

א' תמוז תשפ"ו

Tuesday, June 16, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — קרח • שלישי
Chumash with Rashi • Korach • 3rd Aliyah

מסכת גיטין — דף י"ז ע"ב
Gemara Gittin • Daf 17b

מסכת תענית — דף ט"ו
Gemara Taanis • Daf 15

הלכות שבת — פרק כ'
Hilchos Shabbos • Chapter Twenty

מדרגת האדם — פתיחת דבר
Madreigas HaAdam • Pesichas Davar

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

חומש עם רש"י • קרח • שלישי

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

KORACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the terrifying and awesome moment when Hashem's middas hadin is unleashed upon the rebels. After Moshe Rabbeinu begs Hashem not to destroy the entire congregation for the sin of a few, Hashem commands the Bnei Yisrael to separate themselves from the tents of Korach, Dasan, and Aviram. Moshe warns the people that if these men die a natural death, it would mean his mission was not from Hashem, but if the earth opens its mouth and swallows them alive, it will be an undeniable sign that they have spurned the Creator.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:

saying Aharon and to Moshe to Hashem And spoke

פסוק ב

Pasuk 2

הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֲכֹלָה אֹתָם בְּרִגְעָה:

in an instant them and I will destroy this the congregation from the midst of Separate yourselves

פסוק ג

Pasuk 3

וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכֹל בָּשָׂר הָאִישׁ אֶחָד

one shall the man flesh of all the spirits God of O God and they said their faces upon And they fell

יִחַטֵּא וְעַל כָּל הָעֵדָה תִּקְצַף:

will You be angry the congregation all and upon sin

רש"י

אל אלהי הרוחות. יודע מחשבות; אין מדתה כמדת בשר ודם, מלך בשר

flesh a king of and blood flesh like the attribute of Your attribute is not thoughts Who knows the spirits God of God

ודם שפחה עליו מקצת מדינה, אינו יודע מי החוטא, לפיכך כשהוא

when he therefore the sinner is who know he does not a province a part of against him against whom rebelled and blood

כועס נפרע מכלם, אבל אתה, לפניך גלויות כל המחשבות ויודע אתה מי החוטא

the sinner is who do You and know the thoughts all are revealed before You You but all of them he punishes is angry

שם:

there

רש"י

האיש אחד. הוא החוטא ואתה על כל העדה תקצף; אמר הקב"ה, יפה
well the Holy One said will be angry the congregation all with and you the sinner he is one the man
אמרתם, אני יודע ומודיע מי חטא ומי לא חטא שם :
there sinned not and who sinned who and make known know I you have spoken

פסוק ד

Pasuk 4

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ה

Pasuk 5

דבר אל העדה לאמר העלו מסביב למשכן קרח דתן ואבירם:

and Aviram Dasan Korach the dwelling of from around withdraw saying the congregation to Speak

רש"י

העלו. כתרגומו, הסתלקו מסביבות משכן קרח:

Korach the dwelling of from the surroundings of withdraw like its translation Get you up

פסוק ו

Pasuk 6

ויקם משה וילך אל דתן ואבירם וילכו אחריו זקני ישראל:

Yisrael the elders of after him and followed and Aviram Dasan to and went Moshe And rose

רש"י

ויקם משה. כסבור שישאו לו פנים ולא עשו:

did they do but not respect to him that they would show thinking Moses And Moses rose

פסוק ז

Pasuk 7

וידבר אל העדה לאמר סורו נא מעל אהלי האנשים הרשעים

the wicked the men the tents of from near please turn away saying the congregation to And he spoke

האלה ואל תגעו בכל אשר להם פן תספו בכל חטאתם:

their sins in all you be swept away lest is theirs that anything touch and do not these

פסוק ח

Pasuk 8

ויעלו מעל משכן קרח דתן ואבירם מסביב ודתן ואבירם

and Aviram and Dasan from all around and Aviram Dasan Korach the dwelling of from upon and they withdrew

יצאו נצבים פתח אהליהם ונשיהם ובניהם וטפם:

and their little ones and their children and their wives their tents at the entrance of standing went out

רש"י

יֵצְאוּ נֹצְבִים. בְּקוֹמָה זְקוּפָה — לְחַרְף וּלְגַדֵּף, כְּמוֹ שְׁמוּאֵל א י"ז
17 Aleph Shmuel like and to blaspheme to revile erect with stature stationing themselves they came out
"וַיִּתְּנָב" אֲרֻפָּעִים יוֹם" דְּגָלִית תַּנְחוּמָא :
Tanchuma of Golyas days forty and he stationed himself

רש"י

וּנְשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם. בָּא וּרְאֵה כַּמָּה קָשָׁה הַמַּחְלָקֶת, שְׁהָרִי בֵּית דִּין
of law the court for behold dissension grievous is how and see come and their little ones and their sons and their wives
שֶׁל מִטָּה אֵין עוֹנֵשִׁין אֶלָּא עַד שְׂיָבִיא שְׁתֵּי שְׁעָרוֹת, וּבֵית דִּין שֶׁל מַעְלָה עַד
until above of of law and the court hairs two he brings until except punish does not below of
עֶשְׂרִים שָׁנָה, וְכֹאן אָבְדוּ אֵף יוֹנְקֵי שְׂדִים שָׁם :
there breasts sucklings of even perished and here years twenty

פסוק ט

Pasuk 9

וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן כִּי יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל הַמַּעֲשִׂים
the deeds all of — to do sent me Hashem that you shall know by this Moshe And said
הָאֵלֶּה כִּי לֹא מִלְּבִי:
from my heart not that these

רש"י

לַעֲשׂוֹת אֵת כָּל הַמַּעֲשִׂים הָאֵלֶּה. שְׁעִשִּׁיתִי עַל פִּי הַדְּבֹר, לָתֵת לְאַהֲרֹן
to Aharon to give the Divine Command the word of by that I did these the deeds all — to do
כְּהֻנָּה גְּדוּלָּה וּבָנָיו סִגְנֵי כְּהֻנָּה, וְאַלִּיצָפָן נָשִׂיא הַקְּהָתִי:
the Kehathite prince of and Elitzafan priesthood deputies of and his sons high priesthood

פסוק י

Pasuk 10

אִם כָּמוֹת כָּל הָאָדָם יָמָתוּן אֵלֶּה וּפְקַדַּת כָּל הָאָדָם יִפְקַד עֲלֵיהֶם לֹא
not upon them is visited mankind all and the fate of these die mankind all like the death of If
יְהוָה שְׁלַחְנִי:
has sent me Hashem

רש"י

לֹא ה' שִׁלַּחְנִי. אֶלָּא אֲנִי עָשִׂיתִי הַכֹּל מִדְּעָתִי, וּבְדִין הוּא חוֹלֵק עָלַי:
against me disputes he and with justice of my own accord everything made I but sent me Hashem not

פסוק יא

Pasuk 11

וְאִם בְּרִיאָה יִבְרָא יְהוָה וּפְצָתָהּ הָאֲדָמָה אֵת פִּיהָ וּבִלְעָה אֹתָם וְאֵת כָּל
all and — them and swallows its mouth — the earth and opens Hashem will create a creation But if

אֲשֶׁר לָהֶם וַיֵּרְדּוּ חַיִּים שְׂאֵלָה וַיֵּדְעֶתֶם כִּי נִאָּצּוּ הָאֲנָשִׁים הָאֵלֶּה
these the men have provoked that then you shall know to the pit alive and they descend is theirs that

אֵת יְהוָה:

Hashem —

רש"י

וּאִם בְּרִיאָה. הַדָּשָׁה:

new a creation And if

רש"י

יִבְרָא ה'. לְהַמִּית אוֹתָם בְּמִיתָה שְׁלֹא מֵת בָּהּ אָדָם עַד הַנָּה, וּמָה הִיא
is and what now until any man by it has died that not with a death them to put to death Hashem will create

הַבְּרִיאָה?

the creation

רש"י

וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּתְבַלְעֵם, אָז וַיֵּדְעֶתֶם כִּי נִאָּצּוּ הֵם אֶת הַקֹּדֶשׁ,
the Holy One — they have provoked that you will know then and swallow them its mouth — the earth and should open
וְאֲנִי מִפִּי הַגְּבוּרָה אֲמַרְתִּי; וְרַבּוֹתֵינוּ פָּרְשׁוּ: וְאִם בְּרִיאָה פֶּה לְאֶרֶץ מְשֻׁשֶׁת
from the six for the earth a mouth a creation and if explained and our Rabbis have spoken the Almighty from the mouth of and I
יְמֵי בְּרִאשִׁית מוֹטָב, וְאִם לֹא יִבְרָא ה' סְנֵה־דְרִין ק"י:

110 Sanhedrin Hashem will create not and if well and good Creation days of

פסוק יב

Pasuk 12

וַיְהִי כַּכֵּלָתוֹ לְדַבֵּר אֶת כָּל הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר
that the ground and split open these the words all of — to speak as he finished And it was

תַּחְתֵּיהֶם:

was under them

פסוק יג

Pasuk 13

וַתִּפְתַּח הָאֶרֶץ אֶת פִּיהָ וַתִּבְלַע אֹתָם וְאֶת בֵּיתֵיהֶם וְאֶת כָּל הָאָדָם
the people all and — their households and — them and she swallowed its mouth — the earth and she opened

אֲשֶׁר לָקַרַח וְאֶת כָּל הָרְכוּשׁ:

the possessions all and — belonged to Korach who

פסוק יד

Pasuk 14

וַיֵּרְדּוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה וַתִּכָּסַע עֲלֵיהֶם הָאֶרֶץ
the earth over them and it closed to the depths alive belonged to them that and all they And they went down

וַיֵּאָבְדוּ מִתּוֹךְ הַקֹּהֵל:

the congregation from the midst of and they perished

וְכָל יִשְׂרָאֵל אֲשֶׁר סָבִיבֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן תִּבְלַעֲנוּ הָאָרֶץ:
the earth she swallow us lest they said for at their voice fled were around them who Israel And all

רש"י

נָסוּ לְקֹלָם. בְּשִׁבִּיל הַקּוֹל הֵיוּצָא עַל בְּלִיעָתָן:
their swallowing upon that went out the sound on account of at their voice fled

וְאֵשׁ יִצָּאָה מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמֵאֵתִים אִישׁ
men and two hundred the fifty — and it consumed Hashem from went forth And a fire
מִקְרִיבֵי הַקְטָרֶת:
the incense who were offering

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

אָמַר אֶל אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וַיָּרֶם אֶת הַמִּחָתֹת מִבֵּין הַשִּׁרְפָּה
the burning from between the fire pans — and he shall lift the Kohen Aharon son of Elazar to Say
וְאֵת הָאֵשׁ זָרָה הִלָּאָה כִּי קִדְּשׁוּ:
they became holy for beyond scatter the fire and —

רש"י

וְאֵת הָאֵשׁ. שִׁבְתוֹךְ הַמִּחָתֹת:
the censers that is inside the fire and —

רש"י

זָרָה הִלָּאָה. לְאָרֶץ מֵעַל הַמִּחָתֹת:
the censers from off to the ground yonder scatter

רש"י

כִּי קִדְּשׁוּ. הַמִּחָתֹת וְאֲסוּרִין בְּהִנָּאָה, שֶׁהֵרִי עָשְׂאוֹם כְּלֵי שֵׁרֶת:
service vessels of they made them since for benefit and they are forbidden the censers they became holy for

את מחתות החטאים האלה בנפשותם ועשו אתם רקעי
 hammered sheets of them and they shall make at the cost of their lives these the sinners the fire pans of —
 פחים צפוי למזבח פי הקריבם לפני יהוה ויקדשו ויהיו
 and they shall be and they became holy Hashem before they offered them for for the altar as a plating plates
 לאות לבני ישראל:
 Yisrael to the children of for a sign

רש"י

החטאים האלה בנפשותם. שנעשו פושעים בנפשותם, שנחלקו על
 against because they rebelled against their souls transgressors who became against their souls these the sinners
 הקב"ה:
 the Holy One blessed be He

רש"י

רקעי. רדודין:
 flattened beaten out

רש"י

פחים. טסים מרדדין, טינדי"ש בלעז:
 in foreign tongue tendus beaten thin metal sheets plates

רש"י

צפוי למזבח. למזבח הנחשת:
 the copper for the altar of for the altar an overlaying

רש"י

ויהיו לאות. לזכרון — שיאמרו, אלו היו מאותן שנחלקו על
 concerning who disputed from those were these that they will say for a remembrance for a sign And they shall be
 הכהנה ונשרפו:
 and were burnt the priesthood

פסוק ב

ויקח אלעזר הכהן את מחתות הנחשת אשר הקריבו השרפים
 those who were burned they offered that the copper the fire pans of — the Kohen Elazar And he took
 וירקעום צפוי למזבח:
 for the Altar as a plating and they hammered them
 רש"י
 וירקעום. איטינ"דריש בלעז:
 in Old French etendre and they extended them

