוּחוֹת אֵלֶיהָ. אִם אֵין
there is not if to it are open and windows the courtyards between that passes water A conduit of

בָּהּ כַּשִּׁעוּר מְשַׁלְשְׁלִין דְּלִי מִן הַחַלּוֹנוֹת וּמְמַלְּאִים מִמֶּנָּה בְּשַׁבָּת. בַּמֶּה
In what on Shabbos from it and fill the windows from a bucket one may lower the minimum size in it

דְּבָרִים אֲמוּרִים בְּשֶׁאֵינָהּ מֻפְלֶגֶת מִן הַכֹּתֶל שְׁלֹשָׁה טְפָחִים. אֲבָל אִם הָיְתָה
it was if but handbreadths three the wall from distant when it is not are said words

מֻפְלֶגֶת מִן הַכֹּתֶל שְׁלֹשָׁה טְפָחִים אֵין מְמַלְּאִים מִמֶּנָּה אֶלָּא אִם כֵּן
· · unless from it fill one may not handbreadths three the wall from distant

הָיוּ פַּסִּין יוֹצְאִין מִן הַכְּתָלִים מִכָּאן וּמִכָּאן שֶׁנִּמְצָא הָאַמָּה כְּאִלּוּ
is as if the conduit so that it turns out and from here from here the walls from protruding strips there were

הִיא עוֹבֶרֶת בְּתוֹךְ הֶחָצֵר:
the courtyard inside passes it

This halacha details the conditions under which one may draw water from a water conduit that runs adjacent to private courtyards on Shabbos.

הל׳ טו

דִּין כְּצוֹצְרָה עַל גַּבֵּי הַמַּיִם בְּשַׁבָּת

Halacha 15 · Drawing and Pouring Water from a Balcony Over a Carmelit on Shabbos

כְּצוֹצְרָה שֶׁהִיא לְמַעְלָה מִן הַיָּם וְחַלּוֹן בְּתוֹכָהּ עַל גַּבֵּי הַמַּיִם. אֵין
we do not the water top of on inside it and a window the sea from above that is A balcony

מְמַלְּאִים מִמֶּנָּה בְּשַׁבָּת אֶלָּא אִם כֵּן עָשׂוּ מְחִצָּה גְּבוֹהָה עֲשָׂרָה טְפָחִים עַל
on handbreadths ten high a partition they made · · unless on Shabbos from it draw

גַּבֵּי הַמַּיִם כְּנֶגֶד הַחַלּוֹן שֶׁבַּכְּצוֹצְרָה. אוֹ תִּהְיֶה הַמְּחִצָּה יוֹרֶדֶת מִן
from descending the partition it will be or that is in the balcony the window corresponding to the water top of

הַכְּצוֹצְרָה כְּנֶגֶד הַמַּיִם וְרוֹאִין אוֹתָהּ כְּאִלּוּ יָרְדָה וְנִגְעָה עַד הַמַּיִם.
the water until and touched it descended as if it and we view the water corresponding to the balcony

וּכְשֶׁם שֶׁמְּמַלְּאִין מִזּוֹ שֶׁעָשׂוּ לָהּ מְחִצָּה כָּךְ שׁוֹפְכִין מִמֶּנָּה עַל הַיָּם.

the sea onto from it we pour so a partition for it that they made from this we draw and just as

שֶׁהֲרֵי עַל הַכַּרְמְלִית הֵן שׁוֹפְכִין:

pour they the carmelit onto since

This halacha details the Rabbinic requirement of a partition to permit drawing or pouring water between a private balcony and a body of water which is a carmelit.

הל' ט ז

אִסּוּר שְׁפִיכַת מַיִם בְּחָצֵר קְטַנָּה בְּשַׁבָּת

Halacha 16 · Pouring Water in a Small Courtyard on Shabbos and the Requirement of a Pit

חָצֵר שֶׁהִיא פְּחוּתָה מֵאַרְבַּע אַמּוֹת עַל אַרְבַּע אַמּוֹת אֵין שׁוֹפְכִין בְּתוֹכָהּ

into it pour we do not cubits four by cubits than four less that is A courtyard

מַיִם בְּשַׁבָּת מִפְּנֵי שֶׁהֵן יוֹצְאִין לִרְשׁוּת הָרַבִּים בִּמְהֵרָה. לְפִיכָךְ צָרִיךְ

one must therefore quickly of the public to the domain go out that they because on Shabbos water

לַעֲשׂוֹת גּוּמָּה מַחְזֶקֶת סָאתַיִם בְּתוֹךְ הֶחָצֵר אוֹ בִּרְשׁוּת הָרַבִּים בְּצַד

beside of the public in the domain or the courtyard inside two seah holding a pit make

הֶחָצֵר כְּדֵי שֶׁיִּהְיוּ הַמַּיִם נִקְבָּצִים בְּתוֹכָהּ. וְצָרִיךְ לִבְנוֹת עָלֶיהָ כִּפָּה

an arch over it build and one must inside it collected the water that will be so the courtyard

מִבַּחוּץ כְּדֵי שֶׁלֹּא תֵּרָאֶה הָעוּקָה הַזֹּאת בִּרְשׁוּת הָרַבִּים. וְהֶחָצֵר

and the courtyard of the public in the domain this the pit will be seen that not so from the outside

וְהָאַכְסַדְרָה מִצְטָרְפִין לְאַרְבַּע אַמּוֹת. וְכַמָּה הוּא הַמָּקוֹם שֶׁמַּחֲזִיק סָאתַיִם

two seah that holds the space is and how much cubits to four combine and the portico

חֲצִי אַמָּה עַל חֲצִי אַמָּה בְּרוֹם שְׁלֹשָׁה חֲמִשֵּׁי אַמָּה:

a cubit fifths of three with a height of a cubit half by a cubit half

This halacha details the prohibition of pouring water into a small courtyard on Shabbos due to the concern that it will flow into the public domain, and the dimensions of the pit required to collect it.

