

CUSTOMIZED YOM I

לי סיון תשפ"ו

Monday, June 15, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — קרח · Chumash with Rashi · Korach · 2nd Aliyah

שני

מסכת גיטין — דף י"ז ע"א · Gemara Gittin · Daf 17a

מסכת תענית — דף י"ד · Gemara Taanis · Daf 14

הלכות שבת — פרק י"ט · Hilchos Shabbos · Chapter Nineteen

מדרגת האדם — פתיחת דבר · Madreigas HaAdam · Pesichas Davar

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

חומש עם רש"י • קרח • שני

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

KORACH • 2ND ALIYAH

CHAPTER PREVIEW

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

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

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

פסוק א

Pasuk 1

אִם לֹא אֶל אֶרֶץ זֶבֶת חֵלֶב וְדָבַשׁ הֵבִיאֲתָנוּ וְתָתַן לָנוּ נַחֲלָת
an inheritance of to us and given have you brought us and honey milk flowing with a land to not Even
שָׂדֵה וְכָרֶם הָעֵינִי הָאֲנָשִׁים הָהֵם תִּנָּקֵר לֹא נַעֲלָה:
go up we will not you would gouge out those the men Whether the eyes of and vineyard field

רש"י

וְתָתַן לָנוּ. הַדָּבָר מוֹסֵב עַל "לֹא" הָאָמֹר לְמַעַלָּה, כְּלוּמָר לֹא הֵבִיאֲתָנוּ
have you brought us not meaning to say above that was said "not" to is referred the statement to us And you gave
וְלֹא נָתַתָּ לָנוּ נַחֲלָת שָׂדֵה וְכָרֶם; אָמַרְתָּ לָנוּ "אֶעֱלֶה אֶתְכֶם מֵעֵנִי
from the affliction of you "I will bring up to us You said and vineyard field an inheritance of to us have you given and not
מִצְרַיִם אֶל אֶרֶץ טוֹבָה" וְגו' שְׁמוֹת ג', מִשָּׁם הוֹצֵאתָנוּ, וְלֹא אֶל אֶרֶץ זֶבֶת חֵלֶב
milk flowing with a land to but not you brought us out from there 3 Shemos etc. good" a land to Mitzrayim
וְדָבַשׁ הֵבִיאֲתָנוּ, אֲלָא גִזְרִיתָ עָלֵינוּ לְהַמִּיתָנוּ בַּמִּדְבָּר, שְׂאֵמַרְתָּ לָנוּ "בַּמִּדְבָּר
"In the wilderness to us for you said in the wilderness to kill us upon us you decreed rather have you brought us and honey
הַזֶּה יִפְּלוּ פְגָרֵיכֶם" בַּמִּדְבָּר י"ד:
14 Bamidbar your carcasses" shall fall this

רש"י

הָעֵינִי הָאֲנָשִׁים הָהֵם תִּנָּקֵר וְגו'. אֲפֹלוּ אֶתָּה שׁוֹלֵחַ לְנָקֵר אֶת עֵינֵינוּ אִם לֹא
not if our eyes — to gouge out send you even if etc. you gouge out those the men Will the eyes of
נַעֲלָה אֵלֵינוּ, לֹא נַעֲלָה:
will we go up not to you we go up

רש"י

האנשים ההם. כְּאָדָם הַתּוֹלֶה קִלְתּוֹ בְּחֵבְרוֹ:

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

פסוק ב

Pasuk 2

וַיַּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל יְהוָה אֵל תַּפֵּן אֶל מִנְחָתָם לֹא חֲמוֹר

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

אֶחָד מֵהֶם נִשְׁאַתִּי וְלֹא הִרְעֵתִי אֶת אֶחָד מֵהֶם:

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

רש"י

וַיַּחַר לְמֹשֶׁה מְאֹד. נִצְטַעַר עַד לְמָאֵד:

exceedingly until he was distressed very Moshe And it angered

רש"י

אֵל תַּפֵּן אֶל מִנְחָתָם. לְפִי פְּשׁוּטוֹ הַקְטַרְתַּת שְׁהֶם מְקַרִּיבִין לְפָנֶיךָ מָחָר אֵל

do not tomorrow before You are offering that they the incense its plain sense According to their offering to turn Do not

תַּפֵּן אֲלֵיהֶם; וּמִדְּרָשׁוֹ: אָמַר, יוֹדַע אֲנִי שֶׁיֵּשׁ לָהֶם חֶלֶק בְּתַמִּידִי

in the continual offerings a portion to them that there is am I knowing he said And its Midrashic to them turn explanation

צָבוּר, אִף חֶלְקָם לֹא יִקְבַּל לְפָנֶיךָ לְרָצוֹן, תִּנְיַחְנוּ הָאֵשׁ וְלֹא תֹאכְלֵנוּ תַנְחוּמָא

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

:

רש"י

לֹא חֲמוֹר אֶחָד מֵהֶם נִשְׁאַתִּי. לֹא חֲמוֹרוֹ שֶׁל אֶחָד מֵהֶם נָטַלְתִּי. אֶפְלוּ כְּשֶׁהֲלַכְתִּי

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

מִמִּדְיָן לְמִצְרַיִם וְהִרְפַּכְתִּי אֶת אִשְׁתִּי וְאֶת בְּנֵי עַל הַחֲמוֹר, וְהִנֵּה לִי לְטַל אוֹתוֹ

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

הַחֲמוֹר מִשְׁלָהֶם, לֹא נָטַלְתִּי אֶלָּא מִשְׁלִי; וְת"א "שְׁחָרִית", לְשׁוֹן אַרְמִי כֶּה

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

נִקְרָאת אֲנִיכָא שֶׁל מֶלֶךְ "שְׁחָר":

shachvar a king of forced service is called

פסוק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל קֹרַח אֶתָּה וְכָל עֲדָתְךָ הֵיוּ לִפְנֵי יְהוָה אֶתָּה וְהֵם

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

וְאַהֲרֹן מָחָר:

tomorrow and Aharon

רש"י

והם. עֲדָתְךָ:

your congregation and they

פסוק ד

Pasuk 4

וַיִּקְחוּ אִישׁ מִחֶתְתּוֹ וַיִּנְתְּתֵם עֲלֵיהֶם קְטֹרֶת וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ
each man Hashem before and you shall bring incense upon them and place his fire pan each man And take
מִחֶתְתּוֹ חֲמִשִּׁים וּמֵאֲתַיִם מִחֶתֶת וְאַתָּה וְאַהֲרֹן אִישׁ מִחֶתְתּוֹ:
his fire pan each man and Aharon and you fire pans and two hundred fifty his fire pan

רש"י

והקרבתם איש מחתתו. החמשים ומאתים איש שֶׁבָּכֶם:

who are among you men and two hundred the fifty his censers every man and you shall offer

פסוק ה

Pasuk 5

וַיִּקְחוּ אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיִּשִּׂמוּ עֲלֵיהֶם קְטֹרֶת
incense upon them and they placed fire upon them and they put his fire pan each man And they took
וַיַּעֲמֵדוּ פֶתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן:
and Aharon and Moshe Meeting the Tent of at the entrance of and they stood

פסוק ו

Pasuk 6

וַיִּקְהַל עֲלֵיהֶם קֹרַח אֶת כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד
Meeting the Tent of the entrance of to the congregation all of — Korach against them And he gathered
וַיֵּרָא כְבוֹד יְהוָה אֶל כָּל הָעֵדָה:
the congregation all of to Hashem the glory of and appeared

רש"י

ויקהל עליהם קרח. בדברי לַצָּנוּת, כָּל הַלַּיְלָה הַהוּא הָלַךְ אֶצְל הַשִּׁבְטִים
the tribes to he went that the night all scoffing with words of Korah against them And Korah convened
וּפָתָה אוֹתָם — "פְּסֻבִּירִין אַתֶּם שְׁעָלִי לְבַדִּי אֲנִי מְקַפִּיד? אֲנִי מְקַפִּיד אֲלֵא
except care I do not care I alone that for myself you Do you think them and persuaded
בְּשִׁבִיל כָּלְכֶם, אֵלּוּ בָּאִין וְנוֹטְלִין כָּל הַגְּדָלוֹת, לוֹ הַמְּלָכוֹת וּלְאַחִיו
and for his brother the royalty for himself the high offices all and take come these all of you for the sake of
הַכֹּהֲנָה" עַד שֶׁנִּתְּפָתוּ כָּלָם שָׁם:
there all of them that they were persuaded until the priesthood

רש"י

וירא כבוד ה'. בא בעמוד ענן:

cloud in a pillar of He came Hashem the glory of And appeared

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

למעשה WHAT TO TAKE HOME

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

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

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

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

מסכת גיטין · דף י"ז ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

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

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

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

STATEMENT

חברא, שקלה לשרגא מקמיהו.

