

# Mishnah

Hebrew & English Text

to be studied on

## 3 Tammuz

anniversary of the passing of  
the Rebbe, Rabbi Menachem M. Schneerson,  
of righteous memory

Mishna Commentary by Rabbi Adin Even Israel (Steinsaltz)

## משניות

באותיות השם

לרגל יום הקדוש

## ג' בתמוז

יום ההילולא של כבוד קדושת

אדמו"ר מנחם מענדל

זצוקלה"ה נבג"מ זי"ע

שניאורסאהן מליובאוויטש

ביאור המשניות ע"י הרב עדין אבן ישראל (שטיינדלץ)

*The word "Mishnah" shares the same letters as "neshamah," the Hebrew word for soul. Thus, out of the broad corpus of Torah literature, Mishnah – the terse teachings that form the backbone of the Talmud – are the subject of choice when we study Torah in the merit of the souls of our beloved.*



For more about the Third of Tammuz, visit: [Chabad.org/3Tammuz](http://Chabad.org/3Tammuz)



Steinsaltz Center  
Let My People Know

## Berachot, Chapter 1

**1.** From when, that is, from what time, does one recite Shema in the evening? From the time when the priests enter to partake of their teruma. Until when does the time for the recitation of the evening Shema extend? Until the end of the first watch. The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening Shema is beshokhbekha, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of Shema is the first portion of the night, when individuals typically prepare for sleep. That is the statement of Rabbi Eliezer. The Rabbis say: the time for the recitation of the evening Shema is until midnight.

Rabban Gamliel says: One may recite Shema until dawn, indicating that beshokhbekha is to be understood as a reference to the entire time people sleep in their beds, the whole night.

The mishna relates that Rabban Gamliel practiced in accordance with his ruling. There was an incident where Rabban Gamliel's sons returned very late from a wedding hall. They said to him, as they had been preoccupied with celebrating with the groom and bride: We did not recite Shema. He said to them: If the dawn has not yet arrived, you are obligated to recite Shema. Since Rabban Gamliel's opinion disagreed with that of the Rabbis, he explained to his sons that the Rabbis actually agree with him, and that it is not only with regard to the halakha of the recitation of Shema, but rather, wherever the Sages say until midnight, the mitzva may be performed until dawn.

Rabban Gamliel cites several cases in support of his claim, such as the burning of fats and limbs on the altar. Due to the quantity of offerings each day, the priests were often unable to complete the burning of all of the fats and limbs, so they continued to be burned into the night, as it is written: "This is the law of the burnt offering: The burnt offering shall remain upon the pyre on the altar all night until morning, while the fire on the altar burns it" (Leviticus 6:2). And, with regard to all sacrifices, such as the sinofferings and the guilt-offerings that are eaten for one day and night; although the Sages state that they may be eaten only until midnight, by Torah law they may be eaten until dawn. This is in accordance with the verse: "On the day on which it is offered must you eat. Do not leave it until the morning" (Leviticus 7:15). If so, why did the Sages say that they may be eaten only until midnight? This is in order to distance a person from transgression, as if one believes that he has until dawn to perform the mitzva, he might be negligent and postpone it until the opportunity to perform the mitzva has passed.

**2.** From when does one recite Shema in the morning? From when a person can distinguish between sky-blue [tekhelet] and white. Rabbi Eliezer says: From when one can distinguish between skyblue and leek-green. And one must finish reciting Shema until the end of the period when you rise, i.e., sunrise, when the sun begins to shine.

Rabbi Yehoshua says: One may recite the morning Shema until three hours of the day, which this is still considered when you rise, as that is the habit of kings to rise from their sleep at three hours of the day. While there is a set time frame for the recitation of Shema, one who recites Shema from that time onward loses nothing. Although he does not fulfill the mitzva of reciting

## ברכות פרק א'

**א.** מאימתי קורין את "שמע" בערבין? – משעה שהכהנים נכנסים לאכול בתרומתן עד סוף האשמורה הראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבן גמליאל אומר, עד שיעלה עמוד השחר. מעשה ובאו בניו מבית המשתה, אמרו לו: לא קרינו את שמע. אמר להם: אם לא עלה עמוד השחר חייבין אתם לקרות. ולא זו בלבד אמרו, אלא כל מה שאמרו חכמים עד חצות מצותן עד שיעלה עמוד השחר; הקטר חלבים ואברים – מצותן עד שיעלה עמוד השחר, וכל הנאכלים ליום אחד – מצותן עד שיעלה עמוד השחר, אם כן למה אמרו חכמים עד חצות? – כדי להרחיק את האדם מן העבירה.

**ב.** מאימתי קורין את "שמע" בשחרית? – משכיבין בין תכלת ללבן. רבי אליעזר אומר: בין תכלת לכתית. וגומרה עד הנץ החמה. רבי יהושע אומר: עד שלש שעות שכן דרך מלכים

of Shema at its appointed time, he is nevertheless considered like one who reads the Torah, and is rewarded accordingly.

**3.** Beit Shammai and Beit Hillel disputed the proper way to recite Shema. Beit Shammai say: One should recite Shema in the manner indicated in the text of Shema itself. Therefore, in the evening every person must recline on his side and recite Shema, in fulfillment of the verse: “When you lie down,” and in the morning he must stand and recite Shema, in fulfillment of the verse: When you rise, as it is stated: “When you lie down, and when you rise.”

And Beit Hillel say: Every person recites Shema as he is, and he may do so in whatever position is most comfortable for him, both day and night, as it is stated: “And when you walk along the way,” when one is neither standing nor reclining (Me’iri).

If so, according to Beit Hillel, why was it stated: “When you lie down, and when you rise”? This is merely to denote time; at the time when people lie down and the time when people rise.

With regard to this halakha, Rabbi Tarfon said: Once, I was coming on the road when I stopped and reclined to recite Shema in accordance with the statement of Beit Shammai. Although Rabbi Tarfon was a disciple of Beit Hillel, he thought that fulfilling the mitzva in accordance with the opinion of Beit Shammai would be a more meticulous fulfillment of the mitzva, acceptable to all opinions. Yet in so doing, I endangered myself due to the highwaymen [listim] who accost travelers.

The Sages said to him: You deserved to be in a position where you were liable to pay with your life, as you transgressed the statement of Beit Hillel. This statement will be explained in the Gemara.

**4.** From the laws of the recitation of Shema itself, the mishna proceeds to discuss the blessings recited in conjunction with Shema. Here, the order is established: In the morning when reciting Shema, one recites two blessings beforehand, the first on the radiant lights and the second the blessing on the love of Torah, and one thereafter, which begins with: True and Firm [emet veyatziv]. And in the evening one recites two blessings beforehand, on the radiant lights and on the love of God, and two thereafter, the blessing of redemption: True and Faithful [emet ve’emuna], and the blessing: Help us lie down. With regard to the blessing: True and Faithful, whether one recites it in its long formula and whether one recites it in its short formula, he fulfills his obligation (Tosafot).

However, the general principle is: Where the Sages said to recite a long blessing, one may not shorten it, and so too, wherever they said to recite a short blessing, one may not lengthen it. Where the Sages said that a blessing must conclude with a second blessing at the end, he may not fail to conclude with that blessing. Similarly, if the Sages said that a blessing must not conclude with a second blessing, one may not conclude with a blessing.

**5.** It is a mitzva by Torah law to mention the exodus from Egypt at night, but some held that this mitzva was, like phylacteries or ritual fringes, fulfilled only during the day and not at night. For this reason it was decided: The exodus from Egypt is mentioned at night, adjacent to the recitation of Shema. Rabbi Elazar ben Azarya said: I am approximately seventy years old, and

לְעִמּוּד בְּשֵׁלֶשׁ שְׁעוֹת. הַקּוֹרֵא  
מִכָּאן וְאֵילָךְ – לֹא הַפְסִיד,  
כְּאֵדָם הַקּוֹרֵא בַתּוֹרָה.

**ג.** בֵּית שַׁמַּי אוֹמְרִים:  
בְּעֶרֶב – כָּל אָדָם יֵטֶה וְיִקְרָא,  
וּבְבֹקֶר יַעֲמֹד, שְׁנֵאֲמַר:  
”וּבְשֹׁכְבְךָ וּבְקוּמְךָ.” וּבֵית  
הַלֵּל אוֹמְרִים: כָּל אָדָם קוֹרֵא  
כְּדַרְכוֹ, שְׁנֵאֲמַר: ”וּבְלַכְתְּךָ  
בְּדֶרֶךְ.” אִם כֵּן, לָמָּה נֵאֲמַר:  
”וּבְשֹׁכְבְךָ וּבְקוּמְךָ”? –  
בְּשַׁעַה שְׁבִנִי אָדָם שׁוֹכְבִים  
וּבְשַׁעַה שְׁבִנִי אָדָם עוֹמְדִים.  
אָמַר רַבִּי טַרְפוֹן: אֲנִי הֵייתִי  
בְּאֶ בְּדֶרֶךְ וְהֵטֵתִי לַקְרוֹת  
כְּדַבְּרֵי בֵית שַׁמַּי, וְסִכַּנְתִּי  
בְּעַצְמִי מִפְּנֵי הַלְּסָטִים. אָמַר  
לוֹ: כְּדִי הֵייתִי לְחֹב בְּעַצְמָךְ,  
שֶׁעֲבַרְתָּ עַל דְּבַרֵי בֵית הַלֵּל.

**ד.** בַּשַּׁחַר מְבָרַךְ שְׁתֵּים לְפָנֶיהָ  
וְאַחַת לְאַחֲרֶיהָ, וּבְעֶרֶב  
מְבָרַךְ שְׁתֵּים לְפָנֶיהָ וְשְׁתֵּים  
לְאַחֲרֶיהָ, אַחַת אַרוּכָה וְאַחַת  
קְצָרָה. מְקוֹם שֶׁאָמְרוּ  
לְהֶאֱרִיךְ – אֵינוֹ רִשְׁאֵי לְקַצֵּר,  
לְקַצֵּר – אֵינוֹ רִשְׁאֵי לְהֶאֱרִיךְ,  
לְחַתּוֹם – אֵינוֹ רִשְׁאֵי שְׁלֹא  
לְחַתּוֹם, שְׁלֹא לְחַתּוֹם – אֵינוֹ  
רִשְׁאֵי לְחַתּוֹם.