הל' י ז

דִּין שְׁפִיכַת מַיִם לְעוּקָה בְּשַׁבָּת

Halacha 17 · Pouring Waste Water into a Pit in the Courtyard on Shabbos

הָיְתָה הָעוּקָה פְּחוּתָה מִסָּאתַיִם שׁוֹפְכִין לָהּ בְּמִלּוֹאָהּ. הָיְתָה מַחְזֶקֶת סָאתַיִם

two seah holding if was its full capacity into it we may pour than two seah less the pit If was

שׁוֹפְכִין לָהּ אֲפִלּוּ שִׁשִּׁים סְאָה שֶׁל מַיִם. וְאַף עַל פִּי שֶׁהַמַּיִם יִתְגַּבְּרוּ

will overflow that the water though · and even water of seah sixty even into it we may pour

וְיָפוּצוּ מֵעַל הַגּוּמָּה לַחוּץ. בַּמֶּה דְּבָרִים אֲמוּרִים בִּימוֹת הַגְּשָׁמִים

the rains in the days of are said words In what to the outside the pit from upon and spread

שֶׁהַחֲצֵרוֹת מִתְקַלְקְלוֹת וְסָתָם צִנּוֹרוֹת מְקַלְּחִין וְלֹא יָבוֹאוּ הָרוֹאִים

the onlookers will come and not flow drainpipes and ordinary are muddied when the courtyards

לוֹמַר שֶׁזֶּה מִשְׁתַּמֵּשׁ בִּרְשׁוּת הָרַבִּים וְהַמַּיִם יוֹצְאִים מִכֹּחוֹ

into the public domain from his power goes out and the water the public domain is using that this one to say

בִּרְשׁוּת הָרַבִּים. אֲבָל בִּימוֹת הַחַמָּה אִם הָיְתָה מַחְזֶקֶת סָאתַיִם אֵין
pour we do not two seah holding it was if the sun in the days of but the public domain

שׁוֹפְכִין לָהּ אֶלָּא סָאתַיִם. הָיְתָה פְּחוּתָה מִסָּאתַיִם אֵין שׁוֹפְכִין לָהּ כָּל
at all any into it pour we do not than two seah less if was two seah except into it

עִקָּר:

—

This halacha details the Rabbinic restrictions on pouring waste water into a courtyard pit during the summer and winter seasons.

הלי יח

אִסּוּר שְׁפִיכַת מַיִם לְבִיב הַמּוֹבִיל לִרְשׁוּת הָרַבִּים

Halacha 18 · Pouring Water into a Drain Leading to the Public Domain

בִּיב שֶׁשּׁוֹפְכִין לוֹ מַיִם וְהֵן נוֹזְלִין וְהוֹלְכִין תַּחַת הַקַּרְקַע וְיוֹצְאִין
and go out the ground under and go flow and they water into it that they pour A drain

לִרְשׁוּת הָרַבִּים. וְכֵן צִנּוֹר שֶׁשּׁוֹפְכִין עַל פִּיו מַיִם וְהֵן נוֹזְלִין עַל
upon flow and they water its mouth upon that they pour a gutter and so too the many to the domain of

הַכֹּתֶל וְיוֹרְדִין לִרְשׁוּת הָרַבִּים. אֲפִלּוּ הָיָה אָרֹךְ הַכֹּתֶל אוֹ אָרֹךְ
the length of or the wall the length of was even if the many to the domain of and descend the wall

הַדֶּרֶךְ שֶׁתַּחַת הָאָרֶץ מֵאָה אַמָּה אָסוּר לִשְׁפֹּךְ עַל פִּי הַבִּיב אוֹ
or the drain the mouth of upon to pour it is forbidden cubits one hundred the earth that is under the path

עַל פִּי הַצִּנּוֹר מִפְּנֵי שֶׁהַמַּיִם יוֹצְאִין מִכֹּחוֹ לִרְשׁוּת הָרַבִּים. אֶלָּא
rather the many to the domain of from his force goes out that the water because the gutter the mouth of upon

שׁוֹפֵךְ חוּץ לַבִּיב וְהֵן יוֹרְדִין לַבִּיב:
to the drain descend and they to the drain outside he pours

This halacha forbids pouring water directly into a drain or gutter that leads to the public domain, as the water is propelled there by one's direct force.

הלי יט

דִּינֵי שְׁפִיכַת מַיִם לְכַרְמְלִית בְּשַׁבָּת

Halacha 19 · Laws of Pouring Water into a Carmelit on Shabbos

בַּמֶּה דְּבָרִים אֲמוּרִים בִּימוֹת הַחַמָּה אֲבָל בִּימוֹת הַגְּשָׁמִים שׁוֹפֵךְ
one may pour the rains in the days of but the summer in the days of are said words In what

וְשׁוֹנֶה וְאֵינוֹ נִמְנָע. שֶׁסְּתָם צִנּוֹרוֹת מְקַלְּחִין הֵן וְאָדָם רוֹצֶה
wants and a person they flow gutters for ordinarily prevented and he is not and repeat

שֶׁיִּבָּלְעוּ הַמַּיִם בִּמְקוֹמָן. הָיָה שׁוֹפֵךְ עַל פִּי הַבִּיב וְהַמַּיִם
and the water the drain the opening of upon pouring If he was in their place the water that they be absorbed

יוֹצְאִין לְכַרְמְלִית הֲרֵי זֶה מֻתָּר וַאֲפִלּוּ בִּימוֹת הַחַמָּה שֶׁלֹּא גָּזְרוּ
did they decree because not the summer in the days of and even is permitted this behold to a carmelit goes out

עַל כֹּחוֹ בְּכַרְמְלִית. לְפִיכָךְ מֻתָּר לִשְׁפֹּךְ עַל כָּתְלֵי הַסְּפִינָה וְהֵם
and they the ship the walls of upon to pour it is permitted therefore in a carmelit his power upon

יוֹרְדִין לַיָּם׃

to the sea descend

The Sages permitted pouring water into a carmelit via indirect force, especially during the rainy season or through a drain.