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

STATEMENT

אמר: רחמנא! או בטולא, או בטולא דבר עשו.

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

QUESTION

למימרא דרומאי מעלו מפרסאי?

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

OBJECTION

והתני רבי חייא, מאי דכתיב: "אלהים הבין דרכה והוא ידע את מקומה"?

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

PROOF

יודע הקדוש פרוה הוא בישראל שאין יכולין לקבל גזירת רומאים, עמד והגלה אותם לבבל.

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

RESOLUTION

לֹא קִשְׁיָא; הָא מִקְמֵי דְנִיתוּ חֲפְרֵי לְבָבְלָא, הָא לְבִתְר דְּאִתּוּ חֲפְרֵי לְבָבְלָא.

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

מִשְׁנָה MISHNAH

MISHNAH

אֶחָד אוֹמֵר "בְּפָנַי נִכְתָּב" וּשְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִחְתָּם" – כָּשֵׁר:

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

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אָמִי אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שֶׁהָגֵט יוֹצֵא מִתַּחַת יָד עַד כְּתִיבָהּ, דְּנַעֲשׂוּ כְּשָׁנִים עַל זֶה וּכְשָׁנִים עַל זֶה;

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

STATEMENT

אָבֵל מִתַּחַת יְדֵי עַדֵי חֲתִימָה – פְּסוּל.

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

INFERENCE

אֵלְמָא קִסְבַּר: שְׁנַיִם שֶׁהֵבִיאוּ גֵט מִמְּדִינַת הָיִם, צָרִיכִין שִׁיאָמְרוּ: "בְּפָנֵינוּ נִכְתָּב וּבְפָנֵינוּ נִחְתָּם".

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

QUESTION

אָמַר לִיה רַבִּי אָסִי, אֶלָּא מַעֲתָהּ, רִישָׁא דְקִתְנֵי: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתָּב" וְאֶחָד אוֹמֵר "בְּפָנֵי נִחְתָּם" – פְּסוּל, וְרַבִּי יְהוּדָה מְכַשֵּׁיר;

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

QUESTION

וְאֶפִּילוּ גַּם יוֹצֵא מִתַּחַת יָדֵי שְׁנֵיהֶם – פָּסָלִי רַבָּנָן?!

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

ANSWER

אָמַר לִיה: אֵין.

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

STATEMENT

זִמְנִין אֲשֶׁכְּחִיה דִּיתִיב וְקָאָמַר, דְּאֶפִּילוּ גַּם יוֹצֵא מִתַּחַת יָדֵי עַדֵּי חֲתִימָה – כָּשֵׁר.

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

INFERENCE

אֶלְמָא קָסְבַּר: שְׁנַיִם שֶׁהֵבִיאוּ גַּם מִמְּדִינַת הָיִם, אֵין צָרִיכִין שְׂיֵאמְרוּ: "בְּפָנֵינוּ נִכְתֵּב וּבְפָנֵינוּ נִחְתֵּם".

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

QUESTION

אָמַר לִיה רַבִּי אָסִי: אֵלָא מַעֲתָה, רִישָׁא דְקִתְנָי: שְׁנַיִם אוֹמְרִים "בְּפָנֵינוּ נִכְתֵּב" וְאֶחָד אוֹמֵר "בְּפָנֵי נִחְתֵּם" – פָּסוּל, וְרַבִּי יְהוּדָה מְכַשֵּׁיר;

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

QUESTION

טַעְמָא דְאֵין הָגַט יוֹצֵא מִתַּחַת יָדֵי שְׁנֵיהֶם, הָא גַּם יוֹצֵא מִתַּחַת יָדֵי שְׁנֵיהֶם – מְכַשֵּׁרִי רַבָּנָן?!

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

ANSWER

אָמַר לִיה: אֵין.

Rabbi Ami said to him: Yes.

OBJECTION

וְהָא זְמַנִּין לָא אָמַרְתָּ לֹן הֵכִי!

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

RESOLUTION

אמר ליה: יתד היא שלא תמוט.

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

משנה MISHNAH

MISHNAH

מתני' נכתב ביום ונחתם ביום; בלילה ונחתם בלילה; בלילה ונחתם ביום – כשר.

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

MISHNAH

ביום ונחתם בלילה – פסול; רבי שמעון מכשיר.

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

MISHNAH

שקיה רבי שמעון אומר: כל הגיטין שנכתבו ביום ונחתמו בלילה – פסולין; חוץ מגיטי נשים.

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

גמרא GEMARA

GEMARA

גמ' איתמר: מפני מה תיקנו זמן בגיטין?

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

STATEMENT

רבי יוחנן אמר: משום פת אחותו.

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

STATEMENT

ריש לקיש אמר: משום פירות.

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

QUESTION

ריש לקיש, מאי טעמא לא אמר כרבי יוחנן?

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

ANSWER

אמר לה:

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

SUMMARY

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

למנשה WHAT TO TAKE HOME

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

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

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

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

מסכת תענית · דף י"ד

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

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

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

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

OBJECTION

וְהָא שְׂיִיר תִּיבָה!

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

ANSWER

אִי מְשׁוּם תִּיבָה — לָאוּ שְׂיִירָא הוּא. מִיֵּלֵי דְצִינָעָא — קִתְּנִי, מִיֵּלֵי דְכַפְרָה־סָּיָא — לָא קִתְּנִי.

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

STATEMENT

אָמַר רַב אֲשִׁי: מִתְּנִיתִין נָמִי דִּיקָא, דְּקִתְּנִי: מָה אֱלוּ יְתִירוֹת עַל הָרֵאשׁוֹנוֹת, אֲלֵא שְׂבָאֵלוּ מִתְּרִיעִין וְנוֹעְלִין אֶת הַחֲנוּיּוֹת. אֲבָל בְּכָל דְּבִרְיָהּ — זֶה וְזֶה שְׂוִין.

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

EXPLANATION

וְכִי תִימָא הָכָא נָמִי תִנָּא וְשְׂיִיר, וְהָא "מָה אֱלוּ" קִתְּנִי.

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

QUESTION

וְתִסְבְּרָא "מָה אֵלּוּ" דְּוּוּקָא הוּא? וְהָא שְׂיִיר לָהּ תִּיבָה!

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

ANSWER

אִי מְשׁוּם תִּיבָה — לָאוּ שְׂיִוְרָא הוּא, מְשׁוּם דְּקָא חֲשִׁיב לָהּ בְּאִידָהּ פְּרָקָא.

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

STATEMENT

הַשְׁתָּא דְּאֵתִית לְהִכִּי: עֲשָׂרִים וְאַרְבָּעָה נָמִי לָאוּ שְׂיִוְרָא הוּא, דְּקִתְנִי לָהּ בְּאִידָהּ פִּירְקָא.

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

QUESTION

מָאי הָוִי עָלֶיהָ?

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

ANSWER

אָמַר רַבִּי שְׁמוּאֵל בַּר סֶסְרֵטַי, וְכֵן אָמַר רַב חִיָּיא בַּר אֲשִׁי אָמַר רַב: בֵּין "גּוֹאֵל" לְ"רוֹפֵא".

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

ANSWER

וְרַב אֲשִׁי אָמַר מִשְׁמִיה דְּרַבִּי יֵנְאִי בְּרִיה דְּרַבִּי יִשְׁמַעְאֵל: בְּ"שׁוֹמֵעַ תְּפִילָּה".

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

RULING

וְהִלְכְתָּא, בְּ"שׁוֹמֵעַ תְּפִילָּה".

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

BRAISA

תְּנִי חֲדָא: עוֹבְרוֹת וּמִינִיקוֹת מְתַעֲנוֹת בְּרֵאשׁוֹנוֹת, וְאֵין מְתַעֲנוֹת בְּאַחֲרוֹנוֹת.

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

BRAISA

וְתִנָּיָא אֵידֵךְ: מִתְעַנּוֹת בְּאַחֲרוֹנוֹת, וְאֵין מִתְעַנּוֹת בְּרֵאשׁוֹנוֹת.

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

BRAISA

וְתִנָּיָא אֵידֵךְ: אֵין מִתְעַנּוֹת, לֹא בְּרֵאשׁוֹנוֹת וְלֹא בְּאַחֲרוֹנוֹת.

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

RESOLUTION

אָמַר רַב אֲשִׁי: נְקוּט אֶמְצָעִיתָא בִּידָךְ, דְּמִיתְרַצֵּן כּוּלָּהּ.

