CUSTOMIZED YOMI

# כ״ט סִיָון תשפ״ו

Sunday, June 14, 2026

*The complete seder for today, in one place*

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*Built b'zchus a refuah shleimah*

# חוּמָּשׁ עִם רַשִׁ"י · קֹרַח · רִאשׁוֹן

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

KORACH · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this opening aliyah of Parshas Korach, we encounter one of the most painful and challenging episodes in the midbar. Korach, a prominent Levi, joins forces with Dathan, Abiram, and On from the tribe of Reuven, along with two hundred and fifty distinguished leaders of the community. Together, they confront Moshe Rabbeinu and Aaron HaKohen, challenging their leadership and accusing them of raising themselves above the rest of Hashem's holy congregation.

Upon hearing their rebellion, Moshe Rabbeinu falls on his face and proposes a test for the following morning. He instructs Korach and his assembly to take fire pans and offer incense before Hashem, declaring that the one whom Hashem chooses will be recognized as the holy one. Moshe then speaks directly to the Levites, reminding them of the great privilege they already have in serving in the Mishkan, and rebukes them for seeking the Kehunah (priesthood) as well.

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

פָּסוּק א

*Pasuk 1*

וַיִּקַּח קֹרַח בֶּן יִצְהָר בֶּן קְהָת בֶּן לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן

And took Korach son of Yitzhar son of Kehas son of Levi and Dasan and Aviram sons of Eliav and On

בֶּן פֶּלֶת בְּנֵי רְאוּבֵן׃

son of Peles descendants of Reuven

רַשִׁ"י

וַיִּקַּח קֹרַח. פָּרָשָׁה זוֹ נִדְרֶשֶׁת בְּמִדְרַשׁ רַבִּי תַּנְחוּמָא׃

And took Korach section this beautifully is expounded in the Midrash of Rabbi Tanchuma

רַשִׁ"י

וַיִּקַּח קֹרַח. לָקַח אֶת עַצְמוֹ לְצַד אֶחָד לִהְיוֹת נֶחֱלָק מִתּוֹךְ הָעֵדָה לְעוֹרֵר

And Korah took he took Korah — himself to a side one to be separated from the midst of the congregation to contest

עַל הַכְּהֻנָּה, וְזֶהוּ שֶׁתִּרְגֵּם אֻנְקְלוֹס "וְאִתְפְּלֵג" — נֶחֱלַק מִשְּׁאָר

concerning the priesthood, and this is that translated Onkelos and he separated he separated himself from the rest of

הָעֵדָה לְהַחֲזִיק בְּמַחְלֹקֶת, וְכֵן "מַה יִּקָּחֲךָ לִבֶּךָ" (איוב ט"ו) — לוֹקֵחַ אוֹתְךָ

the congregation to persist in dispute, and likewise why does take you your heart 15 Iyov you it takes

לְהַפְלִיגְךָ מִשְּׁאָר בְּנֵי אָדָם. (ד"א:) וַיִּקַּח קֹרַח, מָשַׁךְ רָאשֵׁי סַנְהֶדְרָאוֹת

to distance you from the rest of the sons of man another explanation and took Korah he drew the heads of the Sanhedrins

שֶׁבָּהֶם בִּדְבָרִים, כְּמוֹ שֶׁנֶּאֱמַר "קַח אֶת אַהֲרֹן" (ויקרא ח') , "קְחוּ עִמָּכֶם דְּבָרִים"

that were among them with words just as it is said take Aharon — take 8 Vayikra words with you take

הושע י"ד :

14 Hoshea

רַשִׁ"י

**בן יצהר בן קהת בן לוי.** וְלֹא הִזְכִּיר "בֶּן יַעֲקֹב", שֶׁבִּקֵּשׁ רַחֲמִים עַל עַצְמוֹ

himself upon mercy for he requested Yaakov son of did it mention and not Levi son of Kehas son of Yitzhar son of

שֶׁלֹּא יִזָּכֵר שְׁמוֹ עַל מַחְלֹקוֹתָם, שֶׁנֶּאֱמַר "בְּקָהָלָם אַל תֵּחַד כְּבֹדִי"

my honor be united do not in their assembly as it is said their dispute upon his name should be mentioned that not

בראשית מ"ט , וְהֵיכָן נִזְכַּר שְׁמוֹ עַל קֹרַח? בְּהִתְיַחֲסָם עַל הַדּוֹכָן בְּדִבְרֵי

in the words of the platform for in their genealogy Korach regarding his name is mentioned and where 49 Bereishis

הַיָּמִים, שֶׁנֶּאֱמַר דהי"א ו' "בֶּן אֶבְיָסָף בֶּן קֹרַח בֶּן יִצְהָר בֶּן קְהָת בֶּן לֵוִי בֶּן

son of Levi son of Kehas son of Yitzhar son of Korach son of Evyasaf son of 6 I Chronicles as it is said the Days

יִשְׂרָאֵל":

Yisrael

רַשִׁ"י

**דתן ואבירם.** בִּשְׁבִיל שֶׁהָיָה שִׁבְטּוֹ רְאוּבֵן שָׁרוּי בַּחֲנִיָּתָם תֵּימָנָה שָׁכֵן לִקְהָת

to Kohath a neighbor southward in their encampment dwelling Reuben the tribe of that was because and Abiram Dathan

וּבָנָיו הַחוֹנִים תֵּימָנָה, נִשְׁתַּתְּפוּ עִם קֹרַח בְּמַחֲלָקְתּוֹ — "אוֹי לָרָשָׁע אוֹי לִשְׁכֶנוֹ".

to his neighbor woe to the wicked woe in his dispute Korach with they joined southward who encamped and his sons

וּמָה רָאָה קֹרַח לַחֲלֹק עִם מֹשֶׁה? נִתְקַנֵּא עַל נְשִׂיאוּתוֹ שֶׁל אֱלִיצָפָן בֶּן עֻזִּיאֵל,

Uziel son of Elizaphan of the leadership over he was envious Moshe with to dispute Korach saw And what

שֶׁמִּנָּהוּ מֹשֶׁה נָשִׂיא עַל בְּנֵי קְהָת עַל פִּי הַדִּבּוּר, אָמַר קֹרַח, אַחֵי אַבָּא

my father the brothers of Korach said the word · by Kohath the sons of over leader Moshe whom appointed him

אַרְבָּעָה הָיוּ, שֶׁנֶּאֱמַר שמות ו' "וּבְנֵי קְהָת" וְגוֹ', עַמְרָם הַבְּכוֹר נָטְלוּ שְׁנֵי בָנָיו

his sons two of took the firstborn Amram etc. Kohath and the sons of 6 Shemos as it is said were four

גְּדֻלָּה, אֶחָד מֶלֶךְ וְאֶחָד כֹּהֵן גָּדוֹל, מִי רָאוּי לִטֹּל אֶת הַשְּׁנִיָּה? לֹא אֲנִי שֶׁאֲנִי בֶּן

son of that I I not the second — to take is worthy who High Priest and one king one greatness

יִצְהָר, שֶׁהוּא שֵׁנִי לְעַמְרָם, וְהוּא מִנָּה נָשִׂיא אֶת בֶּן אָחִיו הַקָּטָן מִכֻּלָּם,

of all of them the youngest his brother the son of — leader appointed and he to Amram second who is Izhar

הֲרֵינִי חוֹלֵק עָלָיו וּמְבַטֵּל אֶת דְּבָרָיו. מֶה עָשָׂה? עָמַד וְכָנַס ר"נ רָאשֵׁי

heads of 250 and gathered He stood up did he do What his words — and annul against him dispute behold I

סַנְהֶדְרָאוֹת — רֻבָּן מִשִּׁבְטּוֹ רְאוּבֵן שְׁכֵנָיו וְהֵם אֱלִיצוּר בֶּן שְׁדֵיאוּר

Shedeur son of Elizur and they his neighbors Reuben from the tribe of most of them Sanhedrins

וַחֲבֵרָיו וְכֵיוֹצֵא בּוֹ, שֶׁנֶּאֱמַר נְשִׂיאֵי עֵדָה קְרָאֵי מוֹעֵד וּלְהַלָּן הוּא

it and further on the assembly those called to the congregation princes of as it is said to him and similar and his colleagues

אוֹמֵר במדבר א' "אֵלֶּה קְרוּאֵי הָעֵדָה" — וְהִלְבִּישָׁן טַלִּיתוֹת שֻׁכָּלָן

that all of them robes and he clothed them the congregation the called ones of these 1 Bamidbar says

תְּכֵלֶת, בָּאוּ וְעָמְדוּ לִפְנֵי מֹשֶׁה, אָמְרוּ לוֹ טַלִּית שֶׁכֻּלָּהּ שֶׁל תְּכֵלֶת חַיֶּבֶת

is it obligated blue wool of that is entirely a robe to him They said Moshe before and stood They came blue wool

בְּצִיצִית אוֹ פְּטוּרָה? אָמַר לָהֶם חַיֶּבֶת, הִתְחִילוּ לִשְׂחֹק עָלָיו, אֶפְשָׁר טַלִּית שֶׁל מִין

a kind of a robe is it possible at him to laugh They began it is obligated to them He said exempt or in tzitzis

אַחֵר חוּט אֶחָד שֶׁל תְּכֵלֶת פּוֹטְרָהּ, זוֹ שֻׁכָּלָּהּ תְּכֵלֶת לֹא תִפְטֹר אֶת עַצְמָהּ?

itself — should exempt not blue wool that is entirely this exempts it blue wool of one thread other

תנחומא :

Tanchuma

רַ"שִׁ"י

בני ראובן. דָּתָן וַאֲבִירָם וְאוֹן בֶּן פֶּלֶת:

the sons of Reuven Dasan and Aviram and On the son of Peles

פָּסוּק ב

*Pasuk 2*

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי

And they rose before Moshe and men from the children of Yisrael fifty and two hundred leaders of

עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי שֵׁם:

the congregation those summoned of the assembly men of renown

פָּסוּק ג

*Pasuk 3*

וַיִּקָּהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל

And they assembled against Moshe and against Aharon and they said to them Much for you for all

הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל

the congregation all of them are holy and in their midst Hashem and why do you raise yourselves above

קְהַל יְהוָה:

the assembly of Hashem

רַ"שִׁ"י

רב לכם. הַרְבֵּה יוֹתֵר מִדַּאי לְקַחְתֶּם לְעַצְמְכֶם גְּדֻלָּה:

Much for you much more than enough you have taken for yourselves greatness

רַ"שִׁ"י

כלם קדשים. כֻּלָּם שָׁמְעוּ דְּבָרִים בְּסִינַי מִפִּי הַגְּבוּרָה:

All of them are holy all of them heard the utterances at Sinai from the mouth of the Almighty

רַ"שִׁ"י

ומדוע תתנשאו. אִם לָקַחְתָּ אַתָּה מַלְכוּת, לֹא הָיָה לְךָ לִבְרֹר לְאָחִיךָ כְּהֻנָּה,

And why do you lift yourselves If you have taken royalty not was it for you to choose for your brother priesthood

לֹא אַתֶּם לְבַדְכֶם שְׁמַעְתֶּם בְּסִינַי "אָנֹכִי ה' אֱלֹהֶיךָ", כָּל הָעֵדָה שָׁמְעוּ שָׁם :

not you alone heard at Sinai I am Hashem your God all the congregation heard there

פָּסוּק ד

*Pasuk 4*

וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל פָּנָיו:

And he heard Moshe and he fell on his face

רַ"שִׁ"י

ויפל על פניו. מִפְּנֵי הַמַּחֲלֹקֶת, שֶׁכְּבָר זֶה בְּיָדָם סַרְחוֹן רְבִיעִי, חָטְאוּ בָּעֵגֶל,

And he fell upon his face because of the dispute for already this in their hand an offense fourth they sinned with the calf

"וַיִּחַל מֹשֶׁה" שמות ל"ב , בַּמִּתְאוֹנְנִים, "וַיִּתְפַּלֵּל מֹשֶׁה" במדבר י"א , בַּמְרַגְּלִים,

and he besought Moshe Shemos 32 by the complainers and he prayed Moshe Bamidbar 11 by the spies

"וַיֹּאמֶר מֹשֶׁה אֶל ה' וְשָׁמְעוּ מִצְרַיִם" שם י"ד , בְּמַחֲלָקְתּוֹ שֶׁל קֹרַח נִתְרַשְּׁלוּ
became weak Korach of in the dispute 14 there Mitzrayim and they will hear Hashem to Moshe and he said

יָדָיו, מָשָׁל לְבֶן מֶלֶךְ שֶׁסָּרַח עַל אָבִיו, וּפִיְּסוֹ עָלָיו אוֹהֲבוֹ פַּעַם וּשְׁתַּיִם
and twice once his friend for him and appeased his father against who offended a king to a son of A parable his hands

וְשָׁלֹשׁ, כְּשֶׁסָּרַח רְבִיעִית, נִתְרַשְּׁלוּ יְדֵי הָאוֹהֵב הַהוּא, אָמַר עַד מָתַי אַטְרִיחַ
will I trouble when until he said that the friend the hands of became weak a fourth time when he offended and three times

עַל הַמֶּלֶךְ? שֶׁמָּא לֹא יְקַבֵּל עוֹד מִמֶּנִּי תנחומא :
Tanchuma from me more he will accept not perhaps the king .

פָּסוּק ה

## Pasuk 5

וַיְדַבֵּר אֶל קֹרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת
— Hashem and will make known In the morning saying his assembly all of and to Korach to And he spoke

אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר בּוֹ
in him He chooses whoever and — to Himself and He will bring close the holy one and — is His who

יַקְרִיב אֵלָיו:
to Himself He will bring close

רַשִּׁ"י

בקר וידע וגו'. עַתָּה עֵת שִׁכְרוּת הוּא לָנוּ וְלֹא נָכוֹן לְהֵרָאוֹת לְפָנָיו,
Morning and He will make known etc. Now a time of drunkenness it is for us and not proper to appear before Him

וְהוּא הָיָה מִתְכַּוֵּן לְדָחוֹת שֶׁמָּא יַחְזְרוּ בָּהֶם שם :
and he was intending to delay perhaps they will return in themselves there

רַשִּׁ"י

בקר וידע ה' את אשר לו. לַעֲבוֹדַת לְוִיָּה:
In the morning and He will make known Hashem — who is His for the service of Levites

רַשִּׁ"י

ואת הקדוש. לְכְהֻנָּה:
and — the holy one for priesthood

רַשִּׁ"י

והקריב. אוֹתָם אֵלָיו; וְהַתַּרְגּוּם מוֹכִיחַ כֵּן "וְיָקֵרֵב לָקֶדָמוֹהִי", "יְקָרֵב"
He will bring near to Him and He will bring near so proves and the Targum unto Him them and He will bring

לְשִׁמּוּשֵׁיהּ"; וּמִ"אַ בקר , אָ"ל מֹשֶׁה, גְּבוּלוֹת חָלַק הַקָּבָ"ה
the Holy One blessed be He divided bounds Moshe said to him morning and from Midrash Aggadah to His service

בְּעוֹלָמוֹ, יְכוֹלִים אַתֶּם לַהֲפֹךְ בֹּקֶר לְעֶרֶב? כֵּן תּוּכְלוּ לְבַטֵּל אֶת זוֹ שֶׁנֶּאֱמַר "וַיְהִי
and it was as it is said this — to nullify will you be able so into evening morning to turn you are able in His world

עֶרֶב וַיְהִי בֹקֶר וַיַּבְדֵּל" בראשית א' , כָּךְ "וַיַּבְדֵּל אַהֲרֹן לְהַקְדִּישׁוֹ" וְגוֹ'
etc to sanctify him Aharon and was separated so 1 Bereishis and He separated morning and it was evening

דהי"א כ"ג :

פָּסוּק ו

*Pasuk 6*

זֹאת עֲשׂוּ קְחוּ לָכֶם מַחְתּוֹת קֹרַח וְכָל עֲדָתוֹ׃

his assembly and all Korah fire pans for yourselves take do this

רַ"שִׁ"י

**זאת עשו קחו לכם מחתות.** מָה רָאָה לוֹמַר לָהֶם כָּךְ? אָמַר לָהֶם, בְּדַרְכֵי

in the ways of to them He said thus to them to say did he see what censers for yourselves take do This

הַגּוֹיִם יֵשׁ נִימוּסִים הַרְבֵּה וְכוּמָרִים הַרְבֵּה וְכֻלָּם אֵין מִתְקַבְּצִים בְּבַיִת אֶחָד,

one in a house assemble do not and all of them many and priests many customs there are the non-Jews

אָנוּ אֵין לָנוּ אֶלָּא ה' אֶחָד, אָרוֹן אֶחָד, וְתוֹרָה אַחַת וּמִזְבֵּחַ אֶחָד וְכֹהֵן גָּדוֹל

Gadol and a Kohen one and an Altar one and Torah one Ark one Hashem but have do not we

אֶחָד, וְאַתֶּם ר"ן אִישׁ מְבַקְּשִׁים כְּהֻנָּה גְּדוֹלָה, אַף אֲנִי רוֹצֶה בְכָךְ, הֵא לָכֶם

for you behold this desire I even great priesthood seek men two hundred fifty and you one

תַּשְׁמִישׁ חָבִיב מִכֹּל, הִיא הַקְּטֹרֶת הַחֲבִיבָה מִכָּל הַקָּרְבָּנוֹת, וְסַם הַמָּוֶת

death and a poison of the sacrifices more than all which is beloved the incense it is more than all beloved a service

נִתַּן בְּתוֹכוֹ, שֶׁבּוֹ נִשְׂרְפוּ נָדָב וַאֲבִיהוּא, לְפִיכָךְ הִתְרָה בָהֶם וְהָיָה הָאִישׁ אֲשֶׁר

whom the man And it shall be them he warned therefore and Avihu Nadav were burned for through it within it is placed

יִבְחַר ה' הוּא הַקָּדוֹשׁ — כְּבָר הוּא בִּקְדֻשָּׁתוֹ, וְכִי אֵין אָנוּ יוֹדְעִים שֶׁמִּי

that he who know we not and is it that in his holiness he is already is the holy one he Hashem will choose

שֶׁיִּבְחַר הוּא הַקָּדוֹשׁ? אֶלָּא אָמַר לָהֶם מֹשֶׁה, הֲרֵינִי אוֹמֵר לָכֶם, שֶׁלֹּא

so that not to you say behold I Moshe to them said but is the holy one he whom He will choose

תְּתְחַיְּבוּ, מִי שֶׁיִּבְחַר בּוֹ יֵצֵא חַי וְכֻלְּכֶם אוֹבְדִין תנחומא׃

Tanchuma will perish and all of you alive will emerge in him whom He will choose he who you will become liable

רַ"שִׁ"י

**מחתות.** כֵּלִים שֶׁחוֹתִין בָּהֶם גֶּחָלִים וְיֵשׁ לָהֶם בֵּית יָד׃

a hand a house of to them and there is coals with them that they rake vessels censers