הל׳כ

שְׁאִיבַת מַיִם מִן הַיָּם לִסְפִינָה בְּשַׁבָּת

Halacha 20 · Drawing Water from the Sea into a Ship on Shabbos

לֹא יְמַלֵּא אָדָם מַיִם מִן הַיָּם וְהוּא בְּתוֹךְ הַסְּפִינָה אֶלָּא אִם כֵּן עָשָׂה מָקוֹם

an area of he made · · unless the ship is inside and he the sea from water a person shall fill Not

אַרְבָּעָה עַל אַרְבָּעָה יוֹצֵא מִן הַסְּפִינָה עַל הַיָּם. בַּמֶּה דְּבָרִים אֲמוּרִים

are said words In what the sea over the ship from protruding four by four

כְּשֶׁהָיָה תּוֹךְ עֲשָׂרָה אֲבָל אִם הָיָה לְמַעְלָה מֵעֲשָׂרָה מִן הַיָּם מוֹצִיא זִיז

a protrusion he extends the sea from ten above it was if but ten within when it was

כָּל שֶׁהוּא וּמְמַלֵּא. שֶׁהֲרֵי דֶּרֶךְ מָקוֹם פְּטוֹר מְמַלֵּא וְאֵינוֹ צָרִיךְ לְזִיז

protrusion need and he does not he fills exemption a place of through since and fills size any

זֶה אֶלָּא מִשּׁוּם הֶכֵּר׃

a distinction because of except this

This halacha discusses the Rabbinic requirement to make a physical distinction when drawing water from the sea into a ship on Shabbos.

הל׳כא

דִּין סֵפֶר שֶׁנִּתְגַּלְגֵּל בְּשַׁבָּת

Halacha 21 · The Law of a Scroll that Rolled into Another Domain on Shabbos

הַקּוֹרֵא בְּסֵפֶר בְּכַרְמְלִית וְנִתְגַּלְגֵּל מִקְצָת הַסֵּפֶר לִרְשׁוּת הָרַבִּים

the public into the domain of the scroll a part of and rolled in a carmelit in a scroll One who reads

וּמִקְצָתוֹ בְּיָדוֹ. אִם נִתְגַּלְגֵּל לְחוּץ לְאַרְבַּע אַמּוֹת הוֹפְכוֹ עַל הַכְּתָב

the writing upon he turns it cubits of four outside it rolled if is in his hand and its part

וּמַנִּיחוֹ. גְּזֵרָה שֶׁמָּא יִשְׁמֹט כֻּלּוֹ מִיָּדוֹ וְיַעֲבִירֶנּוּ אַרְבַּע אַמּוֹת. נִתְגַּלְגֵּל

if it rolled cubits four and he will carry it from his hand all of it it slip lest a decree and leaves it

לְתוֹךְ אַרְבַּע אַמּוֹת גּוֹלְלוֹ אֶצְלוֹ. וְכֵן אִם נִתְגַּלְגֵּל לִרְשׁוּת הַיָּחִיד

the individual into the domain of it rolled if and so to himself he rolls it cubits four within

גּוֹלְלוֹ אֶצְלוֹ. הָיָה קוֹרֵא בִּרְשׁוּת הַיָּחִיד וְנִתְגַּלְגֵּל לִרְשׁוּת הָרַבִּים

the public into the domain of and it rolled the individual in the domain of reading If he was to himself he rolls it

אִם נָח בָּהּ הוֹפְכוֹ עַל הַכְּתָב. וְאִם לֹא נָח אֶלָּא הָיָה תָּלוּי בַּאֲוִיר

in the airspace of suspended it was but it rested not and if the writing upon he turns it in it it rested if

רְשׁוּת הָרַבִּים וְלֹא הִגִּיעַ לָאָרֶץ גּוֹלְלוֹ אֶצְלוֹ׃

to himself he rolls it to the ground it reached and not the public the domain of

הל׳כב

הַמַּעֲבִיר קוֹץ כְּדֵי שֶׁלֹּא יִזּוֹקוּ בּוֹ רַבִּים. אִם הָיָה בִּרְשׁוּת הָרַבִּים
One who moves a thorn in order that not will be injured by it the public if it was in the domain of the public

מוֹלִיכוֹ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. וְאִם הָיָה בְּכַרְמְלִית מוֹלִיכוֹ כְּדַרְכּוֹ
he carries it less less than four cubits and if it was in a carmelit he carries it in his usual way

אֲפִלּוּ מֵאָה אַמָּה. וְכֵן מֵת שֶׁהִסְרִיחַ וְנִתְבַּזָּה יֶתֶר מִדַּאי
even one hundred cubits And likewise a corpse that became smelly and became degrading more than enough

וְלֹא יָכְלוּ שְׁכֵנִים לַעֲמֹד מוֹצִיאִין אוֹתוֹ מֵרְשׁוּת הַיָּחִיד לְכַרְמְלִית.
and not could the neighbors to stand they may remove it from the domain of the individual to a carmelit

הַיּוֹרֵד לִרְחֹץ בַּיָּם כְּשֶׁהוּא עוֹלֶה מִנַּגֵּב עַצְמוֹ שֶׁמָּא יַעֲבִיר מַיִם
One who goes down to bathe in the sea when he comes up he dries himself lest he will carry water

שֶׁעָלָיו אַרְבַּע אַמּוֹת בְּכַרְמְלִית:
that is on him four cubits in a carmelit

This halacha outlines the Rabbinic leniencies permitted in a carmelit to prevent public injury or extreme human degradation, as well as the precaution of drying oneself after bathing in the sea.

