CUSTOMIZED YOMI

ב' תַּמּוּז תשפ"ו

Wednesday, June 17, 2026

The complete seder for today, in one place

TODAY'S SEDER

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Built b'zchus a refuah shleimah

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KORACH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we witness the terrifying aftermath of the rebellion as Hashem's wrath is unleashed upon the congregation. Hashem commands Moshe and Aharon to separate themselves from the community so that He may destroy them instantly, prompting Moshe and Aharon to immediately fall on their faces in desperate prayer.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

הֵרֹמּוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע וַיִּפְּלוּ

and they fell in an instant them and I will consume this the congregation from the midst of remove yourselves

עַל פְּנֵיהֶם׃

their faces upon

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים

and place the Altar from upon fire upon it and put the fire pan — take Aharon to Moshe And said

קְטֹרֶת וְהוֹלֵךְ מְהֵרָה אֶל הָעֵדָה וְכַפֵּר עֲלֵיהֶם כִּי יָצָא הַקֶּצֶף מִלִּפְנֵי

from before the wrath has gone out for for them and atone the congregation to quickly and carry incense

יְהוָה הֵחֵל הַנָּגֶף׃

the plague has begun Hashem

רַשִׁ"י

וכפר עליהם. רָז זֶה מָסַר לוֹ מַלְאַךְ הַמָּוֶת כְּשֶׁעָלָה לָרָקִיעַ,

to the heaven when he ascended Death the Angel of to him transmitted this secret for them and make expiation

שֶׁהַקְּטֹרֶת עוֹצֶרֶת הַמַּגֵּפָה, כִּדְאִיתָא בְּמַסֶּכֶת שַׁבָּת דף פ"ט :

89 page Shabbos in Tractate as it is the plague stops that the incense

פָּסוּק ד

Pasuk 4

וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיָּרָץ אֶל תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל
And he took Aharon as spoke Moshe and he ran to the midst of the congregation and behold had begun

הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת הַקְּטֹרֶת וַיְכַפֵּר עַל הָעָם׃
the plague among the people and placed — the incense and he atoned for the people

פָּסוּק ה

Pasuk 5

וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה׃
And he stood between the dead and between the living and was checked the plague

רַשִׁ"י

ויעמד בין המתים וגו'. אָחַז אֶת הַמַּלְאָךְ וְהֶעֱמִידוֹ עַל כָּרְחוֹ, אָמַר לוֹ
And he stood between the dead etc He seized — the angel and stopped him against his will said to him

הַנַּח לִי לַעֲשׂוֹת שְׁלִיחוּתִי, אָמַר לוֹ מֹשֶׁה צִוַּנִי לְעַכֵּב עַל יָדְךָ, אָמַר
the angel leave me to perform my mission said to him Moshe commanded me to prevent · you said

לוֹ אֲנִי שְׁלוּחוֹ שֶׁל מָקוֹם וְאַתָּה שְׁלוּחוֹ שֶׁל מֹשֶׁה, אָמַר לוֹ אֵין מֹשֶׁה
I to him the messenger of the Omnipresent and you the messenger of Moshe said to him Moshe does not

אוֹמֵר כְּלוּם מִלִּבּוֹ אֶלָּא מִפִּי הַגְּבוּרָה, אִם אֵין אַתָּה מַאֲמִין, חֲרֵי הַקָּבָ"ה
anything say from his heart but from the mouth of the Almighty if not you believe behold the Holy One

וּמֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד, בֹּא עִמִּי וּשְׁאַל, וְזֶהוּ שֶׁנֶּאֱמַר וישב אהרן
at and Moshe the entrance of the Tent of the Meeting come with me and ask and this is that which is said And returned Aharon

אל משה; דָּ"אַ, לָמָּה בַּקְּטֹרֶת? לְפִי שֶׁהָיוּ יִשְׂרָאֵל מְלִיזִים וּמְרַגְּנִים אַחַר
to Moshe Another explanation why with the incense? because that were Israel complaining and murmuring against

הַקְּטֹרֶת לוֹמַר סַם הַמָּוֶת הוּא — עַל יָדוֹ מֵתוּ נָדָב וַאֲבִיהוּא, עַל יָדוֹ נִשְׂרְפוּ
the incense saying a poison of death it is — by its hand died Nadav and Avihu by its hand were burned

חֲמִשִּׁים וּמָאתַיִם אִישׁ — אָמַר הַקָּבָ"ה, תִּרְאוּ שֶׁעוֹצֵר מַגֵּפָה הוּא וְהַחֵטְא הוּא
fifty and two hundred men — said the Holy One you will see that it stops plague it is and the sin it is

הַמֵּמִית מכילתא שמות י"ז :
that kills Mekhilta Shemos 17

פָּסוּק ו

Pasuk 6

וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלְּבַד
And they were those who died in the plague four teen thousand and seven hundred aside from

הַמֵּתִים עַל דְּבַר קֹרַח׃
those who died on account of Korach

פָּסוּק ז

Pasuk 7

וַיָּשָׁב אַהֲרֹן אֶל מֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה׃
And returned Aharon to Moshe to the entrance of the Tent of the Meeting and the plague was stopped

CHAPTER SUMMARY

Recognizing that a deadly plague has already begun among the people, Moshe instructs Aharon to quickly take a fire pan with fire from the Mizbe'ach, place incense upon it, and bring it to the congregation to make expiation. Aharon runs into the midst of the assembly and stands between the living and the dead, successfully halting the plague after it claims fourteen thousand seven hundred lives, after which he returns to Moshe at the entrance of the Ohel Moed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the incredible self-sacrifice of Aharon HaKohen in this parsha. The plague is raging, thousands are dying, and Hashem's wrath is burning. Yet, what does Aharon do? He does not run away to save himself. He takes the ketores and runs directly into the center of the danger, standing literally between the living and the dead to block the malach hamaves. This is the true heart of a Jewish leader, a real ohev Yisrael who puts his own life on the line to protect his people, even when they had just been complaining against him.

We learn from here a profound lesson for our own daily avodah. When we see another Yid struggling, whether they are facing physical hardship or spiritual danger, we cannot simply stand by and say, "It is none of my business," or "I need to protect my own comfort first." The Torah is teaching us that we must have the nosei b'ol im chaveiro—the willingness to carry the burden with our friend, to step into the breach, and to do whatever we can to help them.

Today, when you notice someone in your shul, workplace, or community who is going through a difficult time or feeling isolated, do not look the other way. Take a moment to step out of your comfort zone, reach out to them with a warm word, offer your help, or say a heartfelt perek of Tehillim for them, actively standing by their side in their time of need.

מַסֶּכֶת גִּיטִּין · דַּף י״ח ע״א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we continue our deep dive into the halachos of dating a get, exploring the Sages' decrees and how they apply in unusual circumstances. We begin by looking at a case where a husband writes a get but hesitates to hand it over, hoping for a reconciliation, and we address the status of gittin sent from overseas where a significant delay occurs between the writing and the delivery. This leads us directly into a major discussion regarding the three-month waiting period required for a divorcee before she can remarry.

We will learn the classic machlokes between Rav and Shmuel regarding when we start counting these three months—whether from the time the get is written or from when it is actually given. The Gemara brings various baraitas to support both sides, showing how we rule in practice, and then transitions into another fundamental machlokes between Rav and Shmuel regarding when a kesubah is subject to shemitas kesafim.

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QUESTION

וְאוֹתְבֵיהּ בְּכִיסְתֵּיהּ – דְּאִי מִפַּיְיסָה תִּיפַּיֵּיס, מַאי?

If he wrote a get **and put it in his pocket**, thinking **that if she is appeased, she will be appeased** and he will not divorce her, but then he did not reconcile and gave it to her, **what** is the halacha? Do we fear that it is an outdated get?

ANSWER

אֲמַר לֵיהּ: לָא מַקְדֵּים אִינָשׁ פּוּרְעָנוּתָא לְנַפְשֵׁיהּ.

Rava **said to him: A person does not hasten a calamity upon himself**, and since divorce is a calamity, he would not write the get beforehand. Thus, we do not concern ourselves with this unlikely scenario.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: גִּיטִּין הַבָּאִים מִמְּדִינַת הַיָּם, דְּמִיכַּתְבִי בְּנִיסָן וְלָא מָטוּ עַד תִּשְׁרֵי – מָה הוֹעִילוּ חֲכָמִים בְּתַקָּנָתָם?

Ravina said to Rav Ashi: Regarding **bills of divorce that come from overseas, which are written in** the month of **Nisan and do not arrive** to the wife **until** the month of **Tishrei, what did the Sages accomplish with their ordinance** requiring a date? The husband can still unlawfully sell her property during this interval!

ANSWER

אֲמַר לֵיהּ: הָנְהוּ, קָלָא אִית לְהוּ.

Rav Ashi **said to him: Those** overseas divorces **have a rumor** associated with them, and everyone knows they take time to arrive; therefore, buyers are warned, and the woman can easily produce witnesses to prove when she actually received the get.

STATEMENT

אִיתְּמַר: מֵאֵימָתַי מוֹנִין לַגֵּט?

It was stated that Amoraim disputed: **From when do we count** the three months of waiting **for** a woman who received **a bill of divorce** before she may remarry?

STATEMENT

רַב אָמַר: מִשָּׁעַת נְתִינָה, וּשְׁמוּאֵל אָמַר: מִשָּׁעַת כְּתִיבָה.

Rav said: From the time of giving the get; **and Shmuel said: From the time of writing** the get.

OBJECTION

מַתְקִיף לַהּ רַב נָתָן בַּר הוֹשַׁעְיָא לִשְׁמוּאֵל, יֹאמְרוּ: שְׁתֵּי נָשִׁים בְּחָצֵר אַחַת – זוֹ אֲסוּרָה וְזוֹ מוּתֶּרֶת!

Rav Natan bar Hoshaya challenged Shmuel: If so, **people will say:** Here are **two women** living **in one courtyard** who received their bills of divorce on the same day, yet **this one is forbidden** to remarry because her get was written today, **and that one is permitted** to remarry because her get was written three months ago! This appearance of inconsistency will confuse people.

RESOLUTION

אָמַר לֵיהּ אַבָּיֵי: זוֹ זְמַן גִּיטָּהּ מוֹכִיחַ עָלֶיהָ, וְזוֹ זְמַן גִּיטָּהּ מוֹכִיחַ עָלֶיהָ.

Abaye said to him: There is no concern, for **this one, the date of her bill of divorce proves about her** why she is forbidden; **and that one, the date of her bill of divorce proves about her** why she is permitted.

STATEMENT

תַּנְיָא כְּווֹתֵיהּ דְּרַב, תַּנְיָא כְּווֹתֵיהּ דִּשְׁמוּאֵל.

The Gemara notes: **It is taught** in a braisa **in accordance with Rav, and it is taught** in another braisa **in accordance with Shmuel.**

PROOF

תַּנְיָא כְּווֹתֵיהּ דְּרַב: הַשּׁוֹלֵחַ גֵּט לְאִשְׁתּוֹ, וְנִשְׁתַּהָה שָׁלִיחַ בַּדֶּרֶךְ שְׁלֹשָׁה חֳדָשִׁים, כְּשֶׁהִגִּיעַ גֵּט לְיָדָהּ – צְרִיכָה לְהַמְתִּין שְׁלֹשָׁה חֳדָשִׁים;

It is taught in a braisa in accordance with Rav: One who sends a bill of divorce to his wife, and the agent was delayed on the way for three months, when the bill of divorce reaches her hand, she must wait three months from that point before remarrying.

EXPLANATION

וְלֶגֵט יָשָׁן אֵין חוֹשְׁשִׁין, שֶׁהֲרֵי לֹא נִתְייַחֵד עִמָּהּ.

And we do not fear that it is **an outdated bill of divorce** which would be invalid due to seclusion, **for he was not secluded with her** while the agent was traveling.

PROOF

תַּנְיָא כְּווֹתֵיהּ דִּשְׁמוּאֵל: הַמַּשְׁלִישׁ גֵּט לְאִשְׁתּוֹ, וְאָמַר לוֹ: אַל תִּתְנֵהוּ לָהּ אֶלָּא לְאַחַר שְׁלֹשָׁה חֳדָשִׁים, מְשֻׁנָּתָנוּ לָהּ – מוּתֶּרֶת לִינָּשֵׂא מִיָּד;

It is taught in a braisa in accordance with Shmuel: One who deposits a bill of divorce for his wife with a third party, **and said to him, "Do not give it to her except after three months," once he gives it to her, she is permitted to remarry immediately**

EXPLANATION

וּלְגֵט יָשָׁן אֵין חוֹשְׁשִׁין, שֶׁהֲרֵי לֹא נִתְייַחֵד עִמָּהּ.

and we do not fear that it is **an outdated bill of divorce, for he was not secluded with her** during this time.

STATEMENT

רַב כָּהֲנָא וְרַב פַּפִּי וְרַב אָשֵׁי – עָבְדִי מִשְּׁעַת כְּתִיבָה, רַב פָּפָּא וְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ – עָבְדִי מִשְּׁעַת נְתִינָה.

Rav Kahana, Rav Pappi, and Rav Ashi acted in practice to count **from the time of writing; Rav Pappa and Rav Huna the son of Rav Yehoshua acted** in practice to count **from the time of giving.**

RULING

וְהִלְכְתָא: מִשְּׁעַת כְּתִיבָה.

And the halacha is that we count **from the time of writing.**

STATEMENT

אִיתְּמַר: מֵאֵימָתַי כְּתוּבָּה מְשַׁמֶּטֶת?

It was stated that Amoraim disputed: **From when does a ketubah** become subject to being **canceled** by the Shemittah year?

STATEMENT

רַב אָמַר: מִשֶּׁתִּפְגּוֹם – וְתִזְקוֹף.

Rav said: From when she impairs the ketubah by collecting a portion of it, **and converts** the remainder into a formal loan.

STATEMENT

וּשְׁמוּאֵל אָמַר: פָּגְמָה – אַף עַל פִּי שֶׁלֹּא זָקְפָה, זָקְפָה – אַף עַל פִּי שֶׁלֹּא פָּגְמָה.

And Shmuel said: If **she impaired it, even though she did not convert it** into a loan, or if **she converted it** into a loan, **even though she did not impair it**, it is canceled by Shemittah.

STATEMENT

תַּנְיָא כְּווֹתֵיהּ דְּרַב, תַּנְיָא כְּווֹתֵיהּ דִּשְׁמוּאֵל.

It is taught in a braisa **in accordance with Rav, and it is taught** in another braisa **in accordance with Shmuel.**

PROOF

תַּנְיָא כְּווֹתֵיהּ דְּרַב: מֵאֵימָתַי כְּתוּבָּה מְשַׁמֶּטֶת? מִשֶּׁתִּפְגּוֹם וְתִזְקוֹף.

It is taught in a braisa in accordance with Rav: From when does a ketubah become subject to being **canceled? From when she impairs** it **and converts** the rest into a loan.

EXPLANATION

פְּגָמָה וְלֹא זְקָפָה, זְקָפָה וְלֹא פְּגָמָה – אֵינָהּ מְשַׁמֶּטֶת, עַד שֶׁתִּפְגּוֹם וְתִזְקוֹף.

If **she impaired it but did not convert it,** or **converted it but did not impair it, it is not canceled until she impairs** it **and converts** it into a loan.

PROOF

תַּנְיָא כְּוותֵיהּ דִּשְׁמוּאֵל: אוֹנֶס, וּקְנָס, וּפִיתּוּי, וּכְתוּבַּת אִשָּׁה – שֶׁזְּקָפָן בְּמִלְוָה, מְשַׁמְּטִין; וְאִם לָאו – אֵין מְשַׁמְּטִין.

It is taught in a braisa in accordance with Shmuel: Payments for **rape, or a fine, or seduction, or a woman's ketubah, which one converted into a loan, are canceled** by Shemittah; **but if not, they are not canceled.**

EXPLANATION

מֵאֵימָתַי נִזְקָפִים בְּמִלְוָה? מִשְּׁעַת הַעֲמָדָה בַּדִּין.

From when are they considered converted into a loan? From the time of standing trial and receiving a court verdict, which is equivalent to converting it into a loan even without impairing it.

STATEMENT

אָמַר שְׁמוּאֵל: כְּתוּבָּה כְּמַעֲשֵׂה בֵּית דִּין דָּמְיָא – מָה מַעֲשֵׂה בֵּית דִּין נִכְתָּבִין בַּיּוֹם וְנֶחְתָּמִין בַּלַּיְלָה, אַף כְּתוּבָּה נִכְתֶּבֶת בַּיּוֹם וְנֶחְתֶּמֶת בַּלַּיְלָה.

Shmuel said: A ketubah is like a court decree. Just as court decrees are written by day and signed at night without being considered a predatory document, **so too, a ketubah may be written by day and signed at night.**

STATEMENT

כְּתוּבָּתֵיהּ דְּרַבִּי חִיָּיא בַּר רַב אִיכְּתוּב בַּיּוֹם וְאִיחֲתוּם בַּלַּיְלָה; הֲוָה רַב הָתָם וְלָא אֲמַר לְהוּ וְלָא מִידִּי.

The Gemara relates: **The ketubah of Rabbi Chiyya bar Rav was written by day and signed at night; Rav was there and did not say anything to them** to object.

QUESTION

לֵימָא כִּשְׁמוּאֵל סְבִירָא לֵיהּ?

Shall we say that Rav **holds like Shmuel** that a ketubah is like a court decree?

ANSWER

עֲסוּקִין בְּאוֹתוֹ עִנְיָן הֲווֹ.

No, there they **were continuously engaged in that same matter** from day to night, which makes it valid according to all opinions.

PROOF

דְּתַנְיָא, אָמַר רַבִּי אֶלְעָזָר בַּר רַבִּי צָדוֹק: לֹא שָׁנוּ, אֶלָּא כְּשֶׁאֵין עֲסוּקִין בְּאוֹתוֹ עִנְיָן, אֲבָל עֲסוּקִין בְּאוֹתוֹ עִנְיָן – כָּשֵׁר.

As it is taught in a braisa, **Rabbi Elazar bar Rabbi Tzadok said: They only taught** that a document signed at night is invalid **when they were not engaged in that same matter** continuously, **but** if they were **engaged in that same matter, it is valid.**

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי שִׁמְעוֹן מַכְשִׁיר:

Our Mishnah stated: **Rabbi Shimon declares** an outdated get **valid.**

גְּמָרָא GEMARA

EXPLANATION

אָמַר רָבָא: מַאי טַעְמָא דְּרַבִּי שִׁמְעוֹן? קָסָבַר: כֵּיוָן שֶׁנָּתַן עֵינָיו לִגָּרְשָׁהּ, שׁוּב אֵין לוֹ פֵּירוֹת.

Rava said: What is the reason of Rabbi Shimon? He holds: Once a husband **has set his eyes on divorcing her, he no longer has** rights to the **usufruct** of her property; therefore, the date of the get is correct in terms of property rights.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא הִכְשִׁיר רַבִּי שִׁמְעוֹן אֶלָּא לְאַלְתַּר, אֲבָל מִכָּאן וְעַד עֲשָׂרָה יָמִים – לֹא;

Reish Lakish said: Rabbi Shimon only declared it valid immediately, but from here until ten days later, **no,** he does not validate it, as we fear they may have reconciled in the interim.

