CUSTOMIZED YOMI

לִ' סִיָון תשפ"ו

Monday, June 15, 2026

The complete seder for today, in one place

TODAY'S SEDER

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Built b'zchus a refuah shleimah

חוּמָּשׁ עִם רַשִׁ"י · קֹרַח · שֵׁנִי

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

KORACH · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the painful height of the rebellion as Dasan and Aviram brazenly refuse Moshe Rabbeinu's invitation to make peace, throwing bitter accusations back in his face. Moshe is deeply pained by their stubbornness and turns to Hashem, declaring his absolute integrity in leading Klal Yisrael, having never taken even a single donkey or wronged any of them.

Moshe then sets up the ultimate test of the incense (the ketores) to reveal whom Hashem has truly chosen. He instructs Korach and his two hundred and fifty followers to bring their fire pans the next morning alongside Aaron HaKohen, setting the stage for a dramatic public demonstration of Hashem's will.

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

פָּסוּק א

Pasuk 1

אַף לֹא אֶל אֶרֶץ זָבַת חָלָב וּדְבַשׁ הֲבִיאֹתָנוּ וַתִּתֶּן לָנוּ נַחֲלַת

an inheritance of to us and given have you brought us and honey milk flowing with a land to not Even

שָׂדֶה וָכָרֶם הַעֵינֵי הָאֲנָשִׁים הָהֵם תְּנַקֵּר לֹא נַעֲלֶה׃

go up we will not you would gouge out those the men Whether the eyes of and vineyard field

רַשִׁ"י

ותתן לנו. הַדָּבָר מוּסָב עַל "לֹא" הָאָמוּר לְמַעְלָה, כְּלוֹמַר לֹא הֲבִיאוֹתָנוּ

have you brought us not meaning to say above that was said "not" to is referred the statement to us And you gave

וְלֹא נָתַתָּ לָנוּ נַחֲלַת שָׂדֶה וָכֶרֶם; אָמַרְתָּ לָנוּ "אַעֲלֶה אֶתְכֶם מֵעֳנִי

from the affliction of you "I will bring up to us You said and vineyard field an inheritance of to us have you given and not

מִצְרַיִם אֶל אֶרֶץ טוֹבָה" וְגוֹ' שמות ג', , מִשָּׁם הוֹצֵאתָנוּ, וְלֹא אֶל אֶרֶץ זָבַת חָלָב

milk flowing with a land to but not you brought us out from there 3 Shemos etc. good" a land to Mitzrayim

וּדְבַשׁ הֲבִיאֹתָנוּ, אֶלָּא גָּזַרְתָּ עָלֵינוּ לַהֲמִיתֵנוּ בַּמִּדְבָּר, שֶׁאָמַרְתָּ לָנוּ "בַּמִּדְבָּר

"In the wilderness to us for you said in the wilderness to kill us upon us you decreed rather have you brought us and honey

הַזֶּה יִפְּלוּ פִּגְרֵיכֶם" במדבר י"ד :

14 Bamidbar your carcasses" shall fall this

רַשִׁ"י

העיני האנשים ההם תנקר וגו'. אֲפִלּוּ אַתָּה שׁוֹלֵחַ לְנַקֵּר אֶת עֵינֵינוּ אִם לֹא

not if our eyes — to gouge out send you even if etc. you gouge out those the men Will the eyes of

נַעֲלֶה אֵלֶיךָ, לֹא נַעֲלֶה׃

will we go up not to you we go up

רַ"שִׁ"י

האנשים ההם. כְּאָדָם הַתּוֹלֶה קִלְלָתוֹ בַּחֲבֵרוֹ:

the men those like a man who hangs his curse on his fellow

פָּסוּק ב

Pasuk 2

וַיִּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל יְהוָה אַל תֵּפֶן אֶל מִנְחָתָם לֹא חֲמוֹר

And it distressed Moshe greatly and he said to Hashem do not turn to their offering not the donkey of

אֶחָד מֵהֶם נָשָׂאתִי וְלֹא הֲרֵעֹתִי אֶת אַחַד מֵהֶם:

one of them and not have I taken — have I harmed one of them

רַ"שִׁ"י

ויחר למשה מאד. נִצְטַעֵר עַד לְמְאֹד:

And it angered Moshe very he was distressed until exceedingly

רַ"שִׁ"י

אל תפן אל מנחתם. לְפִי פְּשׁוּטוֹ הַקְּטֹרֶת שֶׁהֵם מַקְרִיבִין לְפָנֶיךָ מָחָר אַל תֵּפֶן אֲלֵיהֶם; וּמִדְרָשׁוֹ: אָמַר, יוֹדֵעַ אֲנִי שֶׁיֵּשׁ לָהֶם חֵלֶק בְּתָמִידֵי

Do not turn to them its plain sense According to their offering that they are offering before You tomorrow do not And its Midrashic explanation he said knowing am I that there is a portion to them in the continual offerings of

צִבּוּר, אַף חֶלְקָם לֹא יְקֻבַּל לְפָנֶיךָ לְרָצוֹן, תַּנִּיחֵנוּ הָאֵשׁ וְלֹא תֹאכְלֵנוּ תנחומא

the community even their portion let not be accepted before You favorably let leave it the fire and not consume it Tanchuma

:

רַ"שִׁ"י

לא חמור אחד מהם נשאתי. לֹא חֲמוֹרוֹ שֶׁל אֶחָד מֵהֶם נָטַלְתִּי. אַפִלּוּ כְּשֶׁהָלַכְתִּי

Not the donkey of one them have I taken not of the donkey one of when I went even did I take

מִמִּדְיָן לְמִצְרַיִם וְהִרְכַּבְתִּי אֶת אִשְׁתִּי וְאֶת בָּנַי עַל הַחֲמוֹר, וְהָיָה לִי לִטֹּל אוֹתוֹ

from Midyan to Mitzrayim and I placed — my wife and — my sons on the donkey and it was for me to take that

הַחֲמוֹר מִשֶּׁלָּהֶם, לֹא נָטַלְתִּי אֶלָּא מִשֶּׁלִּי; וְתַ"אְ "שְׁחָרִית", לְשׁוֹן אֲרַמִי כָּךְ

donkey from theirs but did I take not from mine and Onkelos translated shecharis the language of Aramaic so

נִקְרֵאת אַנְגַּרְיָא שֶׁל מֶלֶךְ "שַׁחֲוָר":

is called forced service of a king shachvar

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל קֹרַח אַתָּה וְכָל עֲדָתְךָ הֱיוּ לִפְנֵי יְהוָה אַתָּה וְהֵם

And said Moshe to Korach you and all of your assembly be before Hashem you and they

וְאַהֲרֹן מָחָר:

and Aharon tomorrow

רַשִׁ"י

והם. עֲדָתְךָ׃
your congregation and they

פָּסוּק ד

Pasuk 4

וַיִּקַּח אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶם קְטֹרֶת וַיַּעַמְדוּ לִפְנֵי יְהוָה אִישׁ
each man Hashem before and they stood incense upon them and they placed his fire pan each man And they took

מַחְתָּתוֹ חֲמִשִּׁים וּמָאתַיִם מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ׃
his fire pan each man and Aharon and you fire pans and two hundred fifty his fire pan

רַשִׁ"י

והקרבתם איש מחתתו. חֲמִשִּׁים וּמָאתַיִם אִישׁ שֶׁבָּכֶם׃
who are among you men and two hundred the fifty his censer every man and you shall offer

פָּסוּק ה

Pasuk 5

וַיִּקַּח אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיָּשִׂימוּ עֲלֵיהֶם קְטֹרֶת
incense upon them and they placed fire upon them and they put his fire pan each man And they took

וַיַּעַמְדוּ פֶּתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן׃
and Aharon and Moshe Meeting the Tent of at the entrance of and they stood

פָּסוּק ו

Pasuk 6

וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד
Meeting the Tent of the entrance of to the congregation all of — Korach against them And he gathered

וַיֵּרָא כְּבוֹד יְהוָה אֶל כָּל הָעֵדָה׃
the congregation all of to Hashem the glory of and appeared

רַשִׁ"י

ויקהל עליהם קרח. בְּדִבְרֵי לֵצָנוּת, כָּל הַלַּיְלָה הַהוּא הָלַךְ אֵצֶל הַשְּׁבָטִים
the tribes to he went that the night all scoffing with words of Korah against them And Korah convened

וּפִתָּה אוֹתָם — "כְּסְבוּרִין אַתֶּם שֶׁעָלַי לְבַדִּי אֲנִי מַקְפִּיד? אֵינִי מַקְפִּיד אֶלָּא
except care I do not care I alone that for myself you Do you think them and persuaded

בִּשְׁבִיל כֻּלְּכֶם, אֵלּוּ בָאִין וְנוֹטְלִין כָּל הַגְּדֻלּוֹת, לוֹ הַמַּלְכוּת וּלְאָחִיו
and for his brother the royalty for himself the high offices all and take come these all of you for the sake of

הַכְּהֻנָּה" עַד שֶׁנִּתְפַּתּוּ כֻּלָּם שָׁם׃
there all of them that they were persuaded until the priesthood

רַשִׁ"י

וירא כבוד ה'. בָּא בְּעַמּוּד עָנָן׃
cloud in a pillar of He came Hashem the glory of And appeared

CHAPTER SUMMARY

The aliyah concludes with the tense gathering at the entrance of the Ohel Moed, where Korach succeeds in mobilizing the entire community against Moshe and Aaron. As everyone stands assembled with their fire pans ready, the Kavod of Hashem suddenly appears to the whole congregation, ready to deliver His divine judgment.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Moshe Rabbeinu reacts when Dathan and Abiram hurl their bitter, false accusations at him. He does not get dragged into a shouting match, nor does he try to prove his greatness. Instead, he turns directly to the Ribbono shel Olam and says, "I have not taken the donkey of any one of them, nor have I wronged any one of them." Moshe's peace of mind and his strength in this terrible moment of machlokes come from one place: his absolute, clean conscience before Hashem.

When people oppose us, misunderstand us, or speak hurtfully, our natural response is to fight back, to defend our honor, or to harbor deep resentment. But the Torah is teaching us a profound path of avodah here. Your ultimate accountability is not to the critics or the mockers; it is to Hashem. If you know in your heart that you have acted with integrity, that you have not wronged another person or taken what is not yours, you can stand strong and calm even in the eye of the storm.

This is the secret of true menuchas hanefesh. We cannot control what others say about us, nor can we always stop a machlokes from brewing around us. But we can control our own actions. When we live with yiras Shamayim and make sure our dealings with our fellow Jews are completely honest and clean, we gain an inner fortress that no external criticism can shake.

Today, if someone criticizes you, upsets you, or accuses you unfairly, do not react with anger or try to fight them. Take a deep breath, look inward, and ask yourself: "Am I acting truthfully before Hashem?" If the answer is yes, let go of the need to win the argument and leave the rest in the hands of Hashem.

מַסֶּכֶת גִּיטִּין · דַּף י״ז ע״א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we begin with a poignant look at the bitter realities of galus. The Gemara shares a story of a Persian priest who took away the light from our Sages on their holiday, prompting Rabba to cry out to Hashem to let us live either under His protective shadow or at least under the rule of Rome, which was less oppressive at that time. This leads the Gemara into a deep discussion comparing the harsh decrees of the Romans with the changing conditions under the Persians in Babylonia, reminding us of the constant hashgachah of Hashem over His children in every exile.

We then return to the sugyos of Gittin, analyzing a dispute in our Mishnah regarding the validity of a get when there is a mix of witnesses testifying to its writing and signing. The Gemara delves into Rabbi Yoḥanan's view on whether the agent himself must produce the get to make it valid, and we see a beautiful shimush chachamim as Rabbi Ami and Rabbi Asi clarify the exact halachic ruling. We also learn a new Mishnah regarding the timing of the writing and signing of a get, and begin exploring the essential Rabbinic reasons for dating a get.

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STATEMENT

חַבְרָא, שְׁקַלָהּ לִשְׁרָגָא מִקַּמַּיְיהוּ.

A **Persian priest** came and **took the lamp from before them**, as it was their festival day when they forbade lighting lamps outside their temples.

STATEMENT

אֲמַר: רַחֲמָנָא! אוֹ בְּטוּלָּךְ, אוֹ בְּטוּלָּא דְּבַר עֵשָׂו.

Rabba **said: Merciful One! Either** let us live **in Your shadow, or** at least **in the shadow of the son of Esav**, meaning the Romans, whose decrees are less oppressive than these.

QUESTION

לְמֵימְרָא דִּרוֹמָאֵי מְעַלּוּ מִפָּרְסָאֵי?!

The Gemara asks: **Is this to say that the Romans are better than the Persians**?

OBJECTION

וְהָתָנֵי רַבִּי חִיָּיא, מַאי דִּכְתִיב: ״אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת מְקוֹמָהּ״?

But didn't Rabbi Chiyya teach a braisa explaining **what is** the meaning of that **which is written: "G-d understands her way, and He knows her place"**?

PROOF

יוֹדֵעַ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּיִשְׂרָאֵל שֶׁאֵין יְכוֹלִין לְקַבֵּל גְּזֵירַת רוֹמִיִּים, עָמַד וְהִגְלָה אוֹתָם לְבָבֶל.

This means: **The Holy One, Blessed be He, knows regarding Israel that they cannot endure the decrees of the Romans,** so He **arose and exiled them to Bavel**, where the Persians rule, because their rule is easier to bear!

RESOLUTION

לָא קַשְׁיָא; הָא מִקַּמֵּי דְּנֵיתוּ חַבְרֵי לְבָבֶל, הָא לְבָתַר דַּאֲתוּ חַבְרֵי לְבָבֶל.

The Gemara answers: This is **not difficult; this** statement of Rabbi Chiyya was **before the Persian priests came to Bavel**, when the rule was gentle, whereas **this** statement of Rabba was **after the Persian priests came to Bavel** and began their harsh decrees.

מִשְׁנָה MISHNAH

MISHNAH

אֶחָד אוֹמֵר "בְּפָנַי נִכְתַּב" וּשְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נֶחְתַּם" – כָּשֵׁר:

The Gemara returns to the Mishnah: If **one says, "In my presence it was written," and two say, "In our presence it was signed," it is valid.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אַמִּי אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שֶׁהַגֵּט יוֹצֵא מִתַּחַת יַד עֵד כְּתִיבָה, דְּנַעֲשׂוּ כִּשְׁנַיִם עַל זֶה וְכִשְׁנַיִם עַל זֶה;

Rabbi Ami said that **Rabbi Yochanan said: They only taught** this **where the get is produced from the hand of the witness of the writing**, who acts as the agent, **for** then **they become like two** witnesses **on this** writing (the agent and the scribe) **and like two on that** signing;

STATEMENT

אֲבָל מִתַּחַת יְדֵי עֵדֵי חֲתִימָה – פָּסוּל.

but if the get is produced **from the hands of the witnesses of the signing, it is invalid**, because the single witness to the writing is not the agent and his testimony is not joined.

INFERENCE

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

The Gemara notes: **Consequently, he holds** that **two who bring a get from overseas must say, "In our presence it was written and in our presence it was signed."**

QUESTION

אֲמַר לֵיהּ רַבִּי אַסִּי, אֶלָּא מֵעַתָּה, רֵישָׁא דְּקָתָנֵי: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתַּב" וְאֶחָד אוֹמֵר "בְּפָנַי נֶחְתַּם" – פָּסוּל, וְרַבִּי יְהוּדָה מַכְשִׁיר;

Rabbi Assi said to him: If that is so, how do you explain **the first clause which teaches:** If **two say, "In our presence it was written," and one says, "In my presence it was signed," it is invalid, and Rabbi Yehudah validates** it?

QUESTION

וַאֲפִילּוּ גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם – פְּסֹלִי רַבָּנַן?!

And would you say that **even** if the **get is produced from the hands of both of them, the Rabbis invalidate** it?

ANSWER

אָמַר לֵיהּ: אִין.

Rabbi Ami **said to him: Yes**, that is indeed my view.