זָכוֹר לְבָנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא יִקְרַב אִישׁ זָר אֲשֶׁר לֹא
is not who an outsider a man shall approach not · so that Yisrael to the children of a reminder

מִזֶּרַע אַהֲרֹן הוּא לְהַקְטִיר קֶטֶר לִפְנֵי יְהוָה וְלֹא יִהְיֶה כְּקֹרַח
like Korach he shall be and not Hashem before incense to burn he Aharon of the seed of

וּכְעֲדָתוֹ פָּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד מֹשֶׁה לוֹ:
to him Moshe by the hand of Hashem spoke as and like his assembly

רש"י

ולא יהיה כקרח. כִּי שֶׁלֹא יִהְיֶה כְּקֹרַח:
like Korach he shall be that not in order like Korach he shall be and not

רש"י

כאשר דבר ה' ביד משה לו. כְּמוֹ עָלָיו — עַל אַהֲרֹן דִּבֶּר אֵל
to He spoke Aharon concerning concerning him like to him Moshe by the hand of Hashem had spoken as

מֹשֶׁה שִׁיְהִיו הוּא וּבָנָיו כֹּהֲנִים, לְפִיכָּה "לֹא יִקְרַב אִישׁ זָר אֲשֶׁר לֹא
is not who stranger a man shall approach not therefore priests and his sons he that they should be Moshe

מִזֶּרַע אַהֲרֹן" וְגו'; וְכֵן כָּל לִי וְלוֹ וְלָהֶם הַסְּמוּכִים אֶצֶל דְּבוּר, פְּתוּרָם
their explanation speaking next to that are adjacent and to them and to him to me every and so etcetera Aharon of the seed of

כְּמוֹ עַל. וּמִדְרָשׁוֹ — עַל קֹרַח, וּמָהוּ "בְּיַד מֹשֶׁה" וְלֹא כָּתַב
did it write and not Moshe by the hand of and what is Korah is concerning and its Midrashic concerning is like explanation

"אֵל מֹשֶׁה"? רָמַז לַחֲוָלָקִים עַל הַפְּהִנָּה שְׁלֹקִין בְּצִרְעַת כְּמוֹ שֶׁלָּקַח מֹשֶׁה
Moshe was stricken just as with leprosy that they are stricken the priesthood against to those who dispute a hint Moshe to

בְּיָדוֹ, שֶׁנֶּאֱמַר "וַיּוֹצֵאָהּ וַהֲנֶה יָדוֹ מִצִּרְעַת כַּשֶּׁלֶּג" שְׁמוֹת ד', וְעַל
and on account of chapter 4 Shemos like snow was leprous his hand and behold and he brought it out as it is said in his hand

כֹּן לָקַח אֲזִיָּהּ בְּצִרְעַת דְּבַרֵּי הַיָּמִים ב' כ"ו:
chapter 26 II HaYamim Divrei with leprosy Uziah was stricken this

וַיִּלְנוּ כָּל עֲדַת בְּנֵי יִשְׂרָאֵל מִמֶּחֱרַת עַל מֹשֶׁה וְעַל
and against Moshe against on the morrow Yisrael the children of the congregation of all of And they complained

אַהֲרֹן לֵאמֹר אַתֶּם הַמָּתֵם אֶת עַם יְהוָה:
Hashem the people of — have caused death to you saying Aharon

וַיְהִי בַּהֲקָהֶל הָעֵדָה עַל מֹשֶׁה וְעַל אַהֲרֹן וַיִּפְּנוּ אֶל אֹהֶל
the Tent of to and they turned Aharon and against Moshe against the congregation when gathering And it was

מוֹעֵד וְהִנֵּה כָסְהוּ הָעֶנָן וַיֵּרָא כְבוֹד יְהוָה:

Hashem the glory of and appeared the cloud covered it and behold Meeting

פסוק כד

Pasuk 24

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל פְּנֵי אֹהֶל מוֹעֵד:

Meeting the Tent of the front of to and Aharon Moshe And came

CHAPTER SUMMARY

The ground miraculously splits open, swallowing Dasan, Aviram, and their households alive, while a heavenly fire consumes the two hundred and fifty men who offered the incense. Following this, Hashem commands Eleazar to gather the copper fire pans of the deceased to be hammered into a plating for the Mizbe'ach, serving as an eternal warning that no non-Kohen may offer incense. Despite these open miracles, the very next day the congregation complains against Moshe and Aaron, accusing them of bringing death upon Hashem's people, which prompts the appearance of the Kavod Hashem at the Ohel Moed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at what happened here. The earth opened its mouth, fire came down from Shamayim, and yet, the very next morning, the people complained again. How is this possible? It shows us the terrifying power of a grudge and the blindness of machlokes (dispute). Once a person lets the fire of strife enter their heart, even the greatest open miracles cannot change their mind. The yetzer hara of conflict completely blinds a person to reality.

But look at the tikkun (rectification) the Torah gives us. The very copper fire pans used by the rebels were hammered into a plating for the Mizbe'ach (Altar). Why? To serve as a constant, physical reminder. Every time a Yid brought a korban, they saw that copper and remembered the danger of stepping out of their designated role and fueling division. We need these physical reminders in our own lives to stop us before we speak a word of strife or harbor resentment.

We must create our own 'reminders' in our daily lives to guard our peace and our families from the destructive touch of machlokes. When you feel the urge to argue, to prove you are right, or to join in a dispute that is not yours, you must physically step back, just as Bnei Yisrael had to physically move away from the tents of Korah, Dathan, and Abiram to save themselves.

Today, the moment you feel yourself getting drawn into an argument or a grievance—whether at home, in the shul, or at work—silently say to yourself, 'This is not my fire,' and physically walk away from the room or close the chat.

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THE SUGYA

In this daf, we continue our deep dive into the sugya of why the Chachamim instituted that a get must have a date. The Gemara explores the classic machlokes between Rabbi Yochanan and Reish Lakish, analyzing how each Amora understands the opinion of Rabbi Shimon, who permits a get that was signed the day after it was written. We look closely at when a woman's rights to the produce of her property (usufruct) actually revert back to her—whether it is from the time of writing, signing, or the actual giving of the get.

We then move into a series of practical, yeshivish kashas raised by Abaye to Rav Yosef regarding the boundaries of this Rabbinic enactment. Abaye challenges the very purpose of the ordinance by questioning what the Sages accomplished if a get without a date is still valid b'di'avad (after the fact), and he probes various scenarios, such as a husband cutting the date out of the get, or writing a vague date that only mentions the year or the Sabbatical cycle.

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

ANSWER

זנות לא שכיחא.

The Gemara answers: **Adultery is not common**, and the Sages did not enact a decree to prevent an uncommon occurrence.

QUESTION

ורבי יוחנן, מאי טעמא לא אמר כריש לקיש?

The Gemara asks: **And Rabbi Yochanan, what is the reason** that he **did not say** the reason like **Reish Lakish**, that the date is written to prevent the husband from selling the wife's produce?

ANSWER

קסבר: יש לבעל פירות עד שעת נתינה.

The Gemara answers: **He holds** that **the husband has** the rights to the **produce until the time of giving** the get. Therefore, the date on the get does not help her recover any produce sold before that time anyway.

QUESTION

בשלמא לריש לקיש, משום הכי קא מכשיר רבי שמעון.

The Gemara asks: **Granted according to Reish Lakish**, who says the date is for the produce, **because of this Rabbi Shimon declares** a post-dated get **valid**, since he holds the husband loses rights to the produce from the time of writing.

QUESTION

אלא לרבי יוחנן, מאי טעמא דרבי שמעון – דמכשיר?

But according to Rabbi Yochanan, who says the date is to prevent him from shielding her from adultery, what is the reason of Rabbi Shimon that he declares it valid? We should still worry that he will shield her!

ANSWER

אמר לך רבי יוחנן: אליבא דרבי שמעון לא קאמינא, כי קאמינא אליבא דרבנן.

The Gemara answers: Rabbi Yochanan could say to you: According to Rabbi Shimon I am not speaking, for Rabbi Shimon is indeed not concerned about shielding; when I am speaking, it is according to the Rabbis.

QUESTION

בשלמא לרבי יוחנן, היינו דאיבא בין רבי שמעון לרבנן;

The Gemara asks: Granted according to Rabbi Yochanan, this is the difference that there is between Rabbi Shimon and the Rabbis, namely, whether we concern ourselves with shielding.

QUESTION

א לא לריש לקיש, מאי איבא בין רבי שמעון לרבנן?

But according to Reish Lakish, what is the difference between Rabbi Shimon and the Rabbis?

ANSWER

פירי דמשעת כתיבה ועד שעת חתימה איבא ביניהו.

The Gemara answers: The produce from the time of writing until the time of signing is the difference between them. Rabbi Shimon holds she gets the produce from the time of writing, while the Rabbis hold only from the time of signing.

OBJECTION

והא איבא שמעינן להו!

The Gemara objects: But did we not hear them say the opposite of this?

PROOF

דאיתמר: מאימתי מוציאין לפירות? רבי יוחנן אמר: משעת כתיבה, וריש לקיש אמר: משעת כתיבה!
נתינה!

As it was stated in a dispute: From when do we extract the value of produce from the husband? Rabbi Yochanan said: From the time of writing, and Reish Lakish said: From the time of giving!

RESOLUTION

איפוך.

The Gemara answers: Reverse the opinions in that dispute, so that Rabbi Yochanan holds from the time of giving, and Reish Lakish holds from the time of writing.

QUESTION

אמר ליה אבאי לרב יוסף: שלשה גיטין פסולים, ואם ניסת – הולד כשר;

Abaye said to Rav Yosef: We learned in a Mishnah: Three bills of divorce are invalid, but if she married based on them, the offspring is kosher.

QUESTION

מה הועילו חכמים בתקנתן?

One of them is a get without a date. If so, **what did the Sages accomplish in their enactment** requiring a date, if the divorce is still valid after the fact?

ANSWER

אָהָנוּ דְּלַכְתַּחֲיָלָהּ לֹא תִינָשֵׂא.

He answered: **It is effective that** ab initio she may not marry with it.

QUESTION

גְּזֵיָהּ לְזִמְן דִּידֶיהָ, וַיַּחֲבִיחַ נִיחָלָהּ, מֵאִי?

Abaye asked: If **he cut off its date and gave it to her**, **what** is the law? May she marry with it ab initio?

ANSWER

אָמַר לִיה: לְרֵמַאי לֹא תִיִּשְׁיֵנוּ.

He said to him: We do not concern ourselves with a deceiver, and the Sages did not make their decree for such unusual cases.

QUESTION

כָּתוּב בּוֹ שָׁבוּעַ, שָׁנָה, חֹדֶשׁ, שָׁבָת, מֵאִי?

Abaye asked: If there was **written in it** only the Sabbatical cycle, year, month, or week of the month, **what** is the law?

ANSWER

אָמַר לִיה: כָּשֶׁר.

He said to him: It is valid even ab initio.

QUESTION

וּמָה הֻעִילוּ חֲכָמִים בְּתַקְנָתָן?

Abaye asked: **And what did the Sages accomplish in their enactment** with such a vague date?

ANSWER

אָהָנוּ לְשָׁבוּעַ דְּקַמִּיָּה וּלְשָׁבוּעַ דְּבִתְרִיָּה.

He answered: **It is effective for the Sabbatical cycle** before it and the Sabbatical cycle after it.

EXPLANATION

דָּאִי לֹא תִימָא הָכִי, יוֹמָא גּוֹפִיָּה – מִי יָדְעִינוּ אִי מַצְפָּרָא אִי מִפְּנֵיָא!?

For if you do not say so, on the day itself, do we know if it was written in the morning or in the evening?

EXPLANATION

אָלָא לְיוֹמָא דְּקַמִּיָּה וּלְיוֹמָא דְּבִתְרִיָּה; הָכָא נָמִי, אָהָנִי לְשָׁבוּעַ דְּקַמִּיָּה וּלְשָׁבוּעַ דְּבִתְרִיָּה.

Rather, the date is effective **for the day before it and the day after it**; here too, it is effective for the Sabbatical cycle **before it and the Sabbatical cycle after it**.

QUESTION

אמר ליה רבינא לרבא: כתביה

Ravina said to Rava: If he wrote it...

SUMMARY

The Gemara resolves the apparent contradiction in the positions of Rabbi Yochanan and Reish Lakish regarding when the husband loses his rights to his wife's produce, establishing that Reish Lakish holds this occurs at the time of writing, while Rabbi Yochanan holds it is only at the time of giving. Following this, Rav Yosef clarifies to Abaye that the Rabbinic requirement for a date is enforced by forbidding the woman from marrying l'chatchilah (in the first instance) with an undated get. Furthermore, Rav Yosef rules that we do not enact extra decrees for a deceiver who cuts out the date, and that a get with a vague date (such as just the year or month) is valid l'chatchilah because it still provides a basic level of protection for the periods before and after that timeframe.

למעשה WHAT TO TAKE HOME

The Gemara discusses the Sages' ordinance requiring a date on a get, and Abaye asks what was accomplished by this rule if the divorce is still valid after the fact. The Gemara answers that the ordinance is effective because she may not marry ab initio. We see here the immense power of a rabbinic fence. Even when something works on a technical, biblical level, the Sages put boundaries in place to protect the integrity of Jewish life and prevent future mishaps.