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

MISHNA מִשְׁנָה

MISHNAH

מָה אֵלוֹ יְתִירוֹת עַל הָרֵאשׁוֹנוֹת, אֶלָּא שֶׁבְּאֵלוֹ מִתְרִיעִין וְנוֹעֵלִין אֶת הַחֲנוּיֹת.

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

GEMARA גְּמָרָא

QUESTION

בְּמַאי מִתְרִיעִין?

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

ANSWER

רַב יְהוּדָה אָמַר: בְּשׁוּפָרוֹת, וְרַב יְהוּדָה בְּרִיָּה דְּרַב שְׁמוּאֵל בַּר שֵׁילַת מְשַׁמִּיָּה דְּרַב אָמֵר: בְּ"עֲנִינוּ".

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

STATEMENT

קָא סְלָקָא דְּעֵתָו, מֵאן דְּאָמַר בְּ"עֲנִינוּ" — לֹא אָמַר בְּשׁוּפָרוֹת, וּמֵאן דְּאָמַר בְּשׁוּפָרוֹת — לֹא אָמַר בְּ"עֲנִינוּ".

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

OBJECTION

והתנאי: אין פותחין משבע תעניות על הצבור, שבהן שמונה עשרה התרעות. וסימן לדבר: יריחו.

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

REFUTATION

ויריחו שופרות הנה, ותיובתא למאן דאמר ב"ענינו!"

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

RESOLUTION

אלא: בשופרות, דכולי עלמא לא פליגי דקרי לה התרעה. כי פליגי ב"ענינו". מר סבר: קרי לה התרעה, ומר סבר: לא קרי לה התרעה.

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

STATEMENT

למאן דאמר ב"ענינו" — כל שכן בשופרות. ולמאן דאמר בשופרות — אכל פנינו לא!

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

OBJECTION

והתנאי: ושאר כל מיני פורענויות המתרגשות, כגון: חיפה, חגב, זבוב וצירעה ויתושין, ושילוח נחשים ועקרבים — לא היו מתריעין אלא צועקין.

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

INFERENCE

מדצעקה בפה, התרעה בשופרות!

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

ANSWER

תנאי היא, דתנו: על אלו מתריעין בשבת, על עיר שהקיפוה גייס או נהר, ועל ספינה המטורפת בים. רבי יוסי אמר: לעזרה, אבל לא לצעקה.

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

PROOF

במאי? אי לימא בשופרות — שופרות בשבת מי שרי? אלא לאו, ב"ענינו", וקרי לה התרעה, שמע מינה.

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

STATEMENT

בשני דרבי יהודה נשיאה הוה צערא, גזר תלת עשרה תעניות ולא איעני. סבר למיגזר טפי.

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

OBJECTION

אמר ליה רבי אמאי: הרי אמרו אין מטריחין את הצבור יותר מדאי.

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

STATEMENT

אמר רבי אבא בריה דרבי חייא בר אבא: רבי אמאי דעבד — לגרמיה הוא דעבד.

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

STATEMENT

אלא הכי אמר רבי חייא בר אבא אמר רבי יוחנן: לא שנו אלא לגשמים, אבל לשאר מיני פורענויות — מתעניין והולכין עד שיענו מן השמים.

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

PROOF

תנאי נמי הכי: כשאמרו שלש וכשאמרו שבע — לא אמרו אלא לגשמים, אבל לשאר מיני פורענויות — מתעניין והולכין עד שיענו.

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

QUESTION

לימא תיהוי תיובתיה דרבי אמאי!

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

ANSWER

אמר לה רבי אמאי: תנאי היא, דתנאי: אין גוזרין יותר משלש עשרה תעניות על הצבור, לפי שאין מטריחין את הצבור יותר מדאי, דברי רבי.

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

EXPLANATION

רבן שמעון בן גמליאל אומר: לא מן השם הוא זה, אלא מפני שיצא זמנה של רביעה.

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

QUESTION

שלחו ליה בני נינזה לרבי: כגון אנן, דאפילו בתקופת תמוז פעינן מטרא, היכי נעביד? פתחידים דמינן או פריבם דמינן?

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

EXPLANATION

פתחידים דמינן וב"שומע תפלה", או פריבם דמינן ובכרפת השנים?

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

ANSWER

שלח להו: פתחידים דמיתו וב"שומע תפלה".

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

OBJECTION

מיתיבי, אמר רבי יהודה: אימתי — בזמן שהשנים כתיקנן וישראל שרוין על אדמתו. אבל בזמן הזה — הכל לפי השנים, הכל לפי המקומות, הכל לפי הזמן!

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

ANSWER

אמר ליה: מתניתא רמית עליה דרבי? רבי תנא הוא ופליג.

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

QUESTION

מאי הוי עליה?

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

RULING

רב נחמן אומר: בברכת השנים. רב ששת אומר: ב"שומע תפלה". והלכתא: ב"שומע תפלה".

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

משנה MISHNAH

MISHNAH

בשני מטין עם חשיכה ובחמישי כל היום מפני כבוד השבת.

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

גמרא GEMARA

QUESTION

איבעיא להו, היכי קתני: בשני מטין עם חשיכה, ובחמישי כל היום — מפני כבוד השבת, או דילמא: בשני מטין, ובחמישי פותחין כל היום כולו?

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

PROOF

תא שמע, דתנא: בשני מטין עד הערב, ובחמישי פותחין כל היום כולו מפני כבוד השבת.

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

BRAISA

היו לו שני פתחים — פותח אחד ונועל אחד. הִיָּה לוֹ אֶצְטָבָא כְּנֻד פִּתְחוֹ — פותח כְּדָרְפוֹ וְאִינוֹ חושש.

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

משנה MISHNAH

MISHNAH

עברו אלו ולא נענו — ממעטין במשא ומתן, בבנין ובנטיעה.

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

BRAISA

תנא: בבנין — בנין של שמחה. נטיעה — נטיעה של שמחה.

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

EXPLANATION

אי זהו בנין של שמחה — זה הבונה בית חתנות לבנו. אי זו היא נטיעה של שמחה — זה הנוטע אבורנקי של מלכים.

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

משנה MISHNAH

MISHNAH

ובשאלת שלום.

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

BRAISA

תנו רבנן: חברים, אין שאלת שלום ביניהן. עמי הארץ ששואלן — מחזירין להם בשפה רפה, ובכבוד ראש.

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

BRAISA

והן מתעטפין ויושבין כאבלים וכמנוחין, כבני אדם הנזופין למקום, עד שירחמו עליהם מן השמים.

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

STATEMENT

אמר רבי אלעזר: אין אדם חשוב רשאי ליפול על פניו, אלא אם כן נענה כיהושע בן נון, שנאמר: "ויאמר ה' אל יהושע קם לך למח זה אתה נפל על פניך".

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

STATEMENT

ואמר רבי אלעזר: אין אדם חשוב רשאי לחגור שק אלא אם כן נענה כיהורם בן אחאב, שנאמר: "ויהי כשמע המלך את דברי האשה ויקרע את בגדיו והוא עבר על החמה וירא העם והנה השק על בשרו וגו'".

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

STATEMENT

ואמר רבי אלעזר: לא הכל בקריעה ולא הכל בנפילה. משה ואהרן — בנפילה, יהושע וכלב — בקריעה.

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

PROOF

משה ואהרן בנפילה, דכתיב: "ויפול משה ואהרן על פניהם". יהושע וכלב בקריעה, דכתיב: "ויהושע בן נון וכלב בן יפנה קרעו בגדיהם".

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

OBJECTION

מתקיף לה רבי זירא, ואיתימא רבי שמואל בר נחמני: אי הוה כתיב "ויהושע" — כדקאמרת, השתא דכתיב: "ויהושע", הא והא עביד.

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

STATEMENT

ואמר רבי אלעזר: לא הכל בקימה ולא הכל בהשתחויה. מלכים — בקימה, ושרים — בהשתחויה. מלכים בקימה, דכתיב: "כה אמר ה' גאל ישראל קדושו".

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

SUMMARY

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

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

למעשה WHAT TO TAKE HOME

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

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

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

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THE SUGYA

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

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

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

עמוד א' DAF 46A

QUESTION

עד ועד בכ"ל, או דלמא עד ולא עד בכ"ל?

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

QUESTION

בעי רב פפא: אם תמצצי לומר, עד ולא עד בכ"ל, פי' פרשה מהו?

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

QUESTION

בעי רבי ירמיה: אם תמצצי לומר, עד ועד בכ"ל, פרשה עצמה מהו?