**ה.** מִזְכִּירִין יְצִיאַת מִצְרַיִם  
בְּלַילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן  
עֲזַרְיָה: הֲרִי אֲנִי כְּבֹן שִׁבְעִים

although I have long held this opinion, I was never privileged to prevail (Me'iri) and prove that there is a biblical obligation to fulfill the accepted custom (Ra'avad) and have the exodus from Egypt mentioned at night, until Ben Zoma interpreted it homiletically and proved it obligatory.

Ben Zoma derived it as it is stated: "That you may remember the day you went out of the land of Egypt all the days of your life" (Deuteronomy 16:3). The days of your life, refers to daytime alone; however, the addition of the word all, as it is stated: All the days of your life, comes to add nights as well.

And the Rabbis, who posit that there is no biblical obligation to mention the exodus from Egypt at night, explain the word, all, differently and say: The days of your life, refers to the days in this world, all is added to include the days of the Messiah.

שְׁנָה, וְלֹא זְכִיתִי שֶׁתֵּאָמֵר  
יְצִיאַת מִצְרַיִם בְּלַיְלוֹת עַד  
שֶׁדָּרְשָׁה בֶן זוֹמָא. שֶׁנֶּאֱמַר:  
"לִמְעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ  
מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ."  
'יְמֵי חַיֶּיךָ' – הַיָּמִים, 'כָּל יְמֵי  
חַיֶּיךָ' – הַלַּיְלוֹת; וְחֻכְמַיִם  
אוֹמְרִים: 'יְמֵי חַיֶּיךָ' – הָעוֹלָם  
הַזֶּה, 'כָּל' – לְהַבִּיא לַיְמוֹת  
הַמְּשִׁיחַ.

## נ

### Shabbat, Chapter 21

**1.** A person may take his son in his hands on Shabbat, and even though there is a stone, which is a set-aside item, in the child's hand, it is not prohibited to pick up the child. And it is permissible to take a basket with a stone inside it on Shabbat. And one may move ritually impure teruma, which may not be eaten and is set-aside, with ritually pure teruma, as well as with non-sacred produce.

Rabbi Yehuda says: One may even lift a measure of teruma that was nullified from a mixture of one hundred measures of non-sacred produce and one measure of teruma. When a measure of teruma is mixed with non-sacred produce, if the non-sacred produce is one hundred times the measure of teruma, the teruma is nullified. However, the Sages instituted that one must remove an amount equivalent to that measure of teruma and give it to a priest. The remainder is considered non-sacred produce. Rabbi Yehuda permits removing that measure on Shabbat to render the mixture permitted to eat.

**2.** With regard to a stone, which is set-aside on Shabbat and may not be moved, that was placed on the mouth of a barrel, one tilts the barrel on its side, and the stone falls. If the barrel was among other barrels, and the other barrels might break if the stone falls on them, he lifts the barrel to distance it from the other barrels, and then tilts it on its side, and the stone falls.

With regard to coins that are on a cushion, he shakes the cushion and the coins fall. If there was bird dung (Arukh) on the cushion, he wipes it with a rag, but he may not wash it with water due because of the prohibition against laundering. If the cushion was made of leather, and laundering is not a concern, he places water on it until the bird dung ceases.

### שבת פרק כ"א

**א.** נוטל אדם את בנו והאבן בידו, וכלכלה והאבן בתוכה. ומטלטלין תרומה טמאה עם הטהורה ועם החולין. רבי יהודה אומר: אף מעלין את המדומע באחד ומאה.

**ב.** האבן שעל פי החבית – מטא על צדה והיא נופלת. היתה בין החביות – מגביה, ומטא על צדה והיא נופלת. מעות שעל הכר – מניער את הכר והן נופלות. היתה עליו לשלשת – מקנחה בסמרטוט, היתה של עור – נותנין עליה מים עד שתכלה.

3. Beit Shammai say: One may clear bones and shells left from the Shabbat meal from the table with his hand. And Beit Hillel say: One may remove the entire board [tavla] that is the table surface and shake the bones and shells off of it, but he may not lift them with his hand because they are set-aside and may not be moved.

One may clear bread crumbs from the table, even if they are less than an olive-bulk, and pea and lentil pods. Even though it is not fit for human consumption, it may be moved because it is animal fodder.

With regard to a sponge, if it has leather as a handle, one may wipe the table with it, and if not, one may not wipe the table with it lest he come to squeeze liquid from it. And the Rabbis say: Both this, a dry sponge with a handle, and that, one without a handle, may be moved on Shabbat and it does not become ritually impure. A sponge is not among the substances that can become ritually impure, neither by Torah law nor by rabbinic decree.

ג. בית שמאי אומרים: מעבירין מעל השלחן עצמות וקליפין, ובית הלל אומרים: מסלק את הטבלא כולה ומנערה. מעבירין מלפני השלחן פירורין פחות מכזית, ושער של אפוניו, ושער עדשים - מפני שהוא מאכל בהמה. ספוג, אם יש לו עור בית אחיזה - מקנחין בו, ואם לאו - אין מקנחין בו. (וחכמים אומרים): בין כך ובין כך ניטל בשבת, ואינו מקבל טומאה.

## Shabbat, Chapter 22

1. From a barrel of wine or oil that broke on Shabbat, one may rescue from it food sufficient for three meals, and one may also say to others: Come and rescue food for yourselves. This applies provided that one does not soak up the wine or oil with a sponge or rag, due to the prohibition of squeezing. One may not squeeze fruits on Shabbat in order to extract liquids from them. And if liquids seeped out on their own, it is prohibited to use them on Shabbat. Rabbi Yehuda says: If the fruits were designated for eating, the liquid that seeps from them on Shabbat is permitted. There is no concern lest one purposely squeeze liquids from fruit that is designated for eating. And if the fruits were originally designated for liquids, the liquids that seep from them on Shabbat are prohibited. In the case of honeycombs that one crushed on Shabbat eve, and honey and wax seeped from them on their own on Shabbat, they are prohibited, and Rabbi Eliezer permits using them.

2. Any salted food item that was already placed in hot water, i.e., cooked, before Shabbat, one may soak it in hot water even on Shabbat. And anything that was not placed in hot water before Shabbat, one may rinse it in hot water on Shabbat but may not soak it, with the exception of

# ח

## שבת פרק כ"ב

א. חבית שנגשרה מצילין הימנה מזון שלש סעודות, ואומר לאחרים: באו והצילו לכם, ובלבד שלא יספוג. אין סוחטין את הפירות להוציא מהן משקין, ואם יצאו מעצמן - אסורין. רבי יהודה אומר: אם לאוכלין - היוצא מהן מותר, ואם למשקין - היוצא מהן אסור. חלות דבש שריסקו מערב שבת ויצאו מעצמן - אסורין, ורבי אליעזר מתיר.

ב. כל שבא בחמין מערב שבת - שורין אותו בחמין בשבת. וכל שלא בא בחמין

old salted fish and small salted fish and the kolyas ha'ispanin fish, for which rinsing with hot water itself is completion of the prohibited labor of cooking.

**3.** A person may break a barrel on Shabbat in order to eat dried figs from it, provided he does not intend to make a vessel. And one may not perforate the plug of a barrel to extract wine from it; rather, one must remove the plug entirely to avoid creating a new opening for the barrel. This is the statement of Rabbi Yehuda. And the Rabbis permit puncturing the plug, but they too restrict this leniency and say that one may not perforate the plug of the barrel on its side. And if it was already perforated, one may not apply wax to it to seal the hole, because in doing so he spreads the wax evenly on the barrel and thereby violates the prohibited labor of smoothing. Rabbi Yehuda said: An incident of that kind came before Rabban Yo anan ben Zakkai in the city of Arav, and he said: I am concerned for him, because he may be liable to bring a sin-offering as a result of this.

**4.** One may place a cooked dish into an empty pit on Shabbat so that it will be protected from the heat, and similarly, one may place good potable water into a vessel and place the vessel into bad, non-potable water so that the potable water will cool off. And one may also place cold water out in the sun so that it will be heated. They also taught: Someone whose garments fell into water while walking on the road may replace them and continue to walk wearing them and need not be concerned about violating the prohibitions against wringing or laundering. When he reaches the outer courtyard of a place where he can leave his clothes, he spreads them in the sun to dry, but not opposite the masses, as they will suspect him of laundering on Shabbat.

**5.** One who bathes on Shabbat in a ritual bath formed by cave water or in the water of Tiberias and dried himself even with ten towels may not carry them in his hand, lest he forget that it is Shabbat and wring the water from them. However, ten people may use one towel to dry their faces, hands, and feet, and may carry them in their hands. Even though in this case the towel would be quite wet, it is permitted to handle the towel because there are several people present, and they will remind each other that it is prohibited to wring a towel on Shabbat. Apropos the waters of Tiberias, the mishna discusses the halakhot of bathing and medicine on Shabbat. One may smear oil on his body and gently rub his body with his hand; however, one may not exert himself with vigorous massage or by means of exercise in order to benefit from the therapeutic effects of sweating; and one may not scrape the oil off with a scraper. Additionally, one may

מְעַרְב שַׁבַּת – מְדִיחִין אוֹתוֹ  
בְּחֵמִין בְּשַׁבַּת. חוּץ מִן  
הַמְּלִיחַ הַיָּשׁוּן (וְדָגִים מְלוּחִין  
קִטְנִים) וְקוֹלֵיִס הָאִיסְפָּנִין,  
שֶׁהִדְחִתָּן זֶה הֵיא גְמַר  
מְלֹאכְתָּן.

**ג.** שׁוֹבֵר אָדָם אֶת הַחֲבִית  
לְאֶכּוֹל הַיִּמְנָה גְרוּגְרוֹת,  
וּבְלֶבֶד שְׁלֵא יִתְכַוֵּן לַעֲשׂוֹת  
כְּלִי. וְאִין נוֹקֵבִין מְגוּפָה שֶׁל  
חֲבִית – דְּבָרֵי רַבִּי יְהוּדָה,  
וְחֻכְמִים מִתִּירִין. וְלֹא יִקְבְּנָה  
מִצְדָּה, וְאִם הִיְתָה נְקוּבָה –  
לֹא יִתֵּן עָלֶיהָ שַׁעוּרָה, מִפְּנֵי  
שֶׁהוּא מְמַרְח. אָמַר רַבִּי  
יְהוּדָה: מַעֲשֵׂה בָּא לְפָנַי רַבִּין  
יּוֹחָנָן בֶּן זַכַּאי בְּעָרְב, וְאָמַר:  
חוֹשְׁשֵׁנִי לוֹ מִחֻטְאָת.