CHAPTER SUMMARY

The chapter begins by establishing that a person standing in one domain may move articles within another domain, provided he does not transfer them across domains or carry them more than four cubits in a public domain. It then details the Rabbinic decrees regarding drinking and feeding animals across domain boundaries, explaining that one must bring his head and the majority of his body into the domain where he is drinking if he is using attractive vessels he needs, lest he carry them back with him. Finally, the halachos address collecting flowing water from drainpipes without touching the pipe or wall, and the permissible use of projections near windows that are situated above ten handbreadths, which places them outside the reach of the public domain.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how carefully the Sages guarded us from a mistake. The halachah teaches that a person cannot stand in one domain and drink from another using a nice vessel, out of concern that he might absentmindedly pull the cup back to where he is standing. Our minds naturally pull things toward where we are physically positioned. If your body is in one place, your hands will eventually bring your possessions there too, even if you promised yourself you would keep them separate.

This is a profound lesson in our daily avodah. We often try to keep our feet planted in a place of compromise or spiritual danger, while claiming we can safely reach out to touch something holy, or conversely, we stand in a holy place but let our desires reach out into the public street. The yetzer hara whispers that we can compartmentalize. But the Torah knows the nature of a person: where you stand is ultimately where you will pull your vessels. You cannot safely engage with something unless you bring your head and the majority of your being into that space.

If you want to truly connect to a mitzvah, a shiur, or a holy moment, do not just reach for it from the outside while remaining standing in your old habits. Bring your whole self in.

Today, when you sit down to learn or daven, do not just 'reach in' while keeping your mind on your phone or your business. Put your phone in another room, bring your head and the majority of your focus entirely into the room, and stand fully inside the domain of the Torah.

חוֹבוֹת הַלְּבָבוֹת · שַׁעַר יִחוּד הַמַּעֲשֶׂה · פֶּרֶק חֲמִישִׁי (-106 (122

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

📖 ON THIS PAGE

In this chapter, the Chashuve author of the Chovos HaLevavos exposes the cunning tactics of the yetzer hara as he tries to derail a Yid from his avodas Hashem. When a person faces hardships, the yetzer hara tries to make him look at the success of the wicked, whispering that his suffering is only because he clings to Hashem and His mitzvos. He tries to scare the person away from doing good by exaggerating the difficulty of mitzvos—claiming that fasting will make him sick, that learning at night will ruin his health, or that giving tzedakah will lead to poverty—while making sins look incredibly sweet and pleasurable.

If the yetzer hara cannot stop the mitzvah, he tries to ruin it afterward by bringing sadness and regret over the good deeds, or by making the person feel joy after doing an aveirah. He also tries to weaken the person's Torah study, telling him to settle for basic knowledge or to focus on secular wisdom like grammar and poetry instead of deep halachic analysis. If the person still perseveres in his learning, the yetzer hara tries to trip him up with the spiritual traps of jealousy toward other talmidei chachamim or haughtiness and arrogance over his own superior understanding.

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

וּבַצַּר לְךָ, יַעֲבִיר עַל לִבְּךָ טוֹבַת הָרְשָׁעִים וְהַצְלָחַת הַכּוֹפְרִים, כמ"ש (איוב יב): "יִשְׁלָיוּ אָהָלִים לְשׁוֹדְדִים וּבַטָּחוֹת לְמַרְגִּיזֵי אֵל".

And in your times of distress, the yetzer hara will bring to your mind the prosperity of the wicked and the success of the deniers, as it is written: "The tents of robbers are at peace, and those who provoke G-d are secure."

וְיֹאמַר לְךָ: "לֹא נִכְנַס עָלֶיךָ הַהֶפְסֵד הַזֶּה אֶלָּא מִפְּנֵי שֶׁדָּבַקְתָּ בַּעֲבוֹדַת הָאֱלֹהִים וּבְמִצְוֹתָיו, וְאֵין בִּיכָלְתְּךָ לַעֲמֹד בָּזֶה מִפְּנֵי כֹּבֶד מַשָּׂאוֹ וְדֹחַק (נ"א ורוחק) תַּכְלִיתוֹ; וְאִם הָיִיתָ מֵסִיר הָעִנְיָן הַזֶּה מִלִּבְּךָ וְתָנוּחַ לוֹ מִמֶּנּוּ, הָיִיתָ שָׂמֵחַ בְּעִנְיָנְךָ כְּמוֹ שֶׁאַתָּה רוֹאֶה עָלָיו הָרְשָׁעִים."

He will say to you: "This loss and suffering has only come upon you because you clung to the service of Hashem and His mitzvos, and you do not have the strength to endure this because of its heavy burden and the distance of its ultimate reward; if you would only remove this matter from your heart and rest from it, you would be happy in your situation, just as you see the wicked are."

NOTE The yetzer hara tries to convince the person that their life's difficulties are a direct result of their religious devotion, suggesting that abandoning their avodah would bring them immediate peace and happiness.

הֲלֹא תִּרְאֶה מ״ש הַכָּתוּב (ויקרא י׳): "בִּקְרֹבַי אֶקָּדֵשׁ", וְאָמַר (עמוס ג׳): "רַק אֶתְכֶם יָדַעְתִּי וְגוֹ׳ עַל כֵּן אֶפְקֹד וְגוֹ׳", וְהַדּוֹמֶה לָזֶה.

He will say: "Do you not see what the verse says: 'Through those near to Me I will be sanctified,' and it says: 'Only you have I known... therefore I will visit upon you all your iniquities,' and other similar verses?"

NOTE The yetzer hara even uses holy verses out of context to discourage the person, arguing that Hashem is extra strict with those close to Him, so being close only brings suffering.

וּכְשֶׁהוּא רוֹאֶה שֶׁאַתָּה מַסְכִּים לַעֲשׂוֹת מְאוּמָה מִמַּעֲשֵׂה הָעֲבוֹדָה, יַגְדִּיל עָלֶיךָ עִנְיָנוֹ וְיַפְחִידְךָ מִמֶּנּוּ.

And when he sees that you resolve to perform any act of Hashem's service, he will exaggerate its difficulty in your eyes and try to frighten you away from it.