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

PROOF

תא שמע: הפרשה תידון כבשר.

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

QUESTION

מאי לא פרשה ראשונה ושנייה?

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

ANSWER

לא, שלישית.

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

STATEMENT

בעופא, רבי ינאי אומר: למטה מן האגפים, וריש לקיש אומר: עד בין אגפים.

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

STATEMENT

אמר עולא: הוה קאימנא קמיה דבן פזי, ואיתו לקמיה עופא, ובדק עד בין אגפים, ושלח ליה דבי נשיאה וקם ואזל, ולא ידענא אי משום דלא צריה למבדק טפי, אי משום כבוד נשיאה.

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

משנה MISHNAH

MISHNAH

ניטל הכבד וכו'.

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

גמרא GEMARA

QUESTION

הא נשתתיר הימנה כלום – כשרה, אף על גב דלא הוי כזית, והתנן: ניטל הכבד ונשתתיר הימנה כזית – כשרה!

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

ANSWER

אמר רב יוסף: לא קשיא, הא רבי חייא, הא רבי שמעון בר רבי,

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

EXPLANATION

כי הא דרבי חייא זריק לה, ורבי שמעון בר רבי מטביל לה, וסימניה: "עשרין מקמצין".

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

STATEMENT

הוא פולמוס דאָתא לפומבדיתא, ערקו רבה ורב יוסף, פגע בהו רבי זירא, אמר להו: ערוקאי, כזית שאמרו במקום מרה.

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

STATEMENT

רב אדא בר אבהה אמר: במקום שהיא חיה.

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

RULING

אמר רב פפא: הלכה, בעינן כזית במקום מרה, ובעינן כזית במקום שהיא חיה.

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

QUESTION

בעי רבי ירמיה: מתלקט, מהו? כרצועה, מהו?

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

QUESTION

בעי רב אשי: כזית מרודד, מהו?

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

RESOLUTION

תיקו.

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

QUESTION

בָּעָא מִינֵיהּ רַבִּי זְרִיקָא מִרְבִּי אָמִי: נִדְלָדְלָה כְּבֵד וּמַעֲזָרָה בְּטַרְפְּשֶׁיהָ, מַחוּ?

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

ANSWER

אָמַר לֵיהּ: דְּלִדּוּל זֶה אֵינִי יוֹדֵעַ מַהוּ, אִי לְמַאן דְּאָמַר בְּמָקוֹם מָרָה – הָא אֵיכָא, אִי לְמַאן דְּאָמַר בְּמָקוֹם שְׁהִיא חִיָּה – הָא אֵיכָא.

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

STATEMENT

הֲרִיאָה שְׁנִיקְבָּהּ, רַב וּשְׁמוּאֵל וְרַב אָסִי דְּאָמְרִי: קְרָמָא עִילָאָה, וְאָמְרִי לֵהּ: קְרָמָא תַתָּאָה.

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

EXPLANATION

אָמַר רַב יוֹסֵף בַּר מִנְיֻמִּי אָמַר רַב נַחֲמָן: וְסִימְנִיהּ כִּיתּוּנָא דְּדוֹרְדָא דְּמִנְחָא בִּיהּ רִיאָה.

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

STATEMENT

פְּשִׁיטָא: אִי אֵינְקִיב עִילָאָה וְלֹא אֵינְקִיב תַתָּאָה – תַתָּאָה מִגִּין.

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

PROOF

כְּדַרְבָּהּ, דְּאָמַר רַבָּה: הָאִי רִיאָה דְּאֵגְלִיד

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

עמוד ב' DAF 46B

STATEMENT

כְּאֵהִינָא סוּמָקָא – כְּשָׁרָה.

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

QUESTION

אֵינְקִיב תַתָּאָה וְלֹא אֵינְקִיב עִילָאָה – מִגִּין אוּ לֹא מִגִּין?

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

STATEMENT

פְּלִיגִי בֵּה רַב אַחָא וְרַבִּינָא, חֵד אָמַר: לָא מַגִּין, וְחֵד אָמַר: מַגִּין.

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

RULING

וְהַלְכָתָא מַגִּין, כְּדַרְבּ יוֹסֵף.

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

PROOF

דָּאָמַר רַב יוֹסֵף: הָאִי רִיחָה דְּאֻוֹשָׁא, אִי יָדְעִינָּהּ הִיא אֻוֹשָׁא – מוֹתְבִינָּה עַלֵּה גְדָפָא אוּ רִיקָא אוּ גִילָא, אִי מְבַצְבָּצָא – טְרִפָּה, וְאִי לָא – כְּשֶׁרָה.

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

PROOF

וְאִי לָא יָדְעִינָּהּ הִיא אֻוֹשָׁא – מְיִיתִינָּהּ מְשִׁיכָלְתָּא דְּמִיָּא פְּשׁוּרִי וּמוֹתְבִינָּה לָהּ בְּגוּה.

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

PROOF

בְּחַמִּימִי לָא – דְּכוּוּצִי, בְּקָרִירִי לָא – דְּמְטָרְשִׁי, אֶלָּא מוֹתְבִינָּה בְּפְשׁוּרִי וְנִפְחִינָּהּ לָהּ.

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

PROOF

אִי מְבַצְבָּצָא – טְרִפָּה, וְאִי לָא – כְּשֶׁרָה.

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

EXPLANATION

תַּתְּאָה אֵינְקִיב, עִילָאָה לָא אֵינְקִיב, וְהָאִי דְּאֻוֹשָׁא – זִיקָא דְּכִינִי בִּינִי הוּא.

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

STATEMENT

(אֶהֱיִי סוּמָקָא דִּיבֶשׁ גִּילָדִי, סִימָן).

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

STATEMENT

גּוּפָא, אָמַר רַבָּא: הָאִי רִיחָה דְּאֵיגְלִיד פְּאֶהִינָּה סוּמָקָא – כְּשֶׁרָה.

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

STATEMENT

ואמר רבא: ריאה שהאדימה מקצתה – כשירה, כולה – טרפה.

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

QUESTION

אמר ליה רבינא לרבא: מקצתה מאי טעמא? דהדרא בריא, כולה נמי הדרא בריא!

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

PROOF

מי לא תנא: ושאר שקצים ורמשים, עד שיצא מהם דם.

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

OBJECTION

וכי תימא: לשמונה שקצים מדימין לה, דתנא: נצרר הדם, אף על פי שלא יצא.

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

REFUTATION

אי הכי, אפילו מקצתה נמי! אלא, לא שניא.

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

STATEMENT

ואמר רבא: ריאה שיבשה מקצתה – טרפה.

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

EXPLANATION

וכמה? אמר רב פפי משמיה דרבא: כדי שתפרך בצפורן.

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

QUESTION

כמאן, כרבי יוסי בן המשולם? דתנא: איזו היא יבשה – שאם תינקב ואינה מוציאה טיפת דם; רבי יוסי בן המשולם אומר: יבשה כדי שתהא נפרקת בצפורן.

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

ANSWER

אָפּילו תימא רפנו, גבי אוזן בכור דקא שליט ביה זיקא – לא הדרא ברנא, אכל ריאה דלא קא שליט בה אוירא – הדרא ברנא.

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

STATEMENT

ואמר רבא: האי ריאה דקיימא גילדי גילדי, אופמי אופמי, חזוּתא חזוּתא – כשרה.

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

STATEMENT

אמר אממר משמיה דרבא: אין מקיפין פבועי.

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

STATEMENT

ואמר רבא: הני תרתי אוני דסריכן להדדי, לית להו בדיקה.

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

EXPLANATION

ולא אמרו אלא שלא פסדון, אכל פסדון – היינו רביתיהו.

