

כ"ט סיון תשפ"ו

Sunday, June 14, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — קרח · Chumash with Rashi · Korach · 1st Aliyah

ראשון

מסכת גיטין — דף ט"ז ע"ב Gemara Gittin · Daf 16b

מסכת תענית — דף י"ג Gemara Taanis · Daf 13

הלכות שבת — פרק י"ח Hilchos Shabbos · Chapter Eighteen

מדרגת האדם — פתיחת דבר Madregas HaAdam · Pesichas Davar

תהלים — חמשה קאפיטלעך Tehillim · 32, 43, 83, 121, 130

חומש עם רש"י · קרח · ראשון

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

KORACH · 1ST ALIYAH

CHAPTER PREVIEW

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

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

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

פסוק א

Pasuk 1

וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן קֵהָשׁ בֶּן לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֶלְיָאב וְאוֹן
and On Eliav sons of and Aviram and Dasan Levi son of Kehas son of Yitzhar son of Korach And took

בֶּן פִּלֵּת בְּנֵי רְאוּבֵן:
Reuven descendants of Peles son of

רש"י

ויקח קרח. פרשה זו יפה נדרשת במדרש רבי תנחומא:
Tanchuma Rabbi in the Midrash of is expounded beautifully this section Korach And took

רש"י

ויקח קרח. לקח את עצמו לצד אחד להיות נחלק מתוך העדה לעורר
to contest the congregation from the midst of separated to be one to a side himself — he took Korah And Korah took

על הכהנה, וזהו שתרגם אנקלוס "ואתפלג" — נחלק משאר
from the rest of he separated himself and he separated Onkelos that translated and this is the priesthood concerning

העדה להחזיק במחלוקת, וכן "מה יקחה לבך" איוב ט"ו — לוקח אותך
you it takes 15 Iyov your heart does take you why and likewise in dispute to persist the congregation

להפליגה משאר בני אדם. ד"א: ויקח קרח, משה ראשי סנהדראות
the Sanhedrins the heads of he drew Korah and took another explanation man the sons of from the rest of to distance you

שבהם בדברים, כמו שנאמר "קח את אהרן" ויקרא ח', "קחו עמכם דברים"
words with you take 8 Yayikra Aharon — take it is said just as with words that were among them

הושע י"ד:

14 Hoshea

בן יצהר בן קהת בן לוי. ולא הזכיר "בן יעקב", שבקש רחמים על עצמו
 himself upon mercy for he requested Yaakov son of did it mention and not Levi son of Kehas son of Yitzhar son of
 שלא יזכר שמו על מחלוקתם, שנאמר "בקהלם אל תחד כבדתי"
 my honor be united do not in their assembly as it is said their dispute upon his name should be mentioned that not
 בראשית מ"ט, והיכן נזכר שמו על קרח? בהתייחסם על הדוכן בדברי
 in the words of the platform for in their genealogy Korach regarding his name is mentioned and where 49 Bereishis
 הימים, שנאמר דהי"א ו' "בן אביסף בן קרח בן יצהר בן קהת בן לוי בן
 son of Levi son of Kehas son of Yitzhar son of Korach son of Evyasaf son of 6 IChronides as it is said the Days
 ישראל":
 Yisrael

דתן ואבירם. בשביל שהיה שבט ראובן שרוי במחנה שכן לקהת
 to Kohath a neighbor southward in their encampment dwelling Reuben the tribe of that was because and Abiram Dathan
 וכניו החונים תימנה, נשתתפו עם קרח במחלקתו — "אוי לרשע אוי לשכנו".
 to his neighbor woe to the wicked woe in his dispute Korach with they joined southward who encamped and his sons
 ומה ראה קרח לחלק עם משה? נתקנא על נשיאותו של אליצפן בן עזיאל,
 Uziel son of Elizaphan of the leadership over he was envious Moshe with to dispute Korach saw And what
 שמנהו משה נשיא על בני קהת על פי הדבור, אמר קרח, אחי אבא
 my father the brothers of Korach said the word by Kohath the sons of over leader Moshe whom appointed him
 ארבעה היו, שנאמר שמות ו' "ובני קהת וגו', עמרם הבכור נטלו שני בנים
 his sons two of took the firstborn Amram etc. Kohath and the sons of 6 Shemos as it is said were four
 גדלה, אחד מלך ואחד כהן גדול, מי ראוי לטל את השנייה? לא אני שאני בן
 son of that I I not the second — to take is worthy who High Priest and one king one greatness
 יצהר, שהוא שני לעמרם, והוא מנה נשיא את בן אחיו הקטן מכלם,
 of all of them the youngest his brother the son of — leader appointed and he to Amram second who is Izhar
 הריני חולק עליו ומבטל את דבריו. מה עשה? עמד וכנס ר"נ ראשי
 heads of 250 and gathered He stood up did he do What his words — and annul against him dispute behold I
 סנהדראות — רבן משפט ראובן שכניו והם אליצור בן שדיאור
 Shedeur son of Elizur and they his neighbors Reuben from the tribe of most of them Sanhedrins
 וחבריו וכיוצא בו, שנאמר נשיאי עדה קראי מועד ולהלן הוא
 it and further on the assembly those called to the congregation princes of as it is said to him and similar and his colleagues
 אומר במדבר א' "אלה קרואי העדה" — והלבישן טליתות שכלן
 that all of them robes and he clothed them the congregation the called ones of these 1 Bamidbar says
 תכלת, באו ועמדו לפני משה, אמרו לו טלית שכלה של תכלת חייבת
 is it obligated blue wool of that is entirely a robe to him They said Moshe before and stood They came blue wool
 בציצית או פטורה? אמר להם חייבת, התחילו לשחק עליו, אפשר טלית של מין
 a kind of a robe is it possible at him to laugh They began it is obligated to them He said exempt or in tzitzis
 אחר חוט אחד של תכלת פוטר, זו שכלה תכלת לא תפטר את עצמה?
 itself — should exempt not blue wool that is entirely this exempts it blue wool of one thread other

תנחומא :

Tanchuma

רש"י

בני ראובן. דתן ואבירם ואון בן פֿלֶת:

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

פסוק ב

Pasuk 2

וַיָּקֻמוּ וַיַּנִּיחַ מֹשֶׁה וְאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמֵאָתָּיִם נְשִׂאֵי

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

עֲדָה קְרָאִי מוֹעֵד אֲנָשִׁי שֵׁם:

renown men of the assembly those summoned of the congregation

פסוק ג

Pasuk 3

וַיִּקְהָלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל

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

הָעֵדָה כָּלָם קְדָשִׁים וּבְתוֹכָם יְהוָה וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל

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

קְהָל יְהוָה:

Hashem the assembly of

רש"י

רַב לָכֶם. הֲרֵבָה יוֹתֵר מִדָּאִי לְקַחְתֶּם לְעַצְמְכֶם גְּדֻלָּה:

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

רש"י

כָּלֶם קְדָשִׁים. כָּלָם שָׁמְעוּ דְּבָרִים בְּסִינִי מִפִּי הַגְּבוּרָה:

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

רש"י

וּמִדּוּעַ תִּתְנַשְּׂאוּ. אִם לְקַחְתָּ אֹתָהּ מַלְכוּת, לֹא הָיָה לָךְ לִבְרֹר לְאַחִיָּה כְּהֹנָה,

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

לֹא אַתֶּם לְבַדְכֶם שָׁמַעְתֶּם בְּסִינִי "אֲנֹכִי ה' אֱלֹהֶיךָ", כָּל הָעֵדָה שָׁמְעוּ שָׁם:

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

פסוק ד

Pasuk 4

וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל פָּנָיו:

his face on and he fell Moshe And he heard

רש"י

וַיִּפֹּל עַל פָּנָיו. מִפְּנֵי הַמַּחְלָקָת, שֶׁכָּבַר זֶה בְּיָדָם סִרְחוֹן רְבִיעִי, חָטְאוּ בְּעֵגֶל,

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

"וַיִּחַל מֹשֶׁה שְׁמוֹת ל"ב, בְּמִתְאוֹנְנִים, "וַיִּתְפַּלֵּל מֹשֶׁה" בַּמִּדְבָּר י"א, בְּמִרְגְּלִים,

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

"וַיֹּאמֶר מֹשֶׁה אֶל ה' וְשָׁמְעוּ מִצְרַיִם שֵׁם י"ד , בְּמַחְלֹקְתּוֹ שֶׁל קֶרַח נִתְרַשְׁלוּ

became weak Korach of in the dispute 14 there Mitzrayim and they will hear Hashem to Moshe and he said

יָדָיו, מָשַׁל לְבֶן מֶלֶךְ שִׁסְרַח עַל אָבִיו, וּפִיִּס עָלָיו אוֹהֵבוֹ פַּעַם וּשְׁתַּיִם

and twice once his friend for him and appeased his father against who offended a king to a son of A parable his hands

וְשָׁלַשׁ, כְּשִׁסְרַח רְבִיעִית, נִתְרַשְׁלוּ יָדָיו הָאוֹהֵב הַהוּא, אָמַר עַד מָתִי אֶטְרִיחַ

will I trouble when until he said that the friend the hands of became weak a fourth time when he offended and three times

עַל הַמֶּלֶךְ? שָׁמָּה לֹא יִקְבַּל עוֹד מִמֶּנִּי תַנְחוּמָא :

Tanchuma from me more he will accept not perhaps the king

פסוק ה

Pasuk 5

וַיְדַבֵּר אֶל קֶרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר בֹּקֶר וַיֵּדַע יְהוָה אֶת

— Hashem and will make known In the morning saying his assembly all of and to Korach to And he spoke

אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהַקָּרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר בּוֹ

in him He chooses whoever and — to Himself and He will bring close the holy one and — is His who

יִקְרִיב אֵלָיו:

to Himself He will bring close

רש"י

בֹּקֶר וַיֵּדַע וּגו'. עֵתָּה עַת שְׁכָרוֹת הוּא לָנוּ וְלֹא נִכּוֹן לְהִרְאוֹת לְפָנָיו,

before Him to appear proper and not for us it is drunkenness a time of Now etc. and He will make known Morning

וְהוּא הָיָה מִתְכַּוֵּן לְדַחוֹת שָׁמָּה יִחְזְרוּ בָהֶם שֵׁם :

there in themselves they will return perhaps to delay intending was and he

רש"י

בֹּקֶר וַיֵּדַע ה' אֶת אֲשֶׁר לוֹ. לְעִבּוֹדַת לְוִיָּה:

Levites for the service of is His who — Hashem and He will make known In the morning

רש"י

וְאֵת הַקָּדוֹשׁ. לְכַהֲנָה:

for priesthood the holy one and —

רש"י

וְהַקָּרִיב. אוֹתָם אֵלָיו; וְהַתְּרַגּוּם מוֹכִיחַ כֵּן "וַיִּקְרַב לְקִדְמוֹהִי", "וַיִּקְרַב

He will bring near to Him and He will bring near so proves and the Targum unto Him them and He will bring