וְאִם יִהְיֶה מֵעִנְיַן הַצּוֹם, יֹאמַר לְךָ: "הִזָּהֵר, כִּי יַחְלִישׁ אוֹתְךָ וְיַחֲלִיאֲךָ וְיִמְנָעֲךָ מֵעִנְיְנֵי עוֹלָמְךָ וְאַחֲרִיתְךָ".

If it is a matter of fasting, he will say to you: "Be careful, for this will weaken you and make you sick, and it will prevent you from attending to both your worldly affairs and your spiritual future."

וְאִם יִהְיֶה מֵעִנְיַן תּוֹסֶפֶת תְּפִלָּה בַּלַּיְלָה, יַעֲלֶה עַל לִבְּךָ כִּי הַשֵּׁנָה טוֹבָה לְךָ מִן הַמָּזוֹן, וְשׁוֹמֶרֶת בְּרִיאוּתְךָ וּמְחַזֶּקֶת גּוּפְךָ יוֹתֵר מִן הַמַּאֲכָל וְהַמִּשְׁתֶּה.

And if it is a matter of adding extra prayers at night, he will bring to your mind the thought that sleep is better for you than food, and that it preserves your health and strengthens your body even more than eating and drinking.

וְאִם יִהְיֶה מֵעִנְיְנֵי הַצְּדָקוֹת, יְדַמֶּה בְּעֵינֶיךָ אֲבֵדַת מָמוֹנְךָ, וְיָשִׂים הָרִישׁ לְנֶגֶד עֵינֶיךָ, וְיַזְכִּירְךָ דַּלּוּת הַמִּסְכֵּנוּת וְהַחֶסְרוֹן.

And if it is a matter of giving tzedakah, he will make you imagine the loss of your wealth, placing poverty right before your eyes and reminding you of the misery of destitution and lack.

וְכֵן בְּכָל מִין מִמִּינֵי הַמִּצְוֹת וְהַחֲסָדִים, יִשְׁתַּדֵּל לְהַפְחִידְךָ וּלְהַגְדִּיל הָעִנְיָן בְּלִבְּךָ כְּדֵי שֶׁתַּרְפֶּה מִמֶּנּוּ.

And so it is with every kind of mitzvah and act of chesed; he will strive to frighten you and exaggerate the difficulty in your heart so that you will slacken your hand from it.

וְכַאֲשֶׁר תַּחְשֹׁב לַעֲשׂוֹת עֲבֵרָה, יְחַבֵּב לְךָ הֲנָאָתָהּ, וְיַשְׁכִּיחֲךָ עָנְשָׁהּ, וְיִזָּרֵז אוֹתְךָ לַעֲשׂוֹתָהּ וְלִנְטוֹת אֵלֶיהָ.

But when you think of committing a sin, he will make its pleasure beloved to you, make you forget its punishment, and urge you to do it and incline toward it.

וְאִם תַּרְגִּישׁ לָזֶה וְלַדּוֹמֶה לוֹ מִמֶּנּוּ, הָשֵׁב עָלָיו כִּי כָל צַעַר שֶׁעָבַר עָלֶיךָ בְּמָה שֶׁקָּדַם מִיָּמֶיךָ לֹא נִשְׁאַר מִמֶּנּוּ בְּךָ אוֹת, אַךְ חָלַף מְהֵרָה וְעָבַר, וּשְׂכָרוֹ עוֹמֵד לְךָ לְעוֹלָם לֹא יִתַּם וְלֹא יִכְלֶה.

If you sense this or anything similar from him, answer him back: 'Of all the pain that has passed over me in my earlier days, not a single trace remains in me; it quickly passed and vanished, but its reward stands ready for me forever, never to end or perish.'

וְהַמִּתְעַנֶּה, כְּשֶׁיָּצוּם בַּיּוֹם וְיֹאכַל בַּלַּיְלָה, כְּאִלּוּ לֹא הִתְעַנָּה, וְיָשׁוּב אֵלָיו כֹּחוֹ, וְיִשָּׁאֵר לוֹ שְׂכָרוֹ שָׁמוּר.

And regarding one who fasts: when he fasts by day and eats at night, it is as if he did not suffer from the fast at all, for his strength returns to him, while his reward remains safely stored away for him.

וְכֵן הַנֵּעוֹר בְּקְצָת הַלַּיְלָה, כַּאֲשֶׁר יִישַׁן יָשׁוּב לְקַלּוּת גּוּפוֹ וּכְאִלּוּ לֹא נֵעוֹר, וְיִשָּׁאֵר לוֹ גְּמוּל עָמְדוֹ וּשְׂכַר תְּפִלָּתוֹ לְעוֹלָם.

And similarly, one who stays awake for part of the night: once he sleeps, his body returns to its light, refreshed state as if he had never stayed up, while the recompense for his standing and the reward for his prayer remain for him forever.

אֲבָל עִנְיַן הַצְּדָקָה, כְּבָר בֵּאַרְתִּיו בְּשַׁעַר הַבִּטָּחוֹן בַּאֵר הֵיטֵב.

As for the matter of tzedakah, I have already explained it very well in the Gate of Trust in Hashem.

NOTE In Shaar HaBitachon, the author explains that giving tzedakah never decreases a person's decreed sustenance, so the fear of poverty is entirely an illusion of the yetzer hara.

אַךְ עִנְיַן הָעֲבֵרוֹת, צָרִיךְ שֶׁתָּשִׁיב אֶל לִבְּךָ וְתַעֲבִיר עַל מַחְשַׁבְתְּךָ חֲלִיפוֹת הֲנָאוֹתֶיךָ מְהֵרָה, הַמֻּתָּר וְהָאָסוּר שֶׁבָּהֶם, וְתִשָּׁאֵר חֶרְפַּת הַמְגֻנֶּה מֵהֶם עָלֶיךָ וְעָנְשָׁהּ בָּעוֹלָם הַזֶּה ובעוה"ב.

But regarding sins, you must bring to your heart and pass through your thoughts how quickly your pleasures pass away—both the permitted and the forbidden ones—leaving you only with the disgrace of the shameful act and its punishment in this world and the World to Come.