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

SUMMARY

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

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

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

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

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

הלכות שבת • פרק י"ט

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

CHAPTER PREVIEW

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

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

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

ה"א

אסור יציאה בכלי מלחמה בשבת

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

כל כלי המלחמה אין יוצאין בהן בשבת. ואם יצא אם היו
they were if one went out and if on Shabbos with them go out we do not war weapons of All
כלים שהן דרך מלבוש כגון שריון וכובע ומגפנים שעל הרגלים
the feet that are on and boots and a helmet coat of mail such as a garment the way of that they are articles
הרי זה פטור. ואם יצא בכלים שאינן דרך מלבוש כגון רמח
a spear such as a garment the way of that are not with articles one went out and if is exempt this one behold
וסיף וקשת ואלה ותריס הרי זה חייב:
is liable this one behold and a shield and a mace and a bow and a sword

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

ה"ב

אסור סנדל המסמר ודין תכשיטין בשבת

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

אין יוצאין בסנדל מסמר שסמרו לחזקו. ואפלו ביום טוב
good on a day and even to strengthen it that he nailed it studded with nails with a sandal go out We do not
גזרו עליו שלא יצא בו. ומתיר לצאת באבנט שיש עליו
upon it that there are with a belt to go out and it is permitted with it he should go out that not upon it they decreed
חתיכות קבועות של כסף ושל זהב כמו שהמלכים עושין. מפני שהוא
that it is because make that the kings like gold and of silver of fixed pieces
תכשיט וכל שהוא תכשיט מתיר. והוא שלא יהא רפוי שפא
lest loose it shall be that not and this is is permitted an ornament that it is and everything an ornament

יפל בְּרִשּׁוֹת הָרַבִּים וְיָבוֹא לְהִבְיָאוֹ:

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

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

ה'יג

דִּין הוֹצָאת טַבַּעַת עִם חוֹתָם וּבְלִי חוֹתָם בְּשַׁבָּת

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

טַבַּעַת שֵׁשׁ עָלֶיהָ חוֹתָם מִתְכַּשִּׁיטִי הָאִישׁ הִיא וְאִינָהּ מִתְכַּשִּׁיטִי הָאִשָּׁה.

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

וְשֵׁאִין עָלֶיהָ חוֹתָם מִתְכַּשִּׁיטִי אִשָּׁה וְאִינָהּ מִתְכַּשִּׁיטִי הָאִישׁ. לְפִיכָךְ

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

אִשָּׁה שִׁצְצָת בְּטַבַּעַת שֵׁשׁ עָלֶיהָ חוֹתָם. וְאִישׁ שִׁצְצָא בְּטַבַּעַת

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

שֵׁאִין עָלֶיהָ חוֹתָם חִיבִין. וּמִפְּנֵי מָה הֵן חִיבִין וְהָרִי הוֹצִיאוּ

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

אוֹתָן שְׁלֹא בְּדֶרֶךְ הַמוֹצִיִּין שֵׁאִין דֶּרֶךְ הָאִישׁ לְהוֹצִיא בְּאֶצְבָּעוֹ

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

אֶלָּא טַבַּעַת הָרְאוּיָהּ לוֹ וְכֵן הָאִשָּׁה אֵין דֶּרֶכָּהּ לְהוֹצִיא בְּאֶצְבָּעָהּ אֶלָּא

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

טַבַּעַת הָרְאוּיָהּ לָהּ. מִפְּנֵי שִׁפְעָעִים נוֹתֵן הָאִישׁ טַבַּעְתּוֹ לְאִשְׁתּוֹ לְהַצְנִיעָהּ

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

בְּבֵית וּמִנַּחַת אוֹתָהּ בְּאֶצְבָּעָהּ בַּעַת הוֹלְכָהּ. וְכֵן הָאִשָּׁה נוֹתֶנֶת

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

טַבַּעְתָּהּ לְבַעְלָהּ לְתַקְנָהּ אֶצֶל הָאָמֵן וּמִנִּיחַ אוֹתָהּ בְּאֶצְבָּעוֹ בַּעַת

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

הוֹלְכָהּ עַד חֲנוּת הָאָמֵן וְנִמְצְאוּ שֶׁהוֹצִיאוּ אוֹתָן בְּדֶרֶךְ שֶׁדֶּרֶכָּן

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

לְהוֹצִיָּאֵן וּלְפִיכָךְ חִיבִין:

they are liable and therefore to carry them out

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

ה'יד

אִסּוּר יֵצֵאה בְּטַבַּעַת לְנָשִׁים וּלְאִנָּשִׁים בְּשַׁבָּת

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

לֹא יֵצֵא אִשָּׁה בְּטַבַּעַת שֵׁאִין עָלֶיהָ חוֹתָם אֶף עַל פִּי שְׁהוּא

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

מִתְכַּשִּׁיטִיהָ גִּזְרָה שְׁמָא תוֹצִיָּאה בְּרִשּׁוֹת הָרַבִּים לְהִרְאוֹת לְחִבְרוֹתֶיהָ

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

כְּדֶרֶךְ שֶׁהַנָּשִׁים עוֹשׂוֹת תָּמִיד. וְאִם יָצְאָה בָּהּ פֶּטוּרָה. אֲבָל הָאִישׁ

a man but she is exempt with it she went out and if always do that women as the way

מִתֵּר לְצֵאת בְּטַבַּעַת שֵׁשׁ עָלֶיהָ חוֹתֶם מִפְּנֵי שֶׁהוּא תְּכָשִׁיט וְאִין

and it is not jewelry that it is because a seal upon it that there is with a ring to go out is permitted

דִּרְכוֹ לְהִרְאוֹת. וְנִהְגּוּ כָּל הָעָם שֶׁלֹּא יֵצְאוּ בְּטַבַּעַת כָּלָל:

at all with a ring they go out that not the people all and they accustomed to show off his way

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

ה'ה

דִּין יְצִיאָה בְּמַחַט וּבְתַכְשִׁיטִין בְּשַׁבָּת

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

אִשָּׁה שֶׁיָּצְאָה בְּמַחַט נְקוּבָה חֵיבָת וְהָאִישׁ פֶּטוּר. וְאִישׁ שֶׁיָּצָא

who went out and a man is exempt and the man is liable perforated with a needle who went out A woman

בְּמַחַט שֶׁאִינָה נְקוּבָה חֵיב וְהָאִשָּׁה פֶּטוּרָה מִפְּנֵי שֶׁהִיא מִתְּכָשִׁיטָהּ

is of her ornaments that it because is exempt and the woman is liable perforated that is not with a needle

וְאִינָה אֲסוּרָה אֲלָא גִזְרָה שְׁמָא תִּרְאָה לְחִבְרוֹתֶיהָ. זֶה הַכָּלָל כָּל

anyone is the rule this to her friends she will show lest as a decree except forbidden and it is not

הַיּוֹצֵא בְּדָבָר שֶׁאִינוֹ מִתְּכָשִׁיטִיו וְאִינוֹ דֶּרֶךְ מַלְבוּשׁ וְהוֹצִיאוֹ

and he carried it out a garment the way of and it is not of his ornaments that is not with an object who goes out

כְּדֶרֶךְ שְׂמוּצִיִּאִין אוֹתוֹ דָּבָר חֵיב. וְכָל הַיּוֹצֵא בְּדָבָר שֶׁהוּא

that is with an object who goes out and anyone is liable object that that they carry out in the manner

מִתְּכָשִׁיטִיו וְהָיָה רָפוּי וְאִפְשָׁר שְׁיִפֹּל בְּמַהֲרָה וְיָבֵא לְהַבִּיאוֹ

to bring it and he will come quickly that it will fall and it is possible loose and it was of his ornaments

בְּרִשּׁוֹת הָרַבִּים. וְכֵן אִשָּׁה שֶׁיָּצְאָה בְּתַכְשִׁיטִין שֶׁדִּרְכּוֹ לְשִׁלָּף אוֹתָן

them is to slip off whose way with ornaments who went out a woman and so the public in the domain of

וְלִהְרֹאוֹתָן הָרִי אֵלֶּי פֶּטוּרִין. וְכָל דָּבָר שֶׁהוּא תְּכָשִׁיט וְאִינוֹ נוֹפֵל

fall and it does not an ornament that is object and any are exempt these behold and to show them

וְאִין דִּרְכָּה לְהִרְאוֹתוֹ הָרִי זֶה מִתֵּר לְצֵאת בּוֹ. לְפִיכָךְ אֶצְעָדָה שְׂמֹנִיחִין

that they place a bracelet therefore with it to go out is permitted this behold to show it her way and it is not

אוֹתָהּ בְּזֵרוֹעַ אוֹ בְּשׁוֹק יּוֹצֵאִין בָּהּ בְּשַׁבָּת וְהוּא שֶׁתִּהְיֶה דְּבוּקָה לְבָשָׂר

to the flesh clinging is that it must be and it on Shabbos with it they may go out on the leg or on the arm it