SUMMARY

The Gemara first clarifies that the Sages did not make a special decree for a husband who hesitates to give a get in hopes of appeasement, as such a scenario is uncommon. Regarding gittin sent from overseas, the Gemara explains that since the delay is public knowledge, there is no concern of illegal seizure of produce. We then learn that while Rav holds the three-month waiting period for remarriage begins from the giving of the get, Shmuel holds it begins from the writing; the Gemara cites supporting baraitas for both views and notes that the halakha follows Shmuel. Finally, the Gemara transitions to a dispute between Rav and Shmuel regarding shemitah, analyzing at what point a widow's kesubah is considered a standard debt that is cancelled by the Sabbatical year.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our Gemara, we learn about the deep psychological reality of a person: "A person does not hasten a calamity on himself." Rava teaches us that a husband does not prepare a get in advance just in case he might need it, because we naturally avoid bringing difficult or painful situations into our immediate reality before we absolutely must.

This is a profound insight into our own nefesh. Hashem built us with a natural desire to push off pain, but the yetzer hara often twists this healthy instinct. How many times do we find ourselves "preparing for calamity" by worrying about future problems that haven't even happened yet? We mentally rehearse arguments, stress over financial scenarios that may never materialize, and carry the weight of tomorrow's potential troubles today. In doing so, we are doing the exact opposite of what Rava describes—we are actively bringing the "calamity" into our present moment, robbing ourselves of the menuchas hanefesh we need to serve Hashem.

True bitachon means leaving tomorrow's challenges to tomorrow. Dovid HaMelech teaches us to trust that Hashem provides the strength we need for each specific moment, not in advance. When we fill our minds with "what-ifs" and prepare for worst-case scenarios, we are living in a state of fear instead of emunah. We must trust that just as Hashem is helping us right now, He will surely help us when the time comes.

Today, whenever you catch yourself worrying about a future problem or mentally preparing for a difficult situation that has not yet arrived, stop and say to yourself: "I am not bringing this calamity into today; I trust that Hashem will give me the strength to handle it only when the time comes."

מַסֶּכֶת תַּעֲנִית · דַּף ט״ז

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 THE SUGYA

In this daf, we are zocheh to learn about the deep, heartfelt ways our Chachamim established for us to awaken our hearts in teshuvah during public fast days. When the community is in tzarah, we do not just fast; we take the holy Aron Kodesh out into the street, place ashes upon it and upon our own heads, and cry out to Hashem from the depths of our neshamos.

The Gemara guides us through the inner meaning of these holy minhagim, showing us how every single action—from going out to the city square to visiting the cemetery—is designed to break our hearts and remind us of our dependence on Hashem's rachamim. We learn how these physical actions reflect our inner state of shiflus and how they arouse the zechus of our holy Avos, especially the Akedas Yitzchak.

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

EXPLANATION

לְמִתְבַּיֵּישׁ מֵאֲחֵרִים.

The Gemara explains: It is more painful **to be humiliated by others** than to humiliate oneself.

QUESTION

וְהֵיכָא מַנַּח לְהוּ?

The Gemara asks: **And where** exactly **do they place** the ashes **upon** their heads?

ANSWER

אָמַר רַבִּי יִצְחָק: בִּמְקוֹם תְּפִילִּין.

Rabbi Yitzchak said: On the place of the tefillin of the head,

PROOF

שֶׁנֶּאֱמַר: ״לָשׂוּם לַאֲבֵלֵי צִיּוֹן לָתֵת לָהֶם פְּאֵר תַּחַת אֵפֶר״.

as it is stated: "To appoint to those who mourn in Zion, to give to them an ornament [pe'er] **instead of ashes"** (Isaiah 61:3), which equates the place of ashes with the place of the tefillin, which are called pe'er.

STATEMENT

רְחוֹב, תֵּיבָה, וְשַׂקִּים, אֵפֶר, אֵפֶר, קְבוּרָה, וּמוֹרִיָּה סִימָן.

The Gemara provides a mnemonic device for the upcoming discussions: **Street, Ark, and Sackcloth, Ashes, Ashes, Cemetery, and Moriah** is the **mnemonic**.

QUESTION

לָמָּה יוֹצְאִין לָרְחוֹב?

The Gemara asks: **Why do they go out to the street** of the city on a fast day?

ANSWER

רַבִּי חִיָּיא בַּר אַבָּא אָמַר: לוֹמַר — זָעַקְנוּ בְּצִנְעָא וְלֹא נַעֲנֵינוּ, נְבַזֶּה עַצְמֵנוּ בְּפַרְהֶסְיָא.

Rabbi Chiyya bar Abba said: It is **to say** before Hashem: **We cried out in private** inside the synagogue **and we were not answered;** therefore, **we will disgrace ourselves in public** by praying in the street, so that our prayers will be heard.

ANSWER

רֵישׁ לָקִישׁ אָמַר: גָּלִינוּ, גָּלוּתֵינוּ מְכַפֶּרֶת עָלֵינוּ.

Reish Lakish said: It is as if we say: **We have exiled** ourselves from our place of prayer; may **our exile atone for us**.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is** the practical difference **between them**?

RESOLUTION

אִיכָּא בֵּינַיְיהוּ, דְּגָלוּ מִבֵּי כְנִישְׁתָּא לְבֵי כְנִישְׁתָּא.

The Gemara answers: **There is** a practical difference **between them** in a case **where they exiled** themselves **from one synagogue to another synagogue**. According to Reish Lakish, they have achieved exile, whereas according to Rabbi Chiyya bar Abba, they have not disgraced themselves in public.

QUESTION

וְלָמָּה מוֹצִיאִין אֶת הַתֵּיבָה לִרְחוֹבָהּ שֶׁל עִיר?

The Gemara asks: **And why do they remove the Ark to the street of the city**?

ANSWER

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, לוֹמַר: כְּלִי צָנוּעַ הָיָה לָנוּ, וְנִתְבַּזָּה בַּעֲוֹנֵינוּ.

Rabbi Yehoshua ben Levi said: It is **to say: We had a modest vessel**, the Ark, which was kept hidden in the sanctuary, **and it has been disgraced** by being brought out to the street **due to our transgressions**.

QUESTION

וְלָמָּה מִתְכַּסִּין בְּשַׂקִּים?

The Gemara asks: **And why do they cover themselves in sackcloth**?

ANSWER

אָמַר רַבִּי חִיָּיא בַּר אַבָּא: לוֹמַר — הֲרֵי אָנוּ חֲשׁוּבִין כִּבְהֵמָה.

Rabbi Chiyya bar Abba said: It is **to say: Behold, we are considered like animals** before You, covered in rough hide.

QUESTION

וְלָמָּה נוֹתְנִין אֵפֶר מִקְלֶה עַל גַּבֵּי תֵּיבָה?

The Gemara asks: **And why do they place burnt ashes on top of the Ark?**

ANSWER

אָמַר רַבִּי יְהוּדָה בֶּן פַּזִּי: כְּלוֹמַר — "עִמּוֹ אָנֹכִי בְצָרָה".

Rabbi Yehuda ben Pazi said: It is **as if to say** in the name of Hashem: **"I am with him in distress"** (Psalms 91:15), showing that the Shechinah shares in Israel's suffering.

ANSWER

רֵישׁ לָקִישׁ אָמַר: "בְּכָל צָרָתָם לוֹ צָר".

Reish Lakish said it is derived from here: **"In all their affliction, He was afflicted"** (Isaiah 63:9).

STATEMENT

אָמַר רַבִּי זֵירָא: מֵרִישׁ כִּי הֲוָה חֲזֵינָא לְהוּ לְרַבָּנַן דְּיָהֲבִי אֵפֶר מִקְלֶה עַל גַּבֵּי תֵּיבָה — מִזְדַּעְזַע לִי כּוּלֵּיהּ גּוּפָאי.

Rabbi Zeira said: At first, when I would see the Rabbis placing burnt ashes on top of the Ark, my entire body would tremble from the awe of seeing the symbol of the Shechinah in distress.

QUESTION

וְלָמָּה נוֹתְנִין אֵפֶר בְּרֹאשׁ כָּל אֶחָד וְאֶחָד?

The Gemara asks: **And why do they place ashes upon the head of each and every individual?**

STATEMENT

פְּלִיגִי בַּהּ רַבִּי לֵוִי בַּר חָמָא וְרַבִּי חֲנִינָא.

Rabbi Levi bar Chama and Rabbi Chanina disagree regarding this matter.

EXPLANATION

חַד אָמַר: חֲרֵי אָנוּ חֲשׁוּבִין לְפָנֶיךָ כְּאֵפֶר, וְחַד אָמַר: כְּדֵי שֶׁיִּזְכּוֹר לָנוּ אֵפְרוֹ שֶׁל יִצְחָק.

One said: It is to say, **"Behold, we are considered before You like ashes." And one said:** It is **in order that He should remember for us the ashes of Yitzchak**, as if he had been sacrificed on the Altar.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is** the practical difference **between them**?

RESOLUTION

אִיכָּא בֵּינַיְיהוּ עָפָר סְתָם.

The Gemara answers: **There is** a practical difference **between them** in a case where they used **plain earth** instead of ashes. Plain earth represents self-nullification, but does not recall the ashes of Yitzchak.

QUESTION

לָמָּה יוֹצְאִין לְבֵית הַקְּבָרוֹת?

The Gemara asks: **Why do they go out to the cemetery** on a fast day?

STATEMENT

פְּלִיגִי בַּהּ רַבִּי לֵוִי בַּר חָמָא וְרַבִּי חֲנִינָא.

Rabbi Levi bar Chama and Rabbi Chanina disagree regarding this matter.

EXPLANATION

חַד אָמַר: חֲרֵי אָנוּ חֲשׁוּבִין לְפָנֶיךָ כְּמֵתִים, וְחַד אָמַר: כְּדֵי שֶׁיְּבַקְּשׁוּ עָלֵינוּ מֵתִים רַחֲמִים.

One said: It is to say, **"Behold, we are considered before You like the dead." And one said:** It is **in order that the deceased should pray for mercy on our behalf**.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is** the practical difference **between them**?

RESOLUTION

אִיפָּא בֵּינַיְיהוּ קִבְרֵי נָכְרִים.

The Gemara answers: **There is** a practical difference **between them** regarding visiting **the graves of non-Jews**. If the purpose is to feel like the dead, non-Jewish graves suffice; if it is for them to pray for us, we must visit Jewish graves.

QUESTION

מַאי הַר הַמּוֹרִיָּה?

The Gemara asks: **What is** the meaning of the name **Mount Moriah**?

STATEMENT

פְּלִיגִי בַּהּ רַבִּי לֵוִי בַּר חָמָא וְרַבִּי חֲנִינָא.

Rabbi Levi bar Chama and Rabbi Chanina disagree regarding this matter.

EXPLANATION

חַד אָמַר: הַר שֶׁיָּצָא מִמֶּנּוּ הוֹרָאָה לְיִשְׂרָאֵל, וְחַד אָמַר: הַר שֶׁיָּצָא מִמֶּנּוּ מוֹרָא לְאוּמּוֹת הָעוֹלָם.

One said: It is the **mountain from which instruction** [hora'ah] **went out to Israel** from the Sanhedrin. **And one said:** It is the **mountain from which fear** [mora] **went out to the nations of the world**.

מִשְׁנָה MISHNAH

MISHNAH

הַזָּקֵן שֶׁבָּהֶן אוֹמֵר לִפְנֵיהֶן דִּבְרֵי כִבּוּשִׁין.

We learned in the Mishnah: **The eldest among them says before them words of admonition** to move them to repentance.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: אִם יֵשׁ זָקֵן — אוֹמֵר זָקֵן. וְאִם לָאו — אוֹמֵר חָכָם, וְאִם לָאו — אוֹמֵר אָדָם שֶׁל צוּרָה.

The Rabbis taught in a Braisa: **If there is an elder, the elder says** the admonition. **And if not, a Sage says** it. **And if not, a person of imposing appearance says** it.

QUESTION

אַטּוּ זָקֵן דְּקָאָמְרִי, אַף עַל גַּב דְּלָאו חָכָם הוּא?

The Gemara asks: **Is that to say** that the **elder of whom they spoke** is preferred **even though he is not a Sage**?

ANSWER

אָמַר אַבָּיֵי, הָכִי קָאָמְרִי: אִם יֵשׁ זָקֵן וְהוּא חָכָם — אוֹמֵר זָקֵן וְהוּא חָכָם, וְאִם לָאו — אוֹמֵר חָכָם, וְאִם לָאו — אוֹמֵר אָדָם שֶׁל צוּרָה.

Abaye said: This is what they are saying: If there is an elder and he is also **a Sage, the elder who is a Sage says** the admonition. **And if not, a Sage** who is young **says** it. **And if not, a person of imposing appearance says** it.

STATEMENT

אַחֵינוּ, לֹא שַׂק וְתַעֲנִית גּוֹרְמִים, אֶלָּא תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים גּוֹרְמִים.

The elder says: **"Our brothers, it is not sackcloth and fasting that cause** atonement, **but rather repentance and good deeds that cause** atonement.

PROOF

שֶׁכֵּן מָצִינוּ בְּאַנְשֵׁי נִינְוֵה, שֶׁלֹּא נֶאֱמַר בָּהֶם "וַיַּרְא הָאֱלֹהִים אֶת שַׂקָּם וְאֶת תַּעֲנִיתָם", אֶלָּא: "וַיַּרְא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדַּרְכָּם הָרָעָה".

For so we find with the people of Nineveh, that it is not stated concerning them: 'And Elokim saw their sackcloth and their fasting,' but rather: 'And Elokim saw their deeds, that they turned from their evil way'" (Jonah 3:10).

QUESTION

"וְיִתְכַּסּוּ שַׂקִּים הָאָדָם וְהַבְּהֵמָה", מַאי הֲווּ עָבְדִי?

The verse states regarding Nineveh: **"And let them be covered with sackcloth, both man and beast"** (Jonah 3:8). The Gemara asks: **What did they do** with the animals?

ANSWER

אָסְרוּ הַבְּהֵמוֹת לְחוּד, וְאֶת הַוְּלָדוֹת לְחוּד. אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! אִם אֵין אַתָּה מְרַחֵם עָלֵינוּ — אֵין אָנוּ מְרַחֲמִים עַל אֵלּוּ.

They separated the mother animals alone, and the offspring alone. They said before Him: Master of the Universe! If You do not have mercy on us, we will not have mercy on these animals by letting them nurse.

QUESTION

"וְיִקְרְאוּ אֶל אֱלֹהִים בְּחָזְקָה", מַאי אֲמוּר?

The verse states: **"And let them cry mightily to Elokim"** (Jonah 3:8). The Gemara asks: **What did they say** that was considered calling out "mightily"?

ANSWER

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! עָלוּב וְשֶׁאֵינוֹ עָלוּב, צַדִּיק וְרָשָׁע — מִי נִדְחֶה מִפְּנֵי מִי?

They said before Him: Master of the Universe! If there is a dispute between a submissive one and one who is not submissive, or between a righteous one and a wicked one, who must yield before whom? Surely the righteous and powerful yields to the weak; so too, You must yield and forgive us.

QUESTION

"וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה וּמִן הֶחָמָס אֲשֶׁר בְּכַפֵּיהֶם", מַאי "וּמִן הֶחָמָס אֲשֶׁר בְּכַפֵּיהֶם"?

The verse states: **"And let them turn, every one from his evil way, and from the violence that is in their hands"** (Jonah 3:8). The Gemara asks: **What is** the meaning of **"and from the violence that is in their hands"**?

ANSWER

אָמַר שְׁמוּאֵל: אֲפִילּוּ גָּזַל מָרִישׁ וּבָנָאוֹ בְּבִירָה — מְקַעְקֵעַ כָּל הַבִּירָה כּוּלָּהּ וּמַחְזִיר מָרִישׁ לְבְעָלָיו.

Shmuel said: Even if one had stolen a beam and built it into a palace, he would tear down the entire palace completely and return the beam to its owner, showing the extreme measure of their repentance.

STATEMENT

אָמַר רַב אַדָּא בַּר אַהֲבָה: אָדָם שֶׁיֵּשׁ בְּיָדוֹ עֲבֵירָה, וּמִתְוַדֶּה וְאֵינוֹ חוֹזֵר בָּהּ, לְמָה הוּא דּוֹמֶה? לְאָדָם שֶׁתּוֹפֵס שֶׁרֶץ בְּיָדוֹ, שֶׁאֲפִילּוּ טוֹבֵל בְּכָל מֵימוֹת שֶׁבָּעוֹלָם — לֹא עָלְתָה לוֹ טְבִילָה.

Rabbi Adda bar Ahavah said: A person who has a transgression in his hand, and confesses but does not turn back from it, to what is he compared? To a person who holds a sheretz in his hand, for even if he immerses in all the waters of the world, his immersion is not effective for him to become pure.

PROOF

זָרַק מִיָּדוֹ, כֵּיוָן שֶׁטָּבַל בְּאַרְבָּעִים סְאָה — מִיָּד עָלְתָה לוֹ טְבִילָה, שֶׁנֶּאֱמַר: "וּמוֹדֶה וְעֹזֵב יְרֻחָם", וְאוֹמֵר: "נִשָּׂא לְבָבֵנוּ אֶל כַּפַּיִם אֶל אֵל בַּשָּׁמָיִם".

But if **he throws it from his hand, once he immerses in forty se'ah** of water, **immediately his immersion is effective for him, as it is stated: "He who confesses and abandons them shall obtain mercy"** (Proverbs 28:13), **and it says: "Let us lift up our heart with our hands to El in heaven"** (Lamentations 3:41).

מִשְׁנָה MISHNAH

MISHNAH

עָמְדוּ בִּתְפִלָּה, מוֹרִידִין לִפְנֵי הַתֵּיבָה זָקֵן כּוּ'.

We learned in the Mishnah: When **they stood in prayer, they send down before the Ark an elder** who is experienced, etc.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: עָמְדוּ בִּתְפִלָּה, אַף עַל פִּי שֶׁיֵּשׁ שָׁם זָקֵן וְחָכָם — אֵין מוֹרִידִין לִפְנֵי הַתֵּיבָה אֶלָּא אָדָם הָרָגִיל.

The Rabbis taught in a Braisa: When **they stood in prayer, even though there is an elder and a Sage present, they only send down before the Ark a person who is accustomed** to lead the prayers.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: מְטוּפָּל וְאֵין לוֹ, וְיֵשׁ לוֹ יְגִיעָה בַּשָּׂדֶה, וּבֵיתוֹ רֵיקָם, וּפִרְקוֹ נָאֶה, וּשְׁפַל בְּרֵךְ, וּמְרוּצֶּה לָעָם, וְיֵשׁ לוֹ נְעִימָה, וְקוֹלוֹ עָרֵב, וּבָקִי לִקְרוֹת בַּתּוֹרָה וּבַנְּבִיאִים וּבַכְּתוּבִים, וְלִשְׁנוֹת בַּמִּדְרָשׁ בַּהֲלָכוֹת וּבְאַגָּדוֹת, וּבָקִי בְּכָל הַבְּרָכוֹת כּוּלָּן.