In our own lives, we often look for loopholes or rely on the fact that something is technically permissible after the fact. We might tell ourselves, "If I do this, it's not a direct transgression," or "After the fact, it will be fine." But our Sages teach us that a life of yiras Shamayim cannot be built on "after the fact" leniencies. True avodah requires us to respect the boundaries, the fences, and the structures that keep our homes and our souls safe from spiritual harm.

When we build fences in our own lives—such as setting fixed times for learning that we do not compromise on, or making personal boundaries around speech and technology—we are practicing this same wisdom. We do not wait for a crisis to happen; we create the structure beforehand to ensure we stay on the right path.

Today, identify one personal boundary or "fence" you have set for yourself—whether in your learning schedule, your speech, or your daily tefillah—and strengthen it by keeping it strictly ab initio, rather than relying on a last-minute compromise.

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THE SUGYA

In this chapter, we are zocheh to learn the detailed order of the public fast days that the community would establish in times of tzarah, such as a drought. The Gemara begins by finishing a beautiful discussion on the great reward and light that Hashem has in store for the tzaddikim and the upright who serve Him with a complete heart. We then enter the main Mishnah of the perek, which describes the moving public gathering in the city square, where the holy ark was brought out and ashes were placed on it and on the heads of the Nasi, the Av Beis Din, and the entire tzibbur as a sign of deep humility and teshuvah.

We also learn about the powerful words of chizuk and reproof delivered by the elder of the community, reminding everyone that Hashem does not merely look at sackcloth and fasting, but at a person's actual deeds and sincere return from their evil ways. The Mishnah then outlines the special tefillos of the day, including the addition of six special brachos to the Shemoneh Esrei, and the qualifications of the shliach tzibbur who must be a humble man of family and meager means so that his heart is entirely poured out for the community's needs.

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STATEMENT

לְבוֹזָה נֶפֶשׁ לְמַתְעֵב גּוֹי לְעֶבֶד מַשְׁלִים מְלָכִים יֵרָאוּ וְקָמוּ.”

The Gemara continues to expound the verse: “To him who is despised of soul, to him who is abhorred of nations, to a servant of rulers: Kings shall see and arise”.

STATEMENT

וְשָׂרִים בְּהִשְׁתַּחֲוִיָּה, דְּכָתִיב: “שָׂרִים וְיִשְׁתַּחֲוּוּ.”

And as for **ministers**, they shall honor him **by bowing**, as it is written in the continuation of the verse: “Ministers, and they shall bow.”

OBJECTION

מִתְקִיף לַהּ רַבִּי זִירָא, וְאִיתִימָא רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי:

Rabbi Zeira strongly objects to this interpretation, and some say it was Rabbi Shmuel bar Nachmani who objected:

OBJECTION

אִי הָוָה כָּתִיב “וְשָׂרִים יִשְׁתַּחֲוּוּ” — כְּדָקְא מֵרַת.

If it were written, “And ministers shall bow,” then the meaning would be as you said, that the ministers only bow but do not stand.

OBJECTION

הַשָּׂמָה דְּכָתִיב "שָׂרִים וַיִּשְׁתַּחֲוּ" — הָא וְהָא עָבִיד.

But **now that it is written**, "Ministers, and they shall bow," with the conjunctive 'and', it implies that **they will do both this and that** — they will first arise like the kings, and then they will also bow.

STATEMENT

אָמַר רַב נַחֲמָן בַּר יִצְחָק, אַף אֲנִי אוֹמֵר: לֹא הַכֹּל לְאֹרָה, וְלֹא הַכֹּל לְשִׂמְחָה.

Rav Nachman bar Yitzchak said: I too say a similar distinction: **Not everyone** is destined for light, and **not everyone** is destined for gladness.

STATEMENT

צְדִיקִים — לְאֹרָה, וְיֹשְׁרִים — לְשִׂמְחָה.

Rather, the **righteous** are destined for light, and the **upright** are destined for gladness.

PROOF

צְדִיקִים לְאֹרָה, דְּכָתִיב: "אוֹר זָרַע לְצְדִיק".

The **righteous** are destined for light, as it is written: "Light is sown for the righteous."

PROOF

וְלִישְׁרִים שִׂמְחָה, דְּכָתִיב: "וְלִישְׁרֵי לֵב שִׂמְחָה".

And for the **upright**, gladness, as it is written in the end of that same verse: "And gladness for the upright in heart."

STATEMENT

הֲדַרְזוּ עֲלֶיךָ מְאִמָּתִי

May we return to you, "Me'eimasai"!

מִשְׁנָה MISHNAH

MISHNAH

סֵדֶר תַּעֲנִיּוֹת כִּיצַד ?

What is the **order** of the public **fast days** on which the community is answered?

MISHNAH

מוֹצֵיאִין אֶת הַתִּיבָה, לְרַחֲוָהָ שֶׁל עִיר,

They bring out the **Ark** containing the Sefer Torah into the open square of the city,

MISHNAH

וְנוֹתְנִין אֶפֶר מִקְלָה עַל גְּבִי הַתִּיבָה, וּבְרָאשׁ הַנָּשִׂיא, וּבְרָאשׁ אַב כֵּית דִּין,

and they place burnt ashes upon the Ark, and upon the head of the Nasi, and upon the head of the Av Beis Din,

MISHNAH

וְכָל אֶחָד וְאֶחָד נוֹתֵן בְּרֹאשׁוֹ.

and each and every member of the congregation places ashes upon his own head.

MISHNAH

הַזָּקֵן שֶׁפָּהֶן אוֹמֵר לְפָנֵיהֶן דְּבָרֵי כְּבוֹשִׁין:

The eldest among them says before them words of admonition to move their hearts to teshuvah, saying:

MISHNAH

אֲחֵינוּ! לֹא נֶאֱמַר בְּאַנְשֵׁי נִינְוָה "וַיֵּרָא אֱלֹהִים אֶת שָׂקָם וְאֶת תַּעֲנִיתָם",

“Our brothers! It is not said regarding the people of Nineveh, ‘And God saw their sackcloth and their fast,’

MISHNAH

אֶלָּא: "וַיֵּרָא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדֶּרֶךְ הָרָעָה",

but rather: ‘And God saw their deeds, that they turned from their evil way.’

MISHNAH

וּבִקְבָלָהּ הוּא אוֹמֵר: "וְקִרְעוּ לְבַבְכֶּם וְאַל בְּגָדֵיכֶם".

And in the Prophets it says: ‘And rend your hearts and not your garments, and return to Hashem your G-d.’”

MISHNAH

עֲמָדוֹ בַּתְּפִלָּה — מוֹרִידִין לְפָנָי הַתִּיבָה זָקֵן וְרָגִיל וַיֵּשׁ לוֹ בָּנִים, וּבֵיתוֹ רֵיקָם,

When they stood for prayer, they send down before the Ark to lead the service an elder who is experienced in prayer, and who has children, and whose house is empty of sustenance so that he feels the pain of poverty,

MISHNAH

כְּדֵי שְׂיֵהָא לְבוֹ שְׁלֵם בַּתְּפִלָּה.

so that his heart will be completely poured out in prayer.

MISHNAH

וְאוֹמֵר לְפָנֵיהֶן עֲשָׂרִים וָאַרְבַּע בְּרָכוֹת:

And he recites before them twenty-four blessings:

MISHNAH

שְׁמוֹנֶה עָשָׂרָה שְׁבֻכָּל יוֹם, וּמוֹסִיף עֲלֵיהֶן עוֹד שֵׁשׁ,

the eighteen blessings of every day, and he adds to them another six blessings.

MISHNAH

וְאֵלּוּ הֵן: זְכוּרֹנוֹת וְשׁוּפְרוֹת,

And these are they: The blessings of Zichronos and Shofaros,

MISHNAH

”אֶל ה' בִּצְרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי,” ”אֲשָׁא עֵינַי אֶל הַהָרִים וְגו'”,

and the chapters of Tehillim: “In my distress I called to Hashem and He answered me,” “I lift my eyes to the mountains, etc.”

MISHNAH

”מִמַּעַמְקִים קָרָאתִיךָ ה'”,” תַּפִּלָּה לְעַנִּי כִּי יַעֲטֹף.”

“From the depths I called to You, Hashem,” and “A prayer of the afflicted when he faints.”

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: לֹא הָיָה צָרִיךְ לוֹמַר זְכוֹרֹנוֹת וְשׁוֹפָרוֹת,

Rabbi Yehuda says: He did not need to say Zichronos and Shofaros, which are unique to Rosh Hashanah,

MISHNAH

אֶלָּא אוֹמֵר תַּחֲתֵיהֶן ”רָעַב כִּי יִהְיֶה בָאָרֶץ דְּבַר כִּי יִהְיֶה”,” ”אֲשֶׁר הָיָה דְּבַר ה' אֶל יִרְמְיָהוּ עַל דְּבָרֵי הַבְּצָרוֹת.”

but rather he says in their place the passage of Shlomo's prayer: “If there be famine in the land, if there be pestilence,” and the passage: “That which was the word of Hashem to Yirmeyahu concerning the droughts.”

MISHNAH

וְאוֹמֵר חֹתְמֵיהֶן.

And he recites their unique concluding formulas for these blessings.

MISHNAH

עַל הָרֵאשׁוֹנָה הוּא אוֹמֵר: ”מִי שָׁעֲנָה אֶת אַבְרָהָם בְּהַר מוֹרְיָה הוּא יַעֲנֶה אֶתְכֶם וַיִּשְׁמַע בְּקוֹל צַעֲקֹתְכֶם הַיּוֹם הַזֶּה. בָּרוּךְ אַתָּה ה' גּוֹאֵל יִשְׂרָאֵל.”

For the first of the added blessings he says: “He Who answered Avraham on Mount Moriah, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Redeemer of Israel.”

MISHNAH

עַל הַשֵּׁנִיָּה הוּא אוֹמֵר: ”מִי שָׁעֲנָה אֶת אֲבוֹתֵינוּ עַל יַם סוּף הוּא יַעֲנֶה אֶתְכֶם וַיִּשְׁמַע קוֹל צַעֲקֹתְכֶם הַיּוֹם הַזֶּה, בָּרוּךְ אַתָּה ה' זוֹכֵר הַנִּשְׁכָּחוֹת.”

For the second blessing he says: “He Who answered our forefathers at the Red Sea, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who remembers the forgotten.”

MISHNAH

עַל הַשְּׁלִישִׁית הוּא אוֹמֵר: ”מִי שָׁעֲנָה אֶת יְהוֹשֻׁעַ בְּגִלְגָּל הוּא יַעֲנֶה אֶתְכֶם וַיִּשְׁמַע בְּקוֹל צַעֲקֹתְכֶם הַיּוֹם הַזֶּה, בָּרוּךְ אַתָּה ה' שׁוֹמֵעַ תְּרוּעָה.”

For the third blessing he says: “He Who answered Yehoshua in Gilgal, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who hears the Teruah.”

MISHNAH

על הרביעית הוא אומר: “מי ששענה את שמואל במצפה הוא יענה אתכם וישמע בקול צעקתכם היום הזה, ברוך אתה ה' שומע צעקה.”

For the fourth blessing he says: “He Who answered Shmuel at Mizpah, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who hears cries.”

MISHNAH

על החמישית הוא אומר: “מי ששענה את אליהו בהר הפרמל הוא יענה אתכם וישמע בקול צעקתכם היום הזה, ברוך אתה ה' שומע תפלה.”

For the fifth blessing he says: “He Who answered Eliyahu on Mount Carmel, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who hears prayer.”

MISHNAH

על הששית הוא אומר: “מי ששענה את יונה ממעי הדגה, הוא יענה אתכם וישמע בקול צעקתכם היום הזה, ברוך אתה ה' העונה בעת צרה.”

For the sixth blessing he says: “He Who answered Yonah from the belly of the fish, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who answers in a time of distress.”

MISHNAH

על השביעית הוא אומר: “מי ששענה את דוד ואת שלמה בנו בירושלים, הוא יענה אתכם וישמע בקול צעקתכם היום הזה, ברוך אתה ה' המרחם על הארץ.”

For the seventh blessing he says: “He Who answered Dovid and Shlomo his son in Yerushalayim, He shall answer you and hear the voice of your cry on this day. Blessed are You, Hashem, Who has mercy on the Land.”

MISHNAH

מעשה בימי רבי חלפתא ורבי חנניא בן תרדיון שעבר אחד לפני התיבה וגמר את הפרכה כולה, ולא ענו אחריו אמן.

An incident occurred in the days of Rabbi Chalafta and Rabbi Chananya ben Teradyon, when someone passed before the Ark to lead the prayers and completed the entire blessing, and they did not answer Amen after him.

MISHNAH

תקעו הכהנים תקעו!

Instead, the synagogue attendant called out: “Blow, Kohanim, blow!”

MISHNAH

מי שענה את אברהם אבינו בהר המוריה, הוא יענה אתכם וישמע בקול צעקתכם היום הזה.