אָז יִהְיֶה הַיֵּצֶר נִגָּף לְפָנֶיךָ, וְתֶחֱרָץ לַמַּעֲשֶׂה הַטּוֹב, וְתִרְפֶּה מִכָּל מַעֲשֶׂה מְגֻנֶּה.

Then the yetzer hara will be defeated before you, and you will be eager for good deeds and slacken from any shameful act.

וְכַאֲשֶׁר יֹאבַד סִבְרוֹ מִמְּךָ בַּפָּנִים הָאֵלֶּה, וְעָשִׂיתָ מָה שֶׁהִסְכַּמְתָּ עָלָיו מִמַּעֲשֵׂי הָעֲבוֹדָה, יִשְׂתַּדֵּל לְהַכְנִיס הַדְּאָגוֹת בְּלִבְּךָ וּלְהַתְמִיד עָלֶיךָ הַיְּגוֹנִים, כְּדֵי שֶׁתִּתְחָרֵט עַל מָה שֶׁקָּדַם לְךָ מִן הַמַּעֲשֶׂה הַטּוֹב, וְיִמָּנַעֲךָ מִן הַגְּמוּל עָלָיו וְשֶׁיְּקַבְּלֵהוּ הַבּוֹרֵא מִמְּךָ.

And when his hope of enticing you in these ways is lost, and you go ahead and perform the service you resolved to do, he will then try to bring worries into your heart and make your sadness linger, so that you will regret the good deeds you did in the past, which would prevent you from receiving reward for them and prevent the Creator from accepting them from you.

NOTE Regretting a mitzvah can retroactively destroy its spiritual value, which is why the yetzer hara tries to make a person feel depressed or regretful after doing a good deed.

וְאִם תַּעֲשֶׂה דָּבָר עֲבֵרָה, מִשְׂתַּדֵּל לְהַכְנִיס הַשִּׂמְחָה בְּלִבְּךָ וְהַשָּׁשׂוֹן בְּמָה שֶׁקָּדַם לְךָ, כְּדֵי שֶׁתִּתְחַזֵּק בַּדָּבָר וְתֶחֱרַץ עָלָיו.

But if you commit a sin, he will strive to bring joy and gladness into your heart over what you have done, so that you will become entrenched in it and eager to repeat it.

וְאִם תַּרְגִּישׁ לְתַרְמִיּוֹתָיו וְתָשִׂים לִבְּךָ לְמִינֵי מְצוּדוֹתָיו, תִּהְיֶה נִזְהָר בָּהֶם וְתֵעָזֵר בֵּאלֹהִים לְהִנָּצֵל מֵהֶם; וְאִם לֹא תַּרְגִּישׁ לָהֶם, יַפִּילְךָ פִּתְאוֹם וְיָרִיק חִצָּיו בְּךָ בְּפֶתַע, כְּמוֹ שֶׁאָמַר (משלי ז): "עַד יְפַלַּח חֵץ כְּבֵדוֹ".

If you are sensitive to his deceptions and pay attention to his various traps, you will be on guard against them and be helped by G-d to be saved from them; but if you do not sense them, he will cast you down suddenly and shoot his arrows into you in an instant, as the verse says: "Until an arrow pierces his liver."

וְאִם תַּעֲמֹד כְּנֶגְדּוֹ בְּכָל זֶה וְלֹא יוּכַל לְפַתּוֹתְךָ בְּמָה שֶׁזָּכַרְנוּ, יִשְׂתַּדֵּל לְךָ מִצַּד חָכְמָתְךָ.

And if you stand strong against him in all of this, and he cannot entice you through the ways we have mentioned, he will then try to attack you through the angle of your wisdom and Torah study.

וְאִם יִרְאֶה מִמְּךָ חֲרִיצוּת לִלְמֹד הַחָכְמָה, יֹאמַר לְךָ: "הֲלֹא יַסְפִּיק לְךָ מָה שֶּׁמַּסְפִּיק לִגְדוֹלֵי דּוֹרְךָ וּזְקֵנֶיךָ לָדַעַת תּוֹרָתְךָ הַנֶּאֱמָנָה?"

If he sees in you a diligence to study Torah wisdom, he will say to you: "Is it not enough for you to know your faithful Torah to the same extent that is sufficient for the leaders and elders of your generation?"

הֲלֹא יָדַעְתָּ כִּי הַחָכְמָה אֵין לָהּ קֵץ וְלֹא תַכְלִית; שִׂים מְגַמָּתְךָ אֶל עִקַּר הָאֱמוּנָה וְשֹׁרֶשׁ הַתּוֹרָה, וְאח"כ לְמֹד מָה שֶּׁתְּזַדֵּיֵן בּוֹ אֵצֶל בְּנֵי אָדָם מֵעִנְיַן הַשִּׁיר וְהַמִּקְצָב וּצְפוּנֵי הַדִּקְדּוּק וְהַחִידוֹת הַנָּכְרִיּוֹת וְהַמְּשָׁלִים הַנּוֹהֲגִים.

He will say: "Do you not know that wisdom has no end and no limit? Direct your goal only to the core of faith and the root of the Torah, and after that, study things that will make you look sophisticated and prestigious among people, such as poetry, meter, the secrets of grammar, exotic riddles, and popular proverbs."

> NOTE The yetzer hara tries to divert the person from deep, authentic Torah study into superficial, intellectual pursuits that only serve to gain social prestige.

וְהַנַּח לְךָ דִּבְרֵי הַדִּינִים וּמַחְלֹקֶת הַחֲכָמִים בָּהֶם, וְאַל תַּכְנִיס עַצְמְךָ בְּחָכְמַת שָׁרְשֵׁי הַמּוֹפֵת וְאֵיכוּת הַדִּבּוּר וּמִינֵי הַהַקָּשׁוֹת וְאָפְנֵי הָרְאָיוֹת וְאֵיכוּת הִלּוּךְ הָעִלָּה עִם הַמְּעוֹלָל וְהִתְחַבְּרוּת הַחָכְמָה הַנִּרְאֵית עִם הַחָכְמָה הַנִּסְתֶּרֶת מִפְּנֵי עָמְקָם וְדַקּוּת עִנְיָנָם.