וְלֹא תִשְׁמַט. וְכֵן כָּל כִּיּוֹצֵא בְּזֶה:

to this similar all and so slip off and not

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

ה'ו

אִסוּר יְצִיאָה בְּתַכְשִׁיטִין וְחוּטִין הַחֲשׂוּשִׁין לְהִסְרָה

לא תצא אשה בחוטי צמר או בחוטי פשתן או ברצועות הקשורות
 that are tied with straps or linen with strands of or wool with strands of a woman shall go out Not
 לה על ראשה שמא תחליץ אותה בשעת טבילה ותעבירה ברשות
 in the domain of and she will carry them immersion at the time of them she untie lest her head on for her
 הרבים. ולא בציץ שמנחת בין עיניה ולא בלחיים של זהב
 gold of with cheek-plates and not her eyes between that she places with a frontlet and not the public
 שיורדין מן הציץ על לחיה בזמן שאינן תפורין זה בזה. ולא
 and not to this this sewn that they are not at a time her cheeks upon the frontlet from that descend
 בעטרה של זהב שמנחת בראשה ולא בכבלים שיוצאין בהן הננות
 the girls with them that go out with ankle-chains and not on her head that is placed gold of with a crown
 ברגליהן כדי שלא יפסעו פסיעה גסה שלא יפסידו בתוליהן. כל
 All of their virginity they will destroy so that not large a stride they will stride that not in order on their legs
 אלו אסורין לצאת בהן בשבת שמא יפלו ותביאן בידה:
 in her hand and she will bring them they fall lest on Shabbos with them to go out are forbidden these

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

הלי

אסור יציאה בתכשיטין ובשן תחתית בשבת

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

לא תצא אשה בקטלא שבצוארה ולא בנזמי האף ולא בצלוחית
 with a flask and not the nose with rings of and not that is on her neck with a necklace a woman shall go out not
 של פליטון הקבועה על זרועה. ולא בכיס הקטן העגל שמניחין בו
 in it that they place round the small with the pouch and not her arm on that is fixed balsam oil of
 שמן הטוב והוא הנקרא כובלת. ולא בפאה של שער שמנחת על ראשה
 her head on that she places hair of with a wig and not a spice pouch is called and it the good oil
 כדי שתראה בעלת שער הרבה. ולא בכבול של צמר שמקפת אותו
 it that surrounds wool of with a pad and not much hair possessor of that she appear in order
 סביב לפניה. ולא בשן שמנחת בפיה במקום שן שנפל. ולא
 and not that fell a tooth in place of in her mouth that she places with a tooth and not her face around
 בשן של זהב שמנחת על שן שחר או אדם שיש בשניה. אבל שן
 a tooth but in her teeth that there is red or black a tooth over that she places gold of with a tooth
 של כסף מתר מפני שאינו נפר. כל אלו אסורין לצאת בהן שמא
 lest with them to go out are forbidden these all noticeable that it is not because is permitted silver of
 יפלו ותביאם בידה או תחליץ ותראה לחברותיה:
 to her friends and show she will remove or in her hand and she will carry them they will fall

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

הל' ח

אסור יציאה בתכשיטין לחצר שאינה מערבת

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

כל שאסרו חכמים לצאת בו לרשות הרבים אסור לו לצאת בו
with it to go out for one it is forbidden of the public to the domain with it to go out the Sages that forbade Any
אפלו בחצר שאינה מערבת. חוץ מכבול ופאה של שער שמותר
which is permitted hair of and a wig for a face pad except joined by an eruv that is not in a courtyard even
לצאת בהן לחצר שאינה מערבת כדי שלא תתגנה על
to she will become that not in order joined by an eruv that is not to a courtyard with them to go out
unattractive
בעלה. והיוצאת בצלוחית של פליתון שאין בה בשם כלל
at all perfume in it that there is not foliatum perfume of with a flask and one who goes out her husband
חייבת:
is liable

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

הל' ט

התרת יציאה בחוטי שער ובדבר הארוג בשבת

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

יוצאה אשה בחוטי שער הקשורים לה על ראשה מפני שהמים באין
comes that the water because her head upon for her that are tied hair with strands of a woman Goes out
בהן ואינן חוצצין ואינה חולצתן אם ארעה לה טבילה עד
so immersion to her there happened if remove them and she does not interpose and they do not in them
שנגזר שמא תביאם לרשות הרבים. בין שהיו החוטין
the strands that they were whether the public into the domain of she will bring them lest that we should decree
שלה בין של חברתה בין של בהמה. ולא תצא הזקנה בשל
with of the elderly woman shall go out and not an animal of whether her friend of whether of hers
ילדה וששכח הן לה ושמא תחליץ ותראם לחברותיה. אבל
but to her friends and show them she will remove and perhaps for her they are for an adornment a young woman
ילדה יוצאת בחוטי זקנה. וכל שהוא ארוג יוצאת בו על
upon with it she goes out woven that is and anything an elderly woman with strands of goes out a young woman
ראשה:
her head

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

הל' י

דיני תכשיטי אשה ברשות הרבים בשבת

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

יוצאה אשה בחוטין שפצוארה מפני שאינה חונקת עצמה בהן
with them herself strangle that she does not because that are on her neck with strands a woman Goes out
ואינן חוצצין. ואם היו צבועין אסורים שפא תראה אותן
them she will show lest they are forbidden colored they were and if interposing and they are not
לחברותיה. ויוצאה אשה בכליל של זהב בראשה שאין יוצאה בו אלא
only with it goes out since on her head gold of with a diadem a woman and goes out to her friends
אשה חשובה שאין דרכה לחלץ ולהראות. ויוצאה בציץ
with a frontlet and goes out and to show to remove have the habit who does not important a woman
ובלתיים של זהב בזמן שהן תפורין בשבכה שעל ראשה כדי
so her head that is on into the hairnet are sewn that they at a time gold of and with cheek-pieces
שלא יפלו. וכן כל כיוצא בהם:
to them similar all and so fall that they will not

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

הלי יא

התרת יציאה במוך שפאון ובסנדל ולנדתה בשבת

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

יוצאה אשה במוך שפאונה והוא שיהיה קשור באזנה. ובמוך
and with wadding to her ear tied that it is and it that is in her ear with wadding a woman May go out
שבסנדלה והוא שיהיה קשור בסנדלה. ובמוך שיהיה קשור
that she prepared and with wadding to her sandal tied that it is and it that is in her sandal
לנדתה ואף על פי שאינו קשור ואפלו עשתה לו בית יד
a hand a house of for it she made and even if tied that it is not though and even for her menstrual discharge
שאם נפל אינה מביאה אותו מפני מאיסותו:
its repulsiveness because of it bring she will not it falls for if

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

הלי יב

דברים שהאשה יוצאה בהם לרשות הרבים ודיני פריקה

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

ויוצאה בפלפל ובגרגר מלח ובכל דבר שתמן לתוך פיה
her mouth into that she puts thing and with any of salt and with a grain with pepper And she may go out
מפני ריח הפה. ולא תתן לכתחלה בשבת. יוצאות הנשים
the women They may go out on Shabbos initially shall she put but not the mouth the odor of because of

בְּקִיסְמִין שְׂבָאֲזִינֵיהֶן וּבְרַעְלוֹת שְׂבָצוּאָרָן אוֹ שְׂפָכְסוּתָן וּבְרָדִיד
and with the cloak that are on their or that are on their necks and with bells that are in their ears with wood-slayers
garments

הַפְּרוּף וּפּוֹרֶפֶת בְּתַחֲלָה בְּשַׁבָּת עַל הָאֶבֶן וְעַל הָאֵגוֹז וְיוֹצְאָהּ. וְלֹא
and not and go out the nut and upon the stone upon on Shabbos initially and she may fasten that is fastened

תַּעֲרִים וְתַפְרָף עַל הָאֵגוֹז כְּדִי לְהוֹצִיאוֹ לִבְנֵה הַקָּטָן. וְכֵן לֹא
not and likewise the young for her son to bring it out in order the nut upon and fasten may she use a ruse

תַּפְרָף עַל הַמַּטְבֵּעַ לְכַתְחָלָהּ מִפְּנֵי שְׂאִסוּר לְטַלְטְלוֹ. וְאִם פָּרְפָה
she fastened and if to move it that it is forbidden because initially the coin upon may she fasten

יוֹצְאָהּ בּוֹ:

with it she may go out

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

ה'לי יג

יֹצֵאָהּ בְּדִבְרֵים הַמְרַפְּאִים וּבִסְגָלוֹת בְּשַׁבָּת

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

יֹצֵא אָדָם בְּקִיסָם שְׂבָשָׁנִיו וְשִׁבְסַנְדָּלוֹ לְרִשּׁוֹת הָרַבִּים. וְאִם נָפַל לֹא
not it fell and if of the public to the domain and that is in his sandal that is in his teeth with a sliver a man goes out

יִחְזֹר. וּבְמוֹךְ וּבִסְפּוּג שְׁעַל גְּבִי הַמָּכָה וּבְלִבָּד שְׁלֹא יִכְרוֹ
shall he wind that not and only the wound top of that is on and with a sponge and with wadding shall he return it