**ד.** נוֹתְנִין תְּבַשִּׁיל לְתוֹךְ הַבוֹר  
בְּשֶׁבִיל שְׂיָהָא שְׁמוּרָה, וְאֶת  
הַמַּיִם הַיָּפִים בְּרַעִים בְּשֶׁבִיל  
שְׂיִצְנָנָה, וְאֶת הַצּוֹנֵן בְּחֻמָּה  
בְּשֶׁבִיל שְׂיִחַמוּ. מִי שֶׁנִּשְׁטְרוּ  
כְּלָיו בְּדֶרֶךְ בַּמַּיִם – מִהֶלֶךְ  
בְּהוֹן וְאִינוֹ חוֹשֵׁשׁ. הַגִּיעַ לְחֻצָּר  
הַחִיצוֹנָה – שׁוֹטְחֵן בְּחֻמָּה,  
אֲבָל לֹא כְּנֶגֶד הָעָם.

**ה.** הַרוֹחֵץ בְּמֵי מְעָרָה וּבְמֵי  
טְבַרְיָא וְנִסְתַּפֵּג אֶפְלוֹ בְּעֵשֶׂר  
אֶלּוֹנִטָאֹת – לֹא יִבְיֵאֵם  
בְּיָדוֹ. אֲבָל עֲשֶׂרָה בְּנֵי אָדָם  
מִסְתַּפְּגִין בְּאֶלּוֹנִטָת אַחַת  
פְּנִיָהֶם יְדִיָּהֶם וְרִגְלֵיהֶם,  
וּמִבְּיָאִין אוֹתָן בְּיָדָן. סָכִין  
וּמִמְשֵׁמֶשׁוֹן, אֲבָל לֹא  
מִתְעַמְלִין וְלֹא מִתְגָּרְרִין. אִין



not go into a swampy river [kurdima], on Shabbat. And one may not make a drug to induce vomiting, nor may one align a young infant's bones to straighten them, nor may one reset a break in a bone. One whose hand or foot was dislocated may not move them about vigorously in cold water, which is the standard method of treatment; however, one may wash the limb in the typical manner, and if one is cured through this washing, he is cured.

יִרְדֵּי לְקוֹרְדִּימָא, וְאִין עוֹשִׂין  
אֶפִּיקטוֹיזִין, וְאִין מְעַצְבִּין  
אֶת הַקֶּטָן, וְאִין מַחְזִירִין אֶת  
הַשֶּׁבֶר. מִי שֶׁנִּפְרָקָה יָדוֹ וְרַגְלוֹ  
לֹא יִטְרַפֵּם בְּצוֹנָה, אֲבָל רוֹחֵץ  
הוּא כְּדַרְכּוֹ, וְאִם נִתְרַפָּא –  
נִתְרַפָּא.

# מ

## Sota, Chapter 8

1. With regard to the priest who was anointed for war, at the time that he would speak to the nation, he would speak to them in the sacred tongue, Hebrew, as it is stated: “And it shall be, when you draw near to the battle, that the priest shall approach and speak to the people” (Deuteronomy 20:2). This priest identified in the verse is the priest anointed for war, the priest who is inaugurated specifically to serve this function. “And speak to the people”; he addresses them in the sacred tongue, Hebrew.

The Torah dictates the priest's address: “And he shall say to them: Hear Israel, you draw near today to battle against your enemies; let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3). The priest expounds: “Against your enemies” and not against your brothers. This is not a war of the tribe of Judah against Simon and not Simon against Benjamin, such that if you fall into their hands your brothers will have mercy on you, as it is stated with regard to a war between Judah and Israel: “And the men that have been mentioned by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon donkeys, and brought them to Jericho, the city of palm trees, unto their brethren; then they returned to Samaria” (II Chronicles 28:15). Rather, you are marching to war against your enemies, and if you fall into their hands, they will not have mercy on you.

The priest continues: “Let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3). “Let not your heart faint” due to the neighing of horses and the sharpening of the enemy's swords. “Fear not” due to the knocking of shields [terisin] and the noise of their boots [cargassin]. “Nor be alarmed” by the sound of trumpets. “Do not be terrified” due to the sound of shouts.

The priest explains why the soldiers need not be terrified. “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you” (Deuteronomy 20:4). Remember that they come to war championed by flesh and blood, and you are coming championed by the Omnipresent. The Philistines came championed by Goliath. What was his end? In the end, he fell by the sword, and they fell with him (see I Samuel, chapter 10). The Ammonites came championed by Shobach. What was his end? In the end, he fell by the sword, and they fell with him (see II Samuel, chapter 10). But as for you, you are not so, reliant upon the

## סוטה פרק ח'

א. מִשׁוּחַ מִלְחָמָה בְּשָׁעָה  
שְׂמֵדְבָר אֶל הָעָם – בְּלִשׁוֹן  
הַקּוֹדֵשׁ הִיָּה מְדַבֵּר,  
שֶׁנֶּאֱמַר: “וְהָיָה בְּקִרְבְּכֶם  
אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן”  
– זֶה כִּהֵן מִשׁוּחַ מִלְחָמָה.  
“וְדַבֵּר אֶל הָעָם” – בְּלִשׁוֹן  
הַקּוֹדֵשׁ. “וְאָמַר אֲלֵיהֶם שְׂמַע  
יִשְׂרָאֵל” וְגו'. “עַל אוֹיְבֵיכֶם”  
– וְלֹא עַל אַחֵיכֶם, לֹא יְהוּדָה  
עַל שְׂמֵעוֹן וְלֹא שְׂמֵעוֹן עַל  
בְּנֵימִין, שָׂאֵם תִּפְלוּ בְיָדָם  
יִרְחֲמוּ עֲלֵיכֶם, כְּמָה שֶׁנֶּאֱמַר:  
“וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר נִקְבוּ  
בְשֵׁמוֹת וַיַּחְזִיקוּ בַשֶּׁבִיָּה וְכָל  
מַעֲרַמְיָהֶם הִלְבִּישׁוּ מִן הַשָּׁלָל  
וַיִּלְבְּשׂוּם וַיִּנְעֲלוּם וַיִּאֲכִלוּם  
וַיִּשְׁקוּם וַיִּסְכּוּם וַיִּנְהֲלוּם  
בַּחֲמֹרִים לְכָל כּוֹשֵׁל וַיְבִיאוּם  
יָרְחוֹ עִיר הַתְּמָרִים אֶצֶל  
אַחֵיהֶם וַיִּשׁוּבוּ שְׂמֵרוֹן” וְגו'.  
עַל אוֹיְבֵיכֶם אֲתֶם הוֹלְכִים,  
שָׂאֵם תִּפְלוּ בְיָדָם אִין מִרְחַמִּין  
עֲלֵיכֶם. “אֵל יָרֵךְ לְבַבְכֶם אֶל

strength of mortals: “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you”; this verse is referring to the camp of the Ark of the Covenant that accompanies them out to war.

תִּירָאוּ וְאֵל תַּחֲפְזוּ” וגו’. “אֵל יֵרָךְ לְבַבְכֶם” – מִפְּנֵי צְהֻלַת סוּסִים וְצִחְצוּחַ חֲרָבוֹת; “אֵל תִּירָאוּ” – מִפְּנֵי הַגִּפְתַּת תַּרְיָסִין וְשַׁפְעַת הַקְּלָגְסִין; “אֵל תַּחֲפְזוּ” – מִקּוֹל קֶרְנוֹת; “אֵל תַּעֲרְצוּ” – מִפְּנֵי קוֹל צְוּחוֹת; “כִּי ה’ אֱלֹהֵיכֶם הֵהָלַךְ עִמָּכֶם” – הֵם בָּאִין בְּנִצְחוֹנוֹ שֶׁל בֶּשֶׂר וְדָם וְאַתֶּם בָּאִים בְּנִצְחוֹנוֹ שֶׁל מְקוֹם. פְּלִשְׁתִּים בָּאוּ בְּנִצְחוֹנוֹ שֶׁל גְּלִית. מָה הִיא סוּפּוֹ? לְסוּף נָפַל בַּחֲרָב וְנָפְלוּ עִמּוֹ. בְּנֵי עִמּוֹן בָּאוּ בְּנִצְחוֹנוֹ שֶׁל שׁוּבָה. מָה הִיא סוּפּוֹ? לְסוּף נָפַל בַּחֲרָב וְנָפְלוּ עִמּוֹ. וְאַתֶּם אֵי אַתֶּם כֵּן, “כִּי ה’ אֱלֹהֵיכֶם הֵהָלַךְ עִמָּכֶם לְהִלָּחֵם לָכֶם” וגו’ – זֶה מַחֲנֵה הָאָרוֹן.

**2.** The mishna continues its discussion of the speech given before battle. “And the officers shall speak to the people, saying: What man is there that has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it” (Deuteronomy 20:5). He is sent home if he is one who builds a storehouse for straw, a barn for cattle, a shed for wood, or a warehouse. Similarly, it applies if he is one who builds, or if he is one who purchases, or if he is one who inherits, or if he is one to whom it is given as a gift. In all these instances, the man returns from the war encampment.