פָּסוּק ז

*Pasuk 7*

וּתְנוּ בָהֶן אֵשׁ וְשִׂימוּ עֲלֵיהֶן קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר

whom the man and it shall be tomorrow Hashem before incense upon them and place fire in them and put

יִבְחַר יְהוָה הוּא הַקָּדוֹשׁ רַב לָכֶם בְּנֵי לֵוִי׃

Levi sons of is for you much is the holy one he Hashem He will choose

רַ"שִׁ"י

**רב לכם בני לוי.** דָּבָר גָּדוֹל אָמַרְתִּי לָכֶם; וְלֹא טִפְּשִׁים הָיוּ, שֶׁכָּךְ הִתְרָה בָהֶם

them he warned that so they fools and were not to you I have said great a matter Levi sons of for you Much

וְקִבְּלוּ עֲלֵיהֶם לְקָרֵב? הֵם חָטְאוּ עַל נַפְשׁוֹתָם, שֶׁנֶּאֱמַר "אֶת מַחְתּוֹת הַחַטָּאִים

the sinners the censers of — as it is said their souls against sinned they to offer upon themselves and they took

הָאֵלֶּה בְּנַפְשֹׁתָם" במדבר י"ז:ג׳, וְקֹרַח שֶׁפִּקֵּחַ הָיָה מָה רָאָה לִשְׁטוּת זֶה? עֵינוֹ

this to folly did he see what was who clever and Korach 3 17 Bamidbar against their souls these

הִטְעָתוֹ, רָאָה שַׁלְשֶׁלֶת גְּדוֹלָה יוֹצְאָה מִמֶּנּוּ — שְׁמוּאֵל שֶׁשָּׁקוּל כְּנֶגֶד מֹשֶׁה וְאַהֲרֹן
Moshe against who is equal Shmuel from him descending great a chain he saw misled him his eye

— אָמַר בִּשְׁבִילוֹ אֲנִי נִמְלָט, וְכ"ד מִשְׁמָרוֹת עוֹמְדוֹת לִבְנֵי בָנָיו, כְּלָם
his sons for the sons of arising watches and twenty-four will escape I on his account he said and Aaron

מִתְנַבְּאִים בְּרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר "כָּל אֵלֶּה בָנִים לְהֵימָן" דִּבְרֵי הַיָּמִים א
HaYamim Divrei to Heiman were sons these all as it is said the holiness by the spirit of prophesying all of them

כ"ה ה' , אָמַר אֶפְשָׁר כָּל הַגְּדֻלָּה הַזֹּאת עֲתִידָה לַעֲמֹד מִמֶּנִּי וַאֲנִי אֲדוֹם?
and I from me to arise is destined this the greatness all is it possible he said 5 25 1

לְכָךְ נִשְׁתַּתֵּף לָבֹא לְאוֹתָהּ חֲזָקָה, שֶׁשָּׁמַע מִפִּי מֹשֶׁה שֶׁכֻּלָּם אוֹבְדִים
that all of them Moshe from the mouth of for he heard prerogative to that to come he joined therefore will keep silent

וְאֶחָד נִמְלָט, "אֲשֶׁר יִבְחַר ה' הוּא הַקָּדוֹשׁ" — טָעָה וְתָלָה בְּעַצְמוֹ, וְלֹא
to himself and applied it he erred is the holy one he Hashem will choose whom escapes and one perish

רָאָה יָפֶה, לְפִי שֶׁבָּנָיו עָשׂוּ תְּשׁוּבָה, וּמֹשֶׁה הָיָה רוֹאֶה. — תַּנְחוּמָא:
foreseeing was and Moshe repentance made that his sons because well did he see and not

רַשִׁ"י

רב לכם. דָּבָר גָּדוֹל נְטַלְתֶּם בְּעַצְמְכֶם לַחֲלֹק עַל הַקָּבָּ"ה:
the Holy One blessed be He against to dispute upon yourselves you have taken great a matter for you Much

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר מֹשֶׁה אֶל קֹרַח שִׁמְעוּ נָא בְּנֵי לֵוִי:
Levi sons of please hear Korach to Moshe And said

רַשִׁ"י

ויאמר משה אל קרח שמעו נא בני לוי. הִתְחִיל לְדַבֵּר עִמּוֹ בִּדְבָרִים רַכִּים, כֵּיוָן
once soft with words with him to speak He began Levi sons of please hear Korach to Moshe And he said

שֶׁרָאָהוּ קְשֵׁה עֹרֶף, אָמַר עַד שֶׁלֹּא יִשְׁתַּתְּפוּ שְׁאָר הַשְּׁבָטִים וְיֹאבְדוּ עִמּוֹ, אֲדַבֵּר
Iwill speak with him and perish the tribes the rest of will join · before he said necked stiff that he saw him

גַּם אֶל כָּלָם, הִתְחִיל לְזָרֵז בָּהֶם "שִׁמְעוּ נָא בְּנֵי לֵוִי" תנחומא :
Tanchuma Levi sons of please hear them to urge he began all of them to also

פָּסוּק ט

Pasuk 9

הַמְעַט מִכֶּם כִּי הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל
Yisrael from the congregation of you Yisrael the God of has separated that for you Is it too little

לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד אֶת עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי
before and to stand Hashem the Tabernacle of the service of — to perform to Himself you to bring near

הָעֵדָה לְשָׁרְתָם:
to minister to them the congregation

רַשִׁ"י

ולעמד לפני העדה. לָשִׁיר עַל הַדּוּכָן:

the platform upon to sing the congregation before and to stand

פָּסוּק י

*Pasuk 10*

וַיַּקְרֵב אֹתְךָ וְאֶת כָּל אַחֶיךָ בְּנֵי לֵוִי אִתָּךְ וּבִקַּשְׁתֶּם גַּם כְּהֻנָּה:

priesthood also and do you seek with you Levi the sons of your brothers all of and — you And He brought near

רַשִׁ"י

ויקרב אתך. לְאוֹתוֹ שֵׁרוּת שֶׁהִרְחִיק מִמֶּנּוּ שְׁאָר עֲדַת יִשְׂרָאֵל:

Yisrael the congregation of the rest of from it which He distanced service to that thee and He brought near

פָּסוּק יא

*Pasuk 11*

לָכֵן אַתָּה וְכָל עֲדָתְךָ הַנֹּעָדִים עַל יְהוָה וְאַהֲרֹן מַה הוּא כִּי תלונו

you complain that is he what and Aaron Hashem against who are gathered your assembly and all you Therefore

תַלִּינוּ עָלָיו:

against him you complain

רַשִׁ"י

לכן. בִּשְׁבִיל כָּךְ אתה וכל עדתך הנעדים אִתְּךָ עַל ה', כִּי בְשְׁלִיחוּתוֹ

by His commission for Hashem against with you who are gathered your congregation and all you this because of Therefore

עָשִׂיתִי לָתֵת כְּהֻנָּה לְאַהֲרֹן, וְלֹא לָנוּ הוּא הַמַּחֲלֹקֶת הַזֶּה שם :

there this the rebellion is against us and not to Aharon priesthood to give I have acted

פָּסוּק יב

*Pasuk 12*

וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה:

will we go up not and they said Eliab sons of and for Aviram for Dathan to call Moshe And he sent

רַשִׁ"י

וישלח משה וגו'. מִכָּאן שֶׁאֵין מַחֲזִיקִין בְּמַחֲלֹקֶת, שֶׁהָיָה מֹשֶׁה מְחַזֵּר אַחֲרֵיהֶם

after them seeking out Moses for was in strife persist that one does not From here etc. Moses And Moses sent

לְהַשְׁלִימָם בְּדִבְרֵי שָׁלוֹם סנהדרין ק"י :

110a Sanhedrin peace with words of to conciliate them

רַשִׁ"י

לא נעלה. פִּיהֶם הִכְשִׁילָם, שֶׁאֵין לָהֶם אֶלָּא יְרִידָה:

descent but for them that there is not tripped them up their mouth go up We will not

פָּסוּק יג

הַמְעַט כִּי הֶעֱלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ לַהֲמִיתֵנוּ בַּמִּדְבָּר כִּי

Is it too little that you brought us up from a land flowing with milk and honey to kill us in the wilderness that

תִשְׂתָּרֵר עָלֵינוּ גַּם הִשְׂתָּרֵר׃

you make yourself a ruler over us also surely ruling

## CHAPTER SUMMARY

The aliyah details the initial confrontation of the rebellion, where Korach and his followers accuse Moshe and Aaron of taking too much power for themselves. Moshe Rabbeinu responds by setting up the test of the fire pans and incense for the next morning to let Hashem show who is truly chosen. He then tries to reason with the Levites about their ingratitude for their existing holy duties, and sends for Dathan and Abiram, who insolently refuse to come and instead accuse Moshe of bringing the nation out of a land of milk and honey just to die in the wilderness.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at what happened to Korach and his followers. These were not simple people; they were leaders, men of great stature, yet they fell into the trap of looking at what others had instead of appreciating their own beautiful portion. Moshe Rabbeinu pleaded with them, "Is it not enough for you that the God of Israel has set you apart?" He was trying to show them the immense chessed Hashem had already bestowed upon them. But when the yetzer hara of jealousy takes over, a person becomes completely blind to his own blessings.

This is a profound lesson for our daily avodah. How often do we look at someone else's life, their parnassah, their children, or even their spiritual achievements, and feel a sense of dissatisfaction with our own? We forget that Hashem has custom-tailored our specific life circumstances, our talents, and our challenges precisely for our neshama's tikkun. When we desire someone else's role, we are essentially saying that Hashem's plan for us is not enough.

True peace of mind and genuine yiras Shamayim come from looking inward and asking, "What does Hashem want from me with the tools He gave me?" instead of "Why does he have more than me?" When we celebrate our own unique portion in Torah and life, we protect ourselves from the destructive fire of machlokes and merit to serve Hashem with joy.

Today, when you feel a pinch of envy or comparison to someone else, stop and list three specific, beautiful blessings that Hashem has uniquely given to you, and say a heartfelt thank you for your own portion.

# מַסֶּכֶת גִּיטִּין · דַּף ט״ז ע״ב

*Elucidated Talmud · Statement and Proof · Navy & Gold Edition*

📖 THE SUGYA

In this shiur, we will be learning the sugya on Daf 16b, where the Gemara continues to delve into the machlokes between the Rabbis and Rabbi Yehuda regarding a get brought from overseas. We will look closely at the different versions of Rabbi Yoḥanan's opinion regarding whether two agents who bring a get must make the declaration of "it was written in our presence and signed in our presence."

We will also see how the Gemara connects this discussion to the fundamental machlokes between Rabba and Rava regarding the underlying reason for the declaration—whether it is because of a lack of experts in writing a get lishmah, or because of a lack of witnesses to ratify the signatures. The Gemara will analyze whether these Amoraic opinions are actually a dispute among the Tanna'im.

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

STATEMENT

כָּשֵׁר.

it is **valid**.

INFERENCE

אַלְמָא קָסָבַר שְׁנַיִם שֶׁהֵבִיאוּ גֵּט מִמְּדִינַת הַיָּם, אֵין צְרִיכִין שֶׁיֹּאמְרוּ: ״בְּפָנֵינוּ נִכְתַּב וּבְפָנֵינוּ נֶחְתַּם״.

**Consequently, he holds** that **two who brought a get from overseas, do not need to say: "In our presence it was written and in our presence it was signed."**

OBJECTION

אָמַר לֵיהּ אַבָּיֵי: אֶלָּא מֵעַתָּה, סֵיפָא דְּקָתָנֵי: שְׁנַיִם אוֹמְרִים ״בְּפָנֵינוּ נִכְתַּב״ וְאֶחָד אוֹמֵר ״בְּפָנַי נֶחְתַּם״ – פָּסוּל, וְרַבִּי יְהוּדָה מַכְשִׁיר;

**Abaye said to him: If so,** consider **the latter clause which teaches: Two say "In our presence it was written" and one says "In my presence it was signed"** — it is **invalid, and Rabbi Yehuda declares** it **valid;**

INFERENCE

טַעְמָא דְּאֵין הַגֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם, הָא גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם – מַכְשִׁירִי רַבָּנַן?!

is the **reason** that it is invalid only because **the get does not emerge from under the hands of both of them, but** if the **get emerges from under the hands of both of them — would the Rabbis declare** it **valid?**

ANSWER

אָמַר לֵיהּ: אִין.

He said to him: Yes, indeed.

QUESTION

וְכִי אֵין גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם בְּמַאי פְּלִיגִי?

And when the get does not emerge from under the hands of both of them, in what principle do they argue?

EXPLANATION

מָר סָבַר: גָּזְרִינַן דִּלְמָא אָתְיָא לְאִיחַלּוּפֵי בְּקִיּוּם שְׁטָרוֹת דְּעָלְמָא – בְּעֵד אֶחָד; וּמָר סָבַר: לָא גָּזְרִינַן.

One Master holds: We decree it invalid lest it come to be confused with the ratification of general documents — with one witness; and one Master holds: We do not decree.

STATEMENT

לִישָׁנָא אַחֲרִינָא אָמְרִי לַהּ: אָמַר רַב שְׁמוּאֵל בַּר יְהוּדָה, אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם – פָּסוּל.

Another version they say of it: Rav Shmuel bar Yehuda said that Rabbi Yochanan said: Even if the get emerges from under the hands of both of them — it is invalid.

INFERENCE

אַלְמָא קָסָבַר שְׁנַיִם שֶׁהֵבִיאוּ גֵּט מִמְּדִינַת הַיָּם, צְרִיכִין שֶׁיֹּאמְרוּ "בְּפָנֵינוּ נִכְתַּב וּבְפָנֵינוּ נֶחְתַּם".

Consequently, he holds that two who brought a get from overseas, need to say "In our presence it was written and in our presence it was signed."

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: אֶלָּא מֵעַתָּה, סֵיפָא דְּקָתָנֵי: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתַּב" וְאֶחָד אוֹמֵר "בְּפָנַי נֶחְתַּם" – פָּסוּל, וְרַבִּי יְהוּדָה מַכְשִׁיר; אֲפִילּוּ גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם פָּסְלִי רַבָּנַן?!

Abaye said to him: If so, consider the latter clause which teaches: Two say "In our presence it was written" and one says "In my presence it was signed" — it is invalid, and Rabbi Yehuda declares it valid; is it true that even when the get emerges from under the hands of both of them, the Rabbis declare it invalid?

ANSWER

אֲמַר לֵיהּ: אִין.

He said to him: Yes.

QUESTION

בְּמַאי קָא מִיפַּלְגִי?

In what principle do they argue?

EXPLANATION

מָר סָבַר: לְפִי שֶׁאֵין בְּקִיאִין לִשְׁמָהּ, וּמָר סָבַר: לְפִי שֶׁאֵין עֵדִים מְצוּיִין לְקַיְּימוֹ.

One **Master holds:** The reason for the declaration is **because they are not expert in** writing it **lishmah; and** one **Master holds:** The reason is **because witnesses are not available to ratify it.**

QUESTION

**לֵימָא דְּרַבָּה וְרָבָא תַּנָּאֵי הִיא?**

**Shall we say that** the dispute of **Rabba and Rava is** a dispute of **Tannaim?**

RESOLUTION

**לָא; רָבָא מְתָרֵץ כִּלְישָׁנָא קַמָּא,**

**No; Rava resolves** the difficulty **according to the first version,**

RESOLUTION

**וְרַבָּה אָמַר לָךְ: דְּכוּלֵּי עָלְמָא בָּעֵינַן לִשְׁמָהּ, וְהָכָא בְּמַאי עָסְקִינַן – לְאַחַר שֶׁלָּמְדוּ;**

**and Rabba** could **say to you: Everyone agrees we require** the declaration because of **lishmah, and here with what are we dealing? After they learned** to write it lishmah;

EXPLANATION

**וּבִגְזֵירָה שֶׁמָּא יַחְזוֹר הַדָּבָר לְקִלְקוּלוֹ קָמִיפַּלְגִי – דְּמָר סָבַר גָּזְרִינַן, וּמָר סָבַר לָא גָּזְרִינַן.**

**and regarding a decree lest the matter return to its corrupt state they argue — as** one **Master holds we decree, and** one **Master holds we do not decree.**

QUESTION

**וְלִיפְלוֹג נָמֵי רַבִּי יְהוּדָה בְּרֵישָׁא!**

**But let Rabbi Yehuda argue also in the first clause** of the Mishnah!

ANSWER

**הָא אִתְּמַר עֲלַהּ, אָמַר עוּלָּא: חָלוּק הָיָה רַבִּי יְהוּדָה אַף בָּרִאשׁוֹנָה.**

**But surely it was stated on this, Ulla said: Rabbi Yehuda was in disagreement even in the first** clause.

OBJECTION

**מֵתִיב רַב אוֹשַׁעְיָא לְעוּלָּא: רַבִּי יְהוּדָה מַכְשִׁיר בְּזוֹ וְלֹא בְּאַחֶרֶת.**

**Rav Oshaya challenged Ulla:** A Baraisa states, **"Rabbi Yehuda declares valid in this** case **and not in another."**

INFERENCE

**מַאי, לָאו לְמַעוֹטֵי אֶחָד אוֹמֵר "בְּפָנַי נִכְתַּב" וְאֶחָד אוֹמֵר "בְּפָנַי נֶחְתַּם"?!**

**What, is it not to exclude** the case where **one says "In my presence it was written" and one says "In my presence it was signed"?**

ANSWER

**לָא, לְמַעוֹטֵי "בְּפָנַי נֶחְתַּם אֲבָל לֹא בְּפָנַי נִכְתַּב" –**

**No,** it is **to exclude** a case where only one witness says **"In my presence it was signed but not in my presence was it written"** —

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְלָא גָּזַר רַבִּי יְהוּדָה גְּזֵירָה שֶׁמָּא יַחְזוֹר דָּבָר לְקִלְקוּלוֹ; דִּלְמָא אָתֵי לְאִחַלּוּפֵי בְּקִיּוּם שְׁטָרוֹת דְּעָלְמָא, בְּעֵד אֶחָד – נָמֵי לָא גָּזַר; קָא מַשְׁמַע לַן.

for it might **enter your mind to say: Since Rabbi Yehuda did not decree a decree lest the matter return to its corrupt state, perhaps** regarding the concern that **it might come to be confused with the ratification of general documents with one witness — he also did not decree; therefore it teaches us** that he does decree in that case.

STATEMENT

אִתְּמַר נָמֵי, אָמַר רַב יְהוּדָה: שְׁנַיִם שֶׁהֵבִיאוּ גֵּט מִמְּדִינַת הַיָּם, בָּאנוּ לְמַחְלוֹקֶת רַבִּי יְהוּדָה וְרַבָּנַן.

**It was also stated, Rav Yehuda said: Two who brought a get from overseas, we have arrived at the dispute of Rabbi Yehuda and the Rabbis.**

STATEMENT

רַבָּה בַּר בַּר חָנָה חֲלַשׁ, עוּל לְגַבֵּיהּ רַב יְהוּדָה וְרַבָּה, לְשַׁיּוֹלֵי בֵּיהּ.

