

ב' תמוז תשפ"ו

Wednesday, June 17, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — קרח •
רביעי

Chumash with Rashi • Korach • 4th Aliyah

מסכת גיטין — דף י"ח ע"א

Gemara Gittin • Daf 18a

מסכת תענית — דף ט"ז

Gemara Taanis • Daf 16

הלכות שבת — פרק כ"א

Hilchos Shabbos • Chapter 21

מדרגת האדם — פתיחת דבר

Madreigas HaAdam • Pesichas Davar

תהלים — חמשה קאפיטלעך

Tehillim • 32, 43, 83, 121, 130

חומש עם רש"י • קרח • רביעי

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

KORACH • 4TH ALIYAH

CHAPTER PREVIEW

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

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

הֲרֹמוֹ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֹכְלָה אֹתָם כְּרֹגַע וַיִּפְּלוּ

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

עַל פְּנֵיהֶם:

their faces upon

פסוק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קח את המחתה ותן עליה אש מעל המזבח ושים

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

קטרת והולך מהרה אל העדה וכפר עליהם כי יצא הקצף מלפני

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

יהוה החל הנגף:

the plague has begun Hashem

רש"י

וכפר עליהם. רז זה מסר לו מלאך המות כשעלה לרקיע,

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

שהקטרת עוצר המגפה, כדאיתא במסכת שבת דף פ"ט :

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

פסוק ד

וַיִּקַּח אַהֲרֹן כְּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיֵּרֶץ אֶל תּוֹךְ הַקְהָל וַהֲנִה הֵחֵל
 had begun and behold the congregation the midst of to and he ran Moshe spoke as Aharon And he took
 הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת הַקְטֹרֶת וַיִּכְפֹּר עַל הָעָם:
 the plague for and he atoned the incense — and he placed among the people the plague

פסוק 4

וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמִּגָּפָה:
 the plague and was checked the living and between the dead between And he stood

רש"י

וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמִּגָּפָה:
 to him said his will against and stopped him the angel — He seized etc the dead between And he stood
 הַמִּגָּפָה, הֵנַח לִי לַעֲשׂוֹת שְׁלִיחוֹתִי, אָמַר לוֹ מֹשֶׁה צֹנִי לְעַכֵּב עַל יָדִי, אָמַר
 said you · to prevent commanded me Moshe to him said my mission to perform me leave the angel
 לוֹ אֲנִי שְׁלֹחֹו שֶׁל מְקוֹם וְאַתָּה שְׁלֹחֹו שֶׁל מֹשֶׁה, אָמַר לוֹ אֵין מֹשֶׁה
 Moshe does not to him said Moshe of the messenger and you the Omnipresent of the messenger I to him
 אוֹמֵר כָּלוּם מְלָבוּ אֶלָּא מִפִּי הַגְּבוּרָה, אִם אֵין אַתָּה מֵאֲמִין, הִרִי הַקֹּב"ה
 the Holy One behold believe you not if the Almighty from the mouth of but from his heart anything say
 וּמֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד, בָּא עָמִי וּשְׂאֵל, וְזֶהוּ שֶׁנֶּאֱמַר וַיֵּשֶׁב אַהֲרֹן
 Aharon And returned that which is said and this is and ask with me come Meeting the Tent of the entrance of at and Moshe
 אֶל מֹשֶׁה; ד"א, לָמָּה בְּקִטְרֶת? לָפִי שֶׁהָיוּ יִשְׂרָאֵל מְלִיזִים וּמְרַנְּנִים אַחֵר
 against and murmuring complaining Israel that were because with the incense why Another explanation Moshe to
 הַקְטֹרֶת לוֹמֵר סֵם הַמָּוֶת הוּא — עַל יָדוֹ מֵתוּ נָדָב וַאֲבִיהוּא, עַל יָדוֹ נִשְׂרָפוּ
 were burned its hand by and Avihu Nadav died its hand by it is death a poison of saying the incense
 חֲמִשִּׁים וּמֵאתַיִם אִישׁ — אָמַר הַקֹּב"ה, תִּרְאוּ שֶׁעוֹצֵר מִגָּפָה הוּא וְהַחֲטָא הוּא
 it is and the sin it is plague that it stops you will see the Holy One said men and two hundred fifty
 הַמָּמִית מְכִילֵתָא שְׁמוֹת י"ז:
 17 Shemos Mekhilta that kills

פסוק 5

וַיְהִיו הַמֵּתִים בַּמִּגָּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מְלָבָד
 aside from hundred and seven thousand teen four in the plague those who died And they were
 הַמֵּתִים עַל דִּבְרֵי קֹרַח:
 Korach account of on those who died

פסוק 6

וַיָּשֶׁב אַהֲרֹן אֶל מֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד וְהַמִּגָּפָה נִעְצְרָה:
 was stopped and the plague Meeting the Tent of the entrance of to Moshe to Aharon And returned

CHAPTER SUMMARY

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

למעשה WHAT TO TAKE HOME

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

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

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

מסכת גיטין · דף י"ח ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

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

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

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

QUESTION

ואותביה בכיסתיה – דאי מפייסה תיפייס, מאי?

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

ANSWER

אמר ליה: לא מקדים אינש פורענותא לנפשיה.

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

QUESTION

אמר ליה רבינא לרב אשי: גיטין הבאים ממדינת הים, דמיכתבי בניסן ולא מטו עד תשרי – מה הועילו חכמים בתקנתם?

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

ANSWER

אמר ליה: קנהו, קלא אית להו.

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

STATEMENT

איתמר: מאימתי מונין לגט?

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

STATEMENT

רב אמר: משעת נתינה, ושמואל אמר: משעת כתיבה.

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

OBJECTION

מתקיף לה רב נטן בר הושעיא לשמואל, יאמרו: שתי נשים בחדר אחת – זו אסורה וזו מותרת!

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

RESOLUTION

אמר ליה אביי: זו זמן גיטה מוכיח עליה, וזו זמן גיטה מוכיח עליה.

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

STATEMENT

תנא כוותיה דרב, תנא כוותיה דשמואל.

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

PROOF

תנא כוותיה דרב: השולח גט לאשתו, ונשתתה שליח בדרך שלשה חדשים, כשהגיע גט לידה – צריכה להמתין שלשה חדשים;

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

EXPLANATION

ולגט ישן אין חוששין, שהרי לא נתייחד עמה.

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

PROOF

תנא כוותיה דשמואל: המשלח גט לאשתו, ואמר לו: אל תתנהו לה אלא לאחר שלשה חדשים, משנתנו לה – מותרת לינשא מיד;

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

EXPLANATION

ולגט ישן אין חוששין, שְהָרִי לֹא נְתִיחַד עִמָּה.

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

STATEMENT

רב כהנא ורב פפי ורב אשי – עבדי משעת כתיבה, רב פפא ורב הונא בריה דרב יהושע – עבדי משעת נתינה.

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

RULING

והלכתא: משעת כתיבה.

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

STATEMENT

איתמר: מאימתי כתובה משמטת?

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

STATEMENT

רב אמר: משתפגום – ותזקוף.

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

STATEMENT

ושמואל אמר: פגמה – אף על פי שלא זקפה, זקפה – אף על פי שלא פגמה.

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

STATEMENT

תנא כותיה דרב, תנא כותיה דשמואל.

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

PROOF

תנא כותיה דרב: מאימתי כתובה משמטת? משתפגום ותזקוף.

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

EXPLANATION

פגמה ולא זקפה, זקפה ולא פגמה – אינה משמטת, עד שתפגום ותזקוף.

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

PROOF

תנא פוּתִיָּה דְּשְׁמוּאֵל: אוֹנֶס, וּקְנָס, וּפִיתוּי, וּכְתוּבַת אִשָּׁה – שֶׁזָּקְפוֹן בְּמִלָּוָה, מְשַׁמְטִין; וְאִם לֹא – אֵין מְשַׁמְטִין.

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

EXPLANATION

מאימתי נזקפים במלוה? משעת העמדה בדין.

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

STATEMENT

אמר שמואל: כתובה כמעשה בית דין דמיא – מה מעשה בית דין נכתבין ביום ונחתמין בלילה, אף כתובה נכתבת ביום ונחתמת בלילה.

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

STATEMENT

כתובתיה דרבא חייא בר רב איכתוב ביום ואיחתום בלילה; הוה רב התיב ולא אמר להו ולא מידי.

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

QUESTION

לימא כשמואל סבירא ליה?

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

ANSWER

עסוקין באותו ענין הו.

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

PROOF

דתנא, אמר רבי אלעזר בר רבי צדוק: לא שנו, אלא כשאין עסוקין באותו ענין, אבל עסוקין באותו ענין – כשר.

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

MISHNAH

רבי שמעון מכשיר:

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

גמרא GEMARA

EXPLANATION

אמר רבא: מאי טעמא דרבי שמעון? קסבר: כיון שנתן עיניו לגרשה, שוב אין לו פירות.

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

STATEMENT

אמר ריש לקיש: לא הכשיר רבי שמעון אלא לאלתר, אבל מכאן ועד עשרה ימים – לא;

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

SUMMARY

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

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

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

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

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

מסכת תענית • דף ט"ז

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

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

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

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

EXPLANATION

למתבייש מאחרים.

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

QUESTION

והיכא מנח להו?

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

ANSWER

אמר רבי יצחק: במקום תפילין.

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

PROOF

שנאמר: "לשום לאבלי ציון להם פאר תחת אפר".

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

STATEMENT

רחוב, תיבה, ושקים, אפר, אפר, קבורה, ומוריה סימן.

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

QUESTION

למה יוצאין לרחוב?

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

ANSWER

רבי חייא בר אבא אמר: לומר — זעקנו בצנעא ולא נענינו, נבזה עצמנו בפרהסיא.

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

ANSWER

ריש לקיש אמר: גלינו, גלותינו מכפרת עלינו.

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

QUESTION

מאי בינייהו?

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

RESOLUTION

איכא בינייהו, דגלו מבי כנישתא לבי כנישתא.

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

QUESTION

ולמה מוציאו את התיבה לרחוקה של עיר?

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

ANSWER

אמר רבי יהושע בן לוי, לומר: כלי צנוע היה לנו, ונתבזה בעווננו.

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

QUESTION

ולמה מתכסין בשקים?

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

ANSWER

אמר רבי חייא בר אבא: לומר — הרי אנו חשובין כבהמה.

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

QUESTION

ולמה נותנין אפר מקלה על גבי תיבה?

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

ANSWER

אמר רבי יהודה בן פזי: כְּלוּמַר — "עִמּוֹ אֲנֹכִי בְצָרָה".

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

ANSWER

ריש לקיש אמר: "בְּכָל צָרָתָם לוֹ צָר".