**ב.** “וְדַבְּרוּ הַשְּׂטָרִים אֶל הָעָם לֵאמֹר מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית חֲדָשׁ וְלֹא חֲנָכּוֹ יֵלֶךְ וַיָּשָׁב לְבֵיתוֹ” וגו’ – אֶחָד הַבּוֹנֵה בֵּית הַתְּבֵן, בֵּית הַבֶּקֶר, בֵּית הָעֵצִים, בֵּית הָאוֹצְרוֹת, אֶחָד הַבּוֹנֵה וְאֶחָד הַלּוֹקֵחַ, וְאֶחָד הַיּוֹרֵשׁ וְאֶחָד שֶׁנָּתַן לוֹ מִתְּנָה. “וְגַם הָאִישׁ אֲשֶׁר נָטַע כֶּרֶם וְלֹא חָלְלוֹ” וגו’ – אֶחָד הַנוֹטֵעַ כֶּרֶם, וְאֶחָד הַנוֹטֵעַ חֲמֵשָׁה אֵילָנִי מֵאֶכְל, וְאֶפְיֵלוֹ מִחֲמֶשֶׁת הַמִּינִין, אֶחָד הַנוֹטֵעַ וְאֶחָד הַמְּבָרִיךְ וְאֶחָד הַמְּרַכֵּב, וְאֶחָד הַלּוֹקֵחַ וְאֶחָד הַיּוֹרֵשׁ וְאֶחָד שֶׁנָּתַן לוֹ מִתְּנָה. “וְגַם הָאִישׁ אֲשֶׁר אָרַשׁ אִשָּׁה” וגו’ – אֶחָד הַמְּאַרְס

The next verse states: “And what man is there that has planted a vineyard, and has not used the fruit thereof? Let him go and return unto his house, lest he die in the battle and another man use the fruit thereof” (Deuteronomy 20:6). He is sent home if he is one who plants a whole vineyard of many vines, or if he is one who plants as few as five fruit trees of another variety, and even if these five are from the five species. The produce need not be all of one species. The same applies if he is one who plants, or if he is one who layers the vine, bending a branch into the ground so that it may take root and grow as a new vine, or if he is one who grafts different trees onto one another. And it applies if he is one who purchases a vineyard, or if he is one who inherits a vineyard, or if he is one to whom the vineyard is given as a gift.

The next verse states: “And what man is there that has betrothed a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her” (Deuteronomy 20:7). He is sent home if he is one who betroths a virgin, or if he is one who betroths a widow. This applies even if his yevama, his late brother’s wife, is a widow waiting for him as her yavam to perform levirate marriage; and even if he heard that his brother died in the war



and the widow begins to wait for him only then, he returns and goes home. Each of these men, although they are exempt, still hear the address of the priest and the regulations of war at the local camp, and thereafter they return to their respective homes. However, they still support the war effort, and they provide water and food for the soldiers and repair the roads.

And these are the men who do not return to their homes: One who builds a gateway, or an enclosed veranda [akhsadra], or a balcony; or one who plants no more than four fruit trees or even five or more non-fruit bearing trees; or one who remarries his divorced wife. Nor is there an exemption for one who has betrothed a woman whom he is not permitted to marry: With regard to a widow betrothed to a High Priest (see Leviticus 21:7); a divorcée or a yevama who performed alitza [alutza], in lieu of entering into a levirate marriage, betrothed to a common priest (see Leviticus 21:13–15); a mamzeret or a Gibeonite woman betrothed to an Israelite; or an Israelite woman betrothed to a mamzer or a Gibeonite (see Deuteronomy 23:3); such a man does not return to his home. Rabbi Yehuda says: Even one who rebuilds a house as it stood originally would not return. Rabbi Eliezer says: Even one who builds a new brick house in the Sharon would not return because these houses are not stable and are expected to collapse periodically.

These are the men who do not even move from their places because they do not even report to the camp: One who built a house and dedicated it within the year; one who planted a vineyard and used its fruit for less than a year; one who marries his betrothed and one who marries his yevama, his brother's widow who must enter into a levirate marriage or perform alitza, as it is stated: "When a man takes a new wife, he shall not go out with the army...he shall be free for his house one year, and shall cheer his wife whom he has taken" (Deuteronomy 24:5). The mishna interprets the verse as follows: "For his house"; this means his house that he built. "He shall be"; this term includes his vineyard. "And shall cheer his wife"; this is his wife. "Whom he has taken"; this phrase comes to include his yevama, who is considered his wife with respect to this halakha although he has not yet married her. Those who are exempt for these reasons do not even provide water and food to the soldiers, and they do not repair the roads.

**3.** The mishna continues its discussion of the speech given before battle. "And the officers shall speak further to the people, and they shall say: What man is there that is fearful and fainthearted? Let him go and return unto his house" (Deuteronomy 20:8). Rabbi Akiva says: "That is fearful and fainthearted" is to be understood as it indicates, that the man is unable to stand in the battle ranks and to see a drawn sword because it will terrify him. Rabbi Yosei HaGelili says: "That is fearful and fainthearted"; this is one who is afraid because of the sins that he has; he, too, returns. Therefore, the Torah provided him with all these additional reasons for exemption

את הבתולה ואחד המאוס  
את האלמנה, אפילו שומרת  
יבם, ואפילו שמע שמת  
אחי במלחמה - חוזר ובא  
לו. כל אלו ואלו שומעין דברי  
כהן מערכי מלחמה וחוזרין,  
ומספקין מים ומזון, ומתקנין  
את הדרך. ואלו שאינן  
חוזרין: הבונה בית שעה,  
אכסדרה ומרפסת; הנוטע  
ארבע אלני מאכל, וחמשה  
אלני סרק; המחזיר את  
גרושתו. אלמנה לכהן גדול,  
גרושה וחלוצה לכהן הדיוט,  
ממזרת ונתינה לישראל, בת  
ישראל לממזר ולנתין - לא  
היה חוזר. רבי יהודה אומר:  
אף הבונה בית על מכוננו לא  
היה חוזר. רבי אליעזר אומר:  
אף הבונה בית לבינים בשרון  
לא היה חוזר. אלו שאין זזין  
ממקומן: בנה בית וחנכו,  
נטע כרם וחללו, הנושא את  
ארוסתו, הכונס את יבמתו,  
שנאמר: "נקי יהיה לביתו  
שנה אחת." "לביטו" - זה  
ביתו; "יהיה" - זה פרמו;  
"ושמח את אשתו" - זו  
אשתו; "אשר לקח" - להביא  
את יבמתו. אין מספיקין  
להם מים ומזון ואין מתקנין  
את הדרך.

**ג.** "ויספו השטרים לדבר  
אל העם" וגו' - רבי עקיבא  
אומר: "הירא ורך הלבב"  
- כמשמעו, שאינו יכול  
לעמוד בקשרי המלחמה  
ולראות חרב שלופה. רבי

from the army so he can ascribe his leaving to one of them. In this way, the sinner may leave the ranks without having to publicly acknowledge that he is a sinner.

Rabbi Yosei says: With regard to one who has betrothed a woman forbidden to him, including a widow betrothed to a High Priest; a divorcée or a yevama who performed alitza [ alutza] betrothed to a common priest; a mamzeret or a Gibeonite woman betrothed to an Israelite; or a daughter of an Israelite betrothed to a mamzer or a Gibeonite; this man is he whom the verse calls “fearful and fainthearted.” He fears that his sin will jeopardize his safety in the war.

The mishna continues its discussion. The verse states: “And it shall be, when the officers conclude speaking to the people, that captains of legions shall be appointed at the head of the people” (Deuteronomy 20:9). The mishna adds: As well as at the rear of the people. The officers station guards [zekifin] in front of them, and other guards behind them, and they have iron rods [kashilin] in their hands. And with regard to anyone who attempts to turn back and flee from the war, the guard has license to beat [lekape’a ] his legs because the beginning of fleeing is a downfall on the battlefield, as it is stated: “Israel has fled before the Philistines, and there has been also a great slaughter among the people” (I Samuel 4:17), and likewise it says further on: “And the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa” (I Samuel 31:1).

The mishna adds: In what case are all of these statements, with regard to the various exemptions from war, said? They are said with regard to elective wars. But in wars whose mandate is a mitzva, everyone goes, even a groom from his room and a bride from her wedding canopy. Rabbi Yehuda said: In what case are all of these statements, with regard to the various exemptions from war, said? They are said with regard to wars whose mandate is a mitzva. But in obligatory wars, everyone goes, even a groom from his room and a bride from her wedding canopy.

יוסי הגלילי אומר: “הירא ורף הלבב” – זהו המתירא מן העבירות שבידו. לפיכך תלתה לו התורה את כל אלו שיחזור בגללן. רבי יוסי אומר: אלמנה לכהן גדול, גרושה וחלוצה לכהן הדיוט, ממזרת ונתניתה לישראל, בת ישראל לממזר ולנתני – הרי הוא “הירא ורף הלבב.” “והיה ככלת השטרים לדבר אל העם ופקדו שרי צבאות בראש העם” ובעקבו של עם. מעמידין זקיפין לפנייהם ואחרים מאחוריהם וכשילין של ברזל בידיהו. וכל המבקש לחזור – הרשות בידו לקפח את שוקיו שתחילת ניסה נפילה, שנאמר: “נס ישראל לפני פלשתים וגם מגפה גדולה היתה בעם”, ולהלן הוא אומר: “וינסו אנשי ישראל מפני פלשתים ויפלו חללים” וגו'. במה דברים אמורים – במלחמות הרשות, אבל במלחמות מצוה – הכל יוצאין, אפילו חתן מחדרו וכלה מחופתה; אמר רבי יהודה: במה דברים אמורים – במלחמות מצוה, אבל במלחמות חובה – הכל יוצאין, אפילו חתן מחדרו וכלה מחופתה.

## Berachot, Chapter 1

**1.** From when, that is, from what time, does one recite Shema in the evening? From the time when the priests enter to partake of their teruma. Until when does the time for the recitation of the evening Shema extend? Until the end of the first watch. The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening Shema is beshokhbekha, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of Shema is the first portion of the night, when individuals typically prepare for sleep. That is the statement of Rabbi Eliezer. The Rabbis say: the time for the recitation of the evening Shema is until midnight.

Rabban Gamliel says: One may recite Shema until dawn, indicating that beshokhbekha is to be understood as a reference to the entire time people sleep in their beds, the whole night.

The mishna relates that Rabban Gamliel practiced in accordance with his ruling. There was an incident where Rabban Gamliel's sons returned very late from a wedding hall. They said to him, as they had been preoccupied with celebrating with the groom and bride: We did not recite Shema. He said to them: If the dawn has not yet arrived, you are obligated to recite Shema. Since Rabban Gamliel's opinion disagreed with that of the Rabbis, he explained to his sons that the Rabbis actually agree with him, and that it is not only with regard to the halakha of the recitation of Shema, but rather, wherever the Sages say until midnight, the mitzva may be performed until dawn.

Rabban Gamliel cites several cases in support of his claim, such as the burning of fats and limbs on the altar. Due to the quantity of offerings each day, the priests were often unable to complete the burning of all of the fats and limbs, so they continued to be burned into the night, as it is written: "This is the law of the burnt offering: The burnt offering shall remain upon the pyre on the altar all night until morning, while the fire on the altar burns it" (Leviticus 6:2). And, with regard to all sacrifices, such as the sinofferings and the guilt-offerings that are eaten for one day and night; although the Sages state that they may be eaten only until midnight, by Torah law they may be eaten until dawn. This is in accordance with the verse: "On the day on which it is offered must you eat. Do not leave it until the morning" (Leviticus 7:15). If so, why did the Sages say that they may be eaten only until midnight? This is in order to distance a person from transgression, as if one believes that he has until dawn to perform the mitzva, he might be negligent and postpone it until the opportunity to perform the mitzva has passed.