STATEMENT

זִימְנִין אַשְׁכְּחֵיהּ דְּיָתֵיב וְקָאָמַר, דַּאֲפִילּוּ גֵּט יוֹצֵא מִתַּחַת יְדֵי עֵדֵי חֲתִימָה – כָּשֵׁר.

Another time, Rabbi Assi **found him sitting and saying that even** if the **get is produced from the hands of the witnesses of the signing, it is valid.**

INFERENCE

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

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

QUESTION

אָמַר לֵיהּ רַבִּי אַסִּי: אֶלָּא מֵעַתָּה, רֵישָׁא דְּקָתָנֵי: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתַּב" וְאֶחָד אוֹמֵר "בְּפָנַי נֶחְתַּם" – פָּסוּל, וְרַבִּי יְהוּדָה מַכְשִׁיר;

Rabbi Assi said to him: If that is so, how do you explain **the first clause which teaches:** If **two say, "In our presence it was written," and one says, "In my presence it was signed," it is invalid, and Rabbi Yehudah validates** it?

QUESTION

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

Is the **reason** it is invalid only **because the get is not produced from the hands of both of them, but** if the **get is produced from the hands of both of them, the Rabbis validate** it?

ANSWER

אָמַר לֵיהּ: אִין.

Rabbi Ami **said to him: Yes.**

OBJECTION

וְהָא זִמְנִין לָא אֲמַרְתְּ לַן הָכִי!

Rabbi Assi said: **But another time you did not tell us this!** You ruled the opposite!

RESOLUTION

אָמַר לֵיהּ: יָתֵד הִיא שֶׁלֹּא תָּמוּט.

Rabbi Ami **said to him:** This latter ruling **is a peg that will not slip**; it is the final, correct ruling, and I retract my previous view.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ נִכְתַּב בַּיּוֹם וְנֶחְתַּם בַּיּוֹם; בַּלַּיְלָה וְנֶחְתַּם בַּלַּיְלָה; בַּלַּיְלָה וְנֶחְתַּם בַּיּוֹם – כָּשֵׁר.

MISHNAH: If a get **was written during the day and signed during the day;** or written **at night and signed at night;** or written **at night and signed during the** following **day, it is valid.**

MISHNAH

בַּיּוֹם וְנֶחְתַּם בַּלַּיְלָה – פָּסוּל; רַבִּי שִׁמְעוֹן מַכְשִׁיר.

But if it was written **during the day and signed at night, it is invalid;** however, **Rabbi Shimon validates** it.

MISHNAH

שֶׁהָיָה רַבִּי שִׁמְעוֹן אוֹמֵר: כָּל הַגִּיטִּין שֶׁנִּכְתְּבוּ בַּיּוֹם וְנֶחְתְּמוּ בַּלַּיְלָה – פְּסוּלִין; חוּץ מִגִּיטֵּי נָשִׁים.

For Rabbi Shimon used to say: All documents that were written during the day and signed at night are invalid, except for bills of divorce.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אִיתְּמַר: מִפְּנֵי מָה תִּיקְּנוּ זְמַן בְּגִיטִּין?

GEMARA: It was stated that the Amoraim disputed: **For what reason did** the Sages **institute** that a **date** must be written **in bills of divorce?**

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מִשּׁוּם בַּת אֲחוֹתוֹ.

Rabbi Yochanan said: Because of his sister's daughter, whom he might marry and then try to shield from adultery charges by backdating a get.

STATEMENT

רֵישׁ לָקִישׁ אָמַר: מִשּׁוּם פֵּירוֹת.

Reish Lakish said: Because of the produce, so that the husband does not unlawfully sell the produce of her property after the divorce.

QUESTION

רֵישׁ לָקִישׁ, מַאי טַעְמָא לָא אָמַר כְּרַבִּי יוֹחָנָן?

The Gemara asks: **What is the reason Reish Lakish did not say like Rabbi Yochanan?**

ANSWER

אָמַר לָךְ:

The Gemara answers: Reish Lakish **could have said to you:**

SUMMARY

The daf transitions from the struggles of galus under the Persians to the intricate halachos of validating a get. We learn that if one witness testifies to the writing and two to the signing, Rabbi Yoḥanan ultimately rules that the get is valid even if produced by the signatory witnesses, clarifying that two agents bringing a get from overseas do not need to make the full declaration. The Gemara then introduces a new Mishnah ruling that a get written by day and signed that night is invalid because the date is post-dated, though Rabbi Shimon permits this for Gittin since they are not used for collecting property. Finally, the Gemara presents the classic dispute between Rabbi Yoḥanan and Reish Lakish regarding why the Sages instituted dates on Gittin, debating whether it was to prevent a husband from falsely shielding an unfaithful niece or to protect the rights to the produce of her usufruct property.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our daf, we see the great Amora Rabbi Ami change his mind on a halachic ruling. When Rabbi Asi points out the contradiction from what he had taught previously, Rabbi Ami does not make excuses or try to force a weak defense. Instead, he openly retracts his earlier position, declaring with beautiful clarity: "It is a spike that will not move; you can rely on this ruling, and I retract my previous statement."

What a powerful lesson in the middah of truth. In our daily lives, we often find ourselves desperately defending a position we took, an opinion we voiced, or a decision we made, simply because we are embarrassed to admit we were wrong. We worry about our honor, how we will look to our family, our business associates, or our friends. But the Torah teaches us that true strength and greatness lie in the ability to say, "I was wrong, and this is the truth."

When we bend the truth to protect our ego, we weaken our own spiritual foundation. But when we bend our ego to accept the truth, we become like that "spike that will not move"—firm, trustworthy, and deeply respected in the eyes of both Hashem and our fellow man.

Today, if you find yourself in a disagreement or realize you made a mistake in a conversation, do not fight to defend your honor. Take a deep breath, let go of the ego, and simply say: "You are right, I made a mistake."

מַסֶּכֶת תַּעֲנִית · דַּף י״ד

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📖 THE SUGYA

In this daf, we continue our sweet and deep journey into the halachos of public fast days, focusing on the differences between the various sets of fasts decreed for rain. The Gemara guides us through the precise language of our Mishnah, explaining why certain public practices—like bringing the Aron (ark) out into the streets of the city and reciting the twenty-four special blessings—were omitted from the list of stringencies, showing us how the Tanna carefully structured the Mishnayos of our tractate.

We then delve into the practical halachos of our daily avodah, specifically where an individual inserts the Aneinu prayer in the Shemoneh Esrei on a fast day, and how we resolve seemingly contradictory baraitos regarding whether pregnant and nursing women are obligated to fast. Finally, the Gemara sweetens our understanding of how we cry out to Hashem in times of distress, analyzing the definition of "sounding the alarm"—whether it refers to the blowing of the shofarot, the recitation of Aneinu, or both.

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

OBJECTION

וְהָא שַׁיֵּיר תֵּיבָה!

But surely the Tanna of our Mishnah **omitted** the **ark**, which is brought out to the street on the last seven fasts, and yet he did not teach it!

ANSWER

אִי מִשּׁוּם תֵּיבָה — לָאו שִׁיּוּרָא הוּא. מִילֵּי דְּצִינְעָא — קָתָנֵי, מִילֵּי דִּבְפַרְהֶסְיָא — לָא קָתָנֵי.

The Gemara answers: **If** the objection is **because of** the **ark, that is not** considered **an omission** that disproves our rule. For only **matters of privacy**, which are practiced in private, **does** the Tanna **teach** in our Mishnah, but **matters of publicity**, which are performed in public like bringing the ark into the street, **he does not teach** here.

STATEMENT

אָמַר רַב אָשֵׁי: מַתְנִיתִין נָמֵי דַּיְקָא, דְּקָתָנֵי: מָה אֵלּוּ יְתֵירוֹת עַל הָרִאשׁוֹנוֹת, אֶלָּא שֶׁבְּאֵלּוּ מַתְרִיעִין וְנוֹעֲלִין אֶת הַחֲנוּיוֹת. אֲבָל בְּכָל דִּבְרֵיהֶן — זֶה וָזֶה שָׁוִין.

Rav Ashi said: The language of **our Mishnah is also precise** in supporting this, **as it teaches: How are these** last seven fasts **more stringent than the first ones? Only that on these we sound the alarm and lock the stores. But in all their** other **matters, this and that are identical.**

EXPLANATION

וְכִי תֵּימָא הָכָא נָמֵי תְּנָא וְשַׁיֵּיר, וְהָא ״מָה אֵלּוּ״ קָתָנֵי.

And if you say that **here too** the Tanna **taught** some differences **and omitted** others, **but surely it teaches "How are these** more stringent," which implies that these are the only differences!

QUESTION

וְתִסְבְּרָא ״מָה אֵלּוּ״ דַּווְקָא הוּא? וְהָא שַׁייר לַהּ תֵּיבָה!

The Gemara asks: **And can you understand** that the phrase **"How are these" is precise** and exclusive? **But surely he omitted the ark**, which is a major difference between the first and last fasts!

ANSWER

אִי מִשּׁוּם תֵּיבָה — לָאו שִׁיּוּרָא הוּא, מִשּׁוּם דְּקָא חָשֵׁיב לַהּ בְּאִידַּךְ פִּרְקָא.

The Gemara answers: **If** the omission is **because of** the **ark, that is not** a real **omission, because he counts it in the other chapter**, the next perek of our tractate.

STATEMENT

הַשְׁתָּא דְּאָתֵית לְהָכִי: עֶשְׂרִים וְאַרְבָּעָה נָמֵי לָאו שִׁיּוּרָא הוּא, דְּקָתָנֵי לַהּ בְּאִידַּךְ פִּירְקָא.

The Gemara notes: **Now that you have arrived at this** line of reasoning, the omission of the **twenty-four** blessings of the Shemoneh Esrei **is also not** a real **omission, as he teaches it in the other chapter** as well.

QUESTION

מַאי הָוֵי עֲלַהּ?

The Gemara asks: **What was** the halachic conclusion reached **upon it**, regarding where an individual inserts the Aneinu prayer on a fast day?

ANSWER

אָמַר רַבִּי שְׁמוּאֵל בַּר סַסְרָטַאי, וְכֵן אָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: בֵּין ״גּוֹאֵל״ לְ״רוֹפֵא״.

Rabbi Shmuel bar Sasretai said, and so too Rav Chiyya bar Ashi said in the name of Rav: One inserts it **between** the blessing of **"Who redeems" and "Who heals."**

ANSWER

וְרַב אָשֵׁי אָמַר מִשְּׁמֵיהּ דְּרַבִּי יַנַּאי בְּרֵיהּ דְּרַבִּי יִשְׁמָעֵאל: בְּ״שׁוֹמֵעַ תְּפִילָּה״.

And Rav Ashi said in the name of Rabbi Yannai the son of Rabbi Yishmael: One inserts it **in** the blessing of **"Who hears prayer."**

RULING

וְהִלְכְתָא, בְּ״שׁוֹמֵעַ תְּפִילָּה״.

The Gemara rules: **And the halachah is** that one includes it **in "Who hears prayer."**

BRAISA

תָּנֵי חֲדָא: עוּבָּרוֹת וּמֵינִיקוֹת מִתְעַנּוֹת בָּרִאשׁוֹנוֹת, וְאֵין מִתְעַנּוֹת בָּאַחֲרוֹנוֹת.

It was taught in one braisa: **Pregnant and nursing women fast on the first** set of fasts, **but they do not fast on the last** set of fasts.

BRAISA

וְתַנְיָא אִידַךְ: מִתְעַנּוֹת בָּאַחֲרוֹנוֹת, וְאֵין מִתְעַנּוֹת בָּרִאשׁוֹנוֹת.

And it was taught in another braisa: **They fast on the last** set of fasts, **but they do not fast on the first** set of fasts.

BRAISA

וְתַנְיָא אִידַךְ: אֵין מִתְעַנּוֹת, לֹא בָּרִאשׁוֹנוֹת וְלֹא בָּאַחֲרוֹנוֹת.

And it was taught in yet another braisa: **They do not fast, neither on the first** fasts **nor on the last** fasts.

RESOLUTION

אָמַר רַב אָשֵׁי: נְקוֹט אֶמְצָעָיְיתָא בִּידָךְ, דְּמִיתָּרְצָן כּוּלְּהוּ.

Rav Ashi said: Hold the middle fasts **in your hand** as the key, **for** through this **all of them are reconciled.** The halachah is that they only fast on the middle three fasts.

מִשְׁנָה MISHNAH

MISHNAH

מָה אֵלּוּ יְתֵירוֹת עַל הָרִאשׁוֹנוֹת, אֶלָּא שֶׁבְּאֵלּוּ מַתְרִיעִין וְנוֹעֲלִין אֶת הַחֲנוּיוֹת.

We learned in the Mishnah: **How are these** seven fasts **more stringent than the first ones? Only that on these we sound the alarm and lock the stores.**

גְּמָרָא GEMARA

QUESTION

בְּמַאי מַתְרִיעִין?

The Gemara asks: **With what do we sound the alarm?**

ANSWER

רַב יְהוּדָה אָמַר: בְּשׁוֹפָרוֹת, וְרַב יְהוּדָה בְּרֵיהּ דְּרַב שְׁמוּאֵל בַּר שִׁילַת מִשְּׁמֵיהּ דְּרַב אָמַר: בַּ"עֲנֵנוּ".

Rav Yehuda said: With shofars. And Rav Yehuda the son of Rav Shmuel bar Sheilat said in the name of Rav: With the recitation of **Aneinu.**

STATEMENT

קָא סָלְקָא דַּעְתָּן, מַאן דְּאָמַר בַּ"עֲנֵנוּ" — לָא אָמַר בְּשׁוֹפָרוֹת, וּמַאן דְּאָמַר בְּשׁוֹפָרוֹת — לָא אָמַר בַּ"עֲנֵנוּ".

It entered our minds to assume that **the one who said** we sound the alarm **with Aneinu did not say** we do so **with shofars, and the one who said with shofars did not say with Aneinu.**

OBJECTION

וְהָתַנְיָא: אֵין פּוֹחֲתִין מִשֶּׁבַע תַּעֲנִיּוֹת עַל הַצִּבּוּר, שֶׁבָּהֶן שְׁמוֹנֶה עֶשְׂרֵה הַתְרָעוֹת. וְסִימָן לַדָּבָר: יְרִיחוֹ.

But surely it was taught in a braisa: We do not decree fewer than seven fasts upon the community, in which there are eighteen soundings of the alarm. And a mnemonic for this matter is Jericho, where they blew the shofars.

REFUTATION

וִירִיחוֹ שׁוֹפָרוֹת הֲוָה, וּתְיוּבְתָּא לְמַאן דְּאָמַר בַּ"עֲנֵנוּ"!

And the sounding in **Jericho was with shofars! This is a refutation of the one who said** that according to Rav we sound the alarm only **with Aneinu!**

RESOLUTION

אֶלָּא: בְּשׁוֹפָרוֹת, דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּקָרֵי לַהּ הַתְרָעָה. כִּי פְּלִיגִי בַּ"עֲנֵנוּ". מָר סָבַר: קָרֵי לַהּ הַתְרָעָה, וּמָר סָבַר: לָא קָרֵי לַהּ הַתְרָעָה.

Rather, we must explain that **regarding shofars, everyone agrees that it is called sounding the alarm. Where they differ is regarding Aneinu. One Master**, Rav, **holds** that the Torah **calls it sounding the alarm, and one Master**, Rav Yehuda, **holds** that **it is not called sounding the alarm.**

STATEMENT

לְמַאן דְּאָמַר בַּ"עֲנֵנוּ" — כָּל שֶׁכֵּן בְּשׁוֹפָרוֹת. וּלְמַאן דְּאָמַר בְּשׁוֹפָרוֹת — אֲבָל בַּעֲנֵנוּ לָא!

The Gemara notes: **According to the one who said** that sounding the alarm can be done **with Aneinu, all the more so** it is done **with shofars. But according to the one who said** it is done **with shofars,** he holds that with shofars we do so, **but with Aneinu we do not** call it sounding the alarm.

OBJECTION

וְהָתַנְיָא: וּשְׁאָר כָּל מִינֵי פּוּרְעָנֻיּוֹת הַמִּתְרַגְּשׁוֹת, כְּגוֹן: חִיכּוּךְ, חָגָב, זְבוּב וְצִירְעָה וַיַּתּוּשִׁין, וְשִׁילּוּחַ נְחָשִׁים וְעַקְרַבִּים — לֹא הָיוּ מַתְרִיעִין אֶלָּא צוֹעֲקִין.