The chazzan then said: “He Who answered Avraham our father on Mount Moriah, He shall answer you and hear the voice of your cry on this day.”

MISHNAH

הָרִיעוּ בְּנֵי אַהֲרֹן הָרִיעוּ!

The attendant called out: “Sound a Teruah, sons of Aaron, sound a Teruah!”

MISHNAH

מִי שֶׁעָנָה אֶת אֲבוֹתֵינוּ עַל יָם סוּף, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צִעְקַתְכֶם הַיּוֹם הַזֶּה.

The chazzan said: “He Who answered our forefathers at the Red Sea, He shall answer you and hear the voice of your cry on this day.”

MISHNAH

וּכְשָׁבָא דְבַר אֶצְל חֲכָמִים, אָמְרוּ: לֹא הֵינּוּ נוֹהֲגִין בֵּן, אֶלָּא בְּשַׁעַר מְזֻרַח וּבִהַר הַבֵּית.

And when the matter came before the Sages, they said: We only practiced this custom of blowing the shofar and not answering Amen at the Eastern Gate and on the Temple Mount, but not in the provinces.

MISHNAH

שְׁלֹשׁ תַעֲנִיּוֹת הָרֵאשׁוֹנוֹת — אֲנָשֵׁי מִשְׁמֶרֶת מִתְעַנִּין וְלֹא מִשְׁלִימִין, וְאֲנָשֵׁי בֵּית אָב לֹא הָיוּ מִתְעַנִּין כָּלֵל.

On the first three fasts, the men of the priestly watch of that week fast but do not complete the fast until nightfall, and the men of the specific family house serving that day did not fast at all.

MISHNAH

שְׁלֹשׁ שְׁנִיּוֹת — אֲנָשֵׁי מִשְׁמֶרֶת מִתְעַנִּין וּמִשְׁלִימִין, וְאֲנָשֵׁי בֵּית אָב מִתְעַנִּין וְלֹא מִשְׁלִימִין.

On the second three fasts, the men of the watch fast and complete the fast, and the men of the family house fast but do not complete it.

MISHNAH

שִׁבְעַת אַחֲרוֹנוֹת — אֵלּוּ וְאֵלּוּ מִתְעַנִּין וּמִשְׁלִימִין, דְּבַרֵּי רַבִּי יְהוֹשֻעַ.

On the final seven fasts, both these and those fast and complete the fast. This is the statement of Rabbi Yehoshua.

MISHNAH

וּחֲכָמִים אוֹמְרִים: שְׁלֹשׁ תַעֲנִיּוֹת הָרֵאשׁוֹנוֹת — אֵלּוּ וְאֵלּוּ לֹא הָיוּ מִתְעַנִּין כָּלֵל.

And the Sages say: On the first three fasts, both these and those did not fast at all.

MISHNAH

שְׁלֹשׁ שְׁנִיּוֹת — אֲנָשֵׁי מִשְׁמֶרֶת מִתְעַנִּין וְלֹא מִשְׁלִימִין, וְאֲנָשֵׁי בֵּית אָב לֹא הָיוּ מִתְעַנִּין כָּלֵל,

On the second three fasts, the men of the watch fast but do not complete it, and the men of the family house did not fast at all.

MISHNAH

שֶׁבַע אַחֲרוֹנוֹת — אֲנָשֵׁי מִשְׁמֶרֶת מְתַעֲנִין וּמִשְׁלִימִין, וְאֲנָשֵׁי בֵּית אָב מְתַעֲנִין וְלֹא מִשְׁלִימִין.

On the final seven fasts, the men of the watch fast and complete the fast, and the men of the family house fast but do not complete it.

MISHNAH

אֲנָשֵׁי מִשְׁמֶרֶת — מוֹתְרִין לְשָׁתוֹת יַיִן בַּלַּיְלוֹת, אֲכָל לֹא בַּיָּמִים, וְאֲנָשֵׁי בֵּית אָב — לֹא בַּיּוֹם וְלֹא בַּלַּיְלָה.

The men of the watch are permitted to drink wine during the nights of their week of service, but not during the days; but the men of the family house may drink wine neither during the day nor during the night of their service.

MISHNAH

אֲנָשֵׁי מִשְׁמֶרֶת וְאֲנָשֵׁי מַעְמָד — אֲסוּרִין מִלְּסַפֵּר וּמִלְכַּבֵּס.

The men of the watch and the men of the Ma'amad are forbidden to cut hair and to wash clothes during their week of service.

MISHNAH

וּבַחֲמִישֵׁי מוֹתְרִין, מִפְּנֵי כְבוֹד הַשַּׁבָּת.

But on Thursday they are permitted to do so, due to the honor of Shabbos.

MISHNAH

כָּל הַכָּתוּב בַּמִּגִּלָּת תַּעֲנִית "דְּלֹא לְמַסְפַּד" — לְפָנָיו אֲסוּר, לְאַחֲרָיו — מוֹתֵר.

Regarding any day written in Megillas Taanis on which "not to eulogize," on the day before it, it is forbidden to eulogize, but on the day after it, it is permitted.

MISHNAH

רַבִּי יוֹסִי אוֹמֵר: לְפָנָיו וְלְאַחֲרָיו אֲסוּר.

Rabbi Yose says: Both before it and after it, it is forbidden.

MISHNAH

"דְּלֹא לְהִתְעַנָּה" — לְפָנָיו וְלְאַחֲרָיו מוֹתֵר.

Regarding days on which it is written "not to fast," both before it and after it, it is permitted to fast.

MISHNAH

רַבִּי יוֹסִי אוֹמֵר: לְפָנָיו אֲסוּר, לְאַחֲרָיו מוֹתֵר.

Rabbi Yose says: Before it, it is forbidden to fast, but after it, it is permitted.

MISHNAH

אֵין גּוֹזְרִין תַּעֲנִית עַל הַצָּבוּר בַּתַּחֲיִלָּה בַּחֲמִישֵׁי, שֶׁלֹּא לְהַפְקִיעַ הַשְּׁעָרִים.

They do not decree a fast on the community to begin on a Thursday, so as not to inflate the market prices of food.

MISHNAH

אֵלֶּא שֶׁלֹּשׁ תַּעֲנִיּוֹת הָרִאשׁוֹנוֹת: שְׁנֵי וַחֲמִישֵׁי וְשֹׁנִי, וְשֶׁלֹּשׁ שְׁנִיּוֹת: חֲמִישֵׁי שְׁנֵי וַחֲמִישֵׁי.

Rather, the first three fasts are scheduled on Monday, Thursday, and Monday; and the second three are on Thursday, Monday, and Thursday.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: כָּשֶׁם שֶׁאֵין הָרִאשׁוֹנוֹת בְּחִמִּישֵׁי, כֵּן לֹא שְׁנִיּוֹת וְלֹא אַחֲרוֹנוֹת.

Rabbi Yose says: Just as the first series of fasts does not begin on a Thursday, so too neither the second nor the final series may begin on a Thursday.

MISHNAH

אֵין גּוֹזְרִין תַּעֲנִית עַל הַצָּבוֹר בְּרֵאשֵׁי חֲדָשִׁים, בְּחִנוּכָּה, וּבְפוּרִים.

They do not decree a fast on the community on Rosh Chodesh, Chanukah, or Purim.

MISHNAH

וְאִם הִתְחִילוּ — אֵין מַפְסִיקִין, דְּבָרֵי רַבֵּן גַּמְלִיאֵל.

And if they had already begun the series of fasts, they do not interrupt them for these days; this is the statement of Rabban Gamliel.

MISHNAH

אָמַר רַבִּי מֵאִיר: אַף עַל פִּי שֶׁאָמַר רַבֵּן גַּמְלִיאֵל אֵין מַפְסִיקִין, מוֹדָה הָיָה שֶׁאֵין מְשַׁלְּמִין.

Rabbi Meir said: Even though Rabban Gamliel said they do not interrupt, he would agree that they do not complete the fast until nightfall on these festive days.

MISHNAH

וְכֵן תִּשְׁעָה בָּאָב שֶׁחֵל לְהִיּוֹת בְּעֶרֶב שַׁבָּת.

And likewise, if Tisha B'Av fell on Erev Shabbos, one does not complete the fast until nightfall, so as not to enter Shabbos in pain.

גְּמָרָא GEMARA

GEMARA

גָּמ' סֵדֶר תַּעֲנִיּוֹת כִּיצַד? מוֹצִיאִין אֶת הַתִּיבָה כּו'.
GEMARA: We learned in the Mishnah: What is the order of the fast days? They bring out the Ark, etc.

QUESTION

וְאִפְּיֵלוּ בְּקִמְיָתָא?

The Gemara asks: **And** do they do this **even during the first** three fasts?

OBJECTION

וּרְמִינָהוּ: שֶׁלֹּשׁ תַּעֲנִיּוֹת רִאשׁוֹנוֹת וּשְׁנִיּוֹת נִכְנָסִים לְבֵית הַכְּנָסֶת, וּמִתְפַּלְלִין כְּדָרָהּ שֶׁמִּתְפַּלְלִין כָּל הַשָּׁנָה כּוּלָּהּ

But they raised a contradiction from a Baraisa: On the first and second three fasts, they enter the synagogue and pray in the same manner that they pray all year round,

OBJECTION

וּבְשָׁבַע אַחֲרוֹנוֹת מוֹצִיאִין אֶת הַתִּיבָה לְרַחֲוָכָהּ שֶׁל עִיר, וְנוֹתְנִין אֶפֶר עַל גְּבִי הַתִּיבָה, וּבְרֹאשׁ הַנָּשִׂיא, וּבְרֹאשׁ אֶב פֵּית דִּין, וְכָל אֶחָד וְאֶחָד נוֹטֵל וְנוֹתֵן בְּרֹאשׁוֹ.

and only on the final seven fasts do they bring out the Ark to the open square of the city, and place ashes upon the Ark, and upon the head of the Nasi, and upon the head of the Av Beis Din, and each and every person takes and places ashes upon his own head!

OBJECTION

רַבִּי נָתַן אוֹמֵר: אֶפֶר מְקַלָּה הֵן מְבִיאִין!

Rabbi Nathan says: They bring burnt ashes specifically.

ANSWER

אָמַר רַב פָּפָא: כִּי תִנּוּ נִמִּי מִתְנִיתִין — אֲשָׁבַע אַחֲרוֹנוֹת תִּנּוּ.

Rav Pappa said: When we also learned our Mishnah, we learned it as referring only to the final seven fasts, and not the earlier ones.

GEMARA

וּבְרֹאשׁ הַנָּשִׂיא, וְהֵדָר תָּנִי כָּל אֶחָד וְאֶחָד נוֹתֵן בְּרֹאשׁוֹ.

The Mishnah states that they place ashes upon the head of the Nasi, and then it teaches: And each and every one places ashes upon his own head.

QUESTION

אֵינִי?! וְהֵתִנָּא: רַבִּי אוֹמֵר: בְּגִדּוּלָהּ מִתְחִילִין מִן הַגָּדוֹל, וּבִקְלָלָהּ מִתְחִילִין מִן הַקָּטָן.

The Gemara asks: Is that so?! But wasn't it taught in a Baraisa: Rabbi says: In matters of greatness, we begin with the greatest person, but in matters of curse, we begin with the least significant?

PROOF

בְּגִדּוּלָהּ מִתְחִילִין מִן הַגָּדוֹל, שֶׁנֶּאֱמַר: "וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן וְאֶל־עֲזָרָה וְאֶל־יִתְמָר."

In greatness we begin with the greatest, as it is said: "And Moshe said to Aaron, and to Elazar, and to Itamar," addressing the High Priest first.

OBJECTION

ובקללה מתחילים מן הקטן — שבתחלה נתקלל נחש, ואחר כך נתקללה חוה, ואחר כך נתקלל
אדם!

And in a curse we begin with the least, for first the serpent was cursed, and afterwards Chavah was cursed, and only afterwards Adam was cursed! Placing ashes on the head is a sign of disgrace and curse, so why do we begin with the Nasi?

ANSWER

הא חשיבותא לדידהו, דאמרי להו: אתון חשיביתו למיבאי עלו רחמי אכולי עלמא.

The Gemara answers: This is actually a matter of importance for them, as the community says to them: “You are important enough to seek mercy for all of us.”

QUESTION

כל אחד ואחד נוהג בראשו. נשיא ואב בית דין נמי נשקלו אינהו ונינהו בראשיהו, מאי שנא
דשקיל איניש אחרינא ומנח להו?

The Mishnah says: Each and every one places ashes upon his own head. The Gemara asks: Let the Nasi and the Av Beis Din also take the ashes themselves and place them on their own heads! What is different that another person takes the ashes and places them upon them?

ANSWER

אמר רבי אבא דמן קסרי: אינו דומה מתבייש מעצמו

Rabbi Abba of Caesarea said: One who is shamed by himself is not comparable to one who is shamed by others, which causes greater submission.