לְשִׁמּוּשֵׁיהִי; וּמֵ"א בֹקֶר, א"ל מֹשֶׁה, גְּבוּלוֹת חֶלֶק הַקִּבְּ"ה

the Holy One blessed be divided bounds Moshe said to him morning and from Midrash to His service Aggadah He

בְּעוֹלָמוֹ, יְכוּלִים אַתֶּם לְהַפֵּךְ בֹּקֶר לְעָרֵב? כֵּן תוּכְלוּ לְבַטֵּל אֶת זֶה שֶׁנֶּאֱמַר "וַיְהִי

and it was as it is said this — to nullify will you be able so into evening morning to turn you are able in His world

עָרֵב וַיְהִי בֹקֶר וַיִּבְדֵּל" בְּרֵאשִׁית א', כָּה "וַיִּבְדֵּל אֶהְרֹן לְהַקְדִּישׁוֹ" וּגו'

etc to sanctify him Aharon and was separated so 1 Bereishis and He separated morning and it was evening

דְּהִי"א כ"ג :

23 Divrei HaYamim I

זאת עשו קחו לכם מחתות קרח וכל עדתו:
his assembly and all Korah fire pans for yourselves take do this

רש"י

זאת עשו קחו לכם מחתות. מה ראה לומר להם כך? אמר להם, בדרכי
in the ways of to them He said thus to them to say did he see what censers for yourselves take do This
הגוים יש נימוסים הרבה וכומרים הרבה וכלם אין מתקבצים בבית אחד,
one in a house assemble do not and all of them many and priests many customs there are the non-Jews
אנו אין לנו אלא ה' אחד, ארון אחד, ותורה אחת ומזבח אחד וכהן גדול
Gadol and a Kohen one and an Altar one and Torah one Ark one Hashem but have do not we
אחד, ואתם ר"ן איש מבקשים כהנה גדולה, אף אני רוצה בכך, הא לכם
for you behold this desire I even great priesthood seek men two hundred fifty and you one
תשמיש חביב מכל, היא הקטרת החביבה מכל הקרבנות, וסם המות
death and a poison of the sacrifices more than all which is beloved the incense it is more than all beloved a service
נתן בתוכו, שבו נשרפו נדב ואביהו, לפיכך התרה בהם והיה האיש אשר
whom the man And it shall be them he warned therefore and Avihu Nadav were burned for through it within it is placed
יבחר ה' הוא הקדש — כבר הוא בקדשתו, וכי אין אנו יודעים שמי
that he who know we not and is it that in his holiness he is already is the holy one he Hashem will choose
שיבחר הוא הקדוש? אלא אמר להם משה, הריני אומר לכם, שלא
so that not to you say behold I Moshe to them said but is the holy one he whom He will choose
תתחייבו, מי שיבחר בו יצא חי וכלכם אובדין תנחומא:
Tanchuma will perish and all of you alive will emerge in him whom He will choose he who you will become liable

רש"י

מחתות. כלים שחותין בהם גחלים ויש להם בית יד:
a hand a house of to them and there is coals with them that they rake vessels censers

ותנו בהן אש ושימו עליהן קטרת לפני יהוה מחר והיה האיש אשר
whom the man and it shall be tomorrow Hashem before incense upon them and place fire in them and put
יבחר יהוה הוא הקדוש רב לכם בני לוי:
Levi sons of is for you much is the holy one he Hashem He will choose

רש"י

רב לכם בני לוי. דבר גדול אמרתי לכם; ולא טפשים היו, שפך התרה בהם
them he warned that so they fools and were not to you I have said great a matter Levi sons of for you Much
וקבלו עליהם לקרב? הם חטאו על נפשותם, שנאמר "את מחתות החטאים
the sinners the censers of — as it is said their souls against sinned they to offer upon themselves and they took
האלה בנפשותם" במדבר י"ז:ג', וקרח שפך היה מה ראה לשטות זה? עינו
this to folly did he see what was who clever and Korach 3 17 Bamidbar against their souls these

הטעותו, ראה שלשלת גדולה יוצאה ממנו — שמואל ששקול כנגד משה ואהרן
Moshe against who is equal Shmuel from him descending great a chain he saw misled him his eye
— אמר בשבילו אני נמלט, וכ"ד משמרות עומדות לבני בניו, כלם
his sons for the sons of arising watches and twenty-four will escape I on his account he said and Aaron
מתנבאים ברוח הקדש, שנאמר "כל אלה בנים להימן" דברי הימים א
HaYamim Divrei to Heiman were sons these all as it is said the holiness by the spirit of prophesying all of them
כ"ה ה', אמר אפשר כל הגדלה הזאת עתידה לעמד ממני ואני אדום?
and I from me to arise is destined this the greatness all is it possible he said 5 25 1
לכה נשתתף לבא לאותה חזקה, ששמע מפיו משה שכלם אוכזים
that all of them Moshe from the mouth of for he heard prerogative to that to come he joined therefore will keep silent
ואחד נמלט, "אשר יבחר ה' הוא הקדוש" — טעה ותלה בעצמו, ולא
to himself and applied it he erred is the holy one he Hashem will choose whom escapes and one perish
ראה יפה, לפי שבניו עשו תשובה, ומשה היה רואה. — תנחומא:
foreseeing was and Moshe repentance made that his sons because well did he see and not

רש"י

רב לכם. דבר גדול נטלתם בעצמכם לחלק על הקב"ה:
the Holy One blessed be against to dispute upon yourselves you have taken great a matter for you Much
He

פסוק ח

Pasuk 8

וילאמר משה אל קרח שמעו נא בני לוי:
Levi sons of please hear Korach to Moshe And said

רש"י

וילאמר משה אל קרח שמעו נא בני לוי. התחיל לדבר עמו בדברים רפים, פיו
once soft with words with him to speak He began Levi sons of please hear Korach to Moshe And he said
שראהו קשה ערה, אמר עד שלא ישתתפו שאר השבטים ויאבדו עמו, אדבר
I will speak with him and perish the tribes the rest of will join before he said necked stiff that he saw him
גם אל כלם, התחיל לזרו בהם "שמעו נא בני לוי" תנחומא:
Tanchuma Levi sons of please hear them to urge he began all of them to also

פסוק ט

Pasuk 9

המעט מכם כי הבדיל אלהי ישראל אתכם מעדת ישראל
Yisrael from the congregation you Yisrael the God of has separated that for you Is it too little
of
להקריב אתכם אליו לעבד את עבדת משכן יהוה ולעמד לפני
before and to stand Hashem the Tabernacle of the service of — to perform to Himself you to bring near
העדה לשרתם:
to minister to them the congregation

רש"י

ולעמד לפני העדה. לשיר על הדוכן:
the platform upon to sing the congregation before and to stand

פסוק י

Pasuk 10

ויקרב אתה ואת כל אחיך בני לוי אתה ובקשתם גם כהנה:
priesthood also and do you seek with you Levi the sons of your brothers all of and — you And He brought near

רש"י

ויקרב אתה. לאותו שרות שהרחיק ממנו שאר עדת ישראל:
Yisrael the congregation of the rest of from it which He distanced service to that thee and He brought near

פסוק יא

Pasuk 11

לכן אתה וכל עדתך הנעדים על יהוה ואהרן מה הוא פי תלוננו
you complain that is he what and Aaron Hashem against who are gathered your assembly and all you Therefore
תלינו עליו:
against him you complain

רש"י

לכן. בשביל כך אתה וכל עדתך הנעדים אתה על ה', כי בשליחותו
by His commission for Hashem against with you who are gathered your congregation and all you this because of Therefore
עשיתי לית כהנה לאהרן, ולא לנו הוא המחלקת הנה שם:
there this the rebellion is against us and not to Aharon priesthood to give I have acted

פסוק יב

Pasuk 12

וישלח משה לקרא לדתן וליאב ויאמרו לא נעלה:
will we go up not and they said Eliab sons of and for Aviram for Dathan to call Moshe And he sent

רש"י

וישלח משה וגו'. מפאן שאין מחזיקין במחלוקת, שהיה משה מחזר אחריהם
after them seeking out Moses for was in strife persist that one does not From here etc. Moses And Moses sent
להשלימם בדברי שלום סנהדרין ק"י:
110a Sanhedrin peace with words of to conciliate them

רש"י

לא נעלה. פיהם הכשילם, שאין להם אלא ירידה:
descent but for them that there is not tripped them up their mouth go up We will not

פסוק יג

הַמֶּעַט כִּי הֵעֲלִיתָנוּ מֵאֶרֶץ זֶבֶת חֶלֶב וְדָבַשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר כִּי

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

תִּשְׁתָּרֵר עָלֵינוּ גַם הַשְׁתָּרֵר:

surely ruling also over us you make yourself a ruler

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

מסכת גיטין · דף ט"ז ע"ב

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THE SUGYA

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

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

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

STATEMENT

כָּשֵׁר.

it is **valid**.

INFERENCE

אֲלֵמָּא קָסַבְר שְׁנַיִם שֶׁהֵבִיאוּ גֵּט מִמְּדִינַת הָיִם, אֵין צְרִיכִין שִׁיאָמְרוּ: "בְּפָנֵינוּ נִכְתָּב וּבְפָנֵינוּ נִחְתָּם."

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

OBJECTION

אָמַר לִיה אַבָּי: אֵלֶּא מַעַתָּה, סִיפָא דְקִתְנָה: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתָּב" וְאַחַד אוֹמֵר "בְּפָנֵי נִחְתָּם" – פָּסוּל, וְרַבִּי יְהוּדָה מְכַשֵּׁיר;

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

INFERENCE

טַעְמָא דֵּאִין הָגֵט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם, הָא גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם – מְכַשֵּׁרֵי רַבָּנָן?!

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

ANSWER

אָמַר לִיה: אֵין.

He said to him: Yes, indeed.

QUESTION

וכי אין גט יוצא מתחת ידי שניהם במאי פליגי?

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

EXPLANATION

מר סבר: גזרינו דלמא אתיא לאיחלוּפי בקיום שטרות דעלמא – בעד אחד; ומר סבר: לא גזרינו.

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

STATEMENT

לישנא אחרינא אמרי לה: אמר רב שמואל בר יהודה, אמר רבי יוחנן: אפילו גט יוצא מתחת ידי שניהם – פסול.

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

INFERENCE

אלמא קסבר שנים שהביאו גט ממדינת הים, צריכין שיאמרו "בפנינו נכתב ובפנינו נחתם".

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

OBJECTION

אמר ליה אביי: אלא מעתה, סיפא דקתני: שנים אומרים "בפנינו נכתב" ואחד אומר "בפני נחתם" – פסול, ורבי יהודה מכשיר; אפילו גט יוצא מתחת ידי שניהם פסלי רבנן?!

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

ANSWER

אמר ליה: אין.

He said to him: Yes.

QUESTION

במאי קא מיפלגי?

In what principle do they argue?

EXPLANATION

מר סבר: לפי שאין בקיאתן לשמה, ומר סבר: לפי שאין עדים מצויין לקיימו.

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

QUESTION

לִימָא דְרַבָּה וְרַבָּא תַנַּאי הִיא?