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

STATEMENT

אמר רבי זירא: מֵרִישׁ כִּי הָיָה חֲזִינָא לְהוּ לְרַבָּנָן דִּיהָבִי אֶפֶר מִקְלָה עַל גְּבִי תִיבָה — מִזְדַּעְזַע לִי כוֹלֵיָהּ גּוֹפֵאִי.

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

QUESTION

וְלָמָּה נֹתְנִין אֶפֶר בְּרֹאשׁ כָּל אֶחָד וְאֶחָד?

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

STATEMENT

פְּלִיגִי בֵּה רַבִּי לְוִי בַר חֲמָא וְרַבִּי חֲנִינָא.

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

EXPLANATION

חד אמר: הרי אנו חשובין לפניך כאפר, וחד אמר: כדי שִׁיִּזְכּוֹר לָנוּ אֶפְרוֹ שֶׁל יִצְחָק.

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

QUESTION

מאי בינייהו?

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

RESOLUTION

איכא בינייהו עֶפֶר סֶתֶם.

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

QUESTION

לָמָּה יוֹצְאִין לְבֵית הַקְּבָרוֹת?

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

STATEMENT

פְּלִיגִי בֵּה רַבִּי לְוִי בַר חָמָא וְרַבִּי חֲנִינָא.

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

EXPLANATION

חַד אָמַר: הֲרִי אָנוּ חֲשׁוּבִין לְפָנֶיךָ כְּמֵתִים, וְחַד אָמַר: כִּדִּי שְׂיִבְקָשׁוּ עָלֵינוּ מֵתִים רַחֲמִים.

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

QUESTION

מָאִי בֵּינֵיהֶו?

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

RESOLUTION

אִיכָא בֵּינֵיהֶו קְבָרֵי נְכָרִים.

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

QUESTION

מָאִי הִר הַמִּזְרִיחַ?

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

STATEMENT

פְּלִיגִי בֵּה רַבִּי לְוִי בַר חָמָא וְרַבִּי חֲנִינָא.

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

EXPLANATION

חַד אָמַר: הִר שְׂיִצָּא מִמֶּנּוּ הַרָאָה לְיִשְׂרָאֵל, וְחַד אָמַר: הִר שְׂיִצָּא מִמֶּנּוּ מוֹרָא לְאוּמוֹת הָעוֹלָם.

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

מִשְׁנָה MISHNAH

MISHNAH

הַזְקֵנוּ שֶׁבָּהֶן אוֹמֵר לְפָנֶיהֶן דְּבָרֵי כְּבוֹשִׁין.

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

BRAISA

תְּנִי רַבָּנִי: אִם יֵשׁ זָקֵן — אוֹמֵר זָקֵן. וְאִם לֹא — אוֹמֵר חָכֵם, וְאִם לֹא — אוֹמֵר אָדָם שֶׁל צוּרָה.

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

QUESTION

אִטּוּ זָקֵן דִּקְאָמְרִי, אַרְיָ עַל גַּב דְּלֹא חָכֵם הוּא?

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

ANSWER

אָמַר אַבְיִי, הֵכִי קְאָמְרִי: אִם יֵשׁ זָקֵן וְהוּא חָכֵם — אוֹמֵר זָקֵן וְהוּא חָכֵם, וְאִם לֹא — אוֹמֵר חָכֵם, וְאִם לֹא — אוֹמֵר אָדָם שֶׁל צוּרָה.

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

STATEMENT

אֲחִינוּ, לֹא שָׁק וְתַעֲנִית גּוֹרְמִים, אֶלָּא תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים גּוֹרְמִים.

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

PROOF

שָׁכַן מְצִינוּ בְּאַנְשֵׁי נִינְוָה, שֶׁלֹּא נֶאֱמַר בָּהֶם "וַיֵּרָא הָאֱלֹהִים אֶת שָׂקָם וְאֶת תַּעֲנִיתָם", אֶלָּא: "וַיֵּרָא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדֶּרֶכָם הָרָעָה".

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

QUESTION

"וַיִּתְּכְסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה", מֵאִי הוּא עֹבְדִי?

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

ANSWER

אָסְרוּ הַבְּהֵמוֹת לְחֹד, וְאֶת הַחַיִּים לְחֹדוֹת לְחֹד. אָמְרוּ לְפָנָיו: רַבּוֹנוּ שֶׁל עוֹלָם! אִם אֵין אַתָּה מְרַחֵם עָלֵינוּ — אֵין אָנוּ מְרַחֲמִים עַל אֵלּוּ.

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

QUESTION

”וַיִּקְרָאוּ אֶל אֱלֹהִים בְּחִזְקָה”, מאי אמור?

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

ANSWER

אמרו לפניו: רבונו של עולם! עלוב ושאינו עלוב, צדיק ורשע — מי נדחה מפני מי?

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

QUESTION

”וַיִּשְׁבוּ אִישׁ מִדְרָכּוֹ הָרָעָה וּמִן הַחֶמֶס אֲשֶׁר בְּכַפֵּיהֶם”, מאי ”ומן החמס אשר בכפיהם”?

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

ANSWER

אמר שמואל: אפילו גזל מריש ובנאו בבירה — מקעקע כל הבירה כולה ומחזיר מריש לבעליו.

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

STATEMENT

אמר רב אדא בר אהבה: אדם שיש בידו עבירה, ומתנודה ואינו חוזר בה, למה הוא דומה? לאדם שתופס שרץ בידו, שאפילו טובל בכל מימות שבעולם — לא עלתה לו טבילה.

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

PROOF

זרקו מידו, כיון שטבל בארבעים סאה — מיד עלתה לו טבילה, שנאמר: ”ומודה ועזב ירחם”, ואומר: ”נשא לבבנו אל כפים אל אל בשמים”.

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

משנה MISHNAH

MISHNAH

עמדו בתפלה, מורידין לפני התיבה זקן כוי.

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

גמרא GEMARA

BRAISA

תנו רבנן: עמדו בתפלה, אף על פי שיש שם זקן וחכם — אין מורידין לפני התיבה אלא אדם הרגיל.

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

BRAISA

רבי יהודה אומר: מטופל ואין לו, ויש לו יגיעה בשדה, וביתו ריקם, ופרקו נאה, ושפל ברה, ומרוצה לעם, ויש לו נעימה, וקולו ערב, ובקי לקרות בתורה ובנביאים ובכתובים, ולשנות במדרש בהלכות ובאגדות, ובקי בכל הפרכות כולן.

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

STATEMENT

ויהבו ביה רבנן עיניהם ברב יצחק בר אמאי.

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

QUESTION

היינו "מטופל ואין לו", היינו "ביתו ריקם"?

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

ANSWER

אמר רב חסדא: זהו שביתו ריקם מן העבירה.

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

EXPLANATION

"ופרקו נאה", אמר אביי: זה שלא יצא עליו שם רע בגילדותו.

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

QUESTION

"היתה לי נחלתי פאריה ביצר נתנה עלי בקולה על פן שנאתיה", מאי "נתנה עלי בקולה"?

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

ANSWER

אמר מר זוטרא בר טוביה אמר רב, ואמרי לה אמר רבי חמא אמר רבי אלעזר: זה שליח צבור שאינו הגון היורד לפני התיבה.

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

משנה MISHNAH

MISHNAH

ואומר לפניהם עשרים וארבע ברכות, שמונה עשרה שבכל יום ומוסיף עליהן עוד שש.

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

גמרא GEMARA

QUESTION

הני שש, שבע הוויין! כדתנן: על השביעית הוא אומר "ברוך מרחם על הארץ"!

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

ANSWER

אמר רב נחמן בר יצחק: מאי "שביעית" — שביעית לארופה.

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

BRAISA

כדתנא: ב"גואל ישראל" מאריך, ובחלתמה הוא אומר: "מי שענה את אברהם בחר המוריה, הוא יענה אתכם וישמע בקול צעקתכם היום הזה. ברוך גואל ישראל",

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

BRAISA

והו עונין אחרייו "אמן", וחוץ הכנסת אומר להם: "תקעו בני אהרן תקעו".

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

BRAISA

וַחֲזָר וְאָמַר: "מִי שֶׁעָנָה אֶת אֲבוֹתֵינוּ עַל יָם סוּף, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה, בְּרוּךְ זֹכֵר הַנִּשְׁכָּחוֹת", וְהָיוּ עֹנִינֵי אַחֲרָיו "אָמֵן", וַחֲזָן הַכִּנְסֵת אוֹמֵר לָהֶם: "הָרִיעוּ בְּנֵי אֶהֱרֹן הָרִיעוּ".

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

BRAISA

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

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

BRAISA

בְּמָה דְּבָרִים אֲמוּרִים — בְּגִבּוּלֵין, אֲכַל בְּמִקְדָּשׁ אֵינוּ כֵן, לְפִי שֶׁאֵין עֹנִינֵי "אָמֵן" בְּמִקְדָּשׁ.

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

PROOF

וּמִנֵּין שֶׁאֵין עֹנִינֵי "אָמֵן" בְּמִקְדָּשׁ — שֶׁנֶּאֱמַר: "קוּמוּ בָּרְכוּ אֶת ה' אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ וּמְרוֹמֶם עַל כָּל בְּרָכָה וְתִהְיֶה".

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

EXPLANATION

יָכוֹל עַל כָּל בְּרָכוֹת כּוֹלֵן לֹא תִּהְיֶה אֵלָּא תִּהְיֶה אַחַת — תִּלְמוּד לומר: "וּמְרוֹמֶם עַל כָּל בְּרָכָה וְתִהְיֶה" — עַל כָּל בְּרָכָה תֵּן לוֹ תִּהְיֶה.

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

BRAISA

וְאֵלָּא בְּמִקְדָּשׁ מָהוּ אוֹמֵר? "בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בְּרוּךְ גּוֹאֵל יִשְׂרָאֵל".

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

BRAISA

וְהָיוּ עֹנִינֵי אַחֲרָיו: "בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד".

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

BRAISA

וַחֲזָן הַכִּנְסֵת אוֹמֵר לָהֶם: "תִּקְעוּ הַכֹּהֲנִים בְּנֵי אֶהֱרֹן תִּקְעוּ",

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

BRAISA

וְחֹזֵר וְאוֹמֵר: "מִי שֶׁעָנָה אֶת אֲבִרָהֶם בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צְעָקַתְכֶם הַיּוֹם הַזֶּה. בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל זֹכֵר הַנִּשְׁכָּחוֹת,"

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

BRAISA

וְהֵם עֹנִים אַחֲרָיו: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד," וְחֹזֵן הַכִּנּוּסֶת אוֹמֵר לָהֶם: "הֲרִיעוּ, הַכֹּהֲנִים בְּנֵי אַהֲרֹן, הֲרִיעוּ וְכוּ,"

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

BRAISA

וְכֵן בְּכָל בְּרָכָה וּבְרָכָה, בְּאַחַת אוֹמֵר "תִּקְעוּ" וּבְאַחַת אוֹמֵר "הֲרִיעוּ," עַד שֶׁגִּמַּר אֶת כּוֹלָן.