But surely it was taught in a braisa: And for all other types of calamities that break out, such as scabs, locusts, flies, hornets, mosquitoes, and infestations of snakes and scorpions, they would not sound the alarm, but they would cry out.

INFERENCE

מִדְּצָעָקָה בַּפֶּה, הַתְרָעָה בְּשׁוֹפָרוֹת!

Since crying out is with the mouth through prayer, it follows that **sounding the alarm must be with shofars!** This contradicts the view that Aneinu is called sounding the alarm.

ANSWER

תַּנָּאֵי הִיא, דְּתַנְיָן: עַל אֵלּוּ מַתְרִיעִין בְּשַׁבָּת, עַל עִיר שֶׁהַקִּיפּוּהָ גַּיִיס אוֹ נָהָר, וְעַל סְפִינָה הַמִּטּוֹרֶפֶת בַּיָּם. רַבִּי יוֹסֵי אוֹמֵר: לְעֶזְרָה, אֲבָל לֹא לִצְעָקָה.

The Gemara answers: **It is a dispute between Tannaim, as we learned in a Mishnah: For these we sound the alarm even on Shabbos: For a city surrounded by an invading army or a flooding river, and for a ship tossed about in the sea. Rabbi Yosei says: We sound the alarm to summon help, but not for crying out** in prayer.

PROOF

בְּמַאי? אִילֵּימָא בְּשׁוֹפָרוֹת — שׁוֹפָרוֹת בְּשַׁבָּת מִי שְׁרֵי? אֶלָּא לָאו, בַּ״עֲנֵנוּ״, וְקָרֵי לַהּ הַתְרָעָה, שְׁמַע מִינַּהּ.

With what do they sound the alarm on Shabbos? **If we say with shofars, is blowing shofars permitted on Shabbos? Rather, is it not with Aneinu, and yet the Mishnah calls it sounding the alarm? Learn from this** that there is a Tanna who holds that prayer is called sounding the alarm.

STATEMENT

בִּשְׁנֵי דְּרַבִּי יְהוּדָה נְשִׂיאָה הֲוָה צַעֲרָא, גְּזַר תְּלָת עַשְׂרֵה תַּעֲנִיּוֹת וְלָא אִיעֲנִי. סְבַר לְמִיגְזַר טְפֵי.

The Gemara relates: **In the years of Rabbi Yehuda Nesia there was distress** due to drought. **He decreed thirteen fasts and they were not answered. He thought to decree more** fasts.

OBJECTION

אֲמַר לֵיהּ רַבִּי אַמִּי: הֲרֵי אָמְרוּ אֵין מַטְרִיחִין אֶת הַצִּבּוּר יוֹתֵר מִדַּאי.

Rabbi Ammi said to him: Behold, they said in the Mishnah that **we do not burden the community excessively** by decreeing more than thirteen fasts.

STATEMENT

אָמַר רַבִּי אַבָּא בְּרֵיהּ דְּרַבִּי חִיָּיא בַּר אַבָּא: רַבִּי אַמִּי דַּעֲבַד — לְגַרְמֵיהּ הוּא דַּעֲבַד.

Rabbi Abba the son of Rabbi Chiyya bar Abba said: What Rabbi Ammi did, he did for himself based on his own opinion.

STATEMENT

אֶלָּא הָכִי אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא לִגְשָׁמִים, אֲבָל לִשְׁאָר מִינֵי פּוּרְעָנוּיוֹת — מִתְעַנִּין וְהוֹלְכִין עַד שֶׁיֵּעָנוּ מִן הַשָּׁמַיִם.

Rather, so said Rabbi Chiyya bar Abba in the name of Rabbi Yochanan: They only taught this limit of thirteen fasts **regarding rain, but for other types of calamities, they go on fasting until they are answered from Heaven.**

PROOF

תַּנְיָא נָמֵי הָכִי: כְּשֶׁאָמְרוּ שָׁלֹשׁ וּכְשֶׁאָמְרוּ שֶׁבַע — לֹא אָמְרוּ אֶלָּא לִגְשָׁמִים, אֲבָל לִשְׁאָר מִינֵי פּוּרְעָנוּיוֹת — מִתְעַנִּין וְהוֹלְכִין עַד שֶׁיֵּעָנוּ.

It was also taught in a braisa like this: When they said three fasts **and when they said seven** fasts, **they only said so regarding rain, but for other types of calamities, they go on fasting until they are answered.**

QUESTION

לֵימָא תֵּיהֲוֵי תְּיוּבְתֵּיהּ דְּרַבִּי אַמִּי!

The Gemara asks: **Shall we say this is a refutation of Rabbi Ammi**, who stopped the Nasi from decreeing more fasts?

ANSWER

אָמַר לָךְ רַבִּי אַמִּי: תַּנָּאֵי הִיא, דְּתַנְיָא: אֵין גּוֹזְרִין יוֹתֵר מִשָּׁלֹשׁ עֶשְׂרֵה תַּעֲנִיּוֹת עַל הַצִּבּוּר, לְפִי שֶׁאֵין מַטְרִיחִין אֶת הַצִּבּוּר יוֹתֵר מִדַּאי, דִּבְרֵי רַבִּי.

Rabbi Ammi could say to you: It is a dispute between Tannaim, as it was taught in a braisa: We do not decree more than thirteen fasts on the community, because we do not burden the community excessively; these are the words of Rabbi.

EXPLANATION

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֶלָּא מִפְּנֵי שֶׁיָּצָא זְמַנָּהּ שֶׁל רְבִיעָה.

Rabban Shimon ben Gamliel says: It is not for this reason, but rather because the time for rain has already passed, so fasting is no longer effective.

QUESTION

שְׁלַחוּ לֵיהּ בְּנֵי נִינְוֵה לְרַבִּי: כְּגוֹן אֲנַן, דַּאֲפִילּוּ בְּתְקוּפַת תַּמּוּז בָּעֵינַן מִטְרָא, הֵיכִי נַעֲבֵיד? כְּיַחִידִים דְּמֵינַן אוֹ כְּרַבִּים דְּמֵינַן?

The people of Nineveh sent a question to Rabbi: For people like us, who need rain even in the Tammuz season, what should we do? Are we considered like individuals or are we considered like a community?

EXPLANATION

כְּיַחִידִים דְּמֵינַן וּבְ"שׁוֹמֵעַ תְּפִלָּה", אוֹ כְּרַבִּים דְּמֵינַן וּבִבְרָכַת הַשָּׁנִים?

Are we considered like individuals and must ask for rain in "Who hears prayer," or are we considered like a community and ask for it in the Blessing of the Years?

ANSWER

שְׁלַח לְהוּ: כְּיַחִידִים דְּמֵיתוּ וּבְ"שׁוֹמֵעַ תְּפִלָּה".

He sent back to them: You are considered like individuals, and you must ask for rain in "Who hears prayer."

OBJECTION

מֵיתִיבִי, אָמַר רַבִּי יְהוּדָה: אֵימָתַי — בִּזְמַן שֶׁהַשָּׁנִים כְּתִיקְנָן וְיִשְׂרָאֵל שְׁרוּיִין עַל אַדְמָתָן. אֲבָל בִּזְמַן הַזֶּה — הַכֹּל לְפִי הַשָּׁנִים, הַכֹּל לְפִי הַמְּקוֹמוֹת, הַכֹּל לְפִי הַזְּמַן!

The Gemara raises an objection: Rabbi Yehuda said: When do we follow the standard times for rain? When the years are normal and Israel dwells on their land. But nowadays, everything is according to the years, everything is according to the places, and everything is according to the time! This implies they should pray in the Blessing of the Years.

ANSWER

אֲמַר לֵיהּ: מַתְנִיתָא רָמֵית עֲלֵיהּ דְּרַבִּי?! רַבִּי תַּנָּא הוּא וּפָלֵיג.

The Gemara said to him: Do you raise a contradiction from a Mishnah against Rabbi? Rabbi is himself a Tanna and has the right to disagree with Rabbi Yehuda.

QUESTION

מַאי הָוֵי עֲלַהּ?

The Gemara asks: What was the final halachic conclusion reached upon it?

RULING

רַב נַחְמָן אָמַר: בְּבִרְכַּת הַשָּׁנִים. רַב שֵׁשֶׁת אָמַר: בְּ"שׁוֹמֵעַ תְּפִלָּה". וְהִלְכְתָא: בְּ"שׁוֹמֵעַ תְּפִלָּה".

Rav Nachman said: They pray **in the Blessing of the Years. Rav Sheshes said: In "Who hears prayer." And the halachah is: In "Who hears prayer."**

מִשְׁנָה MISHNAH

MISHNAH

בַּשֵּׁנִי מַטִּין עִם חֲשֵׁיכָה וּבַחֲמִישִׁי כָּל הַיּוֹם מִפְּנֵי כְּבוֹד הַשַּׁבָּת.

We learned in the Mishnah: **On Monday they tilt** the store doors open **towards dark, and on Thursday** they may open them **all day because of the honor of Shabbos.**

גְּמָרָא GEMARA

QUESTION

אִיבַּעְיָא לְהוּ, הֵיכִי קָתָנֵי: בַּשֵּׁנִי מַטִּין עִם חֲשֵׁיכָה, וּבַחֲמִישִׁי כָּל הַיּוֹם — מִפְּנֵי כְּבוֹד הַשַּׁבָּת, אוֹ דִילְמָא: בַּשֵּׁנִי מַטִּין, וּבַחֲמִישִׁי פּוֹתְחִין כָּל הַיּוֹם כּוּלּוֹ?

A dilemma was raised to them: How does the Mishnah **teach** this? Does it mean: **On Monday they tilt** the doors **towards dark, and on Thursday** they tilt them **all day, because of the honor of Shabbos? Or perhaps: On Monday they tilt** them, **and on Thursday they open** them wide **the entire day?**

PROOF

תָּא שְׁמַע, דְּתַנְיָא: בַּשֵּׁנִי מַטִּין עַד הָעֶרֶב, וּבַחֲמִישִׁי פּוֹתְחִין כָּל הַיּוֹם כּוּלּוֹ מִפְּנֵי כְּבוֹד הַשַּׁבָּת.

Come and hear, as it was taught in a braisa: On Monday they tilt the doors **until the evening, and on Thursday they open** them wide **the entire day because of the honor of Shabbos.**

BRAISA

הָיוּ לוֹ שְׁנֵי פְּתָחִים — פּוֹתֵחַ אֶחָד וְנוֹעֵל אֶחָד. הָיָה לוֹ אִצְטְבָא כְּנֶגֶד פִּתְחוֹ — פּוֹתֵחַ כְּדַרְכּוֹ וְאֵינוֹ חוֹשֵׁשׁ.

The braisa continues: If **he had two entrances, he opens one and locks one.** If **he had a bench in front of his entrance, he opens** the door **in his usual way and does not worry**, as the bench conceals the opening.

מִשְׁנָה MISHNAH

MISHNAH

עָבְרוּ אֵלּוּ וְלֹא נַעֲנוּ — מְמַעֲטִין בְּמַשָּׂא וּמַתָּן, בְּבִנְיָן וּבִנְטִיעָה.

We learned in the Mishnah: If **these** fasts **passed and they were not answered, they decrease business, building, and planting.**

גְּמָרָא GEMARA

BRAISA

תָּנָא: בְּבִנְיָן — בִּנְיָן שֶׁל שִׂמְחָה. נְטִיעָה — נְטִיעָה שֶׁל שִׂמְחָה.

A Tanna **taught: Regarding building,** this means **a building of joy. Regarding planting,** this means **a planting of joy.**

EXPLANATION

אֵי זֶהוּ בִּנְיָן שֶׁל שִׂמְחָה — זֶה הַבּוֹנֶה בֵּית חֲתֻנּוֹת לִבְנוֹ. אֵי זוֹ הִיא נְטִיעָה שֶׁל שִׂמְחָה — זֶה הַנּוֹטֵעַ אַפְּוֹרַנְקֵי שֶׁל מְלָכִים.

What is a building of joy? This is one who builds a wedding house for his son. What is a planting of joy? This is one who plants royal pleasure gardens.

מִשְׁנָה MISHNAH

MISHNAH

וּבִשְׁאֵילַת שָׁלוֹם.

We learned in the Mishnah: And they decrease **greeting one another.**

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: חֲבֵרִים, אֵין שְׁאֵילַת שָׁלוֹם בֵּינֵיהֶן. עַמֵּי הָאָרֶץ שֶׁשּׁוֹאֲלִין — מַחֲזִירִין לָהֶם בְּשָׁפָה רָפָה, וּבְכוֹבֶד רֹאשׁ.

The Rabbis taught: Torah scholars do not greet one another. If **unlearned people greet them, they respond to them in a low voice and with gravity.**

BRAISA

וְהֵן מִתְעַטְּפִין וְיוֹשְׁבִין כַּאֲבֵלִים וְכִמְנוּדִּין, כִּבְנֵי אָדָם הַנִּזּוֹפִין לַמָּקוֹם, עַד שֶׁיְּרַחֲמוּ עֲלֵיהֶם מִן הַשָּׁמַיִם.

And they wrap themselves in their cloaks **and sit like mourners and like those excommunicated, like people rebuked by the Omnipresent, until they are pitied from Heaven.**

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: אֵין אָדָם חָשׁוּב רַשַּׁאי לִיפּוֹל עַל פָּנָיו, אֶלָּא אִם כֵּן נַעֲנָה כִּיהוֹשֻׁעַ בִּן נוּן, שֶׁנֶּאֱמַר: ״וַיֹּאמֶר ה׳ אֶל יְהוֹשֻׁעַ קֻם לָךְ לָמָּה זֶּה אַתָּה נֹפֵל עַל פָּנֶיךָ״.

Rabbi Eleazar said: An important person is not permitted to fall on his face in public prayer unless he is answered immediately like Yehoshua bin Nun, as it is said: "And Hashem said to Yehoshua: Get up! Why is it that you fall on your face?"

STATEMENT

וְאָמַר רַבִּי אֶלְעָזָר: אֵין אָדָם חָשׁוּב רַשַּׁאי לַחֲגוֹר שַׂק אֶלָּא אִם כֵּן נַעֲנָה כִּיהוֹרָם בֶּן אַחְאָב, שֶׁנֶּאֱמַר: ״וַיְהִי כִשְׁמֹעַ הַמֶּלֶךְ אֶת דִּבְרֵי הָאִשָּׁה וַיִּקְרַע אֶת בְּגָדָיו וְהוּא עֹבֵר עַל הַחוֹמָה וַיַּרְא הָעָם וְהִנֵּה הַשַּׂק עַל בְּשָׂרוֹ וְגוֹ׳״.

And Rabbi Eleazar said: An important person is not permitted to gird sackcloth unless he is answered like Yehoram ben Achav, as it is said: "And it was, when the king heard the words of the woman, that he tore his clothes... and the people saw, and behold, sackcloth was upon his flesh..."

STATEMENT

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הַכֹּל בִּקְרִיעָה וְלֹא הַכֹּל בִּנְפִילָה. מֹשֶׁה וְאַהֲרוֹן — בִּנְפִילָה, יְהוֹשֻׁעַ וְכָלֵב — בִּקְרִיעָה.

And Rabbi Eleazar said: Not everyone reacts with tearing clothes and not everyone with falling on their face. Moshe and Aharon reacted with falling, while Yehoshua and Calev reacted with tearing.

PROOF

מֹשֶׁה וְאַהֲרֹן בִּנְפִילָה, דִּכְתִיב: ״וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל פְּנֵיהֶם״. יְהוֹשֻׁעַ וְכָלֵב בִּקְרִיעָה, דִּכְתִיב: ״וִיהוֹשֻׁעַ בִּן נוּן וְכָלֵב בֶּן יְפֻנֶּה קָרְעוּ בִּגְדֵיהֶם״.

Moshe and Aharon reacted with falling, as it is written: "And Moshe and Aharon fell on their faces." Yehoshua and Calev reacted with tearing, as it is written: "And Yehoshua bin Nun and Calev ben Yefuneh tore their clothes."