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

RESOLUTION

לֹא; רַבָּא מְתַרְץ כְּלִישְׁנָא קַמָּא,

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

RESOLUTION

וְרַבָּה אָמַר לָהּ: דְּכוּלֵּי עֲלָמָא בְּעִינֵי לְשֻׁמְהָ, וְהֵכָא בְּמַאי עֲסָקִינֵי – לְאַחַר שְׁלֵמָדוֹ;

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

EXPLANATION

וּבְגִזְיָתָהּ שְׁמָא יַחְזֹר הַדְּבָר לְקִלְקוּלוֹ קָמִיפְלִיגִי – דְּמָר סָבַר גְּזָרִינֵי, וּמָר סָבַר לֹא גְזָרִינֵי.

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

QUESTION

וְלִיפְלוֹג נָמִי רַבִּי יְהוּדָה בְּרִישָׁא!

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

ANSWER

הָא אֲתַמַּר עָלֶיהָ, אָמַר עוּלָא: חָלּוּק הָיָה רַבִּי יְהוּדָה אַף בְּרִישָׁא.

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

OBJECTION

מִתִּיב רַב אוֹשְׁעִיָא לְעוּלָא: רַבִּי יְהוּדָה מְכַשִּׁיר בְּזוֹ וְלֹא בְּאַחֶרֶת.

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

INFERENCE

מַאי, לֹא לְמַעוּטֵי אֶחָד אוֹמֵר "בְּפָנַי נִכְתַּב" וְאֶחָד אוֹמֵר "בְּפָנַי נִחְתַּם"!!

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

ANSWER

לֹא, לְמַעוּטֵי "בְּפָנַי נִחְתַּם" אֲבָל לֹא בְּפָנַי נִכְתַּב –

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

EXPLANATION

סָלָקָא דַּעְתָּךְ אַמִּינָא: הוֹאִיל וְלֹא גִזַּר רַבִּי יְהוּדָה גְּזִירָה שְׁמָא יַחְזוֹר דְּבָר לְקָלוֹ; דְּלָמָּא אֵתִי לְאַחֲלוּפֵי בְּקִיּוֹם שְׁטָרוֹת דְּעָלְמָא, בְּעֵד אֶחָד – נָמִי לֹא גִזַּר; קָא מְשַׁמַּע לָן.

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

STATEMENT

אַתְמַר נָמִי, אָמַר רַב יְהוּדָה: שְׁנַיִם שֶׁהָבִיאוּ גֵט מִמְּדִינַת הָיִם, בָּאֲנוּ לְמַחְלוּקַת רַבִּי יְהוּדָה וְרַבָּנָן.

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

STATEMENT

רַבָּה בַּר בַּר חַנָּה חֵלַשׁ, עוֹל לְגַבִּיּה רַב יְהוּדָה וְרַבָּה, לְשִׁוּלֵי פִּיָּה.

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

QUESTION

בְּעוּ מִיָּנִיָּה: שְׁנַיִם שֶׁהָבִיאוּ גֵט מִמְּדִינַת הָיִם, צָרִיכִין שְׂאִימָרוּ "בְּפָנֵינוּ נִכְתַּב וּבְפָנֵינוּ נִחְתַּם", אוּ אֵין צָרִיכִין?

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

ANSWER

אָמַר לָהֶם: אֵין צָרִיכִין – מָה אֵילוּ יֹאמְרוּ "בְּפָנֵינוּ גִּירְשָׁה", מִי לֹא מְהִימְנִי?!

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

STATEMENT

אַדְהָכִי, אֲתָא הָהוּא

In the meantime, there came a certain

SUMMARY

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

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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THE SUGYA

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

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

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

QUESTION

איפוך אנא!

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

ANSWER

לֹא סִלְקָא דַּעְתָּהּ, דְּכֵתִיב: "וַיֹּאֲלֵי יְהוֹשֻׁעַ כָּל חֵרֵד בְּדִבְרֵי אֱלֹהֵי יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וְגוֹי", וְכֵתִיב: "וּבִמְנוּחַת הָעָרִב קָמָתִי מִתַּעֲנִיתִי וְאֶפְרָשָׁה כַּפֵּי אֵל ה'".

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

STATEMENT

אָמַר רַבְרָם בַּר פָּפָא אָמַר רַב חֲסִידָא: כָּל שֶׁהוּא מְשׁוּם אֶבֶל, כְּגוֹן תְּשַׁעָּה בָּאֵב וְאֶבֶל — אָסוּר בֵּין בְּחִמִּין בֵּין בְּצוּנִין,

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

STATEMENT

כָּל שֶׁהוּא מְשׁוּם תַּעֲנוּג, כְּגוֹן תַּעֲנִית צָבוּר — בְּחִמִּין אָסוּר, בְּצוּנִין מוּתָּר.

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

PROOF

אמר רב אידי בר אבין: אף אנן נמי תנינא: ונועלין את המרחצאות.

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

OBJECTION

אמר ליה אבאי: ואי בצונן אסור, סוכרין את הנהרות מבעי ליה למיתני?!

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

EXPLANATION

אמר רב שישא בריה דרב אידי: אבא הכי קשיא ליה, מכדי תנן: אסור ברחיצה — נועלין את המרחצאות למה לי?

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

EXPLANATION

אלא לאו, שמע מינה: בחמין אסור, בצונן מותר.

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

PROOF

לימא מסייע ליה: כל חייבי טבילות טובלין כדרךכון, בין בתשעה באב בין ביום הכפורים.

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

EXPLANATION

במאי? אילימא בחמין, טבילה בחמין מי איכא? שאובין נינהו.

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

INFERENCE

אלא לאו, בצונן. וחייבי טבילות — אין, איניש אחרינא — לא.

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

ANSWER

אמר רב חנא בר קטינא: לא נצרכה אלא לחמי טבריא.

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

OBJECTION

אי הכי אימא סיפא: אמר רבי חנינא סגן הכהנים: כדי הוא בית אלהינו לאבד עליו טבילה פעם אחת בשנה.

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

OBJECTION

ואי אמרת בצונן מותר — ירחץ בצונן!

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

ANSWER

אמר רב פפא: באתרא דלא שכיח צונן.

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

PROOF

תא שמע: כשאמרו "אסור במלאכה" — לא אמרו אלא ביום, אבל בלילה — מותר.

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

PROOF

וכשאמרו "אסור בנעילת הסנדל" — לא אמרו אלא בעיר, אבל בדרך — מותר. הא כיצד? יוצא לדרך — נוהל, נכנס לעיר — חולץ.

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

PROOF

וכשאמרו "אסור ברחיצה" — לא אמרו אלא כל גופו, אבל פניו ידיו ורגליו — מותר, וכן אתה מוצא במנוחה ובאבל.

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

INFERENCE

מאי לאו — אכולהו, ובמאי עסקינן? אילימא בחמין: פניו ידיו ורגליו מי שרו? והאמר רב ששת: אבל אסור להושיט אצבעו בחמין!

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

INFERENCE

אַלֵּא לֹא, בְּצוּנָן!

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

ANSWER

לֹא, לְעוֹלָם בְּחֻמִּין. וְדָקָא קִשְׁיָא לָךְ "וְכֵן אַתָּה מוֹצֵא בְּמִנוּדָה וּבְאַבֵּל" — אִשְׁתָּאֲרָא קָאִי.

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

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי אָבָא הִפְהִין מְשׁוּם רַבִּי יוֹסִי הִפְהִין: מַעֲשֶׂה וּמִתּוֹ בְּנֵי שֶׁל רַבִּי יוֹסִי בֶן רַבִּי חֲנִינָא, וְרַחֲץ בְּצוּנָן כָּל שַׁבָּעָה!

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

ANSWER

הָתָם כְּשֶׁתִּכְפּוּהוּ אֲבָלֵיו הָיָה, דִּתְנִינָא: תִּכְפּוּהוּ אֲבָלֵיו זֶה אַחֵר זֶה, הַכְּבִיד שְׁעָרוֹ — מִיָּקָל בְּתַעֲרָ, וּמִכְבֵּס כְּסוּתוֹ בְּמֵיִם.

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

STATEMENT

אָמַר רַב חֲסִידָא: בְּתַעֲרָ — אֲבָל לֹא בְּמַסְפְּרִים, בְּמֵיִם — וְלֹא בְּנִתְרָ וְלֹא בַּחוּל.

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

STATEMENT

אָמַר רַבָּא: אֲבָל מוֹתֵר לְרַחוּץ בְּצוּנָן כָּל שַׁבָּעָה, מִיַּדִּי דִּהְוָה אֲבִשָּׂרָא וְחִמְרָא.

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

OBJECTION

מִיתִיבִי: אֵין הַבּוֹגֶרֶת רִשְׁאָה לְנִוּל אֶת עֲצָמָה בִּימֵי אָבֵיהָ. הָא נִעְרָה — רִשְׁאָה.

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

OBJECTION

מאי לאו ברחיצה, ובמאי? אילימא בחמין, אין הבוגרת רשאה?! והאמר רב חסדא: אכל אסור להושיט אצבעו בחמין!

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

OBJECTION

אכל לאו, בצונן.

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

ANSWER

לא, אכחול ופירכוס.

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

PROOF

לימא מסייע ליה, דאמר רבי אבא הפהן משום רבי יוסי הפהן: מעשה ומתו בנזיו של רבי יוסי בר חנינא, ורחץ בצונן כל שבועה!

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

ANSWER

אמרי: הוה תם בשתכפוהו אכליו זה אחר זה. דתנא: תכפוהו אכליו זה אחר זה, הכביד שערו — מיקל בתער, ומכבס כסותו במים.

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

STATEMENT

אמר רב חסדא: בתער — אכל לא במספרים, במים — ולא בנתר ולא בחול ולא באהל.

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

STATEMENT

איבא דאמרי, אמר רבא: אכל אסור בצונן כל שבועה.

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

EXPLANATION

מאי שנא מפשר ויין? הוה תם לפכוחי פחדיה הוא דעביד.

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

PROOF

לִימָא מְסִייע לִיה: אִין הַבּוֹגֶרֶת רְשָׁאָה לְנִיול עֲצָמָהּ. הָא נֶעְרָה — רְשָׁאָה!

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

PROOF

בְּמֵאִי, אִילִימָא בְּחֻמֵּין: אִין הַבּוֹגֶרֶת רְשָׁאָה?! וְהָאֹמֵר רַב חֲסִידָא: אֲבֵל אָסוּר לְהוֹשִׁיט אֶצְבָּעוֹ בְּחֻמֵּין!

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

PROOF

אֵלָא לָאוּ, בְּצוּנָן.

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

ANSWER

לָא, אֶכֶּיחֹל וּפִירְכּוּס.

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

STATEMENT

אָמַר רַב חֲסִידָא: זֹאת אוֹמֶרֶת, אֲבֵל אָסוּר בְּתַכְכּוּסָתָא כָּל שִׁבְעָה.

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

RULING

וְהִלְכְתָּא: אֲבֵל אָסוּר לְרַחוּץ כָּל גּוּפוֹ בֵּין בְּחֻמֵּין וּבֵין בְּצוּנָן כָּל שִׁבְעָה.