**Rabba bar bar Chana was weak,** so **Rav Yehuda and Rabba entered to him, to inquire about him.**

QUESTION

בְּעוֹ מִינֵּיהּ: שְׁנַיִם שֶׁהֵבִיאוּ גֵּט מִמְּדִינַת הַיָּם, צְרִיכִין שֶׁיֹּאמְרוּ "בְּפָנֵינוּ נִכְתַּב וּבְפָנֵינוּ נֶחְתַּם", אוֹ אֵין צְרִיכִין?

**They asked of him: Two who brought a get from overseas, do they need to say "In our presence it was written and in our presence it was signed," or do they not need** to say it?

ANSWER

אָמַר לָהֶם: אֵין צְרִיכִין – מָה אִילּוּ יֹאמְרוּ "בְּפָנֵינוּ גֵּירְשָׁהּ", מִי לָא מְהֵימְנִינַן?!

**He said to them: They do not need — for what if they were to say "In our presence he divorced her," would they not be believed?!**

STATEMENT

אַדְּהָכִי, אֲתָא הָהוּא

**In the meantime, there came a certain**

SUMMARY

The Gemara presents two versions of Rabbi Yoḥanan's ruling on whether two agents bringing a get must make the declaration. In the first version, they do not need to make the declaration, and the machlokes between the Rabbis and Rabbi Yehuda in the latter clause of our Mishnah is based on a rabbinic decree regarding the ratification of documents. In the second version, Rabbi Yoḥanan holds that even two agents must make the declaration, which aligns with Rabba's view that the decree is due to a lack of expertise in writing a get lishmah. The Gemara explains that according to this second version, the Tanna'im are arguing over whether we decree a get invalid lest the people overseas return to their previous state of

ignorance regarding lishmah. Finally, the Gemara discusses Ulla's view that Rabbi Yehuda actually disagrees with the Rabbis even in the first clause of the Mishnah, and addresses a challenge to this from a baraita.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

In our daf, the Gemara discusses the rabbinic decree requiring the declaration "it was written and signed in my presence" even after the Jews overseas had already learned the proper halachos. The Rabbis ruled that the declaration must remain, out of a concern "lest the matter return to its corrupt state"—meaning, if we let down our guard just because things are currently stable, people will eventually forget and slip back into their old, mistaken ways.

This contains a profound lesson for our personal avodah. How often do we make positive changes in our lives, establish a beautiful daily learning seder, or work hard to fix a bad middah, only to let our guard down once we feel secure? We think, "I have this under control now, I don't need those extra boundaries anymore." But the human nature the Torah describes is that without constant, active safeguards, we naturally drift backward. The moment we stop protecting our spiritual achievements is the moment they begin to slip away.

To keep your spiritual growth alive and lasting, you must treat your good habits with the same vigilance you did when you first started. Do not dismantle the boundaries and structures that helped you grow in the first place, even if you feel you have outgrown them.

Identify one spiritual boundary or daily commitment that you have recently started to take lightly, and consciously reinforce it today to ensure your growth remains secure.

# מַסֶּכֶת תַּעֲנִית · דַּף י״ג

*Elucidated Talmud · Statement and Proof · Navy & Gold Edition*

📖 THE SUGYA

We begin this daf by continuing our discussion of the proper order of a fast day, learning from the pesukim in Ezra that we must first deal with the needs of the tzibbur before we can stand in tefillah before Hashem. The Gemara then transitions into a deep halachic analysis regarding the exact parameters of the issur of bathing on public fasts and during mourning, specifically distinguishing between hot and cold water.

We see a beautiful discussion of how our Chazal understood these restrictions, analyzing whether the prohibition is due to the loss of pleasure (ta'anug) or if it is an expression of mourning (aveilus). Through this, the Gemara brings various proofs from our Mishnah and several beraisos, discussing practical cases like the hot springs of Tiberias and the allowance of washing one's face, hands, and feet.

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

QUESTION

**אֵיפּוֹךְ אֲנָא!**

The Gemara asks: **I can reverse** the order of events, so that the first half of the day is spent in prayer while the second half is focused on the concerns of the community.

ANSWER

**לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: ״וְאֵלַי יֵאָסְפוּ כֹּל חָרֵד בִּדְבְרֵי אֱלֹהֵי יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וְגוֹ׳״, וּכְתִיב: ״וּבְמִנְחַת הָעֶרֶב קָמְתִי מִתַּעֲנִיתִי וָאֶפְרְשָׂה כַּפַּי אֶל ה׳״.**

The Gemara answers: **It should not enter your mind** to say that, **as it is written** elsewhere: **"Then were assembled to me everyone who trembled at the words of the God of Israel due to the faithlessness of them of the captivity etc." and it is written** in the next verse: **"And at the meal-offering I arose from my fast... and I spread out my hands to Hashem."** These verses indicate that first one must deal with the issues of the community, and only afterward engage in prayer.

STATEMENT

**אָמַר רַפְרָם בַּר פָּפָּא אָמַר רַב חִסְדָּא: כָּל שֶׁהוּא מִשּׁוּם אֵבֶל, כְּגוֹן תִּשְׁעָה בְּאָב וְאָבֵל — אָסוּר בֵּין בְּחַמִּין בֵּין בְּצוֹנֵן,**

**Rafram bar Pappa said** that **Rav Chisda said: Anything that is** prohibited **due to mourning, for example,** bathing on **Tisha B'Av and** bathing for a private **mourner, is prohibited both in hot water and in cold water.**

STATEMENT

**כָּל שֶׁהוּא מִשּׁוּם תַּעֲנוּג, כְּגוֹן תַּעֲנִית צִבּוּר — בְּחַמִּין אָסוּר, בְּצוֹנֵן מוּתָּר.**

But **anything that is** prohibited **due to pleasure, for example,** bathing on **a communal fast, is prohibited in hot water,** but **is permitted in cold water.**

PROOF

**אָמַר רַב אִידִי בַּר אָבִין: אַף אֲנַן נָמֵי תְּנֵינָא: וְנוֹעֲלִין אֶת הַמֶּרְחֲצָאוֹת.**

**Rav Idi bar Avin said: We, too, learn this** in our Mishnah: **And they lock the bathhouses.** This phrase indicates that only bathing in hot water is prohibited.

OBJECTION

**אֲמַר לֵיהּ אַבָּיֵי: וְאִי בְּצוֹנֵן אָסוּר, סוֹכְרִין אֶת הַנְּהָרוֹת מִבְּעֵי לֵיהּ לְמֵיתְנֵי?!**

**Abaye said to him,** to Rav Idi bar Avin: **And if it were** also **prohibited in cold water, should the Mishnah have taught: They dam the rivers?!** Since it is impossible to dam the rivers, the statement of the Mishnah is insufficient proof.

EXPLANATION

**אָמַר רַב שֵׁישָׁא בְּרֵיהּ דְּרַב אִידִי: אַבָּא הָכִי קַשְׁיָא לֵיהּ, מִכְּדִי תְּנַן: אָסוּר בִּרְחִיצָה — נוֹעֲלִין אֶת הַמֶּרְחֲצָאוֹת לְמָה לִי?**

**Rav Sheisha, son of Rav Idi, said** in explanation of his father's opinion: **My father, this is what was difficult for him: Since we already learned** in the Mishnah that one is **prohibited to engage in bathing, why do I need** the Tanna to state: **They lock the bathhouses?**

EXPLANATION

**אֶלָּא לָאו, שְׁמַע מִינַּהּ: בְּחַמִּין אָסוּר, בְּצוֹנֵן מוּתָּר.**

**Rather, is it not** correct to **conclude from this** that bathing **is prohibited in hot water,** but **permitted in cold water?**

PROOF

**לֵימָא מְסַיַּיע לֵיהּ: כָּל חַיָּיבֵי טְבִילוֹת טוֹבְלִין כְּדַרְכָּן, בֵּין בְּתִשְׁעָה בְּאָב בֵּין בְּיוֹם הַכִּפּוּרִים.**

The Gemara proposes: **Let us say that** the following Braisa **supports him,** Rav Chisda's ruling that it is prohibited for a mourner to bathe himself even in cold water: **All who are obligated in immersions immerse themselves in their usual manner, both on Tisha B'Av and on Yom Kippur.**

EXPLANATION

**בְּמַאי? אִילֵימָא בְּחַמִּין, טְבִילָה בְּחַמִּין מִי אִיכָּא? שְׁאוּבִין נִינְהוּ.**

The Gemara clarifies: **In what** water do they immerse? **If we say in hot water, is there such a concept as ritual immersion in hot water?** Hot water **is drawn water,** which is invalid for a mikvah.

INFERENCE

**אֶלָּא לָאו, בְּצוֹנֵן. וְחַיָּיבֵי טְבִילוֹת — אִין, אִינִישׁ אַחֲרִינָא — לָא.**

**Rather, is it not** referring to **cold water? And** the Braisa teaches that **those obligated in immersions, yes,** they may use cold water, but **another person,** who is not obligated, **no,** he may not wash even in cold water.

ANSWER

**אָמַר רַב חָנָא בַּר קַטִינָא: לֹא נִצְרְכָה אֶלָּא לְחַמֵּי טְבֶרְיָא.**

**Rav Chana bar Ketina said: This was necessary only for the hot springs of Tiberias,** which are warm without being drawn water.

OBJECTION

אִי הָכִי אֵימָא סֵיפָא: אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: כְּדַי הוּא בֵּית אֱלֹהֵינוּ לְאַבֵּד עָלָיו טְבִילָה פַּעַם אַחַת בַּשָּׁנָה.

The Gemara objects: **If so, say the latter clause** of that same Braisa: **Rabbi Chanina, the deputy High Priest, said: The mourning for the House of our God is worthy of the loss of a ritual immersion once a year.**

OBJECTION

וְאִי אָמְרַתְּ בְּצוֹנֵן מוּתָּר — יִרְחַץ בְּצוֹנֵן!

**And if you say that** immersing **in cold water is permitted, let him bathe in cold water!** Why must he lose his immersion?

ANSWER

אָמַר רַב פָּפָּא: בְּאַתְרָא דְּלָא שְׁכִיחַ צוֹנֵן.

**Rav Pappa said:** It refers **to a place where cold water is not available,** but only hot springs.

PROOF

תָּא שְׁמַע: כְּשֶׁאָמְרוּ "אָסוּר בִּמְלָאכָה" — לֹא אָמְרוּ אֶלָּא בַּיּוֹם, אֲבָל בַּלַּיְלָה — מוּתָּר.

The Gemara proposes: **Come and hear: When they said that one is prohibited in working** on fast days, **they said so only about working during the day, but at night it is permitted.**

PROOF

וּכְשֶׁאָמְרוּ "אָסוּר בִּנְעִילַת הַסַּנְדָּל" — לֹא אָמְרוּ אֶלָּא בָּעִיר, אֲבָל בַּדֶּרֶךְ — מוּתָּר. הָא כֵּיצַד? יוֹצֵא לַדֶּרֶךְ — נוֹעֵל, נִכְנָס לָעִיר — חוֹלֵץ.

**And when they said that one is prohibited to engage in wearing shoes, they said so only in a city, but on the road it is permitted. How so? When one goes out on the road he wears shoes, but when he enters the town he removes them.**

PROOF

וּכְשֶׁאָמְרוּ "אָסוּר בִּרְחִיצָה" — לֹא אָמְרוּ אֶלָּא כָּל גּוּפוֹ, אֲבָל פָּנָיו יָדָיו וְרַגְלָיו — מוּתָּר, וְכֵן אַתָּה מוֹצֵא בַּמְנוּדֶּה וּבָאֵבֶל.

**And when they said that one is prohibited to engage in bathing, they said this only with regard to bathing his entire body, but washing his face, his hands, and his feet is permitted. And similarly, you find that this ruling applies in the case of one who is ostracized and in the case of a mourner.**

INFERENCE

מַאי לָאו — אַכּוּלְּהוּ, וּבְמַאי עָסְקִינַן? אִילֵימָא בְּחַמִּין: פָּנָיו יָדָיו וְרַגְלָיו מִי שְׁרוּ? וְהָאָמַר רַב שֵׁשֶׁת: אֲבֵל אָסוּר לְהוֹשִׁיט אֶצְבָּעוֹ בְּחַמִּין!

**What, is it not** the case that all these halachot refer **to all of them,** including a mourner? **And with what** form of bathing **are we dealing here? If we say in hot water, are his face, his hands, and his feet permitted? But didn't Rav Sheshet say: It is prohibited for a mourner to insert even his finger into hot water!**

INFERENCE

אֶלָּא לָאו, בְּצוֹנֵן!

**Rather, is it not** correct to say that the Braisa is dealing **with cold water?** If so, it is prohibited on a communal fast to wash one's entire body even in cold water, which contradicts Rav Chisda.

ANSWER

לָא, לְעוֹלָם בְּחַמִּין. וּדְקָא קַשְׁיָא לָךְ "וְכֵן אַתָּה מוֹצֵא בַּמְנוּדֶּה וּבָאָבֵל" — אַשְׁאָרָא קָאֵי.

The Gemara rejects this: **No, actually** the Braisa is referring **to hot water. And as for what posed a difficulty for you** from the phrase **"And similarly, you find in the case of one who is ostracized and in the case of a mourner,"** that clause **refers to the rest** of the prohibitions, such as working and wearing shoes, but not to bathing.

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי אַבָּא הַכֹּהֵן מִשּׁוּם רַבִּי יוֹסֵי הַכֹּהֵן: מַעֲשֶׂה וּמֵתוּ בָּנָיו שֶׁל רַבִּי יוֹסֵי בֶּן רַבִּי חֲנִינָא, וְרָחַץ בְּצוֹנֵן כָּל שִׁבְעָה!

The Gemara proposes: **Come and hear that which Rabbi Abba the priest said in the name of Rabbi Yosei the priest: An incident occurred in which the sons of Rabbi Yosei, son of Rabbi Chanina, died, and he bathed in cold water all seven** days of mourning! This indicates that a mourner is permitted to bathe in cold water.

ANSWER

הָתָם כְּשֶׁתְּכָפּוּהוּ אֲבָלָיו הֲוָה, דְּתַנְיָא: תְּכָפּוּהוּ אֲבָלָיו זֶה אַחַר זֶה, הִכְבִּיד שְׂעָרוֹ — מֵיקֵל בְּתַעַר, וּמְכַבֵּס כְּסוּתוֹ בְּמַיִם.

The Gemara answers: **There, it was a case where his mourning periods came one after the other, as it is taught in a Braisa: If his mourning periods immediately succeeded each other and his hair grew heavy, he may lighten it with a razor, and he may wash his garment in water.**

STATEMENT

אָמַר רַב חִסְדָּא: בְּתַעַר — אֲבָל לֹא בְּמִסְפָּרַיִם, בְּמַיִם — וְלֹא בְּנֶתֶר וְלֹא בְּחוֹל.

**Rav Chisda said:** He may cut it **with a razor, but not with scissors;** and he may wash it **in water, but not with natron and not with sand.**

STATEMENT

אָמַר רָבָא: אָבֵל מוּתָּר לְרַחוֹץ בְּצוֹנֵן כָּל שִׁבְעָה, מִידֵּי דְּהָוֵה אַבִּשְׂרָא וְחַמְרָא.

**Rava said: A mourner is permitted to bathe in cold water all seven** days of mourning, **just as it is with meat and wine,** which are permitted to a mourner.

OBJECTION

מֵיתִיבִי: אֵין הַבּוֹגֶרֶת רַשָּׁאָה לְנַוֵּול אֶת עַצְמָהּ בִּימֵי אֵבֶל אָבִיהָ. הָא נַעֲרָה — רַשָּׁאָה.

The Gemara **raises an objection: A mature girl is not permitted to make herself look ugly during the days of mourning for her father.** We infer: **But a young girl is permitted** to make herself look ugly.

OBJECTION

מַאי לָאו בִּרְחִיצָה, וּבְמַאי? אִילֵימָא בְּחַמִּין, אֵין הַבּוֹגֶרֶת רַשָּׁאָה?! וְהָאָמַר רַב חִסְדָּא: אָבֵל אָסוּר לְהוֹשִׁיט אֶצְבָּעוֹ בְּחַמִּין!

**What, is it not** referring **to bathing? And in what** water? **If we say in hot water, is a mature girl not permitted** to make herself ugly? **But didn't Rav Chisda say: It is prohibited for a mourner to insert even his finger into hot water!**

OBJECTION

אֶלָּא לָאו, בְּצוֹנֵן.

**Rather, is it not** referring to bathing **in cold water?** This shows that a mourner is generally forbidden to bathe in cold water.

ANSWER

לָא, אַכִּיחוּל וּפִירְכּוּס.

The Gemara answers: **No,** it refers **to applying eye shadow and rouge,** not to bathing.

PROOF

לֵימָא מְסַיַּיע לֵיהּ, דְּאָמַר רַבִּי אַבָּא הַכֹּהֵן מִשּׁוּם רַבִּי יוֹסֵי הַכֹּהֵן: מַעֲשֶׂה וּמֵתוּ בָּנָיו שֶׁל רַבִּי יוֹסֵי בַּר חֲנִינָא, וְרָחַץ בְּצוֹנֵן כָּל שִׁבְעָה!

The Gemara suggests: **Let us say that** the following **supports him, as Rabbi Abba the priest said in the name of Rabbi Yosei the priest: An incident occurred in which the sons of Rabbi Yosei, son of Rabbi Chanina, died, and he bathed in cold water all seven** days of mourning!

ANSWER

אָמְרִי: הָתָם בְּשֶׁתְּכָפּוּהוּ אֲבָלָיו זֶה אַחַר זֶה. דְּתַנְיָא: תְּכָפּוּהוּ אֲבָלָיו זֶה אַחַר זֶה, הִכְבִּיד שְׂעָרוֹ — מֵיקֵל בְּתַעַר, וּמְכַבֵּס כְּסוּתוֹ בְּמַיִם.

They **say: There, it was a case where his mourning periods came one after the other, as it is taught in a Braisa: If his mourning periods immediately succeeded each other and his hair grew heavy, he may lighten it with a razor, and he may wash his garment in water.**

STATEMENT

אָמַר רַב חִסְדָּא: בְּתַעַר — אֲבָל לֹא בְּמִסְפָּרַיִם, בְּמַיִם — וְלֹא בְּנִתָּר וְלֹא בְּחוֹל וְלֹא בְּאָהָל.

**Rav Chisda said:** He may cut it **with a razor, but not with scissors;** and he may wash it **in water, but not with natron, and not with sand, and not with ahal.**

STATEMENT

אִיכָּא דְּאָמְרִי, אָמַר רָבָא: אָבֵל אָסוּר בְּצוֹנֵן כָּל שִׁבְעָה.

**There are those who say** a different version: **Rava said: A mourner is prohibited** to bathe **in cold water all seven** days of mourning.