OBJECTION

מַתְקֵיף לַהּ רַבִּי זֵירָא, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: אִי הֲוָה כְּתִיב ״יְהוֹשֻׁעַ״ — כְּדְקָאָמַרְתְּ, הַשְׁתָּא דִּכְתִיב: ״וִיהוֹשֻׁעַ״, הָא וְהָא עֲבִיד.

Rabbi Zeira, and some say Rabbi Shmuel bar Nachmani, challenged this: If it were written "Yehoshua" without the prefix, it would be as you said. Now that it is written "And Yehoshua," it implies he did this and that—both falling on his face like Moshe and tearing his clothes.

STATEMENT

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הַכֹּל בְּקִימָה וְלֹא הַכֹּל בְּהִשְׁתַּחֲוָיָה. מְלָכִים — בְּקִימָה, וְשָׂרִים — בְּהִשְׁתַּחֲוָיָה. מְלָכִים בְּקִימָה, דִּכְתִיב: ״כֹּה אָמַר ה׳ גֹּאֵל יִשְׂרָאֵל קְדוֹשׁוֹ

And Rabbi Eleazar said: Not everyone honors Hashem with rising and not everyone with prostration. Kings honor Him with rising, and princes with prostration. Kings with rising, as it is written: "Thus says Hashem, the Redeemer of Israel, his Holy One..."

SUMMARY

The Gemara begins by resolving omissions in the Mishnah, explaining that the Tanna only listed private practices or left certain public matters, like the Aron and the twenty-four blessings, to be detailed in the next perek. In the realm of practical

halacha, the Gemara rules that an individual inserts the Aneinu prayer in the blessing of Shome'a Tefillah. To resolve the conflicting baraitos regarding pregnant and nursing women, Rav Ashi beautifully explains that they only fast during the middle three fasts, which are stricter than the first three but less physically taxing than the final seven. The daf concludes with a deep discussion on how the community cries out to Hashem during a drought, debating whether "sounding the alarm" refers to blowing the shofarot or reciting the Aneinu prayer, and clarifying the nature of these different forms of crying out in times of tzarah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When the Gemara describes the final, most intense public fasts, it paints a picture of a community that has completely humbled itself. The Chachamim teach that the people would wrap themselves in cloaks, sit like mourners, and speak to one another only with a soft, heavy voice, feeling like "people who are rebuked by the Omnipresent" (nezufin la-Makom) until Heaven showed mercy. This is not just a historical description of a drought; it is a profound lesson in how a Yid must react when things are not going well in life.

So often, when we face difficulties or when our tefillos seem unanswered, our natural reaction is to become defensive, frustrated, or to try to force our way through with sheer willpower. The Torah is teaching us the exact opposite path. True teshuvah and the key to unlocking the gates of Rachamim start with absolute surrender and humility before Hashem. It means stopping the noise, lowering our voices, and acknowledging that we are entirely dependent on His mercy.

Today, if you face a frustration, a setback, or a situation where you feel the lack of Hashem's apparent blessing, do not react with anger or loud complaints. Instead, take a moment to quiet your heart, speak softly, and say to Hashem with complete humility: "Ribono shel Olam, I have nothing of my own; I am entirely in Your hands."

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📖 THE SUGYA

We begin this daf by continuing our deep dive into the halachos of the spinal cord (chut ha-shidrah). The Gemara explores the precise boundaries of Shmuel's rule regarding a severed cord, analyzing whether the "first gap" where the nerves branch off is included in the area that renders the animal a tereifa. We also look at the lower boundary of the spinal cord in a bird, bringing a beautiful ma'aseh of how the Sages would inspect these delicate areas in practice.

From there, we move to the next Mishnah, which discusses a liver that was completely removed. The Gemara clarifies the exact shiur (measure) of liver that must remain for the animal to be kosher, debating whether any small amount suffices or if we strictly require an olive-bulk (kezayis). We learn about the specific, vital locations where this kezayis must remain—namely, near the gallbladder and where the liver connects to the other organs—and we begin a crucial discussion on the membranes of the lung.

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

עַמּוּד א׳ DAF 46A

QUESTION

עַד וְעַד בַּכְּלָל, אוֹ דִלְמָא עַד וְלֹא עַד בַּכְּלָל?

Does Shmuel mean **until and** including the first gap **as part of the rule**, so that if the spinal cord is severed within the first gap it is a tereifa, **or perhaps** he means **until and not** including the first gap **as part of the rule**, meaning that if it is severed within the gap itself, the halakha is left in doubt?

QUESTION

בָּעֵי רַב פָּפָּא: אִם תִּמְצֵי לוֹמַר, עַד וְלֹא עַד בַּכְּלָל, פִּי פָּרָשָׁה מַהוּ?

Rav Pappa raised a dilemma: If you say that Shmuel meant **until and not** including the first gap **as part of the rule**, so that the status of a cut within the gap is unresolved, then if the spinal cord was severed at **the mouth of the branch**, right where the nerve begins to split off, **what is** the halakha? Is this considered within the gap, or before the gap?

QUESTION

בָּעֵי רַבִּי יִרְמְיָה: אִם תִּמְצֵי לוֹמַר, עַד וְעַד בַּכְּלָל, פָּרָשָׁה עַצְמָהּ מַהוּ?

Rabbi Yirmeya raised a dilemma: If you say that Shmuel meant **until and** including the first gap **as part of the rule**, so that a cut within the gap makes it a tereifa, then if **the branch itself**, the nerve that splits off, was severed, **what is** the halakha?

PROOF

תָּא שְׁמַע: הַפָּרָשָׁה תִּידּוֹן כִּבְשָׂר.

Come and hear a proof from a braisa: **The branch** of the spinal cord that was severed **shall be judged as** ordinary **flesh**, and its severing does not render the animal a tereifa.

QUESTION

מַאי לָאו פָּרָשָׁה רִאשׁוֹנָה וּשְׁנִיָּה?

Is it not referring **even** to the **first and second branch**?

ANSWER

לָא, שְׁלִישִׁית.

The Gemara rejects this: **No,** it refers only to the **third** branch, but severing the first or second branch indeed renders the animal a tereifa.

STATEMENT

בְּעוֹפָא, רַבִּי יַנַּאי אוֹמֵר: לְמַטָּה מִן הָאַגַּפַּיִם, וְרֵישׁ לָקִישׁ אָמַר: עַד בֵּין אַגַּפַּיִם.

Regarding the lower boundary of the spinal cord **in a bird, Rabbi Yannai says:** It extends **until below the wings. And Reish Lakish says: Until between the wings**, but not below them.

STATEMENT

אָמַר עוּלָּא: הֲוָה קָאֵימְנָא קַמֵּיהּ דְּבֶן פַּזִּי, וְאַיְיתוּ לְקַמֵּיהּ עוֹפָא, וּבְדַק עַד בֵּין אַגַּפַּיִם, וּשְׁלַח לֵיהּ דְּבֵי נְשִׂיאָה וְקָם וַאֲזַל, וְלָא יָדַעְנָא אִי מִשּׁוּם דְּלָא צְרִיךְ לְמִבְדַּק טְפֵי, אִי מִשּׁוּם כְּבוֹד נְשִׂיאָה.

Ulla said: I was standing before Rabbi Shimon **ben Pazi, and they brought before him a bird** with an injured spine, **and he checked until between the wings. And** at that point, a messenger from **the house of the Nasi sent for him, and he stood up and went. And I do not know if** he stopped checking **because one does not need to check further, or if** it was **because of the honor of the Nasi** that he cut the inspection short.

מִשְׁנָה MISHNAH

MISHNAH

נִיטְּלָה הַכָּבֵד וְכוּ׳.

We learned in the Mishnah: **If the liver was removed** and nothing remained of it, the animal is a tereifa, **etc.**

גְּמָרָא GEMARA

QUESTION

הָא נִשְׁתַּיֵּיר הֵימֶנָּה כְּלוּם – כְּשֵׁרָה, אַף עַל גַּב דְּלָא הֲוֵי כְּזַיִת, וְהָתְנַן: נִיטַּל הַכָּבֵד וְנִשְׁתַּיֵּיר הֵימֶנָּה כְּזַיִת – כְּשֵׁרָה!

The Gemara infers: **Consequently, if anything remained of it,** the animal is **kosher, even though it is not** the size of **an olive-bulk. But didn't we learn** in a later Mishnah: If **the liver was removed and an olive-bulk of it remained,** it is **kosher**? This implies that if less than an olive-bulk remained, it is a tereifa!

ANSWER

אָמַר רַב יוֹסֵף: לָא קַשְׁיָא, הָא רַבִּי חִיָּיא, הָא רַבִּי שִׁמְעוֹן בַּר רַבִּי,

Rav Yosef said: This is not difficult. This Mishnah, which implies any amount is kosher, is according to **Rabbi Chiyya; and that** Mishnah, which requires an olive-bulk, is according to **Rabbi Shimon the son of Rabbi** Yehuda HaNasi.

EXPLANATION

כִּי הָא דְּרַבִּי חִיָּיא זָרִיק לַהּ, וְרַבִּי שִׁמְעוֹן בַּר רַבִּי מְטַבֵּיל לַהּ, וְסִימָנָךְ: "עֲשִׁירִין מְקַמְּצִין".

This is **like that** incident **where** less than an olive-bulk of the liver remained, and **Rabbi Chiyya threw it away** because he held it was a tereifa, **while Rabbi Shimon the son of Rabbi dipped it** in seasoning and ate it, holding it was kosher. **And your mnemonic** to remember who held which view is: **"The rich are stingy."** Rabbi Shimon, being wealthy, still did not let the meat go to waste.

STATEMENT

הָהוּא פּוּלְמוּסָא דַּאֲתָא לְפוּמְבְּדִיתָא, עֲרַקוּ רַבָּה וְרַב יוֹסֵף, פְּגַע בְּהוּ רַבִּי זֵירָא, אֲמַר לְהוּ: עָרוֹקָאֵי, כְּזַיִת שֶׁאָמְרוּ בְּמָקוֹם מָרָה.

The Gemara relates: **A certain troop of soldiers came to Pumbedita, and Rabba and Rav Yosef fled. Rabbi Zeira met them and said to them: O refugees! The olive-bulk** of liver **that** the Sages **said** must remain to make the animal kosher must be **in the place of the gallbladder.**

STATEMENT

רַב אַדָּא בַּר אַהֲבָה אָמַר: בְּמָקוֹם שֶׁהִיא חַיָּה.

Rav Adda bar Ahava said: The olive-bulk must be **in the place where** the liver **lives**, meaning where it connects to the other organs under the right kidney.

RULING

אָמַר רַב פָּפָּא: הִלְכָּךְ, בָּעֵינַן כְּזַיִת בְּמָקוֹם מָרָה, וּבָעֵינַן כְּזַיִת בְּמָקוֹם שֶׁהִיא חַיָּה.

Rav Pappa said: Therefore, to satisfy both opinions, **we require an olive-bulk in the place of the gallbladder, and we also require an olive-bulk in the place where it lives.**

QUESTION

בָּעֵי רַבִּי יִרְמְיָה: מִתְלַקֵּט, מַהוּ? כִּרְצוּעָה, מַהוּ?

Rabbi Yirmeya raised a dilemma: If the remaining liver was **gathered** from several small pieces to make up an olive-bulk, **what is** the halakha? If it was long and thin **like a strap, what is** the halakha?

QUESTION

בָּעֵי רַב אָשֵׁי: כְּזַיִת מְרוּדָּד, מַהוּ?

Rav Ashi raised a dilemma: If there was **a flattened olive-bulk** of liver, which is very thin but wide, **what is** the halakha?

RESOLUTION

תֵּיקוּ.

The Gemara answers: The questions **shall stand** unresolved.

QUESTION

בְּעָא מִינֵּיהּ רַבִּי זְרִיקָא מֵרַבִּי אַמֵּי: נִדַּלְדְּלָה כָּבֵד וּמְעוֹרָה בְּטַרְפֶּשֶׁיהָ, מַהוּ?

Rabbi Zerika asked Rabbi Ami: If **the liver was detached** from its normal place **but remained attached to its membranes, what is** the halakha?

ANSWER

אֲמַר לֵיהּ: דִּלְדּוּל זֶה אֵינִי יוֹדֵעַ מַהוּ, אִי לְמַאן דְּאָמַר בִּמְקוֹם מָרָה – הָא אִיכָּא, אִי לְמַאן דְּאָמַר בִּמְקוֹם שֶׁהִיא חַיָּה – הָא אִיכָּא.

He said to him: I do not know what significance **this detachment** has. For **if** you go **according to the one who says** the olive-bulk must be **in the place of the gallbladder, here it is** present; and **if** you go **according to the one who says** it must be **in the place where it lives, here it is** present as well. Therefore, the animal is kosher.

STATEMENT

הָרֵיאָה שֶׁנִּיקְּבָה, רַב וּשְׁמוּאֵל וְרַב אַסִּי דְּאָמְרִי: קְרָמָא עִילָּאָה, וְאָמְרִי לַהּ: קְרָמָא תַּתָּאָה.

We learned in the Mishnah: **The lung that was perforated** renders the animal a tereifa. **Rav and Shmuel and Rav Asi say:** This refers to the **outer membrane. And some say** they said: This refers to the **inner membrane.**

EXPLANATION

אָמַר רַב יוֹסֵף בַּר מִנְיוֹמֵי אָמַר רַב נַחְמָן: וְסִימָנֵיךְ כִּיתּוֹנָא דְּוַרְדָּא דְּמַנְּחָא בֵּיהּ רֵיאָה.

Rav Yosef bar Minyumi said that **Rav Naḥman said: And your mnemonic** to remember which membrane is which is **the red robe in which the lung rests.** The inner membrane is red, and that is the one whose perforation renders it a tereifa.

STATEMENT

פְּשִׁיטָא: אִי אִינְּקִיב עִילָּאָה וְלָא אִינְּקִיב תַּתָּאָה – תַּתָּאָה מְגֵין,

The Gemara notes: It is **obvious** that **if the outer** membrane **was perforated but the inner** membrane **was not perforated, the inner** membrane **protects** the lung, and the animal is kosher.

PROOF

כִּדְרַבָּה, דְּאָמַר רַבָּה: הַאי רֵיאָה דְּאִגְּלִיד

This is **in accordance with** the statement of **Rabba, as Rabba said: This lung whose** outer membrane **was peeled off...**

עמוד ב׳ DAF 46B

STATEMENT

כַּאֲהִינָא סוּמָקָא – כְּשֵׁרָה.

so that it looks **like a red date**, the animal is **kosher**.

QUESTION

אִינְּקִיב תַּתָּאָה וְלָא אִינְּקִיב עִילָּאָה – מַגֵּין אוֹ לָא מַגֵּין?

If **the inner** membrane **was perforated but the outer** membrane **was not perforated**, does the outer membrane **protect** the lung **or** does it **not protect** it?

STATEMENT

פְּלִיגִי בַּהּ רַב אַחָא וְרָבִינָא, חַד אָמַר: לָא מַגֵּין, וְחַד אָמַר: מַגֵּין.

Rav Acha and Ravina disagree with regard to this question. **One says: It does not protect, and one says: It protects.**

RULING

וְהִלְכְתָא מַגֵּין, כִּדְרַב יוֹסֵף,

And the halacha is that **it protects, in accordance with** the statement **of Rav Yosef**,

PROOF

דְּאָמַר רַב יוֹסֵף: הַאי רֵיאָה דְּאָוְושָׁא, אִי יָדְעִינַן הֵיכָא אָוְושָׁא – מוֹתְבִינַן עֲלַהּ גַּדְפָּא אוֹ רוּקָא אוֹ גֵילָא, אִי מְבַצְבְּצָא – טְרֵפָה, וְאִי לָא – כְּשֵׁרָה.

as Rav Yosef says: This lung that emits a sound when inflated, **if we know from where it emits a sound, we set on it a feather, or saliva, or straw. If** the saliva **bubbles,** the animal is a **tereifa, and if not,** it is **kosher**.