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

STATEMENT

וְכָה הִנְהִיג רַבִּי חַלְפֵּתָא בְּצַפּוֹרִי, וְרַבִּי חֲנַנְיָה בֶּן תֵּרַדְיֹן בְּסִיכְנִי,

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

STATEMENT

וּכְשֶׁבָּא דְבַר לְפָנֵי חֲכָמִים, אָמְרוּ: לֹא הָיוּ נוֹהֲגִין בֶּן אֶלָּא בְּשַׁעְרֵי מִזְרַח וּבְהַר הַבֵּית.

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

BRAISA

וְאִית דְּאָמְרִי, כְּדִתְנִיָּא: אוֹמֵר לְפָנֵיהֶן עֲשָׂרִים וָאַרְבַּע בְּרָכוֹת, שְׁמוֹנֶה עֶשְׂרֵה שְׁבָכָל יוֹם, וּמוֹסִיף עֲלֵיהֶן עוֹד שֵׁשׁ.

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

BRAISA

וְאוֹתָן שֵׁשׁ הֵיכָן אוֹמְרוֹ? בֵּין "גּוֹאֵל" לְ"רוֹפֵא חוֹלִי", וּמֵאַרְיָה בְּגֹאֲלָהּ, וְהֵן עֹנִין אַחֲרָיו "אָמֵן" עַל כָּל בְּרָכָה וּבְרָכָה.

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

BRAISA

וְכֵן הָיוּ נוֹהֲגִין בְּגָבוּלֵין.

And this was the practice in the provinces.

BRAISA

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

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

EXPLANATION

וְכָל כֵּן לָמָּה? לִפְי שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ,

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

PROOF

וּמִנֵּין שֶׁאֵין עוֹנִין "אָמֵן" בַּמִּקְדָּשׁ, שֶׁנֶּאֱמַר: "קוּמוּ בָּרְכוּ אֶת ה' אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וּבָרְכוּ שֵׁם כְּבוֹדָהּ וּמְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה לָּהּ" — עַל כָּל בְּרָכָה וּבָרָכָה תֵּן לוֹ תְּהִלָּה.

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

SUMMARY

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

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

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

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

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

דף יומי • חלין • דף מ"ח

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

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

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

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

דף יומי DAF 48A

משנה MISHNAH

MISHNAH

שלפוחית שְׁלָה – כְּשֶׁרָה.

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

MISHNAH

הַתְּלִיעַ כְּבֵד שְׁלָה – זֶה הָיָה מַעֲשֶׂה, וְעָלוּ עָלֶיהָ בְּנֵי עֶסְנָא שֶׁלֹּשָׁה רִגְלִים לִיבָנָהּ, לְרַגְלֵי שְׁלִישִׁי הַתִּירוּתָהּ לָהֶם.

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

גמרא GEMARA

STATEMENT

אמר רב יוסף בר מניומי אמר רב נחמן: ריאה הסמוכה לדופן – אין חוששין לה,

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

STATEMENT

הַעֲלָתָהּ צִמָּחִים – חוֹשְׁשִׁין לָהּ.

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

STATEMENT

מֶרְ יְהוּדָה מִשְׁמִיָּה דְאַבִּימִי אָמַר: אֶחָד זֶה וְאֶחָד זֶה – חוֹשְׁשִׁין לָהּ.

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

QUESTION

הֵיכִי עֲבָדִינוּ?

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

ANSWER

אָמַר רַבָּא: רַבִּין בַּר שֶׁבַּא אֶסְפְּרָה לִּי, מִיִּיתִינוּ סָפִינָא דְחָלִישׁ פּוּמִיָּה וּמִפְּרָקִינוּ לָהּ;

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

ANSWER

אִי אִיכָא רִיעוּתָא בְּדוּפֹן – תְּלִינוּ בְּתֵר דּוּפֹן, וְאִי לָא – מַחְמַת רִיאתָהּ הִיא, וּטְרַפָּהּ, וְאִף עַל גַּב דְּלָא קָא מִפְּקָא זִיקָא.

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

STATEMENT

רַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף בְּדִיק לָהּ בְּפִשּׁוּרִי.

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

STATEMENT

אָמַר לִיָּה מֶר זוטְרָא בְּרִיהּ דְּרַב הוּנָא בְּרִיהּ דְּרַב פַּפִּי לְרַבִּינָא: הָא דְּרַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף, אֲתוּן אַהָא מִתְנִיתוּ לָהּ, אֲנִן אֲדַרְבָּא מִתְנִינוּ לָהּ, דְּאָמַר רַבָּא: הֵנִי תִרְתִּי אוּנִי דְּרִיאתָהּ דְּסָרִיכֵן לְהַדְדִּי לִית לָהּ בְּדִיקוּתָא לְאַכְשׁוּרִי. רַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף בְּדִיק לָהּ בְּפִשּׁוּרִי.

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

OBJECTION

מתקין לה רב אשי: האי מאי? בשלמא הכא תלינן בדופן, וכשרה, אבל התם – אי האי נקיב – טרפה, ואי האי נקיב – טרפה.

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

QUESTION

ומי אמר רב נחמן הכי? והאמר רב יוסף בר מניומי אמר רב נחמן: ריאה שנקבה ודופן סותמתה – כשרה!

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

ANSWER

לא קשיא, התם במקום רביתא, הכא שלא במקום רביתא.

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

EXPLANATION

והיכא מקום רביתא? חיתוכי דאונגי.

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

STATEMENT

גופא, אמר רב יוסף בר מניומי אמר רב נחמן: ריאה שנקבה ודופן סותמתה – כשרה.

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

STATEMENT

אמר רבינא: והוא דסביה בבשרא.

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

OBJECTION

אמר ליה רב יוסף לרבינא: ואי לא סביה מאי? טרפה, אלמא אמרינן נקובה היא. אי הכי, כי סביה נמי!

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

PROOF

דהא תניא: ניקב – פסול, מפני שהוא שותת; נסתם – כשר, מפני שהוא מוליד, וזהו פסול שחוזר להכשירו.

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

QUESTION

וזְהוּ לְמַעוּטֵי מַאי? לֹא לְמַעוּטֵי כְּהַאי גִּוּוֹנָא.

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

ANSWER

לֹא, לְמַעוּטֵי קְרוֹם שֶׁעָלָה מִחֻמַּת מַכָּה בְּרִיאָה, דָּאיֵנוּ קְרוֹם.

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

OBJECTION

מִתְקִיף לֵה רַב עוֹקְבָא בַּר חָמָא: אֵילּוּ אֵינְקִיב דּוֹפֵן לְהָדָה, מַאי? טְרַפָּה! לִיתְנִי נְקוּבַת הַדּוֹפֵן!

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

REFUTATION

וְלִיטַעְמִיהּ, הָא דְאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן: מָרָה שְׁנִיקְבָּהּ וְכִבֵּד סוֹתְמָתָהּ – כְּשָׂרָה, אֵילּוּ אֵינְקִיב כְּבִיד לְהָדָה, מַאי? טְרַפָּה! לִיתְנִי: נְקוּבַת הַכְּבִיד.

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

RESOLUTION

אָלָא, כִּי נִיקְבָּהּ דְּלֹא מִיֵּינִיהּ מִיטְרַפָּא – לֹא קְתַנִּי. לֹא קְתַנִּי – לֹא קְתַנִּי.

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

QUESTION

בָּעָא מִיֵּינִיהּ רַבָּה בַּר בַּר חָנָה מִשְׁמוּאֵל: הָעֵלְתָּה צִמְחִין, מַהוּ? אָמַר לֵיהּ: כְּשָׂרָה.

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

STATEMENT

אָמַר לֵיהּ: אַף אֲנִי אוֹמֵר כֵּן, אָלָא שְׁחַתְלִמִּידִים מְזִדְנָזִין בְּדִבְרֵי, דְּאָמַר רַב מַתְנָא: מְלִיא מוֹגְלָא – טְרַפָּה, מִיָּם זָכִים – כְּשָׂרָה.

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

ANSWER

אמר ליה: הֲהִיא בְּכוֹלָיָא אֶתְמַר.

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

STATEMENT

רבי יצחק בר יוסף הוה קאזיל בתריה דרבי ירמיה בשוקא דטבח'י, חזנהו להנה דקיימין צמחי צמחי.

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

STATEMENT

אמר ליה: לא פְּעִי מַר אומצא? אמר ליה: לית לי פְּרִיטִי. אמר ליה: אקפן אנא.

Rabbi Yitzhak bar Yosef said to him: Does the Master not want meat? Rabbi Yirmeya said to him: I do not have coins.

Rabbi Yitzhak bar Yosef said to him: I will lend you the money.

STATEMENT

אמר ליה: מה אָעֵבִיד לָהּ, דְּכִי אָתוּ לְקַמִּיָּה דְּרַבִּי יוֹחָנָן מְשַׁדֵּר לָהּ לְקַמִּיָּה דְּרַבִּי יְהוּדָה בְּרַבִּי שְׁמַעוֹן, דְּמוֹרֵי בַּהּ מְשַׁמִּיָּה דְּרַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן לְהִיתִירָא, וְלִיָּה לָא סְבִירָא לִיָּה.

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

STATEMENT

אמר רבא: כִּי הָוָה מְסַגֵּינָן בְּתַרְיָה דְּרַב נַחֲמָן בְּשׁוּקָא

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

צמוד ב' DAF 48B

STATEMENT

דגלדאי, ואמרי לה בשוקא דרבנן, חזי הנה דקיימן פנדי פנדי, ולא אמר להו ולא מידי.

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

STATEMENT

רבי אמי ורבי אסי הוו חלפי בשוקא דטבריא, (חזי) [חזנהו] הנה דקיימי טיגרי טיגרי, ולא אמרי להו ולא מידי.

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

STATEMENT

אָתָּמָר: מַחֲט שֶׁנִּמְצְאת בְּרִיאָה – רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר וְרַבִּי חַנִּינָא מְכַשְּׁרִי, רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ וְרַבִּי מָנִי בַר פַּטִּישׁ וְרַבִּי שְׁמַעוֹן בֶּן אֶלְיָקִים טָרְפִי.

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

QUESTION

לִימָא בְּהָא קָמִיפְלָגִי, דְּמָר סָבַר: חֲסָרוֹן מִבְּפָנִים – שְׁמִיָּה חֲסָרוֹן, וּמָר סָבַר: לֹא שְׁמִיָּה חֲסָרוֹן?