Rabbi Yehuda says: He must be **burdened with a family and have no** livelihood, **and he has labor in the field, and his house is empty, and his youth is pleasant, and he is humble, and acceptable to the people, and he has a sweet melody, and his voice is pleasant, and he is expert in reading the Torah, the Prophets, and the Writings, and in studying the Midrash, Halachos, and Aggados, and is expert in all the blessings.**

STATEMENT

וְיָהֲבוּ בֵּיהּ רַבָּנַן עֵינַיְיהוּ בְּרַב יִצְחָק בַּר אַמֵּי.

And the Rabbis cast their eyes upon Rav Yitzchak bar Ammi as possessing all these qualities.

QUESTION

הַיְינוּ "מְטוּפָּל וְאֵין לוֹ", הַיְינוּ "בֵּיתוֹ רֵיקָם"?

The Gemara asks: **Is not "burdened with a family and has nothing" the same as "his house is empty"?**

ANSWER

אָמַר רַב חִסְדָּא: זֶהוּ שֶׁבֵּיתוֹ רֵיקָם מִן הָעֲבֵירָה.

Rav Chisda said: This means that his house is empty of transgression.

EXPLANATION

"וּפִרְקוֹ נָאֶה", אָמַר אַבָּיֵי: זֶה שֶׁלֹּא יָצָא עָלָיו שֵׁם רַע בִּילְדוּתוֹ.

Regarding the phrase **"and his youth is pleasant," Abaye said: This is one about whom no bad reputation went out in his youth.**

QUESTION

"הָיְתָה לִי נַחֲלָתִי כְּאַרְיֵה בַּיָּעַר נָתְנָה עָלַי בְּקוֹלָהּ עַל כֵּן שְׂנֵאתִיהָ", מַאי "נָתְנָה עָלַי בְּקוֹלָהּ"?

The verse states: **"My heritage has become to Me like a lion in the forest; she has raised her voice against Me, therefore I hate her"** (Jeremiah 12:8). The Gemara asks: **What is** the meaning of **"she has raised her voice against Me"**?

ANSWER

אָמַר מָר זוּטְרָא בַּר טוּבְיָה אָמַר רַב, וְאָמְרִי לַהּ אָמַר רַבִּי חָמָא אָמַר רַבִּי אֶלְעָזָר: זֶה שְׁלִיחַ צִבּוּר שֶׁאֵינוֹ הָגוּן הַיּוֹרֵד לִפְנֵי הַתֵּיבָה.

Mar Zutra bar Tuvia said in the name of Rav, and some say Rabbi Chama said in the name of Rabbi Eleazar: This refers to an improper prayer leader who goes down before the Ark to lead the congregation in an arrogant manner.

מִשְׁנָה MISHNAH

MISHNAH

וְאוֹמֵר לִפְנֵיהֶם עֶשְׂרִים וְאַרְבַּע בְּרָכוֹת, שְׁמוֹנֶה עֶשְׂרֵה שֶׁבְּכָל יוֹם וּמוֹסִיף עֲלֵיהֶן עוֹד שֵׁשׁ.

We learned in the Mishnah: **And he says before them twenty-four blessings: the eighteen of every day, and he adds to them another six.**

גְּמָרָא GEMARA

QUESTION

הָנֵי שֵׁשׁ, שֶׁבַע הָווֹ! כְּדִתְנַן: עַל הַשְּׁבִיעִית הוּא אוֹמֵר "בָּרוּךְ מְרַחֵם עַל הָאָרֶץ"!

The Gemara asks: **These six are actually seven! As we learned** in the Mishnah: **On the seventh he says, "Blessed is He Who has mercy on the earth"**!

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק: מַאי "שְׁבִיעִית" — שְׁבִיעִית לָאֲרוּכָּה.

Rav Nachman bar Yitzchak said: What is the meaning of **"seventh"? It is the seventh of the long blessings**, meaning the seventh blessing of the entire service, which is the extended blessing of Go'el Yisrael.

BRAISA

כְּדִתְנָיָא: בְּ"גּוֹאֵל יִשְׂרָאֵל" מַאֲרִיךְ, וּבְחוֹתָמָהּ הוּא אוֹמֵר: "מִי שֶׁעָנָה אֶת אַבְרָהָם בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה. בָּרוּךְ גּוֹאֵל יִשְׂרָאֵל",

As it is taught in a Braisa: **In** the blessing of **"Redeemer of Israel" he lengthens** the prayer, **and in its conclusion he says: "He Who answered Avraham on Mount Moriah, He shall answer you and hear the voice of your cry on this day. Blessed is the Redeemer of Israel,"**

BRAISA

וְהֵן עוֹנִין אַחֲרָיו "אָמֵן", וְחַזַּן הַכְּנֶסֶת אוֹמֵר לָהֶם: "תִּקְעוּ בְּנֵי אַהֲרֹן תִּקְעוּ".

and they answer after him "Amen," and the synagogue sexton says to them: "Blow, sons of Aaron, blow!"

BRAISA

וְחוֹזֵר וְאוֹמֵר: "מִי שֶׁעָנָה אֶת אֲבוֹתֵינוּ עַל יַם סוּף, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה, בָּרוּךְ זוֹכֵר הַנִּשְׁכָּחוֹת", וְהֵן עוֹנִין אַחֲרָיו "אָמֵן", וְחַזָּן הַכְּנֶסֶת אוֹמֵר לָהֶם: "הָרִיעוּ בְּנֵי אַהֲרֹן הָרִיעוּ".

And he goes back and says: "He Who answered our forefathers at the Red Sea, He shall answer you and hear the voice of your cry on this day, Blessed is He Who remembers the forgotten," and they answer after him "Amen," and the synagogue sexton says to them: "Sound a teruah, sons of Aaron, sound a teruah!"

BRAISA

וְכֵן בְּכָל בְּרָכָה וּבְרָכָה, בְּאַחַת אוֹמֵר: "תִּקְעוּ", וּבְאַחַת אוֹמֵר: "הָרִיעוּ".

And so in each and every blessing, in one he says "Blow" and in one he says "Sound a teruah."

BRAISA

בַּמֶּה דְּבָרִים אֲמוּרִים — בִּגְבוּלִין, אֲבָל בַּמִּקְדָּשׁ אֵינוֹ כֵּן, לְפִי שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ.

In what case are these words said? In the provinces. But in the Beis HaMikdash it is not so, because they do not answer "Amen" in the Beis HaMikdash.

PROOF

וּמִנַּיִן שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ — שֶׁנֶּאֱמַר: "קוּמוּ בָּרְכוּ אֶת ה' אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וִיבָרְכוּ שֵׁם כְּבֹדֶךָ וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה".

And from where do we know that they do not answer "Amen" in the Beis HaMikdash? As it is stated: "Rise up and bless Hashem your Elokim from everlasting to everlasting, and let them bless Your glorious Name, which is exalted above all blessing and praise" (Nehemiah 9:5).

EXPLANATION

יָכוֹל עַל כָּל בְּרָכוֹת כּוּלָּן לֹא תְּהֵא אֶלָּא תְּהִלָּה אַחַת — תַּלְמוּד לוֹמַר: "וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה" — עַל כָּל בְּרָכָה תֵּן לוֹ תְּהִלָּה.

One might think that for all the blessings together there should only be one praise; therefore the verse states: "exalted above all blessing and praise" — for each and every blessing, give Him praise with a full response.

BRAISA

וְאֶלָּא בַּמִּקְדָּשׁ מַהוּ אוֹמֵר? "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בָּרוּךְ גּוֹאֵל יִשְׂרָאֵל".

But rather, in the Beis HaMikdash, what does he say at the end of the blessing? "Blessed is Hashem, the Elokim of Israel, from everlasting to everlasting. Blessed is the Redeemer of Israel."

BRAISA

וְהֵן עוֹנִין אַחֲרָיו: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

And they answer after him: "Blessed be the Name of His glorious kingdom forever and ever."

BRAISA

וְחַזָּן הַכְּנֶסֶת אוֹמֵר לָהֶם: "תִּקְעוּ הַכֹּהֲנִים בְּנֵי אַהֲרוֹן תִּקְעוּ",

And the synagogue sexton says to them: "Blow, Kohanim, sons of Aaron, blow!"

BRAISA

וְחוֹזֵר וְאוֹמֵר: ״מִי שֶׁעָנָה אֶת אַבְרָהָם בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה. בָּרוּךְ ה׳ אֱלֹהֵי יִשְׂרָאֵל זוֹכֵר הַנִּשְׁכָּחוֹת״,

And he goes back and says: "He Who answered Avraham on Mount Moriah, He shall answer you and hear the voice of your cry on this day. Blessed is Hashem, the Elokim of Israel, Who remembers the forgotten,"

BRAISA

וְהֵם עוֹנִים אַחֲרָיו: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״, וְחַזָּן הַכְּנֶסֶת אוֹמֵר לָהֶם: ״הָרִיעוּ, הַכֹּהֲנִים בְּנֵי אַהֲרֹן, הָרִיעוּ וְכוּ׳״,

and they answer after him: "Blessed be the Name of His glorious kingdom forever and ever," and the synagogue sexton says to them: "Sound a teruah, Kohanim, sons of Aaron, sound a teruah, etc."

BRAISA

וְכֵן בְּכָל בְּרָכָה וּבְרָכָה, בְּאַחַת אוֹמֵר ״תִּקְעוּ״ וּבְאַחַת אוֹמֵר ״הָרִיעוּ״, עַד שֶׁגּוֹמֵר אֶת כּוּלָּן.

And so in each and every blessing, in one he says "Blow" and in one he says "Sound a teruah," until he finishes all of them.

STATEMENT

וְכָךְ הִנְהִיג רַבִּי חֲלַפְתָּא בְּצִפּוֹרִי, וְרַבִּי חֲנַנְיָה בֶּן תְּרַדְיוֹן בְּסִיכְנִי,

And this was the practice led by Rabbi Chalafta in Tzippori, and Rabbi Chananya ben Teradyon in Sichni.

STATEMENT

וּכְשֶׁבָּא דָּבָר לִפְנֵי חֲכָמִים, אָמְרוּ: לֹא הָיוּ נוֹהֲגִין כֵּן אֶלָּא בְּשַׁעֲרֵי מִזְרָח וּבְהַר הַבַּיִת.

And when the matter came before the Sages, they said: They only practiced this manner of blowing at the Eastern Gates and on the Temple Mount, but not in the provinces.

BRAISA

וְאִית דְּאָמְרִי, כִּדְתַנְיָא: אוֹמֵר לִפְנֵיהֶן עֶשְׂרִים וְאַרְבַּע בְּרָכוֹת, שְׁמוֹנֶה עֶשְׂרֵה שֶׁבְּכָל יוֹם, וּמוֹסִיף עֲלֵיהֶן עוֹד שֵׁשׁ.

And some say a different version, as it is taught in a Braisa: He says before them twenty-four blessings: the eighteen of every day, and he adds to them another six.

BRAISA

וְאוֹתָן שֵׁשׁ הֵיכָן אוֹמָרָן? בֵּין ״גּוֹאֵל״ לְ״רוֹפֵא חוֹלֵי״, וּמַאֲרִיךְ בַּגְּאוּלָּה, וְהֵן עוֹנִין אַחֲרָיו ״אָמֵן״ עַל כָּל בְּרָכָה וּבְרָכָה.

And those six, where does he say them? Between "Redeemer" and "Healer of the sick," and he lengthens the blessing of redemption, and they answer after him "Amen" for each and every blessing.

BRAISA

וְכָךְ הָיוּ נוֹהֲגִין בִּגְבוּלִין.

And this was the practice in the provinces.

BRAISA

אֲבָל בַּמִּקְדָּשׁ, הָיוּ אוֹמְרִים: "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בָּרוּךְ גּוֹאֵל יִשְׂרָאֵל."
וְלֹא הָיוּ עוֹנִין אַחֲרָיו "אָמֵן".

But in the Beis HaMikdash, they would say: "Blessed is Hashem, the Elokim of Israel, from everlasting to everlasting. Blessed is the Redeemer of Israel." And they would not answer after him "Amen."

EXPLANATION

וְכָל כָּךְ לָמָּה? לְפִי שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ,

And why all this? Because they do not answer "Amen" in the Beis HaMikdash.

PROOF

וּמִנַּיִן שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ, שֶׁנֶּאֱמַר: "קוּמוּ בָּרְכוּ אֶת ה' אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וִיבָרְכוּ
שֵׁם כְּבוֹדְךָ וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה" — עַל כָּל בְּרָכָה וּבְרָכָה תֵּן לוֹ תְּהִלָּה.

And from where do we know that they do not answer "Amen" in the Beis HaMikdash? As it is stated: "Rise up and bless Hashem your Elokim from everlasting to everlasting, and let them bless Your glorious Name, which is exalted above all blessing and praise" — for each and every blessing, give Him praise with a unique response.

SUMMARY

The sugya begins by explaining the specific placement of ashes on the head, locating it where the tefillin—our holy ornament—are worn, based on the pasuk in Yeshayahu. The Gemara then brings a series of explanations for the fast-day rituals: moving to the city square represents either public humiliation or exile; exposing the Aron Kodesh symbolizes the shame of our hidden sins being revealed; and wearing sackcloth likens us to animals before Hashem. Placing ashes on the Aron reminds us that Hashem is with us in our tzarah, while placing ashes on our heads either represents our own nothingness or invokes the zechus of Akedas Yitzchak. Similarly, visiting the cemetery either symbolizes our own mortality or serves to have the neshamos of the departed plead for mercy on our behalf. Finally, the Gemara discusses the greatness of Har Moriah as the source of Torah instruction and yiras Shamayim, and outlines the order of who delivers the words of reproof, emphasizing that true atonement comes not from the external sackcloth and fasting, but from genuine teshuvah and good deeds, just as we find by the people of Nineveh.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When we find ourselves in a time of tzarah, whether as a community or in our own personal lives, the Gemara in Taanis teaches us a profound secret about Hashem's relationship with us. When the community placed ashes on the Aron Kodesh, it was to declare: 'I am with him in trouble.' Rabbi Zeira would tremble when he saw this, because it reveals that Hashem does not stand distant from our pain; He feels it with us, as if He is right there in the ashes.

But the Gemara also warns us not to get caught up in the external show of pain. The elder would stand before the tzibbur and cry out: 'Our brothers! It is not the sackcloth and fasting that brings salvation, but teshuvah and good deeds.' He pointed to the people of Nineveh, noting that Hashem did not look at their sackcloth, but at their actions—that they actually returned what they had stolen, even tearing down entire buildings to return a single stolen beam.

This is our avodah. We cannot be like someone who immerses in a mikvah while still holding a sheretz (an impure creature) in his hand. If we want our tefillos to pierce the heavens, we must look honestly at what we are holding onto. We must drop the bad habit, the lashon hara, or the dishonesty, and only then turn to Hashem with a broken heart, knowing He is right there weeping with us.

Today, identify one small, improper habit or dishonest practice that you have been holding onto, and make a concrete decision to 'drop the sheretz' by letting it go before you stand to pray Mincha.

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📖 THE SUGYA

We begin this daf by learning about the kashrus of an animal whose womb was removed, as well as a fascinating historical incident where the residents of Asia Minor traveled to Yavne to ask the Sanhedrin about worms found in an animal's liver. The Gemara then transitions into a deep and highly practical discussion regarding the lungs, specifically focusing on a lung that is found attached to the chest wall (sircha). We will learn the different opinions of Rav Naḥman, Avimi, and Rava on how to evaluate these adhesions and whether we fear a perforation has occurred.

We will also explore the practical methods of testing these attachments, such as using a dull knife to separate the lung from the chest wall or testing the lung in tepid water to see if bubbles emerge. The sugya further analyzes the halachos of adhesions between different lobes of the lung, and whether a seal formed by the chest wall or the liver can render a perforated organ kosher.

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

עַמּוּד א׳ DAF 48A

מִשְׁנָה MISHNAH

MISHNAH

שֶׁלְּפוּחִית שֶׁלָּהּ – כְּשֵׁרָה.

If **its womb** was removed, the animal is **kosher**.

MISHNAH

הִתְלִיעַ כָּבֵד שֶׁלָּהּ – זֶה הָיָה מַעֲשֶׂה, וְעָלוּ עָלֶיהָ בְּנֵי עַסְיָא שְׁלֹשָׁה רְגָלִים לְיַבְנֶה, לֶרֶגֶל שְׁלִישִׁי הִתִּירוּהָ לָהֶם.

If **its liver became infested by worms**, **this was an incident** that occurred, **and the residents of Asia Minor went up on** account of **it** for **three festivals to Yavne** to ask the Sanhedrin for a ruling; **on the third festival they permitted** the animal **to them**.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב יוֹסֵף בַּר מְנְיוֹמֵי אָמַר רַב נַחְמָן: רֵיאָה הַסְּמוּכָה לַדּוֹפֶן – אֵין חוֹשְׁשִׁין לָהּ,

Rav Yosef bar Minyumi said that **Rav Naḥman said:** With regard to a **lung that is adjacent** and attached **to the chest wall, we do not fear for it** that it became attached due to a perforation in the lung;

STATEMENT

הֶעֱלְתָה צְמָחִים – חוֹשְׁשִׁין לָהּ.

but if the lung **sprouted cysts** of pus in the area of its attachment, **we do fear for it** that a perforation caused them.

STATEMENT

מָר יְהוּדָה מִשְּׁמֵיהּ דַּאֲבִימִי אָמַר: אֶחָד זֶה וְאֶחָד זֶה – חוֹשְׁשִׁין לָהּ.

Mar Yehuda said in the name of Avimi: Both this case **and that** case, whether or not there are cysts, **we fear for it**.

QUESTION

הֵיכִי עָבְדִינַן?

How do we do the examination to determine if the defect is in the chest wall or the lung?

ANSWER

אָמַר רָבָא: רָבִין בַּר שְׁבָא אַסְבְּרַהּ לִי, מַיְיתִינַן סַכִּינָא דַּחֲלִישׁ פּוּמֵיהּ וּמְפָרְקִינַן לַהּ;

Rava said: Ravin bar Sheva explained it to me: We bring a knife whose edge is dull and thin, **and we separate** the lung from the chest wall;

ANSWER

אִי אִיכָּא רֵיעוּתָא בְּדוֹפֶן – תָּלֵינַן בָּתַר דּוֹפֶן, וְאִי לָא – מֵחֲמַת רֵיאָה הִיא, וּטְרֵפָה, וְאַף עַל גַּב דְּלָא קָא מַפְּקָא זֵיקָא.

if there is a defect in the chest wall, we attribute the attachment **to the chest wall** and it is kosher; **and if not, it is due to the lung, and** the animal is a **tereifa, and even though** the lung **does not expel air** when inflated, we assume a scab covered the hole.

STATEMENT

רַב נְחֶמְיָה בְּרֵיהּ דְּרַב יוֹסֵף בָּדֵיק לַהּ בְּפָשׁוֹרֵי.

Rav Neḥemya, son of Rav Yosef, would examine it in tepid water to see if bubbles emerged.