EXPLANATION

מַאי שְׁנָא מִבָּשָׂר וְיַיִן? הָתָם לְפַכּוֹחֵי פַּחְדֵּיהּ הוּא דְּעָבֵיד.

The Gemara asks: **How is it different from meat and wine,** which are permitted? The Gemara answers: **There, he does so to ease his anxiety,** whereas bathing is purely for pleasure.

PROOF

**לֵימָא מְסַיַּיע לֵיהּ: אֵין הַבּוֹגֶרֶת רַשָּׁאָה לְנַוול עַצְמָהּ. הָא נַעֲרָה — רַשָּׁאָה!**

The Gemara suggests: **Let us say that** the following **supports him: A mature girl is not permitted to make herself look ugly.** We infer: **But a young girl is permitted** to make herself look ugly!

PROOF

**בְּמַאי, אִילֵימָא בְּחַמִּין: אֵין הַבּוֹגֶרֶת רַשָּׁאָה?! וְהָאָמַר רַב חִסְדָּא: אָבֵל אָסוּר לְהוֹשִׁיט אֶצְבָּעוֹ בְּחַמִּין!**

**With what** does she make herself ugly? **If we say in hot water, is a mature girl not permitted** to make herself ugly? **But didn't Rav Chisda say: It is prohibited for a mourner to insert even his finger into hot water!**

PROOF

**אֶלָּא לָאו, בְּצוֹנֵן.**

**Rather, is it not** referring to bathing **in cold water?** This supports Rava's second version that cold water is prohibited.

ANSWER

**לָא, אַכִּיחוּל וּפִּירְכּוּס.**

The Gemara rejects this: **No,** it refers **to applying eye shadow and rouge.**

STATEMENT

**אָמַר רַב חִסְדָּא: זֹאת אוֹמֶרֶת, אָבֵל אָסוּר בְּתִכְבּוֹסֶת כָּל שִׁבְעָה.**

**Rav Chisda said: This means that a mourner is prohibited to wash garments all seven** days of mourning.

RULING

**וְהִלְכְתָא: אָבֵל אָסוּר לִרְחוֹץ כָּל גּוּפוֹ בֵּין בְּחַמִּין וּבֵין בְּצוֹנֵן כָּל שִׁבְעָה.**

**And the halachah is: A mourner is prohibited to wash his entire body, whether in hot water or in cold water, all seven** days of mourning.

RULING

**אֲבָל פָּנָיו יָדָיו וְרַגְלָיו, בְּחַמִּין — אָסוּר, בְּצוֹנֵן — מוּתָּר.**

**But** washing **his face, his hands, and his feet, in hot water is prohibited,** but **in cold water is permitted.**

RULING

**אֲבָל לָסוּךְ, אֲפִילּוּ כָּל שֶׁהוּא אָסוּר. וְאִם לְעַבֵּר אֶת הַזּוֹהֲמָא — מוּתָּר.**

**But to anoint** oneself, **even a small amount is prohibited. But if it is to remove dirt, it is permitted.**

QUESTION

**צְלוֹתָא דְּתַעֲנִיתָא הֵיכִי מַדְכְּרִינַן?**

The Gemara asks: **The prayer of a fast day, how do we mention it?**

STATEMENT

**אַדְּבֵרִיהּ רַב יְהוּדָה לְרַב יִצְחָק בְּרֵיהּ, וּדְרַשׁ: יָחִיד שֶׁקִּיבֵּל עָלָיו תַּעֲנִית — מִתְפַּלֵּל שֶׁל תַּעֲנִית, וְהֵיכָן אוֹמְרָהּ — בֵּין "גּוֹאֵל" לְ"רוֹפֵא".**

**Rav Yehudah led Rav Yitzchak his son** to the podium, **and he expounded: An individual who accepted upon himself a fast prays the** special prayer **of the fast. And where does he say it? Between** the blessing of **"Redeemer" and "Healer."**

OBJECTION

**מַתְקֵיף לַהּ רַב יִצְחָק: וְכִי יָחִיד קוֹבֵעַ בְּרָכָה לְעַצְמוֹ?**

**Rav Yitzchak challenged this: Does an individual establish a blessing for himself** in the Shemoneh Esrei?

ANSWER

**אֶלָּא אָמַר רַב יִצְחָק: בְּ"שׁוֹמֵעַ תְּפִלָּה". וְכֵן אָמַר רַב שֵׁשֶׁת: בְּ"שׁוֹמֵעַ תְּפִלָּה".**

**Rather, Rav Yitzchak said:** He recites it **in** the blessing of **"Who hears prayer." And so said Rav Sheshet:** He recites it **in "Who hears prayer."**

OBJECTION

**מֵיתִיבִי: אֵין בֵּין יָחִיד לְצִבּוּר, אֶלָּא שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עֶשְׂרֵה, וְזֶה מִתְפַּלֵּל תִּשַּׁע עֶשְׂרֵה.**

The Gemara **raises an objection: There is no difference between an individual and a community, except that this one prays eighteen** blessings, **and that one prays nineteen** blessings.

EXPLANATION

**מַאי "יָחִיד" וּמַאי "צִבּוּר"? אִילֵּימָא יָחִיד — מַמָּשׁ, וְצִבּוּר — שְׁלִיחַ צִבּוּר, הָנֵי תִּשַּׁע עֶשְׂרֵה? עֶשְׂרִין וְאַרְבַּע הָווּ!**

The Gemara analyzes this: **What is** meant by **"individual" and what is** meant by **"community"? If we say "individual" literally, and "community" means the prayer leader, are there nineteen blessings? There are twenty-four** blessings on a fast day!

INFERENCE

**אֶלָּא לָאו, הָכִי קָאָמַר: אֵין בֵּין יָחִיד דְּקִבֵּל עָלָיו תַּעֲנִית יָחִיד לְיָחִיד שֶׁקִּבֵּל עָלָיו תַּעֲנִית צִבּוּר, אֶלָּא שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עֶשְׂרֵה, וְזֶה מִתְפַּלֵּל תִּשַּׁע עֶשְׂרֵה.**

**Rather, is it not** that **this is what it is saying: There is no difference between an individual who accepted upon himself an individual fast, and an individual who accepted upon himself a communal fast, except that this one prays eighteen, and that one prays nineteen.**

INFERENCE

**שְׁמַע מִינַּהּ: יָחִיד קוֹבֵעַ בְּרָכָה לְעַצְמוֹ!**

**Conclude from this: An individual does establish a blessing for himself** as a separate blessing!

ANSWER

לָא, לְעוֹלָם אֵימָא לָךְ שְׁלִיחַ צִבּוּר, וּדְקָא קַשְׁיָא לָךְ: שְׁלִיחַ צִבּוּר עֶשְׂרִין וְאַרְבַּע מְצַלֵּי — בְּשָׁלֹשׁ תַּעֲנִיּוֹת רִאשׁוֹנוֹת, דְּלֵיכָּא עֶשְׂרִים וְאַרְבַּע.

The Gemara rejects this: **No, actually I can say to you** that it refers to the **prayer leader. And as for what was difficult for you,** that **the prayer leader prays twenty-four,** this is **on the first three fasts, where there are no twenty-four** blessings.

OBJECTION

וְלָא? וְהָא "אֵין בֵּין" קָתָנֵי: אֵין בֵּין שָׁלֹשׁ רִאשׁוֹנוֹת לְשָׁלֹשׁ אֶמְצָעִיּוֹת, אֶלָּא שֶׁבְּאֵלּוּ מוּתָּרִין בַּעֲשִׂיַּית מְלָאכָה, וּבְאֵלּוּ אֲסוּרִין בַּעֲשִׂיַּית מְלָאכָה. הָא לְעֶשְׂרִים וְאַרְבַּע — זֶה וָזֶה שָׁוִין!

The Gemara asks: **And is it not so? But doesn't the Mishnah teach "There is no difference": There is no difference between the first three fasts and the middle three fasts, except that on these it is permitted to do work, and on those it is prohibited to do work.** We infer: **But regarding twenty-four** blessings, **this and that are equal!**

ANSWER

תְּנָא וְשַׁיַּיר.

The Gemara answers: The Mishnah **taught** some differences **and left out** others.

OBJECTION

מַאי שַׁיַּיר דְּהַאי שַׁיַּיר? וְתוּ: וְהָא "אֵין בֵּין" קָתָנֵי!

The Gemara objects: **What else did it leave out that it left this out? And furthermore, doesn't it teach "There is no difference,"** which implies a complete list?

ANSWER

אֶלָּא, תַּנָּא בְּאִיסּוּרֵי קָא מַיְירֵי, בִּתְפִלּוֹת לָא מַיְירֵי.

**Rather, the Tanna is dealing with prohibitions, but he is not dealing with prayers.**

ANSWER

וְאִי בָּעֵית אֵימָא: בְּאֶמְצָעִיתָא נָמֵי לָא מְצַלֵּי עֶשְׂרִים וְאַרְבַּע.

**And if you want, I can say: On the middle** fasts **as well, they do not pray twenty-four** blessings.

OBJECTION

וְלָא?! וְהָתַנְיָא: אֵין בֵּין שָׁלֹשׁ שְׁנִיּוֹת לְשֶׁבַע אַחֲרוֹנוֹת, אֶלָּא שֶׁבְּאֵלּוּ מַתְרִיעִין וְנוֹעֲלִין אֶת הַחֲנוּיוֹת. הָא לְכָל דִּבְרֵיהֶן — זֶה וָזֶה שָׁוִין!

The Gemara asks: **And is it not so?! But isn't it taught in a Braisa: There is no difference between the second three fasts and the final seven fasts, except that on these they sound the shofar and lock the shops.** We infer: **But for all other matters, this and that are equal,** including the twenty-four blessings!

OBJECTION

וְכִי תֵּימָא הָכָא נָמֵי תְּנָא וְשַׁיַּיר — וְהָא "אֵין בֵּין" קָתָנֵי!

**And if you say here too that the Tanna taught and left out, but doesn't it teach "There is no difference"?!**

QUESTION

## וְתִסְבְּרָא "אֵין בֵּין" דַּוְקָא?

The Gemara asks: **And do you understand that "There is no difference" is always precise?**


**SUMMARY**

The Gemara establishes that communal affairs must precede tefillah on a fast day, as derived from Ezra. It then focuses on the ruling of Rav Chisda, which distinguishes between prohibitions of mourning (which forbid even cold water) and prohibitions of pleasure (which only forbid hot water). The Gemara attempts to challenge or support this distinction using the Mishnah's mention of locking the bathhouses, the rules of immersion on Yom Kippur and Tisha B'Av, and a beraisa detailing the guidelines for working, wearing shoes, and washing on fast days, ultimately clarifying which restrictions apply to a mourner versus one who is fasting.


### לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson in priorities from the actions of Ezra HaSofer. When faced with the spiritual crisis of the community, Ezra did not immediately retreat into his private, personal prayers. Instead, he first stood up to address the pain and needs of the tzibbur, and only afterward, at the evening offering, did he pour out his heart in tefillah to Hashem.

It is so easy to get wrapped up in our own spiritual growth, our own davenings, and our own personal avodah. We can easily forget that a true Yid must carry the burden of his community. When you see a fellow Yid in pain, or a communal need that requires attention, you cannot say, "First I will finish my learning and my prayers, and then I will help." The Torah way is to show up for the tzibbur first. Your personal connection to Hashem is actually deepened and elevated when it is built on a foundation of nosei b'ol im chaveiro—carrying the burden with your friend.

Today, before you settle into your own personal routine or private prayers, look around and find one small, concrete way to help the community or a fellow Yid with their immediate needs.

# דַּף יוֹמִי · חֻלִּין · דַּף מ״ה

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

📖 THE SUGYA

In this daf, we continue our deep dive into the halachos of tereifos, focusing on the precise measurements and conditions that render an animal invalid for eating. The sugya begins with a detailed analysis of a perforated windpipe (the kaneh), exploring how different types of holes—whether they are clean punctures or involve a deficiency of flesh—join together to make up the shiur of a tereifa. We also learn about the kosher boundaries of the neck area for shechitah, and how stretching the neck affects this status.

We then transition to the halachos of the brain and its protective membranes. The Gemara discusses which of the two membranes surrounding the brain is critical, such that a puncture in it renders the animal a tereifa. Finally, we begin to delineate the exact boundary where the brain ends and the spinal cord begins, which has major implications for the specific laws of perforations in these areas.

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

## עַמּוּד א׳ DAF 45A

STATEMENT

**אִתְּיַיקּוֹרֵי הוּא דְּמִתְיַיקְּרוּ בִּי.**

It is **an honor** for them **that they honor** themselves **by me**, by having me attend.

STATEMENT

**אָמַר רַב יְהוּדָה אָמַר רַב: נִיקְּבָה כְּנָפָה – מִצְטָרְפִים לְרוּבָּא.**

**Rav Yehuda said** that **Rav said: If** the windpipe **was perforated like a sieve** with many small holes, the holes **join together to** constitute **a majority** of the circumference, rendering the animal a tereifa.

OBJECTION

**מֵתִיב רַב יִרְמְיָה: וּבְגוּלְגּוֹלֶת שֶׁיֵּשׁ בָּהּ נֶקֶב אֶחָד אָרוֹךְ, אֲפִילּוּ יֵשׁ בָּהּ נְקָבִים הַרְבֵּה – מִצְטָרְפִים לְמִלֹּא מַקְדֵּחַ.**

**Rav Yirmeya raises an objection** from a baraita: **And in a skull that contains one long hole,** or **even if it has many** small **holes,** the areas of the holes **join together to** constitute **the full size of a drill hole** used by doctors.

INFERENCE

**אַלְמָא, כֵּיוָן דְּשִׁיעוּרָהּ מִלֹּא מַקְדֵּחַ – לְמִלֹּא מַקְדֵּחַ מִצְטָרְפִין.**

**Consequently, since its** required **measure** to remove the skull's status of protecting against tumah in a tent is **the full size of a drill hole,** the small holes **join together to** constitute **the full size of a drill hole** and not any other measure.

OBJECTION

הָכָא נָמֵי, כֵּיוָן דְּשִׁיעוּרֵיהּ כְּאִיסָּר – לִכְאִיסָּר מִצְטָרְפִין.

**Here too, since its** required **measure** for a hole in the windpipe to render it a tereifa **is like an issar,** the small holes **should join together to** constitute **an issar,** so why did Rav say they must make up a majority of the circumference?

EXPLANATION

אִישְׁתְּמִיטָתֵיהּ הָא דְּאָמַר רַבִּי חֶלְבּוֹ אָמַר רַב חָמָא בַּר גּוּרְיָא אָמַר רַב: נְקָבִים שֶׁיֵּשׁ בָּהֶן חֶסְרוֹן מִצְטָרְפִין לִכְאִיסָּר, וְשֶׁאֵין בָּהֶן חֶסְרוֹן מִצְטָרְפִין לִרוּבָּא.

The Gemara notes: **It escaped him,** Rav Yirmeya, **that which Rabbi Helbo said** that **Rav Hama bar Gurya said** that **Rav said: Perforations that have a deficiency** of flesh **join together to** constitute **an issar, but** perforations **that do not have a deficiency** of flesh, being mere needle-like punctures, **join together to** constitute **a majority** of the circumference.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיטְלָה הֵימֶנָּה רְצוּעָה – מִצְטָרֶפֶת לִכְאִיסָּר.

**Rabba bar bar Hana said** that **Rabbi Yehoshua ben Levi said: If a strip was removed from it,** from the windpipe, the missing area **joins to** constitute **an issar** even if the strip itself is narrower than an issar.

QUESTION

בְּעָא מִינֵּיהּ רַבִּי יִצְחָק בַּר נַחְמָנִי מֵרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיקְּבָה כְּנָפָה מַהוּ?

**Rabbi Yitzchak bar Nachmani asked Rabbi Yehoshua ben Levi: If** the windpipe **was perforated like a sieve, what is** the halacha?

ANSWER

אֲמַר לֵיהּ: הֲרֵי אָמְרוּ: נְקָבִים שֶׁיֵּשׁ בָּהֶן חֶסְרוֹן – מִצְטָרְפִין לִכְאִיסָּר, וְשֶׁאֵין בָּהֶן חֶסְרוֹן – מִצְטָרְפִין לִרוּבָּא.

**He said to him: Behold, they have said** in the Beis Medrash: **Perforations that have a deficiency** of flesh **join together to** constitute **an issar, and** perforations **that do not have a deficiency** of flesh **join together to** constitute **a majority** of the circumference.

QUESTION

בְּעוֹפָא מַאי?

The Gemara asks: **In a bird,** where the entire windpipe is smaller than an issar, **what is** the measure for missing flesh?

ANSWER

אָמַר רַבִּי יִצְחָק בַּר נַחְמָנִי: לְדִידִי מְפָרְשָׁא לִי מִינֵּיהּ דְּרַבִּי אֶלְעָזָר: מְקַפְּלוֹ וּמַנִּיחוֹ עַל פִּי הַקָּנָה, אִם חוֹפֶה אֶת רוֹב הַקָּנָה – טְרֵפָה, וְאִם לָאו – כְּשֵׁרָה.

**Rabbi Yitzchak bar Nachmani said: To me, it was explained personally from Rabbi Elazar: One folds** the perforated area **and places it over the opening of the windpipe; if it covers the majority of the windpipe,** the bird is a **tereifa, and if not,** it is **kosher.**

STATEMENT

אָמַר רַב פָּפָּא: וְסִימָנָיךְ – נָפְיָא.

**Rav Pappa said: And your mnemonic** to remember this halacha **is a sieve,** which is placed over the opening of a vessel.

STATEMENT

נִפְחֲתָה כְּדֶלֶת, אָמַר רַב נַחְמָן: כְּדֵי שֶׁיִּכָּנֵס אִיסָּר לְרָחְבּוֹ.

If the windpipe **was missing a piece like a door** that is still attached on a hinge, **Rav Nachman said:** It is a tereifa if the hole is large **enough that an issar can enter widthwise.**

STATEMENT

נִסְדְּקָה, אָמַר רַב: אֲפִילּוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא חוּלְיָא אַחַת לְמַעְלָה וְחוּלְיָא אַחַת לְמַטָּה – כְּשֵׁרָה.

If the windpipe **was cracked** along its length, **Rav said: Even if there remained in it only one** complete **ring above** the crack **and one ring below** the crack, the animal is **kosher.**

STATEMENT

אַמְרוּהָ קַמֵּיהּ דְּרַבִּי יוֹחָנָן, אָמַר: מָה חוּלְיָא וּמָה חוּלְיָא דְּקָאָמַר רַב? אֶלָּא אֵימָא: אֲפִילּוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא מַשֶּׁהוּ לְמַעְלָה וּמַשֶּׁהוּ לְמַטָּה – כְּשֵׁרָה.

**They said this** ruling of Rav **before Rabbi Yochanan. He said: What is** this **ring and what is** that **ring that Rav says?** Rings are not required. **Rather, say: Even if there remained in it only any amount above** the crack **and any amount below** it, the animal is **kosher.**

STATEMENT

אַמְרוּהָ קַמֵּיהּ דְּרַבִּי יוֹחָנָן מִשְּׁמֵיהּ דְּרַבִּי יוֹנָתָן הָכִי, אֲמַר לְהוּ: יָדְעִין חַבְרִין בַּבְלָאֵי לְפָרוֹשֵׁי כִּי הַאי טַעְמָא?