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

RULING

אֲבֵל פָּנָיו יָדָיו וְרַגְלָיו, בְּחֻמֵּין — אָסוּר, בְּצוּנָן — מוּתָר.

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

RULING

אֲבֵל לְסוּדָה, אֶפִּילוּ כֵּל שֶׁהוּא אָסוּר. וְאִם לְעִבֵּר אֶת הַזּוּהָמָא — מוּתָר.

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

QUESTION

צְלוּתָא דְתַעֲנִיתָא הֵיכִי מְדַבְּרִינָן?

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

STATEMENT

אֲדַבְרִיהָ רַב יְהוּדָה לְרַב יִצְחָק בְּרִיה, וּדְרָשׁ: יָחִיד שֶׁקִּיבֵּל עָלָיו תַּעֲנִית — מִתְפַּלֵּל שֶׁל תַּעֲנִית, וְהֵיכָן אֹמְרָה — בֵּין "גּוֹאֵל" לְ"רוֹפֵא".

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

OBJECTION

מִתְקִיף לָהּ רַב יִצְחָק: וְכִי יָחִיד קוֹבֵעַ בִּרְכָּה לְעַצְמוֹ?

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

ANSWER

אֵלָּא אָמַר רַב יִצְחָק: בְּ"שׁוֹמֵעַ תְּפִלָּה". וְכֵן אָמַר רַב שֵׁשֶׁת: בְּ"שׁוֹמֵעַ תְּפִלָּה".

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

OBJECTION

מִיִּתְיָבִי: אֵין בֵּין יָחִיד לְצִבּוֹר, אֵלָּא שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עָשָׂר, וְזֶה מִתְפַּלֵּל תִּשְׁעֵי עָשָׂר.

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

EXPLANATION

מֵאֵי "יָחִיד" וּמֵאֵי "צִבּוֹר"? אֵילִימָא יָחִיד — מַמָּשׁ, וְצִבּוֹר — שְׁלִיחַ צִבּוֹר, הֲנִי תִשְׁעֵי עָשָׂר? עֲשָׂרִין וְאַרְבַּע הֻיוּ!

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

INFERENCE

אֵלָּא לָאוּ, הֲכִי קֹאֲמַר: אֵין בֵּין יָחִיד דְּקָבֵל עָלָיו תַּעֲנִית יָחִיד לְיָחִיד שֶׁקִּבֵּל עָלָיו תַּעֲנִית צִבּוֹר, אֵלָּא שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עָשָׂר, וְזֶה מִתְפַּלֵּל תִּשְׁעֵי עָשָׂר.

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

INFERENCE

שָׁמַע מִינָּהּ: יָחִיד קוֹבֵעַ בִּרְכָּה לְעַצְמוֹ!

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

ANSWER

לָא, לְעוֹלָם אֵימָא לָהּ שְׁלִיחַ צְבוּר, וּדְקָא קִשְׁיָא לָהּ: שְׁלִיחַ צְבוּר עֲשָׂרִין וְאַרְבַּע מִצְלֵי — בְּשִׁלְשׁ תַּעֲנִיּוֹת ראשונות, דְּלִיכָא עֲשָׂרִים וְאַרְבַּע.

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

OBJECTION

וְלָא? וְהָא "אֵין בֵּין" קִתְנֵי: אֵין בֵּין שְׁלֹשׁ ראשונות לְשִׁלְשׁ אֲמֻצְעִיּוֹת, אֲלָא שְׁבָאֵלוּ מוֹתְרִין בְּעִשְׂיִית מְלָאכָה, וּבָאֵלוּ אֲסוּרִין בְּעִשְׂיִית מְלָאכָה. הָא לְעֲשָׂרִים וְאַרְבַּע — זֶה וְזֶה שְׁוִין!

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

ANSWER

תָּנָא וְשִׁיר.

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

OBJECTION

מָאי שְׁיִיר דְּהָאִי שִׁיר? וְתוּ: וְהָא "אֵין בֵּין" קִתְנֵי!

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

ANSWER

אֲלָא, תָּנָא בְּאִסּוּרֵי קָא מִיִּירִי, בְּתַפְלוֹת לָא מִיִּירִי.

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

ANSWER

וְאִי בְּעִית אֵימָא: בְּאֲמֻצְעִיּוֹת נָמִי לָא מִצְלֵי עֲשָׂרִים וְאַרְבַּע.

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

OBJECTION

וְלָא?! וְהִתְנַיָּא: אֵין בֵּין שְׁלֹשׁ שְׁנִיּוֹת לְשִׁבְעַת אַחֲרוֹנוֹת, אֲלָא שְׁבָאֵלוּ מִתְרִיעִין וְנוֹעֲלִין אֶת הַחֲנוּיּוֹת. הָא לְכָל דְּבִרְיָהּ — זֶה וְזֶה שְׁוִין!

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

OBJECTION

וְכִי תִּימָא הָכָא נָמִי תָּנָא וְשִׁיר — וְהָא "אֵין בֵּין" קִתְנֵי!

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

וְתִסְבְּרָא "אֵין בֵּין" דְּוָקָא?

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

SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

דף יומי • חזקוני • דף מ"ה

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THE SUGYA

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

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

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

עמוד א' DAF 45A

STATEMENT

אֲתֵיקוּרִי הוּא דְּמִתְיָקְרוּ בִּי.

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

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: נִיקְבָּה כְּנֶפֶה – מְצַטְרְפִים לְרוּבָא.

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

OBJECTION

מֵתִיב רַב יִרְמְיָה: וּבְגוּלָּה לְגוּלָּתָא שֵׁשׁ בָּהּ נִקְבֵּי אֶחָד אַרְוֶה, אֲפִילוּ יֵשׁ בָּהּ נִקְבִּים הֶרְבֵּה – מְצַטְרְפִים לְמֵלָא מְקֻדָּח.

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

INFERENCE

אֲלֵמָא, כִּיּוֹן דְּשִׁיעוּרָה מְלֵא מְקֻדָּח – לְמֵלָא מְקֻדָּח מְצַטְרְפִין.

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

OBJECTION

הָכָא נָמִי, כִּיּוֹן דְּשִׁיעוּרִיהָ כְּאִיסָר – לְכֹאִיסָר מְצֻרְפִּין.

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

EXPLANATION

אִישְׁתְּמִיטִיָּהּ הָא דְּאָמַר רַבִּי הֶלְבּוֹ אָמַר רַב חָמָא בַּר גּוּרְיָא אָמַר רַב: נִקְבִּים שְׂיִישׁ בְּהֵן חֲסָרוֹן
מְצֻרְפִּין לְכֹאִיסָר, וְשָׂאִין בְּהֵן חֲסָרוֹן מְצֻרְפִּין לְרוּבָא.

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

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיטְלָה הֵימָנָה רְצוּעָה – מְצֻרְפֶּת לְכֹאִיסָר.

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

QUESTION

בָּעָא מִיֵּינִיהּ רַבִּי יִצְחָק בַּר נַחֲמָנִי מַרְבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיקְבָּה כְּנֶפֶחַ מַהוּ?

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

ANSWER

אָמַר לֵיהּ הָרִי אָמְרוּ: נִקְבִּים שְׂיִישׁ בְּהֵן חֲסָרוֹן – מְצֻרְפִּין
לְרוּבָא.

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

QUESTION

בְּעוֹפָא מַאי?

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

ANSWER

אָמַר רַבִּי יִצְחָק בַּר נַחֲמָנִי: לְדִידִי מִפְּרָשָׁא לִי מִיֵּינִיהּ דְּרַבִּי אֶלְעָזָר: מְקַפְּלוֹ וּמְנִיחוֹ עַל פִּי הַקְּנָה, אָם
חוּפָּה אֶת רוּבַּ הַקְּנָה – טְרֵפָה, וְאִם לֹא – כְּשֵׁרָה.

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

STATEMENT

אמר רב פפא: וְסִימָנֶיהָ – נִפְיָא.

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

STATEMENT

נִפְתְּחָה כְּדֹלֶת, אָמַר רַב נַחֲמָן: כִּדֵּי שְׂיָכִינְס אִיסָר לְרַחְבּוֹ.

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

STATEMENT

נִסְדָּקָה, אָמַר רַב: אֶפִּילוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא חוֹלְיָא אַחַת לְמַעַלָּה וְחוֹלְיָא אַחַת לְמַטָּה – כְּשֶׁרָה.

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

STATEMENT

אֲמַרוּהּ קַמִּיָּה דְרַבִּי יוֹחָנָן, אָמַר: מָה חוֹלְיָא וּמָה חוֹלְיָא דְקָאָמַר רַב? אֶלָּא אֵימָא: אֶפִּילוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא מִשְׁחָהוּ לְמַעַלָּה וּמִשְׁחָהוּ לְמַטָּה – כְּשֶׁרָה.

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

STATEMENT

אֲמַרוּהּ קַמִּיָּה דְרַבִּי יוֹחָנָן מִשְׁמִיָּה דְרַבִּי יוֹנָתָן הַכִּי, אָמַר לָהּ: יִדְעִין חֲבֵרֵין בְּבִלְאִי לְפָרוּשֵׁי כִי הָאִי טַעֲמָא?

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

BRAISA

תֵּנָא רַבִּי חִיָּיא בַר יוֹסֵף קַמִּיָּה דְרַבִּי יוֹחָנָן: כָּל הַצְּוָאר כּוּלּוּ כְּשֶׁר לְשַׁחֲטָהּ, מִטַּפְעַת הַגְּדוּלָּה עַד כַּנְפֵּי רִיָּאָה הַתַּחְתּוֹנָה.

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

STATEMENT

אָמַר רַבָּא: תַּחְתּוֹנָה שְׁהִיא עָלְיוֹנָה, שְׁאֵנִי אוֹמֵר כָּל שְׁפוּשְׁטַת צְוָאָרָה וְרוּעָה, וּבִלְבָּד שְׁלֹא תֵאָנֵס.

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

QUESTION

בְּעֵי רַב חֲנִינָא, וְאִיתִימָא רַב חֲנִינְיָה: אָנֹסָה עֲצָמָה מָהוּ?

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

RESOLUTION

תיקו.

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

STATEMENT

יְתִיב רַבִּי יוֹחָנָן וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, נִפְקַּח מִיִּלְתָּא מִבֵּינֵיהוּ: אָנֹס בְּסִימָנִים וְשַׁחַט – פְּסוּלָהּ.

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

STATEMENT

נִיָּקָב הַקֶּנֶה לַמָּטָה מִן הַחֹזֶה – נִידוֹן כְּרִיאָה.

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

BRAISA

תָּנוּ רַבָּנִי: אֵיזֶהוּ חֹזֶה? זֶה הָרֹאֶה אֶת הַקֶּרֶקַע, לַמָּטָה – עַד הַצְּוֹאֵר, לַמַּעַלָּה – עַד הַכֶּרֶס.

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

BRAISA

חֹתֶךְ שְׁתֵּי צְלָעוֹת מִשְׁתֵּי דְּפָנוֹת אֵילָה וְאֵילָר', וְזֶהוּ חֹזֶה הַנִּיָּתֵן לַכֹּהֲנִים.