עֲלֵיהֶן חוּט אוֹ מְשִׁיחָה שֶׁהָרִי הַחוּט וְהַמְשִׁיחָה חֲשׁוּבִין אֶצְלוֹ וְאִינָם
and they do not to him are important and the string the thread for behold a string or a thread over them

מוֹעִילִין לַמָּכָה. וְיוֹצֵא בְּקַלְפַת הַשּׁוּם וּבְקַלְפַת הַבָּצֵל שְׁעַל הַמָּכָה
the wound that is on the onion and with the peel of the garlic with the peel of and he may go out the wound assist

וּבִאָגָד שְׁעַל גְּבִי מָכָה וְקוֹשְׁרוֹ וּמַתִּירוֹ בְּשַׁבָּת. וּבִאֲסַפְלָנִית
and with a plaster on Shabbos and untie it and he may tie it a wound top of that is on and with a bandage

וּמְלֻוּגְמָא וְרִטָּיָה שְׁעַל גְּבִי הַמָּכָה וּבִסְלַע שְׁעַל הַצִּינִית וּבִבִיצַת
and with an egg of the footsore that is on and with a sela coin the wound top of that is on and a compress and a poultice

הַחֲרָגוּל וּבִשֵּׁן הַשּׁוּעָל וּבְמִסְמֵר הַצָּלוּב. וּבְכָל דָּבָר שֶׁתּוֹלִין אוֹתוֹ
it that they hang thing and with any the crucified and with a nail of the fox and with a tooth of the locust

מְשׁוּם רְפוּאָה וְהוּא שְׂיֵאמְרוּ הָרוּפְּאִים שֶׁהוּא מוֹעִיל:

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

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

ה'לי יד

הַיֹּצֵאָה בְּאֶבֶן תְּקוּמָה וּבְקִמְעַ מְמָחָה וּבְתַפְלִין בְּשַׁבָּת

יוצאת האשה באבן תקומה ובמשקל אבן תקומה שנתכוון
 that was intended tekumah a stone of and with the weight of tekumah with a stone of a woman May go out
 ושקלו לרפואה. ולא אשה עברה בלבד אלא אפלו שאר הנשים שמה
 lest women other even but only pregnant a woman and not for healing and weighed
 תתעבר ותפיל. ויוצאין בקמע ממחה. ואי זה הוא קמע
 an amulet is this and which proven with an amulet And we may go out and miscarry she will become
 pregnant
 ממחה זה שרפא לשלשה בני אדם או שעשהו אדם שרפא לשלשה בני
 people three who healed a person that made it or people three that healed this proven
 אדם בקמעין אחרים. ואם יצא בקמע שאינו ממחה פטור. מפני
 because he is exempt proven that is not with an amulet he went out And if other with amulets
 שהוא יצא דרך מלבוש. וכן היוצא בתפלין פטור:
 is exempt with tefillin one who goes out And so a garment by way of that he carried it out

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

הלי טו

דיני יציאה בסנדל יחיד ובמנעלים שונים בשבת

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

מי שיש ברגלו מכה יוצא בסנדל יחיד ברגלו הבריאה. ואם אין
 there is not and if the healthy on his foot single with a sandal may go out a wound on his foot who has One
 ברגלו מכה לא יצא בסנדל יחיד. ולא יצא קטן במנעל גדול
 large in a shoe a child shall go out and not single with a sandal shall he go out not a wound on his foot
 אבל יוצא הוא בחלוק גדול. ולא תצא אשה במנעל רפוי ולא במנעל
 in a shoe and not loose in a shoe a woman shall go out and not large in a cloak he go out but
 חדש שלא יצאה בו שעה אחת מבעוד יום. ואין הקטע יוצא
 goes out the amputee and not day from while yet one hour in it she went out that not new
 בקב שלו. אנקטמין של עץ אין יוצאין בהן בשבת מפני
 because on Shabbos in them do we go out not wood of wooden shoes his with the wooden leg
 שאינן מדרכי המלבוש. ואם יצאו פטורין:
 they are exempt they went out and if the clothing from the ways of that they are not

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

הלי טז

יוצאין בפקריון ובציפה שפראשי בעלי חטטין. אימת

When sores those who have that is on the heads of and with a wig of wool with a wig of flax They may go out

בזמן שצבעו בשמן וכרכו או שיצא בהן שעה אחת מבעוד

while it was yet one hour with them that he went out or and wound them with oil that he dyed them at a time

יום. אבל אם לא עשה בהן מעשה ולא יצא בהן קדם השבת

the Shabbos before with them he went out and not an action with them he did not if but day

אסור לצאת בהן:

with them to go out it is forbidden

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

הל"ז

דיני יציאה בפגדים המגנים מפני הגשמים

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

יוצאין בשק עבה וביריעה ובסגוס עבה ובחמילה מפני

because of and with a blanket coarse and with a wrap and with tent-cloth coarse with sackcloth We may go out

הגשמים. אבל לא בתבה ולא בקפה ולא במחצלת מפני הגשמים.

the rain because of with a mat and not with a basket and not with a chest not but the rain

הפר והפסת אם היו רפין ודקין כמו הפגדים מתר להוציאן

to go out with them it is permitted garments like and thin soft they were if and the blanket The pillow

מנחין על ראשו בשבת דרך מלבוש. ואם היו קשין הרי הן כמשאוי

are like a burden they behold stiff they were and if a garment by way of on Shabbos his head upon placed

ואסורין:

and are forbidden

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

הל"ח

דיני יציאה בזוגין, חותם, וקפול טלית בשבת

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

יוצאין בזוגין הארוגין בפגדים. ויוצא העבד בחותם של טיט

clay of with a seal the servant and may go out into the garments that are woven with bells We may go out

שפצוארו אבל לא בחותם של מתכת שמה יפל ויביאנו. המתעטר

One who wraps himself and he will carry it it fall lest metal of with a seal not but that is on his neck

בטליתו וקפלה מכאן ומכאן בידו או על כתפו אם נתכוון לקבץ

to gather he intended if his shoulder on or in his hand and from there from here and folded it in his tallis

בנפיו כדי שלא יקרעו או שלא יתלכלכו אסור. ואם קבצו

he gathered them and if it is forbidden they will become soiled that not or they will tear that not in order its corners

לְהַתְנַאוֹת בָּהֶן כְּמִנְהַג אֲנָשֵׁי הַמָּקוֹם בְּמַלְבוּשָׁן מִתֵּר:

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

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

ה'ל"ט

דִּין יִצְיָאָה בְּטָלִית מְקַפֶּלֶת וּבְסוּדָר עַל הַכֶּתֶף בְּשַׁבָּת

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

הַיּוֹצֵא בְּטָלִית מְקַפֶּלֶת וּמִנַּחַת עַל כֶּתְפוֹ חַיָּב. אֲבָל יוֹצֵא הוּא

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

בְּסוּדָר שָׁעַל כֶּתְפוֹ אִף עַל פִּי שְׂאִיִן נִימָה קְשׁוּרָה לוֹ בְּאַצְבָּעוֹ.

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

וְכָל סוּדָר שְׂאִינֹ חוּפָה רֹאשׁוֹ וְרַבּוֹ אָסוּר לָצֵאת בּוֹ. הִיָּתָה

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

סִכְנִית קְצָרָה שְׂאִינָה רְחֹבָה קוֹשֵׁר שְׁנֵי רֵאשֵׁיהָ לְמַטָּה מִכֶּתְפִים וְנִמְצְאָת

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

כְּמוֹ אֲבִנֵט וּמִתֵּר לָצֵאת בָּהּ:

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

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

ה'ל"כ

דִּין יִצְיָאָה בְּטָלִית הַמְצִיצָת כֶּה לְכֻתָּהּ וּבְטָלִית שְׂאִינָה מְצִיצָת כֶּה לְכֻתָּהּ

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

מִתֵּר לְהַתְעַטֵּף בְּטָלִית שִׁישׁ בְּשִׁפְתוֹתֶיהָ מָלָל אִף עַל פִּי שֶׁהֵן

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

חוּטֵיִן אֲרָכִין וְאִף עַל פִּי שְׂאִינֹן נוֹי הַטָּלִית מִפְּנֵי שֶׁהֵן בְּטָלִים

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

לְגַבֵּי הַטָּלִית וְאִינוֹ מְקַפֵּיד עֲלֵיהֶן בֵּין הָיוּ בֵּין לֹא הָיוּ. לְפִיכָךְ

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

הַיּוֹצֵא בְּטָלִית שְׂאִינָה מְצִיצָת כֶּה לְכֻתָּהּ חַיָּב מִפְּנֵי שְׂאוֹתָן הַחוּטֵיִן