STATEMENT

אֲמַר לֵיהּ מָר זוּטְרָא בְּרֵיהּ דְּרַב הוּנָא בְּרֵיהּ דְּרַב פַּפִּי לְרָבִינָא: הָא דְּרַב נְחֶמְיָה בְּרֵיהּ דְּרַב יוֹסֵף, אַתּוּן אַהָא מַתְנִיתוּ לַהּ, אֲנַן אַדְּרָבָא מַתְנֵינַן לַהּ, דְּאָמַר רָבָא: הָנֵי תַּרְתֵּי אוּנֵי דְּרֵיאָה דְּסָרִיכָן לַהֲדֵדֵי לֵית לְהוּ בְּדִיקוּתָא לְאַכְשׁוֹרֵי. רַב נְחֶמְיָה בְּרֵיהּ דְּרַב יוֹסֵף בָּדֵיק לַהּ בְּפָשׁוֹרֵי.

Mar Zutra, son of Rav Huna, son of Rav Pappi, said to Ravina: This ruling **of Rav Neḥemya, son of Rav Yosef, you teach it on this** case of a lung attached to the chest wall; **but we teach it on Rava's** other statement, **as Rava said: These two lobes of the lung that adhere to one another have no inspection to make them kosher.** Yet, **Rav Neḥemya, son of Rav Yosef, would examine it in tepid** water, and if no bubbles appeared, he would permit it.

OBJECTION

מַתְקֵיף לַהּ רַב אָשֵׁי: הַאי מַאי? בִּשְׁלָמָא הָכָא תְּלִינַן בְּדוֹפֶן, וּכְשֵׁרָה, אֲבָל הָתָם – אִי הַאי נָקֵיב – טְרֵפָה, וְאִי הַאי נָקֵיב – טְרֵפָה.

Rav Ashi objected to this: What is this? Granted here, in the case of the chest wall, **we can attribute** the attachment **to the chest wall, and** the animal is **kosher; but there,** in the case of two lobes adhering, **if this** lobe **is perforated** it is a **tereifa, and if that** lobe **is perforated** it is a **tereifa**, and even if a scab prevents bubbles, it remains a tereifa.

QUESTION

וּמִי אָמַר רַב נַחְמָן הָכִי? וְהָאָמַר רַב יוֹסֵף בַּר מְנְיוֹמֵי אָמַר רַב נַחְמָן: רֵיאָה שֶׁנִּקְּבָה וְדוֹפֶן סוֹתַמְתָּהּ – כְּשֵׁרָה!

The Gemara asks: **And did Rav Naḥman really say this,** that if the lung is perforated it is a tereifa? **But didn't Rav Yosef bar Minyumi say** that **Rav Naḥman said: A lung that was perforated and the chest wall seals it is kosher!**

ANSWER

לָא קַשְׁיָא, הָתָם בִּמְקוֹם רְבִיתָא, הָכָא שֶׁלֹּא בִּמְקוֹם רְבִיתָא.

The Gemara answers: This is **not difficult. There,** where it is kosher, it is **in the place of its** natural **growth; here,** where it is a tereifa, it is **not in the place of its** natural **growth**.

EXPLANATION

וְהֵיכָא מְקוֹם רְבִיתָא? חִיתּוּכֵי דְּאוּנֵּי.

And where is the place of its growth? The sectioning of the lobes where they naturally lie against the chest wall.

STATEMENT

גּוּפָא, אָמַר רַב יוֹסֵף בַּר מְנְיוֹמֵי אָמַר רַב נַחְמָן: רֵיאָה שֶׁנִּקְּבָה וְדוֹפֶן סוֹתַמְתָּהּ – כְּשֵׁרָה.

The Gemara returns to **the matter itself: Rav Yosef bar Minyumi said** that **Rav Naḥman said: A lung that was perforated and the chest wall seals it is kosher.**

STATEMENT

אָמַר רָבִינָא: וְהוּא דְּסָבִיךְ בִּבְשָׂרָא.

Ravina said: And this is only **when it is tangled in the flesh** of the chest wall between the ribs.

OBJECTION

אַמַּאי לֵיהּ רַב יוֹסֵף לְרָבִינָא: וְאִי לָא סָבִיךְ מַאי? טְרֵפָה, אַלְמָא אָמְרִינַן נְקוּבָה הִיא. אִי הָכִי, כִּי סָבִיךְ נָמֵי!

Rav Yosef said to Ravina: And if it is not tangled, what is the halacha? It is a **tereifa. Consequently, we say it is perforated. If so, when it is tangled as well** it should be a tereifa!

PROOF

דְּתָנְיָא: נִיקַּב – פָּסוּל, מִפְּנֵי שֶׁהוּא שׁוֹתֵת; נִסְתַּם – כָּשֵׁר, מִפְּנֵי שֶׁהוּא מוֹלִיד, וְזֶהוּ פְּסוּל שֶׁחוֹזֵר לְהֶכְשֵׁירוֹ.

As isn't it taught in a baraita regarding a man's penis: If it was **perforated, he is unfit** to marry a Jewish woman of fit lineage **because he discharges** semen gently and cannot procreate; if it was **sealed** with flesh, **he is fit because he can procreate, and this is** an instance of **an unfit state that returns to its fitness.**

QUESTION

וְזֶהוּ לְמַעוֹטֵי מַאי? לָאו לְמַעוֹטֵי כְּהַאי גַּוְונָא.

And what does the phrase **"and this is" serve to exclude? Does it not serve to exclude a case like this,** where a lung was perforated and sealed by the chest wall, which does not return to fitness?

ANSWER

לָא, לְמַעוֹטֵי קְרוּם שֶׁעָלָה מֵחֲמַת מַכָּה בָּרִיאָה, דְּאֵינוֹ קְרוּם.

The Gemara answers: **No,** it serves **to exclude a membrane that arose due to a wound in the lung, which is not** considered a permanent **membrane** to seal it, whereas the chest wall is a permanent seal.

OBJECTION

מַתְקֵיף לַהּ רַב עוּקְבָא בַּר חָמָא: אִילּוּ אִינְקִיב דּוֹפֶן לַהֲדֵיהּ, מַאי? טְרֵפָה! לִיתְנֵי נְקוּבַת הַדּוֹפֶן!

Rav Ukva bar Ḥama objected to this: If the chest wall was perforated opposite it, what would the halacha be? It would be a **tereifa!** If so, **let** the Mishnah **teach** in its list of tereifos: **A perforation of the chest wall!**

REFUTATION

וְלִיטַעְמָיךְ, הָא דְּאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן: מָרָה שֶׁנִּיקְּבָה וְכָבֵד סוֹתֵמְתָּהּ – כְּשֵׁרָה, אִילּוּ אִינְקִיב כָּבֵד לַהֲדֵיהּ, מַאי? טְרֵפָה! לִיתְנֵי: נְקוּבַת הַכָּבֵד.

The Gemara responds: **And according to your reasoning, that which Rav Yitzḥak bar Yosef said** that **Rabbi Yoḥanan said: A gallbladder that was perforated and the liver seals it is kosher; if the liver was perforated opposite it, what** would the halacha be? It would be a **tereifa!** If so, **let** the Mishnah **teach: A perforation of the liver!**

RESOLUTION

אֶלָּא, כִּי נִיקְּבָה דְּלָאו מִינֵּיהּ מִיטַּרְפָא – לָא קָתָנֵי; הָכָא נָמֵי, כֵּיוָן דְּלָאו מִינֵּיהּ מִיטַּרְפָא – לָא קָתָנֵי.

Rather, you must say that **when a perforation** occurs in an organ **from which** the animal **is not rendered a tereifa on its own** account, the Mishnah **does not teach** it; **here too, since** the chest wall **is not** an organ **from which** the animal **is rendered a tereifa on its own** account, the Mishnah **does not teach** it.

QUESTION

בְּעָא מִינֵּיהּ רַבָּה בַּר בַּר חָנָה מִשְּׁמוּאֵל: הֶעֱלְתָה צְמָחִין, מַהוּ? אֲמַר לֵיהּ: כְּשֵׁרָה.

Rabba bar bar Ḥana asked of Shmuel: If the lung **sprouted cysts, what is** the halacha? Shmuel **said to him: It is kosher.**

STATEMENT

אֲמַר לֵיהּ: אַף אֲנִי אוֹמֵר כֵּן, אֶלָּא שֶׁהַתַּלְמִידִים מְזַדַּנְּזִין בַּדָּבָר, דְּאָמַר רַב מַתְנָא: מַלְיָא מוּגְלָא – טְרֵפָה, מַיִם זַכִּים – כְּשֵׁרָה.

Rabba bar bar Ḥana **said to him: I too say so, but the students are hesitant in the matter, because Rav Matna said:** If a cyst is **filled with pus** it is a **tereifa,** but if it contains **clear water** it is **kosher.**

ANSWER

אֲמַר לֵיהּ: הָהִיא בְּכוּלְיָא אִתְּמַר.

Shmuel **said to him: That** statement of Rav Matna **was stated regarding a kidney,** not a lung.

STATEMENT

רַבִּי יִצְחָק בַּר יוֹסֵף הֲוָה קָאָזֵיל בָּתְרֵיהּ דְּרַבִּי יִרְמְיָה בְּשׁוּקָא דְּטַבָּחֵי, חֲזָנְהוּ לְהָנָךְ דְּקָיְימִין צְמָחֵי צְמָחֵי.

Rabbi Yitzḥak bar Yosef was walking behind Rabbi Yirmeya in the butchers' market; he saw those lungs **that stood with many cysts.**

STATEMENT

אֲמַר לֵיהּ: לָא בָּעֵי מָר אוּמְצָא? אֲמַר לֵיהּ: לֵית לִי פְּרִיטֵי. אֲמַר לֵיהּ: אַקְפַּן אֲנָא.

Rabbi Yitzḥak bar Yosef **said to him: Does the Master not want meat?** Rabbi Yirmeya **said to him: I do not have coins.** Rabbi Yitzḥak bar Yosef **said to him: I will lend you** the money.

STATEMENT

אֲמַר לֵיהּ: מָה אֶעֱבִיד לָךְ, דְּכִי אָתוּ לְקַמֵּיהּ דְּרַבִּי יוֹחָנָן מְשַׁדַּר לְהוּ לְקַמֵּיהּ דְּרַבִּי יְהוּדָה בְּרַבִּי שִׁמְעוֹן, דְּמוֹרֵי בַּהּ מִשְּׁמֵיהּ דְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן לְהֶיתֵּירָא, וְלֵיהּ לָא סְבִירָא לֵיהּ.

Rabbi Yirmeya **said to him: What can I do for you? For when** such cases **came before Rabbi Yoḥanan, he would send them before Rabbi Yehuda, son of Rabbi Shimon, who would rule on it in the name of Rabbi Elazar, son of Rabbi Shimon, to permit** it, **but he himself,** Rabbi Yoḥanan, **did not hold** that it is permitted, and therefore I do not wish to eat it.

STATEMENT

אָמַר רָבָא: כִּי הֲוָה מְסַגֵּינַן בָּתְרֵיהּ דְּרַב נַחְמָן בְּשׁוּקָא

Rava said: When we were walking behind Rav Naḥman in the market

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עַמּוּד ב׳ DAF 48B

STATEMENT

דְּגַלְדָאֵי, וְאָמְרִי לַהּ בְּשׁוּקָא דְּרַבָּנַן, חָזֵי הָנָךְ דְּקָיְימָן כַּנְדֵי כַּנְדֵי, וְלָא אָמַר לְהוּ וְלָא מִידֵּי.

of the **skinners, and some say** it was **in the market of the Sages,** and **he would see those** lungs **that stood** covered in cysts like **jugs** upon **jugs, and he did not say to them,** the butchers, **anything** to forbid them. Evidently, he held that they were kosher.

STATEMENT

רַבִּי אַמֵּי וְרַבִּי אַסִּי הֲווּ חָלְפִי בְּשׁוּקָא דִּטְבֶרְיָא, (חָזֵי) [חָזְנְהוּ] הָנָךְ דְּקָיְימִי טִינְרֵי טִינְרֵי, וְלָא אָמְרִי לְהוּ וְלָא מִידֵּי.

The Gemara relates that **Rabbi Ami and Rabbi Asi were passing through the market of Tiberias,** and **they saw those** lungs **that stood** covered in hard growths like **rocks** upon **rocks, and they did not say to them**, the butchers, **anything** to forbid them.

STATEMENT

אִתְּמַר: מַחַט שֶׁנִּמְצֵאת בָּרִיאָה – רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר וְרַבִּי חֲנִינָא מַכְשִׁירִי, רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ וְרַבִּי מָנִי בַּר פַּטִּישׁ וְרַבִּי שִׁמְעוֹן בֶּן אֶלְיָקִים טָרְפִי.

It was stated by the Amora'im: Regarding **a needle that was found in the lung** of a slaughtered animal — **Rabbi Yochanan and Rabbi Elazar and Rabbi Chanina deem** the animal **kosher,** while **Rabbi Shimon ben Lakish and Rabbi Mani bar Pattish and Rabbi Shimon ben Elyakim deem** it **a tereifa.**

QUESTION

לֵימָא בְּהָא קָמִיפַּלְגִי, דְּמָר סָבַר: חִסָּרוֹן מִבִּפְנִים – שְׁמֵיהּ חִסָּרוֹן, וּמָר סָבַר: לָא שְׁמֵיהּ חִסָּרוֹן?

The Gemara suggests: **Let us say that they disagree about this: that** one **Master,** who deems it a tereifa, **holds** that **a deficiency on the inside** of the lung, caused by the needle, **is considered a deficiency** that renders the animal a tereifa, **and** one **Master,** who deems it kosher, **holds** that it **is not considered a deficiency?**

ANSWER

לָא, דְּכוּלֵּי עָלְמָא חִסָּרוֹן מִבִּפְנִים – לָא שְׁמֵיהּ חִסָּרוֹן, וְהָכָא בְּהָא קָמִיפַּלְגִי: מָר סָבַר: סְמְפּוֹנָא נָקַט וַאֲתַאי, וּמָר סָבַר: נַקּוֹבֵי נָקֵיב וַאֲתַאי.

The Gemara responds: **No, everyone holds** that **a deficiency on the inside is not considered a deficiency. And here, they disagree about this:** one **Master,** who deems it kosher, **holds** that the needle **took the bronchus and came** into the lung through the windpipe without perforating the membrane; **and** one **Master,** who deems it a tereifa, **holds** that it **perforated** its way out of the digestive tract **and came** to the lung, thereby perforating the lung's outer membrane.

STATEMENT

הָהִיא מַחְטָא דְּאִשְׁתְּכַח בְּחִיתּוֹכָא דִּרְיָאָה, אַיְיתוּהָ לְקַמֵּיהּ דְּרַבִּי אַמִּי, סְבַר לְאַכְשׁוֹרַהּ.

The Gemara relates: There was **a certain needle that was found in a piece of lung** after it had been cut. **They brought it before Rabbi Ami,** and **he thought to deem it kosher.**

OBJECTION

אֵיתִיבֵיהּ רַבִּי יִרְמְיָה, וְאִיתֵּימָא רַבִּי זְרִיקָא: "הָרֵיאָה שֶׁנִּיקְּבָה אוֹ שֶׁחָסְרָה". מַאי חָסְרָה? אִילֵימָא מִבַּחוּץ – הַיְינוּ נִיקְּבָה! אֶלָּא לָאו מִבִּפְנִים, וּשְׁמַע מִינַּהּ: חִסָּרוֹן מִבִּפְנִים – שְׁמֵיהּ חִסָּרוֹן.

Rabbi Yirmeyah, and some say Rabbi Zerika, raised an objection to him from the Mishnah: **"The lung that was perforated or that was missing a piece"** renders the animal a tereifa. **What is** the case of **"missing a piece"? If we say** it was missing a piece **on the outside, that is the same as "perforated"! Rather, is it not** referring to a missing piece **on the inside? And learn from this** that **a deficiency on the inside is considered a deficiency,** and the needle certainly caused a deficiency inside the lung!

OBJECTION

הַדַּר שַׁדְּרוּהָ לְקַמֵּיהּ דְּרַבִּי יִצְחָק נַפָּחָא, סְבַר לְאַכְשׁוֹרַהּ, אֵיתִיבֵיהּ רַבִּי יִרְמְיָה, וְאִיתֵּימָא רַבִּי זְרִיקָא: "הָרֵיאָה שֶׁנִּיקְּבָה אוֹ שֶׁחָסְרָה". מַאי חָסְרָה? אִילֵימָא מִבַּחוּץ – הַיְינוּ נִיקְּבָה! אֶלָּא לָאו מִבִּפְנִים?

וּשְׁמַע מִינַּהּ: חִסָּרוֹן מִבִּפְנִים – שְׁמֵיהּ חִסָּרוֹן!

Rabbi Ami did not decide the matter, so **they then sent it before Rabbi Yitzchak Nappacha. He** too **thought to deem it kosher. Rabbi Yirmeyah, and some say Rabbi Zerika, raised an objection to him** from the Mishnah: **"The lung that was perforated or that was missing a piece"** renders the animal a tereifa. **What is** the case of **"missing a piece"? If we say** it was missing a piece **on the outside, that is the same as "perforated"! Rather, is it not** referring to a missing piece **on the inside? And learn from this** that **a deficiency on the inside is considered a deficiency!**

QUESTION

הֲדַר שַׁדְּרוּהָ לְקַמֵּיהּ דְּרַבִּי אַמִּי וְטַרְפַהּ. אָמְרִי לֵיהּ: וְהָא רַבָּנַן מַכְשְׁרִי?

They then sent it back before Rabbi Ami, and he deemed it a tereifa. They said to him: But don't the Rabbis, Rabbi Yochanan, Rabbi Elazar, and Rabbi Chanina, **deem it kosher?**

ANSWER

אָמַר לָהֶן: הֵן הִכְשִׁירוּ, שֶׁיּוֹדְעִים מֵאֵיזֶה טַעַם הִכְשִׁירוּ, אָנוּ מֵאֵיזֶה טַעַם נַכְשִׁיר? דִּלְמָא אִי הֲוָה רֵיאָה קַמַּן מִינַּקְּבָה.

He said to them: They deemed it kosher because they knew for what reason they deemed it kosher, as they had the whole lung before them and could see it was not perforated. But **we, for what reason shall we deem it kosher? Perhaps if the** whole **lung were before us,** we would see that **it was perforated** on its outer membrane.

QUESTION

טַעְמָא דְּלֵיתַהּ, הָא אִיתַהּ וְלָא מִינַּקְּבָה – כְּשֵׁרָה, וְהָאָמַר רַב נַחְמָן: הַאי סִמְפּוֹנָא דְּרֵיאָה דְּאִינְּקִיב – טְרֵפָה,

The Gemara asks: **The reason** he ruled it a tereifa is **that** the whole lung **is not** before us; **but if it were** before us **and it was not perforated** on the outer membrane, it would be **kosher. But doesn't Rav Nachman say: This bronchus of the lung that was perforated** renders the animal **a tereifa?** Even if the needle entered through the bronchus, it should be a tereifa!

ANSWER

הָהוּא לַחֲבֵירוֹ אִתְּמַר.