SUMMARY

The perek details the structure of the public fast day prayers, explaining how the shliach tzibbur leads the congregation through twenty-four brachos by adding six unique blessings to the daily eighteen. These additional brachos invoke the merit of how Hashem answered our holy ancestors and prophets in times of distress—including Avraham Avinu on Mount Moriah, the Bnei Yisrael at the Yam Suf, Yehoshua at Gilgal, Shmuel in Mizpah, Eliyahu on Mount Carmel, Yonah in the belly of the fish, and Dovid and Shlomo in Yerushalayim. Finally, the Mishnah records a historical incident in the days of Rabbi Chalafta and Rabbi Chananya ben Teradyon, where the congregation did not answer ‘Amen’ after the brachos but instead blew the shofaros and trumpets in a unique manner, demonstrating the special, awe-inspiring character of these communal cries to Hashem.

The Mishna teaches us a profound truth about what Hashem truly desires from us when we cry out to Him. When the community gathered in the city square on a fast day, the elder would stand before them and deliver words of reproof. He reminded them that when the people of Nineveh repented, the pasuk does not say that Hashem saw their sackcloth and their fasting. Rather, it says, "And God saw their deeds, that they had turned from their evil way."

It is so easy for us to fall into the trap of externalizing our avodah. We might put on the outward show of distress, we might fast, and we might say the words of prayer with great intensity. But the essence of teshuvah, the very thing that pierces the heavens and brings Hashem's compassion down to us, is the quiet, internal decision to change our actual behavior. As the Navi Joel says, "Rend your hearts and not your garments."

When we look at the list of those whom Hashem answered—Avraham Avinu on Har HaMoriah, Yosef in prison, Yonah in the belly of the fish—they were answered because their hearts were entirely turned toward Hashem, ready to do His will. External rituals are meant to be a vessel, a wake-up call to stir the neshama, but they cannot replace the hard work of fixing our middos and correcting our daily actions.

Today, when you daven or speak to Hashem, do not just focus on the words or the external feeling of devotion. Take one small, concrete action that you know you need to improve—whether it is speaking gently to a family member, showing more honesty in business, or holding back from lashon hara—and make a real change in that area as a physical vessel for your prayers.

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THE SUGYA

In this daf, we dive deeper into the crucial halachos of checking the lung (reiah) of an animal to ensure it is kosher and not a tereifa. The Gemara begins with Rava's rulings regarding cysts (timre) on the lung and the exact structure of the lung's lobes (uneq). We learn about the five standard lobes—three on the right and two on the left—and the halachic status of an animal with an extra lobe, including the famous "rose lobe" (varda) that sits facing the heart.

We then move into the fascinating discussion of abnormal colors and textures of the lung, such as a lung that is hard or pale like wood, or colored black, green, or red. The Gemara brings the beautiful and famous braisa of Rabbi Natan, who saved two babies from dying during their bris milah by recognizing their red and green complexions as temporary illnesses, teaching us how these colors on a lung can also heal. Finally, we learn how to test a lung that does not inflate properly or makes a whistling sound, using tepid water, saliva, or a feather to check for a perforation.

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

עמוד א' DAF 47A

STATEMENT

ואמר רבא: הני תרתי בועי דסמיכון להדדי, לית להו בדיקותא.

And Rava says: These two cysts that are adjacent to one another on the lung have no effective inspection to permit the animal, and it is a tereifa, because we assume they arose from a perforation of the lung.

STATEMENT

חדא ומתחזא בתרתי – מייתינו סילוא ובזעינו לה.

But if it is actually one cyst and it only looks like two because of a depression in the middle, we bring a thorn and pierce it in one of the lobes,

STATEMENT

אי שפכו להדדי – חדא היא וכשרה, ואי לא – תרתי נינהו וטרפה.

if the fluids pour into one another, it is indeed one cyst and the animal is kosher; and if not, they are two separate cysts and the animal is a tereifa.

STATEMENT

ואמר רבא: חמש אוני אית לה לריאה, אפה כלפי גבא – תלתא מימינא ותרתי משמאלא.

And Rava says: The lung has five lobes; when the animal hangs by its hind legs and its front is toward the person checking it, there are three on the right and two on the left.

STATEMENT

חֲסִיר אוֹ נֶתִיר אוֹ חֲלִיף – טְרֵפָה.

If it is **missing** a lobe, **or** has an **extra** lobe, **or** if they are **switched** with two on the right and three on the left, the animal is a **tereifa**.

GEMARA

הָהוּא יִתְרָתָא דְאַתְאֵי לְקַמֵּיָּה דְמַרְימָר, הָוָה יְתִיב רַב אַחָא אֲבָבָא.

There was a **certain** lung with an **extra** lobe that came before Mareimar for a ruling. Rav Acha was sitting at the door of Mareimar's house.

GEMARA

אָמַר לֵיהּ: מַאי אָמַר לָךְ? אָמַר לֵיהּ: אֲכַשְׁרֵה נִיחָלִי.

Rav Acha **said to** the owner as he was leaving: **What did** Mareimar **say to you**? He **said to him**: He declared it kosher for me.

GEMARA

אָמַר לֵיהּ: הָדַר עֲיִלָּה קַמֵּיָּה!

Rav Acha **said to him**: Go back and bring it before him again, so he may reconsider.

RULING

אָמַר לֵיהּ: זֵיל אִימָא לֵיהּ לְמַאן דְּיִתִּיב אֲבָבָא, לִית הִלְכְתָּא כְּוֹתִיָּה דְרַבָּא בֵּיתְרָת.

Mareimar realized why the owner returned, and **said to him**: Go say to whoever is sitting at the door: The halacha is not in accordance with Rava in the case of an extra lobe.

EXPLANATION

וְהָנִי מִלֵּי – דְקַמֵּימָא בְּדָרָא דְאוּנֵי, אֲבָל בֵּינֵי בֵּינֵי – טְרֵפָה.

The Gemara notes: **And this statement** that an extra lobe is kosher **applies only where** it stands in the row of the other lobes; **but** if it is **in between** the rows, the animal is a **tereifa**.

GEMARA

הָהוּא בֵּינֵי בֵּינֵי דְאַתְאֵי לְקַמֵּיָּה דְרַב אָשִׁי, סָבַר רַב אָשִׁי לְמִטְרֵפָה.

There was a **certain** lung with an extra lobe **in between** the rows that came before Rav Ashi. Rav Ashi thought to declare it a **tereifa**.

OBJECTION

אָמַר לֵיהּ רַב הוּנָא מַר בַּר אַוְיָא: כָּל הָנִי חִיּוֹי בְּרִייתָא הֵכִי אֵית לָהּ, וְקָרוּ לָהּ טַפְחֵי עֵינוּנִיתָא דְנוֹרְדָא.

Rav Huna Mar bar Avya **said to him**: All these animals that graze in the fields, they have this extra lobe naturally, and the butchers call it the little rose lobe, and it is completely normal.

EXPLANATION

וְהָנִי מִלֵּי מַגֹּזְאִי,

The Gemara adds: **And this statement** that the rose lobe is kosher **applies only** when it is **on the inside** face of the lung, facing the heart,

עמוד ב' DAF 47B

STATEMENT

אָבֵל אַגְבֵּהּ, אִפִּילוּ כְּטֶרְפָּא דְאַסָּא – טֶרְפָּה.

But if the discoloration is **on its back**, meaning the outer curved surface of the lung, then **even** if it is only as small as a leaf of a myrtle, the animal is a **tereifa**.

STATEMENT

אָמַר רַבְרָם: הָאִי רִיאָה דְדַמְיָא לְאוּפֶתָא – טֶרְפָּה.

Rafram said: This lung that is similar to a chip of wood renders the animal a **tereifa**.

EXPLANATION

אִיכָּא דְאָמְרֵי בְחֻזְתָּא, וְאִיכָּא דְאָמְרֵי בְּגִישְׁתָּא.

There are those who say that the similarity to wood is **in its appearance**, meaning it is pale like wood, and there are those who say that it is **in its feel**, meaning it is hard like wood.

EXPLANATION

אִיכָּא דְאָמְרֵי דְנִפְיחָהּ, וְאִיכָּא דְאָמְרֵי דְפַחֲיָא, וְאִיכָּא דְאָמְרֵי דְשִׁיעָא, דְלִית לָהּ חֵיתוּכָא דְאוּנִי.

There are those who say that it means that it is swollen, and there are those who say that it is light and hollow, and there are those who say that it is smooth, meaning that it does not have the normal division of lobes.

STATEMENT

אָמַר רַבָּא: כְּכוּחַ לָא – כְּשָׁרָה, כְּדִיּוֹתָא – טֶרְפָּה,

Rava said: If the lung is blue like eye shadow, it is kosher; but if it is black like ink, it is a **tereifa**,

PROOF

דְאָמַר רַבִּי חֲנִינָא: שְׁחוּר אָדוּם הוּא, אֶלָּא שְׁלָקָהּ.

as Rabbi Chanina said regarding menstrual blood: Black is actually red, except that it was stricken and decayed. Thus, black indicates decay of the tissue.

STATEMENT

הֲרוּקָה – כְּשָׁרָה, מִדְּרַבִּי נָתָן. אֲדוּמָה – כְּשָׁרָה, מִדְּרַבִּי נָתָן.

If the lung is green, it is kosher, as derived from the incident of Rabbi Natan. If it is red, it is kosher, as derived from the incident of Rabbi Natan.

BRAISA

דְתַנְיָא: רַבִּי נָתָן אוֹמֵר: פַּעַם אַחַת הִלְכְּתִי לְכֶרֶכִּי הַיָּם, בְּאַתָּה אִשָּׁה אַחַת לְפָנַי שָׁמְלָה בְּנָה רֹאשׁוֹן וּמַת, שְׁנֵי וּמַת, שְׁלִישִׁי – הִבִּיאַתּוּ לְפָנַי.

As it was taught in a braisa: Rabbi Natan says: One time I went to the cities of the sea, and a certain woman came before me who had circumcised her first son and he died, and her second son and he died, and when her third son was born, she brought him before me to see if he was fit for milah.

BRAISA

רָאִיתִיו שְׁהָיָה אָדוּם, אָמַרְתִּי לָהּ: בְּתִי, הַמְתִּינִי לוֹ עַד שְׂיִכָּלַע בּוֹ דָּמוֹ.

I saw him, that he was red. I said to her: My daughter, wait for him until his blood is absorbed into him, for his blood has not yet settled in his vessels.

BRAISA

הַמְתִּינָהּ לוֹ וּמָלָה אוֹתוֹ וְחָיָה, וְהָיוּ קוֹרִין אוֹתוֹ נָתַן הַבְּבִלִי עַל שְׁמִי.

She waited for him, and then circumcised him, and he lived; and they would call him Natan the Babylonian after my name. This shows that a red appearance is temporary and heals.

BRAISA

וְשׁוּב פַּעַם אַחַת הִלַּכְתִּי לְמַדְיֵנַת קַפּוֹטְקִיָּא, בָּאתָה אִשָּׁה לִפְנֵי, שְׂמָלָה בָּנָה רִאשׁוֹן וָמֵת, שְׁנִי וָמֵת, שְׁלִישִׁי הֵבִיאתוֹ לִפְנֵי,

And again, one time I went to the province of Cappadocia, and a woman came before me who had circumcised her first son and he died, and her second son and he died, and her third son she brought before me.

BRAISA

רָאִיתִיו שְׁהָיָה יָרוֹק, הִצַּצְתִּי בּוֹ וְלֹא הָיָה בּוֹ דָּם בְּרִית,

I saw him, that he was green. I gazed at him and realized there was no blood of the covenant in him, meaning he was severely anemic and would bleed to death.

BRAISA

אָמַרְתִּי לָהּ: בְּתִי, הַמְתִּינִי לוֹ עַד שְׂיִפּוֹל בּוֹ דָּמוֹ, הַמְתִּינָהּ לוֹ וּמָלָה אוֹתוֹ וְחָיָה, וְהָיוּ קוֹרִין אוֹתוֹ נָתַן הַבְּבִלִי עַל שְׁמִי.

I said to her: My daughter, wait for him until his blood falls into him and increases. She waited for him, and then circumcised him, and he lived; and they would call him Natan the Babylonian after my name. This proves that a green color can also heal.

STATEMENT

אָמַר רַב כְּהֵנָא: כְּכַבָּדָא – כְּשָׂרָה, כְּבִשְׂרָא – טְרֵפָה, וְסִימְנֵיהּ: "וּבִשָּׂר בַּשָּׂדֶה טְרֵפָה".

Rav Kahana said: If the lung looks like liver, it is kosher; if it looks like meat, it is a tereifa. And your mnemonic to remember this is the pasuk: "And meat in the field is a tereifa."

STATEMENT

אָמַר רַב סָמָא בְּרִיה דְּרַבָּא: הָאִי רִיאָה דְּדָמִיָּא כְּכֹשׂוּתָא, וְכַמוֹרִיקָא, וְכַגּוֹן בֵּיעֲתָא – טְרֵפָה.

Rav Sama the son of Rava said: This lung whose appearance is like dodder, or like saffron, or like the yellow of an egg yolk, is a tereifa.