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

מִשְׁנָה MISHNAH

MISHNAH

נִיָּקָב קְרוֹם שֶׁל מוֹחַ.

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

גְּמָרָא GEMARA

STATEMENT

רַב וְשְׁמוּאֵל דְּאָמְרֵי תִרְוִיָּהּ... קָרְמָא עִילָאָה, אַף עַל גַּב דְּלָא אִינָקִיב תַּתָּאָה.

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

STATEMENT

ואמרי לה: עד דאינקיב תתא.

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

STATEMENT

אמר רבי שמואל בר נחמני: וסימניה חיתה דמתנה ביה מוחא.

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

STATEMENT

אמר רבה בר בר חנה אמר רבי יהושע בן לוי: כנגדו פפיצים ניכר.

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

STATEMENT

אמר רבי שמעון בן פזי אמר רבי יהושע בן לוי משום בר קפרא: מוח – כל מה שבקדירה נדון כמות, התחיל לימשה נדון כחוט השדרה.

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

EXPLANATION

ומהיכן מתחיל לימשה? אמר רבי יצחק בר נחמני: לדידי מיפרשא לי מיניה דרבי יהושע בן לוי – כמין שני

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

עמוד ב' DAF 45B

STATEMENT

פולין יש מונחין על פי הקדירה,

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

STATEMENT

מן הפולין ולפנים – כלפנים,

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

STATEMENT

מן הפולין ולחוץ – כלחוץ,

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

STATEMENT

ובו לין עצמן איני יודע.

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

STATEMENT

ומסתברא כלפנים.

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

STATEMENT

רבי ירמיה בדק בעופא, ואשכח במין שני פו לין מונחין על פי הקדירה.

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

משנה MISHNAH

MISHNAH

ניקב הלב לבית חללו,

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

גמרא GEMARA

QUESTION

בעי רבי זירא: לבית חלל קטן או לבית חלל גדול?

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

OBJECTION

אמר ליה אביי: מאי תיבעי לך?

Abaye said to him: What is your dilemma?

PROOF

מי לא תנן: רבי שמעון אומר "עד שתנקב לבית הסמפונות",

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

PROOF

ואמר רבה בר תחליפא אמר רבי ירמיה בר אבא אמר רב: עד שתנקב לסמפון גדול.

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

REFUTATION

הָכִי הַשְׁתָּא?

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

EXPLANATION

הָתָם לְבֵית הַסְּמִפּוֹנוֹת קִתְּנִי, לְהִיכָא דְשִׁפְכֵי סְמִפּוֹנוֹת כּוּלָּהוּ,

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

EXPLANATION

וְהָכָא לְבֵית חֻלְלוֹ קִתְּנִי – מָה לִּי חֻלְלָה גְּדוֹלָה, מָה לִּי חֻלְלָה קְטָנוֹ!

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

STATEMENT

קָנָה הַלֵּב, רַב אָמַר: בְּמִשְׁחָהוּ, וּשְׁמוּאֵל אָמַר: בְּרוּבּוֹ.

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

QUESTION

הִי נִיהוּ קָנָה הַלֵּב?

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

ANSWER

אָמַר רַבָּה פֶּרִי יִצְחָק אָמַר רַב: חֻלְלָה שְׁעָל גַּבִּי דְּפָנוֹת.

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

OBJECTION

דְּפָנוֹת סִלְקָא דַּעְתָּהּ?

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

EXPLANATION

אֵלָּא: שְׁעָל גַּבִּי דּוֹפְנֵי רִיאָה.

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

STATEMENT

אָמַר אֲמִימָר מִשְׁמִייה דְּרַב נַחֲמָן: תִּלְתָּא קָנִי הוּא,

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

STATEMENT

חַד פְּרִישׁ לְלֵיבָא, וְחַד פְּרִישׁ לְרִיאַה, וְחַד פְּרִישׁ לְכַבְדָּא.

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

STATEMENT

דְּרִיאַה – כְּרִיאַה, דְּכַבְדָּא – כְּכַבְדָּא, דְּלֵיבָא – כְּלֵיבָא.

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

STATEMENT

מַר בַּר חִייא מְתַנִּי אִיפְכָּא: דְּרִיאַה – כְּכַבְדָּא, דְּכַבְדָּא – כְּרִיאַה, דְּלֵיבָא – כְּלֵיבָא.

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

STATEMENT

אֶזְל רַבִּי חִייא בַּר יוֹסֵף אָמַרָה לְשִׁמְעוֹתָא דְּרַב קַמִּיָּה דְּשִׁמוּאֵל,

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

STATEMENT

אָמַר לֵיהּ: אִי הָכִי אָמַר אַבְיִי – לֹא יָדַע בְּטִרְפוֹת וְלֹא כָלוּם.

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

מִשְׁנָה MISHNAH

MISHNAH

(נִשְׁבַּר) [נִשְׁבְּרָה] הַשְּׁדֵּרָה,

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

גְּמָרָא GEMARA

BRAISA

תַּנּוּ רַבָּנָן: חוּט הַשְּׁדֵּרָה שֶׁנִּפְסַק בְּרֹבּוֹ – דְּבִרֵּי רַבִּי;

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

BRAISA

רבי יעקב אומר: אפילו ניקב.

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

STATEMENT

הורה רבי כרבי יעקב.

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

RULING

אמר רב הונא: אין הלכה כרבי יעקב.

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

QUESTION

וכמה רובו?

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

ANSWER

רב אומר: רוב עורו, ואמרי לה: רוב מוחו.

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

EXPLANATION

מאן דאמר רוב מוחו – כל שפן רוב עורו,

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

QUESTION

למאן דאמר רוב עורו – רוב מוחו מאי?

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

PROOF

תא שמע, דאמר ניולי אמר רב הונא: רובו שאמרו – רוב עורו, מוח זה – לא מעלה ולא מוריד.

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

STATEMENT

רב נתן בר אבין הוה יתיב קמיה דרב, בדיק פרוכ עורו, וקא פדיק פרוכ מוחו.

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

STATEMENT

אמר ליה...: אם רוב עורו קיים, מוח זה אינו מעלה ואינו מוריד.

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

STATEMENT

אמר רבה בר בר חנה אמר רבי יהושע בן לוי: נתמרה – פסול, נתמסמס – פסול.

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

QUESTION

איזוהי המרקה ואיזוהי המסמסה?

What is liquefaction and what is softening?

ANSWER

המרקה – כל שנשפך בקיתון, (מסמסה) [המסמסה] – כל שאינו יכול לעמוד.

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

QUESTION

בעי רבי ירמיה: אינו יכול לעמוד מפני כבדו, מאי?

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

RESOLUTION

תיקו.

The Gemara concludes: **Let it stand** unresolved.

STATEMENT

בי רב אמרי: נתמסמס – פסול, נתמזמז – פשר.

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

OBJECTION

מיתיבי: רבי שמעון בן אלקazar אומר: בהמה שנתמזמז מוחה – טרפה!

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

ANSWER

ההיא נתמסמס איתמר.

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

QUESTION

אִינִי, וְהָא לֹוי הָוָה יָתִיב בִּי מִסּוּתָא, חֲזִינִיה לְהָהוּא גִבְרָא דְטַרְיִיה לְרִישִׁיה,

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

QUESTION

אָמַר: נִתְמַזְמַז מוֹחֵיה דְדִין, לָאו דְלָא חִי?

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

ANSWER

אָמַר אַבְיִי: לָא, לוֹמַר שְׂאִינוּ מוֹלִיד.

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

QUESTION

עַד הֵיכָן חוּט הַשְּׁדָרָה?

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

ANSWER

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: עַד בֵּין הַפְּרָשׁוֹת.

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

STATEMENT

רַב דִּימִי בַר יִצְחָק הָוָה קָא בְּעִי לְמִיזֵל לְבֵי חוּזְאִי, אֶתָּא לְקַמֵּיה דְרַבִּי יְהוּדָה,

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

QUESTION

אָמַר לֵיה...: לִיחֻוֵי לִי מָר בֵּין הַפְּרָשׁוֹת הֵיכָא?

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

STATEMENT

אָמַר לֵיה...: זֵיל אִיתִי לִי גְדִי וְאֶחָוִי לָהּ.

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

STATEMENT

אִיתִי לֵיה גְדִי שָׁמֹן, אָמַר לֵיה: בְּלִיעֵן טְפִי וְלֹא יָדִיעַ.

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

STATEMENT

אִיתִי לֵיה כָּחוּשׁ, אָמַר לֵיה: בְּלִיטָן טְפִי וְלֹא יָדִיעַ.

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

STATEMENT

אמר ליה...: תא אנמרה גמרא, הכי אמר שמואל:

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

STATEMENT

עד אחת – טרפה, שלישית – פשרה, שניה – איני יודע.

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

QUESTION

בעי רב הונא בריה דרב יהושע:

Rav Huna the son of Rav Yehoshua raised a dilemma:

SUMMARY

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

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

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

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

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

הלכות שבת • פרק י"ח

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CHAPTER PREVIEW

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

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

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

ה"א

שעור הוצאת אכלי אדם בשבת

Halacha 1 • The Minimum Measure for Transferring Human Food on Shabbos

המוציא דבר מרשות הרבים או מרשות
from the domain of or the public to the domain of the individual from the domain of an item One who transfers
הרבים לרשות היחיד אינו חייב עד שיוציא ממנו שעור שמועיל
that is useful a measure from it he transfers until liable is not the individual to the domain of the public
כלום. ואלו הן שעורי ההוצאה. המוציא אכלי אדם כגרוגרת.
like a dried fig man foods of One who transfers transferring the measures of are And these at all
ומצטרפין זה עם זה. והוא שיהיה כגרוגרת מן האכל עצמו חוץ
excluding itself the food from like a dried fig that there shall be and that is this with this and they combine
מן הקלפים והגרעינים והעקצין והסבין והמרסן:
and the fine bran and the coarse bran and the stems and the seeds the shells from

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

ה"ב

שעורי הוצאת משקין בשבת

Halacha 2 • The Minimum Measures for Transferring Various Liquids on Shabbos

יין כדי רבע רביעית ואם היה קרוש בכזית. חלב בהמה טהורה
kosher an animal milk of as a k'zayis congealed it was and if a revi'is a quarter of enough for Wine
כדי גמיעה וחלב טמא כדי לכחל עין אחת. חלב אשה ולבן
and white of a woman milk of one eye to paint enough a non-kosher and milk of a gulp enough for

בִּיצָה כְּדֵי לִתֵּן בְּמִשְׁיפָהּ. שֶׁמֶן כְּדֵי לְסוּף אֶצְבַּע קְטָנָה שֶׁל רֶגֶל קָטָן בֶּן
son of a child foot of of the small toe to anoint enough oil in an ointment to put enough an egg
יומו. טַל כְּדֵי לְשׁוּף אֶת הַקִּילּוּרִין. וְקִילּוֹר כְּדֵי לְשׁוּף בְּמִים. וּמִים
and water with water to dissolve enough and eye-salve the eye-salve — to dissolve enough dew his day
כְּדֵי לְרַחֵץ פָּנָי מְדוּכָה. דְּבַשׁ כְּדֵי לִתֵּן עַל רֹאשׁ הַכֶּתִּית. דָּם
blood a sore the top of upon to put enough honey a mortar the surface of to wash enough
וּשְׂאָר כָּל הַמִּשְׁקִין וְכָל הַשּׁוֹפְכִין כְּדֵי רְבִיעִית:
a revi's enough for the wastewater and all the liquids all and the rest of