PROOF

וְאִי לָא יָדְעִינַן הֵיכָא אָוְושָׁא – מַיְיתִינַן מְשִׁיכְלְתָא דְּמַיָּא פְּשׁוֹרֵי וּמוֹתְבִינַן לַהּ בְּגַוַּהּ.

And if we do not know from where it emits a sound, we bring a basin of tepid water and set it inside it.

PROOF

בְּחַמִּימֵי לָא – דְּכָווֹצֵי, בְּקָרִירֵי לָא – דְּמִטָּרְשִׁי, אֶלָּא מוֹתְבִינַן בְּפָשׁוֹרֵי וְנָפְחִינַן לַהּ.

One cannot place it **in hot water, as it causes** the lung **to contract,** and one cannot place it **in cold water, as it hardens** the lung. **Rather, we set it in tepid water and inflate it**.

PROOF

אִי מְבַצְבְּצָא – טְרֵפָה, וְאִי לָא – כְּשֵׁרָה.

If the water **bubbles,** the animal is a **tereifa, and if not,** the animal is **kosher**.

EXPLANATION

תַּתָּאָה אִינְּקִיב, עִילָּאָה לָא אִינְּקִיב, וְהַאי דְּאָוְושָׁא – זִיקָא דְּבֵינֵי בֵּינֵי הוּא.

For we assume that only the **inner** membrane **was perforated,** but the **outer** membrane **was not perforated, and this** fact **that it emits a sound is** due to **air** moving **between** the two membranes.

STATEMENT

(אַהֵינֵי סוּמָקָא דְּיבֵישׁ גִּילְדֵי, סִימָן).

The Gemara provides a **mnemonic: Dates, red, that dried, scabbed**.

STATEMENT

גּוּפָא, אָמַר רָבָא: הַאי רֵיאָה דְּאִיגְּלִיד כַּאֲהֵינָא סוּמָקָא – כְּשֵׁרָה.

Returning to **the matter itself** mentioned above: **Rava says: This lung whose** outer membrane **was removed so that it looks like a red date is kosher**.

STATEMENT

וְאָמַר רָבָא: רֵיאָה שֶׁהֶאֱדִימָה מִקְצָתָהּ – כְּשֵׁרָה, כּוּלָּהּ – טְרֵפָה.

And Rava says: A lung whose outer membrane **reddened,** if only **part of it** turned red, the animal is **kosher,** but if **all of it** turned red, it is a **tereifa**.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרָבָא: מִקְצָתָהּ מַאי טַעְמָא? דְּהָדְרָא בְּרִיָא, כּוּלָּהּ נָמֵי הָדְרָא בְּרִיָא!

Ravina said to Rava: What is the reason that the animal is kosher if only **part of it** turned red? Presumably, it is **because it eventually recovers.** But if **all of it** turned red, **it also eventually recovers!**

PROOF

מִי לָא תַּנְיָא: וּשְׁאָר שְׁקָצִים וּרְמָשִׂים, עַד שֶׁיֵּצֵא מֵהֶם דָּם.

Isn't it taught in a baraisa: And regarding **other repugnant creatures and creeping animals,** one is not liable for injuring them on Shabbos **until blood leaves them**?

OBJECTION

וְכִי תֵּימָא: לִשְׁמוֹנָה שְׁרָצִים מְדַמֵּינַן לַהּ, דְּתַנְיָא: נִצְרַר הַדָּם, אַף עַל פִּי שֶׁלֹּא יָצָא.

And if you would say: We compare it to the eight creeping creatures, as it is taught in a baraisa: If the blood collected under the skin, **even though it did not leave** the body, one is liable because the wound is permanent;

REFUTATION

אִי הָכִי, אֲפִילּוּ מִקְצָתָהּ נָמֵי! אֶלָּא, לָא שָׁנָא.

if so, even if only **part of it** turned red, the animal should **also** be rendered a tereifa! **Rather, there is no difference** between part or all of it.

STATEMENT

וְאָמַר רָבָא: רֵיאָה שֶׁיָּבְשָׁה מִקְצָתָהּ – טְרֵפָה.

And Rava says: A lung, part of which was dried, renders the animal a **tereifa**.

EXPLANATION

וְכַמָּה? אָמַר רַב פַּפִּי מִשְּׁמֵיהּ דְּרָבָא: כְּדֵי שֶׁתִּפָּרֵךְ בְּצִפּוֹרֶן.

And how much must it be dried? **Rav Pappi says in the name of Rava: So much that it can be crumbled with a fingernail**.

QUESTION

כְּמַאן, כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם? דְּתַנְיָא: אֵיזוֹ הִיא יְבֵשָׁה – שֶׁאִם תִּינָּקֵב וְאֵינָהּ מוֹצִיאָה טִיפַּת דָּם; רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם אוֹמֵר: יְבֵשָׁה כְּדֵי שֶׁתְּהֵא נִפְרֶכֶת בְּצִפּוֹרֶן.

In accordance **with whose** opinion is this? Is it **in accordance with Rabbi Yosei ben HaMeshullam? As it is taught in a baraisa: What is a dried** ear of a firstborn? **Any ear that if perforated does not bleed a drop. Rabbi Yosei ben HaMeshullam says: Dried** means **so much that it can be crumbled with a fingernail**.

ANSWER

אֲפִילּוּ תֵּימָא רַבָּנַן, גַּבֵּי אוֹזֶן בְּכוֹר דְּקָא שָׁלֵיט בֵּיהּ זִיקָא – לָא הָדְרָא בָּרְיָא, אֲבָל רֵיאָה דְּלָא קָא שָׁלֵיט בַּהּ אַוִּירָא – הָדְרָא בָּרְיָא.

You may even say that the statement is in accordance with **the Rabbis. Regarding the ear of a firstborn, which is exposed to the wind, it does not recover** even if it is only dry enough not to bleed. **But the lung, which is not exposed to the air, recovers** unless it is so dry that it can be crumbled with a fingernail.

STATEMENT

וְאָמַר רָבָא: הַאי רֵיאָה דְּקָיְימָא גִּילְדֵי גִּילְדֵי, אוּכְמֵי אוּכְמֵי, חֲזָוָותָא חֲזָוָותָא – כְּשֵׁרָה.

And Rava says: This lung that stands before us covered in **scabs,** or covered in **black marks,** or covered in sores of different **appearances, is** nevertheless **kosher**.

STATEMENT

אָמַר אַמֵּימָר מִשְּׁמֵיהּ דְּרָבָא: אֵין מַקִּיפִין בְּבוּעֵי.

Ameimar says in the name of Rava: One may not compare cysts of the lungs to determine if a perforation occurred before or after slaughter.

STATEMENT

וְאָמַר רָבָא: הָנֵי תַּרְתֵּי אוּנֵי דִּסְרִיכָן לַהֲדֵדֵי, לֵית לְהוּ בְּדִיקָה.

And Rava says: These two lobes of the lung that adhere to one another by thin strands **have no** validity in **inspection,** and the animal is a tereifa.

EXPLANATION

וְלָא אֲמַרַן אֶלָּא שֶׁלֹּא כְּסִדְרָן, אֲבָל כְּסִדְרָן – הַיְינוּ רְבִיתַיְיהוּ.

And we said this halacha **only with regard to** adhesions that are **out of order, but** if they are **in order, that is their normal manner of growth** and the animal is kosher.

SUMMARY

The daf clarifies that while a severed spinal cord renders an animal a tereifa, a severed branch of the cord is treated like ordinary flesh. Regarding the liver, the Gemara resolves a seeming contradiction between Mishnayos, explaining that according to the view requiring a kezayis of liver to remain, this shiur must be present both in the place of the gallbladder and where the liver connects to the body. Finally, the Gemara transitions to the halachos of a perforated lung, establishing that the lung has two membranes. If the outer membrane is peeled or perforated but the inner one remains intact, the animal is kosher; if the inner membrane is perforated, the Sages discuss whether the outer one protects it, leading into practical methods for testing a lung that makes a whistling sound when inflated.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara discusses the liver of an animal that was mostly removed. We learn that the animal can still be kosher, but only if a vital "kezayis" (an olive-bulk) of the liver remains in the crucial places, specifically where it connects to the gallbladder and where it "lives" and connects to the other organs. If these essential connection points are gone, the rest of the liver cannot sustain the animal's life.

Think about this in your own avodah. A person can sometimes feel spiritually depleted, like they have lost so much of their energy, their focus, or their passion for Yiddishkeit. You might look at yourself and feel like you are running on empty. But the Torah teaches us a beautiful secret of survival: you do not need to be whole to keep living. You just need to make sure that your core connection points, your "place where it lives", remain intact.

As long as you keep your basic, daily connection to Hashem alive, a few minutes of heartfelt tefillah, a set shiur in Torah that you never skip, or a simple moment of emunah when things are hard, you are still connected to the Source of life. Even if the rest of your day feels dry or fragmented, those vital connection points keep your entire neshama alive and kosher.

Today, identify your spiritual "place where it lives", that one daily mitzvah, tefillah, or learning seder that keeps you connected to Hashem, and guard it with all your heart, no matter how busy or depleted you feel.

הִלְכוֹת שַׁבָּת · פֶּרֶק י״ט

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📖 **CHAPTER PREVIEW**

In this chapter, we learn the halachos of what a person is permitted to wear or carry when going out on Shabbos. The Rambam guides us through the delicate balance of what is considered a garment or an ornament, which may be worn, versus what is considered a burden, which is forbidden to carry on Shabbos.

We will learn about the status of weapons, the historical decree against wearing nailed sandals, and the specific guidelines for wearing jewelry, such as belts and rings. The Sages set up careful safeguards to prevent a person from accidentally carrying these items in a public domain.

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

הל׳ א

אִסּוּר יְצִיאָה בִּכְלֵי מִלְחָמָה בְּשַׁבָּת

Halacha 1 · The Prohibition of Going Out with Weapons of War on Shabbos

כָּל כְּלֵי הַמִּלְחָמָה אֵין יוֹצְאִין בָּהֶן בְּשַׁבָּת. וְאִם יָצָא אִם הָיוּ

All weapons of war we do not go out with them on Shabbos and if one went out if they were

כֵּלִים שֶׁהֵן דֶּרֶךְ מַלְבּוּשׁ כְּגוֹן שִׁרְיוֹן וְכוֹבַע וּמַגָּפַיִם שֶׁעַל הָרַגְלַיִם

articles that they are the way of a garment such as coat of mail and a helmet and boots that are on the feet

הֲרֵי זֶה פָּטוּר. וְאִם יָצָא בִּכְלִים שֶׁאֵינָן דֶּרֶךְ מַלְבּוּשׁ כְּגוֹן רֹמַח

behold this one is exempt and if one went out with articles that are not the way of a garment such as a spear

וְסַיִף וְקֶשֶׁת וְאַלָּה וּתְרִיס הֲרֵי זֶה חַיָּב:

and a sword and a bow and a mace and a shield behold this one is liable

This halacha delineates the distinction between weapons worn as garments, which are exempt post facto, and carried weapons, which carry liability.

הל׳ ב

אִסּוּר סַנְדָּל הַמְסֻמָּר וְדִין תַּכְשִׁיטִין בְּשַׁבָּת

Halacha 2 · The Prohibition of a Nailed Sandal and the Laws of Ornaments on Shabbos

אֵין יוֹצְאִין בְּסַנְדָּל מְסֻמָּר שֶׁסִּמְּרוּ לְחַזְּקוֹ. וַאֲפִלּוּ בְּיוֹם טוֹב

We do not go out with a sandal studded with nails that he nailed it to strengthen it and even on a day good

גָּזְרוּ עָלָיו שֶׁלֹּא יֵצֵא בּוֹ. וּמֻתָּר לָצֵאת בְּאַבְנֵט שֶׁיֵּשׁ עָלָיו

they decreed upon it that not he should go out with it and it is permitted to go out with a belt that there are upon it

חֲתִיכוֹת קְבוּעוֹת שֶׁל כֶּסֶף וְשֶׁל זָהָב כְּמוֹ שֶׁהַמְּלָכִים עוֹשִׂין. מִפְּנֵי שֶׁהוּא

pieces fixed of silver and of gold like that the kings make because that it is

תַּכְשִׁיט וְכָל שֶׁהוּא תַּכְשִׁיט מֻתָּר. וְהוּא שֶׁלֹּא יְהֵא רָפוּי שֶׁמָּא

an ornament and everything that it is an ornament is permitted and this is that not it shall be loose lest

יִפֹּל בִּרְשׁוּת הָרַבִּים וְיָבוֹא לַהַבְיאוֹ׃

to bring it and he will come the many in the domain of it will fall

The Sages prohibited wearing a nailed sandal on Shabbos and Yom Tov due to a historical tragedy, while permitting secure ornaments like royal belts.

הלי ג

דִּין הוֹצָאַת טַבַּעַת עִם חוֹתָם וּכְלִי חוֹתָם בְּשַׁבָּת

Halacha 3 · The Law of Carrying a Ring With or Without a Seal on Shabbos

טַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתָם מִתַּכְשִׁיטֵי הָאִישׁ הִיא וְאֵינָהּ מִתַּכְשִׁיטֵי הָאִשָּׁה.

a woman of the jewelry of and is not it a man is of the jewelry of a seal on it that has A ring

וְשֶׁאֵין עָלֶיהָ חוֹתָם מִתַּכְשִׁיטֵי אִשָּׁה וְאֵינָהּ מִתַּכְשִׁיטֵי הָאִישׁ. לְפִיכָךְ

Therefore a man of the jewelry of and is not a woman is of the jewelry of a seal on it and that which does not have

אִשָּׁה שֶׁיָּצְאת בְּטַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתָם. וְאִישׁ שֶׁיָּצָא בְּטַבַּעַת

with a ring who went out and a man a seal on it that has with a ring who went out a woman

שֶׁאֵין עָלֶיהָ חוֹתָם חַיָּבִין. וּמִפְּנֵי מָה הֵן חַיָּבִין וַהֲרֵי הוֹצִיאוּ

they carried out and behold they liable are what And because of are liable a seal on it that does not have

אוֹתָן שֶׁלֹּא כְּדֶרֶךְ הַמּוֹצִיאִין שֶׁאֵין דֶּרֶךְ הָאִישׁ לְהוֹצִיא בְּאֶצְבָּעוֹ

on his finger to carry out a man the way of for it is not those who carry out in the manner of not them

אֶלָּא טַבַּעַת הָרְאוּיָה לוֹ וְכֵן הָאִשָּׁה אֵין דַּרְכָּהּ לְהוֹצִיא בְּאֶצְבָּעָהּ אֶלָּא

except on her finger to carry out her way it is not a woman and likewise for him that is fit a ring except

טַבַּעַת הָרְאוּיָה לָהּ. מִפְּנֵי שֶׁפְּעָמִים נוֹתֵן הָאִישׁ טַבַּעְתּוֹ לְאִשְׁתּוֹ לְהַצְנִיעָהּ

to hide it to his wife his ring a man gives that sometimes Because for her that is fit a ring

בַּבַּיִת וּמַנַּחַת אוֹתָהּ בְּאֶצְבָּעָהּ בְּעֵת הוֹלָכָה. וְכֵן הָאִשָּׁה נוֹתֶנֶת

gives a woman and likewise walking at the time of on her finger it and she places in the house

טַבַּעְתָּהּ לְבַעְלָהּ לְתַקְּנָהּ אֵצֶל הָאָמָּן וּמַנִּיחַ אוֹתָהּ בְּאֶצְבָּעוֹ בְּעֵת

at the time of on his finger it and he places the craftsman with to repair it to her husband her ring

הוֹלָכָה עַד חֲנוּת הָאָמָּן וְנִמְצְאוּ שֶׁהוֹצִיאוּ אוֹתָן כְּדֶרֶךְ שֶׁדַּרְכָּן

that is their way in the manner them to have carried out and they are found the craftsman the shop of until walking

לְהוֹצִיאָן וּלְפִיכָךְ חַיָּבִין׃

they are liable and therefore to carry them out

This halacha explains why a man carrying a woman's ring, or a woman carrying a man's ring, is liable for carrying on Shabbos despite it being unusual, since it is occasionally done this way.