QUESTION

אָלע ירוקע דקשורה היכי דמיא? ככרתי.

The Gemara asks: **But** if so, **what is the green lung that is kosher like?** The Gemara answers: It is green like leeks.

STATEMENT

אמר רבינא: אטום בריאה, מייתנין ספינא וקרעין לה,

Ravina said: If there is a sealed area in the lung that does not inflate, we bring a knife and tear it open to inspect it.

EXPLANATION

אי אית ביה מוגלא – ודאי מחמת מוגלא הוא, וכשרה, ואי לא – מותבין עלה גדפא או רוקא, אי מבצבצא – כשרה, ואי לא – טרפה.

If there is pus in it, then certainly it is because of the pus that it did not inflate, and the lung is kosher. But if not, we place a feather or saliva upon it, and inflate the lung; if it bubbles or the feather moves, it is kosher, because some air does pass through, and if not, it is a tereifa.

STATEMENT

אמר רב יוסף: קרום שעלה מחמת מכה בריאה – אינו קרום,

Rav Yosef said: A membrane that arose because of a wound in the lung is not considered a valid membrane, since it will eventually peel off.

STATEMENT

ואמר רב יוסף: האי ריאה דאושא, אי ידעין היכא אושא – מנחין עלה גדפא או גילא או רוקא, אי מבצבצא – טרפה, ואי לא – כשרה,

And Rav Yosef said: This lung that makes a whistling sound when inflated, if we know where it whistles, we place a feather, or a straw, or saliva upon it; if it bubbles, it is a tereifa, because it is perforated through both membranes, and if not, it is kosher.

EXPLANATION

ואי לא ידעין לה – מייתנין משיכלתא דמיא פשורי ומותבין לה בגוה.

And if we do not know where the sound is coming from, we bring a basin of tepid water and place the lung inside it to see where the air bubbles emerge.

EXPLANATION

בחמימי לא – דכווצי, בקרירי לא – דמטרשי, אלא בדקין לה בפשורי.

We do not test it in hot water, because it shrinks the lung and seals the hole; and we do not test it in cold water, because it hardens the lung and might crack it. Rather, we test it in tepid water.

EXPLANATION

אי מבצבצא – טרפה, ואי לא – כשרה. תתאח אינאיב, עילאה לא אינאיב, והאי דאושא – זיקא דביני וביני הוא.

If it bubbles, it is a tereifa; and if not, it is kosher. For we assume that only the inner membrane was perforated, but the outer membrane was not perforated, and this whistling sound is merely the air that is trapped between them.

STATEMENT

אמר עולא אמר רבי יוחנן: ריאה שנשפכה בקיתון, כשרה.

Ulla said that Rabbi Yochanan said: A lung that liquefied inside like water in a jug is kosher.

INFERENCE

אלמא קסבר: חסרון מבפנים לא שמייה חסרון.

Consequently, he holds that an internal deficiency is not called a deficiency to render the animal a tereifa.

OBJECTION

איתיביה רבי אבא לעולא: "הריאה שניקבה או שחסרה".

Rabbi Abba challenged Ulla from our Mishnah: "The lung that was perforated or that was missing a piece" is a tereifa.

QUESTION

מאי חסרה? אילימא מבחוץ – היינו ניקבה!

What is meant by "missing a piece"? If we say it is missing a piece from the outside, that is the same as "perforated"!

INFERENCE

אלא לאו מבפנים, ושמע מינה: חסרון מבפנים שמייה חסרון!

Rather, is it not referring to a deficiency from the inside? And learn from this that an internal deficiency is called a deficiency!

RESOLUTION

לא, לעולם מבחוץ, ודקא אמרת היינו ניקבה – לא צריכא לרבי שמעון, דאמר: עד שתנקב לבית הסמפונות.

The Gemara answers: No, actually it is missing a piece from the outside. And as for what you said, "that is the same as perforated," no, it is necessary to state both cases according to Rabbi Shimon, who says: A lung is not a tereifa until it is perforated to the bronchial tubes.

EXPLANATION

הני מילי נקב דלית ביה חסרון, אבל נקב דאית ביה חסרון – אפילו רבי שמעון מודה.

This applies only to a simple puncture that has no missing piece, but a puncture that has a missing piece, even Rabbi Shimon agrees that it is a tereifa even if it does not reach the bronchi.

STATEMENT

רבי חנניה הלש, על לגביה רבי נתן וכל גדולי הדור, איתו קמיה ריאה שנשפכה בקיתון, ואכשרה.

The Gemara relates: Rabbi Chananya fell ill. Rabbi Natan and all the great sages of the generation entered to visit him. They brought before him a lung that liquefied like a jug, and he declared it kosher.

RULING

אמר רבא: והוא דקימי סמפונות.

Rava said: And this is only provided that the bronchial tubes remain intact, and only the flesh of the lung liquefied.

QUESTION

אמר ליה רב אחא פריה דרבא לרב אשי: מנא ידעינן?

Rav Acha the son of Rava said to Rav Ashi: How do we know if the bronchial tubes are intact?

ANSWER

אמר ליה: מייתינן צעא דקונצא, ושפכינן לה בגויה. אי אית בה שורייקי חיורי – טרפה, ואי לא – כשרה.

He said to him: We bring a glazed vessel and pour the liquefied lung into it. If there are white threads in it, which are the dissolved bronchi, then it is a tereifa; and if not, it is kosher.

STATEMENT

אמר רב נחמן: ריאה שנימוקה וקרומי שלה קיים – כשרה.

Rav Nachman said: A lung that decayed, but its outer membrane is intact, is kosher.

PROOF

תנא נמי הכי: ריאה שנימוקה וקרומי שלה קיים, אפילו מחזקת רביעית – כשרה.

This is also taught in a braisa: A lung that decayed, but its membrane is intact, even if it holds a revi'is of decayed fluid, it is kosher.

משנה MISHNAH

MISHNAH

גיטלה

The Mishnah continues: If the lung was removed...

SUMMARY

The daf establishes that while two adjacent cysts on a lung render the animal a tereifa, a single split cyst is kosher. Regarding the lobes, an extra lobe is generally kosher if it is in the normal row or is the natural "rose lobe" facing the heart, but an extra lobe on the outer back of the lung renders it a tereifa. The Sages outline which lung discolorations are kosher (such as blue, green like leeks, red, or liver-colored) and which indicate decay or disease (such as black, saffron-yellow, or meat-colored). For practical inspection, the Gemara rules that a non-inflating section of the lung is kosher if it contains pus, and a whistling lung must be tested in tepid water to see if air bubbles escape, which would reveal a fatal perforation through both membranes.

In today's daf, we learn of the incredible sensitivity of Rabbi Natan, who saved the lives of two infants by looking past the immediate pressure of performing a mitzvah. When the mothers brought their third sons to him after losing their first two to circumcision, Rabbi Natan did not rush. He looked closely at the babies' skin, one too red, the other too green and pale, and recognized that their bodies were not yet ready. By instructing the mothers to wait until the blood settled, he preserved their lives, and both children grew up healthy, proudly bearing his name, Natan.

This teaches us a profound lesson in our own avodah. Sometimes, in our eagerness to perform a mitzvah, to accomplish a goal, or to push through a spiritual milestone, we rush ahead without looking at the actual reality in front of us. We might ignore our own physical or emotional limits, or worse, we might push our children or students beyond what their neshama can currently bear. True yiras Shamayim requires the wisdom of Rabbi Natan: the ability to pause, to look deeply at the situation, and to realize that sometimes the greatest ratzon Hashem is to wait.

Taking care of a physical or spiritual vulnerability is not a lack of commitment; it is the ultimate fulfillment of "v'chai bahem", that we must live and thrive through the Torah. When we act with patience and sensitivity to the real conditions of the moment, we build Torah that endures.

Today, before rushing into a task or pushing someone else to meet an expectation, pause and look closely at the situation. Ask yourself if a patient, gentle delay is actually what is needed to ensure the outcome is healthy and lasting.

הלכות שבת · פרק כ'

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

CHAPTER PREVIEW

In this chapter, we learn the halachos of shevisas behemah—the Torah obligation to ensure that one's animals rest on Shabbos. Hashem commanded us that not only we, but also our beasts, must cease from melacha on the holy day. We will explore the source of this mitzvah, which animals are included, and the nature of the prohibition against having an animal carry a burden or perform labor like plowing on Shabbos.

We will also learn the Rabbinic safeguards established by our Sages to protect this holy mitzvah. This includes the gezeirah against selling, hiring, or lending large animals to a non-Jew, lest it lead to violating the Torah prohibition of working one's animal on Shabbos, as well as the specific exceptions and penalties involved in these laws.

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

ה'א

אסור משא על הבהמה ושבתתה בשבת

Halacha 1 · The Prohibition of Placing a Burden on an Animal and its Resting on Shabbos

אָסוּר לְהוֹצִיא מִשָּׂא עַל הַבְּהֵמָה בְּשַׁבָּת שֶׁנֶּאֱמַר שְׁמוֹת כִּג יב "לְמַעַן יָנוּחַ

may rest "so that 12 23 Shemos as it is said on Shabbos the animal upon a burden to take out forbidden

שׁוֹרָה וְחִמְרָה" וְכָל בְּהֵמָתָהּ. אֶחָד שׁוֹר וְחִמּוֹר וְאֶחָד כָּל בְּהֵמָה

domestic animals all and one and donkey ox one your animals and all and your donkey" your ox

חַיָּה וְעוֹף. וְאִם הוֹצִיא עַל הַבְּהֵמָה אֶף עַל פִּי שֶׁהוּא מִצְוָה עַל

concerning is commanded that he though · even the animal upon he took out and if and fowl wild beasts

שְׁבִיתָתָהּ אֵינוֹ לוֹקָה לְפִי שֶׁאֲסוּרוֹ בָּא מִכָּלָל עֲשֵׂה. לְפִיכָּה

therefore a positive from the rule of comes that its prohibition because lashed he is not its resting commandment

הַמַּחֲמִיר אַחֲרֵי בְּהֵמָתוֹ בְּשַׁבָּת וְהָיָה עָלֶיהָ מִשְׁאֵי פָטוּר:

is exempt a burden upon her and there was on Shabbos his animal after one who drives

This halacha teaches that one's animals must rest on Shabbos, but driving a laden animal does not carry the penalty of lashes because it is derived from a positive commandment.

ה'ב

אסור עשית מלאכה עם הבהמה בשבת

Halacha 2 · The Prohibition of Performing Melacha with an Animal on Shabbos

וְהִלָּא לָאוּ מִפְּרֹשׁ בַּתּוֹרָה שֶׁנֶּאֱמַר שְׁמוֹת כ י "לֹא תַעֲשֶׂה כָל

any do "Do not 10 20 Shemos as it is said in the Torah explicit a prohibition And is there not

מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ", שֶׁלֹּא

that not and your animal" and your maidservant and your servant and your daughter and your son you melacha

יִהְיֶה בָּהּ וְכִיּוּצָא בְּחֵרִישָׁה. וְנִמְצָא לָאוּ שְׁנֵתָן לְאַהֲרַת מִיתַת
death of for warning of that was given a prohibition and it is found of plowing and the like with it he shall plow
בֵּית דִּין וְאֵין לֹקֵינן עָלָיו:
upon it lash and we do not judgment house of

This halacha explains that working together with an animal is a Torah prohibition punishable by death, and therefore does not carry the punishment of lashes.

ה'יג

אסור השאלה ומכירת בהמה גסה לנכרי

Halacha 3 · Prohibition of Lending or Selling a Large Animal to a Non-Jew

אָסוּר לְיִשְׂרָאֵל לְהַשְׁאִיל אוֹ לְהַשְׁכִּיר בְּהֵמָה גְּסָה לְנֹכְרִי שֶׁלֹּא יַעֲשֶׂה
he will do so that not to a non-Jew large an animal to hire out or to lend for a Jew It is forbidden
בָּהּ מְלָאכָה בְּשַׁבָּת וְהִיא הִיא מְצוּהָ עַל שְׁבִיתָת בְּהֵמָתוֹ. אָסְרוּ
They forbade his animal the resting of concerning is commanded he and behold on Shabbos melacha with it
חֲכָמִים לְמַכּוֹר בְּהֵמָה גְּסָה לְנֹכְרִי שֶׁמָּא יִשְׁאִיל אוֹ יַשְׁכִּיר. וְאִם מָכַר
he sold and if he will hire out or he will lend lest to a non-Jew large an animal to sell the Sages
קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמֶיהָ וּמַחְזִירָהּ. וְאִפְלוּ שְׁבוּרָה אֵין
we do not an injured one and even and he must return it its value ten times up to him we penalize
מוֹכְרִין. וּמִתֵּר לוֹ לְמַכּוֹר לָהֶם עַל יְדֵי סֹרְסוֹר שֶׁהִסְרִסוֹר אֵינוֹ
does not since the broker a broker means of by to them to sell for him and it is permitted sell
מִשְׁכִּיר וְאֵינוֹ מִשְׁאִיל:
lend and does not hire out

This halacha details the prohibition of lending, hiring, or selling a large animal to a non-Jew to prevent it from performing melacha on Shabbos.