**2.** From when does one recite Shema in the morning? From when a person can distinguish between sky-blue [tekhelet] and white. Rabbi Eliezer says: From when one can distinguish between skyblue and leek-green. And one must finish reciting Shema until the end of the period when you rise, i.e., sunrise, when the sun begins to shine.

Rabbi Yehoshua says: One may recite the morning Shema until three hours of the day, which this is still considered when you rise, as that is the habit of kings to rise from their sleep at three hours of the day. While there is a set time frame for the recitation of Shema, one who recites Shema from that time onward loses nothing. Although he does not fulfill the mitzva of reciting

## ברכות פרק א'

**א.** מאימתי קורין את "שמע" בערבין? - משעה שהכהנים נכנסים לאכול בתרומתן עד סוף האשמורה הראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבן גמליאל אומר, עד שיעלה עמוד השחר. מעשה ובאו בניו מבית המשתה, אמרו לו: לא קרינו את שמע. אמר להם: אם לא עלה עמוד השחר חייבין אתם לקרות. ולא זו בלבד אמרו, אלא כל מה שאמרו חכמים עד חצות מצותן עד שיעלה עמוד השחר; הקטר חלבם ואברים - מצותן עד שיעלה עמוד השחר, וכל הנאכלים ליום אחד - מצותן עד שיעלה עמוד השחר, אם כן, למה אמרו חכמים עד חצות? - כדי להרחיק את האדם מן העבירה.

**ב.** מאימתי קורין את "שמע" בשחרית? - משביבין בין תכלת ללבן. רבי אליעזר אומר: בין תכלת לכרתי וגומרה עד הניח החמה. רבי יהושע אומר: עד שלש שעות שכן דרך מלכים

of Shema at its appointed time, he is nevertheless considered like one who reads the Torah, and is rewarded accordingly.

**3.** Beit Shammai and Beit Hillel disputed the proper way to recite Shema. Beit Shammai say: One should recite Shema in the manner indicated in the text of Shema itself. Therefore, in the evening every person must recline on his side and recite Shema, in fulfillment of the verse: “When you lie down,” and in the morning he must stand and recite Shema, in fulfillment of the verse: When you rise, as it is stated: “When you lie down, and when you rise.”

And Beit Hillel say: Every person recites Shema as he is, and he may do so in whatever position is most comfortable for him, both day and night, as it is stated: “And when you walk along the way,” when one is neither standing nor reclining (Me’iri).

If so, according to Beit Hillel, why was it stated: “When you lie down, and when you rise”? This is merely to denote time; at the time when people lie down and the time when people rise.

With regard to this halakha, Rabbi Tarfon said: Once, I was coming on the road when I stopped and reclined to recite Shema in accordance with the statement of Beit Shammai. Although Rabbi Tarfon was a disciple of Beit Hillel, he thought that fulfilling the mitzva in accordance with the opinion of Beit Shammai would be a more meticulous fulfillment of the mitzva, acceptable to all opinions. Yet in so doing, I endangered myself due to the highwaymen [listim] who accost travelers.

The Sages said to him: You deserved to be in a position where you were liable to pay with your life, as you transgressed the statement of Beit Hillel. This statement will be explained in the Gemara.

**4.** From the laws of the recitation of Shema itself, the mishna proceeds to discuss the blessings recited in conjunction with Shema. Here, the order is established: In the morning when reciting Shema, one recites two blessings beforehand, the first on the radiant lights and the second the blessing on the love of Torah, and one thereafter, which begins with: True and Firm [emet veyatziv]. And in the evening one recites two blessings beforehand, on the radiant lights and on the love of God, and two thereafter, the blessing of redemption: True and Faithful [emet ve’emuna], and the blessing: Help us lie down. With regard to the blessing: True and Faithful, whether one recites it in its long formula and whether one recites it in its short formula, he fulfills his obligation (Tosafot).

However, the general principle is: Where the Sages said to recite a long blessing, one may not shorten it, and so too, wherever they said to recite a short blessing, one may not lengthen it. Where the Sages said that a blessing must conclude with a second blessing at the end, he may not fail to conclude with that blessing. Similarly, if the Sages said that a blessing must not conclude with a second blessing, one may not conclude with a blessing.

**5.** It is a mitzva by Torah law to mention the exodus from Egypt at night, but some held that this mitzva was, like phylacteries or ritual fringes, fulfilled only during the day and not at night. For this reason it was decided: The exodus from Egypt is mentioned at night, adjacent to the recitation of Shema. Rabbi Elazar ben Azarya said: I am approximately seventy years old, and although I have long held this opinion, I was never privileged to prevail (Me’iri) and prove that

לְעִמּוּד בְּשֵׁלֶשׁ שְׁעוֹת. הַקּוֹרֵא  
מִכָּאֵן וְאֵילָךְ – לֹא הַפְסִיד,  
כְּאֵדָם הַקּוֹרֵא בַתּוֹרָה.

**ג.** בֵּית שַׁמַּי אוֹמְרִים:  
בְּעֶרֶב – כָּל אָדָם יֵטֶה וְיִקְרָא,  
וּבְבֹקֵר יַעֲמֹד, שְׁנֵאֲמַר:  
”וּבְשֹׁכְבְךָ וּבְקוּמְךָ.” וּבֵית  
הַלֵּל אוֹמְרִים: כָּל אָדָם קוֹרֵא  
כְּדַרְכּוֹ, שְׁנֵאֲמַר: ”וּבְלִכְתְּךָ  
בְּדֶרֶךְ.” אִם כֵּן, לָמָּה נֵאֶמַר:  
”וּבְשֹׁכְבְךָ וּבְקוּמְךָ”? –  
בְּשַׁעַר שְׁבִנֵי אָדָם שׁוֹכְבִים  
וּבְשַׁעַר שְׁבִנֵי אָדָם עוֹמְדִים.  
אָמַר רַבִּי טַרְפוֹן: אֲנִי הֵייתִי  
בְּאֵ בְּדֶרֶךְ וְהֵטֵתִי לַקְרוֹת  
כְּדַבְּרֵי בֵּית שַׁמַּי, וְסִכַּנְתִּי  
בְּעַצְמִי מִפְּנֵי הַלְּסָטִים. אָמַר  
לוֹ: כְּדִי הֵייתִי לְחֹב בְּעַצְמִי,  
שֶׁעֲבַרְתָּ עַל דְּבַרֵי בֵּית הַלֵּל.

**ד.** בְּשַׁחַר מְבָרַךְ שְׁתֵּים לְפָנֶיהָ  
וְאַחַת לְאַחֲרֶיהָ, וּבְעֶרֶב  
מְבָרַךְ שְׁתֵּים לְפָנֶיהָ וּשְׁתֵּים  
לְאַחֲרֶיהָ, אַחַת אַרְוֵכָה וְאַחַת  
קֶצֶרָה. מְקוֹם שֶׁאָמְרוּ  
לְהֶאֱרִיךְ – אֵינוֹ רִשְׁאֵי לְקַצֵּר,  
לְקַצֵּר – אֵינוֹ רִשְׁאֵי לְהֶאֱרִיךְ,  
לְחַתּוֹם – אֵינוֹ רִשְׁאֵי שֶׁלֹּא  
לְחַתּוֹם, שֶׁלֹּא לְחַתּוֹם – אֵינוֹ  
רִשְׁאֵי לְחַתּוֹם.

**ה.** מִזְבִּירֵי יְצִיאַת מִצְרַיִם  
בְּלֵילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן  
עֲזַרְיָה: הֲרִי אֲנִי כְּבֹן שִׁבְעִים  
שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאֲמַר  
יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד

there is a biblical obligation to fulfill the accepted custom (Ra'avad) and have the exodus from Egypt mentioned at night, until Ben Zoma interpreted it homiletically and proved it obligatory. Ben Zoma derived it as it is stated: "That you may remember the day you went out of the land of Egypt all the days of your life" (Deuteronomy 16:3). The days of your life, refers to daytime alone; however, the addition of the word all, as it is stated: All the days of your life, comes to add nights as well.

And the Rabbis, who posit that there is no biblical obligation to mention the exodus from Egypt at night, explain the word, all, differently and say: The days of your life, refers to the days in this world, all is added to include the days of the Messiah.

שְׁדַרְשָׁה בֶּן זֹמָא. שְׁנֵאמַר:  
"לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ  
מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ."  
יְמֵי חַיֶּיךָ - הַיָּמִים, 'כָּל יְמֵי  
חַיֶּיךָ' - הַלַּיְלוֹת; וְחֻכְמִים  
אוֹמְרִים: 'יְמֵי חַיֶּיךָ' - הָעוֹלָם  
הַזֶּה, 'כָּל' - לְהַבִּיא לַיְמֹת  
הַמְּשִׁיחַ.

## ע

### Pessachim, Chapter 10

**1.** On the eve of Passover, adjacent to min a time, a person may not eat until dark, so that he will be able to eat matza that night with a hearty appetite. Even the poorest of Jews should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat. And the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night. And this halakha applies even if the poor person is one of the poorest members of society and receives his food from the charity plate.

**2.** The tanna describes the beginning of the Passover seder. The attendants poured the wine of the first cup for the leader of the seder. Beit Shammai say: One recites the blessing over the sanctification of the day, i.e., the kiddush for the Festival: Who blesses Israel and the Festivals, and thereafter he recites the blessing over the wine: Who creates fruit of the vine. And Beit Hillel say: One recites the blessing over the wine and thereafter recites the blessing over the day.

**3.** The attendants brought vegetables before the leader of the seder prior to the meal, if there were no other vegetables on the table. He dips the azeret into water or vinegar, to taste some food before he reaches the dessert of the bread, i.e., the bitter herbs, which were eaten after the matza. They brought before him matza and azeret and aroset, and at least two cooked dishes in honor of the Festival. The tanna comments that this was the practice, although eating aroset is not a mitzva but merely a custom. Rabbi Eliezer ben Tzadok says: Actually, it is a mitzva to eat aroset. And in the period when the Temple stood and they offered the Paschal lamb, they brought before him the body of the Paschal lamb.