הלי ד

אִסּוּר יְצִיאָה בְּטַבַּעַת לְנָשִׁים וְלַאֲנָשִׁים בְּשַׁבָּת

Halacha 4 · The Prohibition of Going Out with a Ring on Shabbos for Women and Men

לֹא תֵצֵא אִשָּׁה בְּטַבַּעַת שֶׁאֵין עָלֶיהָ חוֹתָם אַף עַל פִּי שֶׁהוּא

that it is though · even a seal upon it that there is not with a ring a woman shall go out not

מִתַּכְשִׁיטֶיהָ גְּזֵרָה שֶׁמָּא תּוֹצִיאָהּ בִּרְשׁוּת הָרַבִּים לְהַרְאוֹת לְחַבְרוֹתֶיהָ

to her friends to show of the public in the domain she will take it out lest as a decree from her jewelry

כְּדֶרֶךְ שֶׁהַנָּשִׁים עוֹשׂוֹת תָּמִיד. וְאִם יָצְאַת בָּהּ פְּטוּרָה. אֲבָל הָאִישׁ
a man but she is exempt with it she went out and if always do that women as the way

מֻתָּר לָצֵאת בְּטַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתָם מִפְּנֵי שֶׁהוּא תַּכְשִׁיט וְאֵין
and it is not jewelry that it is because a seal upon it that there is with a ring to go out is permitted

דַּרְכּוֹ לְהֵרָאוֹת. וְנָהֲגוּ כָּל הָעָם שֶׁלֹּא יֵצְאוּ בְּטַבַּעַת כְּלָל:
at all with a ring they go out that not the people all and they accustomed to show off his way

This halacha discusses the Rabbinic decree forbidding a woman from wearing a ring without a seal in public, and the permission for a man to wear a ring with a seal.

הלי ה

דִּין יְצִיאָה בְּמַחַט וּבִתַכְשִׁיטִין בְּשַׁבָּת

Halacha 5 · The Laws of Going Out with a Needle and Ornaments on Shabbos

אִשָּׁה שֶׁיָּצְאָה בְּמַחַט נְקוּבָה חַיֶּבֶת וְהָאִישׁ פָּטוּר. וְאִישׁ שֶׁיָּצָא
who went out and a man is exempt and the man is liable perforated with a needle who went out A woman

בְּמַחַט שֶׁאֵינָהּ נְקוּבָה חַיָּב וְהָאִשָּׁה פְּטוּרָה מִפְּנֵי שֶׁהִיא מִתַּכְשִׁיטֶיהָ
is of her ornaments that it because is exempt and the woman is liable perforated that is not with a needle

וְאֵינָהּ אֲסוּרָה אֶלָּא גְּזֵרָה שֶׁמָּא תַּרְאֶה לְחַבְרוֹתֶיהָ. זֶה הַכְּלָל כָּל
anyone is the rule this to her friends she will show lest as a decree except forbidden and it is not

הַיּוֹצֵא בְּדָבָר שֶׁאֵינוֹ מִתַּכְשִׁיטָיו וְאֵינוֹ דֶּרֶךְ מַלְבּוּשׁ וְהוֹצִיאוֹ
and he carried it out a garment the way of and it is not of his ornaments that is not with an object who goes out

כְּדֶרֶךְ שֶׁמּוֹצִיאִין אוֹתוֹ דָּבָר חַיָּב. וְכָל הַיּוֹצֵא בְּדָבָר שֶׁהוּא
that is with an object who goes out and anyone is liable object that that they carry out in the manner

מִתַּכְשִׁיטָיו וְהָיָה רָפוּי וְאֶפְשָׁר שֶׁיִּפֹּל בִּמְהֵרָה וְיָבֹא לַהֲבִיאוֹ
to bring it and he will come quickly that it will fall and it is possible loose and it was of his ornaments

בִּרְשׁוּת הָרַבִּים. וְכֵן אִשָּׁה שֶׁיָּצְאַת בְּתַכְשִׁיטִין שֶׁדַּרְכָּן לִשָּׁלַף אוֹתָן
them is to slip off whose way with ornaments who went out a woman and so the public in the domain of

וּלְהַרְאוֹתָן חֲרֵי אֵלּוּ פְּטוּרִין. וְכָל דָּבָר שֶׁהוּא תַּכְשִׁיט וְאֵינוֹ נוֹפֵל
fall and it does not an ornament that is object and any are exempt these behold and to show them

וְאֵין דַּרְכָּהּ לְהַרְאוֹתוֹ חֲרֵי זֶה מֻתָּר לָצֵאת בּוֹ. לְפִיכָךְ אֶצְעָדָה שֶׁמַּנִּיחִין
that they place a bracelet therefore with it to go out is permitted this behold to show it her way and it is not

אוֹתָהּ בַּזְּרוֹעַ אוֹ בַּשּׁוֹק יוֹצְאִין בָּהּ בְּשַׁבָּת וְהוּא שֶׁתְּהֵיֶה דְּבוּקָה לַבָּשָׂר
to the flesh clinging is that it must be and it on Shabbos with it they may go out on the leg or on the arm it

וְלֹא תִּשָּׁמֵט. וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:
to this similar all and so slip off and not

This halacha delineates which items are considered ornaments or garments for men and women, and the Rabbinic decrees against carrying loose jewelry that might fall or be shown to friends.

הלי ו

אִסּוּר יְצִיאָה בְּתַכְשִׁיטִין וְחוּטִין הַחֲשׁוּשִׁין לְהַסָּרָה

לֹא תֵּצֵא אִשָּׁה בְּחוּטֵי צֶמֶר אוֹ בְּחוּטֵי פִּשְׁתָּן אוֹ בִּרְצוּעוֹת הַקְּשׁוּרוֹת

that are tied with straps or linen with strands of or wool with strands of a woman shall go out Not

לָהּ עַל רֹאשָׁהּ שֶׁמָּא תַּחְלֹץ אוֹתָהּ בִּשְׁעַת טְבִילָה וְתַעֲבִירָהּ בִּרְשׁוּת

in the domain of and she will carry them immersion at the time of them she untie lest her head on for her

הָרַבִּים. וְלֹא בְּצִיץ שֶׁמַּנַּחַת בֵּין עֵינֶיהָ וְלֹא בִּלְחָיַיִם שֶׁל זָהָב

gold of with cheek-plates and not her eyes between that she places with a frontlet and not the public

שֶׁיּוֹרְדִין מִן הַצִּיץ עַל לְחָיֶיהָ בִּזְמַן שֶׁאֵינָן תְּפוּרִין זֶה בָּזֶה. וְלֹא

and not to this this sewn that they are not at a time her cheeks upon the frontlet from that descend

בַּעֲטָרָה שֶׁל זָהָב שֶׁמְּנַּחַת בְּרֹאשָׁהּ וְלֹא בִּכְבָלִים שֶׁיּוֹצְאִין בָּהֶן הַבָּנוֹת

the girls with them that go out with ankle-chains and not on her head that is placed gold of with a crown

בְּרַגְלֵיהֶן כְּדֵי שֶׁלֹּא יִפְסְעוּ פְּסִיעָה גַּסָּה שֶׁלֹּא יַפְסִידוּ בְּתוּלֵיהֶן. כָּל

All of their virginity they will destroy so that not large a stride they will stride that not in order on their legs

אֵלּוּ אֲסוּרִין לָצֵאת בָּהֶן בְּשַׁבָּת שֶׁמָּא יִפְּלוּ וְתִבְיאֵן בְּיָדָהּ:

in her hand and she will bring them they fall lest on Shabbos with them to go out are forbidden these

> *This halacha details the Rabbinic prohibitions against a woman wearing certain headbands, strands, or loose jewelry in the public domain on Shabbos, due to the concern that she might remove them and carry them by hand.*

הלי ז

אִסּוּר יְצִיאָה בְּתַכְשִׁיטִין וּבְשֵׁן תּוֹתֶבֶת בְּשַׁבָּת

Halacha 7 · Prohibition of Going Out with Jewelry and False Teeth on Shabbos

לֹא תֵּצֵא אִשָּׁה בְּקַטְלָא שֶׁבְּצַוָּארָהּ וְלֹא בְּנִזְמֵי הָאַף וְלֹא בְּצִלּוּחִית

with a flask and not the nose with rings of and not that is on her neck with a necklace a woman shall go out not

שֶׁל פְּלַיְטוֹן הַקְּבוּעָה עַל זְרוֹעָהּ. וְלֹא בַּכִּיס הַקָּטָן הֶעָגל שֶׁמַּנִּיחִין בּוֹ

in it that they place round the small with the pouch and not her arm on that is fixed balsam oil of

שֶׁמֶן הַטּוֹב וְהוּא הַנִּקְרָא כּוֹבֶלֶת. וְלֹא בְּפֵאָה שֶׁל שֵׂעָר שֶׁמַּנַּחַת עַל רֹאשָׁהּ

her head on that she places hair of with a wig and not a spice pouch is called and it the good oil

כְּדֵי שֶׁתֵּרָאֶה בַּעֲלַת שֵׂעָר הַרְבֵּה. וְלֹא בְּכֻבּוֹל שֶׁל צֶמֶר שֶׁמְּקַפֶּת אוֹתוֹ

it that surrounds wool of with a pad and not much hair possessor of that she appear in order

סָבִיב לְפָנֶיהָ. וְלֹא בְּשֵׁן שֶׁמַּנַּחַת בְּפִיהָ בִּמְקוֹם שֵׁן שֶׁנָּפַל. וְלֹא

and not that fell a tooth in place of in her mouth that she places with a tooth and not her face around

בְּשֵׁן שֶׁל זָהָב שֶׁמַּנַּחַת עַל שֵׁן שָׁחֹר אוֹ אָדֹם שֶׁיֵּשׁ בְּשִׁנֶּיהָ. אֲבָל שֵׁן

a tooth but in her teeth that there is red or black a tooth over that she places gold of with a tooth

שֶׁל כֶּסֶף מֻתָּר מִפְּנֵי שֶׁאֵינוֹ נִכָּר. כָּל אֵלּוּ אֲסוּרִין לָצֵאת בָּהֶן שֶׁמָּא

lest with them to go out are forbidden these all noticeable that it is not because is permitted silver of

יִפָּלוּ וְתִבְיאֵם בְּיָדָהּ אוֹ תַּחְלֹץ וְתַרְאֶה לְחַבְרוֹתֶיהָ:

to her friends and show she will remove or in her hand and she will carry them they will fall

This halacha details the Rabbinic prohibitions against a woman wearing certain ornaments, wigs, or dental coverings in the public domain on Shabbos, due to the concern that she might carry them.

הלי ח

אִסּוּר יְצִיאָה בְּתַכְשִׁיטִין לְחָצֵר שֶׁאֵינָהּ מְעֹרֶבֶת

Halacha 8 · The Prohibition of Going Out with Ornaments into an Un-eruv-joined Courtyard

כָּל שֶׁאָסְרוּ חֲכָמִים לָצֵאת בּוֹ לִרְשׁוּת הָרַבִּים אָסוּר לוֹ לָצֵאת בּוֹ
Any that forbade the Sages with it to go out the domain to the public of it is forbidden for one with it to go out

אֲפִלּוּ בְּחָצֵר שֶׁאֵינָהּ מְעֹרֶבֶת. חוּץ מִכָּבוֹל וּפְאָה שֶׁל שֵׂעָר שֶׁמֻּתָּר
even in a courtyard that is not joined by an eruv. except for a face pad and a wig of hair which is permitted

לָצֵאת בָּהֶן לְחָצֵר שֶׁאֵינָהּ מְעֹרֶבֶת כְּדֵי שֶׁלֹּא תִתְגַּנֶּה עַל
to go out with them to a courtyard that is not joined by an eruv in order that not she will become unattractive to

בַּעְלָהּ. וְהַיּוֹצֵאת בִּצְלוֹחִית שֶׁל פְּלַיְיטוֹן שֶׁאֵין בָּהּ בֹּשֶׂם כְּלָל
her husband. and one who goes out with a flask of foliatum perfume that there is not in it perfume at all

חַיֶּבֶת:
is liable

The Sages prohibited going out with certain ornaments even into a courtyard without an eruv, lest one carry them into the public domain, with exceptions made for a woman's cosmetic items.

הלי ט

הַתֶּרֶת יְצִיאָה בְּחוּטֵי שֵׂעָר וּבְדָבָר הָאָרוּג בְּשַׁבָּת

Halacha 9 · Permitted Hair Strands and Woven Head Coverings on Shabbos

יוֹצְאָה אִשָּׁה בְּחוּטֵי שֵׂעָר הַקְּשׁוּרִים לָהּ עַל רֹאשָׁהּ מִפְּנֵי שֶׁהַמַּיִם בָּאִין
Goes out a woman with strands of hair that are tied for her upon her head because that the water comes

בָּהֶן וְאֵינָן חוֹצְצִין וְאֵינָהּ חוֹלַצְתָּן אִם אֵרְעָה לָהּ טְבִילָה עַד
in them and they do not interpose and she does not remove them if there happened to her immersion so

שֶׁנִּגְזֹר שֶׁמָּא תְּבִיאֵם לִרְשׁוּת הָרַבִּים. בֵּין שֶׁהָיוּ הַחוּטִין
that we should decree lest she will bring them into the domain of the public. whether that they were the strands

שֶׁלָּהּ בֵּין שֶׁל חֲבֶרְתָּהּ בֵּין שֶׁל בְּהֵמָה. וְלֹא תֵצֵא הַזְּקֵנָה בְּשֶׁל
of hers whether of her friend whether of an animal. and not shall go out the elderly woman with of

יַלְדָּה שֶׁשָּׁבַח הֵן לָהּ וְשֶׁמָּא תַּחְלִיץ וְתַרְאֵם לְחַבְרוֹתֶיהָ. אֲבָל
a young woman for an adornment they are for her and perhaps she will remove and show them to her friends but

יַלְדָּה יוֹצֵאת בְּחוּטֵי זְקֵנָה. וְכָל שֶׁהוּא אָרוּג יוֹצֵאת בּוֹ עַל
a young woman goes out with strands of an elderly woman. and anything that is woven she goes out with it upon

רֹאשָׁהּ:
her head

This halacha discusses which types of hair strands and woven head coverings a woman is permitted to wear into the public domain on Shabbos without concern of carrying.

הלי י

דִּינֵי תַּכְשִׁיטֵי אִשָּׁה בִּרְשׁוּת הָרַבִּים בְּשַׁבָּת

Halacha 10 · Laws of Women Wearing Necklaces and Golden Ornaments in the Public Domain on Shabbos

יוֹצְאָה אִשָּׁה בְּחוּטִין שֶׁבְּצַוָּארָהּ מִפְּנֵי שֶׁאֵינָהּ חוֹנֶקֶת עַצְמָהּ בָּהֶן

with them herself strangle that she does not because that are on her neck with strands a woman Goes out

וְאֵינָן חוֹצְצִין. וְאִם הָיוּ צְבוּעִין אֲסוּרִים שֶׁמָּא תַּרְאֶה אוֹתָן

them she will show lest they are forbidden colored they were and if interposing and they are not

לְחַבְרוֹתֶיהָ. וְיוֹצְאָה אִשָּׁה בִּכְלִיל שֶׁל זָהָב בְּרֹאשָׁהּ שֶׁאֵין יוֹצְאָה בּוֹ אֶלָּא

only with it goes out since on her head gold of with a diadem a woman and goes out to her friends

אִשָּׁה חֲשׁוּבָה שֶׁאֵין דַּרְכָּהּ לַחֲלֹץ וּלְהַרְאוֹת. וְיוֹצְאָה בְּצִיץ

with a frontlet and goes out and to show to remove have the habit who does not important a woman

וּבִלְחָיַיִם שֶׁל זָהָב בִּזְמַן שֶׁהֵן תְּפוּרִין בִּשְׂבָכָה שֶׁעַל רֹאשָׁהּ כְּדֵי

so her head that is on into the hairnet are sewn that they at a time gold of and with cheek-pieces

שֶׁלֹּא יִפְּלוּ. וְכֵן כָּל כַּיּוֹצֵא בָּהֶם:

to them similar all and so fall that they will not

This halacha details which neck ornaments and golden headpieces a woman is permitted to wear into the public domain on Shabbos without concern of carrying.