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

ANSWER

לֹא, דְּכוּלִּי עֲלָמָא חֲסָרוֹן מִבְּפָנִים – לֹא שְׁמִיָּה חֲסָרוֹן, וְהָכָא בְּהָא קָמִיפְלָגִי: מָר סָבַר: סִמְפּוּנָא נִקְטָ וְאֵתָאִי, וּמָר סָבַר: נִקּוּבִי נִקִּיב וְאֵתָאִי.

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

STATEMENT

הָהִיא מַחֲטָא דְּאִשְׁתַּכַּח בְּחִיתוּכָא דְּרִיאָה, אִיתְתּוּהָ לְקָמִיָּה דְּרַבִּי אֲמִי, סָבַר לֹאכְשׁוּרָהּ.

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

OBJECTION

אִיתְיָבִיהּ רַבִּי יִרְמְיָה, וְאִיתְיָמָא רַבִּי זְרִיקָא: "הֲרִיאָה שְׁנִיקְבָּהּ אוֹ שְׁחָסְרָה". מַאי חֲסָרָה? אִילָּימָא מִבְּחוּץ – הֲיִינוּ נִיקְבָּהּ! אֶלָּא לֹא מִבְּפָנִים, וְשָׁמַע מִינָּה: חֲסָרוֹן מִבְּפָנִים – שְׁמִיָּה חֲסָרוֹן.

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

OBJECTION

הֲדַר שְׁדְרוּהָ לְקָמִיָּה דְּרַבִּי יִצְחָק נִפְחָא, סָבַר לֹאכְשׁוּרָהּ, אִיתְיָבִיהּ רַבִּי יִרְמְיָה, וְאִיתְיָמָא רַבִּי זְרִיקָא: "הֲרִיאָה שְׁנִיקְבָּהּ אוֹ שְׁחָסְרָה". מַאי חֲסָרָה? אִילָּימָא מִבְּחוּץ – הֲיִינוּ נִיקְבָּהּ! אֶלָּא לֹא מִבְּפָנִים?

ושמע מינה: חסרון מבפנים – שמייה חסרון!

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

QUESTION

הדר שדרוה לקמיה דרבי אמי וטרפה. אמרי ליה: והא רבנן מכשירי?

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

ANSWER

אמר להן: הן הכשירו, שידעו מאיזה טעם הכשירו, אנו מאיזה טעם נכשיר? דלמא אי הוה ריאה קמן מינקבה.

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

QUESTION

טעמא דליתה, הא איתה ולא מינקבה – פשרה, והאמר רב נחמן: האי סמפונא דריאה דאינקיב – טרפה,

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

ANSWER

ההוא לחבירו אתמר.

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

QUESTION

והאמר רב נחמן: האי הדורא דכנתא דאינקיב להדי חכריה – מגין עליה,

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

ANSWER

אמר רב אשי: טרפות קא מדמי להדי? אין אומרין בטרפות זו דומה לזו, שהרי חותכה מכאן ומתה, חותכה מכאן וחסיה!

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

another place, and it lives!

STATEMENT

הָהִיא מַחֲטָא דְּאִישְׁתָּכַח בְּסִמְפוּנָא רַבָּה דְּרִיָּאָה, אֲתִיוָהּ לְקַמִּיָּה דְּרַבְּנָן טְרוּפְאִי, לָא אָמְרוּ בָּהּ לָא אִיסוּר וְלָא הִיתֵר.

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

EXPLANATION

הִיתֵר לָא אָמְרִי בָּהּ – פְּשָׁמַעְתִּיהוּ, אִיסוּר נִמְי לָא אָמְרִי בָּהּ – כִּיּוֹן דְּבְּסִמְפוּנָא רַבָּה אִישְׁתָּכַח, אִימָא סִמְפוּנָא נִקֵּט וְאֶתְאִי.

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

STATEMENT

הָהִיא מַחֲטָא דְּאִישְׁתָּכַח בְּחֵתִיכָה דְּכַבְדָּא, סָבַר מַר בְּרִיָּה דְּרַב יוֹסֵף לְמִיטְרָפָה,

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

OBJECTION

אָמַר לִיה רַב אָשִׁי: אִילוּ אִישְׁתָּכַח בְּבִשְׂרָא פְּתָאי גִּוּוֹנָא הָוָה טְרִיף מַר?

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

RULING

אָלָא אָמַר רַב אָשִׁי: חֲזִינָא, אִי קוּפָא לְבַר – נִקּוּבִי נִקֵּיב וְאֶתְאִי, אִי קוּפָא לְגִיו – סִמְפוּנָא נִקֵּט וְאֶתְאִי.

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

STATEMENT

וְהָנִי מִלִּי בְּאִלְמִיתָא, אֲבָל חֲטִינָתָא, לָא שְׁנָא קוּפָא לְגִיו, לָא שְׁנָא קוּפָא לְבַר, נִקּוּבִי נִקֵּיב וְאֶתְאִי.

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

QUESTION

וּמֵאִי שְׁנָא מִמַּחֲט שְׁנִמְצָאָת

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

SUMMARY

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

למעשה WHAT TO TAKE HOME

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

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

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

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

הלכות שבת • פרק כ"א

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

CHAPTER PREVIEW

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

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

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

ה'א

מצות עשה של שבתה וגזרות שבות מדרבנן

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

נֶאֱמַר בַּתּוֹרָה שְׁמוֹת כֹּב יב שְׁמוֹת לֹד כֹּא "תִּשְׁבֹּת" אֶפְלוּ מִדְּבָרִים שְׁאִינָן
that are not from matters even "you shall cease" 21 34 Shemos 12 23 Shemos in the Torah It is said
מִלְאכָה חֵיב לְשַׁבֵּת מֵהֶן. וּדְבָרִים הֵרֵבָה הֵן שְׁאַסְרוּ חֲכָמִים מִשּׁוּם
because of the Sages that forbade they are many and matters from them to cease one is obligated melacha
שְׁבוּת. מֵהֶן דְּבָרִים אֲסוּרִים מִפְּנֵי שֶׁהֵן דּוֹמִים לְמִלְאכּוֹת וּמֵהֶן
and some of them to melachos resemble that they because forbidden matters some of them shvut
דְּבָרִים אֲסוּרִים גְּזָרָה שְׁמָא יָבוֹא מֵהֶן אֲסוּר סְקִילָה. וְאֵלּוּ הֵן:
they are and these stoning to a prohibition of from them one will come lest as a decree forbidden matters

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

ה'ב

אסור השואת גמות בשבת וגזרותיה

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

כָּל הַמְשֻׁוֹה גְּמוֹת הָרִי זֶה חֵיב מִשּׁוּם חוֹרֵשׁ. לְפִיכָךְ אֲסוּר לְהַפְנוֹת
to relieve oneself it is forbidden Therefore plowing because of liable this behold crevices who levels Anyone
בְּשִׂידָה הַנִּיָּרָה בְּשַׁבֵּת גְּזָרָה שְׁמָא יִשְׁוֶה גְּמוֹת. הַמִּפְנֶה אֶת הָאוֹצָר
the storeroom — One who empties crevices he will level lest a decree on Shabbos plowed in a field
בְּשַׁבֵּת מִפְּנֵי שֶׁהוּא צָרִיךְ לוֹ לְדַבֵּר מִצְוָה כְּגוֹן שְׂיִכְנִים בּוֹ אוֹרְחִים
guests it that he will bring in such as mitzvah for a matter of it needs that he because on Shabbos

או יִקְבַּע בוּ מִדְּרָשׁ לֹא יִגְמַר אֶת כָּל הָאוֹצָר שָׁמָּה יָבוֹא לְהַשְׁווֹת
to level he will come lest the storeroom all of — shall he finish not a house of study it establish or
גַּמְוֹת. טֵיט שְׁעַל גִּבִּי רַגְלוֹ מִקְנָחוֹ בִּפְתָּל אוּ בְּקוֹרָה אֲכַל לֹא בִּקְרָקַע
on the ground not but on a beam or on the wall he may wipe it his foot · that is on Mud crevices
שָׁמָּה יָבֹא לְהַשְׁווֹת גַּמְוֹת. לֹא יִרְק בִּקְרָקַע וְיִשְׁוֹף בְּרַגְלוֹ שָׁמָּה
lest with his foot and rub on the ground shall one spit Not crevices to level he will come lest
יִשְׁוֶה גַּמְוֹת. וּמִתֵּר לְדָרֵס הָרֶק שְׁעַל גִּבִּי קְרָקַע וְהוֹלֵךְ לְפִי
according to and walk ground · that is on the spittle to step on And it is permitted crevices he will level

תָּמוּ:

his innocence

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

ה'יג

אסור שחוק באגוזים וכבוד והדחת קרקע בשבת

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

נָשִׁים הַמְשַׁחֲקוֹת בְּאַגֻזִּים וּשְׁקָדִים וְכִיּוֹצָא בָהֶן אֲסוּרוֹת לְשַׁחַק בָּהֶן
with them to play are forbidden with them and the like and almonds with nuts who play Women
בְּשַׁבַּת שָׁמָּה יָבֹאוּ לְהַשְׁווֹת גַּמְוֹת. וְאָסוּר לְכַבֵּד אֶת הַקְרָקַע שָׁמָּה
lest the ground — to sweep And it is forbidden crevices to level they will come lest on Shabbos
יִשְׁוֶה גַּמְוֹת אֲלָא אִם כֵּן הָיָה רְצוּף בְּאַבְנִים. וּמִתֵּר לְזַלֵּף מֵיִם עַל
upon water to sprinkle And it is permitted with stones paved it was · · unless crevices one will level
גִּבִּי הַקְרָקַע וְאִינוֹ חוֹשֵׁשׁ שָׁמָּה יִשְׁוֶה גַּמְוֹת שֶׁהֲרִי אִינוֹ
he does not since crevices he will level lest concern himself and he does not the ground the surface of
מִתְכוּן לְכַהֵן. אִין סָכִין אֶת הַקְרָקַע וְאִפְלוּ הָיָה רְצוּף בְּאַבְנִים וְאִין
and we do not with stones paved it was and even if the ground — smear oil on We do not for this intend
נוֹפְחִין אוֹתוֹ וְאִין מְדִיחִין אוֹתוֹ אֲפֹלוּ בְיוֹם טוֹב כָּל שָׁכֵן בְּשַׁבַּת.
on Shabbos the more so all Tov on Yom even it wash and we do not it blow
שֶׁלֹא יַעֲשֶׂה בְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחָל וְיָבֹא לְהַשְׁווֹת גַּמְוֹת בְּזִמָּן
at the time crevices to level and come on a weekday does that he like the way he will not do so that
שֶׁהוּא עוֹשֶׂה כֵּן בְּמָקוֹם שֶׁאִינוֹ רְצוּף:
paved that is not in a place so does that he