### פסחים פרק י'

**א.** עָרַב פְּסָחִים סְמוּךְ  
לְמִנְחָה לֹא יֵאָכֵל אֶדָם  
עַד שֶׁתִּחְשֵׁךְ. אֶפִּילוּ עֲנִי  
שֶׁבִישְׂרָאֵל לֹא יֵאָכֵל עַד שֶׁיִּסַּב.  
וְלֹא יִפְתְּחוּ לוֹ מֵאֲרֵבַע כּוֹסוֹת  
שֶׁל יַיִן, וְאֶפִּילוּ מִן הַתְּמַחוּי.

**ב.** מְזֻגוּ לוֹ כּוֹס רֵאשׁוֹן, בֵּית  
שְׁמַאי אוֹמְרִים: מְבָרֵךְ עַל  
הַיּוֹם, וְאַחַר כֵּךְ מְבָרֵךְ עַל  
הַיַּיִן; וּבֵית הֵלֵל אוֹמְרִים:  
מְבָרֵךְ עַל הַיַּיִן, וְאַחַר כֵּךְ  
מְבָרֵךְ עַל הַיּוֹם.

**ג.** הֵבִיאוּ לְפָנָיו מִטְבֵּל  
בְּחֻזְרָת עַד שֶׁמִּגִּיעַ לְפָרְפֶּרֶת  
הַפֶּת. הֵבִיאוּ לְפָנָיו מִצָּה  
וְחֻזְרָת וְחֻרוֹסֶת וּשְׁנֵי  
תְּבִשְׁלִין, אִף עַל פִּי שְׁאִין  
חֻרוֹסֶת מִצּוֹה. רַבִּי אֱלִיעֶזֶר  
(בֶּן) צְדוֹק אוֹמֵר: מִצּוֹה.  
וּבְמִקְדָּשׁ הָיָה מְבִיאִין לְפָנָיו  
גּוֹבּוֹ שֶׁל פֶּסַח.



4. The attendants poured the second cup for the leader of the seder, and here the son asks his father the questions about the differences between Passover night and a regular night. And if the son does not have the intelligence to ask questions on his own, his father teaches him the questions.

The mishna lists the questions: Why is this night different from all other nights? As on all other nights we eat leavened bread and matza as preferred; on this night all our bread is matza. As on all other nights we eat other vegetables; on this night we eat bitter herbs. The mishna continues its list of the questions. When the Temple was standing one would ask: As on all other nights we eat either roasted, stewed, or cooked meat, but on this night all the meat is the roasted meat of the Paschal lamb. The final question was asked even after the destruction of the Temple: As on all other nights we dip the vegetables in a liquid during the meal only once; however, on this night we dip twice.

And according to the intelligence and the ability of the son, his father teaches him all or part of these questions. When teaching his son about the Exodus, he begins with the Jewish people's disgrace and concludes with their glory. And he expounds from the passage: "An Aramean tried to destroy my father" (Deuteronomy 26:5), the declaration one recites when presenting his first fruits at the Temple, until he concludes explaining the entire section.

5. Rabban Gamliel would say: Anyone who did not say these three matters on Passover has not fulfilled his obligation: The Paschal lamb, matza, and bitter herbs. When one mentions these matters, he must elaborate and explain them: The Paschal lamb is brought because the Omnipresent passed over [pasa ] the houses of our forefathers in Egypt, as it is stated: "That you shall say: It is the sacrifice of the Lord's Paschal offering for He passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:27).

Rabban Gamliel continues to explain: The reason for matza is because our forefathers were redeemed from Egypt, as it is stated: "And they baked the dough that they took out of Egypt as cakes of matzot, for it was not leavened, as they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual" (Exodus 12:39). The reason for bitter herbs is because the Egyptians embittered our forefathers' lives in Egypt, as it is stated: "And they embittered their lives with hard service, in mortar and in brick; in all manner of service in the field, all the service that they made them serve was with rigor" (Exodus 1:14).

The tanna of the mishna further states: In each and every generation a person must view himself as though he personally left Egypt, as it is stated: "And you shall tell your son on that day, saying: It is because of this which the Lord did for me when I came forth out of Egypt" (Exodus 13:8). In every generation, each person must say: "This which the Lord did for me," and not: This which the Lord did for my forefathers.

The mishna continues with the text of the Haggadah. Therefore we are obligated to thank, praise, glorify, extol, exalt, honor, bless, revere, and laud [lekales] the One who performed for our forefathers and for us all these miracles: He took us out from slavery to freedom, from sorrow to joy, from mourning to a Festival, from darkness to a great light, and from enslavement to redemption. And we will say before Him: Halleluya. At this point one recites the hallel that is said on all joyous days.

**ד.** מְזוּגוּ לוֹ כּוֹס שְׁנֵי, וְכֵאן הֵבִין שׁוֹאֵל אָבִיו. וְאִם אֵין דְּעֵת בְּבִין – אָבִיו מְלַמֵּד: מֵה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת, שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמַצָּה; הַלַּיְלָה הַזֶּה כּוֹלוּ מַצָּה. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת; הַלַּיְלָה הַזֶּה מְרוּר. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֶּשֶׂר צְלִי שְׁלוּק וּמְבוּשָׁל; הַלַּיְלָה הַזֶּה כּוֹלוּ צְלִי, שֶׁבְּכָל הַלַּיְלוֹת אָנוּ מְטַבְּלִין פְּעַם אַחַת; הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים? וּלְכִי דְעֵתוֹ שֶׁל בֶּן, אָבִיו מְלַמֵּד. מִתְחִיל בְּגִנּוֹת וּמִסֵּיִם בְּשֶׁבַח. וְדוֹרֵשׁ מִ"אַרְמֵי אוֹבֵד אָבִי" עַד שִׁיגְמוֹר כָּל הַפְּרָשָׁה כּוֹלֵה.

**ה.** רַבֵּן גַּמְלִיאֵל הִזִּיה אֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוּ בְּפֶסַח לֹא יֵצֵא יְדֵי חוֹבְתּוֹ. וְאֵלוּ הֵן: פֶּסַח, מַצָּה, וּמְרוּר. פֶּסַח – עַל שׁוּם שֶׁפֶּסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, [שֶׁנֶּאֱמַר: "וְאַמְרַתֶּם זָבַח פֶּסַח הוּא לְה' אֲשֶׁר פֶּסַח וְגו'"]. מַצָּה – עַל שׁוּם שֶׁנִּגְאָלוּ אֲבוֹתֵינוּ מִמִּצְרַיִם, [שֶׁנֶּאֱמַר: "וַיֹּאפּוּ אֶת הַבָּצֵק אֲשֶׁר הוֹצִיאָו מִמִּצְרַיִם וְגו'"]. מְרוּר – עַל שׁוּם שֶׁמְרָרו הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, [שֶׁנֶּאֱמַר: "וַיִּמְרָרוּ אֶת חַיֵּיהֶם וְגו'"]. בְּכָל דּוֹר וְדוֹר חַיִּיב אָדָם לְרַאוֹת אֶת עֲצָמוֹ כְּאִילוֹ הוּא יֵצֵא מִמִּצְרַיִם, [שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם



Since one does not complete hallel at this point in the seder, the mishna asks: Until where does one recite hallel? Beit Shammai say: Until “Who makes the barren woman dwell in her house as a joyful mother of children, halleluya” (Psalms 113:9). And Beit Hillel say: Until “Who turned the rock into a pool of water, the flint into a fountain of waters” (Psalms 114:8). And one concludes this section of hallel with a blessing that refers to redemption. Rabbi Tarfon says that although one should recite: Who redeemed us and redeemed our forefathers from Egypt, one who did so would not conclude with the formula: Blessed are You, Lord.

Rabbi Akiva says that one recites a different version of this blessing: So too, the Lord our God and the God of our forefathers will bring us to future holidays and Festivals in peace, happy over the building of Your city and joyous in Your service. And there we will eat from the Paschal lamb and other offerings, etc., until: Blessed are You, Lord, Who redeemed Israel.

ההוא לאמר בעבור זה עשה  
ה' לי בצאתי ממצרים.  
לפיכך אנחנו חייבים  
להודות להלל לשבח לפאר  
לרומם להדר לברך לעלה  
ולקלס למי שעשה לאבותינו  
ולנו את כל הנסים האלו:  
הוציאנו מעבדות לחרות  
מיגון לשמחה ומאכל ליום  
טוב ומאפלה לאור גדול,  
ומשעבוד לגאולה, ונאמר  
לפניו הללויה. עד היכן הוא  
אומר? בית שמאי אומרים:  
עד "אם הבנים שמחה".  
ובית הלל אומרים: עד  
"חלמיש למעינו מים".  
וחותם בגאולה. רבי טרפון  
אומר: אשר גאלנו וגאל את  
אבותינו ממצרים, ולא היה  
חותם. רבי עקיבא אומר: כן  
ה' אלהינו ואלהי אבותינו  
יגיענו למועדים ולרגלים  
אחרים הבאים לקראתנו  
לשלום, שמחים בבגין עירך  
וששים בעבודתך ונאכל שם  
(מן הפסחים ומן הזבחים)  
כו', עד "ברוך אתה ה' גאל  
ישראל".

6. They poured for the leader of the seder the third cup of wine, and he recites the blessing over his food, Grace After Meals. Next, they pour him the fourth cup. He completes hallel over it, as he already recited the first part of hallel before the meal. And he also recites the blessing of the song at the end of hallel over the fourth cup. During the period between these cups, i.e., the first three cups established by the Sages, if one wishes to drink more he may drink; however, between the third cup and the fourth cup one should not drink.

7. One does not conclude after the Paschal lamb with an afikoman.

1. מזגולו כוס שלישי - מברך  
על מזונו. רביעי - גומר עליו  
את הלל, ואומר עליו ברכת  
השירה בין הכוסות הללו, אם  
רוצה לשתות - ישתה; בין  
שלישי לרביעי לא ישתה.

2. אין מפטירין אחר הפסח  
אפיקומן.