"And leave aside the details of the laws and the disputes of the Sages in them, and do not enter into the study of the principles of logical proof, the nature of speech, types of analogies, methods of evidence, the relationship between cause and effect, and the connection between the revealed wisdom and the hidden wisdom, because of their depth and subtlety."

וְסָמֹךְ עַל אַנְשֵׁי הַקַּבָּלָה בְּמָה שֶּׁתּוּכַל לַעֲמֹד עַל בֵּרוּרוֹ, כַּאֲשֶׁר תִּסְמֹךְ עֲלֵיהֶם בְּמָה שֶּׁהוּא נִמְנָע מִמְּךָ.

"And simply rely on the transmitters of tradition even in matters where you could actually arrive at clarity through your own analysis, just as you rely on them for things that are beyond your reach."

וְאִם לֹא תִּשְׁמַע לוֹ וְתִשְׁתַּדֵּל וְתִתְחַזֵּק, יוֹרֶה אוֹתְךָ בְּחִצֵּי הַקִּנְאָה בַּחֲבֵרֶיךָ; וְאִם יַגִּיעוּ לַחָכְמָה מִבִּלְעָדֶיךָ, תִּטֹּר אוֹתָם וְתִשְׁתַּדֵּל לִתְלוֹת בָּהֶם מוּמִים וּלְהַפְחִיתָם וּלְדַבֵּר בִּגְנוּתָם, כְּאִלּוּ הֵם שָׁלְלוּךָ בִּינָתְךָ וּגְזָלוּךָ חָכְמָתְךָ.

And if you do not listen to him, but instead strive and strengthen yourself in study, he will shoot you with the arrows of jealousy toward your peers; if they attain wisdom that you have not, you will bear a grudge against them, try to find faults in them, demean them, and speak disparagingly of them, as if they had stripped you of your understanding and stolen your wisdom.

וְאִם תֶּחְכַּם מִבִּלְעָדֵיהֶם, יִפְחֲתוּ בְּעֵינֶיךָ לְיִתְרוֹן בִּינָתְךָ, וְתִשְׂנָאֵם לְסִכְלוּתָם, וְתַרְאֶה זֶה לְעַמֵּי הָאָרֶץ, וְתִתְגָּאֶה לְנַפְשְׁךָ וְתִתְהַלֵּל בְּחָכְמָתְךָ עַד שֶׁתִּטְעֹן שֶׁאַתָּה יוֹדֵעַ מָה שֶּׁאֵינְךָ יוֹדְעוֹ.

And if you become wiser than them, they will seem inferior in your eyes because of your superior understanding, and you will hate them for their ignorance, and display this attitude to the common people, becoming arrogant in your soul and boasting of your wisdom, until you even claim to know that which you do not know.

וְיִגְבַּהּ רוּחֲךָ מִלְּמֹד, וְיָרוּם לְבָבְךָ עֵת שְׁתִּלַּמֵּד, וְתָקוּץ עֵת שֶׁיַּקְשׁוּ עָלֶיךָ, וְתַרְבֶּה לְהַחֲזִיק עַצְמְךָ כְּחָכָם, וְתִתְכַּבֵּד בְּסִכְלוּת חֲבֵרֶיךָ, וְתִזְדַּיֵּן בְּהַכְלִים בְּנֵי גִילְךָ, וְתִהְיֶה שׁוֹלָל מִמּוּסְרֵי הַחֲכָמִים בֵּאלֹהִים וּבְתוֹרָתוֹ.

Your spirit will become too haughty to learn from others, your heart will swell with pride when you teach, you will become annoyed when they ask you difficult questions, you will constantly hold yourself to be a great sage, you will seek honor through the ignorance of your peers, you will arm yourself by embarrassing your contemporaries, and you will end up completely stripped of the ethical teachings of the Sages regarding G-d and His Torah.

וְאִם לֹא יִשְׁלַם לוֹ מָה שֶּׁכִּוֵּן לְפַתּוֹתְךָ בּוֹ בְּשַׁעַר דַּעַת הָאֱלֹהִים וְתוֹרָתוֹ, יִשְׁתַּדֵּל לְפַתּוֹתְךָ בְּשַׁעַר מַעֲשֵׂי הָעֲבוֹדָה.

And if he does not succeed in what he aimed to entice you with regarding the area of G-dly knowledge and His Torah, he will then try to entice you in the area of practical acts of service.

וּכְשֶׁתַּעֲשֶׂה לֵאלֹהִים מַעֲשֶׂה, יַגְדִּילֵהוּ וִינַשְּׂאֵהוּ בְּעֵינֶיךָ, וִישִׂימְךָ לְהִתְגָּאוֹת בּוֹ, וְיַקְלֶה אַנְשֵׁי דּוֹרְךָ אֵצְלְךָ, וְיָקֵל עָלֶיךָ לְמָאֳסָם וּלְהַכְלִימָם וּלְבִיּשָׁם, וֶאֱפְשָׁר שֶׁהֵם טוֹבִים מִמְּךָ לִפְנֵי הָאֱלֹהִים.

When you perform a deed for G-d, he will magnify it and elevate it in your eyes, causing you to become proud of it, and he will make the people of your generation seem insignificant to you, making it easy for you to despise them, humiliate them, and shame them—when in truth, it is possible that they are better than you before G-d.