The Gemara responds: **That** statement of Rav Nachman **was stated** in reference to a case where a needle pierced **from one** bronchus **to another** bronchus. Since the bronchi are hard, they cannot seal each other's perforations; but if it pierced into the soft flesh of the lung, the flesh seals the hole.

QUESTION

וְהָאָמַר רַב נַחְמָן: הַאי הֲדוֹרָא דְּכַנְתָּא דְּאִינְּקִיב לַהֲדֵי חַבְרֵיהּ – מַגִּין עָלֵיהּ,

The Gemara asks: **But doesn't Rav Nachman say: This spiral colon that was perforated against its fellow** coil of the intestine, the neighboring coil **protects it** by sealing the perforation? Why then does a bronchus not seal another bronchus?

ANSWER

אָמַר רַב אָשֵׁי: טְרֵפוֹת קָא מְדַמֵּי לַהֲדָדֵי? אֵין אוֹמְרִין בִּטְרֵפוֹת זוֹ דּוֹמָה לָזוֹ, שֶׁהֲרֵי חוֹתְכָהּ מִכָּאן וּמֵתָה, חוֹתְכָהּ מִכָּאן וְחַיָּה!

Rav Ashi said: Are you comparing laws of **tereifot to one another? We do not say in** the laws of **tereifot** that **this** case **is similar to that** case, **as behold, one cuts** an animal **from here,** in one place, **and it dies,** while **one cuts it from there,** in

another place, **and it lives!**

STATEMENT

הָהִיא מַחְטָא דְּאִישְׁתְּכַח בְּסִמְפּוֹנָא רַבָּה דְּרֵיאָה, אַתְיוּהָ לְקַמֵּיהּ דְּרַבָּנַן טָרוֹפָאֵי, לָא אֲמַרוּ בָּהּ לָא אִיסּוּר וְלָא הֶיתֵּר.

The Gemara relates: There was **a certain needle that was found in the large bronchus of the lung. They brought it before the Rabbis who deem** such cases **a tereifa,** and **they did not say regarding it either a prohibition or a permission.**

EXPLANATION

הֶיתֵּר לָא אָמְרִי בַּהּ – כְּשְׁמַעְתַּיְיהוּ, אִיסּוּר נָמֵי לָא אָמְרִי בַּהּ – כֵּיוָן דִּבְסִמְפּוֹנָא רַבָּה אִישְׁתְּכַח, אֵימָא סִמְפּוֹנָא נְקַט וַאֲתַאי.

They did **not say permission regarding it, in accordance with their** general **ruling** that a needle in the lung is a tereifa; but **they also did not say a prohibition regarding it, since it was found in the large bronchus,** and we can **say** that the needle **took the bronchus and came** in through the windpipe, without perforating any organ.

STATEMENT

הָהִיא מַחְטָא דְּאִישְׁתְּכַח בַּחֲתִיכָה דִּכְבֵדָא, סְבַר מָר בְּרֵיהּ דְּרַב יוֹסֵף לְמִיטְרְפַהּ,

The Gemara relates: There was **a certain needle that was found in a piece of liver. Mar, the son of Rav Yosef, thought to deem it a tereifa.**

OBJECTION

אֲמַר לֵיהּ רַב אָשֵׁי: אִילּוּ אִשְׁתְּכַח בִּבְשָׂרָא כְּהַאי גַּוְונָא הֲוָה טָרֵיף מָר?

Rav Ashi said to him: If it had been found in ordinary **flesh in this manner, would the Master have deemed it a tereifa?** A perforated liver is no worse than perforated flesh, which is kosher.

RULING

אֶלָּא אָמַר רַב אָשֵׁי: חָזֵינָא, אִי קוֹפָא לְבַר – נַקּוֹבֵי נַקֵּיב וַאֲתַאי, אִי קוֹפָא לְגָיו – סִמְפּוֹנָא נְקַט וַאֲתַאי.

Rather, Rav Ashi said: We see: If the eye of the needle **is facing outward** toward the abdominal cavity, we assume **it perforated** its way out of the digestive tract **and came** to the liver, rendering the animal a tereifa; but **if the eye is facing inward,** buried in the liver, we assume **it took a blood vessel and came** to the liver through the bloodstream, and the animal is kosher.

STATEMENT

וְהָנֵי מִילֵּי בְּאַלְּימְתָּא, אֲבָל קַטִּינְתָּא, לָא שְׁנָא קוֹפָא לְגָיו, לָא שְׁנָא קוֹפָא לְבַר, נַקּוֹבֵי נַקֵּיב וַאֲתַאי.

And this statement applies only to a thick needle, whose eye is blunt; **but** regarding **a thin** needle, **it is no different if the eye is facing inward, and it is no different if the eye is facing outward,** we must assume **it perforated** its way out of the digestive tract **and came** to the liver.

QUESTION

וּמַאי שְׁנָא מִמַּחַט שֶׁנִּמְצֵאת

The Gemara asks: **And in what way is this different from a needle that was found**

SUMMARY

On Daf 48, the Gemara establishes that a removed womb does not render an animal a tereifa, and that worms in the liver are permitted. The main body of the daf focuses on lung adhesions (sirchos) to the chest wall. While Rav Naḥman rules that we do not generally fear a perforation unless there are pus-filled cysts, others are more stringent. Rava outlines a method to peel the adhesion to see if the defect lies in the chest wall, while Rav Neḥemya suggests testing for leaks in tepid water. We learn that a perforation in the lung can sometimes be sealed kosherly by the chest wall in its natural place of growth, similar to how the liver can seal a perforated gallbladder. Finally, the Gemara discusses cysts on the lung, clarifying that while pus-filled cysts in a kidney render it a tereifa, cysts on a lung—even those filled with pus—are kosher, as demonstrated by the practice of Rav Naḥman and other Sages.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf teaches a beautiful and deep principle of healing and teshuvah: 'nisatam, kasher... v'zehu pesul shechozer l'hechsheiro', if a wound is sealed, it is kosher, and this is a blemish that returns to its fitness. We see that even when there is a real puncture in the lung, if the chest wall naturally seals it, the animal is kosher. The seal becomes a permanent part of the body, restoring its wholeness.

This is the power of the neshama and the ratzon of a Yid. Sometimes we look at our past actions or our current spiritual state and we feel punctured. We feel like we have holes in our yiras Shamayim, or that our connection to Hashem has been damaged. The yetzer hara whispers that once something is broken, it can never be truly whole again. But the Torah reveals the opposite: Hashem created the world with the capacity for healing. When we do teshuvah and bind ourselves to the Torah and mitzvos, we create a permanent seal over those old wounds.

Just as the chest wall seals the lung and makes it completely kosher, our sincere efforts to do better seal the gaps in our avodah. The past is not just covered up; the healing itself becomes a new, strong layer of our spiritual identity. You are not defined by the puncture, but by the beautiful, resilient way you choose to seal it and grow.

Today, identify one 'puncture' in your daily routine, perhaps a moment of anger, a lack of focus in davening, or a slip in lashon hara, and actively seal it by doing one small, positive act of reinforcement in that exact area.

הִלְכוֹת שַׁבָּת · פֶּרֶק כ״א

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📖 **CHAPTER PREVIEW**

In this chapter, we begin learning the halachos of sh'vut—the Rabbinic safeguards established by the Sages to protect the sanctity of Shabbos. The Torah commands us, "You shall cease activity," which the Sages understood as a mandate to restrict certain weekday actions that either resemble the primary melachos (avoth melacha) or could easily lead a person to perform them.

We will focus on several key areas where the Sages set up these fences. Specifically, we will learn about activities that might lead to leveling crevices in the ground (which violates the melacha of plowing), such as sweeping, playing certain games on unpaved ground, or clearing out a storeroom. We will also look at safeguards against sowing and reaping, such as drawing water with a pulley or climbing a tree.

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

הלי א

מִצְוַת עֲשֵׂה שֶׁל שְׁבִיתָה וּגְזֵרוֹת שְׁבוּת מִדְּרַבָּנָן

Halacha 1 · The Positive Commandment of Ceasing Activity and Rabbinic Shvut Decrees

נֶאֱמַר בַּתּוֹרָה שמות כב יב שמות לד כא "תִּשְׁבֹּת" אֲפִלּוּ מִדְּבָרִים שֶׁאֵינָן

It is said in the Torah Shemos 12 23 Shemos 34 21 "you shall cease" even from matters that are not

מְלָאכָה חַיָּב לִשְׁבֹּת מֵהֶן. וּדְבָרִים הַרְבֵּה הֵן שֶׁאָסְרוּ חֲכָמִים מִשּׁוּם

melacha one is obligated to cease from them and matters many they are that forbade the Sages because of

שְׁבוּת. מֵהֶן דְּבָרִים אֲסוּרִים מִפְּנֵי שֶׁהֵן דּוֹמִים לִמְלָאכוֹת וּמֵהֶן

shvut some of them matters forbidden because that they resemble to melachos and some of them

דְּבָרִים אֲסוּרִים גְּזֵרָה שֶׁמָּא יָבוֹא מֵהֶן אִסּוּר סְקִילָה. וְאֵלּוּ הֵן:

matters forbidden as a decree lest one will come from them to a prohibition of stoning and these they are

> *This halacha establishes the Torah source for resting on Shabbos even from non-melacha activities, and introduces the concept of Rabbinic shvut prohibitions.*

הלי ב

אִסּוּר הַשְׁוָאַת גְּמוּמוֹת בְּשַׁבָּת וּגְזֵרוֹתֶיהָ

Halacha 2 · The Prohibition of Leveling Crevices on Shabbos and Its Rabbinic Safeguards

כָּל הַמְשַׁוֶּה גְּמוּמוֹת הֲרֵי זֶה חַיָּב מִשּׁוּם חוֹרֵשׁ. לְפִיכָךְ אָסוּר לְהַפְנוֹת

Anyone who levels crevices behold this liable because of plowing. Therefore it is forbidden to relieve oneself

בְּשָׂדֶה הַנִּירָה בְּשַׁבָּת גְּזֵרָה שֶׁמָּא יְשַׁוֶּה גְּמוּמוֹת. הַמְפַנֶּה אֶת הָאוֹצָר

plowed in a field on Shabbos a decree lest he will level crevices. One who empties — the storeroom

בְּשַׁבָּת מִפְּנֵי שֶׁהוּא צָרִיךְ לוֹ לִדְבַר מִצְוָה כְּגוֹן שֶׁיַּכְנִיס בּוֹ אוֹרְחִים

on Shabbos because that he needs it for a matter of mitzvah such as that he will bring in guests it

אוֹ יִקְבַּע בּוֹ מִדְרָשׁ לֹא יִגְמֹר אֶת כָּל הָאוֹצָר שֶׁמָּא יָבוֹא לְהַשְׁווֹת

to level he will come lest the storeroom all of — shall he finish not a house of study it establish or

גֻּמּוֹת. טִיט שֶׁעַל גַּבֵּי רַגְלוֹ מְקַנְּחוֹ בַּכֹּתֶל אוֹ בְּקוֹרָה אֲבָל לֹא בַּקַּרְקַע

on the ground not but on a beam or on the wall he may wipe it his foot · that is on Mud crevices

שֶׁמָּא יָבֹא לְהַשְׁווֹת גֻּמּוֹת. לֹא יָרֹק בַּקַּרְקַע וְיָשׁוּף בְּרַגְלוֹ שֶׁמָּא

lest with his foot and rub on the ground shall one spit Not crevices to level he will come lest

יַשְׁוֶה גֻּמּוֹת. וּמֻתָּר לִדְרֹס הָרֹק שֶׁעַל גַּבֵּי קַרְקַע וְהוֹלֵךְ לְפִי

according to and walk ground · that is on the spittle to step on And it is permitted crevices he will level

תֻּמּוֹ׃

his innocence

This halacha details the prohibition of leveling crevices in the ground, which is a subcategory of plowing, and the various Rabbinic decrees enacted to prevent it.

הלי ג

אִסּוּר שְׂחוֹק בָּאֱגוֹזִים וְכִבּוּד וְהַדָּחַת קַרְקַע בְּשַׁבָּת

Halacha 3 · Prohibition of Playing with Nuts and Sweeping or Washing the Floor on Shabbos

נָשִׁים הַמְשַׂחֲקוֹת בָּאֱגוֹזִים וּשְׁקֵדִים וְכַיּוֹצֵא בָּהֶן אֲסוּרוֹת לְשַׂחֵק בָּהֶן

with them to play are forbidden with them and the like and almonds with nuts who play Women

בְּשַׁבָּת שֶׁמָּא יָבֹאוּ לְהַשְׁווֹת גֻּמּוֹת. וְאָסוּר לְכַבֵּד אֶת הַקַּרְקַע שֶׁמָּא

lest the ground — to sweep And it is forbidden crevices to level they will come lest on Shabbos

יַשְׁוֶה גֻּמּוֹת אֶלָּא אִם כֵּן הָיָה רָצוּף בַּאֲבָנִים. וּמֻתָּר לְזַלֵּף מַיִם עַל

upon water to sprinkle And it is permitted with stones paved it was · · unless crevices one will level

גַּבֵּי הַקַּרְקַע וְאֵינוֹ חוֹשֵׁשׁ שֶׁמָּא יַשְׁוֶה גֻּמּוֹת שֶׁהֲרֵי אֵינוֹ

he does not since crevices he will level lest concern himself and he does not the ground the surface of

מִתְכַּוֵּן לְכָךְ. אֵין סָכִין אֶת הַקַּרְקַע וַאֲפִלּוּ הָיָה רָצוּף בַּאֲבָנִים וְאֵין

and we do not with stones paved it was and even if the ground — smear oil on We do not for this intend

נוֹפְחִין אוֹתוֹ וְאֵין מְדִיחִין אוֹתוֹ בְּיוֹם טוֹב כָּל שֶׁכֵּן בְּשַׁבָּת.

on Shabbos the more so all Tov on Yom even it wash and we do not it blow

שֶׁלֹּא יַעֲשֶׂה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל וְיָבֹא לְהַשְׁווֹת גֻּמּוֹת בִּזְמַן

at the time crevices to level and come on a weekday does that he like the way he will not do so that

שֶׁהוּא עוֹשֶׂה כֵּן בְּמָקוֹם שֶׁאֵינוֹ רָצוּף׃

paved that is not in a place so does that he

This halacha details the Rabbinic prohibitions enacted to prevent a person from leveling crevices in the ground on Shabbos.

הלי ד

פְּזוּר תֶּבֶן בְּחָצֵר שֶׁנִּתְקַלְקְלָה בְּשַׁבָּת

Halacha 4 · Spreading Straw in a Soiled Courtyard on Shabbos

חָצֵר שֶׁנִּתְקַלְקְלָה בְּמֵימֵי הַגְּשָׁמִים מֵבִיא תֶּבֶן וּמְרַדֶּדֶת בָּהּ. וּכְשֶׁהוּא

A courtyard that became ruined by the waters of the rains one may bring straw and spread in it and when he

מְרַדֶּה לֹא יְרַדֶּה לֹא בְּסַל וְלֹא בְּקֻפָּה אֶלָּא בְּשׁוּלֵי הַקֻּפָּה

the container with the underside of but with a container and not with a basket not shall he spread not spreads

שֶׁלֹּא יַעֲשֶׂה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל וְיָבֹא לְהַשְׁווֹת גֻּמּוֹת׃

crevices to level and he will come on a weekday does that he like the way he will do so that not

This halacha discusses the Rabbinic restriction on spreading straw over mud in a courtyard to prevent a person from leveling crevices on Shabbos.

הלי ה

אִסּוּר הַשְׁקָיַת זְרָעִים וּשְׁאִיבָה בְּגַלְגַּל

Halacha 5 · The Prohibition of Watering Seeds and Drawing Water with a Pulley

הַמַּשְׁקֶה אֶת הַזְּרָעִים חַיָּב מִשּׁוּם זוֹרֵעַ. לְפִיכָךְ אָסוּר לִשְׁאֹב מִן הַבּוֹר

the pit from to draw it is forbidden Therefore sowing because of is liable the seeds — One who waters

בְּגַלְגַּל גְּזֵרָה שֶׁמָּא יְמַלֵּא לְגִנָּתוֹ וּלְחֻרְבָּתוֹ. וּמִפְּנֵי זֶה אִם הָיָה הַבּוֹר

the pit was if this and because of and for his ruin for his garden he will fill lest a decree with a pulley

שֶׁל גַּלְגַּל בֶּחָצֵר מֻתָּר לְמַלְאוֹת מִמֶּנּוּ בַּגַּלְגַּל׃

with the pulley from it to fill it is permitted in the courtyard a pulley of

Watering plants on Shabbos is a derivative of the melacha of sowing, which leads to restrictions on drawing water with a pulley.

הלי ו

אִסּוּר תּוֹלֵשׁ וְהַשְׁמּוּשׁ בְּמֻחְבָּר לַקַּרְקַע בְּשַׁבָּת

Halacha 6 · The Prohibition of Detaching and Using Items Attached to the Ground on Shabbos

הַתּוֹלֵשׁ חַיָּב מִשּׁוּם קוֹצֵר. לְפִיכָךְ אָסוּר לִרְדּוֹת דְּבַשׁ מִכַּוֶּרֶת

from a beehive honey to scrape it is forbidden Therefore reaping because of is liable One who detaches

בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּתוֹלֵשׁ. אֵין עוֹלִין בְּאִילָן בֵּין לַח בֵּין יָבֵשׁ

dry or whether fresh whether on a tree climb We do not is like detaching that it because on Shabbos

וְאֵין נִתְלִין בְּאִילָן וְאֵין נִסְמָכִין בְּאִילָן. וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם

day while it is yet may one climb and not on a tree lean and we do not on a tree hang and we do not

לֵישֵׁב שָׁם כָּל הַיּוֹם כֻּלּוֹ. וְאֵין מִשְׁתַּמְּשִׁין בְּמֻחְבָּר לַקַּרְקַע כְּלָל

at all to the ground of what is attached make use and we do not entirely the day all there to sit

גְּזֵרָה שֶׁמָּא יִתְלֹשׁ׃

one will detach lest as a decree

This halacha explains the derivative of reaping which includes detaching any growth, and the Rabbinic safeguards enacted to prevent climbing or using trees on Shabbos.

הלי ז

אִסּוּר פֵּרוֹת שֶׁנָּשְׁרוּ וַהֲרָחַת הֲדַס וְאֶתְרוֹג בְּמֻחְבָּר

Halacha 7 · The Prohibition of Fallen Fruits and Smelling Attached Myrtle and Esrog

פֵּרוֹת שֶׁנָּשְׁרוּ בְּשַׁבָּת אָסוּר לֶאֱכָלָן עַד מוֹצָאֵי שַׁבָּת גְּזֵרָה שֶׁמָּא

lest a decree Shabbos the departure of until to eat them it is forbidden on Shabbos that fell Fruits

יִתְלַשׁ. הֲדַס הַמְחֻבָּר מֻתָּר לְהָרִיחַ בּוֹ שֶׁאֵין הֲנָיָתוֹ אֶלָּא לְהָרִיחַ

to smell except benefit of it for there is no it To smell it is permitted that is attached A myrtle one will detach

בּוֹ וַהֲרֵי רֵיחוֹ מָצוּי. אֲבָל אֶתְרוֹג וְתַפּוּחַ וְכָל הָרָאוּי לַאֲכִילָה

for eating that is fit and anything and an apple an esrog But is present its fragrance and behold it

אָסוּר לְהָרִיחַ בּוֹ בִּמְחֻבָּר גְּזֵרָה שֶׁמָּא יָקֹץ אוֹתוֹ לְאָכְלוֹ:

to eat it it one will cut lest a decree while attached it to smell it is forbidden

This halacha details the Rabbinic decrees forbidding the use of fallen fruits on Shabbos and smelling attached edible fruits, while permitting smelling attached non-edible fragrant plants.