הל' יא

הַתַּרַת יְצִיאָה בְּמוֹךְ שֶׁבָּאָזֶן וּבַסַּנְדָּל וּלְנִדָּתָהּ בְּשַׁבָּת

Halacha 11 · Permitted Items for a Woman to Wear Outdoors on Shabbos Including Wadding

יוֹצְאָה אִשָּׁה בְּמוֹךְ שֶׁבְּאָזְנָהּ וְהוּא שֶׁיִּהְיֶה קָשׁוּר בְּאָזְנָהּ. וּבְמוֹךְ

and with wadding to her ear tied that it is and it that is in her ear with wadding a woman May go out

שֶׁבְּסַנְדָּלָהּ וְהוּא שֶׁיִּהְיֶה קָשׁוּר בְּסַנְדָּלָהּ. וּבְמוֹךְ שֶׁהִתְקִינָה

that she prepared and with wadding to her sandal tied that it is and it that is in her sandal

לְנִדָּתָהּ וְאַף עַל פִּי שֶׁאֵינוֹ קָשׁוּר וַאֲפִלּוּ עָשְׂתָה לוֹ בֵּית יָד

a hand a house of for it she made and even if tied that it is not though · and even for her menstrual discharge

שֶׁאִם נָפַל אֵינָהּ מְבִיאָה אוֹתוֹ מִפְּנֵי מְאִיסוּתוֹ:

its repulsiveness because of it bring she will not it falls for if

This halacha details which types of wadding a woman is permitted to wear when going out into the public domain on Shabbos.

הל' יב

דְּבָרִים שֶׁהָאִשָּׁה יוֹצְאָה בָּהֶם לִרְשׁוּת הָרַבִּים וְדִינֵי פְּרִיפָה

Halacha 12 · Items a Woman May Wear in Public and the Laws of Fastening a Cloak

וְיוֹצְאָה בְּפִלְפֵּל וּבְגַרְגִּיר מֶלַח וּבְכָל דָּבָר שֶׁתִּתֵּן לְתוֹךְ פִּיהָ

her mouth into that she puts thing and with any of salt and with a grain with pepper And she may go out

מִפְּנֵי רֵיחַ הַפֶּה. וְלֹא תִּתֵּן לְכַתְּחִלָּה בְּשַׁבָּת. יוֹצְאוֹת הַנָּשִׁים

the women They may go out on Shabbos initially shall she put but not the mouth the odor of because of

בְּקֵיסָמִין שֶׁבְּאָזְנֵיהֶן וּבִרְעָלוֹת שֶׁבְּצַוָּארָן אוֹ שֶׁבִּכְסוּתָן וּבָרְדִיד

and with the cloak that are on their garments or that are on their necks and with bells that are in their ears with wood-slivers

הַפָּרוּחַ וּפוֹרֶפֶת בַּתְּחִלָּה בְּשַׁבָּת עַל הָאֱבֶן וְעַל הָאֱגוֹז וְיוֹצְאָה. וְלֹא

and not and go out the nut and upon the stone upon on Shabbos initially and she may fasten that is fastened

תַּעֲרִים וְתִפְרֹף עַל הָאֱגוֹז כְּדֵי לְהוֹצִיאוֹ לִבְנָהּ הַקָּטָן. וְכֵן לֹא

not and likewise the young for her son to bring it out in order the nut upon and fasten may she use a ruse

תִּפְרֹף עַל הַמַּטְבֵּעַ לְכַתְּחִלָּה מִפְּנֵי שֶׁאָסוּר לְטַלְטְלוֹ. וְאִם פָּרְפָה

she fastened and if to move it that it is forbidden because initially the coin upon may she fasten

יוֹצְאָה בּוֹ׃

with it she may go out

This halacha details what remedies for bad breath, ear splints, ornaments, and makeshift cloak fasteners a woman is permitted to wear into the public domain on Shabbos.

הל׳ יג

יְצִיאָה בִּדְבָרִים הַמְרַפְּאִים וּבִסְגֻלּוֹת בְּשַׁבָּת

Halacha 13 · Going Out with Healing Items and Proven Remedies on Shabbos

יוֹצֵא אָדָם בְּקֵיסָם שֶׁבְּשִׁנָּיו וְשֶׁבְּסַנְדָּלוֹ לִרְשׁוּת הָרַבִּים. וְאִם נָפַל לֹא

not it fell and if of the public to the domain and that is in his sandal that is in his teeth with a sliver a man goes out

יַחֲזִיר. וּבְמוֹךְ וּבִסְפוֹג שֶׁעַל גַּבֵּי הַמַּכָּה וּבִלְבַד שֶׁלֹּא יִכְרֹךְ

shall he wind that not and only the wound top of that is on and with a sponge and with wadding shall he return it

עֲלֵיהֶן חוּט אוֹ מְשִׁיחָה שֶׁהֲרֵי הַחוּט וְהַמְּשִׁיחָה חֲשׁוּבִין אֶצְלוֹ וְאֵינָם

and they do not to him are important and the string the thread for behold a string or a thread over them

מוֹעִילִין לַמַּכָּה. וְיוֹצֵא בְּקִלְפַּת הַשּׁוּם וּבְקִלְפַּת הַבָּצָל שֶׁעַל הַמַּכָּה

the wound that is on the onion and with the peel of the garlic with the peel of and he may go out the wound assist

וּבְאֶגֶד שֶׁעַל גַּבֵּי מַכָּה וְקוֹשְׁרוֹ וּמַתִּירוֹ בְּשַׁבָּת. וּבְאַסְפְּלָנִית

and with a plaster on Shabbos and untie it and he may tie it a wound top of that is on and with a bandage

וּמְלוּגְמָא וּרְטִיָּה שֶׁעַל גַּבֵּי הַמַּכָּה וּבְסֶלַע שֶׁעַל הַצִּינִית וּבְבֵיצַת

and with an egg of the footsore that is on and with a sela coin the wound top of that is on and a compress and a poultice

הַחַרְגּוֹל וּבְשֵׁן הַשּׁוּעָל וּבְמַסְמֵר הַצָּלוּב. וּבְכָל דָּבָר שֶׁתּוֹלִין אוֹתוֹ

it that they hang thing and with any the crucified and with a nail of the fox and with a tooth of the locust

מִשּׁוּם רְפוּאָה וְהוּא שֶׁאָמְרוּ הָרוֹפְאִים שֶׁהוּא מוֹעִיל׃

is effective that it the physicians provided that they say and this is healing for the sake of

This halacha details which medical applications, bandages, and proven remedies a person is permitted to wear when going out into the public domain on Shabbos.

הל׳ יד

הַיְצִיאָה בְּאֶבֶן תְּקוּמָה וּבְקֶמַע מַמָּחָה וּבִתְפִלִּין בְּשַׁבָּת

Halacha 14 · Going Out with a Tekumah Stone, a Proven Amulet, and Tefillin on Shabbos

יוֹצֵאת הָאִשָּׁה בְּאֶבֶן תְּקוּמָה וּבְמִשְׁקַל אֶבֶן תְּקוּמָה שֶׁנִּתְכַּוֵּן
that was intended tekumah a stone of and with the weight of tekumah with a stone of a woman May go out

וּשְׁקָלוֹ לִרְפוּאָה. וְלֹא אִשָּׁה עֻבָּרָה בִּלְבַד אֶלָּא אֲפִלּוּ שְׁאָר הַנָּשִׁים שֶׁמָּא
lest women other even but only pregnant a woman and not for healing and weighed

תִּתְעַבֵּר וְתַפִּיל. וְיוֹצְאִין בְּקָמֵעַ מְמֻחֶה. וְאֵי זֶה הוּא קָמֵעַ
an amulet is this and which proven with an amulet And we may go out and miscarry she will become pregnant

מְמֻחֶה זֶה שֶׁרִּפֵּא לִשְׁלֹשָׁה בְּנֵי אָדָם אוֹ שֶׁעָשָׂהוּ אָדָם שֶׁרִּפֵּא שְׁלֹשָׁה בְּנֵי
people three who healed a person that made it or · people three that healed this proven

אָדָם בִּקְמֵעִין אֲחֵרִים. וְאִם יָצָא בְּקָמֵעַ שֶׁאֵינוֹ מְמֻחֶה פָּטוּר. מִפְּנֵי
because he is exempt proven that is not with an amulet he went out And if other with amulets ·

שֶׁהוֹצִיאוֹ דֶּרֶךְ מַלְבּוּשׁ. וְכֵן הַיּוֹצֵא בְּתִפִּלִּין פָּטוּר:
is exempt with tefillin one who goes out And so a garment by way of that he carried it out

> *This halacha discusses the permissibility of carrying therapeutic items like a tekumah stone or a proven amulet, as well as the status of tefillin on Shabbos.*

הלי טו

דִּינֵי יְצִיאָה בְּסַנְדָּל יְחִידִי וּבְמִנְעָלִים שׁוֹנִים בְּשַׁבָּת

Halacha 15 · Laws of Going Out with a Single Sandal and Various Footwear on Shabbos

מִי שֶׁיֵּשׁ בְּרַגְלוֹ מַכָּה יוֹצֵא בְּסַנְדָּל יְחִידִי בְּרַגְלוֹ הַבְּרִיאָה. וְאִם אֵין
there is not and if the healthy on his foot single with a sandal may go out a wound on his foot who has One

בְּרַגְלוֹ מַכָּה לֹא יֵצֵא בְּסַנְדָּל יָחִיד. וְלֹא יֵצֵא קָטָן בְּמִנְעָל גָּדוֹל
large in a shoe a child shall go out and not single with a sandal shall he go out not a wound on his foot

אֲבָל יוֹצֵא הוּא בְּחָלוּק גָּדוֹל. וְלֹא תֵּצֵא אִשָּׁה בְּמִנְעָל רָפוּי וְלֹא בְּמִנְעָל
in a shoe and not loose in a shoe a woman shall go out and not large in a cloak he go out but

חָדָשׁ שֶׁלֹּא יָצְאָה בּוֹ שָׁעָה אַחַת מִבְּעוֹד יוֹם. וְאֵין הַקִּטֵּעַ יוֹצֵא
goes out the amputee and not day from while yet one hour in it she went out that not new

בְּקַב שֶׁלּוֹ. אֲנַקְטִמִין שֶׁל עֵץ אֵין יוֹצְאִין בָּהֶן בְּשַׁבָּת מִפְּנֵי
because on Shabbos in them do we go out not wood of wooden shoes his with the wooden leg

שֶׁאֵינָן מִדַּרְכֵי הַמַּלְבּוּשׁ. וְאִם יָצְאוּ פְּטוּרִין:
they are exempt they went out and if the clothing from the ways of that they are not

> *This halacha details which types of footwear, such as a single sandal, loose shoes, or wooden shoes, are permitted or forbidden to be worn in a public domain on Shabbos.*

הלי טז

יְצִיאָה בִּפְקָרִיוֹן וּבִצִּיפָּה לְבַעֲלֵי חֲטָטִין בְּשַׁבָּת

Halacha 16 · Going Out on Shabbos with Wigs of Flax or Wool for Head Sores

יוֹצְאִין בִּפְקָרִיוֹן וּבְצִיפָּה שֶׁבְּרֹאשֵׁי בַּעֲלֵי חֲטָטִין. אֵימָתַי
They may go out with a wig of flax and with a wig of wool that is on the heads of those who have sores When

בְּזְמַן שֶׁצְּבָעָן בְּשֶׁמֶן וּכְרָכָן אוֹ שֶׁיָּצָא בָּהֶן שָׁעָה אַחַת מִבְּעוֹד
at a time that he dyed them with oil and wound them or that he went out with them hour one while it was yet

יוֹם. אֲבָל אִם לֹא עָשָׂה בָּהֶן מַעֲשֶׂה וְלֹא יָצָא בָּהֶן קֹדֶם הַשַּׁבָּת
day but if not he did with them an action and not he went out with them before the Shabbos

אָסוּר לָצֵאת בָּהֶן:
it is forbidden to go out with them

This halacha discusses the conditions under which a person with head sores may wear protective flax or wool wigs on Shabbos.

הל׳ יז

דִּינֵי יְצִיאָה בִּכְגָדִים הַמְּגִנִּים מִפְּנֵי הַגְּשָׁמִים

Halacha 17 · Laws of Going Out with Garments that Protect Against Rain

יוֹצְאִין בְּשַׂק עָבֶה וּבִירִיעָה וּבְסָגוֹס עָבֶה וּבַחֲמִילָה מִפְּנֵי
We may go out with sackcloth coarse and with tent-cloth and with a wrap coarse and with a blanket because of

הַגְּשָׁמִים. אֲבָל לֹא בְּתֵבָה וְלֹא בְּקֻפָּה וְלֹא בְּמַחֲצֶלֶת מִפְּנֵי הַגְּשָׁמִים.
the rain but not with a chest and not with a basket and not with a mat because of the rain

הַכַּר וְהַכֶּסֶת אִם הָיוּ רַכִּין וְדַקִּין כְּמוֹ הַבְּגָדִים מֻתָּר לְהוֹצִיאָן
The pillow and the blanket if they were soft and thin like garments it is permitted to go out with them

מֻנָּחִין עַל רֹאשׁוֹ בְּשַׁבָּת דֶּרֶךְ מַלְבּוּשׁ. וְאִם הָיוּ קָשִׁין הֲרֵי הֵן כְּמַשָּׂאוֹי
placed upon his head on Shabbos by way of a garment and if they were stiff they behold they are like a burden

וַאֲסוּרִין:
and are forbidden

This halacha discusses which coarse materials and bedding items may be worn on Shabbos to protect against rain without violating the prohibition of carrying.

הל׳ יח

דִּינֵי יְצִיאָה בְּזוּגִין, חוֹתָם, וְקִפּוּל טַלִּית בְּשַׁבָּת

Halacha 18 · Laws of Going Out with Bells, Seals, and Folded Garments on Shabbos

יוֹצְאִין בְּזוּגִין הָאֲרוּגִין בַּבְּגָדִים. וְיוֹצֵא הָעֶבֶד בְּחוֹתָם שֶׁל טִיט
We may go out with bells that are woven into the garments and may go out the servant with a seal of clay

שֶׁבְּצַוָּארוֹ אֲבָל לֹא בְּחוֹתָם שֶׁל מַתֶּכֶת שֶׁמָּא יִפֹּל וְיִבְיאֶנּוּ. הַמִּתְעַטֵּף
that is on his neck but not with a seal of metal lest it fall and he will carry it One who wraps himself

בְּטַלִּיתוֹ וְקִפְּלָהּ מִכָּאן וּמִכָּאן בְּיָדוֹ אוֹ עַל כְּתֵפוֹ אִם נִתְכַּוֵּן לְקַבֵּץ
its corners in order that not they will tear or that not they will become soiled it is forbidden if he intended to gather

כְּנָפָיו כְּדֵי שֶׁלֹּא יִקָּרְעוּ אוֹ שֶׁלֹּא יִתְלַכְלְכוּ אָסוּר. וְאִם קִבְּצָן
he gathered them and if

לְהִתְנָאוֹת בָּהֶן כְּמִנְהַג אַנְשֵׁי הַמָּקוֹם בְּמַלְבּוּשָׁן מֻתָּר׃

it is permitted in their clothing the place the people of like the custom of with them to beautify himself

This halacha discusses what items may be worn on one's clothing or body in public on Shabbos, and the permissible ways of draping a tallis.