**They said this** same ruling **before Rabbi Yochanan in the name of Rabbi Yonatan** the Babylonian. **He said to them** in excitement: **Do our Babylonian friends know how to explain like this reason?**

BRAISA

תָּנֵא רַבִּי חִיָּיא בַּר יוֹסֵף קַמֵּיהּ דְּרַבִּי יוֹחָנָן: כָּל הַצַּוָּאר כּוּלּוֹ כָּשֵׁר לִשְׁחִיטָה, מִטַּבַּעַת הַגְּדוֹלָה עַד כַּנְפֵי רֵיאָה הַתַּחְתּוֹנָה.

**Rabbi Chiyya bar Yosef taught before Rabbi Yochanan: The entire neck is fit for shechitah, from the large ring** of the windpipe **until the lower edges of the lung.**

STATEMENT

אָמַר רָבָא: תַּחְתּוֹנָה שֶׁהִיא עֶלְיוֹנָה, שֶׁאֲנִי אוֹמֵר כֹּל שֶׁפּוֹשֶׁטֶת צַוָּארָהּ וְרוֹעָהּ, וּבִלְבַד שֶׁלֹּא תֵּאָנֵס.

**Rava said:** The **lower** edge mentioned here actually means that **which is the upper** edge when the animal is hung by its feet. **As I say: All** that part of the neck **which** the animal **extends** naturally when **it grazes** is fit for shechitah, **provided that it is not forced** to stretch further.

QUESTION

בָּעֵי רַב חֲנִינָא, וְאִיתֵּימָא רַב חֲנַנְיָה: אָנְסָה עַצְמָהּ מַהוּ?

**Rav Chanina, and some say Rav Chananya, raises a dilemma: If** the animal **forced itself** to stretch its neck further, **what is** the halacha regarding that extra area?

RESOLUTION

**תֵּיקוּ.**

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

STATEMENT

**יָתֵיב רַבִּי יוֹחָנָן וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, נְפַק מִילְתָא מִבֵּינַיְיהוּ: אָנַס בַּסִּימָנִים וְשָׁחַט – פְּסוּלָה.**

**Rabbi Yochanan and Rabbi Shimon ben Lakish sat** together, and **a ruling emerged from between them: If** the slaughterer **forced the simanim** by pulling them **and slaughtered** them in that stretched state, the shechitah is **invalid.**

STATEMENT

**נִיקַּב הַקָּנֶה לְמַטָּה מִן הֶחָזֶה – נִידּוֹן כְּרֵיאָה.**

**If the windpipe was perforated below the breast, it is judged like the lung,** and any size hole renders it a tereifa.

BRAISA

**תָּנוּ רַבָּנַן: אֵיזֶהוּ חָזֶה? זֶה הָרוֹאֶה אֶת הַקַּרְקַע, לְמַטָּה – עַד הַצַּוָּאר, לְמַעְלָה – עַד הַכֶּרֶס.**

**The Rabbis taught** in a baraita: **Which is the breast** given to the Kohanim? **This is** the part of the animal **that faces the ground; downward** when hung by its legs, it extends **until the neck, and upward until the rumen.**

BRAISA

**חוֹתֵךְ שְׁתֵּי צְלָעוֹת מִשְּׁתֵּי דְּפָנוֹת אֵילָךְ וְאֵילָךְ', וְזֶהוּ חָזֶה הַנִּיתָּן לַכֹּהֲנִים.**

**One cuts two ribs from the two sides, this way and that way, and this is the breast that is given to the Kohanim.**

## מִשְׁנָה MISHNAH

MISHNAH

**נִיקַּב קְרוּם שֶׁל מוֹחַ.**

We learned in the Mishnah: If **the membrane of the brain was perforated,** the animal is a tereifa.

## גְּמָרָא GEMARA

STATEMENT

**רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ... קְרָמָא עִילָּאָה, אַף עַל גַּב דְּלָא אִינְּקִיב תַּתָּאָה.**

**Rav and Shmuel both say:** It is a tereifa if **the upper membrane** was perforated, **even though the lower** membrane **was not perforated.**

STATEMENT

וְאָמְרִי לַהּ: עַד דְּאִינְקִיב תַּתָּאָה.

**And some say** the alternative version: It is not a tereifa **until the lower** membrane **is perforated** as well.

STATEMENT

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: וְסִימָנֵיךְ חַיְיתָא דְּמִתְנַח בֵּיהּ מוֹחָא.

**Rabbi Shmuel bar Nachmani said: And your mnemonic** to remember which membrane is critical is **the bag in which the brain rests,** which is the inner membrane.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגְדּוֹ בַּבֵּיצִים נִיכָּר.

**Rabba bar bar Hana said** that **Rabbi Yehoshua ben Levi said: Corresponding to it,** a defect in the brain's membrane **is noticeable in the testicles** of the animal.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מִשּׁוּם בַּר קַפָּרָא: מוֹחַ – כָּל מַה שֶּׁבַּקְּדֵירָה נִדּוֹן כְּמוֹחַ, הִתְחִיל לִימָּשֵׁךְ נִדּוֹן כְּחוּט הַשִּׁדְרָה.

**Rabbi Shimon ben Pazzi said** that **Rabbi Yehoshua ben Levi said in the name of Bar Kappara:** Regarding the **brain, all that is within the cavity** of the skull **is judged as brain;** once **it begins to extend** out of the skull, it is **judged as the spinal cord.**

EXPLANATION

וּמֵהֵיכָן מַתְחִיל לִימָּשֵׁךְ? אָמַר רַבִּי יִצְחָק בַּר נַחְמָנִי: לְדִידִי מִיפְּרְשָׁא לִי מִינֵּיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי – כִּמְין שְׁנֵי

**And from where does it begin to extend? Rabbi Yitzchak bar Nachmani said: To me, it was explained personally from Rabbi Yehoshua ben Levi: Like two...**

## עַמּוּד ב׳ DAF 45B

STATEMENT

פּוֹלִין יֵשׁ מוּנָּחִין עַל פִּי הַקְּדֵרָה,

There are **beans**, i.e., bean-shaped protrusions, **lying on the opening of the skull** where the spinal cord exits.

STATEMENT

מִן הַפּוֹלִין וְלִפְנִים – כְּלִפְנִים,

**From the beans and inward**, toward the brain, the nerve tissue is treated **like the inside**, meaning the brain itself, and any perforation renders it a tereifa.

STATEMENT

מִן הַפּוֹלִין וְלַחוּץ – כְּלַחוּץ,

**From the beans and outward**, down the spine, it is treated **like the outside**, meaning the spinal cord, which is only a tereifa if mostly severed.

STATEMENT

**וּפוֹלִין עַצְמָן אֵינִי יוֹדֵעַ.**

**And** as for the area of the **beans themselves, I do not know** what the halacha is.

STATEMENT

**וּמִסְתַּבְּרָא כִּלְפְנִים.**

**But it stands to reason** that they are treated **like the inside**.

STATEMENT

**רַבִּי יִרְמְיָה בְּדַק בְּעוֹפָא, וְאַשְׁכַּח כְּמִין שְׁנֵי פּוֹלִין מוּנָּחִין עַל פִּי הַקְּדָרָה.**

**Rabbi Yirmeya inspected a bird, and found something like two beans lying on the opening of the skull.**

## מִשְׁנָה MISHNAH

MISHNAH

**נִיקַּב הַלֵּב לְבֵית חֲלָלוֹ,**

Our Mishnah states: If **the heart was perforated to its chamber**, the animal is a tereifa.

## גְּמָרָא GEMARA

QUESTION

**בָּעֵי רַבִּי זֵירָא: לְבֵית חָלָל קָטָן אוֹ לְבֵית חָלָל גָּדוֹל?**

**Rabbi Zeira raised a dilemma:** Does this mean **to the small chamber** of the heart, **or to the large chamber**?

OBJECTION

**אֲמַר לֵיהּ אַבָּיֵי: מַאי תִּיבְעֵי לָךְ?**

**Abaye said to him: What is your dilemma?**

PROOF

**מִי לָא תְּנַן: רַבִּי שִׁמְעוֹן אוֹמֵר "עַד שֶׁתִּנָּקֵב לְבֵית הַסִּמְפּוֹנוֹת",**

**Did we not learn** in a Mishnah regarding the lung: **Rabbi Shimon says,** "It is not a tereifa **until it is perforated to the chamber of the bronchi**"?

PROOF

**וְאָמַר רַבָּה בַּר תַּחְלִיפָא אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא אָמַר רַב: עַד שֶׁתִּנָּקֵב לְסִמְפּוֹן גָּדוֹל.**

**And Rabba bar Tachlifa said** that **Rabbi Yirmeya bar Abba said** that **Rav said:** Rabbi Shimon means **until it is perforated to the large bronchus**. So too here, it must mean the large chamber!

REFUTATION

## הָכִי הַשְׁתָּא?

The Gemara rejects this: **How can you compare these?**

EXPLANATION

## הָתָם לְבֵית הַסְּמְפוֹנוֹת קָתָנֵי, לְהֵיכָא דְּשָׁפְכִי סִמְפוֹנוֹת כּוּלְּהוּ,

**There**, the Mishnah **teaches "to the bronchi"** in the plural, referring **to where all the bronchi empty out**, which is the large bronchus.

EXPLANATION

## וְהָכָא לְבֵית חֲלָלוֹ קָתָנֵי – מָה לִי חָלָל גָּדוֹל, מָה לִי חָלָל קָטָן!

**But here**, the Mishnah **teaches "to its chamber"** in the singular—**what is it to me** if it is **the large chamber, and what is it to me** if it is **the small chamber**? Any chamber should render it a tereifa!

STATEMENT

## קְנֵה הַלֵּב, רַב אָמַר: בְּמַשֶּׁהוּ, וּשְׁמוּאֵל אָמַר: בְּרוּבּוֹ.

Regarding the aorta, **the artery of the heart, Rav said:** A perforation **of any amount** renders it a tereifa; **and Shmuel said:** Only **in its majority**.

QUESTION

## הֵי נִיהוּ קְנֵה הַלֵּב?

The Gemara asks: **Which is the artery of the heart?**

ANSWER

## אָמַר רַבָּה בַּר יִצְחָק אָמַר רַב: חֵלֶב שֶׁעַל גַּבֵּי דְּפָנוֹת.

**Rabba bar Yitzchak said** that **Rav said:** It is the vessel in the **fat that is upon the walls** of the chest.

OBJECTION

## דְּפָנוֹת סָלְקָא דַּעְתָּךְ?

The Gemara asks: **Can it enter your mind** to say the **walls** of the chest, which are far from the heart?

EXPLANATION

## אֶלָּא: שֶׁעַל גַּבֵּי דּוֹפְנֵי רֵיאָה.

**Rather**, it is the artery **that is upon the lobes of the lung**, which is connected to the heart.

STATEMENT

## אָמַר אַמֵּימָר מִשְּׁמֵיהּ דְּרַב נַחְמָן: תְּלָתָא קְנֵי הָווּ,

**Ameimar said in the name of Rav Nachman: There are three ducts** adjacent to each other in the chest;

STATEMENT

חַד פָּרֵישׁ לְלִיבָּא, וְחַד פָּרֵישׁ לְרֵיאָה, וְחַד פָּרֵישׁ לְכַבְדָּא.

**one branches to the heart, and one branches to the lung, and one branches to the liver.**

STATEMENT

דְּרֵיאָה – כְּרֵיאָה, דְּכַבְדָּא – כְּכַבְדָּא, דְּלִיבָּא – פְּלִיגִי.

The duct **of the lung is treated like the lung** itself, rendering a tereifa in any amount; the duct **of the liver is treated like the liver**, rendering a tereifa only if completely missing; and as for the duct **of the heart, they disagree**, namely Rav and Shmuel.

STATEMENT

מָר בַּר חִיָּיא מַתְנִי אִיפְּכָא: דְּרֵיאָה – כְּכַבְדָּא, דְּכַבְדָּא – כְּרֵיאָה, דְּלִיבָּא – פְּלִיגִי.

**Mar bar Chiyya taught the opposite:** The duct **of the lung is treated like the liver**, and the duct **of the liver is treated like the lung**, **and** as for the duct **of the heart, they disagree**.

STATEMENT

אֲזַל רַבִּי חִיָּיא בַּר יוֹסֵף אַמְרַהּ לִשְׁמַעְתָּא דְּרַב קַמֵּיהּ דִּשְׁמוּאֵל,

**Rabbi Chiyya bar Yosef went and stated this ruling of Rav**, that the aorta is a tereifa in any amount, **before Shmuel**.

STATEMENT

אֲמַר לֵיהּ: אִי הָכִי אָמַר אַבָּיֵי – לָא יָדַע בִּטְרֵפוֹת וְלֹא כְּלוּם.

Shmuel **said to him: If Abba**, i.e., Rav, **indeed said so, he knows nothing at all about tereifot**!

## מִשְׁנָה MISHNAH

MISHNAH

(נשבר) [נִשְׁבְּרָה] הַשִּׁדְרָה,

Our Mishnah states: If **the spinal column was broken** and its cord was cut, the animal is a tereifa.

## גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: חוּט הַשִּׁדְרָה שֶׁנִּפְסַק בְּרוּבּוֹ – דִּבְרֵי רַבִּי;

**The Rabbis taught** in a Braisa: If **the spinal cord was severed in its majority**, it is a tereifa; **this is the statement of Rabbi** Yehuda HaNasi.

BRAISA

רַבִּי יַעֲקֹב אוֹמֵר: אֲפִילּוּ נִיקַּב.

**Rabbi Yaakov says: Even if it was** only **perforated**, it is a tereifa.

STATEMENT

הוֹרָה רַבִּי כְּרַבִּי יַעֲקֹב.

The Gemara notes: **Rabbi** Yehuda HaNasi later **ruled in accordance with Rabbi Yaakov**.

RULING

אָמַר רַב הוּנָא: אֵין הַלָּכָה כְּרַבִּי יַעֲקֹב.

**Rav Huna said: The halacha is not in accordance with Rabbi Yaakov**.

QUESTION

וְכַמָּה רוּבּוֹ?

The Gemara asks: **And how much is "its majority"** that renders it a tereifa?

ANSWER

רַב אָמַר: רוֹב עוֹרוֹ, וְאָמְרִי לַהּ: רוֹב מוֹחוֹ.

**Rav said: A majority of its membrane**, the meninges; **and some say** he said: **A majority of its nerve tissue**.

EXPLANATION

מַאן דְּאָמַר רוֹב מוֹחוֹ – כָּל שֶׁכֵּן רוֹב עוֹרוֹ,

**The one who says a majority of its nerve tissue** renders it a tereifa, **all the more so** holds that a majority of **its membrane** renders it a tereifa.

QUESTION

לְמַאן דְּאָמַר רוֹב עוֹרוֹ – רוֹב מוֹחוֹ מַאי?

**But according to the one who says** it is a tereifa if **a majority of its membrane** is severed, **what** is the halacha if only **a majority of its nerve tissue** is severed?

PROOF

תָּא שְׁמַע, דְּאָמַר נְיוּלִי אָמַר רַב הוּנָא: רוּבּוֹ שֶׁאָמְרוּ – רוֹב עוֹרוֹ, מוֹחַ זֶה – לֹא מַעֲלֶה וְלֹא מוֹרִיד.

**Come and hear** a proof, **as Nayyoli said** that **Rav Huna said: The majority that they spoke of is the majority of its membrane; but this nerve tissue does not raise or lower**, meaning it does not affect the halacha.

STATEMENT

רַב נָתָן בַּר אָבִין הֲוָה יָתֵיב קַמֵּיהּ דְּרַב, בְּדַק בְּרוֹב עוֹרוֹ, וְקָא בָּדֵיק בְּרוֹב מוֹחוֹ.

**Rav Natan bar Avin was sitting before Rav; he checked for a majority of its membrane, and then was checking for a majority of its nerve tissue**.

STATEMENT

אֲמַר לֵיהּ...: אִם רוֹב עוֹרוֹ קַיָּים, מוֹחַ זֶה אֵינוֹ מַעֲלֶה וְאֵינוֹ מוֹרִיד.

Rav said to him: If a majority of its membrane is intact, this nerve tissue does not raise or lower.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִתְמָרֵךְ – פָּסוּל, נִתְמַסְמֵס – פָּסוּל.

Rabba bar bar Chana said that Rabbi Yehoshua ben Levi said: If the spinal cord was liquefied, it is unfit; if it softened, it is unfit.

QUESTION

אֵיזוֹהִי הַמָּרָכָה וְאֵיזוֹהִי הַמַּסְמָסָה?

What is liquefaction and what is softening?

ANSWER

הַמָּרָכָה – כֹּל שֶׁנִּשְׁפָּךְ כְּקִיתוֹן, (מסמסה) [הַמַּסְמָסָה] – כֹּל שֶׁאֵינוֹ יָכוֹל לַעֲמוֹד.

Liquefaction is any case where it pours out like a jug of water; softening is any case where it cannot stand upright on its own.

QUESTION

בָּעֵי רַבִּי יִרְמְיָה: אֵינוֹ יָכוֹל לַעֲמוֹד מִפְּנֵי כָּבְדוֹ, מַאי?

Rabbi Yirmeya raised a dilemma: If it cannot stand upright due to its heavy weight, but is not actually softened, what is the halacha?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: Let it stand unresolved.

STATEMENT

בֵּי רַב אָמְרִי: נִתְמַסְמֵס – פָּסוּל, נִתְמַזְמֵז – כָּשֵׁר.

In the school of Rav they say: If it softened, it is unfit; if it was emptied out, it is kosher.

OBJECTION

מֵיתִיבִי: רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: בְּהֵמָה שֶׁנִּתְמַזְמֵז מוֹחָהּ – טְרֵפָה!

The Gemara raises an objection from a Braisa: Rabbi Shimon ben Elazar says: An animal whose spinal cord was emptied out is a tereifa!

ANSWER

הָהִיא נִתְמַסְמֵס אִיתְּמַר.

The Gemara answers: That Braisa was stated with the version "softened", not "emptied out".

QUESTION

אִינִי, וְהָא לֵוִי הֲוָה יָתֵיב בֵּי מַסּוֹתָא, חֲזָיֵיהּ לְהָהוּא גַּבְרָא דְּטַרְיֵיהּ לְרֵישֵׁיהּ,

The Gemara asks: **Is that so? But Levi was sitting in a bathhouse, and he saw a certain man who was struck on his head**,

QUESTION

אֲמַר: נִתְמַזְמֵז מוֹחֵיהּ דְּדֵין, לָאו דְּלָא חָיֵי?

and Levi **said: The brain of this one has been emptied out; does this not** mean **that he cannot live**, proving that emptying out is fatal?