ה'יד

מכירת בהמה לנכרי וליהודי החשויד

Halacha 4 · Selling Animals to a Non-Jew and to a Suspected Jew

וּמִתֵּר לְמַכּוֹר לָהֶם סוּס שֶׁאֵין הַסּוּס עוֹמֵד אֶלָּא לְרִכְיַבַת אָדָם לֹא
not man for riding of except stands the horse since not a horse to them to sell And it is permitted
לְמִשְׁאוּי וְהַחֲי נֹשֵׂא אֶת עֲצָמוֹ. וּכְדֶרֶךְ שֶׁאָסְרוּ לְמַכּוֹר לְנֹכְרִי כִּן
so to a non-Jew to sell they forbade and just as itself — carries and the living for a burden
אָסְרוּ לְמַכּוֹר לְיִשְׂרָאֵל הַחֲשׂוֹד לְמַכּוֹר לְנֹכְרִי. וּמִתֵּר לָהֶם לְמַכּוֹר לָהֶם
to them to sell and it is permitted to a non-Jew to sell who is suspected to a Jew to sell they forbade
כֶּרֶה לְשַׁחֲיטָה וְשׁוֹחֵט אוֹתָהּ בְּפָנָיו. וְלֹא יִמְכּוֹר סֵתָם אִפְלוּ
even without specification shall he sell and not in his presence it and he slaughters for slaughter a cow
שׁוֹר שֶׁל פֶּטֶם שֶׁמָּא יִשְׁהֶא אוֹתוֹ וְיַעֲבֹד בּוֹ:
with it and will work it he will delay lest fattening of an ox

This halacha details the Rabbinic restrictions on selling certain animals to non-Jews lest they perform labor with them on Shabbos.

ה'יה

מקום שנהגו למכר להן בהמה זקה מוכרין. מקום שנהגו
 where they accustomed a place they may sell small an animal to them to sell where they accustomed A place
 שלא למכר אין מוכרין. ובכל מקום אין מוכרין להם חיה
 a wild animal to them sell one does not place and in every sell one does not to sell that not
 גסה כמו שאין מוכרין להם בהמה גסה אלא על ידי סרסור:
 a broker the hands of by except large a domestic animal to them they sell that not just as large

This halacha discusses the local customs regarding selling small animals to non-Jews and the general prohibition of selling large animals to them.

ה"ו

הנחת פיסו על גבי בהמה בערב שבת

Halacha 6 · Placing One's Purse on an Animal on Shabbos Eve

מי שהחשיך בדרך ולא היה עמו נכרי שיתן לו פיסו
 his purse to him that he could give a non-Jew with him there was and not on the way who was overtaken by One
 darkness
 והיתה עמו בהמה. מניח פיסו עליה כשהיא מהלכת וכשתרצה לעמד
 to stand and when it desires is walking while it upon it his purse he places an animal with him and there was
 נוטלו מעליה כדי שלא תעמד והוא עליה וכדי שלא תהיה שם
 there there will be that not and in order is upon it while it it will stand that not in order from upon it he removes it
 לא עקירה ולא הנחה. ואסור לו להנהיגה ואפלו בקול כל זמן
 the time all with voice and even to lead it for him and it is forbidden placing nor uprooting neither
 שהפס עליה כדי שלא יהיה מחמר בשבת. וגזרת חכמים היא
 it the Sages and a decree of on Shabbos driving an animal he will be that not in order is upon it that the purse
 שלא יניח פיסו על גבי בהמה אלא אם אין עמו נכרי:
 a non-Jew with him there is not unless an animal the back of on his purse he should place that not

This halacha details how a traveler who is overtaken by darkness on Friday afternoon must handle his purse when no non-Jew is present to carry it.

ה"ז

דין המוציא פיסו בשבת על ידי חרש שוטה וקטן

Halacha 7 · Carrying a Purse on Shabbos via a Deaf-Mute, Mentally Incompetent Individual, or Minor

היה עמו חרש שוטה וקטן מניח פיסו על החמור
 the donkey on his purse he should place or a minor a mentally incompetent a deaf-mute with him If there was
 individual
 ואינו נותנו לאחד מהן מפני שהן אדם מישראל. היה עמו
 with him If there was of Israel human beings they are because of them to one give it and he does not
 חרש ושוטה ואין עמו בהמה נותנו לשוטה.
 to the mentally he should give it an animal with him and there is not and a mentally a deaf-mute
 incompetent individual incompetent individual

שׁוֹטֵה וְקָטָן נֹתֵנוּ לְשׁוֹטֵה. חֵרֵשׁ וְקָטָן נֹתֵנוּ
he should give it and a minor A deaf-mute to the mentally he should give it and a minor A mentally
incompetent individual incompetent individual

לְאִי זֶה מֵהֶן שְׂיִרְצֶה. לֹא הִיְתָה עִמּוֹ בְּהֶמָּה וְלֹא נִכְרִי וְלֹא אֶחָד מִכָּל
of all one nor a non-Jew nor an animal with him there was If not that he wishes of them one to whichever

אֵלוֹ מֵהֶלֶךְ בּוֹ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. וְאִפְלוּ מִצִּיָּאָה שְׂבָאָה
that came a lost object And even cubits than four less less with it he should walk these

לִידּוֹ מֵהֶלֶךְ בָּהּ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. אֲבָל קֹדֶם שֶׁתְּבוֹא
it comes before But cubits than four less less with it he should walk into his hand

לִידּוֹ אִם יָכוֹל לְהַחֲשִׁיךְ עָלֶיהָ מִחֲשִׁיךְ וְאִם לֹא מוֹלִיכָהּ
he may carry it not and if he should wait until over it to wait until nightfall he is able if into his hand
nightfall

פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת:
cubits than four less less

This halacha details the hierarchy of preference for transporting a purse or lost object on Shabbos when stranded on the road, prioritizing animals and then individuals of varying halachic capacity.

ה'ל"ח

דִּין הוֹצָאת בְּהֶמָּה בְּרֶסֶן וּבִשְׂמִירָה הֶרְאוּהָ לָהּ בְּשַׁבָּת

Halacha 8 • Leading an Animal with Appropriate Restraints on Shabbos

מִתֵּר לְמַשֵּׁךְ אֶת הַבְּהֶמָּה בְּמֶתֶג וּרְסָן שֶׁלָּהּ לְרִשּׁוֹת הָרִבִּים וְהוּא
and that is of the public to the domain of hers and its bridle with a bit the animal — to pull It is permitted

שֶׁתִּהְיֶה רְאוּיָה לְאוֹתוֹ הָרֶסֶן. כְּגוֹן שִׁיר לְסוֹס וְאַפְסָר לְגַמֵּל וְחֶטֶם
and a nose ring for a camel and a halter for a horse a neck ring for example bridle for that appropriate that it is

לְנִאָקָה וְסוּגָר לְכָלֵב. אֲבָל אִם הוֹצִיא בְּהֶמָּה בְּמֶתֶג שְׂאִין
that is not with a restraint an animal one took out if but for a dog and a collar for a female camel

מִשְׁתַּמֶּרֶת בּוֹ כְּגוֹן שֶׁקָּשָׁר חֶבֶל בְּפִי הַסּוֹס אוֹ בְּמֶתֶג שְׂאִינָהּ
that she does not with a restraint or of the horse in the mouth a rope that he tied for example with it guarded

צָרִיכָה לוֹ אֲלֹא מִשְׁתַּמֶּרֶת בְּפָחוֹת מִמֶּנּוּ. כְּגוֹן שֶׁהוֹצִיא חֲמֹר בְּשִׁיר
with a neck ring a donkey that he took out for example than it with less she is guarded rather it need

שֶׁל סוֹס אוֹ חֲתוּל בְּסוּגָר הָרִי זֶה מִשְׂאוֹי. שֶׁכָּל שְׂמִירָה מְעַלָּה אוֹ שְׂמִירָה
guarding or excessive guarding for any is a burden this behold with a collar a cat or a horse of

פָּחוֹתָהּ מִשְׂאוֹי הוּא לָהּ:
is for her it a burden insufficient

This halacha defines which animal restraints are considered functional garments and which are deemed forbidden burdens on Shabbos.

ה'ל"ט

אִסוּר הַנְּהַגַּת בְּהֵמוֹת קְשׁוּרוֹת וְצִיָּאָה בְּזוּג בְּשַׁבָּת

לא יקשר גמלים זה בזה וימשך אִפְּלוּ הִיוּ קְשׁוּרִין מֵעֶרֶב שַׁבָּת
 Shabbos from the eve of tied they were even and pull to this this camels shall one tie Not
 אֵינָן נִמְשָׁכִין בַּשַּׁבָּת. אֲבָל מִכְּנִיס הוּא חֲבָלִים לְתוֹךְ יָדוֹ וְהוּא
 and that is his hand into ropes he gathers but on Shabbos pulled they are not
 שֶׁלֹּא יֵצֵא חֶבֶל מִתּוֹךְ יָדוֹ טֶפַח. וְצָרִיךְ שִׁיְהִיָּה הַחֶבֶל
 the rope that there shall be and it is necessary a handbreadth his hand from a rope shall extend provided that not
 שֶׁמִּפִּי הַבְּהֵמָה עַד יָדוֹ גְּבוּהָ מִן הָאָרֶץ טֶפַח אוֹ יוֹתֵר.
 more or a handbreadth the ground from high his hand until the animal that is from the mouth of
 וּמִפְּנֵי מָה לֹא יִמָּשֵׁךְ הַגְּמָלִים הַקְּשׁוּרִים זֶה בָּזֶה מִפְּנֵי שֶׁהוּא נִרְאָה כְּמִי
 like one appears that he because to this this that are tied the camels shall he pull not what and because of
 שְׂמוּלִיכָן לְשׁוֹק שְׂמוּכָרִין בּוֹ הַבְּהֵמוֹת אוֹ שֶׁמִּשְׁחָקִין בָּהֶן שָׁם.
 there with them that they play or the animals in it that they sell to a marketplace who leads them
 וּמִפְּנֵי זֶה לֹא תֵצֵא בְּהֵמָה בְּזוּג שֶׁבְּצִוְאָרָהּ וְאִפְּלוּ הִיָּה פְּקוּק
 plugged it was and even if that is on its neck with a bell an animal shall go out not this and because of
 שָׁאִין לוֹ קוֹל:
 a sound to it so that there is not

This halacha discusses the Rabbinic prohibitions against leading tied camels or letting an animal wear a bell on Shabbos, due to the appearance of taking them to a public market.

הל"י

אָסוּר יֵצִיאַת בְּהֵמָה בְּמִשָּׂא וּבִתְכַשִּׁיטִין הָאֲסוּרִים בַּשַּׁבָּת

Halacha 10 • Prohibitions of an Animal Going Out with Burdens and Forbidden Ornaments on Shabbos

לֹא תֵצֵא בְּהֵמָה בְּזוּג שֶׁבְּכִסּוּתָהּ וְלֹא בְּחוּתָם שֶׁבְּצִוְאָרָהּ וְלֹא בְּחוּתָם
 with a seal and not that is on its neck with a seal and not that is on its covering with a bell an animal shall go out Not
 שֶׁבְּכִסּוּתָהּ וְלֹא בְּרִצּוּעָה שֶׁבְּרִגְלָהּ וְלֹא בְּסֶלֶם שֶׁבְּצִוְאָרָהּ. וְאֵין חֲמֹר
 a donkey and not that is on its neck with a ladder and not that is on its foot with a strap and not that is on its covering
 יוֹצֵא בְּמַרְדֵּעַת אֲלֵא אִם כֵּן הִיָּתָה קְשׁוּרָה לוֹ מֵעֶרֶב שַׁבָּת. וְלֹא
 and not Shabbos from the eve of to it tied it was . . . unless with a saddle-cloth goes out
 יֵצֵא גְּמָל בְּמִטּוֹטְלַת הַתְּלוּיָה לוֹ בְּדַבְּשָׁתוֹ אוֹ בְּזִנְבוֹ אֲלֵא אִם כֵּן הִיָּתָה
 it was . . . unless on its tail or on its hump from it that is hanging with the patch a camel shall go out
 קְשׁוּרָה בְּזִנְבוֹ וְחוּטְרָתוֹ. וְלֹא יֵצֵא הַגְּמָל עֶקְוֹד יָד וְלֹא עֶקְוֹד רֵגֶל
 hind leg bound and not foreleg bound the camel shall go out and not and its hump to its tail tied
 וְכֵן שָׂאָר כָּל הַבְּהֵמוֹת:
 the animals all the rest of and so too

This halacha details the specific items and attachments that an animal is forbidden to wear when going out into the public domain on Shabbos, lest they constitute a burden or lead to carrying.