הלי ח

אִסּוּר הִשְׁתַּמְּשׁוּת בְּשָׁרְשֵׁי אִילָן בְּשַׁבָּת

Halacha 8 · The Prohibition of Using the Roots of a Tree on Shabbos

אִילָן שֶׁהָיוּ שָׁרָשָׁיו גְּבוֹהִין מִן הָאָרֶץ שְׁלֹשָׁה טְפָחִים אָסוּר לֵישֵׁב

to sit it is forbidden handbreadths three the ground from high its roots that were A tree

עֲלֵיהֶן. וְאִם אֵינָן גְּבוֹהִין שְׁלֹשָׁה הֲרֵי הֵן כָּאָרֶץ. הָיוּ בָּאִין

coming If they were are like the ground they behold three high they are not and if on them

מִלְּמַעְלָה מִשְּׁלֹשָׁה לְתוֹךְ שְׁלֹשָׁה מֻתָּר לְהִשְׁתַּמֵּשׁ בָּהֶן. הָיוּ גְּבוֹהִין

high If they were of them to make use it is permitted three into from three from above

שְׁלֹשָׁה אַף עַל פִּי שֶׁצִּדָּן אֶחָד שָׁוֶה לָאָרֶץ אוֹ שֶׁיֵּשׁ חָלָל

a cavity that there is or with the ground is level one that their side though · even three

תַּחְתֵּיהֶן שְׁלֹשָׁה אָסוּר לֵישֵׁב עֲלֵיהֶן:

on them to sit it is forbidden of three underneath them

This halacha defines the height at which tree roots are considered separate from the ground and thus forbidden to sit on.

הלי ט

אִסּוּר רְכִיבָה עַל בְּהֵמָה וַעֲלִיָּה בְּאִילָן בְּשַׁבָּת

Halacha 9 · Prohibition of Riding an Animal and Climbing a Tree on Shabbos

אֵין רוֹכְבִין עַל גַּבֵּי בְּהֵמָה בְּשַׁבָּת גְּזֵרָה שֶׁמָּא יַחְתֹּךְ זְמוֹרָה

a branch one will cut lest a decree on Shabbos an animal the back of on ride We do not

לְהַנְהִיגָהּ. וְאֵין נִתְלִין בִּבְהֵמָה וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם לֵישֵׁב

to sit day while it is still ascend and he may not from an animal hang and we do not to guide it

עָלֶיהָ בְּשַׁבָּת. וְאֵין נִסְמָכִין לְצִדֵּי בְּהֵמָה. וְצִדֵּי צְדָדִין מֻתָּרִין.

are permitted sides but the sides of an animal on the sides of lean and we do not on Shabbos upon it

עָלָה בָּאִילָן בְּשַׁבָּת בְּשׁוֹגֵג מֻתָּר לֵירֵד. בְּמֵזִיד אָסוּר לֵירֵד.

to descend it is forbidden intentionally to descend he is permitted unintentionally on Shabbos a tree If one climbed

וּבִבְהֵמָה אֲפִלּוּ בְּמֵזִיד יֵרֵד מִשּׁוּם צַעַר בַּעֲלֵי חַיִּים. וְכֵן

and likewise creatures living the pain of because of he should descend intentionally even but on an animal

פּוֹרְקִין הַמַּשָּׂאוֹי מֵעַל הַבְּהֵמָה בְּשַׁבָּת מִשּׁוּם צַעַר בַּעֲלֵי חַיִּים:

creatures living the pain of because of on Shabbos the animal from upon the burden we unload

This halacha details the Rabbinic prohibitions against riding or using animals and climbing trees on Shabbos, along with leniencies granted to prevent pain to animals.

הלי י

פְּרִיקַת מַשָּׂא מִן הַבְּהֵמָה בְּשַׁבָּת וּמְנִיעַת צַעַר בַּעֲלֵי חַיִּים

Halacha 10 · Unloading a Burden from an Animal on Shabbos and Preventing Pain to Animals

כֵּיצַד. הָיְתָה בְּהֶמְתּוֹ טְעוּנָה שָׂלִיךְ שֶׁל תְּבוּאָה מַכְנִיס רֹאשׁוֹ תַּחְתָּיו

underneath it his head he inserts grain of with a sack laden his animal is How

וּמְסַלְּקוֹ לְצַד אַחֵר וְהוּא נוֹפֵל מֵאֲלָיו. הָיָה בָּא מִן הַדֶּרֶךְ בְּלֵיל

on the night of the journey from coming If he was by itself falls and it other to the side and shifts it

שַׁבָּת וּבְהֶמְתּוֹ טְעוּנָה. כְּשֶׁמַּגִּיעַ לֶחָצֵר הַחִיצוֹנָה נוֹטֵל אֶת הַכֵּלִים

the vessels — he takes outer at the courtyard when he arrives was laden and his animal Shabbos

הַנִּטָּלִין בְּשַׁבָּת וְשֶׁאֵינָן נִטָּלִין מַתִּיר הַחֲבָלִים וְהַשַּׂקִּין נוֹפְלִין.

fall and the sacks the ropes he unties handled and those that are not on Shabbos that are handled

הָיוּ בַּשַּׂקִּין דְּבָרִים הַמִּשְׁתַּבְּרִין. אִם הָיוּ שַׂקִּין קְטַנִּים מֵבִיא כָּרִים

pillows he brings small sacks they were if that break things in the sacks If there were

וּכְסָתוֹת וּמַנִּיחַ תַּחְתֵּיהֶן וְהַשַּׂקִּין נוֹפְלִין עַל הַכָּרִים. שֶׁהֲרֵי אִם יִרְצֶה

he wishes if for behold the pillows upon fall and the sacks underneath them and places them and blankets

לְשַׁלֵּחַ הַכַּר שׁוֹלֵף מִפְּנֵי שֶׁהַשַּׂקִּים קְטַנִּים וְקַלִּים וְנִמְצָא שֶׁלֹּא בָּטֵל

nullify that he did not and it turns out and light are small the sacks because he slips it out the pillow to slip out

הַכְּלִי מֵהֵיכָנוֹ. הָיְתָה טְעוּנָה עֲשָׁשִׁיוֹת שֶׁל זְכוּכִית מַתִּיר הַשַּׂקִּים וְהֵן

and they the sacks he unties glass of with lumps laden If it was from its readiness the vessel

נוֹפְלִין שֶׁאַף עַל פִּי שֶׁיִּשָּׁבְרוּ אֵין בְּכָךְ הֶפְסֵד גָּדוֹל שֶׁהֲרֵי הַכֹּל

everything for behold great a loss in this there is not they will break though · for even fall

לְהַתָּכָה עוֹמֵד וּלְהֶפְסֵד מֻעָט לֹא חָשְׁשׁוּ. הָיוּ הַשַּׂקִּים גְּדוֹלִים וּמְלֵאִים

and filled with large the sacks If there were did they worry not minimal and for a loss stands for melting

כְּלֵי זְכוּכִית וְכַיּוֹצֵא בָּהֶם פּוֹרֵק בְּנַחַת. וּמִכָּל מָקוֹם לֹא יַנִּיחָן שָׁם

there shall he leave them not case and in any gently he unloads of them and the like glass vessels of

עַל גַּבֵּי בְּהֵמָה מִשּׁוּם צַעַר בַּעֲלֵי חַיִּים:

creatures living the pain of because of the animal the back of upon

This halacha details the permitted methods for unloading an animal's burden on Shabbos to prevent financial loss and avoid causing pain to the animal.

הלי יא

אִסּוּר מְעַמֵּר בְּפֵרוֹת וּבְמֶלַח בְּשַׁבָּת

Halacha 11 · The Prohibition of Collecting Fruits and Salt on Shabbos

הַמְדַבֵּק פֵּרוֹת עַד שֶׁיֵּעָשׂוּ גּוּף אֶחָד חַיָּב מִשּׁוּם מְעַמֵּר. לְפִיכָךְ מִי

one Therefore collecting because of is liable one body they become until fruits One who presses

שֶׁנִּתְפַּזְּרוּ לוֹ פֵּרוֹת בַּחֲצֵרוֹ מְלַקֵּט עַל יָד עַל יָד וְאוֹכֵל. אֲבָל לֹא

not but and eat hand by hand by may gather in his courtyard fruits to him whose

יִתֵּן לֹא לְתוֹךְ הַסַּל וְלֹא לְתוֹךְ הַקֻּפָּה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל.

on a weekday does that he like the way the container into and not the basket into not he may place

שֶׁאִם יַעֲשֶׂה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל שֶׁמָּא יִכְבְּשֵׁם בְּיָדוֹ בְּתוֹךְ

inside with his hand he will press them perhaps on a weekday does that he like the way he does for if

הַקֻּפָּה וְיָבֹא לִידֵי עִמּוּר. וְכֵן אֵין מְקַבְּצִין אֶת הַמֶּלַח וְכַיּוֹצֵא

and similar the salt — gather we do not And similarly collecting to the hands of and come the container

בּוֹ מִפְּנֵי שֶׁנִּרְאֶה כְּמְעַמֵּר:

like collecting it appears because to it

This halacha defines the forbidden labor of collecting food (me'amer) and details the Rabbinic restrictions on gathering scattered produce or salt to prevent weekday-like activity.

הל' יב

אִסּוּר סְחִיטַת פֵּרוֹת בְּשַׁבָּת

Halacha 12 · The Prohibition of Squeezing Fruits on Shabbos

מְפָרֵק חַיָּב מִשּׁוּם דָּשׁ. וְהַסּוֹחֵט זֵיתִים וַעֲנָבִים חַיָּב מִשּׁוּם

because of is liable and grapes olives and one who squeezes threshing because of is liable One who extracts

מְפָרֵק. לְפִיכָךְ אָסוּר לִסְחֹט תּוּתִים וְרִמּוֹנִים הוֹאִיל וּמְקָצָת בְּנֵי אָדָם

people some · since and pomegranates mulberries to squeeze it is forbidden Therefore extracting

סוֹחֲטִים אוֹתָם כְּזֵיתִים וַעֲנָבִים שֶׁמָּא יָבוֹא לִסְחֹט זֵיתִים וַעֲנָבִים. אֲבָל

But and grapes olives to squeeze one will come lest and grapes like olives them squeeze

שְׁאָר פֵּרוֹת כְּגוֹן פְּרִישִׁין וְתַפּוּחִים וְעוּזְרָדִין מֻתָּר לְסָחְטָן בְּשַׁבָּת

on Shabbos to squeeze them it is permitted and crab apples and apples quinces such as fruits other

מִפְּנֵי שֶׁאֵינָן בְּנֵי סְחִיטָה:

squeezing subject to they are not because

The Rambam explains the derivative of threshing as it applies to extracting juice from various fruits on Shabbos.

הל' יג

סְחִיטַת כְּבָשִׁין וּשְׁלָקוֹת וְרִסּוּק שֶׁלֶג וּמְלִילָה בְּשַׁבָּת

Halacha 13 · Squeezing Pickled Foods, Crushing Snow, and Completing Food Preparation on Shabbos

כְּבָשִׁין וּשְׁלָקוֹת שֶׁסְּחָטָן. אִם לְרַכֵּךְ גּוּפָן מֻתָּר וְאִם לְהוֹצִיא

to extract and if it is permitted their body to soften if that one squeezed them and cooked foods Pickled foods

מֵימֵיהֶן אָסוּר. וְאֵין מְרַסְּקִין אֶת הַשֶּׁלֶג שֶׁיָּזוּבוּ מֵימָיו. אֲבָל מְרַסֵּק

crush but its water so that will flow the snow — crush And we do not it is forbidden their liquids

הוּא לְתוֹךְ הַקְּעָרָה אוֹ לְתוֹךְ הַכּוֹס. הַשּׁוּם וְהַבֹּסֶר וְהַמְּלִילוֹת

and the unripe ears of grain and the unripe grapes The garlic the cup into or the bowl into he may

שֶׁרְסָקָן מִבְּעוֹד יוֹם. אִם מְחָסָּרִין דִּיכָּה אָסוּר לוֹ לִגְמֹר דִּיכָתָן

that one crushed them while yet day if they lack pounding it is forbidden for him to complete their pounding

בְּשַׁבָּת. וְאִם מְחָסָּרִין שְׁחִיקָה בַּיָּד מֻתָּר לוֹ לִגְמֹר שְׁחִיקָתָן בְּשַׁבָּת.

on Shabbos and if they lack grinding by hand it is permitted for him to complete their grinding on Shabbos

לְפִיכָךְ מֻתָּר לִגְמֹר שְׁחִיקַת הָרִיפּוֹת בָּעֵץ הַפָּרוּר בְּתוֹךְ

Therefore it is permitted to complete the grinding of the crushed grain with the wooden spoon inside the pot

הַקְּדֵרָה בְּשַׁבָּת אַחַר שֶׁמּוֹרִידִין אוֹתָהּ מֵעַל הָאֵשׁ:

on Shabbos after that they remove it from upon the fire —

This halacha delineates the boundaries of squeezing foods and crushing snow, as well as the permissible methods for completing food preparation on Shabbos.

הל׳ יד

מְלִילַת מְלִילוֹת וִירִיקַת חָלָב בְּשִׁנּוּי לְחוֹלֶה

Halacha 14 · Rubbing Ears of Corn and Sucking Milk in an Abnormal Manner for One in Pain

הַמּוֹלֵל מְלִילוֹת מוֹלֵל בְּשִׁנּוּי כְּדֵי שֶׁלֹּא יֵרָאֶה כְּדָשׁ. הַיּוֹנֵק

One who rubs ears of corn rubs with a change in order that not it will appear like threshing One who sucks

בְּפִיו פָּטוּר. וְאִם הָיָה גּוֹנֵחַ מֻתָּר לוֹ לִינֹק בְּפִיו מִפְּנֵי שֶׁהוּא

with his mouth is exempt and if he was groaning it is permitted for him to suck with his mouth because that he is

מְפָרֵק כְּלְאַחַר יָד וּמִשּׁוּם צַעֲרוֹ לֹא גָּזְרוּ וְאַף עַל פִּי

in an backhanded manner and because of his pain not did they decree and even · though

שֶׁאֵין שָׁם סַכָּנָה:

there is not danger there

This halacha discusses the permissibility of performing certain acts of extracting in an abnormal manner on Shabbos for a person experiencing pain.

הל׳ טו

דִּין מַשְׁקִין שֶׁזָּבוּ מִפֵּרוֹת בְּשַׁבָּת

Halacha 15 · The Law of Liquids That Flowed from Fruits on Shabbos

פֵּרוֹת שֶׁזָּבוּ מֵהֶן מַשְׁקִין בְּשַׁבָּת. אִם זֵיתִים וַעֲנָבִים הֵן אָסוּר

Fruits that flowed from them liquids on Shabbos if olives and grapes they are it is forbidden

לִשְׁתּוֹת אוֹתָן הַמַּשְׁקִין עַד מוֹצָאֵי שַׁבָּת גְּזֵרָה שֶׁמָּא יִתְכַּוֵּן וְיִסְחֹט

them to drink until the liquids the departure of Shabbos a decree lest he will intend and squeeze

אוֹתָן בְּשַׁבָּת. וְאִם תּוּתִים וְרִמּוֹנִים הֵן. אִם הִכְנִיסָן לַאֲכִילָה מַשְׁקִין

them on Shabbos and if berries and pomegranates they are if he brought them in for eating liquids

שֶׁזָּבוּ מֵהֶן מֻתָּרִין. וְאִם הִכְנִיסָן לְדָרְכָּן מַשְׁקִין שֶׁזָּבוּ מֵהֶן

from them are permitted and if he brought them in to press them liquids that flowed from them

אֲסוּרִין עַד מוֹצָאֵי שַׁבָּת:

are forbidden until the departure of Shabbos

This halacha details the Rabbinic prohibition against drinking liquids that seeped out of fruits on Shabbos, depending on the type of fruit and the owner's intent.

הל׳ טז

מַשְׁקִין הַיּוֹצְאִין מִפֵּרוֹת שֶׁנִּתְרַסְּקוּ מֵעֶרֶב שַׁבָּת

Halacha 16 · Liquids Flowing on Shabbos from Fruits Crushed on Friday

זֵיתִים וַעֲנָבִים שֶׁרְסָקָן מֵעֶרֶב שַׁבָּת וְיָצְאוּ מֵהֶן מַשְׁקִין מֵעַצְמָן
Olives and grapes and that one crushed from the eve of Shabbos and went out from them liquids on their own

מֻתָּרִין. וְכֵן חַלּוֹת דְּבַשׁ שֶׁרְסָקָן מֵעֶרֶב שַׁבָּת מַשְׁקִין הַיּוֹצְאִין
are permitted and likewise combs of honey that one crushed from the eve of Shabbos liquids that go out

מֵהֶן בְּשַׁבָּת מֻתָּרִין. שֶׁאֵין כָּאן מָקוֹם לִגְזֵרָה שֶׁכְּבָר רְסָקָן
from them on Shabbos are permitted for there is not here room for a decree since already one crushed them

מִבָּעֶרֶב׃
from the evening

Liquids that flow on Shabbos from olives, grapes, or honeycombs that were already crushed before Shabbos are permitted because the concern of squeezing does not apply.