ANSWER

אָמַר אַבָּיֵי: לָא, לוֹמַר שֶׁאֵינוֹ מוֹלִיד.

**Abaye said: No,** he meant **to say that he cannot father children**, but he can live.

QUESTION

עַד הֵיכָן חוּט הַשִּׁדְרָה?

The Gemara asks: **How far** down does the **spinal cord** go to be subject to these laws?

ANSWER

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: עַד בֵּין הַפָּרָשׁוֹת.

**Rav Yehuda said** that **Shmuel said: Until between the branchings** of the nerves at the lower spine.

STATEMENT

רַב דִּימִי בַּר יִצְחָק הֲוָה קָא בָּעֵי לְמֵיזַל לְבֵי חוֹזָאֵי, אֲתָא לְקַמֵּיהּ דְּרַבִּי יְהוּדָה,

**Rav Dimi bar Yitzchak was seeking to go to Bei Choza'ei; he came before Rabbi Yehuda**,

QUESTION

אֲמַר לֵיהּ...: לַיחֲוֵי לִי מָר בֵּין הַפָּרָשׁוֹת הֵיכָא?

and **said to him: Let the Master show me where "between the branchings" is**.

STATEMENT

אֲמַר לֵיהּ...: זִיל אַיְיתִי לִי גְּדִי וְאַחֲוִי לָךְ.

Rabbi Yehuda **said to him: Go bring me a kid, and I will show you**.

STATEMENT

אַיְיתִי לֵיהּ גְּדִי שָׁמֵן, אֲמַר לֵיהּ: בְּלִיעָן טְפֵי וְלָא יְדִיעַ.

**He brought him a fat kid;** Rabbi Yehuda **said to him: They are very swallowed up** in fat **and not recognizable**.

STATEMENT

אַיְיתִי לֵיהּ כָּחוּשׁ, אֲמַר לֵיהּ: בְּלִיטָן טְפֵי וְלָא יְדִיעַ.

**He brought him a lean kid;** Rabbi Yehuda **said to him: They protrude too much and are not recognizable** in their normal state.

STATEMENT

**אָמַר לֵיהּ...: תָּא אַגְמְרָךְ גְּמָרָא, הָכִי אָמַר שְׁמוּאֵל:**

Rabbi Yehuda **said to him: Come, I will teach you the tradition; so said Shmuel:**

STATEMENT

**עַד אַחַת – טְרֵפָה, שְׁלִישִׁית – כְּשֵׁרָה, שְׁנִיָּה – אֵינִי יוֹדֵעַ.**

If severed **until the first** branching, it is a **tereifa**; at the **third** branching, it is **kosher**; at the **second** branching, **I do not know**.

QUESTION

**בָּעֵי רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ:**

**Rav Huna the son of Rav Yehoshua raised a dilemma:**


**SUMMARY**

The shiurim for a perforated windpipe are established based on whether there is a deficiency of flesh: punctures with missing flesh join to the size of an issar coin, while simple punctures without missing flesh must constitute a majority of the circumference to render the animal a tereifa. The Gemara clarifies that the entire neck area naturally extended during grazing is fit for shechitah, but pulling the simanim to force a stretch invalidates the slaughter. Regarding the brain, the Amora'im debate whether a puncture in the outer membrane alone is sufficient to make the animal a tereifa, or if the inner membrane (the bag holding the brain) must be perforated, while the boundary between the brain and the spinal cord is defined by the bean-shaped protrusions at the skull's exit.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara discusses a windpipe that is cracked along its length. Rav teaches that as long as there remains one complete ring of the windpipe above the crack and one below, the animal is kosher. But when this was brought before Rabbi Yochanan, he elevated the point: "Rings are not required! Even if there remains only any small amount (mashehu) above and any small amount below, it is kosher."

Think about what this means for our own avodah. Sometimes we look at our lives, our connection to Torah, or our tefillah, and we feel completely cracked. We feel broken down the middle, fractured by the distractions and struggles of this world. The yetzer hara whispers to us that unless we have a perfect, unbroken structure, a whole "ring" of flawless behavior, our efforts are worthless.

But Rabbi Yochanan teaches us the deep truth of a Yid's neshama: "Rings are not required." Hashem does not demand angelic perfection or unbroken structures from us. If you have a "mashehu", just a tiny point of purity and desire for closeness at the top of your day, and another tiny point of connection at the bottom of your day, the entire middle is held together. Your life remains spiritually alive and kosher.

Today, do not let a feeling of brokenness stop you from doing a mitzvah. Even if you cannot learn for hours, grab a "mashehu", just five minutes of learning or one heartfelt perek of Tehillim, and know that this small point of connection keeps your entire day holy.

# הִלְכוֹת שַׁבָּת · פֶּרֶק י״ח

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

📖 **CHAPTER PREVIEW**

In this chapter, we continue our deep dive into the melacha of hotza'ah (transferring between domains) on Shabbos, focusing on the precise shiurim (minimum measures) required to incur liability. Hashem's Torah is incredibly exact, and the Rambam guides us through the specific amounts for various categories of food, liquids, and animal fodder. We learn that while any amount of transferring is forbidden mid'Rabbanan, one only brings a Korban Chatas if they transfer a useful, significant quantity that serves a constructive purpose, known as melaches machsheves.

We will explore the specific shiur for human food, which is the size of a dried fig (grogreles), and see how different foods can combine to reach this measure. The chapter then details the shiurim for various liquids—such as wine, milk, oil, honey, and water—as well as different types of straw and vegetation used for animal feed, showing how the halachah distinguishes between the needs of different animals like cows, camels, and lambs.

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

הלי א

## שִׁעוּר הוֹצָאַת אָכְלֵי אָדָם בְּשַׁבָּת

*Halacha 1 · The Minimum Measure for Transferring Human Food on Shabbos*

הַמּוֹצִיא דָּבָר מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הָרַבִּים אוֹ מֵרְשׁוּת

One who transfers an item from the domain of the individual to the domain of the public or from the domain of

הָרַבִּים לִרְשׁוּת הַיָּחִיד אֵינוֹ חַיָּב עַד שֶׁיּוֹצִיא מִמֶּנּוּ שִׁעוּר שֶׁמּוֹעִיל

the public to the domain of the individual is not liable until he transfers from it a measure that is useful

כְּלוּם. וְאֵלּוּ הֵן שִׁעוּרֵי הַהוֹצָאָה. הַמּוֹצִיא אָכְלֵי אָדָם כִּגְרוֹגֶרֶת.

at all And these are the measures of transferring One who transfers foods of man like a dried fig

וּמְצָטָרְפִין זֶה עִם זֶה. וְהוּא שֶׁיִּהְיֶה כִּגְרוֹגֶרֶת מִן הָאֹכֶל עַצְמוֹ חוּץ

and they combine this with this And that is that there shall be like a dried fig from the food itself excluding

מִן הַקְּלִפִּים וְהַגַּרְעִינִין וְהָעֻקְצִין וְהַסְּבִיִן וְהַמָּרְסָן:

from the shells and the seeds and the stems and the coarse bran and the fine bran

> *This halacha defines the minimum quantity of food required to incur liability for the melacha of transferring between domains on Shabbos.*

הלי ב

## שִׁעוּרֵי הוֹצָאַת מַשְׁקִין בְּשַׁבָּת

*Halacha 2 · The Minimum Measures for Transferring Various Liquids on Shabbos*

יַיִן כְּדֵי רְבַע רְבִיעִית וְאִם הָיָה קָרוּשׁ בִּכְזַיִת. חֲלֵב בְּהֵמָה טְהוֹרָה

Wine enough for a quarter of a revi'is and if it was congealed as a k'zayis milk of an animal kosher

כְּדֵי גֻּמְיָא וַחֲלֵב טְמֵאָה כְּדֵי לִכְחֹל עַיִן אַחַת. חֲלֵב אִשָּׁה וְלֹבֶן

enough for a gulp and milk of a non-kosher enough to paint eye one milk of a woman and white of

בֵּיצָה כְּדֵי לִתֵּן בְּמִשְׁיפָה. שֶׁמֶן כְּדֵי לָסוּךְ אֶצְבַּע קְטַנָּה שֶׁל רֶגֶל קָטָן בֶּן

son of a child foot of of the small toe to anoint enough oil in an ointment to put enough an egg

יוֹמוֹ. טַל כְּדֵי לָשׁוּף אֶת הַקִּילּוּרִין. וְקִילּוּר כְּדֵי לָשׁוּף בַּמַּיִם. וּמַיִם

and water with water to dissolve enough and eye-salve the eye-salve — to dissolve enough dew his day

כְּדֵי לִרְחֹץ פְּנֵי מְדוֹכָה. דְּבַשׁ כְּדֵי לִתֵּן עַל רֹאשׁ הַכְּתִית. דָּם

blood a sore the top of upon to put enough honey a mortar the surface of to wash enough

וּשְׁאָר כָּל הַמַּשְׁקִין וְכָל הַשּׁוֹפְכִין כְּדֵי רְבִיעִית:

a revi'is enough for the wastewater and all the liquids all and the rest of

*This halacha details the specific minimum quantities of different liquids, such as wine, milk, oil, and water, for which one is liable for carrying on Shabbos.*

הל׳ ג

## שִׁעוּרֵי הוֹצָאַת מַאֲכַל בְּהֵמָה וְצֵרוּפָם בְּשַׁבָּת

*Halacha 3 · The Measures for Carrying Out Animal Food and Their Combination on Shabbos*

תֶּבֶן תְּבוּאָה כִּמְלֹא פִּי פָּרָה. תֶּבֶן קִטְנִיּוֹת כִּמְלֹא פִּי

the mouth of like the fullness of legumes straw of a cow the mouth of like the fullness of grain Straw of

גָּמָל. וְאִם הוֹצִיא תֶּבֶן קִטְנִיּוֹת לְהַאֲכִילוֹ לְפָרָה כִּמְלֹא פִּי פָּרָה.

a cow the mouth of like the fullness of to a cow to feed it legumes straw of he carried out and if a camel

שֶׁהָאֲכִילָה עַל יְדֵי הַדְחָק שְׁמָהּ אֲכִילָה. עָמִיר כִּמְלֹא פִּי טָלֶה.

a lamb the mouth of like the fullness of Grain-stalks eating is called difficulty way of by for eating

עֲשָׂבִים כִּמְלֹא פִּי גְּדִי. עֲלֵי שׁוּם וַעֲלֵי בְּצָלִים אִם הָיוּ

they were if onions and leaves of garlic leaves of a kid the mouth of like the fullness of grasses

לַחִים כִּגְרוֹגֶרֶת מִפְּנֵי שֶׁהֵן אָכְלֵי אָדָם. וְיִבֵּשִׁים כִּמְלֹא פִּי גְּדִי.

a kid the mouth of like the fullness of and when dry man food of they are because like a dried fig moist

וְאֵין מִצְטָרְפִין זֶה עִם זֶה לֶחָמוּר שֶׁבָּהֶן אֲבָל מִצְטָרְפִין

they do combine but of them for the more stringent this with this combine and they do not

לַקַּל שֶׁבָּהֶן. כֵּיצַד. הוֹצִיא תֶּבֶן תְּבוּאָה וְקִטְנִית. אִם יֵשׁ בִּשְׁנֵיהֶם

in both of them there is if and legumes grain straw of he carried out how so of them for the more lenient

כִּמְלֹא פִּי פָּרָה פָּטוּר. כִּמְלֹא פִּי גָּמָל חַיָּב. וְכֵן כָּל

all and so he is liable a camel the mouth of like the fullness of he is exempt a cow the mouth of like the fullness of

כַּיּוֹצֵא בָּזֶה לְעִנְיַן הַשַּׁבָּת:

Shabbos regarding the matter of to this similar

*This halacha defines the minimum quantities of various animal foods, such as straw and grass, that trigger liability for carrying on Shabbos, and explains how different types combine.*

הל׳ ד

## שִׁעוּר הוֹצָאַת עֵצִים וְקָנֶה בְּשַׁבָּת

*Halacha 4 · The Minimum Measures for Carrying Out Wood and Reeds on Shabbos*

הַמּוֹצִיא עֵצִים כְּדֵי לְבַשֵּׁל כְּגְרוֹגֶרֶת מִבֵּיצַת הַתַּרְנְגוֹלִים טְרוּפָה בְּשֶׁמֶן

One who carries out wood enough to cook like a dried fig from an egg of the chickens beaten with oil

וּנְתוּנָה בְּאֶלְפָּס. הַמּוֹצִיא קָנֶה כְּדֵי לַעֲשׂוֹת קֶלְמוֹס הַמַּגִּיעַ לְרָאשֵׁי

and placed in a pot One who carries out a reed enough to make a pen that reaches to the tips of

אֶצְבְּעוֹתָיו. וְאִם הָיָה עָבֶה אוֹ מְרֻצָּץ שִׁעוּרוֹ כְּעֵצִים:

and if it was thick or crushed its measure is like wood his fingers

*This halacha defines the minimum quantities of wood and reeds that trigger liability for the melacha of carrying on Shabbos.*

הלי ה

## שִׁעוּרֵי הוֹצָאָה לִתְבָלִין, מַתָּכוֹת, וְחֻפְצֵי קְדֻשָּׁה

*Halacha 5 · The Minimum Measures for Carrying Out Spices, Metals, and Sacred Objects on Shabbos*

הַמּוֹצִיא תַּבְלִין כְּדֵי לְתַבֵּל בֵּיצָה וּמִצְטָרְפִין זֶה עִם זֶה. פִּלְפֵּל כָּל

One who carries out spices the amount to combine an egg and they this with this pepper any

שֶׁהוּא. עִטְרָן כָּל שֶׁהוּא. רֵיחַ טוֹב כָּל שֶׁהוּא. רֵיחַ רַע כָּל שֶׁהוּא. מִינֵי

pine sap any amount a fragrance good any amount a fragrance bad any amount types of

בְּשָׂמִים כָּל שֶׁהֵן. אַרְגָּמָן טוֹב כָּל שֶׁהוּא. בְּתוֹלַת הַוֶּרֶד אַחַת. מִינֵי מַתָּכוֹת

perfumes any amount purple dye fine any amount a bud of the rose one types of metals

הַקָּשִׁים כְּגוֹן נְחֹשֶׁת וּבַרְזֶל כָּל שֶׁהֵן. מֵעֲפַר הַמִּזְבֵּחַ וּמֵאַבְנֵי הַמִּזְבֵּחַ

such as copper and iron any amount from the dust of the Altar and from the stones of the Altar the hard ones

וּמִמֻּקָּק סְפָרִים וּמִמֻּקָּק מִטְפָּחוֹת שֶׁלָּהֶן כָּל שֶׁהֵן. מִפְּנֵי שֶׁמַּצְנִיעִין

and from the decay of scrolls and from the decay of wrappers of theirs any amount because that we store

אוֹתָם לִגְנִיזָה. גַּחֶלֶת כָּל שֶׁהוּא. וְהַמּוֹצִיא שַׁלְהֶבֶת פָּטוּר:

for entombment a coal any amount and one who carries out a flame is exempt

*This halacha details the specific minimum quantities required to incur liability for carrying various items, such as spices, metals, and sacred objects, on Shabbos.*

הלי ו

## שִׁעוּרֵי הוֹצָאָה שֶׁל זְרָעִים סְבִין וְלִכְלוּכֵי מַאֲכָל

*Halacha 6 · Measures of Carrying for Seeds Bran and Various Foods on Shabbos*

הַמּוֹצִיא זֶרַע גִּנָּה שֶׁאֵינָן נֶאֱכָלִין לְאָדָם שִׁעוּרָן פָּחוֹת

One who carries out seeds of a garden that are not eaten by humans their measure is less

מִכְּגְרוֹגֶרֶת. מִזֶּרַע קִשּׁוּאִין שְׁנַיִם. וּמִזֶּרַע הַדְּלוּעִין שְׁנַיִם. מִזֶּרַע

than a dried fig from the seed of cucumbers two and from the seed of gourds two from the seed of

פּוֹל הַמִּצְרִי שְׁנַיִם. הַמּוֹצִיא סְבִין כְּדֵי לִתֵּן עַל פִּי כּוּר שֶׁל

the Egyptian bean two One who carries out enough coarse bran to place on the opening of a crucible of

צוֹרְפֵי זָהָב. הַמּוֹצִיא מֻרְסָן אִם לַאֲכִילָה שִׁעוּרוֹ כִּגְרוֹגֶרֶת. לִבְהֵמָה

refiners of gold One who carries out fine bran if for eating its measure is like a dried fig for an animal

שְׁעוּרוֹ כִּמְלֹא פִּי גְּדִי. לִצְבִיעָה כְּדֵי לִצְבֹּעַ בֶּגֶד קָטָן. לוּלְבֵי

The shoots of small a garment to dye enough for dyeing a kid the mouth of like the fullness of its measure is

זְרָדִין וְהַחֲרוּבִין עַד שֶׁלֹּא יַמְתִּיקוּ כִּגְרוֹגֶרֶת. וּמִשֶּׁיַּמְתִּיקוּ כִּמְלֹא

shrubs and the carobs until that not they become sweet like a dried fig and from when they become sweet like the fullness of

פִּי גְּדִי. אֲבָל הַלּוּף וְהַחַרְדָּל וְהַתִּרְמוֹסִין וּשְׁאָר כָּל הַנִּכְבָּשִׁין בֵּין

the mouth of a kid But the luf and the mustard and the lupines and the rest of all the pickled items whether

שֶׁיַּמְתִּיקוּ בֵּין עַד שֶׁלֹּא יַמְתִּיקוּ כִּגְרוֹגֶרֶת:

that they become sweet whether until that not they become sweet like a dried fig

*This halacha details the specific minimum quantities of seeds, bran, and various plant foods for which one is liable for carrying on Shabbos.*

הלי ז

## שִׁעוּר הוֹצָאַת גַּרְעִינִין וְאֵזוֹב בְּשַׁבָּת

*Halacha 7 · The Measures for Carrying Out Seeds and Hyssop on Shabbos*

הַמּוֹצִיא גַּרְעִינִין. אִם לַאֲכִילָה חָמֵשׁ. וְאִם לְהַסָּקָה הֲרֵי הֵן כְּעֵצִים. וְאִם

One who carries out seeds if for eating five and if for fuel they behold are like wood and if

לְחֶשְׁבּוֹן שְׁתַּיִם. וְאִם לִזְרִיעָה שְׁתַּיִם. הַמּוֹצִיא אֵזוֹב לְאָכְלִים כִּגְרוֹגֶרֶת.

for counting two and if for sowing two One who carries out hyssop for human food like a dried fig

לִבְהֵמָה כִּמְלֹא פִּי גְּדִי. לְעֵצִים כְּשִׁעוּר הָעֵצִים. לַהֲזָיָה

for animal food like the fullness of the mouth of a kid for wood like the measure of the wood for sprinkling

כְּשִׁעוּר הַזָּיָה:

like the measure of sprinkling

*This halacha defines the minimum quantities of seeds and hyssop for which one is liable for carrying on Shabbos, depending on their intended use.*