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

ה'יד

פזור תבן בחצר שנתקלקלה בשבת

Halacha 4 · Spreading Straw in a Soiled Courtyard on Shabbos

חֲצֵר שֶׁנִּתְקַלְקְלָה בְּמִימֵי הַגְּשָׁמִים מְבִיא תָבָן וּמְרִידָה בָּהּ. וְכִשְׁהוּא
and when he in it and spread straw one may bring the rains by the waters of that became ruined A courtyard

מִרְדָּה לֹא יִרְדָּה לֹא בָסֵל וְלֹא בְקָפָה אֲלֵא בְשׁוּלֵי הַקָּפָה
the container with the underside of but with a container and not with a basket not shall he spread not spreads
שֶׁלֹא יַעֲשֶׂה כְדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֹל וַיָּבֹא לְהַשְׁוֹת גְּמוֹת:
crevices to level and he will come on a weekday does that he like the way he will do so that not

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

ה'ה

אסור השקית זרעים ושאיבה בגלגל

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

הַמִּשְׁקָה אֶת הַזְּרָעִים חַיֵּב מְשׁוּם זֹרֵעַ. לְפִיכָךְ אָסוּר לְשָׂאֵב מִן הַבּוֹר
the pit from to draw it is forbidden Therefore sowing because of is liable the seeds — One who waters
בְּגִלְגָּל גִּזְרָה שְׂמָא יִמְלֵא לְגֻנָּתוֹ וּלְחֻרְבָּתוֹ. וּמִפְּנֵי זֶה אִם הָיָה הַבּוֹר
the pit was if this and because of and for his ruin for his garden he will fill lest a decree with a pulley
שֶׁל גִּלְגָּל בְּחֹצֵר מִתֵּר לְמִלְאוֹת מִמֶּנּוּ בְּגִלְגָּל:
with the pulley from it to fill it is permitted in the courtyard a pulley of

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

ה'ו

אסור תולש והשמוש במחבר לקרקע בשבת

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

הַתּוֹלֵשׁ חַיֵּב מְשׁוּם קוֹצֵר. לְפִיכָךְ אָסוּר לְרַדּוֹת דְּבֵשׁ מִכְּפֹרֶת
from a beehive honey to scrape it is forbidden Therefore reaping because of is liable One who detaches
בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּתוּלֵשׁ. אֵין עוֹלִין בְּאֵילָן בֵּין לַח בֵּין יָבֵשׁ
dry or whether fresh whether on a tree climb We do not is like detaching that it because on Shabbos
וְאֵין נִתְּלִין בְּאֵילָן וְאֵין נִסְמָכִין בְּאֵילָן. וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם
day while it is yet may one climb and not on a tree lean and we do not on a tree hang and we do not
לֵישֵׁב שָׁם כָּל הַיּוֹם כָּלוּ. וְאֵין מְשַׁתְּמְשִׁין בְּמַחְבֵּר לְקָרְקַע כָּלֵל
at all to the ground of what is attached make use and we do not entirely the day all there to sit
גִּזְרָה שְׂמָא יִתְּלֵשׁ:
one will detach lest as a decree

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

ה'ז

אסור פירות שנשקרו והרחת הדס ואתרוג במחבר

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

פְּרוֹת שֶׁנִּשְׁקְרוּ בְּשַׁבָּת אָסוּר לְאָכְלָן עַד מוֹצָאֵי שַׁבָּת גִּזְרָה שְׂמָא
lest a decree Shabbos the departure of until to eat them it is forbidden on Shabbos that fell Fruits

יִתְלַשׁ. הַדָּס הַמִּחְבֵּר מִתֵּר לְהִרִיחַ בּוֹ שְׂאִין הַנִּתְּנוֹ אֶלָּא לְהִרִיחַ
to smell except benefit of it for there is no it To smell it is permitted that is attached A myrtle one will detach
בּוֹ וְהָרִי רִיחוֹ מְצוּי. אֲכַל אֶתְרוֹג וְתַפּוּחַ וְכָל הָרְאוּי לְאֲכִילָה
for eating that is fit and anything and an apple an esrog But is present its fragrance and behold it
אָסוּר לְהִרִיחַ בּוֹ בַּמִּחְבֵּר גִּזְרָה שְׂמָא יִקַּץ אוֹתוֹ לְאֲכָלוֹ:
to eat it one will cut lest a decree while attached it to smell it is forbidden

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

ה'י ח

אָסוּר הַשְׁתַּמְשׁוּת בְּשָׂרְשֵׁי אֵילָן בַּשַּׁבָּת

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

אֵילָן שֶׁהָיוּ שָׂרְשָׁיו גְּבוּהִין מִן הָאָרֶץ שְׁלֹשָׁה טַפְחִים אָסוּר לֵישֵׁב
to sit it is forbidden handbreadths three the ground from high its roots that were A tree
עֲלֵיהֶן. וְאִם אֵינָן גְּבוּהִין שְׁלֹשָׁה הָרִי הֵן כְּאָרֶץ. הָיוּ בָּאֵין
coming If they were are like the ground they behold three high they are not and if on them
מִלְמַעְלָה מִשְׁלֹשָׁה לְתוֹךְ שְׁלֹשָׁה מִתֵּר לַהֲשַׁתְּמֵשׁ בָּהֶן. הָיוּ גְּבוּהִין
high If they were of them to make use it is permitted three into from three from above
שְׁלֹשָׁה אֶף עַל פִּי שְׂצֵדָן אֶחָד שׁוּה לְאָרֶץ אוֹ שֵׁישׁ חָלָל
a cavity that there is or with the ground is level one that their side though even three
תַּחְתֵּיהֶן שְׁלֹשָׁה אָסוּר לֵישֵׁב עֲלֵיהֶן:
on them to sit it is forbidden of three underneath them

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

ה'י ט

אָסוּר רִכְבָּה עַל בְּהֵמָה וְעָלָה בְּאֵילָן בַּשַּׁבָּת

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

אֵין רוֹכְבִין עַל גְּבִי בְּהֵמָה בַּשַּׁבָּת גִּזְרָה שְׂמָא יַחְתֹּךְ זְמוּרָה
a branch one will cut lest a decree on Shabbos an animal the back of on ride We do not
לְהַנְהִיגָהּ. וְאֵין נִתְּלִין בְּבֵהֵמָה וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם לֵישֵׁב
to sit day while it is still ascend and he may not from an animal hang and we do not to guide it
עָלֶיהָ בַּשַּׁבָּת. וְאֵין נִסְמָכִין לְצִדֵּי בְּהֵמָה. וְצִדֵּי צְדָדִין מִתְּרִין.
are permitted sides but the sides of an animal on the sides of lean and we do not on Shabbos upon it
עָלָה בְּאֵילָן בַּשַּׁבָּת בְּשׁוּגָג מִתֵּר לִירֵד. בְּמִזִּיד אָסוּר לִירֵד.
to descend it is forbidden intentionally to descend he is permitted unintentionally on Shabbos a tree If one climbed
וּבְבֵהֵמָה אֶפְלוּ בְּמִזִּיד יִרֵד מִשּׁוּם צָעַר בְּעָלֵי חַיִּים. וְכֵן
and likewise creatures living the pain of because of he should descend intentionally even but on an animal
פּוֹרְקִין הַמִּשְׁאוּי מֵעַל הַבְּהֵמָה בַּשַּׁבָּת מִשּׁוּם צָעַר בְּעָלֵי חַיִּים:
creatures living the pain of because of on Shabbos the animal from upon the burden we unload

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

הלי

פריקת משא מן בהמה בשבת ומניעת צער בעלי חיים

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

פיצד. היתה בהמתו טעונה שליף של תבואה מכניס ראשו תחתיו

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

ומסלקו לצד אחר והוא נופל מאליו. היתה בא מן הדרך בליל

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

שבת ובהמתו טעונה. כשיגיע לחצר החיצונה נוטל את הכלים

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

הנטליון בשבת ושאינו נטליון מתיר החבלים והשקין נופליון.

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

היו בשקין דברים המשתברין. אם היו שקין קטנים מביא פרים

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

וכסתות ומניח תחתיהן והשקין נופליון על הפרים. שהרי אם ירצה

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

לשלה הכר שולף מפני שהשקים קטנים וקלים ונמצא שלא בטל

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

הכלי מהיכנו. היתה טעונה עששיות של זכוכית מתיר השקים והן

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

נופליון שאף על פי שישברו אין בכך הפסד גדול שהרי הכל

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

להתכה עומד ולהפסד מעט לא חששו. היו השקים גדולים ומלאים

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

כלי זכוכית וכיוצא בהם פורק בנחת. ומכל מקום לא יניחון שם

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

על גבי בהמה משום צער בעלי חיים:

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

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

הלי

אסור מעמר בפרות ובמלח בשבת

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

המדבק פרות עד שיעשו גוף אחד חייב משום מעמר. לפיכך מי

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

שְׁנֵתֵפְזֵרוּ לוֹ פְּרוֹת בְּחִצְרוֹ מִלֵּקֵט עַל יָד עַל יָד וְאוֹכֵל. אֲכַל לֹא

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

יִתֵּן לֹא לְתוֹךְ הַסֵּל וְלֹא לְתוֹךְ הַקֶּפֶה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל.