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

הַשּׁוֹבֵיִן הֵן אֶצְלוֹ וְדַעְתּוֹ עֲלֵיהֶן עַד שִׁשְׁשִׁים חֲסֵרוֹנֹן וַיַּעֲשׂוּ

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

צִיּצִית. אֲבָל טָלִית הַמְצִיצָת כֶּה לְכֻתָּהּ מִתֵּר לָצֵאת בָּהּ בֵּין

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

בַּיּוֹם בֵּין בַּלַּיְלָה. שְׂאִיִן הַצִּיּצִית הַגְּמוּרָה מִשְׁאוּי אֵלָּא הֵרִי הִיא

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

מִנּוּי הַבְּגָד וּמִתְכַּסִּיּוֹ כְּמוֹ הָאֵמָרָא וְכִיּוֹצֵא בָּהּ. וְאֵלּוֹ הָיוּ

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

חֻטִּי הַצִּיצִית שֶׁהִיא מְצֻצֶת כִּהְלַכְתָּהּ מִשְׁאוּי הִיָּה חֵיב

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

הַיּוֹצֵא כָּה אֶפְלוּ בַּיּוֹם הַשַּׁבָּת שָׁאִין מִצְוַת עֲשֵׂה שָׁאִין כָּה

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

כִּרְת דְּוֹחָה שָׁבֶת:

Shabbos supersedes karet

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

הליכא

אָסוּר יֵצֵאת בְּעָלֵי אֲמֻנִיּוֹת בְּכָלֵי אֲמֻנָתָם בַּשַּׁבָּת

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

לֹא יֵצֵא הַחֵיט בַּשַּׁבָּת בְּמַחַט הַתְּחוּבָה לוֹ בְּכַגְדּוֹ. וְלֹא נָגַר

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

בְּקִיסָם שְׂבָאֲזָנוֹ. וְלֹא גִרְדִּי בְּאִירָא שְׂבָאֲזָנוֹ. וְלֹא סוֹרֵק בְּמִשְׁיָחָה

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

שְׂבָאֲזָנוֹ. וְלֹא שְׁלַחְנִי בְּדִינָר שְׂבָצוּאָרוֹ. וְלֹא צָבַע בְּדִגְמָא שְׂבָאֲזָנוֹ.

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

וְאִם יָצָא פְטוּר אֵף עַל פִּי שִׁיצָא דֶּרֶךְ אֲמָנוּתוֹ מִפְּנֵי שֶׁלֹּא

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

הוֹצִיא כְּדֶרֶךְ הַמוֹצִיאִין:

those who carry out like the way of he carried out

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

הליכא

הַזָּב הַיּוֹצֵא בְּכִיסוֹ וּמִלֹּאכָה שְׁאִינָה צְרִיכָה לְגוּפָהּ

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

הַזָּב שִׁיצָא בְּכִיס שָׁלוֹ חֵיב מִפְּנֵי שָׁאִין דֶּרֶךְ כִּיס זֶה

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

לְהוֹצִיאָו אֶלָּא כְּדֶרֶךְ הַזֹּאת וְאֵף עַל פִּי שְׁאִינָה צְרִיכָה לְגוּפָהּ

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

הַהוֹצָאָה אֶלָּא כִּי שֶׁלֹּא יִתְלַכְּלוּ בְּגָדָיו שֶׁהִמְלֹאכָה שְׁאִינָה צְרִיכָה

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

לְגוּפָהּ חֵיב עָלֶיהָ:

for it one is liable for its own sake

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

הליכא

המוציא תפלין בשבת ברשות הרבים פיצד הוא עושה. לובשן
 He wears them act does he how of the public in the domain on Shabbos tefillin One who finds
 בדרךפן, מניח של יד בידו של ראש בראשו ונכנס וחולצן
 and removes them and enters on his head the head that of on his hand the hand that of he places in their manner
 בבית וחוזר ויוציא ולובש זוג שני וחולצן עד שיכניס את כלן.
 all of them — he brings in until and removes them second a pair and wears and goes out and returns in a house
 ואם היו הרבה ולא נשאר מן היום כדי להכניסן דרך מלבוש הרי
 behold clothing by way of to bring them in enough the day of remained and not many they were And if
 זה מחשיך עליהם ומכניסן במוצאי שבת. ואם היה בימי
 in the days of it was And if Shabbos at the departure of and brings them in over them waits until dark this one
 הגזרה שמתירא לישוב ולשמרון עד הערב מפני הכותים מכסן
 he covers them the non-Jews because of the evening until and to guard them to sit that he fears the decree
 במקומן ומניחן וחולן:
 and goes and leaves them in their place

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

הליכה

הצלת תפלין מפני הלסטים בשבת

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

היה מתירא להחשיך עליהן מפני הלסטים נוטל את כלן כאחת
 and carries them as one all of them — the bandits because of over them to wait until nightfall afraid was
 ומוליכן פחות פחות מארבע אמות או נותן לחברו בתוך ארבע
 cubits four within to his colleague gives them or cubits than four less less
 אמות וחברו לחברו עד שמגיע לחצר החיצונה. במה דברים
 are said words In what outermost to the courtyard he reaches until to his colleague and his colleague
 אמורים בשקיו בהן רצועותיהן והן מקשרין קשר של תפלין שודאי
 tefillin for surely tefillin of the knot are tied and they their straps on them when there were
 תפלין הן אבל אם לא היו רצועותיהן מקשרות אינו נזקק להן:
 at all to them need to attend he does not tied their straps were not if but they are

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

הליכה

המוציא ספר תורה בשבת

Halacha 25 · One Who Finds a Torah Scroll on Shabbos

המוציא ספר תורה יושב ומשמרו ומחשיך עליו. ובספנה מניחו
 he leaves it and in danger over it and waits for nightfall and guards it sits Torah a scroll of One who finds

וְהוֹלִךְ לוֹ. וְאִם הָיוּ גִשְׁמִים יוֹרְדִין מִתְעַטֵּף בְּעוֹר וְחֹזֵר וּמְכַסֶּה
and covers and returns in the parchment he wraps himself descending rains there were and if his way and goes
אוֹתוֹ וְנִכְנָס בּוֹ:
with it and enters it

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

הל"כ

גִּזְרֵת עֶרֶב שַׁבָּת סְמוּךְ לַחֲשֵׁכָה וְדִינֵי יִצְאָהּ בְּתַפְּלִין

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

לֹא יֵצֵא הַחֵיט בְּמַחְטוֹ בְּיָדוֹ וְלֹא הַלְבָּלָר בְּקִלְמוּסוֹ עֶרֶב שַׁבָּת
Shabbos on the eve of with his pen the scribe and not in his hand with his needle the tailor shall go out Not
סְמוּךְ לַחֲשֵׁכָה שָׂמָּה יִשְׁכַּח וְיִוצֵיא. וְחַיֵּב אָדָם לְמַשְׁמֵשׁ בְּבִגְדוֹ
his garment to feel a person and obligated is and carry out he will forget lest to darkness close
עֶרֶב שַׁבָּת עִם חֲשֵׁכָה שָׂמָּה יִהְיֶה שֵׁם דָּבָר שָׁכוּחַ וְיֵצֵא בּוֹ
with it and he will go out forgotten a thing there there will be lest darkness with Shabbos on the eve of
בְּשַׁבָּת. מִתֵּר לְיֵצֵאת בְּתַפְּלִין עֶרֶב שַׁבָּת עִם חֲשֵׁכָה הוֹאִיל וְחַיֵּב
and obligated is since darkness with Shabbos on the eve of with tefillin to go out It is permitted on Shabbos
אָדָם לְמַשְׁמֵשׁ בְּתַפְּלִיו בְּכָל עֵת אִינוֹ שׁוֹכְחָן. שָׂכַח וְיֵצֵא בָּהֶן
with them and went out If he forgot forget them he does not moment at every his tefillin to feel a person
לְרֵשׁוֹת הָרַבִּים וְנִזְכָּר שֵׁשׁ לוֹ תַּפְּלִין בְּרֹאשׁוֹ מְכַסֶּה אֶת רֹאשׁוֹ
his head — he covers on his head tefillin to him that there are and remembered the public into the domain of
עַד שְׂמַגִּיעַ לְבֵיתוֹ אוֹ לְבֵית הַמְּדָרָשׁ:
study the house of or his house he reaches until

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

CHAPTER SUMMARY

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

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

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

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

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 יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
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 עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְּג וְרָסֹן 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 חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נָאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ 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 קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי 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.'