הלי ח

## שִׁעוּר הוֹצָאַת צְבָעִים וְחֲמְרֵי נִקּוּי בְּשַׁבָּת

*Halacha 8 · The Minimum Quantities for Carrying Dyes and Cleansing Agents on Shabbos*

הַמּוֹצִיא קִלְפֵּי אֱגוֹזִין וּקְלִפֵּי רִמּוֹנִים אִסְטִיס וּפוּאָה וּשְׁאָר הַצְּבָעִין

One who carries out shells of nuts and shells of pomegranates isatis and madder and the rest of the dyes

כְּדֵי לִצְבֹּעַ בָּהֶן בֶּגֶד קָטָן כִּסְבָכָה שֶׁמַּנִּיחִין הַבָּנוֹת עַל רָאשֵׁיהֶן. וְכֵן

enough to dye with them a garment small like a hairnet that place the girls on their heads and likewise

הַמּוֹצִיא מֵי רַגְלַיִם בֶּן אַרְבָּעִים יוֹם אוֹ נֶתֶר אֱלֶכְסַנְדְּרִיָּא אוֹ בּוֹרִית

one who carries out water of feet forty days of or niter Alexandria or soap

קִימוֹנְיָא וְאַשְׁלָג וּשְׁאָר כָּל הַמְנַקִּין כְּדֵי לְכַבֵּס בָּהֶן בֶּגֶד קָטָן

cimonia and ashlag and the rest of all the cleansing agents enough to wash with them a garment small

כִּסְבָכָה. הוֹצִיא סַמָּנִין שְׁרוּיִין כְּדֵי לִצְבֹּעַ בָּהֶן דְּגְמָא לְאִרָּא:

like a hairnet if he carried out herbs soaked enough to dye with them a sample for a weaver

*This halacha defines the minimum threshold of liability for carrying out various dyeing materials and laundry detergents on Shabbos.*

הלי ט

## שִׁעוּר הוֹצָאַת דְּיוֹ וּכְתִיבָה בְּשַׁבָּת

*Halacha 9 · The Minimum Measure for Carrying Out Ink and Writing on Shabbos*

הַמּוֹצִיא דְּיוֹ עַל הַקֻּלְמוֹס שִׁעוּרוֹ כְּדֵי לִכְתֹּב מִמֶּנּוּ שְׁתֵּי אוֹתִיּוֹת. אֲבָל

One who carries out ink on the quill its measure is enough to write from it two letters but

אִם הוֹצִיא הַדְּיוֹ בִּכְפָנֵי עַצְמוֹ אוֹ בְּקֻסֶּת צָרִיךְ שֶׁיִּהְיֶה בּוֹ יֶתֶר עַל זֶה

if he carried out the ink by itself or in an inkwell it is necessary that there be in it more than this

כְּדֵי שֶׁיַּעֲלֶה מִמֶּנּוּ עַל הַקֻּלְמוֹס כְּדֵי לִכְתֹּב שְׁתֵּי אוֹתִיּוֹת. הָיָה

enough that there will rise from it onto the quill enough to write two letters if there was

בַּקֻּסֶּת כְּדֵי אוֹת אַחַת וּבַקֻּלְמוֹס כְּדֵי אוֹת אַחַת אוֹ בַּדְּיוֹ לְבַדּוֹ

in the inkwell enough for one letter and on the quill enough for one letter alone or in the ink

כְּדֵי אוֹת אַחַת וּבַקֻּלְמוֹס כְּדֵי אוֹת אַחַת הֲרֵי זֶה סָפֵק. הוֹצִיא שְׁתֵּי

enough for one letter and on the quill enough for one letter behold this is a doubt if he carried out two

אוֹתִיּוֹת וּכְתָבָן כְּשֶׁהוּא מְהַלֵּךְ חַיָּב. כְּתִיבָתָן זוֹ הִיא הַנָּחָתָן. הוֹצִיא

letters and wrote them while he is walking he is liable their writing this is their placing if he carried out

אוֹת אַחַת וּכְתָבָהּ וְחָזַר וְהוֹצִיא אוֹת שְׁנִיָּה וּכְתָבָהּ פָּטוּר. שֶׁכְּבָר

one letter and wrote it and returned and carried out second letter and wrote it he is exempt because already

חָסְרָה הָאוֹת הָרִאשׁוֹנָה׃

the letter was missing the first

> *This halacha defines the minimum quantity of ink required to violate the prohibition of carrying on Shabbos, and explains how writing while walking constitutes a complete act of carrying.*

הלי י

## שִׁעוּרֵי הוֹצָאָה לִכְחֹל וְזֶפֶת וְשַׁעֲוָה וּדְבָקִים

*Halacha 10 · The Minimum Quantities for Carrying Eye Paint Pitch Wax and Paste on Shabbos*

הַמּוֹצִיא כְּחל בֵּין לִרְפוּאָה בֵּין לְתַכְשִׁיט כְּדֵי לִכְחֹל עַיִן אַחַת.

One who carries out eye paint whether for healing whether for ornament enough to paint one eye

וּבְמָקוֹם שֶׁאֵין דַּרְכָּן לְהִתְקַשֵּׁט אֶלָּא בִּכְחִילַת שְׁתֵּי עֵינַיִם

and in a place where it is not their way to adorn themselves except with the painting of two eyes

וְהוֹצִיאוֹ לְהִתְקַשֵּׁט עַד שֶׁיּוֹצִיא כְּדֵי לִכְחֹל שְׁתֵּי עֵינַיִם. זֶפֶת וְגָפְרִית

and he carried it out and he carries out enough to paint two eyes pitch and sulfur

כְּדֵי לַעֲשׂוֹת נֶקֶב. שַׁעֲוָה כְּדֵי לִתֵּן עַל פִּי נֶקֶב קָטָן. דֶּבֶק כְּדֵי לִתֵּן

enough to make a hole wax enough to place on the opening of a hole small paste enough to place

בְּרֹאשׁ הַשַּׁפְשָׁף. רְבָב כְּדֵי לִמְשֹׁחַ תַּחַת רָקִיק כְּסֶלַע׃

on the top of the lime-twig fat enough to smear under a wafer like a sela

> *This halacha defines the minimum threshold quantities for liability when carrying out various substances such as eye paint, pitch, wax, and paste on Shabbos.*

הלי יא

## שִׁעוּרֵי הוֹצָאָה שֶׁל אֲדָמָה, טִיט, סִיד, וּצְרוֹר אֶבֶן בְּשַׁבָּת

*Halacha 11 · The Minimum Quantities for Carrying Earth, Clay, Lime, and Stones on Shabbos*

הַמּוֹצִיא אֲדָמָה כְּדֵי לַעֲשׂוֹת חוֹתָם הָאִגֶּרֶת. טִיט כְּדֵי לַעֲשׂוֹת פִּי
One who carries out red earth enough to make a seal of the letter clay enough to make the opening of

כּוּר. זֶבֶל אוֹ חוֹל דַּק כְּדֵי לְזַבֵּל כְּרִישָׁה. חוֹל גַּס כְּדֵי לְעָרֵב עִם מְלֵא
a crucible manure or fine sand enough to fertilize a leek coarse sand enough to mix with a full

כַּף שֶׁל סַיָּדִין. חַרְסִית כְּדֵי לַעֲשׂוֹת פִּי כּוּר שֶׁל צוֹרְפֵי זָהָב. שֵׂעָר
of plasterers ground brick enough to make the opening of a crucible of refiners gold hair

כְּדֵי לְגַבֵּל טִיט לַעֲשׂוֹת פִּי כּוּר שֶׁל צוֹרְפֵי זָהָב. סִיד כְּדֵי לָסוּד
enough to knead clay to make the opening of a crucible of refiners gold enough lime to smear

אֶצְבַּע קְטַנָּה שֶׁבַּבָּנוֹת. עָפָר וָאֵפֶר כְּדֵי לְכַסּוֹת דַּם צִפּוֹר קְטַנָּה. צְרוֹר
a finger smallest of girls dust and ash enough to cover the blood of a bird small a pebble of

אֶבֶן כְּדֵי לִזְרֹק בִּבְהֵמָה וְתַרְגִּישׁ. וְהוּא מִשְׁקַל עֲשָׂרָה זוּזִים. חֶרֶס כְּדֵי
stone enough to throw at an animal and it will feel and it is the weight of ten zuzim a shard enough

לְקַבֵּל בּוֹ רְבִיעִית:
to contain in it a revi'is

> *This halacha defines the minimum quantities of various raw materials, such as earth, clay, lime, and stones, that make one liable for carrying them on Shabbos.*

הלי יב

## שִׁעוּרֵי הוֹצָאָה לַחֲבָלִים, גֶּמִי, סִיב, וּשְׁאָר חֳמָרִים

*Halacha 12 · The Minimum Quantities for Carrying Rope, Reeds, Palm Bast, and Other Materials on Shabbos*

הַמּוֹצִיא חֶבֶל כְּדֵי לַעֲשׂוֹת אֹזֶן לְקֻפָּה. גֶּמִי כְּדֵי לַעֲשׂוֹת תְּלַאי לְנָפָה
for a sifter a hanger to make enough reeds for a basket a handle to make enough rope One who carries out

וְלִכְבָרָה. הוּצִין כְּדֵי לַעֲשׂוֹת אֹזֶן לִכְפִיפָה מִצְרִית. סִיב כְּדֵי לִתֵּן עַל
over to place enough palm bast Egyptian for a basket a handle to make enough palm leaves or for a sieve

פִּי מַשְׁפֵּךְ קָטָן שֶׁל יַיִן. מוּכִין כְּדֵי לַעֲשׂוֹת בּוֹ כַּדּוּר כְּאֱגוֹז. עֶצֶם
the mouth of a funnel small of wine unprocessed wool enough to make with it a ball like a nut bone

כְּדֵי לַעֲשׂוֹת תַּרְוָד. זְכוּכִית כְּדֵי לִגְרֹד בָּהּ רֹאשׁ הַכַּרְכָּר אוֹ עַד
enough to make a spoon glass enough to scrape with it the head of the weaver's shuttle or until

שֶׁיִּפָּצַע שְׁתֵּי נִימִין כְּאַחַת:
it cuts two threads at once

> *This halacha defines the minimum functional quantities of various raw materials, such as rope, reeds, wool, bone, and glass, that make one liable for carrying them on Shabbos.*

הלי יג

## שִׁעוּר הוֹצָאַת נִימִין, סִיבִים, בְּגָדִים, וְעוֹרוֹת בְּשַׁבָּת

*Halacha 13 · The Minimum Measures for Transferring Hairs, Fibers, Cloth, and Leather on Shabbos*

הַמּוֹצִיא שְׁתֵּי נִימִין מִזְּנַב הַסּוּס וּמִזְּנַב הַפָּרָה חַיָּב. הוֹצִיא

One who transfers two hairs from the tail of the horse and from the tail of the cow he is liable If he transferred

אַחַת מִן הַקָּשֶׁה שֶׁבַּחֲזִיר חַיָּב. נִצְרֵי דֶקֶל וְהֵן חוּטֵי הָעֵץ שְׁתַּיִם.

one from the stiff hair of a pig he is liable Fibers of a date palm and they are the threads of the tree two

חוּרֵי דֶקֶל וְהֵן קְלִפֵּי הַחֲרָיוֹת אַחַת. מִצֶּמֶר גֶּפֶן וּמִצֶּמֶר כָּלָךְ

barks of a date palm and they are the barks of the branches one From wool of cotton and from wool of silk

וְצֶמֶר גְּמַלִּים וְאַרְנָבִים וְחַיָּה שֶׁבַּיָּם וּשְׁאָר כָּל הַנִּטְוִין כְּדֵי

and wool of camels and rabbits and an animal of the sea and the rest of all the spinnable materials enough

לִטְוֹוֹת חוּט אֹרֶךְ אַרְבָּעָה טְפָחִים. הַמּוֹצִיא מִן הַבֶּגֶד אוֹ מִן הַשַּׂק

to spin a thread the length of four handbreadths One who transfers from the cloth or from the sackcloth

אוֹ מִן הָעוֹר כְּשִׁעוּרָן לְטֻמְאָה כָּךְ שִׁעוּרָן לְהוֹצָאָה. הַבֶּגֶד שְׁלֹשָׁה עַל

or from the leather like their measure for ritual impurity so is their measure for transferring the cloth three by

שְׁלֹשָׁה. הַשַּׂק אַרְבָּעָה עַל אַרְבָּעָה. הָעוֹר חֲמִשָּׁה עַל חֲמִשָּׁה:

three the sackcloth four by four the leather five by five

> *This halacha defines the minimum quantities of various fibers, animal hairs, and fabrics that make one liable for the prohibition of transferring on Shabbos.*

הלי יד

## שִׁעוּר הוֹצָאַת עוֹר בְּשַׁבָּת לְפִי רָמַת עִבּוּדוֹ

*Halacha 14 · The Measures of Carrying a Hide on Shabbos Based on Its Processing*

הַמּוֹצִיא עוֹר שֶׁלֹּא נִתְעַבֵּד כְּלָל אֶלָּא עֲדַיִן הוּא רַךְ שִׁעוּרוֹ כְּדֵי

One who carries out a hide that not was processed at all but still it is soft its measure is enough

לָצוּר מִשְׁקֹלֶת קְטַנָּה שֶׁמִּשְׁקָלָהּ שֶׁקֶל. הָיָה מָלוּחַ וַעֲדַיִן לֹא נַעֲשָׂה בְּקֶמַח

to wrap a weight small whose weight is a shekel If it was salted and still not treated with flour

וְלֹא בְעַפְצָה שִׁעוּרוֹ כְּדֵי לַעֲשׂוֹת קֶמֵעַ. הָיָה עָשׂוּי בְּקֶמַח וַעֲדַיִן לֹא

and not with gall-nut its measure is enough to make an amulet If it was treated with flour and still not

נִתְעַבֵּד בְּעַפְצָה שִׁעוּרוֹ כְּדֵי לִכְתֹּב עָלָיו אֶת הַגֵּט. נִגְמַר עִבּוּדוֹ

processed with gall-nut its measure is enough to write upon it — a bill of divorce If was completed its processing

שִׁעוּרוֹ חֲמִשָּׁה עַל חֲמִשָּׁה:

its measure is five by five

> *This halacha defines the minimum size of a hide for which one is liable for carrying on Shabbos, depending on whether it is unprocessed, salted, partially processed, or fully tanned.*

הלי טו

## שִׁעוּר הוֹצָאַת קְלָף וּנְיָר וּשְׁטָרוֹת בְּשַׁבָּת

*Halacha 15 · The Minimum Quantities for Transferring Parchment, Paper, and Documents on Shabbos*

הַמּוֹצִיא קְלָף מְעֻבָּד כְּדֵי לִכְתֹּב עָלָיו פָּרָשַׁת שְׁמַע עַד וּבִשְׁעָרֶיךָ.

One who transfers k'laf processed enough to write on it the passage of Shema until uvish'arecha

דוּכְסוֹסְטוֹס כְּדֵי לִכְתֹּב עָלָיו מְזוּזָה. נְיָר כְּדֵי לִכְתֹּב עָלָיו שְׁתֵּי אוֹתִיּוֹת שֶׁל

of letters two on it to write enough paper a mezuzah on it to write enough duchsustos

קֶשֶׁר מוֹכְסִין שֶׁהֵן גְּדוֹלוֹת מֵאוֹתִיּוֹת שֶׁלָּנוּ. הַמּוֹצִיא קֶשֶׁר

a receipt of customs officers which are larger than letters of ours One who transfers a receipt of

מוֹכְסִין חַיָּב אַף עַל פִּי שֶׁכְּבָר הֶרְאָהוּ לַמּוֹכֵס וְנִפְטַר בּוֹ

customs officers is liable even · though that already he showed it to the customs officer and was exempted with it

שֶׁהֲרֵי רְאָיָה הִיא לְעוֹלָם. הַמּוֹצִיא שְׁטָר פָּרוּעַ וְנְיָר מָחוּק כְּדֵי

since it is proof forever One who transfers a promissory note that is paid or paper erased enough

לִכְרֹךְ עַל פִּי צְלוֹחִית קְטַנָּה שֶׁל פְּלַיְיטוֹן. וְאִם יֵשׁ בַּלֹּבֶן שֶׁלּוֹ

to wrap over the mouth of a flask small of perfume oil and if there is in the blank space of it

כְּדֵי לִכְתֹּב שְׁתֵּי אוֹתִיּוֹת שֶׁל קֶשֶׁר מוֹכְסִין חַיָּב:

enough to write two letters of a receipt of customs officers he is liable

*This halacha defines the minimum sizes of parchment, paper, and receipts that make one liable for transferring them between domains on Shabbos.*

הל׳ טז

## הַמּוֹצִיא בַּעֲלֵי חַיִּים וְאָדָם חַי בְּשַׁבָּת

*Halacha 16 · Transferring Animals and Living Human Beings on Shabbos*

הַמּוֹצִיא בְּהֵמָה חַיָּה וְעוֹף אַף עַל פִּי שֶׁהֵן חַיִּים חַיָּב. אֲבָל

One who transfers a domestic animal a wild animal or a bird even · though that they are alive is liable but

אָדָם חַי אֵינוֹ מַשָּׂאוֹי. וְאִם הָיָה כָּפוּת אוֹ חוֹלֶה הַמּוֹצִיא אוֹתוֹ חַיָּב.

a human living is not a burden and if he was bound or sick one who transfers him is liable

וְהָאִשָּׁה מְדַדָּה אֶת בְּנָהּ בִּזְמַן שֶׁנּוֹטֵל אַחַת וּמַנִּיחַ אַחַת:

and a woman may walk — her son at a time that he lifts one and places down one

*This halacha explains the liability for carrying living creatures on Shabbos, distinguishing between animals and humans based on the principle that a living person carries themselves.*

הל׳ יז

## הַעֲבָרַת אָדָם הַלּוֹבֵשׁ בְּגָדִים וְנוֹשֵׂא חֲפָצִים בְּשַׁבָּת

*Halacha 17 · Carrying a Person Wearing Clothes or Carrying Objects on Shabbos*

הַמּוֹצִיא תִּינוֹק חַי וְכִיס תָּלוּי בְּצַוָּארוֹ חַיָּב מִשּׁוּם הַכִּיס שֶׁאֵין הַכִּיס

One who transfers a child living and a purse hanging on his neck is liable because of the purse for not is the purse

טְפֵלָה לַתִּינוֹק. אֲבָל אִם הוֹצִיא אֶת הַגָּדוֹל אַף עַל פִּי שֶׁהוּא מְלֻבָּשׁ

subsidiary to the child but if he transferred — an adult even · though that he is dressed

בְּכֵלָיו וְטַבָּעוֹתָיו בְּיָדוֹ פָּטוּר שֶׁהַכֹּל טְפֵלָה לוֹ. הָיוּ כֵּלָיו

in his garments and his rings are on his hand he is exempt for everything is subsidiary to him if they were his garments