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

שָׂאֵם יַעֲשֶׂה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל שָׂמָּא יִכְבְּשֵׁם בִּידוֹ בְּתוֹךְ

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

הַקֶּפֶה וְיָבֵא לְיָדֵי עֲמוּר. וְכֵן אֵין מְקַבְּצִין אֶת הַמֶּלַח וְכִיּוֹצֵא

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

בּוֹ מִפְּנֵי שֶׁנִּרְאָה כְּמַעֲמֵר:

like collecting it appears because to it

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

ה'ל"ב

אסור סחיטת פירות בשבת

Halacha 12 · The Prohibition of Squeezing Fruits on Shabbos

מִפְּרֵק חֵיב מְשוּם דָּשׁ. וְהַסּוֹחֵט זֵיתִים וְעֵנָבִים חֵיב מְשוּם

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

מִפְּרֵק. לְפִיכָךְ אָסוּר לְסַחֵט תּוֹתִים וְרִמּוֹנִים הוֹאִיל וּמִקְצֵת בְּנֵי אָדָם

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

סוֹחֲטִים אוֹתָם כְּזֵיתִים וְעֵנָבִים שָׂמָּא יָבֹא לְסַחֵט זֵיתִים וְעֵנָבִים. אֲכַל

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

שָׂאֵר פְּרוֹת כְּגוֹן פְּרִישִׁין וְתַפּוּחִים וְעוֹזְרָדִין מִתֵּר לְסַחֲטָן בְּשַׁבָּת

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

מִפְּנֵי שֶׁאֵינָן בְּנֵי סְחִיטָה:

squeezing subject to they are not because

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

ה'ל"ג

סחיטת כבשין ושלקות ורסוק שלג ומלילה בשבת

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

כְּבָשִׁין וְשִׁלְקוֹת שֶׁסָּחָטוּ. אִם לִרְפֹּךְ גּוֹפֶן מִתֵּר וְאִם לְהוֹצִיא

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

מִימֵיהֶן אָסוּר. וְאֵין מְרַסְקִין אֶת הַשֶּׁלֶג שֶׁיִּזְבּוּ מִימּוֹ. אֲכַל מְרַסֵּק

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

הוּא לְתוֹךְ הַקֶּעֶרֶה אוֹ לְתוֹךְ הַכּוֹס. הַשּׁוּם וְהַבֶּטֶר וְהַמִּלִּילוֹת

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

שֶׁרָסְקוּ מִבְּעוֹד יוֹם. אִם מִחֲסָרֵין דִּיכָּה אָסוּר לוֹ לְגַמֵּר דִּיכָתָן
their pounding to complete for him it is forbidden pounding they lack if day while yet that one crushed them
בְּשַׁבָּת. וְאִם מִחֲסָרֵין שְׁחִיקָה בְּיַד מִתֵּר לוֹ לְגַמֵּר שְׁחִיקָתָן בְּשַׁבָּת.
on Shabbos their grinding to complete for him it is permitted by hand grinding they lack and if on Shabbos
לְפִיכָּה מִתֵּר לְגַמֵּר שְׁחִיקָת הָרִיפּוֹת בְּעֵץ הַפְּרוֹר בְּתוֹךְ
the pot inside with the wooden spoon the crushed grain the grinding of to complete it is permitted Therefore
הַקִּדְרָה בְּשַׁבָּת אַחֵר שְׁמוּרֵידִין אוֹתָהּ מֵעַל הָאֵשׁ:
— the fire from upon it that they remove after on Shabbos

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

הלי יד

מְלִילַת מְלִילוֹת וִירִיקַת חֶלֶב בְּשָׁנוּי לְחוּלָּה

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

הַמוֹלִיל מְלִילוֹת מוֹלִיל בְּשָׁנוּי כְּדִי שֶׁלֹּא יֵרָאֶה כְּדָשׁ. הַיּוֹנֵק
One who sucks like threshing it will appear that not in order with a change rubs ears of corn One who rubs
בְּפִיו פָּטוּר. וְאִם הָיָה גּוֹנֵחַ מִתֵּר לוֹ לִינֵק בְּפִיו מִפְּנֵי שֶׁהוּא
that he is because with his mouth to suck for him it is permitted groaning he was and if is exempt with his mouth
מִפָּרֶק כְּלֹאֲחֵר יָד וּמִשּׁוּם צָעָרוֹ לֹא גָזְרוּ וְאֵף עַל פִּי
though and even did they decree not his pain and because of manner in an backhanded extracting
שָׁאִין שָׁם סִכָּנָה:
danger there that there is not

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

הלי טו

דִּין מִשְׁקִין שֶׁזָּבוּ מִפְּרוֹת בְּשַׁבָּת

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

פְּרוֹת שֶׁזָּבוּ מֵהֶן מִשְׁקִין בְּשַׁבָּת. אִם זֵיתִים וְעֲנָבִים הֵן אָסוּר
it is forbidden they are and grapes olives if on Shabbos liquids from them that flowed Fruits
לְשִׁתּוֹת אוֹתָן הַמִּשְׁקִין עַד מוּצְאֵי שַׁבָּת גְּזָרָה שְׁמָא יִתְכוּן וְיִסְחַט
and squeeze he will intend lest a decree Shabbos the departure of until the liquids them to drink
אוֹתָן בְּשַׁבָּת. וְאִם תּוֹתִים וְרִמּוֹנִים הֵן. אִם הֵבִיטָן לְאֲכִילָה מִשְׁקִין
liquids for eating he brought them in if they are and pomegranates berries and if on Shabbos them
שֶׁזָּבוּ מֵהֶן מִתְּרִין. וְאִם הֵבִיטָן לְדָרְכָן מִשְׁקִין שֶׁזָּבוּ מֵהֶן
from them that flowed liquids to press them he brought them in and if are permitted from them that flowed
אֲסוּרִין עַד מוּצְאֵי שַׁבָּת:
Shabbos the departure of until are forbidden

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

זיתים וענבים שרסקו מערב שבת ויצאו מהן משקין מעצמן
on their own liquids from them and went out Shabbos from the eve of that one crushed and grapes Olives

מתרין. וכן חלות דבש שרסקו מערב שבת משקין היוצאין
that go out liquids Shabbos from the eve of that one crushed honey combs of and likewise are permitted

מהן בשבת מתרין. שאין כאן מקום לגזרה שכתב רסקו
one crushed them since already for a decree room here for there is not are permitted on Shabbos from them

מבערב:

from the evening

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

זורה ובורר מאבות מלאכות הן לפיכך אף על פי שמותר
that it is permitted though · even Therefore are they labors from the primary and selecting Winnowing

למלל מלילות בראשי אצבעותיו. כשהוא מנפח מנפח בידו אחת
one with his hand he must blow blows when he his fingers with the tips of ears of corn to rub

בכל כחו. אבל לא בקנון ולא בתמחוי גזרה שפא ינפה בנפה
with a sieve he winnow lest as a decree with a soup plate and not with a tray not but his strength with all

ובכברה שהוא חייב. והמשמר שמרים תולדת בורר או מרקד הוא.
he is of sifting or of selecting is a derivative dregs And one who filters liable which he is or with a sifter

לפיכך אף על פי שמותר לסנן יין צלול או מים צלולים בסודרין או
or with cloths clear water or clear wine to strain that it is permitted though · even Therefore

בכפיפה מצרית. לא יעשה גומא בסודר שלא יעשה כדרך שהוא
that he in the manner he does not act so that in the cloth a hollow shall he make not Egyptian with a basket

עושה בחל ויבא לשמר במשמרת. וכן אסור לתלות את
— to hang it is forbidden And likewise with a strainer to filter and come on a weekday does

המשמרת כדרך שהוא עושה בחל שפא יבא לשמר. וכן
And likewise to filter he come lest on a weekday does that he in the manner the strainer

המחביץ תולדת בורר הוא. לפיכך אף על פי שנותנין שמשמיין
sesame seeds that we may place though · even Therefore he is of selecting a derivative one who curdles milk

ואגוזים לדבש לא יחבצם בידו:

with his hand may he knead them not into honey and nuts into a block

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

הלי"ח

אסור טוחן פירקות ומאכל בהמה בשבת Halacha 18 · The Prohibition of Grinding Vegetables and Preparing Animal Food on Shabbos

המחית את הירק דק דק כדי לבשלו הרי זה תולדת טוחן וחייב.
and is liable of grinding is a derivative this behold to cook it in order fine very the vegetable — One who cuts
לפיכך אין מרסקין לא את השחת ולא את החרובין לפני בהמה
an animal before the carobs — and not the young grain — not shred we do not therefore
בין דקה בין גסה מפני שנראה כטוחן. אבל מחתכין את הדלועין לפני
before the gourds — we may cut but like grinding it appears because coarse whether fine whether
הבהמה ואת הנבלה לפני הכלבים שאין טחינה בפרות. ומתירין
and we may untie regarding fruit grinding for there is no the dogs before the carcass and the animal
אלמות של עמיר לפני בהמה ומפספס בידו אלמות קטנות אבל
but small bundles with his hand and one may spread an animal before straw of bundles
out
לא אלמות גדולות מפני הטרח שבהן:
that is in them the exertion because of large bundles not

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

הלי"ט

אכילת חבילי עשבים המיועדים לבהמה בשבת Halacha 19 · Partaking of Herb Bundles Stored for Animal Fodder on Shabbos

חבילי פאה ואזוב וקורנית וכיוצא בהן שהכניסו למאכל בהמה
an animal for food of that he brought in of them and the like and kornit and ezov siah Bundles of
מסתפק מהן וקוטים ואוכל בראשי אצבעותיו אבל לא בידו
with his hand not but his fingers with the tips of and eat and break off from them he may partake
הרבה שלא יעשה כדרך שהוא עושה בחל ויבא לדוק:
to crush and come on a weekday does that he like the way he will do so that not a large amount

This halacha discusses the permissible manner of breaking off and eating edible herbs from bundles that were originally brought in as animal food, ensuring one does not perform the weekday method of crushing them.

ה"כ

שנוי בכתישת תבלינים וגזרת שחיקת סממנין Halacha 20 · Crushing Spices with a Deviation and the Decree Against Taking Medicine on Shabbos

הצריך לדוק פלפלים וכיוצא בהן לתן לתוך המאכל בשבת הרי זה
this behold on Shabbos the food into to put of them and the like peppers to crush One who needs
כותש ביד הספין ובקערה אבל לא במכתשת מפני שהוא טוחן.
grinding that he is because with a mortar not but and in the bowl the knife with the handle of one crushes

לְפִיכֶרְךָ אָסוּר לְבָרִיא לְהִתְרַפְּאוֹת בְּשַׁבָּת גְּזֵרָה שְׁמָא יִשְׁחַק
he will grind lest a decree on Shabbos to heal himself for a healthy person it is forbidden therefore

הַסְמָמִינִין:
the herbs

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

הליכה

אָסוּר אֲכִילַת וְשִׁתִּית מֵאֲכָלִי רְפוּאָה בְּשַׁבָּת

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

כִּיצַד. לֹא יֹאכַל דְּבָרִים שְׂאִינָן מֵאֲכָל בְּרִיאִים כְּגוֹן אֶזְזִיבִּין וּפִיָּאָה. וְלֹא
and not and piah hyssop such as healthy people food of that are not things shall eat not How

דְּבָרִים הַמְשַׁלְּשִׁים כְּגוֹן לְעֵנָה וְכִיּוּצָא בָּהֶם. וְכֵן לֹא יִשְׁתֶּה דְּבָרִים
things shall drink not and so in them and the like wormwood such as that cause diarrhea things

שְׂאִין דְּרָךְ הַבְּרִיאִים לְשִׁתוֹתָן כְּגוֹן מֵיִם שֶׁבִּשְׁלוּ בָּהֶן סְמָמִינִין
medicinal herbs in them that they cooked water such as to drink them the healthy people the way of that are not