אסור יציאת בהמה במשא ובתכשיטין האסורים בשבת

Halacha 11 · Prohibition of Animals Going Out with Burdens and Forbidden Ornaments on Shabbos

אין התרנגולים יוצאין בחוטין ולא ברצועות שברגליהם. ואין

and we do not that are on their feet with straps nor with cords go out let chickens We do not

הכבשין יוצאין בעגלה שתחת אליה שלהן. ואין הכבשות יוצאות

go out let ewes and we do not of theirs their fat tail that is under with the wagon go out let rams

בעצים שמניחים להן בחטמן כדי שיתעטשו ויפלו התולעין

the worms and will fall out that they will sneeze in order in their nostrils for them that they place with the wood

שבמחן. ואין העגל יוצא בעל קטן שמניחין לו על צוארו כדי

in order its neck upon for it that they place small with a yoke go out let a calf and we do not that are in their brain

שיכנע ויהיה נוח לחרישה. ולא תצא בהמה בשבכה שמניחין

that they place with a muzzle an animal may go out and not for plowing easy and it will be that it will be humbled

לה בפיה כדי שלא תשנ או שלא תאכל. לא תצא הפרה בעור

with the skin a cow may go out not it will eat that not or it will bite that not in order in its mouth for it

הקופר שמניחין לה על ידיה כדי שלא יינק ממנה השרץ כשהיא

when it the creeping animal from it will suck that not in order its teats upon for it that they place of a hedgehog

ישנה. ולא תצא ברצועה שבין קרניה בין לנוי בין לשמר.

for guarding whether for ornament whether its horns that is between with the strap may it go out and not is sleeping

עז שחקק לה בקרניה יוצאה באפסר הקשור בחקק בשבת. ואם

and if on Shabbos in the hollow that is tied with a halter may go out in its horns for it that one hollowed out a goat

תחבו בזקנה אסור שמא תנתחנו ויביאנו בידו ברשות הרבים.

of the public in the domain in his hand and he will bring it it will tear it off lest it is forbidden in its beard he inserted it

וכן כל פיוצא בזה:

to this that is similar all and so

This halacha details which items are considered burdens or forbidden ornaments for various animals, which they may not wear when going out into the public domain on Shabbos.

משא בבהמה בשבת וזכרים המותרים לצאת בהם

Halacha 12 · Permitted and Forbidden Attachments on Animals on Shabbos

הזכרים יוצאים בעור הקשור להן על זכרותן כדי שלא יעלו

they will mount that not in order their genitals over for them that is tied with the leather may go out The rams

על הנקבות. ובעור הקשור להם על לביהם כדי שלא יפלו

they will fall that not in order their hearts over for them that is tied and with the leather the females

עליהם זאבים. ובמטלניות המרקמות שמניפין אותן בהן. והרחלות יוצאות

may go out and the ewes them — that beautify the embroidered and with cloths wolves upon them

וְאֵלֶיהָ שָׁלְחָן קְשׁוּרָה לְמַעַלָּה עַל גִּבּוֹן כַּדֵּי שִׁיעֲלוּ עָלֶיהָ
upon them that they will mount in order their back on upward tied of theirs with the fat tail
הַזִּכְרִים. אוֹ קְשׁוּרָה לְמַטָּה כַּדֵּי שְׁלֹא יַעֲלוּ עָלֶיהֶם הַזִּכְרִים.
the rams upon them they will mount that not in order downward tied or the rams

וְיוֹצְאוֹת מְלַפְפוֹת בְּמִטְלָנִיּוֹת כַּדֵּי שִׁיחֶיהָ הַצֹּמֵר שָׁלְחָן נָקִי. הָעֲזִים
The goats clean of theirs the wool that will be in order in cloths wrapped and they may go out
יוֹצְאוֹת וְדִדֵּיהֶן קְשׁוּרוֹת כַּדֵּי שִׁיבֹשׁ מֵהֶן הַחֵלָב. אֲבָל אִם קָשְׁרוֹ
he tied them if but the milk from them that will dry up in order tied with their teats may go out
כַּדֵּי שְׁלֹא יֵצֵא הַחֵלָב עַד שִׁיחֵלֵב אוֹתוֹ לְעֶרֶב הָרִי אֵלּוּ לֹא יֵצְאוּ:
shall go out not these behold in the evening it he milks until the milk will go out that not in order

This halacha details which protective coverings, therapeutic ties, and functional bindings an animal is permitted to wear when going out into the public domain on Shabbos.

ה'לי יג

מִשָּׂא וּמִשְׁאוֹת עַל גִּבֵּי בְהֵמָה בְּשַׁבָּת

Halacha 13 · Permitted and Forbidden Items for an Animal to Wear on Shabbos

אֵין חֲמֹר יוֹצֵא בְּאֶפְךָ אִף עַל פִּי שֶׁקְשׁוּר מֵעֶרֶב שַׁבָּת. וְלֹא יֵצֵא
shall go out and not Shabbos from the eve of that it is tied though · even with a saddle goes out a donkey Not
הַסּוֹס בְּזָנָב שׁוֹעֵל וְלֹא בְּזֵהוּרִית שְׁבִין עֵינָיו. וְלֹא תֵצֵא בְּהֵמָה
an animal shall go out and not its eyes that is between with a scarlet thread and not a fox with a tail of the horse
בְּקֶרֶסֶטֶל שְׁבִפִּיהָ וְלֹא בְּסִנְדָּל שֶׁבְּרַגְלָהּ וְלֹא בְּקִמְעַ שֶׁאֵינוֹ מְמַחָה
proven that is not with an amulet and not that is on its foot with a shoe and not that is in its mouth with a feeding bag
לְבֵהֶמָה. אֲבָל יוֹצְאָהּ הִיא בְּאֶגֶד שֶׁעַל גִּבּוֹ הַמָּכָה וּבְקִשְׁקָשִׁים שֶׁעַל
that are on and with splints the wound top of that is on with a bandage it goes out but for an animal
גִּבֵּי הַשֶּׁבֶר. וּבְשִׁלְיָהּ הַמְדֻלְדָּלֶת בָּהּ. וּפּוֹקֵק לָהּ זֹג שֶׁבְּצוּאָרָהּ
that is on its neck a bell for it and one may plug from it that is hanging and with a placenta the fracture top of
וּמִטִּילָת בּוֹ בְּחֶצֶר. וְנוֹתֵן לוֹ מְרִדַּעַת עַל הַחֲמֹר בְּשַׁבָּת
on Shabbos the donkey on a saddlecloth for it and one may place in a courtyard with it and it may stroll
וּמִטִּיל בְּחֶצֶר. אֲבָל אֵין תּוֹלִין לָהּ קֶרֶסֶטֶל בְּפִיהָ בְּשַׁבָּת:
on Shabbos on its mouth a feeding bag for it do we hang not but in a courtyard and it may stroll

This halacha details which items are considered burdens for an animal on Shabbos and which are permitted as protective coverings or ornaments.

ה'לי יד

שְׂכִיתַת עֲבָדִים וְגֵר תוֹשֵׁב בְּשַׁבָּת

Halacha 14 · The Obligation for Servants and Resident Aliens to Rest on Shabbos

כָּשֶׁם שֶׁאָדָם מְצֻוֶּה עַל שְׂכִיתַת בְּהֵמָתוֹ בְּשַׁבָּת כֹּךָ הוּא מְצֻוֶּה
is commanded he so on Shabbos his animal the resting of concerning is commanded that a person just as
עַל שְׂכִיתַת עֲבָדָיו וְאִמָּתוֹ וְאִף עַל פִּי שֶׁהֵן בְּנֵי דַעַת
intellect possess that they though · and even and his maidservant his servant the resting of concerning

וְלִדְעַת עֲצָמָן עוֹשִׂין מִצְוָה עָלֵינוּ לְשַׁמְרוֹן וּלְמַנְעוֹן מַעֲשֵׂית
and of their own accord themselves act a mitzvah to watch them and to prevent them from performing

מִלְאָכָה בְּשַׁבָּת שֶׁנֶּאֱמַר שְׁמוֹת כֵּג יב "לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ
melacha on Shabbos as it is said 12 23 Shemos your ox may rest and your donkey

וַיִּנָּפֵשׁ בֶּן אֲמָתֶךָ וְהַגֵּר. עֶבֶד וְאִמָּה שְׁאֲנוּ מִצְוִין
and may find repose your maidservant the son of and the stranger" a servant and a maidservant whom we are commanded

עַל שְׁבִיתָתָן הֵם עֲבָדִים שֶׁמָּלוּ וְטָבְלוּ לְשֵׁם עֲבָדוֹת וְקִבְּלוּ
concerning their resting they are servants who circumcised and immersed for the sake of servitude and accepted

מִצְוֹת שֶׁהָעֲבָדִים חִיבִין בָּהֶן. אֲבָל עֲבָדִים שֶׁלֹּא מָלוּ וְלֹא טָבְלוּ אֵלָּא
mitzvos that servants are obligated in them but servants who not circumcised and not immersed but

קִבְּלוּ עָלֵיהֶן שִׁבְעַת מִצְוֹת שֶׁנֶּצְטוּוּ בְּנֵי נֹחַ בְּלִבְדֵּי הָרִי הֵן
accepted upon themselves seven mitzvos that were commanded the children of Noah they behold alone

כְּגֵר תוֹשָׁב וּמִתְרִין לַעֲשׂוֹת מִלְאָכָה בְּשַׁבָּת לְעַצְמָן בְּפִרְהֶסְיָא
are like a resident alien and they are permitted to perform melacha on Shabbos for themselves in public

כִּי־שְׂרָאֵל בָּחֵל. וְאִין מְקַבְּלִין גֵּר תוֹשָׁב אֵלָּא בְּזִמְנֵי שְׁהִיּוּבֵל
like a Jew on a weekday and we do not accept a resident alien except in a time that the Jubilee

נוֹהֵג. הוּאֵיל וְגֵר תוֹשָׁב עוֹשֶׂה מִלְאָכָה לְעַצְמוֹ בְּשַׁבָּת וְגֵר צֹדֵק
is practiced since alien and a resident performs melacha for himself on Shabbos and a righteous convert

הָרִי הוּא כִּי־שְׂרָאֵל לְכָל דָּבָר. בְּמִי נֶאֱמַר וַיִּנָּפֵשׁ בֶּן
he behold is like a Jew for every matter regarding whom is it said and may find repose the son of

אֲמָתֶךָ וְהַגֵּר. זֶה גֵּר תוֹשָׁב שֶׁהוּא לְקִיטוֹ וְשֹׁכִירוֹ שֶׁל
your maidservant and the stranger this and the hired hand the day-laborer who is alien of and the

יִשְׂרָאֵל כְּמוֹ בֶּן אֲמָתוֹ. שֶׁלֹּא יַעֲשֶׂה מִלְאָכָה לִישְׂרָאֵל רַבּוֹ
like a Jew his maidservant the son of that he shall not melacha perform for the Jew his master

בְּשַׁבָּת אֲבָל לְעַצְמוֹ עוֹשֶׂה. וְאִפְּלוּ הָיָה הַגֵּר זֶה עֲבָדוֹ הָרִי זֶה
but on Shabbos he may perform for himself and even if this the stranger was this one behold his servant

עוֹשֶׂה לְעַצְמוֹ:
may perform for himself

This halacha defines which servants a Jew must ensure rest on Shabbos, distinguishing between fully converted servants and resident aliens.

CHAPTER SUMMARY

The chapter begins by explaining that a Jew is commanded to let his animals rest on Shabbos, a rule applying to all beasts and fowl. While one who merely directs a laden animal is not liable for lashes because it stems from a positive commandment, working an animal in a capital-prohibition manner (like plowing together) is a severe Torah prohibition. To prevent violations, the Sages forbade selling, hiring, or lending large animals to non-Jews, penalizing a transgressor by forcing him to repurchase the animal even at great cost. However, selling through a broker is permitted, as is selling a horse, which is primarily used for riding rather than carrying heavy burdens.

The Torah does not only want you to rest on Shabbos; it demands that everything under your influence and ownership enters a state of holy rest as well. When the Torah commands us to ensure our animals rest, it is teaching us a profound lesson in responsibility. A Yid cannot say, "I am keeping Shabbos, so what happens with my property or my business affairs is not my concern." True shbisis—the rest of Shabbos—means that we actively step back and release our grip on the material world, ensuring that even the tools of our livelihood are dedicated to Hashem's peace.

Look at how far Chazal went to protect this rest, even forbidding the sale of certain animals to a gentile lest it lead to working on Shabbos. This is the beauty of making a fence for the Torah. It shows our deep yiras Shamayim and our desire to protect the sanctity of the day. When we are careful with the details of what we own, what we lend, and how we conduct our business before Shabbos, we show Hashem that we value His holy day more than any financial gain.

Even in a difficult situation, like someone who is traveling and has to carry his wallet on his animal, the halachah guides him with extreme sensitivity to avoid the animal making a stop while carrying the load. We see here the delicate balance of halachah: Hashem cares about your loss, but He also cares about every single movement of Shabbos. When we live with this awareness, our entire home and everything we own becomes a vessel for the Kedushah of Shabbos.

Today, take a moment before Shabbos to consciously "release" your business, your devices, and your property. Make sure everything under your domain is set to rest, showing Hashem that you completely surrender your livelihood to His care.

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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין 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 נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים 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 מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'