הל׳ יז

מְלָאכוֹת זוֹרֶה, בּוֹרֵר, וּמְרַקֵּד וְתוֹלְדוֹתֵיהֶן בְּשַׁבָּת

Halacha 17 · The Labors of Winnowing, Selecting, and Sifting and Their Derivatives on Shabbos

זוֹרֶה וּבוֹרֵר מֵאָבוֹת מְלָאכוֹת הֵן לְפִיכָךְ אַף עַל פִּי שֶׁמֻּתָּר
Winnowing and selecting from the primary labors are they Therefore even · though that it is permitted

לִמְלֹל מְלִילוֹת בְּרָאשֵׁי אֶצְבְּעוֹתָיו. כְּשֶׁהוּא מְנַפֵּחַ מְנַפֵּחַ בְּיָדוֹ אַחַת
to rub ears of corn with the tips of his fingers when he blows he must blow with his hand one

בְּכָל כֹּחוֹ. אֲבָל לֹא בְּקָנוֹן וְלֹא בְּתַמְחוּי גְּזֵרָה שֶׁמָּא יְנַפֶּה בְּנָפָה
but not with all his strength with a tray and not with a soup plate as a decree lest with a sieve he winnow

וּבְכִבָּרָה שֶׁהוּא חַיָּב. וְהַמְשַׁמֵּר שְׁמָרִים תּוֹלֶדֶת בּוֹרֵר אוֹ מְרַקֵּד הוּא.
or with a sifter which he is liable And one who filters dregs is a derivative of selecting or of sifting he is

לְפִיכָךְ אַף עַל פִּי שֶׁמֻּתָּר לְסַנֵּן יַיִן צָלוּל אוֹ מַיִם צְלוּלִין בְּסוּדָרִין אוֹ
Therefore even · though that it is permitted to strain clear wine or clear water with cloths or

בִּכְפִיפָה מִצְרִית. לֹא יַעֲשֶׂה גּוּמָּא בַּסּוּדָר שֶׁלֹּא יַעֲשֶׂה כְּדֶרֶךְ שֶׁהוּא
with a basket Egyptian not shall he make a hollow so that in the cloth he does not act in the manner that he

עוֹשֶׂה בְּחֹל וְיָבֹא לְשַׁמֵּר בִּמְשַׁמֶּרֶת. וְכֵן אָסוּר לִתְלוֹת אֶת
does on a weekday and come to filter with a strainer And likewise it is forbidden to hang —

הַמְשַׁמֶּרֶת כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל שֶׁמָּא יָבֹא לְשַׁמֵּר. וְכֵן
the strainer in the manner that he does on a weekday lest he come to filter And likewise

הַמְחַבֵּץ תּוֹלֶדֶת בּוֹרֵר הוּא. לְפִיכָךְ אַף עַל פִּי שֶׁנּוֹתְנִין שְׁמֻשְׁמִין
one who curdles milk a derivative of selecting he is Therefore even · though that we may place sesame seeds

וֶאֱגוֹזִים לְדֶבַשׁ לֹא יַחְבְּצֵם בְּיָדוֹ׃
and nuts into honey not may he knead them into a block with his hand

This halacha delineates the boundaries of winnowing, selecting, and sifting, detailing what is permitted for immediate consumption and what is forbidden as a derivative labor.

הלי יח

אִסּוּר טוֹחֵן בִּירָקוֹת וּמַאֲכַל בְּהֵמָה בְּשַׁבָּת

Halacha 18 · The Prohibition of Grinding Vegetables and Preparing Animal Food on Shabbos

הַמְחַתֵּךְ אֶת הָיָרָק דַּק דַּק כְּדֵי לְבַשְּׁלוֹ הֲרֵי זֶה תּוֹלֶדֶת טוֹחֵן וְחַיָּב.

One who cuts — the vegetable — very fine — in order to cook it — behold this — is a derivative — of grinding — and is liable

לְפִיכָךְ אֵין מְרַסְּקִין לֹא אֶת הַשַּׁחַת וְלֹא אֶת הַחֲרוּבִין לִפְנֵי בְּהֵמָה

therefore we do not shred — not — the young grain — and not — the carobs — before — an animal

בֵּין דַּקָּה בֵּין גַּסָּה מִפְּנֵי שֶׁנִּרְאֶה כְּטוֹחֵן. אֲבָל מְחַתְּכִין אֶת הַדְּלוּעִין לִפְנֵי

whether fine — whether coarse — because it appears — like grinding — but we may cut — the gourds — before

הַבְּהֵמָה וְאֶת הַנְּבֵלָה לִפְנֵי הַכְּלָבִים שֶׁאֵין טְחִינָה בְּפֵרוֹת. וּמַתִּירִין

and the animal — the carcass — before — the dogs — for there is no — grinding — regarding fruit — and we may untie

אֲלֻמּוֹת שֶׁל עָמִיר לִפְנֵי בְּהֵמָה וּמְפַסְפֵּס בְּיָדוֹ אֲלֻמּוֹת קְטַנּוֹת אֲבָל

but — small — bundles — with his hand — and one may spread out — an animal — before — straw — of — bundles

לֹא אֲלֻמּוֹת גְּדוֹלוֹת מִפְּנֵי הַטִּרְחָ שֶׁבָּהֶן:

not — bundles — large — because of — the exertion — that is in them

This halacha defines the derivative of grinding as cutting vegetables finely for cooking, and outlines the restrictions on shredding or preparing food for animals on Shabbos.

הלי יט

אֲכִילַת חֲבִילֵי עֲשָׂבִים הַמְיוּעָדִים לִבְהֵמָה בְּשַׁבָּת

Halacha 19 · Partaking of Herb Bundles Stored for Animal Fodder on Shabbos

חֲבִילֵי פֵּאָה וְאֵזוֹב וְקוֹרָנִית וְכֵיוֹצֵא בָּהֶן שֶׁהִכְנִיסָן לְמַאֲכַל בְּהֵמָה

Bundles of — siah — and ezov — and kornit — and the like — of them — that he brought in — for food of — an animal

מִסְתַּפֵּק מֵהֶן וְקוֹטֵם וְאוֹכֵל בְּרָאשֵׁי אֶצְבְּעוֹתָיו אֲבָל לֹא בְּיָדוֹ

he may partake — from them — and break off — and eat — with the tips of — his fingers — but — not — with his hand

הַרְבֵּה שֶׁלֹּא יַעֲשֶׂה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחֹל וְיָבֹא לָדוּק:

a large amount — so that not — he will do — like the way — that he — does — on a weekday — and come — to crush

הלי כ

שִׁנּוּי בִּכְתִישַׁת תַּבְלִינִין וּגְזֵרַת שְׁחִיקַת סַמָּנִין

Halacha 20 · Crushing Spices with a Deviation and the Decree Against Taking Medicine on Shabbos

הַצָּרִיךְ לָדוּק פִּלְפְּלִים וְכַיּוֹצֵא בָּהֶן לִתֵּן לְתוֹךְ הַמַּאֲכָל בְּשַׁבָּת הֲרֵי זֶה

One who needs — to crush — peppers — and the like — of them — to put — into — the food — on Shabbos — behold this

כּוֹתֵשׁ בְּיַד הַסַּכִּין וּבַקְּעָרָה אֲבָל לֹא בְּמַכְתֶּשֶׁת מִפְּנֵי שֶׁהוּא טוֹחֵן.

one crushes — with the handle of — the knife — and in the bowl — but — not — with a mortar — because — that he is — grinding

לְפִיכָךְ אָסוּר לַבָּרִיא לְהִתְרַפְּאוֹת בְּשַׁבָּת גְּזֵרָה שֶׁמָּא יִשְׁחַק

therefore it is forbidden for a healthy person to heal himself on Shabbos a decree lest he will grind

הַסַּמְמָנִין׃

the herbs

This halacha explains that while one may crush spices on Shabbos using an unusual method like a knife handle, standard grinding is forbidden, which is the basis for the Rabbinic decree prohibiting a healthy person from taking medicine on Shabbos.

הל׳כא

אִסּוּר אֲכִילַת וּשְׁתִיַּת מַאֲכְלֵי רְפוּאָה בְּשַׁבָּת

Halacha 21 · The Prohibition of Eating and Drinking Medicinal Foods on Shabbos

כֵּיצַד. לֹא יֹאכַל דְּבָרִים שֶׁאֵינָן מַאֲכַל בְּרִיאִים כְּגוֹן אֵזוֹבְיוֹן וּפִיאָה. וְלֹא

How not shall eat things that are not food of healthy people such as hyssop and piah and not

דְּבָרִים הַמְשַׁלְשְׁלִים כְּגוֹן לַעֲנָה וְכַיּוֹצֵא בָּהֶם. וְכֵן לֹא יִשְׁתֶּה דְּבָרִים

things that cause diarrhea such as wormwood and the like in them. And so not shall drink things

שֶׁאֵין דֶּרֶךְ הַבְּרִיאִים לִשְׁתּוֹתָן כְּגוֹן מַיִם שֶׁבִּשְּׁלוּ בָּהֶן סַמְמָנִין

that are not the way of the healthy people to drink them such as water that they cooked in them medicinal herbs

וַעֲשָׂבִים׃

and grasses

This halacha defines what constitutes medicinal eating and drinking, which is Rabbinically forbidden on Shabbos for a person who is not bedridden.

הל׳כב

אֲכִילַת מַאֲכַל בְּרִיאִים לִרְפוּאָה בְּשַׁבָּת

Halacha 22 · Eating Foods of Healthy People for Healing on Shabbos

אוֹכֵל אָדָם אֲכָלִין וּמַשְׁקִין שֶׁדֶּרֶךְ הַבְּרִיאִים לְאָכְלָן וְלִשְׁתּוֹתָן כְּגוֹן

May eat a person foods and drinks that the way of healthy people is to eat them and to drink them such as

כַּסְבָּרָא וַהֲכִשׁוּת וְהָאֵזוֹב אַף עַל פִּי שֶׁהֵן מְרַפְּאִין וְאוֹכְלָן כְּדֵי

coriander and hops and hyssop even · though they heal and he eats them in order

לְהִתְרַפְּאוֹת בָּהֶם מֻתָּר הוֹאִיל וְהֵם מַאֲכַל בְּרִיאִים. שָׁתָה חִלְתִּית

to be healed by them it is permitted since they are food of healthy people If one drank chiltit

מִקֹּדֶם הַשַּׁבָּת וַהֲרֵי הוּא שׁוֹתֶה וְהוֹלֵךְ מֻתָּר לִשְׁתּוֹתוֹ בְּשַׁבָּת אֲפִלּוּ

from before the Shabbos and behold he drinks and continues it is permitted to drink it on Shabbos even

בִּמְקוֹמוֹת שֶׁלֹּא נָהֲגוּ הַבְּרִיאִים לִשְׁתּוֹת חִלְתִּית. וְשׁוֹתִין זֵיתוֹם

in places where not accustomed healthy people to drink chiltit And they may drink Egyptian beer

הַמִּצְרִי בְּכָל מָקוֹם׃

· in every place

סִיכָה בְּשָׁמָנִים וּרְפוּאַת מַכָּה בְּשַׁבָּת

Halacha 23 · Anointing with Oils and Healing a Wound on Shabbos

וְכֵן שְׁמָנִים שֶׁדַּרְכָּן הַבְּרִיאִים לָסוּךְ בָּהֶן מֻתָּר לָסוּךְ בָּהֶן בְּשַׁבָּת

on Shabbos with them to anoint it is permitted with them to anoint healthy people that it is the way of oils And so

וְאַף עַל פִּי שֶׁנִּתְכַּוֵּן לִרְפוּאָה. וְשֶׁאֵין הַבְּרִיאִים סָכִין בָּהֶן אֲסוּרִין.

are forbidden with them do not anoint healthy people but those that for healing he intended though · and even

הַחוֹשֵׁשׁ בְּמָתְנָיו לֹא יָסוּךְ יַיִן וְחֹמֶץ אֲבָל סָךְ הוּא אֶת הַשֶּׁמֶן. וְלֹא

but not oil — he anoints but and vinegar wine anoint shall not in his loins One who feels pain

שֶׁמֶן וְרֵד אֶלָּא בְּמָקוֹם שֶׁהַבְּרִיאִים סָכִין אוֹתוֹ. וּמֻתָּר לָסוּךְ שֶׁמֶן

oil to anoint And it is permitted with it anoint where healthy people in a place except oil rose

וּמֶלַח בְּכָל מָקוֹם. נִגְפָּה יָדוֹ אוֹ רַגְלוֹ צוֹמְתָהּ בְּיַיִן וְאֵינוֹ צוֹמְתָהּ

bathe it but he may not in wine he may bathe it his foot or his hand If bruised was place in every and salt

בְּחֹמֶץ. וְאִם הָיָה עָנֹג אַף בְּיַיִן אָסוּר:

it is forbidden in wine even delicate he was and if in vinegar

> *This halacha details which oils and liquids may be applied to the body on Shabbos for therapeutic purposes, depending on whether healthy people commonly use them.*

הל׳כד

אִסּוּר רְפוּאָה בְּשַׁבָּת בְּמַאֲכָלִים וּמַשְׁקִין

Halacha 24 · The Prohibition of Taking Medicines on Shabbos Through Foods and Drinks

הַחוֹשֵׁשׁ בְּשִׁנָּיו לֹא יִגְמַע בָּהֶן אֶת הַחֹמֶץ וְיִפְלֹט אֲבָל מְגַמֵּעַ הוּא

One who feels discomfort in his teeth may sip not with them — vinegar and spit it out but he sips

וּבוֹלֵעַ. הַחוֹשֵׁשׁ בִּגְרוֹנוֹ לֹא יַעֲרַעֲנוּ בְּשֶׁמֶן אֲבָל בּוֹלֵעַ הוּא שֶׁמֶן

and swallows One who feels discomfort in his throat may gargle not with oil but he swallows oil

הַרְבֵּה וְאִם נִתְרַפֵּא נִתְרַפֵּא. אֵין לוֹעֲסִין אֶת הַמַּסְטִיכִי וְאֵין שָׁפִין

in large amounts and if he is cured he is cured We do not chew — gum and we do not rub

אֶת הַשִּׁנַּיִם בְּסַם בְּשַׁבָּת בִּזְמַן שֶׁנִּתְכַּוֵּן לִרְפוּאָה. וְאִם נִתְכַּוֵּן לְרֵיחַ

the teeth — with medicine on Shabbos when he intends for healing but if he intends for fragrance of

הַפֶּה מֻתָּר:

the mouth it is permitted

> *This halacha details the Rabbinic prohibition of taking remedies on Shabbos, distinguishing between actions that appear medicinal and those that are done in the manner of normal eating and drinking.*

הל׳כה

רְפוּאַת הָעַיִן וַחֲבִישַׁת אֶצְבַּע בְּשַׁבָּת

Halacha 25 · Healing the Eye and Bandaging a Finger on Shabbos

אֵין נוֹתְנִין יַיִן לְתוֹךְ הָעַיִן אֲבָל נוֹתֵן הוּא עַל גַּב הָעַיִן. וְרֹק

One may not place wine into the eye but he places upon the back of the eye and saliva

תָּפֵל אֲפִלּוּ עַל גַּב הָעַיִן אָסוּר. קִילּוֹר שֶׁשָּׁרָה אוֹתוֹ מֵעֶרֶב שַׁבָּת

Shabbos from the eve of — that he soaked An eye salve is forbidden the eye the back of upon even tasteless

מַעֲבִירוֹ עַל גַּב עֵינוֹ בְּשַׁבָּת וְאֵינוֹ חוֹשֵׁשׁ. מִי שֶׁלָּקָה בְּאֶצְבָּעוֹ

in his finger who was injured One worry and he need not on Shabbos his eye the back of upon he may pass it

לֹא יִכְרֹךְ עָלָיו גֶּמִי כְּדֵי לְרַפְּאוֹתוֹ וְלֹא יְדַחֲקֶנּוּ בְּיָדוֹ כְּדֵי לְהוֹצִיא

to extract in order with his hand squeeze it and shall not to heal it in order a reed upon it wrap shall not

מִמֶּנּוּ דָּם:

blood from it

This halacha details the Rabbinic restrictions on applying eye remedies and treating minor finger wounds on Shabbos.

הל׳ כו

אִסּוּר נְתִינַת חַמִּין וְשֶׁמֶן עַל הַמַּכָּה בְּשַׁבָּת

Halacha 26 · Prohibition of Placing Hot Water and Oil on a Wound on Shabbos

אֵין נוֹתְנִין חַמִּין וְשֶׁמֶן עַל גַּבֵּי הַמַּכָּה. וְלֹא עַל גַּבֵּי מוֹךְ שֶׁעַל גַּבֵּי

top of that is on a wad of fabric top of on and not the wound top of on and oil hot water place We do not

הַמַּכָּה. וְלֹא עַל גַּבֵּי מוֹךְ לְתִתּוֹ עַל הַמַּכָּה בְּשַׁבָּת. אֲבָל נוֹתֵן הוּא

he places but on Shabbos the wound on to place it a wad of fabric top of on and not the wound

חוּץ לַמַּכָּה וְשׁוֹתֶת וְיוֹרֵד לַמַּכָּה. וְנוֹתְנִין מוֹךְ יָבֵשׁ עַל גַּבֵּי

top of on dry a wad of fabric and we may place to the wound and goes down and it flows to the wound outside

הַמַּכָּה. וְאִם הָיָה עַתִּיק אָסוּר מִפְּנֵי שֶׁהוּא כִּרְטִיָּה:

like a bandage that it is because it is forbidden old it was and if the wound

This halacha details the restrictions on applying liquids and fabrics to a wound on Shabbos due to the prohibition of healing.

הל׳ כז

הַחְזָרַת רְטִיָּה וּשְׁבוּת בַּמִּקְדָּשׁ

Halacha 27 · Returning a Bandage on Shabbos and Shvut in the Temple

רְטִיָּה שֶׁפָּרְשָׁה עַל גַּבֵּי כְּלִי מַחְזִירִין אוֹתָהּ. וְאִם פָּרְשָׁה עַל גַּבֵּי קַרְקַע

the ground · upon it detached and if it we may return a utensil · upon that detached A bandage

אָסוּר לְהַחֲזִירָהּ. וּמַנִּיחִין רְטִיָּה עַל גַּבֵּי הַמַּכָּה לְכַתְּחִלָּה בַּמִּקְדָּשׁ

in the Temple initially the wound · upon a bandage and we may place to return it it is forbidden

שֶׁאֵין אִסּוּר שְׁבוּת בַּמִּקְדָּשׁ. וּבְכָל מָקוֹם מְקַנְּחִין פִּי הַמַּכָּה

the wound the opening of we may wipe place and in every in the Temple shvut prohibition of for there is no

וְאֵין מְקַנְּחִין אֶת הָרְטִיָּה שֶׁמָּא יְמָרַח:

one will smear lest the bandage — wipe but we may not

This halacha discusses the Rabbinic restrictions on applying and cleaning bandages on Shabbos, and how these rules are waived in the Beis HaMikdash.