וְעֵשְׂבִים:
and grasses

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

הליכה

אֲכִילַת מֵאֲכָל בְּרִיאִים לְרְפוּאָה בְּשַׁבָּת

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

אוֹכֵל אָדָם אֲכָלִין וּמִשְׁקִין שֶׁדְּרָךְ הַבְּרִיאִים לְאֲכָלָן וְלִשְׁתוֹתָן כְּגוֹן
such as and to drink them is to eat them healthy people that the way of and drinks foods a person May eat

הַפְּסִכָּרָא וְהַכְּשׁוֹת וְהָאֶזְזִיב אֶף עַל פִּי שֶׁהֵן מְרַפְּאִין וְאוֹכְלָן כְּדִי
in order and he eats them heal they though even and hyssop and hops coriander

לְהִתְרַפְּאוֹת בָּהֶם מִתֵּר הוּאִיל וְהֵם מֵאֲכָל בְּרִיאִים. שְׁתֵּה חִלְתִּית
chiltit If one drank healthy people food of they are since it is permitted by them to be healed

מִקֵּדָם הַשַּׁבָּת וְהִירִי הוּא שׁוֹתָהּ וְהוֹלֵךְ מִתֵּר לְשִׁתוֹתָן בְּשַׁבָּת אֶפְלוּ
even on Shabbos to drink it it is permitted and continues drinks he and behold the Shabbos from before

בְּמִקוֹמוֹת שְׂלֵא נִהְגוּ הַבְּרִיאִים לְשִׁתוֹת הַחִלְתִּית. וְשׁוֹתִין יִתּוֹם
Egyptian beer And they may drink chiltit to drink healthy people accustomed where not in places

הַמִּצְרִי בְּכָל מְקוֹם:
place in every

This halacha teaches that foods and drinks normally consumed by healthy people may be consumed on Shabbos even for medicinal purposes.

הליכה

וְכֵן שְׁמָנִים שְׂדֵרָה הִבְרִיאִים לְסוּף בָּהֶן מִתֵּר לְסוּף בָּהֶן בְּשַׁבָּת
on Shabbos with them to anoint it is permitted with them to anoint healthy people that it is the way of oils And so
וְאֵף עַל פִּי שְׁנֵתָפוֹן לְרְפוּאָהּ. וְשֵׁאִין הִבְרִיאִים סָכִין בָּהֶן אֲסוּרִין.
are forbidden with them do not anoint healthy people but those that for healing he intended though and even
הַחוּשׁ בְּמִתְנֵיוֹ לֹא יְסוּף יֵין וְחֶמֶץ אֲבָל סָךְ הוּא אֶת הַשֶּׁמֶן. וְלֹא
but not oil — he anoints but and vinegar wine anoint shall not in his loins One who feels pain
שֶׁמֶן וְרֹד אֲלֵא בְּמָקוֹם שֶׁהִבְרִיאִים סָכִין אוֹתוֹ. וּמִתֵּר לְסוּף שֶׁמֶן
oil to anoint And it is permitted with it anoint where healthy people in a place except oil rose
וּמִלַּח בְּכָל מָקוֹם. נִגְפָה יָדוֹ אוֹ רַגְלוֹ צוּמָתָהּ בַּיֵּין וְאִינוֹ צוּמָתָהּ
bathe it but he may not in wine he may bathe it his foot or his hand If bruised was place in every and salt
בְּחֶמֶץ. וְאִם הָיָה עֲנַג אֵף בַּיֵּין אֲסוּר:
it is forbidden in wine even delicate he was and if in vinegar

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

הליכה

אסור רפואה בשבת במאכלים ומשקין

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

הַחוּשׁ בְּשִׁנָּיו לֹא יִגְמַע בָּהֶן אֶת הַחֶמֶץ וְיִפְלֹט אֲבָל מְגַמַּע הוּא
he sips but and spit it out vinegar — with them may sip not in his teeth One who feels discomfort
וּבוֹלֵעַ. הַחוּשׁ בְּגִרוֹנוֹ לֹא יַעֲרַעֲנוּ בְּשֶׁמֶן אֲבָל בּוֹלֵעַ הוּא שֶׁמֶן
oil he swallows but with oil may gargle not in his throat One who feels discomfort and swallows
הֶרְבֵּה וְאִם נִתְרַפָּא נִתְרַפָּא. אֵין לוֹעֲסִין אֶת הַמַּסְטָכִי וְאֵין שָׁפִין
rub and we do not gum — chew We do not he is cured he is cured and if in large amounts
אֶת הַשֵּׁנִים בְּסֵם בְּשַׁבָּת בְּזִמּוֹ שְׁנֵתָפוֹן לְרְפוּאָהּ. וְאִם נִתְּפוֹן לְרִיחַ
for fragrance of he intends but if for healing he intends when on Shabbos with medicine the teeth —
הִפָּה מִתֵּר:
it is permitted the mouth

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

הליכה

רפואת העין והכישת אצבע בשבת

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

אֵין נוֹתְנִין יֵין לְתוֹךְ הָעֵין אֲבָל נוֹתֵן הוּא עַל גַּב הָעֵין. וְרוֹק
and saliva the eye the back of upon he places but the eye into wine place One may not

תַּפֵּל אֶפְלוּ עַל גֵּב הָעַיִן אָסוּר. קִילּוֹר שִׁשְׁרָה אוֹתוֹ מֵעֶרֶב שַׁבָּת

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

מֵעֲבִירוֹ עַל גֵּב עֵינּוֹ בְּשַׁבָּת וְאִינוֹ חוֹשֵׁשׁ. מִי שִׁלְקָה בְּאֶצְבָּעוֹ

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

לֹא יִכְרֹךְ עָלָיו גָּמִי כְּדִי לְרַפְּאוֹתוֹ וְלֹא יִדְחֲקֵנוּ בְּיָדוֹ כְּדִי לְהוֹצִיא

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

מִמֶּנּוּ דָם:

blood from it

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

ה'כ"ו

אָסוּר נְתִינַת חֲמִין וְשֶׁמֶן עַל הַמַּכָּה בְּשַׁבָּת

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

אֵין נוֹתְנִין חֲמִין וְשֶׁמֶן עַל גְּבִי הַמַּכָּה. וְלֹא עַל גְּבִי מוֹךְ שֶׁעַל גְּבִי

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

הַמַּכָּה. וְלֹא עַל גְּבִי מוֹךְ לְתַנּוֹ עַל הַמַּכָּה בְּשַׁבָּת. אֲכָל נוֹתֵן הוּא

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

חוּץ לַמַּכָּה וְשׁוֹתֵת וַיּוֹרֵד לַמַּכָּה. וְנוֹתְנִין מוֹךְ יָבֵשׁ עַל גְּבִי

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

הַמַּכָּה. וְאִם הָיָה עֲתִיק אָסוּר מִפְּנֵי שֶׁהוּא כְּרִטָּה:

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

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

ה'כ"ז

הַחֲזֵרַת רִטָּה וְשִׁבּוֹת בַּמִּקְדָּשׁ

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

רִטָּה שֶׁפָּרָשָׁה עַל גְּבִי כָּלִי מִחֲזִירִין אוֹתָהּ. וְאִם פָּרָשָׁה עַל גְּבִי קֶרֶעַ

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

אָסוּר לְהַחֲזִירָהּ. וּמִנִּיחִין רִטָּה עַל גְּבִי הַמַּכָּה לְכַתְּחָלָה בַּמִּקְדָּשׁ

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

שָׂאִין אָסוּר שִׁבּוֹת בַּמִּקְדָּשׁ. וּבְכָל מָקוֹם מְקַנְחִין פִּי הַמַּכָּה

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

וְאִין מְקַנְחִין אֶת הָרִטָּה שֶׁמָּא יִמְרַח:

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

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

ה'כ"ח

סכין וממשמשין בבני מעים בשבת והוא שיסוך וימשמש

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

בבת אחת כדי שלא יעשה כדרך שהוא עושה בחל. ואין

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

מתעמלין בשבת. אי זה הוא מתעמל זה שדורסים על גופו בכח עד

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

שייגע ויזיע או שיהלך עד שייגע ויזיע. שאסור ליגע את

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

עצמו כדי שייגע בשבת מפני שהיא רפואה. וכן אסור לעמד

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

בקרקע דימוסית שבארץ ישראל מפני שמעמלת ומרפאת:

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

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

הליכט

אסור רחיצה במים המצטערין בשבת

Halacha 29 · Prohibition of Washing in Discomforting Waters on Shabbos

אין רוחצין במים שמשלשלין ולא בטיט שטובעין בו ולא במי

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

משנה האושים ולא בים סדום ולא במים הרעים שבים הגדול

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

מפני שכל אלו צער הן וכתוב ישעיה נח יג "וקראת לשבת

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

ענג". לפיכך אם לא נשתהה בהם אלא עלה מיד אף על פי שיש

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

לו חטטין בראשו מתר:

it is permitted on his head sores to him

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

הליכט

גרוד הגוף ורפואת בהמה בשבת

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

אין מתגרדין במגרדת ואם היו ידיו מלקלכות בצואה או בטיט

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

גורד כדרך ואינו חושש. סכין ומפרכין לאדם לענג

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

אָבֵל לֹא לְבִהְמָה. וְאִם הָיָה לָהּ צָעַר מִתֵּר לְהַסִּיר צָעָרָה בְּסִיכָה
with anointing its pain to remove it is permitted pain to it there was and if for an animal not but
וּפְרוּרָה. בִּהְמָה שָׂאָכָלָה פְּרָשִׁינִין הֶרְבֵּה מְרִיצִין אוֹתָהּ בְּחָצֵר בְּשִׁבִּיל
in order in the courtyard it we run much vetch that ate An animal and rubbing
שֶׁתִּתְרַפֵּא. וְאִם אֲחֻזָּה דָּם מֵעַמִּידִין אוֹתָהּ בְּמִים בְּשִׁבִּיל שֶׁתִּצְטַנֵּן וְאִין
and we do not that it will cool in order in water it we stand blood seized it and if that it will heal
חוֹשְׁשִׁין שָׂמָא יִשְׁחַק לָהּ סִמְנִין:
herbs for it he will grind lest worry