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

ה'ל"ג

שְׁעוּרֵי הוֹצָאת מֵאֵכָל בְּהֵמָה וְצִרּוּפָם בְּשַׁבָּת

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

תָּבֵן תְּבוּאָה כְּמֵלֶא פִּי פָּרָה. תָּבֵן קִטְנִיּוֹת כְּמֵלֶא פִּי
the mouth of like the fullness of legumes straw of a cow the mouth of like the fullness of grain Straw of
גָּמֶל. וְאִם הוֹצִיא תָּבֵן קִטְנִיּוֹת לְהַאֲכִילוֹ לְפָרָה כְּמֵלֶא פִּי פָּרָה.
a cow the mouth of like the fullness of to a cow to feed it legumes straw of he carried out and if a camel
שְׁהֵאֲכִילָהּ עַל יְדֵי הַדָּחַק שְׁמָה אֲכִילָהּ. עֲמִיר כְּמֵלֶא פִּי טֶלֶא.
a lamb the mouth of like the fullness of Grain-stalks eating is called difficulty way of by for eating
עֲשָׂבִים כְּמֵלֶא פִּי גְדִי. עֲלֵי שׁוֹם וְעֲלֵי בָצָלִים אִם הָיוּ
they were if onions and leaves of garlic leaves of a kid the mouth of like the fullness of grasses
לֶחִים כְּגִרוּגְרָת מִפְּנֵי שֶׁהֵן אֲכָלֵי אָדָם. וַיְבָשִׂים כְּמֵלֶא פִּי גְדִי.
a kid the mouth of like the fullness of and when dry man food of they are because like a dried fig moist
וְאִין מִצְטָרְפִין זֶה עִם זֶה לְחֻמּוֹר שֶׁבֶּהֶן אֲבָל מִצְטָרְפִין
they do combine but of them for the more stringent this with this combine and they do not
לְקַל שֶׁבֶּהֶן. כִּיצַד. הוֹצִיא תָּבֵן תְּבוּאָה וְקִטְנִית. אִם יֵשׁ בְּשְׁנֵיהֶם
in both of them there is if and legumes grain straw of he carried out how so of them for the more lenient
כְּמֵלֶא פִּי פָּרָה פְּטוֹר. כְּמֵלֶא פִּי גָמֶל חַיָּב. וְכֵן כָּל
all and so he is liable a camel the mouth of like the fullness of he is exempt a cow the mouth of like the fullness of
כִּיּוּצָא בְּזֶה לְעֵנֶן הַשַּׁבָּת:
Shabbos regarding the matter of to this similar

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

ה'ל"ד

הַמוֹצִיא עֲצִים כְּדִי לְבַשֵּׁל כְּגִרוּגָרַת מִבֵּיצַת הַתְּרֻגּוּלִים טְרוּפָה בְּשֶׁמֶן

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

וְנִתְּנָה בְּאֵלְפָס. הַמוֹצִיא קֹנָה כְּדִי לַעֲשׂוֹת קֶלְמוֹס הַמַּגִּיעַ לְרֹאשִׁי

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

אֶצְבְּעוֹתָיו. וְאִם הָיָה עֵבֶה אוֹ מְרֻצֵּץ שְׁעוּרוֹ כְּעֲצִים:

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

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

ה'י ה

שְׁעוּרֵי הוֹצָאָה לְתַבְלִין, מִתְּכֹת, וְחִפְצֵי קֹדֶשׁ

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

הַמוֹצִיא תַבְלִין כְּדִי לְתַבֵּל בֵּיצָה וּמִצְטָרְפִין זֶה עִם זֶה. פֶּלֶפֶל כָּל

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

שָׁהוּא. עֵטְרָן כָּל שָׁהוּא. רִיחַ טוֹב כָּל שָׁהוּא. רִיחַ רָע כָּל שָׁהוּא. מִינֵי

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

בְּשָׂמִים כָּל שָׁהוּ. אֲרָגְמָן טוֹב כָּל שָׁהוּא. בְּתוּלַת הַרְדָּא אַחַת. מִינֵי מִתְּכֹת

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

הַקָּשִׁים כְּגוֹן נְחֹשֶׁת וּבְרָזָל כָּל שָׁהוּ. מִעֲפָר הַמִּזְבֵּחַ וּמֵאֲבָנֵי הַמִּזְבֵּחַ

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

וּמִמָּקוֹ סְפָרִים וּמִמָּקוֹ מִטְפָּחוֹת שֶׁלָּהֶן כָּל שָׁהוּ. מִפְּנֵי שֶׁמֶצְנִיעִין

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

אוֹתָם לְגִנְיָה. גִּחְלָת כָּל שָׁהוּא. וְהַמוֹצִיא שְׁלֵהֶבֶת פֶּטוּר:

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

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

ה'י ו

שְׁעוּרֵי הוֹצָאָה שֶׁל זֵרָעִים סְבִין וְלִכְלוּכֵי מֵאֲכָל

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

הַמוֹצִיא זֵרָעוֹנִי גִנָּה שְׂאִינֹן נֶאֱכָלִין לְאָדָם שְׁעוּרֹן פָּחוֹת

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

מִכְּגִרוּגָרַת. מִזֶּרַע קְשׁוּאִין שְׁנַיִם. וּמִזֶּרַע הַדְּלוּעִין שְׁנַיִם. מִזֶּרַע

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

פּוֹל הַמִּצְרִי שְׁנַיִם. הַמוֹצִיא סְבִין כְּדִי לִתֵּן עַל פִּי פוֹר שֶׁל

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

צוּרְפֵי זָהָב. הַמוֹצִיא מְרָסָן אִם לֹאֲכִילָה שְׁעוּרוֹ כְּגִרוּגָרַת. לְבִהְמָה

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

שְׁעוּרוֹ כַּמְלֵא פִּי גְדִי. לְצִבְיָה כַּדִּי לְצַבֵּעַ בְּגָד קָטָן. לוֹלְבִי

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

וְרָדִין וְהַחֲרוּבִין עַד שְׁלֵא יִמְתִּיקוּ בְּגָרוּגָרָת. וּמִשִּׁמְתִּיקוּ כַּמְלֵא

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

פִּי גְדִי. אֲבָל הַלּוּף וְהַחֲרָדֵל וְהַתְּרֻמוֹסִין וְשָׂאֵר כָּל הַנִּכְבָּשִׁין בֵּין

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

שִׁמְתִּיקוּ בֵּין עַד שְׁלֵא יִמְתִּיקוּ בְּגָרוּגָרָת:

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

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

ה'י ז

שְׁעוּר הוֹצָאת גִּרְעִינִין וְאֵזוֹב בְּשֶׁבֶת

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

הַמוֹצִיא גִּרְעִינִין. אִם לֹאכִילָה חֲמִשָּׁה. וְאִם לְהַסְקָה הֶרֶי הֵן כְּעֵצִים. וְאִם

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

לְחִשְׁבוֹן שְׁתֵּים. וְאִם לְזֵרִיעָה שְׁתֵּים. הַמוֹצִיא אֵזוֹב לְאָכָלִים בְּגָרוּגָרָת.

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

לְבִהֶמָּה כַּמְלֵא פִּי גְדִי. לְעֵצִים כְּשְׁעוּר הָעֵצִים. לְהִזְיָה

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

כְּשְׁעוּר הִזְיָה:

sprinkling like the measure of

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

ה'י ח

שְׁעוּר הוֹצָאת צָבָעִים וְחִמְרֵי נְקוּי בְּשֶׁבֶת

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

הַמוֹצִיא קָלָפִי אֶגּוּזִין וְקָלָפִי רְמוֹנִים אֶסְטִיס וּפּוֹאָה וְשָׂאֵר הַצָּבָעִין

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

כַּדִּי לְצַבֵּעַ בָּהֶן בְּגָד קָטָן כְּסִבְכָּה שְׂמֹנִיחִין הַכְּנוֹת עַל רִאשֵׁיהֶן. וְכֵן

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

הַמוֹצִיא מִי רַגְלִים בֶּן אַרְבָּעִים יוֹם אִו נֶתַר אֶלְכֶסְנִדְרִיא אִו בְּרִית

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

קִימוֹנִיא וְאַשְׁלָג וְשָׂאֵר כָּל הַחֲמִימִין כַּדִּי לְכַבֵּס בָּהֶן בְּגָד קָטָן

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

כְּסִבְכָּה. הוֹצִיא סִמְנִין שְׂרוּיִין כַּדִּי לְצַבֵּעַ בָּהֶן דִּגְמָא לְאִירָא:

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

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

ה'י ט

המוציא דיו על הקלמוס שעורו כְּדִי לְכַתֵּב מִמֶּנּוּ שְׁתֵּי אוֹתִיּוֹת. אֲבָל

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

אם הוציא הדיו בפני עצמו או בקסת צריך שיהיה בו יתר על זה

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

כְּדִי שִׁיעֲלָה מִמֶּנּוּ עַל הַקְּלָמוֹס כְּדִי לְכַתֵּב שְׁתֵּי אוֹתִיּוֹת. הִיא

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

בְּקֶסֶת כְּדִי אוֹת אַחַת וּבְקָלָמוֹס כְּדִי אוֹת אַחַת אוּ בְּדִיו לְבֶדּוֹ

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

כְּדִי אוֹת אַחַת וּבְקָלָמוֹס כְּדִי אוֹת אַחַת הֲרִי זֶה סֶפֶק. הוֹצִיא שְׁתֵּי

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

אוֹתֵיּוֹת וּכְתָבָן כְּשֶׁהוּא מְהֵלֵךְ חַיָּב. כְּתִיבָתָן זֶה הִיא הַנִּחָתָן. הוֹצִיא

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

אוֹת אַחַת וּכְתָבָהּ וְחָזַר וְהוֹצִיא אוֹת שְׁנִיָּה וּכְתָבָהּ פָּטוּר. שְׁכָּבֵר

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

חֲסֵרָה הָאוֹת הָרִאשׁוֹנָה:

the first the letter was missing

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

הלי

שעורי הוצאה לכהל וזפת ושעור ודבקים

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

המוציא כחל בין לרפואה בין לתכשיט כְּדִי לְכַחַל עֵינַי אַחַת.