הל׳ כח

אִסּוּר הִתְעַמְּלוּת וּרְפוּאָה בְּשַׁבָּת

Halacha 28 · The Prohibition of Exercising and Therapeutic Massages on Shabbos

סָכִין וּמְמַשְׁמְשִׁין בִּבְנֵי מֵעַיִם בְּשַׁבָּת וְהוּא שֶׁיָּסוּךְ וִימַשְׁמֵשׁ

and massages provided that he smears and that is on Shabbos organs the internal and massage one may smear

בְּבַת אַחַת כְּדֵי שֶׁלֹּא יַעֲשֶׂה כְּדַרְכּוֹ שֶׁהוּא עוֹשֶׂה בְּחל. וְאֵין

and one may not on a weekday does that he like the way he will do that not in order one at time

מִתְעַמְּלִין בְּשַׁבָּת. אֵי זֶה הוּא מִתְעַמֵּל זֶה שֶׁדּוֹרְסִים עַל גּוּפוֹ בְּכֹחַ עַד

until with force his body upon when they tread this is exercising is this which on Shabbos exercise

שֶׁיִּיגַע וְיַזִּיעַ אוֹ שֶׁיְּהַלֵּךְ עַד שֶׁיִּיגַע וְיַזִּיעַ. שֶׁאָסוּר לְיַגֵּעַ אֶת

— to weary for it is forbidden and perspires he becomes weary until that he walks or and perspires he becomes weary

עַצְמוֹ כְּדֵי שֶׁיַּזִּיעַ בְּשַׁבָּת מִפְּנֵי שֶׁהִיא רְפוּאָה. וְכֵן אָסוּר לַעֲמֹד

to stand it is forbidden and likewise healing that it is because on Shabbos that he perspires in order oneself

בְּקַרְקַע דִּימוֹסִית שֶׁבְּאֶרֶץ יִשְׂרָאֵל מִפְּנֵי שֶׁמְּעַמֶּלֶת וּמְרַפֵּאת:

and heals that it causes exercise because Yisrael which is in Eretz Dimosit on the ground of

> *This halacha outlines the restrictions on physical exercise, sweating, and therapeutic massages on Shabbos to prevent weekday-like activities and medical treatments.*

הל׳ כט

אִסּוּר רְחִיצָה בְּמַיִם הַמְּצַטַּעֲרִים בְּשַׁבָּת

Halacha 29 · Prohibition of Washing in Discomforting Waters on Shabbos

אֵין רוֹחֲצִין בְּמַיִם שֶׁמְּשַׁלְשְׁלִין וְלֹא בְּטִיט שֶׁטּוֹבְעִין בּוֹ וְלֹא בְּמֵי

in water of and not in it that sinks in mud and not that causes diarrhea in water wash One may not

מִשְׁרָה הַבְּאוּשִׁים וְלֹא בְּיָם סְדוֹם וְלֹא בַּמַּיִם הָרָעִים שֶׁבַּיָּם הַגָּדוֹל

Great that is in the Sea bad in the water and not Sodom in the Sea of and not that is foul soaking

מִפְּנֵי שֶׁכָּל אֵלּוּ צַעַר הֵן וְכָתוּב ישעיה נח יג "וְקָרָאתָ לַשַּׁבָּת

the Shabbos and you shall call 13 58 Yeshayahu and it is written they are pain these that all of because

עֹנֶג". לְפִיכָךְ אִם לֹא נִשְׁתַּהָה בָּהֶם אֶלָּא עָלָה מִיָּד אַף עַל פִּי שֶׁיֵּשׁ

that there are though · even immediately came up but in them he lingered not if therefore a delight

לוֹ חֲטָטִין בְּרֹאשׁוֹ מֻתָּר:

it is permitted on his head sores to him

> *This halacha prohibits bathing in waters that cause physical discomfort on Shabbos, as it violates the positive commandment of enjoying the holy day.*

הל׳ ל

גֵּרוּד הַגּוּף וּרְפוּאַת בְּהֵמָה בְּשַׁבָּת

Halacha 30 · Scraping the Skin and Treating Ailing Animals on Shabbos

אֵין מִתְגָּרְדִין בְּמִגְרֶדֶת וְאִם הָיוּ יָדָיו מְלֻכְלָכוֹת בִּצּוֹאָה אוֹ בְּטִיט

with mud or with feces soiled his hands were and if with a scraper scrape We do not

גּוֹרֵד כְּדַרְכּוֹ וְאֵינוֹ חוֹשֵׁשׁ. סָכִין וּמְפָרְכִין לְאָדָם לַעֲנֵג

for pleasure for a human and rub We may anoint worry and he does not in his usual manner he may scrape

אֲבָל לֹא לִבְהֵמָה. וְאִם הָיָה לָהּ צַעַר מֻתָּר לְהָסִיר צַעֲרָהּ בְּסִיכָה

but not for an animal and if there was to it pain it is permitted to remove its pain with anointing

וּפְרוֹךְ. בְּהֵמָה שֶׁאָכְלָה כַּרְשִׁינִין הַרְבֵּה מְרִיצִין אוֹתָהּ בֶּחָצֵר בִּשְׁבִיל

and rubbing An animal that ate much vetch we run it in the courtyard in order

שֶׁתִּתְרַפֵּא. וְאִם אָחֲזָה דָּם מַעֲמִידִין אוֹתָהּ בְּמַיִם בִּשְׁבִיל שֶׁתִּצְטַנֵּן וְאֵין

that it will heal and if seized it blood we stand it in water in order that it will cool and we do not

חוֹשְׁשִׁין שֶׁמָּא יִשְׁחַק לָהּ סַמָּנִין:

lest he will grind for it herbs worry

This halacha details the Rabbinic restrictions on scraping the skin with a utensil, and the permissions granted to relieve an animal's pain or illness on Shabbos.

הל׳ לא

רְפוּאָה בְּשַׁבָּת שֶׁאֵין בָּהּ מִשּׁוּם שְׁחִיקַת סַמָּנִין

Halacha 31 · Permitted and Forbidden Therapeutic Actions on Shabbos and the Decree Against Crushing Herbs

אֵין מְקִיאִין אֶת הָאֹכֶל בְּשַׁבָּת. בַּמֶּה דְּבָרִים אֲמוּרִים בְּסַם שֶׁמָּא

One may not cause to vomit — the food on Shabbos In what words are said lest with a drug

יִשְׁחַק סַמָּנִין אֲבָל לְהַכְנִיס יָדוֹ לְתוֹךְ פִּיו וּלְהָקִיא מֻתָּר. וְאָסוּר

he will crush herbs but to insert his hand into his mouth and to vomit is permitted And it is forbidden

לְדַחֹק כְּרֵסוֹ שֶׁל תִּינוֹק כְּדֵי לְהוֹצִיא הָרְעִי שֶׁלּוֹ שֶׁמָּא יָבֹא

to press the stomach of an infant in order to bring out his waste lest he will come

לְהַשְׁקוֹתוֹ סַמָּנִין הַמְשַׁלְשְׁלִין. וּמֻתָּר לְכְפוֹת כּוֹס עַל הַטַּבּוּר בְּשַׁבָּת

to give him to drink herbs that lax And it is permitted to place a cup over the navel on Shabbos

כְּדֵי לְהַעֲלוֹתוֹ. וְכֵן מֻתָּר לְיַחֵנֵק וּלְלַפֵּף אֶת הַקָּטָן וּלְהַעֲלוֹת

in order to raise it And likewise it is permitted to support the neck and to wrap — the child and to lift up

אָזְנַיִם בֵּין בְּיָד בֵּין בִּכְלִי. וּלְהַעֲלוֹת אֲנְקְלִי. שֶׁכָּל אֵלּוּ וְכַיּוֹצֵא

ears whether by hand whether with an instrument and to lift up the chest cartilage for all these and similar

בָּהֶן אֵין עוֹשִׂין אוֹתָן בְּסַמָּנִין כְּדֵי לָחוּשׁ לִשְׁחִיקָה וְיֵשׁ לוֹ צַעַר

to them one does not do them with herbs in order to fear for crushing and there is to him pain

מֵהֶן:

from them

This halacha delineates which physical therapies are permitted on Shabbos because they do not involve the use of medicinal herbs, and which are forbidden due to the Rabbinic decree against crushing ingredients.

הל׳ לב

אִסּוּר הַרְקָדַת תֶּבֶן בִּכְבָרָה בְּשַׁבָּת

Halacha 32 · The Prohibition of Sifting Straw with a Sieve on Shabbos

הַמְרַקֵּד מֵאֲבוֹת מְלָאכוֹת. לְפִיכָךְ אֵין כּוֹבְרִין אֶת הַתֶּבֶן בִּכְבָרָה

Sifting is from the primary categories of melachos Therefore we do not sift — the straw in a sieve

וְלֹא יַנִּיחַ הַכְּבָרָה שֶׁיֵּשׁ בָּהּ תֶּבֶן בְּמָקוֹם גָּבוֹהַּ בְּשָׁבִיל שֶׁיִּרֵד הַמֹּץ

the chaff that will fall in order high in a place straw in it that has the sieve shall one place and not

מִפְּנֵי שֶׁהוּא כְּמְרַקֵּד. אֲבָל נוֹטֵל הַתֶּבֶן בַּכְּבָרָה וּמוֹלִיךְ לָאֵבוּס אַף עַל

· even to the trough and bring it in the sieve the straw one may take But like sifting that it is because

פִּי שֶׁיִּרֵד הַמֹּץ בִּשְׁעַת הוֹלָכָה שֶׁהֲרֵי אֵינוֹ מִתְכַּוֵּן לְכָךְ׃

for this intend he does not since carrying at the time of the chaff that will fall though

This halacha discusses the prohibition of sifting straw and the permissibility of carrying it in a sieve when there is no intent to sift.

הל׳ לג

אִסּוּר לִישָׁה בְּשַׁבָּת וְדִינֵי קֶמַח קָלִי וְשָׁתִית

Halacha 33 · The Prohibition of Kneading on Shabbos and the Laws of Roasted Flour and Shatit

מְגַבֵּל חַיָּב מִשּׁוּם לָשׁ. לְפִיכָךְ אֵין מְגַבְּלִין קֶמַח קָלִי הַרְבֵּה שֶׁמָּא

lest much roasted flour mix we do not Therefore kneading because of is liable One who mixes

יָבוֹא לָלוּשׁ קֶמַח שֶׁאֵינוֹ קָלִי. וּמֻתָּר לְגַבֵּל אֶת הַקָּלִי מְעַט מְעַט.

by little little the roasted — to mix and it is permitted roasted that is not flour to knead he will come

אֲבָל תְּבוּאָה שֶׁלֹּא הֵבִיאָה שְׁלִישׁ שֶׁקָּלוּ אוֹתָהּ וְאַחַר כָּךְ טָחֲנוּ אוֹתָהּ

it they ground that and after it that they roasted a third reach that did not grain But

טְחִינָה גַּסָּה שֶׁהֲרֵי הוּא כְּחוֹל וְהִיא הַנִּקְרֵאת שָׁתִית מֻתָּר לְגַבֵּל מִמֶּנָּה

from it to mix it is permitted shatit is called and it is like sand it for behold coarse grinding

בְּחֹמֶץ וְכַיּוֹצֵא בּוֹ הַרְבֵּה בְּבַת אַחַת. וְהוּא שֶׁיִּהְיֶה רַךְ אֲבָל קָשֶׁה

thick but soft provided that it is and this is one at once much to it and similar with vinegar

אָסוּר מִפְּנֵי שֶׁנִּרְאֶה כְּלָשׁ וְצָרִיךְ לְשַׁנּוֹת. כֵּיצַד. נוֹתֵן אֶת הַשָּׁתִית

the shatit — he puts in How deviate and one must like kneading it appears because is forbidden

וְאַחַר כָּךְ נוֹתֵן אֶת הַחֹמֶץ׃

the vinegar — he puts in that and after

This halacha details the Rabbinic restrictions on mixing roasted flour and shatit with liquids on Shabbos to prevent one from performing the forbidden melacha of kneading.

הל׳ לד

דִּין גִּבּוּל מָרָסָן בְּשַׁבָּת

Halacha 34 · The Laws of Mixing Bran with Water on Shabbos

הַמָּרָסָן אַף עַל פִּי שֶׁאֵינוֹ רָאוּי לְגִבּוּל אֵין גּוֹבְלִין אוֹתוֹ שֶׁמָּא יָבוֹא

one will come lest it knead we do not for kneading fit that it is not though · even The bran

לְגַבֵּל הֶעָפָר וְכַיּוֹצֵא בּוֹ. וְנוֹתְנִין מַיִם עַל גַּבֵּי מָרָסָן וּמוֹלִיךְ בּוֹ

in it and one may move bran the top of upon water but we may place to it and similar the dust to knead

הַתַּרְוָד שְׁתִי וָעֵרֶב. אֲבָל אֵינוֹ מְמָרֵס בְּיָדוֹ שֶׁלֹּא יֵרָאֶה כְּלָשׁ.

like one who kneads it will appear so that not with his hand stir one may not but and woof warp the spoon

אִם לֹא נִתְעָרֵב מְנַעֲרוֹ מִכְּלִי לִכְלִי עַד שֶׁיִּתְעָרֵב וְנוֹתֵן לִפְנֵי

before and give that it mixes until to vessel from vessel one may shake it mix it did not if

הַתַּרְנְגוֹלִין אוֹ לִפְנֵי הַשְּׁוָרִים. וּמֻתָּר לְעָרֵב הַמָּרָק עַל דֶּרֶךְ זוֹ בִּכְלִי

in vessel this manner in the bran to mix and it is permitted the oxen before or the chickens

אֶחָד וּמְחַלֵּק אוֹתוֹ בִּכְלִים הַרְבֵּה וְנוֹתֵן לִפְנֵי כָּל בְּהֵמָה וּבְהֵמָה וּמְעָרֵב

and one may mix and animal animal each before and give many into vessels it and divide one

בִּכְלִי אֶחָד אֲפִלּוּ כּוֹר וַאֲפִלּוּ כּוֹרַיִם:

two korim and even a kor even one in vessel

This halacha details the Rabbinic restrictions on mixing bran with water on Shabbos to prevent one from kneading earth or other substances.

הלי לה

אִסּוּר הַלְעָטַת בְּהֵמָה וְעוֹף בְּשַׁבָּת

Halacha 35 · The Prohibition of Force-Feeding Animals and Fowl on Shabbos

אֵין מַאֲכִילִין בְּהֵמָה חַיָּה וְעוֹף בְּשַׁבָּת כְּדֶרֶךְ שֶׁהוּא מַאֲכִיל

feeds that he in the manner on Shabbos or fowl a beast a domesticated animal feed We do not

בְּחֵל שֶׁמָּא יָבוֹא לִידֵי כְּתִישַׁת קִטְנִיּוֹת אוֹ לִידֵי לִישַׁת קֶמַח וְכַיּוֹצֵא

and similar flour kneading to or beans crushing to he will come lest on a weekday

בּוֹ. כֵּיצַד. לֹא יַאֲכִיל הַגָּמָל בְּשַׁבָּת מַאֲכַל שְׁלֹשָׁה אוֹ אַרְבָּעָה יָמִים

days four or three food of on Shabbos the camel feed One may not How so to it

וְלֹא יַרְבִּיץ עֵגֶל וְכַיּוֹצֵא בּוֹ וְיִפְתַּח פִּיו וְיִתֵּן לְתוֹכוֹ כַּרְשִׁינִין

vetch into it and place its mouth and open to it and similar a calf throw down and one may not

וּמַיִם בְּבַת אַחַת. וְכֵן לֹא יִתֵּן לְתוֹךְ פִּי יוֹנִים וְתַרְנְגוֹלִים

and chickens doves the mouth of into place one may not And similarly once at and water

לְמָקוֹם שֶׁאֵינָן יְכוֹלִין לְהַחֲזִיר. אֲבָל מַאֲכִיל הוּא אֶת הַבְּהֵמָה מְעֻמָּד

while standing the animal — he may feed But to spit back able that they are not to a place

וּמַשְׁקֶה אוֹתָהּ מְעֻמָּד אוֹ נוֹתֵן לְתוֹךְ פִּיהָ מַיִם בִּפְנֵי עַצְמָן וְכַרְשִׁינִין

and vetch themselves by water its mouth into place or while standing it and water

בִּפְנֵי עַצְמָן בְּמָקוֹם שֶׁיְּכוֹלָה לְהַחֲזִיר. וְכֵן מַאֲכִיל הָעוֹף בְּיָדוֹ בְּמָקוֹם

in a place by his hand the fowl one may feed And similarly to spit back that it is able in a place themselves by

שֶׁיָּכוֹל לְהַחֲזִיר וְאֵין צָרִיךְ לוֹמַר שֶׁיִּתֵּן לִפְנֵיהֶן וְהֵן אוֹכְלִין:

eat and they before them that he may place to say need and there is no to spit back that it is able

הלי לו

הַאֲכָלַת בַּעֲלֵי חַיִּים בְּשַׁבָּת וּבְיוֹם טוֹב

Halacha 36 · Feeding Animals on Shabbos and Yom Tov

בַּמֶּה דְּבָרִים אֲמוּרִים בְּמִי שֶׁמְּזוֹנוֹתָיו עָלָיו כְּגוֹן בְּהֶמְתּוֹ וְחַיָּתוֹ

and his beast his animal for example is upon him whose sustenance regarding one are said words In what

וְיוֹנֵי הַבַּיִת וַאֲוָזִין וְתַרְנְגוֹלִין. אֲבָל מִי שֶׁאֵין מְזוֹנוֹתָיו עָלָיו כְּגוֹן

for example is upon him sustenance whose not one but and chickens and geese the house and doves of

חֲזִיר וְיוֹנֵי שׁוֹבָךְ וּדְבוֹרִים לֹא יִתֵּן לִפְנֵיהֶם לֹא מָזוֹן וְלֹא מַיִם.

a pig and doves of a dovecote and bees not shall he place before them neither food nor water

וּמֻתָּר לְאָדָם לְהַעֲמִיד בְּהֶמְתּוֹ עַל גַּבֵּי עֲשָׂבִים מְחֻבָּרִים וְהִיא אוֹכֶלֶת.

and it is permitted for a person to stand his animal upon · grasses attached and it eats

אֲבָל לֹא יַעֲמִיד אוֹתָהּ עַל גַּבֵּי דָּבָר שֶׁהֻקְצָה אֲבָל עוֹמֵד בְּפָנֶיהָ

but not shall he stand it upon · something that was set aside but he may stand before it

כְּדֵי שֶׁתַּחֲזִיר פָּנֶיהָ לַדָּבָר הַמֻּקְצֶה וְתֹאכַל מִמֶּנּוּ. וְכֵן בְּיוֹם טוֹב:

in order that it will turn its face to the thing set aside and eat from it and so on Yom Tov

> *This halacha delineates which animals one is permitted to feed on Shabbos and Yom Tov, and the restrictions regarding leading an animal to muktzah food.*

CHAPTER SUMMARY

The chapter begins by establishing the Torah source for sh'vut and then details the specific Rabbinic decrees enacted to prevent plowing, sowing, and reaping. To prevent leveling crevices in the ground, the Sages restricted clearing out storerooms, sweeping unpaved floors, playing with nuts on the ground, and wiping mud or spittle in certain ways. To guard against sowing, they forbade drawing water with a pulley lest one water his garden. Finally, to prevent reaping, they prohibited removing honey from a beehive, climbing trees, or suspending items from them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah commands us, "Tishbos"—you must rest, even from activities that are not technically forbidden labors. Our Sages, in their deep wisdom, built fences around the holy day of Shabbos, forbidding everyday actions like sweeping an unpaved floor, playing games on the ground, or drawing water with a pulley, simply because they might lead us to plow, sow, or harvest. They understood that the human mind easily slips back into its weekday habits. To truly rest, we must create a psychological distance between the holy and the mundane.

This is a profound lesson in how we guard our spiritual achievements. If you want to protect your yiras Shamayim, your shalom bayis, or your personal integrity, you cannot walk right up to the edge of the cliff. You need to make your own "shvut"—your own boundaries. If you know a certain conversation leads to lashon hara, or a certain environment challenges your kedushah, you don't just try to avoid the sin itself; you stay away from the path that leads there entirely.

Even when we must do something necessary on Shabbos, like relieving an animal's pain or spreading straw on a muddy courtyard, the Sages tell us to do it differently than we do during the week. This constant mindfulness is the essence of our avodah. By changing our routine, we keep our minds focused on the presence of Hashem, ensuring that even our physical actions are elevated and holy.

Today, identify one area in your life where you are cutting it too close to a spiritual hazard, and establish a practical "fence"—a personal boundary—to keep yourself safely away from the struggle.

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.'