8. If some of the participants at the seder fell asleep, thereby interrupting their meal, they may eat from the Paschal lamb when they awake. If the entire company fell asleep, they may not eat any more. If they all fall asleep, this is considered a complete interruption, and if they were to resume their meal it would be akin to eating the offering in two different places. Rabbi Yosei says: If they dozed they may eat from the Paschal lamb when they awake, but if they fell fast asleep they may not eat from it. The Sages further said: The Paschal lamb after midnight renders one's hands ritually impure, as it becomes notar, an offering that remained after the time when they may be eaten has expired; and the Sages ruled that both piggul, offerings that were invalidated due to inappropriate intent while being sacrificed, and notar render one's hands ritually impure.

9. If one recited the blessing over the Paschal lamb, which is: Who sanctified us with His mitzvot and commanded us to eat the Paschal lamb, he has also exempted himself from reciting a blessing over the Festival offering. The blessing for the Festival peace-offering of the fourteenth of Nisan is: Who sanctified us with His mitzvot and commanded us to eat the offering. However, if he recited the blessing over the Festival offering, he has not exempted himself from reciting a blessing over the Paschal lamb. This is the statement of Rabbi Yishmael. Rabbi Akiva says: This blessing does not exempt one from reciting a blessing over this one, and that blessing does not exempt that one, as there is a separate blessing for each offering.

ח. ישנו מקצתן - יאכלו;  
כולן - לא יאכלו. רבי יוסי  
אומר: נתנמנמו - יאכלו;  
נרדמו - לא יאכלו. הפסח  
אחר חצות מטמא את  
הידיים. הפגול והנוטר  
מטמאין את הידיים.

ט. בירך ברכת הפסח -  
פטור את של זבח; בירך את  
של זבח - לא פטר את של  
פסח, דבר רבי ישמעאל. רבי  
עקיבא אומר: לא זו פוטרת  
זו, ולא זו פוטרת זו

## נ

### Shabbat, Chapter 21

1. A person may take his son in his hands on Shabbat, and even though there is a stone, which is a set-aside item, in the child's hand, it is not prohibited to pick up the child. And it is permissible to take a basket with a stone inside it on Shabbat. And one may move ritually impure teruma, which may not be eaten and is set-aside, with ritually pure teruma, as well as with non-sacred produce.

Rabbi Yehuda says: One may even lift a measure of teruma that was nullified from a mixture of one hundred measures of non-sacred produce and one measure of teruma. When a measure of teruma is mixed with non-sacred produce, if the non-sacred produce is one hundred times the measure of teruma, the teruma is nullified. However, the Sages instituted that one must remove an amount equivalent to that measure of teruma and give it to a priest. The remainder is considered non-sacred produce. Rabbi Yehuda permits removing that measure on Shabbat to render the mixture permitted to eat.

2. With regard to a stone, which is set-aside on Shabbat and may not be moved, that was placed on the mouth of a barrel, one tilts the barrel on its side, and the stone falls. If the barrel was among other barrels, and the other barrels might break if the stone falls on them, he lifts the barrel to distance it from the other barrels, and then tilts it on its side, and the stone falls.

### שבת פרק כ"א

א. נוטל אדם את בנו והאבן  
בידו, וכלכלה והאבן בתוכה.  
ומטלטלין תרומה טמאה  
עם הטהורה ועם החולין.  
רבי יהודה אומר: אף מעלין  
את המדומע באחד ומאה.

ב. האבן שעל פי החבית -  
מטה על צדה והיא נופלת.  
היתה בין החביות - מגביה,  
ומטה על צדה והיא נופלת.

With regard to coins that are on a cushion, he shakes the cushion and the coins fall. If there was bird dung (Arukh) on the cushion, he wipes it with a rag, but he may not wash it with water due because of the prohibition against laundering. If the cushion was made of leather, and laundering is not a concern, he places water on it until the bird dung ceases.

**3.** Beit Shammai say: One may clear bones and shells left from the Shabbat meal from the table with his hand. And Beit Hillel say: One may remove the entire board [tavla] that is the table surface and shake the bones and shells off of it, but he may not lift them with his hand because they are set-aside and may not be moved.

One may clear bread crumbs from the table, even if they are less than an olive-bulk, and pea and lentil pods. Even though it is not fit for human consumption, it may be moved because it is animal fodder.

With regard to a sponge, if it has leather as a handle, one may wipe the table with it, and if not, one may not wipe the table with it lest he come to squeeze liquid from it. And the Rabbis say: Both this, a dry sponge with a handle, and that, one without a handle, may be moved on Shabbat and it does not become ritually impure. A sponge is not among the substances that can become ritually impure, neither by Torah law nor by rabbinic decree.

מעות שעל הכר - מנער את הכר והן נופלות. היתה עליו לשלשת - מקנחה בסמרטוט, היתה של עור - נותנין עליה מים עד שתכלה.

**ג.** בית שמאי אומרים: מעבירין מעל השלחן עצמות וקליפין, ובית הלל אומרים: מסלק את הטבלא כולה ומנערה. מעבירין מלפני השלחן פירורין פחות מכזית, ושער של אפונין, ושער עדשים - מפני שהוא מאכל בהמה. ספוג, אם יש לו עור בית אחיזה - מקנחין בו, ואם לאו - אין מקנחין בו. (וחכמים אומרים): בין כך ובין כך ניטל בשבת, ואינו מקבל טומאה.

## ד

### Sanhedrin, Chapter 3

**1.** Cases of monetary law are adjudicated by three. They are chosen in the following manner: This litigant chooses one for himself and that litigant chooses one for himself, and the two of them choose one more for themselves; this is the statement of Rabbi Meir. And the Rabbis say: The two judges that were chosen choose one more judge for themselves.

This litigant can disqualify the judge chosen by that litigant and that litigant can disqualify the judge chosen by this litigant; this is the statement of Rabbi Meir. And the Rabbis say: When can one of the litigants disqualify the judges? Only when he brings evidence about them that they are related to one of the litigants or to each other, or that they are disqualified from serving as judges for another reason. But if they are fit to serve as judges or are experts ordained by the court, he cannot disqualify them.

This litigant can disqualify the witnesses of that litigant and that litigant can disqualify the witnesses of this litigant; this is the statement of Rabbi Meir. And the Rabbis say: When can one

### סנהדרין פרק ג'

**א.** דיני ממונות בשלשה. זה בוחר לו אחד וזה בוחר לו אחד, ושניהן בוחרין להן עוד אחד. דברי רבי מאיר. וחכמים אומרים: שני דינין בוחרין להן עוד אחד. זה פוסל דינין של זה וזה פוסל דינין של זה. דברי רבי מאיר. וחכמים אומרים: אימתי? בזמן שמביא עליהן ראיה

litigant disqualify the other's witnesses? Only when he brings evidence about them that they are related to one of the litigants or to each other, or that they are disqualified from bearing witness for another reason. But if they are fit to serve as witnesses, he cannot disqualify them.

**2.** If one litigant says to the other: My father is trusted to adjudicate for me, or: Your father is trusted to adjudicate for me, or: Three cattle herders, who are not proficient in halakha, are trusted to adjudicate for me, all of whom are disqualified from serving as judges, Rabbi Meir says: The one who made the offer can retract it, and the Rabbis say: He cannot retract it, but must accept their verdict.

Similarly, one who was obligated by Torah law to take an oath to another, which is done while grasping a sacred object, and the latter said to him: Instead of taking an oath, merely vow to me by the life of your head that what you claim is true, Rabbi Meir says: The one who made the offer can retract it, and demand that the other litigant take an oath, as he is obligated to do by Torah law. And the Rabbis say: He cannot retract his offer. Once he has agreed to accept a vow, which is of less severity than an oath, he cannot retract his agreement.

**3.** And these on the following list are the ones who are disqualified by the Sages from bearing witness due to their unseemly behavior, as they are considered wicked individuals guilty of monetary transgressions: One who plays with dice [bekubbiyya] for money, and one who lends money with interest, and those who fly pigeons, and merchants who trade in the produce of the Sabbatical Year, which may be eaten but may not be sold as an object of commerce.

Rabbi Shimon said: Initially, people would call them: Gatherers of the produce of the Sabbatical Year. Once the tax collectors grew abundant they would then call them: Merchants who trade in the produce of the Sabbatical Year, as the Gemara will explain.

Rabbi Yehuda said: When are the people listed above disqualified from bearing witness? It is when they have no occupation but this one. But if they have an occupation other than this one, although they also make money by these inappropriate means, they are fit to bear witness.

**4.** And these are the ones disqualified from bearing witness or from serving as judges due to their status as relatives of one of the litigants or of each other: One's brother, and his paternal uncle, and his maternal uncle, and his sister's husband, and the husband of his paternal aunt,

שהן קרובין או פסולין; אבל, אם היו כשרין או מומחין מפי בית דין, אינו יכול לפוסלן. זה פוסל עדיו של זה, וזה פוסל עדיו של זה. דברי רבי מאיר. וחכמים אומרים: אימתי? בזמן שמביא עליהן ראיה שהן קרובין או פסולין; אבל, אם היו כשרין, אינו יכול לפוסלן.

**ב.** אמר לו: "נאמן עלי אבא", "נאמן עלי אביך", "נאמנים עלי שלשה רועי בקר" – רבי מאיר אומר: יכול לחזור בו; וחכמים אומרים: אינו יכול לחזור בו. היה חייב לחבירו שבועה, ואמר לו: "דור לי בחיי ראשך" – רבי מאיר אומר: יכול לחזור בו; וחכמים אומרים: אין יכול לחזור בו.

**ג.** ואלו הן הפסולין: המשחק בקוביא והמלוה בריבית, ומפריחי יונים, וסוחרים שביעית. אמר רבי שמעון: בתחילה היו קורין אותן "אוספי שביעית", משרבו האנסין, חזרו לקרותן "סוחרים שביעית". אמר רבי יהודה: אימתי? בזמן שאין להן אומנות אלא הוא. אבל יש להן אומנות שלא הוא, כשרין.

**ד.** ואלו הן הקרובין: אחיו, ואחיו אביו, ואחיו אמו, ובעל אחותו, ובעל אחות אביו,



not go as a talebearer among your people” (Leviticus 19:16), and it says: “One who goes about as a talebearer reveals secrets, but one who is of a faithful spirit conceals a matter” (Proverbs 11:13).

**6.** Any time one of the litigants brings additional proof, he can overturn the verdict that was decided according to previous proofs. If one litigant said to the other: Bring all the proofs that you have from now until thirty days from now, if he found additional proof within thirty days, he can overturn the verdict. If he found it after thirty days, he cannot overturn the verdict anymore.