וְאִם יִהְיֶה בַּחֲבֶרֶיךָ מִי שֶׁיֵּשׁ לוֹ יִתְרוֹן עָלֶיךָ בַּעֲבוֹדַת הָאֵל וּמַעֲשֵׂהוּ טוֹב מִמַּעֲשֶׂיךָ וְהוּא מִשְׁתַּדֵּל לְהִתְקָרֵב אֵלָיו יוֹתֵר מִמְּךָ, יְסִיתְךָ הַיֵּצֶר בּוֹ וְיֹאמַר לְךָ: "כָּל אֲשֶׁר יֵרָאֶה מֵהִשְׁתַּדְּלוּת זוּלָתְךָ בָּעֲבוֹדָה הוּא חֶסְרוֹן נִרְאֶה מִמְּךָ, וְלוּלֵא הוּא הָיִיתָ נִרְאֶה בְּעֵינֵי בְּנֵי אָדָם צַדִּיק מִכָּל בְּנֵי דּוֹרֶךָ; הַשֵּׁא עָלָיו וְקַנֵּא בּוֹ וּשְׂטֹם אוֹתוֹ וַחֲקֹר עַל מוּמָיו וּגְנוּתוֹ וֶאֱרֹב לְמִכְשׁוֹלָיו, וְאִם תּוּכַל לְהוֹצִיא עָלָיו דִּבַּת שֶׁקֶר כְּדֵי לְהַפְחִית שְׁמוֹ אֵצֶל בְּנֵי אָדָם—עֲשֵׂה!"

And if there is one among your peers who has an advantage over you in the service of G-d, whose deeds are better than yours, and who strives to draw closer to Him more than you do, the yetzer will incite you against him and say to you: "Any diligence in service shown by someone else only highlights your own deficiency, and were it not for him, you would appear to people as the most righteous person of your generation; so plot against him, be jealous of him, hate him, search out his flaws and disgrace, lie in wait for his stumbles, and if you can spread a false rumor about him to lower his reputation among people—do it!"

אָז תָּשִׁיב עָלָיו: וְאֵיךְ אֶמְאַס מִי שֶׁאָהֲבוֹ הָאֱלֹהִים, וַאֲגַנֶּה מִי שֶׁשִּׁבְּחוֹ הַבּוֹרֵא? וְלֹא דַּי לִי עַצְלוּתִי לְקַיֵּם עֲבוֹדָתוֹ כָּמוֹהוּ, עַד שֶׁאֶשְׂטֹם מִי שֶׁיַּעַבְדֵהוּ?

Then you must answer him: 'How can I despise someone whom G-d loves, and disparage someone whom the Creator praises? Is my own laziness in failing to fulfill His service like him not enough of a shortcoming, that I should now also hate the one who actually serves Him?'

וְאֵין זֶה גְּמוּל מָה שֶׁאֲנִי חַיָּב לַבּוֹרֵא יִתְבָּרַךְ, אֲבָל חַיָּב אֲנִי לֶאֱהֹב אֶת אוֹהֲבָיו לְאַהֲבָתוֹ, וּלְכַבֵּד מְכַבְּדָיו לִכְבוֹדוֹ, כְּמוֹ שֶׁכָּתוּב (תהלים טו): "וְאֶת יִרְאֵי ה' יְכַבֵּד".

'And this is surely not the proper return for what I owe the Creator, may He be blessed; rather, I am obligated to love those who love Him for the sake of His love, and to honor those who honor Him for the sake of His honor, as it is written: "And he honors those who fear Hashem."'

וּכְבָר יָדַעְתָּ מָה שֶׁאֵרַע אֶת מִרְיָם בְּעִנְיַן (במדבר יב): "וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה", וּמָה שֶׁהָיָה מֵעִנְיַן קֹרַח וַעֲדָתוֹ בְּקַנְאָם בְּמֹשֶׁה וְאַהֲרֹן בְּקִרְבָתָם אֶל ה'.

'And you already know what happened to Miriam in the matter of "And Miriam and Aharon spoke against Moshe," and what happened to Korach and his assembly when they became jealous of Moshe and Aharon because of their closeness to Hashem.'

WHAT TO TAKE FROM IT

The chapter outlines a clear path to defeat these traps of the yetzer hara through deep contemplation and yiras Shamayim. To counter the fear of difficulty in mitzvos, a person must remind himself that the physical discomfort of a fast or late-night

learning quickly passes and leaves no trace, while the eternal reward remains forever. Conversely, the fleeting pleasure of an aveirah vanishes instantly, leaving only disgrace and punishment. To guard his Torah study and character, the learner must resist the yetzer hara's attempts to make him jealous of others or arrogant about his own wisdom, remaining vigilant against these spiritual arrows with the help of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, the Chovos HaLevavos is pulling back the curtain on the daily psychological warfare we all experience. Have you ever noticed how, the moment you decide to learn a bit more, daven with more kavanah, or give a generous amount of tzedakah, a sudden wave of exhaustion or financial worry washes over you? The yetzer hara is a master strategist. He will tell you that a fast will ruin your health, that waking up early to learn will make you too tired to function, or that giving charity will leave you destitute. He magnifies the temporary physical toll of a mitzvah while completely hiding the reality that physical fatigue passes quickly, but the eternal reward of your avodah remains forever.

Even when you overcome these hurdles and do the mitzvah, the battle isn't over. The yetzer hara will try to inject a cold feeling of regret or sadness into your heart, making you feel like your sacrifice wasn't worth it, just to spoil the purity of your act. Conversely, when a person stumbles into a sin, he tries to make them feel happy and accomplished, reinforcing the bad habit. We must learn to recognize these thoughts not as our own logical reasoning, but as the targeted arrows of the yetzer hara trying to weaken our resolve.

To defeat this, we must talk back to these thoughts with clear emunah. Remind yourself that any physical discomfort you feel from serving Hashem will vanish by tomorrow, but the spiritual light you created is eternal. When the voice of doubt tells you that you are sacrificing too much, look at the big picture and realize that the greatest investment a Yid can make is in his neshama.

Today, when you feel a sudden excuse or hesitation pop into your mind before doing a mitzvah or learning Torah, recognize it immediately as the yetzer hara's trick, say 'no' to the excuse, and do the good deed anyway.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'