מְקֻפָּלִין עַל כְּתֵפוֹ הַנּוֹשֵׂא אוֹתוֹ חַיָּב:

folded on his shoulder the one who carries him is liable

*This halacha discusses the liability of carrying a living person who is wearing clothes or carrying a purse on Shabbos.*

הל׳ יח

## שִׁעוּר הוֹצָאַת חָגָב וּנְבֵלָה וְשֶׁרֶץ בְּשַׁבָּת

*Halacha 18 · The Minimum Measures for Carrying Out Locusts, Carcasses, and Crawling Animals on Shabbos*

הַמּוֹצִיא חָגָב חַי כָּל שֶׁהוּא. וּמֵת כִּגְרוֹגֶרֶת. צִפּוֹר כִּרְמִים בֵּין חַיָּה

One who carries out a locust alive any · and dead like a dried figa bird of vineyards whether alive

בֵּין מֵתָה כָּל שֶׁהוּא מִפְּנֵי שֶׁמַּצְנִיעִין אוֹתָהּ לִרְפוּאָה. וְכֵן כָּל כַּיּוֹצֵא בָּהּ.

whether dead any · because that they store it for medicine and so any similar to it

הַמֵּת וְהַנְּבֵלָה וְהַשֶּׁרֶץ כִּשְׁעוּר טֻמְאָתָן כָּךְ שִׁעוּר הוֹצָאָתָן.

a corpse and a carcass and a crawling animal like the measure of their impurity so is the measure of their carrying out

מֵת וּנְבֵלָה כְּזַיִת וְשֶׁרֶץ כַּעֲדָשָׁה:

a corpse and a carcass like an olive and a crawling animal like a lentil

*This halacha defines the minimum sizes for which one is liable for carrying out live or dead locusts, corpses, carcasses, and crawling animals on Shabbos.*

הל׳ יט

## הַמּוֹצִיא כַּחֲצִי זַיִת מִכְּזַיִת מְצֻמְצָם בְּשַׁבָּת

*Halacha 19 · Carrying Out Half an Olive-Size from a Minimum Measure of Impurity on Shabbos*

הָיָה שָׁם כְּזַיִת מְצֻמְצָם וְהוֹצִיא מִמֶּנּוּ כַּחֲצִי זַיִת חַיָּב שֶׁהֲרֵי

If there was there like an olive-size exactly and he carried out from it like half an olive he is liable because behold

הוֹעִיל בְּמַעֲשָׂיו שֶׁנִּתְמַעֵט הַשִּׁעוּר שֶׁהָיָה מִלְּטַמֵּא. אֲבָל אִם

he was effective in his actions that was diminished the minimum measure from conveying impurity but if

הוֹצִיא כַּחֲצִי זַיִת מִכְּזַיִת וּמֶחֱצָה פָּטוּר. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה

he carried out like half an olive from an olive-size and a half he is exempt and so all that is similar to this

בִּשְׁאָר הַטֻּמְאוֹת:

regarding the rest of the impurities

*This halacha discusses the liability of carrying out a partial measure of impurity on Shabbos when that act reduces the remaining source below the minimum threshold required to convey impurity.*

הל׳ כ

## הַמּוֹצִיא חֵפֶץ לְצֹרֶךְ מְיֻחָד בְּשַׁבָּת

*Halacha 20 · Carrying Out an Object for a Specific Purpose on Shabbos*

בַּמֶּה דְּבָרִים אֲמוּרִים שֶׁאֵינוֹ חַיָּב אֶלָּא עַל הַהוֹצָאָה כַּשִּׁעוּר,

In what words are said that he is not liable except for the carrying out according to the measure

כְּשֶׁהוֹצִיא סְתָם. אֲבָל הַמּוֹצִיא לִזְרַע אוֹ לִרְפוּאָה אוֹ לְהַרְאוֹת

when he carried out without specification but one who carries out for seed or for medicine or to show

מִמֶּנּוּ דָּגְמָא וּלְכָל כַּיּוֹצֵא בָּזֶה חַיָּב בְּכָל שֶׁהוּא:

from it an example and for all that is similar to this he is liable for any amount that it is

*This halacha explains that while standard carrying requires a minimum measure to incur liability, carrying for a specific intent like planting or medicine makes one liable for any amount.*

הל׳ כא

## הַמּוֹצִיא דָּבָר הַמֻּצְנָע לִזְרִיעָה וּלְרִפּוּאָה

*Halacha 21 · Carrying Out Stored Items for Sowing or Medicine*

הַמַּצְנִיעַ דָּבָר לִזְרִיעָה אוֹ לִרְפוּאָה אוֹ לְדֻגְמָא וְשָׁכַח לָמָּה הִצְנִיעוֹ

One who stores a thing for sowing or for medicine or for a sample and forgot why he stored it

וְהוֹצִיאוֹ סְתָם חַיָּב עָלָיו בְּכָל שֶׁהוּא שֶׁעַל דַּעַת מַחֲשָׁבָה

and carried it out without specification is liable for it in any amount on the basis of the thought

רִאשׁוֹנָה הוֹצִיא. וּשְׁאָר הָאָדָם אֵין חַיָּבִין עָלָיו אֶלָּא כְּשִׁעוּרוֹ.

original he carried it out and other people are not liable for it except according to its measure

זָרַק זֶה שֶׁהוֹצִיא כְּבָר לְתוֹךְ הָאוֹצָר אַף עַל פִּי שֶׁמְּקוֹמוֹ נִכָּר

If he threw this which he carried out already into the storehouse · even though its place is recognizable

כְּבָר בָּטְלָה מַחֲשַׁבְתּוֹ הָרִאשׁוֹנָה. לְפִיכָךְ אִם חָזַר וְהִכְנִיסוֹ אֵינוֹ חַיָּב

already is nullified his original thought therefore if he returned and brought it in he is not liable

עַד שֶׁיַּכְנִיס כַּשִּׁעוּר:

until he brings in like the measure

*This halacha discusses the liability of carrying out a stored item of any size based on one's original intent, and when that intent is considered nullified.*

הל׳ כב

## הַמּוֹצִיא דָּבָר שֶׁאֵינוֹ רָאוּי לְהַצְנִיעַ

*Halacha 22 · Carrying Out an Item Not Fit for Storing on Shabbos*

דָּבָר שֶׁאֵין דֶּרֶךְ בְּנֵי אָדָם לְהַצְנִיעוֹ וְאֵינוֹ רָאוּי לְהַצְנִיעַ כְּגוֹן דָּם

An item that there is no way of people · to store it and it is not fit to store such as blood of

הַנִּדָּה אִם הִצְנִיעוֹ אֶחָד וְהוֹצִיאוֹ חַיָּב. וּשְׁאָר הָאָדָם פְּטוּרִין עָלָיו.

the niddah if one stored it and carried it out he is liable but the rest of the people are exempt on it

שֶׁאֵין חַיָּבִין אֶלָּא עַל הוֹצָאַת דָּבָר הַכָּשֵׁר לְהַצְנִיעַ וּמַצְנִיעִין כָּמוֹהוּ:

for except liable for they are not and they store like it to store that is fit an item carrying out of

*One is only liable for carrying out an item that is fit to be stored and commonly stored, unless a specific individual deemed it valuable enough to store.*

הל׳ כג

## הַעֲבָרַת חֲצִי שִׁעוּר וְצֵרוּף חֲצָאֵי שִׁעוּרִים בְּשַׁבָּת

*Halacha 23 · Combining Half Measures of Forbidden Labor on Shabbos*

הַמּוֹצִיא חֲצִי שִׁעוּר פָּטוּר. וְכֵן כָּל הָעוֹשֶׂה מְלָאכָה מִן הַמְּלָאכוֹת

One who transfers half a measure is exempt and so any one who performs labor from the labors

חֲצִי שִׁעוּר פָּטוּר. הוֹצִיא חֲצִי שִׁעוּר וְהִנִּיחוֹ וְחָזַר וְהוֹצִיא

half a measure is exempt If he transferred half a measure and placed it down and returned and transferred

הַחֵצִי הָאַחֵר חַיָּב. וְאִם קָדַם וְהִגְבִּיהַּ הַחֵצִי הָרִאשׁוֹן קֹדֶם הַנָּחַת הַחֵצִי

the half other he is liable and if he preceded and lifted the half first before the placing of the half

הַשֵּׁנִי נַעֲשָׂה כְּמִי שֶׁנִּשְׂרַף וּפָטוּר. הוֹצִיא חֲצִי שִׁעוּר וְהִנִּיחוֹ

second it becomes like one that was burned and he is exempt If he transferred half a measure and placed it down

וְחָזַר וְהוֹצִיא חֲצִי אַחֵר וְהֶעֱבִירוֹ עַל הָרִאשׁוֹן בְּתוֹךְ שְׁלֹשָׁה חַיָּב.

he is liable three within the first over and passed it another half and transferred and returned

שֶׁהַמַּעֲבִיר כְּמִי שֶׁהִנִּיחַ עַל גַּבֵּי מַשֶּׂהוּ. אֲבָל אִם זְרָקוֹ אֵינוֹ חַיָּב עַד

until liable he is not he threw it if but something top of on who placed is like one for the one who passes

שֶׁיָּנוּחַ שָׁם עַל גַּבֵּי מַשֶּׂהוּ:

something top of on there it rests

*This halacha discusses the liability of performing half of a prescribed measure of melacha and whether two separate half-measures can combine to create liability.*

הל׳כד

## הַעֲבָרַת חֲצִי שִׁעוּר וְצֵרוּף רְשׁוּיוֹת בְּשַׁבָּת

*Halacha 24 · Combining Two Half-Measures Transferred to Different Domains on Shabbos*

הוֹצִיא חֲצִי שִׁעוּר וְחָזַר וְהוֹצִיא חֲצִי שִׁעוּר בְּהֶעְלֵם אַחַת

single in an unawareness a measure half and transferred and returned a measure half One who transferred

לִרְשׁוּת אַחַת חַיָּב. לִשְׁתֵּי רְשׁוּיוֹת אִם יֵשׁ בֵּינֵיהֶן רְשׁוּת שֶׁחַיָּבִין עָלֶיהָ

for it that one is liable a domain between them there is if domains To two is liable single to a domain

פָּטוּר. הָיְתָה בֵּינֵיהֶן כַּרְמְלִית הֲרֵי הֵן כִּרְשׁוּת אַחַת וְחַיָּב חַטָּאת:

a sin offering and he is liable single are like a domain they behold a carmelit between them If there was he is exempt

*This halacha discusses whether transferring two half-measures of an object at different times or to different domains combines to make one liable for a Shabbos violation.*

הל׳כה

## הַעֲבָרַת פָּחוֹת מִכַּשִּׁעוּר שֶׁנִּתְפַּח אוֹ צָמַק קֹדֶם הַנָּחָה

*Halacha 25 · Transferring Less Than the Prescribed Measure Which Swells or Diminishes Before Placement*

הַמּוֹצִיא פָּחוֹת מִכַּשִּׁעוּר וְקֹדֶם שֶׁיַּנִּיחוֹ נִתְפַּח וְחָזַר כַּשִּׁעוּר.

One who transfers less than the measure and before that he places it it swelled and became again like the measure

וְכֵן הַמּוֹצִיא כַּשִּׁעוּר וְקֹדֶם שֶׁיַּנִּיחַ צָמַק וְחָזַר פָּחוֹת

and similarly one who transfers like the measure and before that he places it shriveled and became again less

מִכַּשִּׁעוּר פָּטוּר:

than the measure is exempt

*This halacha teaches that the minimum measure for carrying on Shabbos must exist continuously from the moment of lifting until the moment of placing.*

הל׳כו

## הַמּוֹצִיא פָּחוֹת מִכַּשִּׁעוּר וְהִשְׁתַּנָּה הַשִּׁעוּר אוֹ הַמַּחֲשָׁבָה

*Halacha 26 · Carrying Out an Item Whose Size or Intended Purpose Changes Before Placing It Down*

הַמּוֹצִיא כִּגְרוֹגֶרֶת לַאֲכִילָה וְצָמְקָה קֹדֶם הַנָּחָה וְחָשַׁב עָלֶיהָ

One who carries out like a dried fig for eating and it shriveled before placing down and he thought about it

לִזְרִיעָה אוֹ לִרְפוּאָה שֶׁאֵינוֹ צָרִיךְ שִׁעוּר הֲרֵי זֶה חַיָּב כְּמַחֲשַׁבְתּוֹ

for sowing or for medicine which does not require a measure behold this one is liable according to his thought

שֶׁל עֵת הַנָּחָה. הוֹצִיא פָּחוֹת מִכְּגְרוֹגֶרֶת לִזְרִיעָה וְקֹדֶם הַנָּחָה

of the time of placing down He carried out less than like a dried fig for sowing and before placing down

חָזַר וְחָשַׁב עָלֶיהָ לַאֲכִילָה פָּטוּר. וְאִם תָּפְחָה קֹדֶם הַנָּחָה וְנַעֲשֵׂית

he retracted and thought about it for eating he is exempt and if it swelled before placing down and became

כִּגְרוֹגֶרֶת קֹדֶם שֶׁיְּמַלֵּךְ עָלֶיהָ לַאֲכִילָה חַיָּב. שֶׁאֲפִלּוּ לֹא חָשַׁב הָיָה

like a dried fig before he reconsidered about it for eating he is liable for even if not he had thought he would

מִתְחַיֵּב עַל מַחְשֶׁבֶת הַהוֹצָאָה:

be liable for the thought of the carrying out

*This halacha discusses liability when the size of a carried object or the person's intent for it changes between the acts of lifting and placing.*

הל׳ כז

## סְפֵקוֹת בְּשִׁעוּר הוֹצָאָה שֶׁנִּשְׁתַּנָּה אוֹ שֶׁהִשְׁלִים לְטָמְאָה

*Halacha 27 · Doubts Regarding a Transferred Measure that Changed or Completed a Measure of Impurity*

הוֹצִיא כִּגְרוֹגֶרֶת לַאֲכִילָה וְצָמְקָה וְחָזְרָה וְתָפְחָה קֹדֶם הַנָּחָה

One who transferred like a dried fig for eating and it shriveled and returned and swelled before placing down

הֲרֵי זֶה סָפֵק אִם נִדְחָה אוֹ לֹא נִדְחָה. זָרַק כְּזַיִת אֳכָלִין לְבַיִת

behold this is a doubt if it is rejected or not rejected One who threw like an olive of food into a house

טָמֵא וְהִשְׁלִים כְּזַיִת זֶה לָאֳכָלִים שֶׁהָיוּ שָׁם וְנַעֲשָׂה הַכֹּל כְּבֵיצָה

that is impure behold this and completed like an olive to the foods that were there and became the whole like an egg

הֲרֵי זֶה סָפֵק אִם נִתְחַיֵּב עַל כְּזַיִת מִפְּנֵי שֶׁהִשְׁלִים הַשִּׁעוּר לְעִנְיַן טֻמְאָה

behold this is a doubt if he is liable for the olive bulk because he completed the measure regarding impurity

אוֹ לֹא נִתְחַיֵּב:

or not liable

*This halacha discusses unresolved Talmudic doubts regarding whether a person is liable for transferring food whose volume fluctuated during the transfer, or which completed a halachic measure for impurity.*

הל׳ כח

## הַמּוֹצִיא פָּחוֹת מִכַּשִּׁעוּר בִּכְלִי וְדִין טְפֵלָה בְּהוֹצָאָה

*Halacha 28 · Transferring Less Than the Shiur in a Utensil and the Concept of Secondary Items*

הַמּוֹצִיא פָּחוֹת מִכַּשִּׁעוּר אַף עַל פִּי שֶׁהוֹצִיאוֹ בִּכְלִי פָּטוּר. שֶׁהַכְּלִי

One who transfers less than the shiur even · though he transferred it in a utensil is exempt for the utensil

טְפֵלָה לוֹ וְאֵין כַּוָּנָתוֹ לְהוֹצָאַת הַכְּלִי אֶלָּא לְהוֹצָאַת מַה שֶּׁבְּתוֹכוֹ

to it and not his intention is for the transfer of the utensil but rather for the transfer of what is inside it is secondary

וַהֲרֵי אֵין בּוֹ כַּשִּׁעוּר. לְפִיכָךְ אִם הוֹצִיא אָדָם חַי שֶׁאֵינוֹ כָּפוּת

and behold there is not in it like the shiur Therefore if he transferred a person who is not bound alive

בְּמִטָּה פָּטוּר אַף עַל הַמִּטָּה שֶׁהַמִּטָּה טְפֵלָה לוֹ. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה.

on a bed he is exempt even for the bed the bed is secondary to him And so all similar to this

הַמּוֹצִיא קֻפַּת הָרוֹכְלִים אַף עַל פִּי שֶׁיֵּשׁ בָּהּ מִינִין הַרְבֵּה וַאֲפִלּוּ

One who transfers a chest of perfumers even · though there are in it many kinds and even if

הוֹצִיאָן בְּתוֹךְ כַּפּוֹ אֵינוֹ חַיָּב אֶלָּא אַחַת. שֵׁם הוֹצָאָה אַחַת הִיא:

he transferred them inside his palm he is not liable except one the category of one transfer it is

*This halacha teaches that a container or bed is considered secondary to its contents or the person on it, meaning one is not liable for transferring them if the primary item does not meet the threshold of liability.*

### CHAPTER SUMMARY

This chapter establishes the precise shiurim for hotza'ah, beginning with the rule that human food requires the size of a dried fig to incur Torah liability, excluding inedible parts like shells and stems. The Rambam then delineates the measures for liquids, including a quarter of a revi'it for wine, a cheekful for kosher milk, and specific smaller amounts for medicinal or cosmetic liquids like honey, oil, and dew. Finally, the halachos address animal fodder, setting the shiur based on the mouthful of the animal that typically eats it—such as a cow's mouthful for grain straw and a camel's mouthful for bean straw—while clarifying how these different species of fodder can combine to reach the larger, more lenient measure.

### לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah measures the melachah of carrying on Shabbos. The Rambam teaches us that you are only liable if you carry an amount that is useful and beneficial—whether it is a dried fig's volume of food, a tiny drop of oil to anoint a baby's toe, or even a single scrap of paper to write two letters. If it has no purpose or value to a person, the Torah does not consider it a completed act of creative work.

This contains a profound lesson for our entire avodah. In the eyes of Hashem, nothing is too small to be significant, provided it has purpose. We often look at our daily lives and think that only the massive, dramatic deeds count—the hours of uninterrupted learning or the huge acts of tzedakah. But the Torah is telling us that even the tiniest amount, if it serves a holy purpose, has immense weight and reality.

Just as a tiny drop of ink or a small piece of wood has its own halachic measure because it can accomplish something, so too does every single small mitzvah, every kind word, and every moment of holding back our anger. Hashem does not look for grand gestures alone; He values the small, purposeful acts of holiness that we carry into our daily lives.

Today, find one small, seemingly minor act of goodness—a quick smile to a family member, a single word of encouragement, or one minute of learning—and do it with complete focus, knowing that in the eyes of Hashem, even the smallest purposeful deed is of infinite value.

# 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.'