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

ובמקום שאין דרכן להתקשט אלא בכחילת שְׁתֵּי עֵינַיִם

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

והוציאו להתקשט עד שיוציא כְּדִי לְכַחַל שְׁתֵּי עֵינַיִם. זָפֶת וּגְפָרִית

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

כְּדִי לַעֲשׂוֹת נֶקֶב. שְׁעוֹה כְּדִי לִתֵּן עַל פִּי נֶקֶב קָטָן. דְּבֶק כְּדִי לִתֵּן

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

בְּרֹאשׁ הַשֶּׁפֶשֶׁף. רֶבֶב כְּדִי לְמַשֵּׁחַ תַּחַת רִקִּיק כְּסִלֵּעַ:

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

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

הלי

שעורי הוצאה של אדמה, טיט, סיד, וצור אבן בשבת

המוציא אדמה כדי לעשות חותם האגרת. טיט כדי לעשות פי
 the opening of to make enough clay the letter a seal of to make enough red earth One who carries out
 פור. זבל או חול דק כדי לזבל פרישה. חול גס כדי לערב עם מלא
 a full with to mix enough coarse sand a leek to fertilize enough fine sand or manure a crucible
 כף של סידיון. חרסית כדי לעשות פי פור של צורפי זהב. שער
 hair gold refiners of of a crucible the opening of to make enough ground brick plasterers of trowel
 כדי לגבל טיט לעשות פי פור של צורפי זהב. סיד כדי לסוד
 to smear enough lime gold refiners of of a crucible the opening of to make clay to knead enough
 אצבע קטנה שפכנות. עפר ואפר כדי לכסות דם צפור קטנה. צרור
 a pebble of small a bird the blood of to cover enough and ash dust of girls smallest a finger
 אבן כדי לזרק בבמה ותרגיש. והוא משקל עשרה זוזים. חרס כדי
 enough a shard zuzim ten is the weight of and it and it will feel at an animal to throw enough stone
 לקבל בו רביעית:
 a revi'is in it to contain

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

הלי יב

שעורי הוצאה לחבלים, גמי, סיב, ושאר חמרים

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

המוציא חבל כדי לעשות און לקפה. גמי כדי לעשות תלאי לנפה
 for a sifter a hanger to make enough reeds for a basket a handle to make enough rope One who carries out
 ולכברה. הוצין כדי לעשות און לכפיפה מצרית. סיב כדי לתן על
 over to place enough palm bast Egyptian for a basket a handle to make enough palm leaves or for a sieve
 פי משפך קטן של יין. מוכין כדי לעשות בו כדור פאגוז. עצם
 bone like a nut a ball with it to make enough unprocessed wool wine of small a funnel the mouth of
 כדי לעשות תרוד. זכוכית כדי לגרד בה ראש הכרפר או עד
 until or the weaver's shuttle the head of with it to scrape enough glass a spoon to make enough
 שיפצע שתי נימין כאחת:
 at once threads two it cuts

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

הלי יג

שעור הוצאת נימין, סיבים, בגדים, ועורות בשבת

הַמוֹצִיא שְׁתֵּי גִימִין מִזֶּנֶב הַסּוֹס וּמִזֶּנֶב הַפָּרָה חַיֵּב. הוֹצִיא
 If he transferred is liable the cow or from the tail of the horse from the tail of hairs two One who transfers
 אחת מן הקֹשֶׁה שֶׁבְּחִזֵּיר חַיֵּב. נִצְרִי דָקֵל וְהֵן חוּטֵי הָעֵץ שְׁתֵּימִם.
 two the tree the threads of and they are a date palm Fibers of he is liable of a pig the stiff hair from one
 חוּרֵי דָקֵל וְהֵן קוֹלְפֵי הַתְּרִיּוֹת אַחַת. מִצֶּמֶר גֶּפֶן וּמִצֶּמֶר כָּלָךְ
 silk and from wool of cotton From wool of one the branches the barks of and they are a date palm barks of
 וְצֶמֶר גַּמְלִים וְאַרְנָבִים וְחִיָּה שְׁפִיָּם וְשֶׁאֵר כָּל הַנְּטוּיִן כְּדִי
 enough the spinnable materials all and the rest of of the sea and an animal and rabbits camels and wool of
 לְטוֹת חוּט אֶרֶךְ אַרְבָּעָה טַפָּחִים. הַמוֹצִיא מִן הַבֶּגֶד אוֹ מִן הַשֵּׁק
 the sackcloth from or the cloth from One who transfers handbreadths four the length of a thread to spin
 אוֹ מִן הָעוֹר כְּשֶׁעוֹרָן לְטִמְאַה כֶּךָ שְׁעוֹרָן לְהוֹצָאָה. הַבֶּגֶד שֶׁלֹּשָׁה עַל
 by three the cloth for transferring their measure so is for ritual impurity like their measure the leather from or
 שְׁלֹשָׁה. הַשֵּׁק אַרְבָּעָה עַל אַרְבָּעָה. הָעוֹר חֲמִשָּׁה עַל חֲמִשָּׁה:
 five by five the leather four by four the sackcloth three

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

הלי יד

שְׁעוֹר הוֹצָאת עוֹר בְּשִׁפְת לְפִי רֵמַת עֲבוּדוֹ

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

הַמוֹצִיא עוֹר שֶׁלֹּא נִתְעַבַּד כָּלֵל אֶלָּא עֲדִין הוּא רַךְ שְׁעוּרוֹ כְּדִי
 is enough its measure is soft it still but at all was processed that not a hide One who carries out
 לְצוֹר מִשְׁקָלָת קֶטַנָּה שֶׁמִּשְׁקָלָהּ שֶׁקֶל. הִיא מְלוּיָה וְעֲדִין לֹא נַעֲשָׂה בְּקִמַּח
 with flour treated not and still salted If it was is a shekel whose weight small a weight to wrap
 וְלֹא בַּעֲפָצָה שְׁעוּרוֹ כְּדִי לַעֲשׂוֹת קִמֵּץ. הִיא עָשׂוּי בְּקִמַּח וְעֲדִין לֹא
 not and still with flour treated If it was an amulet to make is enough its measure with gall-nut and not
 נִתְעַבַּד בַּעֲפָצָה שְׁעוּרוֹ כְּדִי לְכַתֵּב עָלָיו אֶת הַגֵּט. נִגְמַר עֲבוּדוֹ
 its processing If was completed a bill of divorce — upon it to write is enough its measure with gall-nut processed
 שְׁעוּרוֹ חֲמִשָּׁה עַל חֲמִשָּׁה:
 five by is five its measure

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

הלי טו

שְׁעוֹר הוֹצָאת קֶלֶף וּנְיָר וּשְׁטָרוֹת בְּשִׁפְת

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

הַמוֹצִיא קֶלֶף מְעַבֵּד כְּדִי לְכַתֵּב עָלָיו פָּרָשַׁת שְׁמַע עַד וּבִשְׁעָרֶיהָ.
 uvish'arecha until Shema the passage of on it to write enough processed k'laf One who transfers

דוּכְסוּסְטוּס כְּדִי לְכַתֵּב עָלָיו מְזוּזָה. נֶזֶר כְּדִי לְכַתֵּב עָלָיו שְׁתֵּי אוֹתִיּוֹת שֶׁל
of letters two on it to write enough paper a mezuzah on it to write enough duchsustos
קָשֶׁר מוֹכְסִין שֶׁהֵן גְּדוֹלוֹת מֵאוֹתִיּוֹת שֶׁלָּנוּ. הַמוֹצִיא קָשֶׁר
a receipt of One who transfers of ours than letters larger which are customs officers a receipt of
מוֹכְסִין חַיֵּב אֶף עַל פִּי שֶׁכָּבֵר הָרָאָהוּ לְמוֹכֵס וְנִפְטָר בּוֹ
with it and was exempted to the customs officer he showed it that already though even is liable customs officers
שֶׁהֵרִי רָאִיָּה הִיא לְעוֹלָם. הַמוֹצִיא שֹׁטֵר פְּרוּעַ וְנֶזֶר מְחוּק כְּדִי
enough erased or paper that is paid a promissory note One who transfers forever it is proof since
לְכַרְךָ עַל פִּי צְלוּחִית קְטָנָה שֶׁל פֶּלִיטוֹן. וְאִם יֵשׁ בְּלֶכֶן שֶׁלּוֹ
of it in the blank space there is and if perfume oil of small a flask the mouth of over to wrap
כְּדִי לְכַתֵּב שְׁתֵּי אוֹתִיּוֹת שֶׁל קָשֶׁר מוֹכְסִין חַיֵּב:
he is liable customs officers a receipt of of letters two to write enough

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

ה'ל"ט

הַמוֹצִיא בְּעִלֵּי חַיִּים וְאָדָם חַי בְּשִׁפְתָּה

Halacha 16 · Transferring Animals and Living Human Beings on Shabbos

הַמוֹצִיא בְּהֶמָּה חַיָּה וְעוֹף אֶף עַל פִּי שֶׁהֵן חַיִּים חַיֵּב. אֲבָל
but is liable are alive that they though even or a bird a wild animal a domestic animal One who transfers
אָדָם חַי אֵינוֹ מִשְׁאוּוֹי. וְאִם הָיָה כָּפוּת אוֹ חוֹלָה הַמוֹצִיא אוֹתוֹ חַיֵּב.
is liable him one who transfers sick or bound he was and if a burden is not living a human
וְהָאִשָּׁה מְדַדָּה אֶת בְּנָהּ בְּזִמָּן שֶׁנוֹטֵל אַחַת וּמַנִּיחַ אַחַת:
one and places down one that he lifts at a time her son — may walk and a woman

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

ה'ל"י

הַעֲבֵרַת אָדָם הַלּוֹכֵשׁ בְּגָדִים וְנוֹשֵׂא חֶפְצִים בְּשִׁפְתָּה

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

הַמוֹצִיא תִּינוּק חַי וְכִסּוּ תָלוּי בְּצוּאָרוֹ חַיֵּב מִשּׁוּם הַכִּסּוּ שֶׁאֵין הַכִּסּוּ
is the purse for not the purse because of is liable on his neck hanging and a purse living a child One who transfers
טִפְלָה לְתִינוּק. אֲבָל אִם הוֹצִיא אֶת הַגָּדוֹל אֶף עַל פִּי שֶׁהוּא מְלָכָשׁ
is dressed that he though even an adult — he transferred if but to the child subsidiary
בְּכֵלָיו וְטַבְּעוֹתָיו בְּיָדוֹ פֶּטוּר שֶׁהִכֵּל טִפְלָה לוֹ. הָיוּ כֵלָיו
his garments if they were to him is subsidiary for everything he is exempt are on his hand and his rings in his garments
מְקַפְּלִין עַל כַּתְפוֹ הַנוֹשֵׂא אוֹתוֹ חַיֵּב:
is liable him the one who carries his shoulder on folded

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

ה'ל"י

שעור הוצאת חֵגֵב ונִבְלָה וְשָׂרִץ בַּשַּׁבָּת

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

הַמוֹצִיא חֵגֵב חַי כָּל שְׁהוּא. וּמֵת כְּגִרוּגָרָת. צִפֹּרֶת כְּרָמִים בֵּין חַיָּה
alive whether of vineyards a bird like a dried fig and dead . any alive a locust One who carries out
בֵּין מֵתָה כָּל שְׁהוּא מִפְּנֵי שֶׁמִּצְנִיעִין אוֹתָהּ לְרִפּוּאָה. וְכֵן כָּל כִּיּוֹצֵא בָּהּ.
to it similar any and so for medicine it that they store because . any dead whether
חֵמֶת וְהַנִּבְלָה וְהַשָּׂרִץ כְּשֵׁעוֹר טְמֵאָתָן כֶּךָ שְׁעוֹר הוֹצָאתָן.
their carrying out the measure of so is their impurity like the measure of and a crawling animal and a carcass a corpse
יֵמֶת וְנִבְלָה כְּזֵית וְשָׂרִץ כְּעֻדְשָׁה:
like a lentil and a crawling animal like an olive and a carcass a corpse