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

ה'י לא

רְפוּאָה בְּשִׁבְתַּת שָׂאִין בָּהּ מְשׁוּם שְׁחִיקַת סִמְנִין

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

אִין מְקִיאִין אֶת הָאֵכָל בְּשִׁבְתָּהּ. בְּמָה דְּבָרִים אָמוּרִים בְּסֵם שָׂמָא
lest with a drug are said words In what on Shabbos the food — cause to vomit One may not
יִשְׁחַק סִמְנִין אָבֵל לְהַכְנִים יָדוֹ לְתוֹךְ פִּיו וּלְהַקִּיא מִתֵּר. וְאָסוּר
And it is forbidden is permitted and to vomit his mouth into his hand to insert but herbs he will crush
לְדַחַק פִּרְסוֹ שֶׁל תִּינוּק כַּדִּי לְהוֹצִיא הָרְעִי שְׁלוֹ שָׂמָא יָבֵא
he will come lest his his waste to bring out in order an infant of the stomach to press
לְהַשְׁקוֹתוֹ סִמְנִין הַמְשִׁלְשְׁלִין. וּמִתֵּר לְכַפּוֹת כּוֹס עַל הַטֶּבּוֹר בְּשִׁבְתָּהּ
on Shabbos the navel over a cup to place And it is permitted that lax herbs to give him to drink
כַּדִּי לְהַעֲלוֹתוֹ. וְכֵן מִתֵּר לְיַחֲנֹק וּלְלַפֵּף אֶת הַקֶּטֶן וּלְהַעֲלוֹת
and to lift up the child — and to wrap to support the neck it is permitted And likewise to raise it in order
אָזְנִים בֵּין כַּדִּי בֵּין בְּכָלִי. וּלְהַעֲלוֹת אֲנָקְלִי. שְׁכָל אֵלּוֹ וְכִיוּצָא
and similar these for all the chest cartilage and to lift up with an instrument whether by hand whether ears
בְּהֵן אִין עוֹשִׂין אוֹתָן בְּסִמְנִין כַּדִּי לְחוּשׁ לְשִׁחִיקָה וְיֵשׁ לוֹ צָעַר
pain to him and there is for crushing to fear in order with herbs them do one does not to them
מֵהֶן:
from them

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

ה'י לב

אָסוּר הִרְקָדַת תֶּבֶן בְּכִבְרָה בְּשִׁבְתָּהּ

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

הַמִּרְקָד מֵאֲבוֹת. מְלֹאכוֹת. לְפִיכָה אִין פּוֹבְרִין אֶת הַתֶּבֶן בְּכִבְרָה
in a sieve the straw — sift we do not Therefore of melachos is from the primary Sifting
categories

וְלֹא יָנִיחַ הַכֶּכֶרָה שֵׁשׁ בָּהּ תֵּבֶן בְּמָקוֹם גְּבוּהָ בְּשִׁבִּיל שִׁירֵד הַמֶּץ
the chaff that will fall in order high in a place straw in it that has the sieve shall one place and not
מִפְּנֵי שֶׁהוּא כְּמֶרְקֵד. אֲבָל נוֹטֵל הַתֵּבֶן בַּכֶּכֶרָה וּמוֹלִיךְ לְאַבוֹס אֵף עַל
even to the trough and bring it in the sieve the straw one may take But like sifting that it is because
פִּי שִׁירֵד הַמֶּץ בְּשַׁעַת הוֹלָכָה שֶׁהָרִי אֵינוֹ מֵתַכְּוֵן לָכֵן:
for this intend he does not since carrying at the time of the chaff that will fall though

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

ה'ל' לג

אָסוּר לִישָׁה בְּשִׁבְתָּ וְדִינֵי קֶמַח קָלִי וְשִׁתִּית

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

מִגִּבֵּל חַיֵּב מְשׁוּם לָשׁ. לְפִיכָךְ אֵין מִגְבִּלִין קֶמַח קָלִי הַרְבֵּה שָׂמָא
lest much roasted flour mix we do not Therefore kneading because of is liable One who mixes
יָבוֹא לְלוֹשׁ קֶמַח שְׂאִינֹו קָלִי. וּמִתֵּר לְגִבֵּל אֶת הַקָּלִי מְעַט מְעַט.
by little little the roasted — to mix and it is permitted roasted that is not flour to knead he will come
אֲבָל תְּבוּאָה שְׁלֹא הִבִּיֵּאָה שְׁלִישׁ שְׁקָלוֹ אוֹתָהּ וְאַחֲרַיָּךְ כֶּךָ טָחְנוּ אוֹתָהּ
it they ground that and after it that they roasted a third reach that did not grain But
טָחִינָה גֶסֶה שֶׁהָרִי הוּא כְּחוֹל וְהִיא הַנִּקְרָאת שִׁתִּית מִתֵּר לְגִבֵּל מִמֶּנָּה
from it to mix it is permitted shatit is called and it is like sand it for behold coarse grinding
בְּחֻמֶּץ וְכִיּוֹצֵא בּוֹ הַרְבֵּה בְּכַת אַחַת. וְהוּא שִׁיְהִיָּה רַךְ אֲבָל קָשָׁה
thick but soft provided that it is and this is one at once much to it and similar with vinegar
אָסוּר מִפְּנֵי שֶׁנִּרְאָה כְּלָשׁ וְצָרִיךְ לְשַׁנוֹת. כִּיצַד. נוֹתֵן אֶת הַשִּׁתִּית
the shatit — he puts in How deviate and one must like kneading it appears because is forbidden
וְאַחֲרַיָּךְ נוֹתֵן אֶת הַחֻמֶּץ:
the vinegar — he puts in that and after

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

ה'ל' לד

דִּין גְּבוּל מְרֹסֵן בְּשִׁבְתָּ

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

הַמְרֹסֵן אֵף עַל פִּי שְׂאִינֹו רָאוּי לְגְבוּל אֵין גּוֹבְלִין אוֹתוֹ שָׂמָא יָבוֹא
one will come lest it knead we do not for kneading fit that it is not though even The bran
לְגִבֵּל הָעֶפֶר וְכִיּוֹצֵא בּוֹ. וְנוֹתְנִין מִים עַל גִּבֵּי מְרֹסֵן וּמוֹלִיךְ בּוֹ
in it and one may move bran the top of upon water but we may place to it and similar the dust to knead
הַתִּרְדּוֹד שְׁתֵּי וְעֵרֵב. אֲבָל אֵינוֹ מְמַרְס בְּיָדוֹ שְׁלֹא יֵרָאֶה כְּלָשׁ.
like one who kneads it will appear so that not with his hand stir one may not but and woof warp the spoon
אִם לֹא נִתְעָרַב מְנַעְרוֹ מִכְּלֵי לְכָלִי עַד שֶׁיִּתְעָרַב וְנוֹתֵן לְפָנָיו
before and give that it mixes until to vessel from vessel one may shake it mix it did not if

הַתְּרַנְּגוּלִין אוֹ לִפְנֵי הַשְּׂוֹרִים. וּמִתֵּר לְעָרֵב הַמֶּרְסָן עַל דֶּרֶךְ זֶה בְּכָלִי

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

אֶחָד וּמִחֲלֵק אוֹתוֹ בְּכָלִים הֶרְפָּה וְנוֹתֵן לִפְנֵי כָּל בְּהֵמָה וּבְהֵמָה וּמִעָרֵב
and one may mix and animal animal each before and give many into vessels it and divide one

בְּכָלִי אֶחָד אֶפְלוּ כּוֹר וְאַפְלוּ כּוֹרִים:

two korim and even a kor even one in vessel

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

ה'ל' לה

אסור ה'ל'עטת בהמה ועוף בשבת

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

אִין מֵאֲכִילִין בְּהֵמָה חַיָּה וְעוֹף בְּשַׁבָּת כְּדֶרֶךְ שֶׁהוּא מֵאֲכִיל

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

בְּחֵל שָׂמָא יָבוֹא לְיָדֵי כְּתִישַׁת קִטְנִיּוֹת אוֹ לְיָדֵי לִישַׁת קֶמַח וְכִיּוּצָא

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

בּוּ. כִּיּוּצָא. לֹא יֵאֲכִיל הַגָּמֶל בְּשַׁבָּת מֵאֲכָל שְׁלֶשָׁה אוֹ אַרְבָּעָה יָמִים

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

וְלֹא יִרְבִּיץ עֶגֶל וְכִיּוּצָא בּוּ וְיִפְתָּח פִּיו וְיִתֵּן לְתוֹכוֹ פֶּרֶשִׁינִין

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

וּמִים בְּבֵת אַחַת. וְכֵן לֹא יִתֵּן לְתוֹךְ פִּי יוֹנִים וְתְרַנְּגוּלִים

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

לְמָקוֹם שֶׁאֵינָן יְכוּלִין לְהַחֲזִיר. אֲבָל מֵאֲכִיל הוּא אֶת הַבְּהֵמָה מְעֻמָּד

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

וּמִשְׁקָה אוֹתָהּ מְעֻמָּד אוֹ נוֹתֵן לְתוֹךְ פִּיהָ מִמֵּי עֵצְמָן וְכִרְשִׁינִין

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

בְּפִנֵּי עֵצְמָן בְּמָקוֹם שֶׁיְכוּלָהּ לְהַחֲזִיר. וְכֵן מֵאֲכִיל הָעוֹף בְּיָדוֹ בְּמָקוֹם

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

שֶׁיְכוּל לְהַחֲזִיר וְאִין צָרִיךְ לוֹמַר שִׁיתֵּן לְפָנֵיהֶן וְהֵן אוֹכְלִין:

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

This halacha details the restrictions on how one may feed animals on Shabbos to prevent activities like kneading or crushing food.

ה'ל' לו

האכלת בעלי חיים בשבת וכיום טוב

Halacha 36 · Feeding Animals on Shabbos and Yom Tov

בְּמָה דְּבָרִים אֲמורִים בְּמִי שְׁמֻזּוֹנוֹתָיו עָלָיו כְּגוֹן בְּהֵמָתוֹ וְחֵיתוֹ

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

וְיוֹנֵי הַבַּיִת וְאַזְזִין וְתְרַנְּגוּלִין. אֲבָל מִי שֶׁאֵין מְזוֹנוֹתָיו עָלָיו כְּגוֹן

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

חֲזִיר וְיוֹנִי שׁוֹכֵךְ וְדְבוּרִים לֹא יִתֵּן לְפָנֵיהֶם לֹא מִזֶּזֶן וְלֹא מֵיָם.

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

וּמִתֵּר לְאָדָם לְהַעֲמִיד בְּהֶמְתּוֹ עַל גִּבִּי עֲשָׂבִים מִחֻבָּרִים וְהִיא אוֹכֶלֶת.

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

אֲבָל לֹא יַעֲמִיד אוֹתָהּ עַל גִּבִּי דָבָר שֶׁהֻקְצָה אֲבָל עוֹמֵד בְּפָנֶיהָ

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

כְּדֵי שֶׁתִּחַזֵּר פָּנֶיהָ לְדָבָר הַמְּקֻצָּה וְתֹאכַל מִמֶּנּוּ. וְכֵן בְּיוֹם טוֹב:

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

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 וְנִכְחִידֶם 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:

עָשָׂה 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 שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

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 יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'