הל׳ יט

דִּין יְצִיאָה בְּטַלִּית מְקֻפֶּלֶת וּבְסוּדָר עַל הַכָּתֵף בְּשַׁבָּת

Halacha 19 · Going Out with a Folded Garment or a Wrap on Shabbos

הַיּוֹצֵא בְּטַלִּית מְקֻפֶּלֶת וּמֻנַּחַת עַל כְּתֵפוֹ חַיָּב. אֲבָל יוֹצֵא הוּא

he go out but is liable his shoulder upon and placed folded with a garment One who goes out

בְּסוּדָר שֶׁעַל כְּתֵפוֹ אַף עַל פִּי שֶׁאֵין נִימָה קְשׁוּרָה לוֹ בְּאֶצְבָּעוֹ.

on his finger to him tied a thread there is not though · even his shoulder that is upon may with a wrap

וְכָל סוּדָר שֶׁאֵינוֹ חוֹפֶה רֹאשׁוֹ וְרֻבּוֹ אָסוּר לָצֵאת בּוֹ. הָיְתָה

If it was with it to go out it is forbidden and his majority his head cover that does not wrap and any

סַכְנִית קְצָרָה שֶׁאֵינָהּ רְחָבָה קוֹשֵׁר שְׁנֵי רָאשֶׁיהָ לְמַטָּה מִכְּתֵפַיִם וְנִמְצֵאת

and it is found the shoulders below its ends two of he ties wide that is not short a head-cloth

כְּמוֹ אַבְנֵט וּמֻתָּר לָצֵאת בָּהּ׃

with it to go out and it is permitted a belt like

This halacha discusses the laws of carrying garments on one's shoulders on Shabbos, distinguishing between a folded garment and a wrap or head-cloth.

הל׳ כ

דִּין יְצִיאָה בְּטַלִּית הַמְצֻיֶּצֶת כְּהִלְכָתָהּ וּבְטַלִּית שֶׁאֵינָהּ מְצֻיֶּצֶת כְּהִלְכָתָהּ

Halacha 20 · Going Out on Shabbos in a Properly or Improperly Fringed Tallit

מֻתָּר לְהִתְעַטֵּף בְּטַלִּית שֶׁיֵּשׁ בְּשׁוּלֶיהָ מֶלֶל אַף עַל פִּי שֶׁהֵן

they are though · even unwoven strands on its edges that has in a tallit to wrap oneself It is permitted

חוּטִין אֲרֻכִּין וְאַף עַל פִּי שֶׁאֵינָן נוֹי הַטַּלִּית מִפְּנֵי שֶׁהֵן בְּטֵלִים

nullified they are because the tallit an adornment of they are not though · and even long threads

לְגַבֵּי הַטַּלִּית וְאֵינוֹ מַקְפִּיד עֲלֵיהֶן בֵּין הָיוּ בֵּין לֹא הָיוּ. לְפִיכָךְ

Therefore they were not whether they were whether about them care and he does not the tallit relative to

הַיּוֹצֵא בְּטַלִּית שֶׁאֵינָהּ מְצֻיֶּצֶת כְּהִלְכָתָהּ חַיָּב מִפְּנֵי שֶׁאוֹתָן הַחוּטִין

threads those because is liable according to its law fringed with tzitzit that is not in a tallit one who goes out

חֲשׁוּבִין הֵן אֶצְלוֹ וְדַעְתּוֹ עֲלֵיהֶן עַד שֶׁיַּשְׁלִים חֶסְרוֹנָן וְיֵעָשׂוּ

and they are made into their deficiency he completes until is on them and his mind to him are important

צִיצִית. אֲבָל טַלִּית הַמְצֻיֶּצֶת כְּהִלְכָתָהּ מֻתָּר לָצֵאת בָּהּ בֵּין

whether in it to go out it is permitted according to its law that is fringed with tzitzit a tallit But tzitzit

בַּיּוֹם בֵּין בַּלַּיְלָה. שֶׁאֵין הַצִּיצִית הַגְּמוּרָה מַשּׂאוי אֶלָּא הֲרֵי הִיא

it behold rather are a burden completed the tzitzit for not by night whether by day

מִנּוֹי הַבֶּגֶד וּמִתַּכְסִיסָיו כְּמוֹ הָאִמְרָא וְכַיּוֹצֵא בָּהּ. וְאִלּוּ הָיוּ

were And if to it and similar the hem like and of its ornaments the garment is of the adornment of

חוּטֵי הַצִּיצִית שֶׁהִיא מְצֻיֶּצֶת כְּהִלְכָתָהּ מַשָּׂאוֹי הָיָה חַיָּב

liable he would be a burden according to its law fringed with tzitzit which is the tzitzit the threads of

הַיּוֹצֵא בָּהּ אֲפִלּוּ בְּיוֹם הַשַּׁבָּת שֶׁאֵין מִצְוַת עֲשֵׂה שֶׁאֵין בָּהּ

in it that there is not action a commandment of for not the Shabbos on the day of even in it one who goes out

כָּרֵת דּוֹחָה שַׁבָּת׃

Shabbos supersedes karet

This halacha explains that properly made tzitzit are considered an adornment of the garment and may be worn on Shabbos, whereas invalid tzitzit are considered a burden because the wearer intends to fix them.

הל׳ כא

אִסּוּר יְצִיאַת בַּעֲלֵי אֻמָּנִיּוֹת בִּכְלֵי אֻמָּנוּתָם בְּשַׁבָּת

Halacha 21 · The Prohibition of Artisans Going Out with the Tools of Their Trade on Shabbos

לֹא יֵצֵא הַחַיָּט בְּשַׁבָּת בְּמַחַט הַתְּחוּבָה לוֹ בְּבִגְדּוֹ. וְלֹא נַגָּר

a carpenter and not in his garment for him that is stuck with a needle on Shabbos the tailor shall go out Not

בְּקֵיסָם שֶׁבְּאָזְנוֹ. וְלֹא גַּרְדִּי בָּאִירָא שֶׁבְּאָזְנוֹ. וְלֹא סוֹרֵק בְּמִשְׁיחָה

with a cord a carder and not that is in his ear with wool a weaver and not that is in his ear with a wood-sliver

שֶׁבְּאָזְנוֹ. וְלֹא שֻׁלְחָנִי בִּדִינָר שֶׁבְּצַוָּארוֹ. וְלֹא צַבָּע בְּדֻגְמָא שֶׁבְּאָזְנוֹ.

that is in his ear with a sample a dyer and not that is in his ear with a dinar a money-changer and not that is on his neck

וְאִם יָצָא פָּטוּר אַף עַל פִּי שֶׁיָּצָא דֶּרֶךְ אֻמָּנוּתוֹ מִפְּנֵי שֶׁלֹּא

that not because his craft the way of that he went out though · even he is exempt he went out and if

הוֹצִיא כְּדֶרֶךְ הַמּוֹצִיאִין׃

those who carry out like the way of he carried out

This halacha discusses the Rabbinic prohibition against artisans carrying their professional tools or samples in their customary manner on Shabbos.

הל׳ כב

הַזָּב הַיּוֹצֵא בְּכִיסוֹ וּמְלָאכָה שֶׁאֵינָהּ צְרִיכָה לְגוּפָהּ

Halacha 22 · A Zav Carrying His Receptacle and Melacha Not Needed for Its Own Sake

הַזָּב שֶׁיָּצָא בְּכִיס שֶׁלּוֹ חַיָּב מִפְּנֵי שֶׁאֵין דֶּרֶךְ כִּיס זֶה

this of a receptacle way that there is no because is liable of his with a receptacle who went out The zav

לְהוֹצִיאוֹ אֶלָּא כַּדֶּרֶךְ הַזֹּאת וְאַף עַל פִּי שֶׁאֵינוֹ צָרִיךְ לְגוּף

for the body of need that he does not though · and even this in the way except to carry it out

הַהוֹצָאָה אֶלָּא כְּדֵי שֶׁלֹּא יִתְלַכְלְכוּ בְּגָדָיו שֶׁהַמְּלָאכָה שֶׁאֵינָהּ צְרִיכָה

needed which is not for a melacha his clothes will be soiled that not in order except the carrying out

לְגוּפָהּ חַיָּב עָלֶיהָ׃

for it one is liable for its own sake

This halacha establishes that carrying out a zav's receptacle is a liable offense on Shabbos, demonstrating the Rambam's view that one is liable for a melacha she'eina tzricha l'gufah.

הל׳ כג

הַצָּלַת תְּפִלִּין מֵרְשׁוּת הָרַבִּים בְּשַׁבָּת

Halacha 23 · Rescuing Tefillin Found in the Public Domain on Shabbos

הַמּוֹצֵא תְּפִלִּין בְּשַׁבָּת בִּרְשׁוּת הָרַבִּים כֵּיצַד הוּא עוֹשֶׂה. לוֹבְשָׁן

One who finds tefillin on Shabbos in the domain of the public how does he act He wears them

כְּדַרְכָּן, מֵנִיחַ שֶׁל יָד בְּיָדוֹ שֶׁל רֹאשׁ בְּרֹאשׁוֹ וְנִכְנָס וְחוֹלְצָן

in their manner he places the hand that of on his hand the head that of on his head and enters and removes them

בְּבַיִת וְחוֹזֵר וְיוֹצֵא וְלוֹבֵשׁ זוּג שֵׁנִי וְחוֹלְצָן עַד שֶׁיַּכְנִיס אֶת כֻּלָּן.

in a house and returns and goes out and wears a pair second and removes them until he brings in — all of them

וְאִם הָיוּ הַרְבֵּה וְלֹא נִשְׁאַר מִן הַיּוֹם כְּדֵי לְהַכְנִיסָן דֶּרֶךְ מַלְבּוּשׁ הֲרֵי

And if they were many not and remained of the day enough to bring them in by way of clothing behold

זֶה מַחְשִׁיךְ עֲלֵיהֶם וּמַכְנִיסָן בְּמוֹצָאֵי שַׁבָּת. וְאִם הָיָה בֵּימֵי

this one waits until dark over them and brings them in at the departure of Shabbos And if it was in the days of

הַגְּזֵרָה שֶׁמִּתְיָרֵא לֵישֵׁב וּלְשָׁמְרָן עַד הָעֶרֶב מִפְּנֵי הַכּוּתִים מְכַסָּן

the decree that he fears to sit and to guard them until the evening because of the non-Jews he covers them

בְּמְקוֹמָן וּמַנִּיחָן וְהוֹלֵךְ:

in their place and leaves them and goes

This halacha details how one may wear found tefillin as garments to transport them to safety on Shabbos, and what to do if there is insufficient time or during times of danger.

הל׳ כד

הַצָּלַת תְּפִלִּין מִפְּנֵי הַלִּסְטִים בְּשַׁבָּת

Halacha 24 · Saving Tefillin from Bandits on Shabbos by Carrying in Stages

הָיָה מִתְיָרֵא לְהַחְשִׁיךְ עֲלֵיהֶן מִפְּנֵי הַלִּסְטִים נוֹטֵל אֶת כֻּלָּן כְּאַחַת

and carries them as one all of them — the bandits because of over them to wait until nightfall afraid was

וּמוֹלִיכָן פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת אוֹ נוֹתְנָן לַחֲבֵרוֹ בְּתוֹךְ אַרְבַּע

cubits four within to his colleague gives them or cubits than four less less

אַמּוֹת וַחֲבֵרוֹ לַחֲבֵרוֹ עַד שֶׁמַּגִּיעַ לֶחָצֵר הַחִיצוֹנָה. בַּמֶּה דְּבָרִים

are said words In what outermost to the courtyard he reaches until to his colleague and his colleague

אֲמוּרִים בְּשֶׁהָיוּ בָהֶן רְצוּעוֹתֵיהֶן וְהֵן מְקֻשָּׁרִין קֶשֶׁר שֶׁל תְּפִלִּין שֶׁוַּדַּאי

tefillin for surely tefillin of the knot are tied and they their straps on them when there were

תְּפִלִּין הֵן אֲבָל אִם לֹא הָיוּ רְצוּעוֹתֵיהֶן מְקֻשָּׁרוֹת אֵינוֹ נִזְקָק לָהֶן:

at all to them need to attend he does not tied their straps were not if but they are

This halacha details how one may transport multiple pairs of tefillin to safety on Shabbos when there is danger from bandits.

הל׳ כה

הַמּוֹצֵא סֵפֶר תּוֹרָה בְּשַׁבָּת

Halacha 25 · One Who Finds a Torah Scroll on Shabbos

הַמּוֹצֵא סֵפֶר תּוֹרָה יוֹשֵׁב וּמְשַׁמְּרוֹ וּמַחְשִׁיךְ עָלָיו. וּבַסַּכָּנָה מַנִּיחוֹ

One who finds a scroll of Torah sits and guards it and waits for nightfall over it and in danger he leaves it

וְהוֹלֵךְ לוֹ. וְאִם הָיוּ גְּשָׁמִים יוֹרְדִין מִתְעַטֵּף בְּעוֹר וְחוֹזֵר וּמְכַסֶּה
and goes his way and if there were rains descending he wraps himself in the parchment and returns and covers

אוֹתוֹ וְנִכְנָס בּוֹ:
it and enters with it

This halacha details how one must protect a Torah scroll found in a public domain on Shabbos.

הל׳ כו

גְּזֵרַת עֶרֶב שַׁבָּת סָמוּךְ לַחֲשֵׁכָה וְדִינֵי יְצִיאָה בְּתִפִּלִּין

Halacha 26 · Decrees on Friday Afternoon and the Laws of Going Out Wearing Tefillin

לֹא יֵצֵא הַחַיָּט בְּמַחָטוֹ בְּיָדוֹ וְלֹא הַלַּבְלָר בְּקֻלְמוֹסוֹ עֶרֶב שַׁבָּת
Not shall go out the tailor with his needle in his hand and not the scribe with his pen on the eve of Shabbos

סָמוּךְ לַחֲשֵׁכָה שֶׁמָּא יִשְׁכַּח וְיוֹצִיא. וְחַיָּב אָדָם לְמַשְׁמֵשׁ בִּבְגָדוֹ
close to darkness lest he will forget and carry out and obligated is a person to feel his garment

עֶרֶב שַׁבָּת עִם חֲשֵׁכָה שֶׁמָּא יִהְיֶה שָׁם דָּבָר שָׁכוּחַ וְיֵצֵא בּוֹ
on the eve of Shabbos with darkness lest there will be there a thing forgotten and he will go out with it

בְּשַׁבָּת. מֻתָּר לָצֵאת בִּתְפִלִּין עֶרֶב שַׁבָּת עִם חֲשֵׁכָה הוֹאִיל וְחַיָּב
on Shabbos It is permitted to go out with tefillin on the eve of Shabbos with darkness since and obligated is

אָדָם לְמַשְׁמֵשׁ בִּתְפִלָּיו בְּכָל עֵת אֵינוֹ שׁוֹכְחָן. שָׁכַח וְיָצָא בָּהֶן
a person to feel his tefillin at every moment he does not forget them If he forgot and went out with them

לִרְשׁוּת הָרַבִּים וְנִזְכַּר שֶׁיֵּשׁ לוֹ תְּפִלִּין בְּרֹאשׁוֹ מְכַסֶּה אֶת רֹאשׁוֹ
into the domain of the public and remembered that there are to him tefillin on his head he covers — his head

עַד שֶׁמַּגִּיעַ לְבֵיתוֹ אוֹ לְבֵית הַמִּדְרָשׁ:
until he reaches his house or the house of study

This halacha details the Rabbinic safeguards enacted on Friday afternoon to prevent carrying on Shabbos, and the exception made for tefillin.

CHAPTER SUMMARY

The chapter begins by forbidding one from going out on Shabbos wearing weapons, as they are not considered ornaments, though armor worn as a garment does not carry liability. It discusses the Rabbinic decree against wearing nailed sandals, which was instituted after a tragic event during a time of persecution, and permits wearing royal, tightly fitted belts. Finally, the Rambam details the complex halachos of rings, explaining how the presence of a seal determines whether a ring is considered jewelry for a man or a woman, and outlines the Rabbinic safeguards against a woman wearing permitted jewelry lest she remove it to show her friends.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The halachos of what we may wear on Shabbos teach us a profound lesson about our inner focus. The Sages forbade carrying weapons because they are not true ornaments; they represent conflict, which has no place on Shabbos, a day of peace. Similarly, they restricted wearing certain beautiful rings and jewelry out of concern that a person might slip them off to show them to others, leading to carrying in the public domain.

This reveals a deep truth about our avodah. True beauty and dignity do not come from showing off our possessions or seeking the approval of others. When we are constantly tempted to "show off" what we have, we risk stumbling and bringing things into domains where they do not belong. Shabbos calls us to find our security and our beauty internally, in our connection to Hashem, rather than in external display.

Today, practice the quiet dignity of Shabbos by resisting the urge to show off a possession, an achievement, or a clever word to others. Keep it private between you and Hashem, finding your joy in His eyes alone.

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.'