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

הל"ט

הַמוֹצִיא כִּחְצֵי זֵית מִכּוֹזִית מְצֻמָּצֵם בַּשַּׁבָּת

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

הָיָה שָׁם כְּזֵית מְצֻמָּצֵם וְהוֹצִיא מִמֶּנּוּ כִּחְצֵי זֵית חֵיב שֶׁהָיָה
because behold he is liable an olive like half from it and he carried out exactly like an olive-size there If there was
הוֹעִיל בְּמַעֲשָׁיו שֶׁנִּתְּמַעַט הַשְּׁעוֹר מִלְּטֵמָא. אֲבָל אִם
if but from conveying the minimum measure that was diminished in his actions he was effective
הוֹצִיא כִּחְצֵי זֵית מִכּוֹזִית וּמִחֲצֵה פָטוֹר. וְכֵן כָּל כִּיּוֹצֵא בָּזֶה
to this that is similar all and so he is exempt and a half from an olive-size an olive like half he carried out
בְּשָׂאָר הַטְּמֵאוֹת:
the impurities regarding the rest of

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

הל"כ

הַמוֹצִיא חֶפֶץ לְצֹרֵךְ מִיָּחָד בַּשַּׁבָּת

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

בְּמָה דְּבָרִים אֲמֹרִים שְׂאִינוּ חֵיב אֵלָּא עַל הַהוֹצָאָה כְּשֵׁעוֹר,
according to the the carrying out for except liable that he is not are said words In what
measure
כְּשֶׁהוֹצִיא סֶתֶם. אֲבָל הַמוֹצִיא לְזֶרַע אוֹ לְרִפּוּאָה אוֹ לְהִרְאוֹת
to show or for medicine or for seed one who carries out but without specification when he carried out
מִמֶּנּוּ דְּגָמָא וְלִכְל כִּיּוֹצֵא בָּזֶה חֵיב בְּכָל שְׁהוּא:
that it is for any amount he is liable to this that is similar and for all an example from it

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

המצניע דבר לזריעה או לרפואה או לדגמא ושכח למה הצניעו
 he stored it why and forgot for a sample or for medicine or for sowing a thing One who stores
 והוציאו סתם חייב עליו בכל שהוא שעל דעת מחשבה
 the thought the basis of for on amount in any for it is liable without specification and carried it out
 ראשונה הוציא. ושאר האדם אין חייבין עליו אלא כשעורו.
 according to its except for it liable are not people and other he carried it out original
 measure
 זרק זה שהוציא כבר לתוך האוצר אף על פי שמקומו נפר
 is recognizable its place though even the storehouse into already which he carried out this If he threw
 כבר בטלה מחשבתו הראשונה. לפיכך אם חזר והכניסו אינו חייב
 liable he is not and brought it in he returned if therefore the original his thought nullified is already
 עד שיכניס כשעור:
 like the measure he brings in until

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

דבר שאין דרך בני אדם להצניעו ואינו ראוי להצניע כגון דם
 blood of such as to store fit and it is not to store it of people way that there is no An item
 הנדה אם הצניעו אחד והוציאו חייב. ושאר האדם פטורין עליו.
 on it are exempt the people but the rest of he is liable and carried it out one stored it if the niddah
 שאין חייבין אלא על הוצאת דבר הפשר להצניע ומצניעין כמוהו:
 like it and they store to store that is fit an item carrying out of for except liable for they are not

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

המוציא חצי שיעור פטור. וכן כל העושה מלאכה מן המלאכות
 the labors from labor one who performs any and so is exempt a measure half One who transfers
 חצי שיעור פטור. הוציא חצי שיעור והניחו וחזר והוציא
 and transferred and returned and placed it down a measure half If he transferred is exempt a measure half
 החצי האחר חייב. ואם קדם והגביה החצי הראשון קדם הנחת החצי
 the half the placing of before first the half and lifted he preceded and if he is liable other the half
 השני נעשה כמי שנשרף ופטור. הוציא חצי שיעור והניחו
 and placed it down a measure half If he transferred and he is exempt that was burned like one it becomes second

וְחָזַר וְהוֹצִיא חֲצִי אֶחָד וְהֵעֲבִירוֹ עַל הָרֵאשׁוֹן בְּתוֹךְ שְׁלֹשָׁה חִיב.

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

שֶׁהִמְעֵבִיר כְּמִי שֶׁהֵנִיחַ עַל גִּבִּי מִשְׁהוּ. אֲבָל אִם זָרְקוֹ אֵינוֹ חִיב עַד

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

שְׁנֵינוֹחַ שָׁם עַל גִּבִּי מִשְׁהוּ:

something top of on there it rests

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

הליכד

הַעֲבֵרַת חֲצִי שְׁעוֹר וְצִרוּף רְשׁוּת בְּשִׁפְת

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

הוֹצִיא חֲצִי שְׁעוֹר וְחָזַר וְהוֹצִיא חֲצִי שְׁעוֹר בְּהֶעֱלֵם אֶחָת

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

לְרִשׁוֹת אֶחָת חִיב. לְשֵׁתִי רְשׁוּת אִם יֵשׁ בֵּינֵיהֶן רְשׁוֹת שֶׁחֲתִיבִין עָלֶיהָ

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

פָּטוֹר. הִיָּתָה בֵּינֵיהֶן כְּרִמְלִית הָרִי הֵן כְּרִשׁוֹת אֶחָת וְחִיב חֲטָאת:

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

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

הליכה

הַעֲבֵרַת פָּחוֹת מִכֶּשֶׁעוֹר שֶׁנִּתְפַּח אוֹ צָמַק קֹדֶם הַנָּחָה

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

הַמוֹצִיא פָּחוֹת מִכֶּשֶׁעוֹר וְקִדְם שֶׁיִּנְיָחוֹ נִתְפַּח וְחָזַר כֶּשֶׁעוֹר.

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

וְכֵן הַמוֹצִיא כֶּשֶׁעוֹר וְקִדְם שֶׁיִּנְיָח צָמַק וְחָזַר פָּחוֹת

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

מִכֶּשֶׁעוֹר פָּטוֹר:

is exempt than the measure

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

הליכו

הַמוֹצִיא פָּחוֹת מִכֶּשֶׁעוֹר וְהִשְׁתַּנָּה הַשְׁעוֹר אוֹ הַמְחֲשָׁבָה

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

הַמוֹצִיא כְּגִרוּגָרַת לְאֲכִילָה וְצָמְקָה קֹדֶם הַנָּחָה וְחָשַׁב עָלֶיהָ

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

לְזִרְעָה אוֹ לְרְפוּאָה שֶׁאֵינוֹ צָרִיךְ שְׁעוֹר הָרִי זֶה חִיב כְּמַחֲשַׁבְתּוֹ

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

שֶׁל עַת הַנָּחָה. הוֹצִיא פָּחוֹת מִכְּגִרוּגְרָת לְזִרְעָה וְקֵדָם הַנָּחָה
placing down and before for sowing than like a dried fig less He carried out placing down the time of of
חָזַר וְחָשַׁב עָלֶיהָ לֹאכִילָה פָּטוּר. וְאִם תִּפְחָה קֵדָם הַנָּחָה וְנִעְשִׂית
and became placing down before it swelled and if he is exempt for eating about it and thought he retracted
כְּגִרוּגְרָת קֵדָם שִׁימָלָה עָלֶיהָ לֹאכִילָה חַיִּב. שֶׁאִפְלוּ לֹא חָשַׁב הָיָה
he would he had thought not for even if he is liable for eating about it he reconsidered before like a dried fig
מִתְחַיֵּב עַל מַחְשַׁבֶּת הַהוֹצָאָה:
the carrying out the thought of for be liable

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

הליכה

ספקות בשעור הוצאה שנשתנה או שהשלים לטמאה

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

הוֹצִיא כְּגִרוּגְרָת לֹאכִילָה וְצִמָּקָה וְחָזְרָה וְתִפְחָה קֵדָם הַנָּחָה
placing down before and swelled and returned and it shriveled for eating like a dried fig One who transferred
הָרִי זֶה סָפֵק אִם נִדְחָה אוֹ לֹא נִדְחָה. זֶרֶק כְּזִית אֶכְלִין לְבֵית
into a house of food like an olive One who threw rejected not or it is rejected if is a doubt this behold
טָמֵא וְהַשְׁלִים כְּזִית זֶה לְאֶכָּלִים שֶׁהָיוּ שָׁם וְנִעְשָׂה הַכֹּל כְּבִיצָה
like an egg the whole and became there that were to the foods like an olive this and completed that is impure
הָרִי זֶה סָפֵק אִם נִתְחַיֵּב עַל כְּזִית מִפְּנֵי שֶׁהַשְׁלִים הַשְּׁעוּר לְעֲנִין טָמֵא
impurity regarding the measure he completed because the olive bulk for he is liable if is a doubt this behold
אוֹ לֹא נִתְחַיֵּב:
liable not or

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

הליכה

המוציא פחות מפשעור בכלי ודין טפלה פהוצאה

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

הַמוֹצִיא פָּחוֹת מִפְּשַׁעוּר אֶף עַל פִּי שֶׁהוֹצִיאָו בְּכֵלִי פָּטוּר. שֶׁהַכֵּלִי
for the utensil is exempt in a utensil he transferred it though even than the shiur less One who transfers
טַפְלָה לוֹ וְאִין פּוֹנֵתוֹ לְהוֹצֵאת הַכֵּלִי אֶלָּא לְהוֹצֵאת מֶה שֶׁבְּתוֹכוֹ
is inside it what for the transfer of but rather the utensil is for the transfer of his intention and not to it is secondary
וְהָרִי אֵין בּוֹ פְּשַׁעוּר. לְפִיכָךְ אִם הוֹצִיא אָדָם חַי שֶׁאִינוֹ כְּפוּת
bound who is not alive a person he transferred if Therefore like the shiur in it there is not and behold
בְּמִטָּה פָּטוּר אֶף עַל הַמִּטָּה שֶׁהַמִּטָּה טַפְלָה לוֹ. וְכֵן כָּל פְּיוּצָא בְּזֶה.
to this similar all And so to him is secondary for the bed the bed for even he is exempt on a bed

הַמוֹצִיא קַפֹּת הָרוֹכְלִים אֶף עַל פִּי שֵׁשׁ בָּה מִיָּנִין הָרֶבֶה וְאִפְלוּ

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

הוֹצִיָּאן בְּתוֹךְ כְּפוֹ אִינוֹ חֵיב אֶלָּא אַחֵת. שֵׁם הוֹצָאָה אַחַת הִיא:

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'