Rabban Shimon ben Gamliel said: He can still overturn the verdict, as what should this litigant, who sought and did not find additional proof within thirty days but found it after thirty days, have done?

In a case where one litigant said to the other: Bring witnesses, and the latter said: I have no witnesses, and the former said to him: Bring a proof, and he said: I have no proof, and he later brought a proof or found witnesses, in this case, this proof or these witnesses are worth nothing. It is apparently a false proof or false testimony.

Rabban Shimon ben Gamliel said: What should this litigant, who did not know that he has witnesses and ultimately found witnesses, or who did not know that he has a proof and ultimately found proof, have done? Therefore, he can still overturn the verdict.

If at the beginning of the discussion in the court one did not bring witnesses or other evidence for his claims, but then he saw that he was about to be deemed liable to pay in the judgment, and said: Bring so-and-so and so-and-so, and they will testify on my behalf, or he pulled out a proof from under his belt [pundato], even Rabban Shimon ben Gamliel holds that this is worth nothing. If there was truth in the testimony of these witnesses or in this proof, he would not have hidden it until now.

זכאי, אפילו שנים מזכין או שנים מחייבין ואחד אומר "איני יודע" - יוסיפו הדיינים. נמרו את הדבר, היו מכניסין אותו. הגדול שבדיינים אומר: איש פלוני אתה זכאי, איש פלוני אתה חייב. ומניין לכשיצא לא יאמר: "אני מזכה וחבירי מחייבים, אבל מה אעשה שחבירי רבו עלי" - על זה נאמר: "לא תלך רכיל בעמקי" ואומר: "הולך רכיל מגלה סוד".

**7.** כל זמן שמביא ראיה - סותר את הדין. אמר לו: כל ראיות שיש לך, הבא מיכן עד שלשים יום - מצא בתוך שלשים יום, סותר; לאחר שלשים יום, אינו סותר. אמר רבן שמעון בן גמליאל: מה יעשה זה שלא מצא בתוך שלשים, ומצא לאחר שלשים? אמר לו: "הבא עדים", ואמר: "אין לי עדים"; אמר: "הבא ראיה", ואמר: "אין לי ראיה"; ולאחר זמן הביא ראיה, ומצא עדים - הרי זה אינו כלום. אמר רבן שמעון בן גמליאל: מה יעשה זה - שלא היה יודע שיש לו עדים, ומצא עדים; לא היה יודע שיש לו ראיה, ומצא ראיה! ראיה שמתחייב בדין, ואמר: קרבו פלוני ופלוני ויעידוני; או שהוציא ראיה מתחת פונדתו - הרי זה אינו כלום.



## Sukka, Chapter 3

**1.** A lulav that was stolen or that is completely dry is unfit for use in fulfilling the mitzva of the four species. The lulav of a tree worshipped as idolatry [asheira] and a lulav from a city whose residents were incited to idolatry, which must be burned along with all the city's property, are unfit. If the top of the lulav was severed or if the palm leaves were severed from the spine of the lulav, it is unfit. If its leaves, although still attached, were spread and are no longer completely joined to the spine, it is fit. Rabbi Yehuda says: In that case, one should bind the lulav from the top, to join the leaves that spread to the spine. A lulav from the palms of the Iron Mountain are fit for use, although it differs from one taken from a standard palm tree, in that its leaves are shorter and do not cover the entire spine. A lulav that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva.

**2.** A myrtle branch that was stolen or that is completely dry is unfit. A myrtle branch of a tree worshipped as idolatry [asheira] or a myrtle branch from a city whose residents were incited to idolatry is unfit. If the top of the myrtle branch was severed, if the leaves were severed completely, or if its berries were more numerous than its leaves, it is unfit. If one diminished their number by plucking berries so that they no longer outnumbered the leaves, the myrtle branch is fit. But one may not diminish the number on the Festival itself.

**3.** A willow branch that was stolen or is completely dry is unfit. One from a tree worshipped as idolatry [asheira] or from a city whose residents were incited to idolatry is unfit. If the top was severed, or its leaves were severed, or if it is the tzaftzafa, a species similar to, but not actually a willow, it is unfit. However, a willow branch that is slightly dried, and one that a minority of its leaves fell, and a branch from a willow that does not grow by the river, but instead is from a nonirrigated field, is fit.

**4.** Rabbi Yishmael says: The mitzva of the four species is to take three myrtle branches, and two willow branches, one lulav, and one etrog. With regard to the myrtle branches, even if the tops of two are severed and the top of one is not severed, it is fit. Rabbi Tarfon says: Even if the tops of all three are severed, it is fit. Rabbi Akiva says with regard to the number of each of the species: Just as there is one lulav and one etrog, so too there is one myrtle branch and one willow branch.

## סוכה פרק ג'

**א.** לולב הגזול והיבש - פסול. של אשירה ושל עיר הנדחת - פסול. נקטם ראשו, נפרצו עליו - פסול. נפרדו עליו - כשר, רבי יהודה אומר: יאגדנו מלמעלה. ציני הר הברזל כשירות. לולב שיש בו שלשה טפחים כדי לנענע בו - כשר.

**ב.** הדס הגזול והיבש - פסול. של אשירה ושל עיר הנדחת - פסול. נקטם ראשו, נפרצו עליו, או שהיו ענביו מרובות מעליו - פסול. ואם מיעטן - כשר. ואין ממעטין ביום טוב.

**ג.** ערבה גזולה ויבשה - פסולה, של אשירה ושל עיר הנדחת - פסולה. נקטם ראשה, נפרצו עליה, והצפצפה - פסולה. כמושה, ושנשרו מקצת עליה, ושל בעל - כשרה.

**ד.** רבי ישמעאל אומר: שלשה הדסים ושתי ערבות לולב אחד ואתרוג אחד אפילו שנים קטומים ואחד אינו קטום. רבי טרפון אומר: אפילו שלשתן קטומים. רבי עקיבא אומר: כשם שלולב

אֶחָד וְאֶתְרוּג אֶחָד, כִּדְהַדְסָא  
אֶחָד וְעֶרְבָה אַחַת.

**5.** An etrog that was stolen or is completely dry is unfit. One from a tree worshipped as idolatry [asheira] or from a city whose residents were incited to idolatry is unfit. An etrog that is fruit that grew on a tree during the three years after it was planted [orla] is unfit, because it is prohibited to eat and derive benefit from it. An etrog of impure teruma is unfit. With regard to an etrog of pure teruma, one may not take it ab initio, and if one took it, it is fit, and he fulfilled his obligation after the fact. With regard to an etrog of demai, which is produce acquired from an am ha'aretz, who does not reliably tithe his produce, Beit Shammai deem it unfit, and Beit Hillel deem it fit. With regard to an etrog of second tithe in Jerusalem, one may not take it ab initio; and if he took it, it is fit.

If boil-like blemishes arose on the majority of the etrog; if its pestle-like protuberance on the upper, blossom end was removed; if the etrog was peeled, split, or pierced and is missing any amount, it is unfit. However, if boil-like blemishes arose only on its minority; if its stem, which connects it to the tree, was removed; or it was pierced but is not missing any amount, it is fit. A Cushite etrog, which is black like a Cushite, is unfit. And with regard to an etrog that is leek green, Rabbi Meir deems it fit and Rabbi Yehuda deems it unfit. What is the minimum measure of a small etrog? Rabbi Meir says: It may be no smaller than a walnut-bulk. Rabbi Yehuda says: It may be no smaller than an egg-bulk. And in a large etrog, the maximum measure is so that one could hold two in his one hand; this is the statement of Rabbi Yehuda. Rabbi Yosei says: It is fit even if it is so large that he can hold only one in his two hands.

**6.** One may bind the lulav only with its own species; i.e., one of the four species taken with the lulav. This is the statement of Rabbi Yehuda. Rabbi Meir says: One may do so even with a string or with a cord. Rabbi Meir said: There was an incident involving the men of Jerusalem who would bind their lulavim with gold rings. The Sages said to him: They would bind it with its own species beneath the rings, which serve a merely decorative purpose and not a halakhic one.

**ה.** אֶתְרוּג הַגְּזוּל וְהַיֵּבֶשׁ  
- פְּסוּל. שֶׁל אֶשְׁרָה וְשֶׁל  
עֵיר הַנִּדְחָת - פְּסוּל. שֶׁל  
עֶרְלָה - פְּסוּל. שֶׁל תְּרוּמָה  
טְמֵאָה - פְּסוּל. שֶׁל תְּרוּמָה  
טְהוּרָה - לֹא יְטוּל, וְאִם נָטַל  
- כֶּשֶׁר. שֶׁל דְּמַאי, בֵּית שְׁמַאי  
פּוֹסְלִין וּבֵית הַלֵּל מְכַשְׁרִין.  
שֶׁל מַעֲשֵׂר שְׁנֵי בִירוּשָׁלַיִם -  
לֹא יְטוּל, וְאִם נָטַל - כֶּשֶׁר.  
עֲלֵתָה חֲזִזִית עַל רֹבּוֹ, נְטִלָה  
פְּטָמָתוֹ, נִקְלַף, נִסְדָּק, נִקֵּב  
וְחָסַר כֹּל שֶׁהוּא - פְּסוּל.  
עֲלֵתָה חֲזִזִית עַל מִיעוּטוֹ,  
נָטַל עוֹקְצוֹ, נִקֵּב וְלֹא חָסַר  
כֹּל שֶׁהוּא - כֶּשֶׁר. אֶתְרוּג  
הַכּוּשִׁי פְּסוּל. וְהַיִּזְרוֹק כַּפְּרָתִי,  
רַבִּי מֵאִיר מְכַשֵּׁר וְרַבִּי יְהוּדָה  
פּוֹסֵל. שִׁיעוֹר אֶתְרוּג הַקָּטָן  
רַבִּי מֵאִיר אוֹמֵר: כְּאֶגוֹז, רַבִּי  
יְהוּדָה אוֹמֵר: כַּבֵּיצָה, וּבְגָדוּל  
- כִּדִּי שְׁיֵאחַז שְׁנַיִם בְּיָדוֹ,  
דְּבָרֵי רַבִּי יְהוּדָה. וְרַבִּי יוֹסֵי  
אוֹמֵר: אֶפִּילוּ אֶחָד בְּשֵׁתֵי  
יָדָיו.

**ו.** אִין אוֹגְדִין אֶת הַלוּלָב אֶלָּא  
בְּמֵינוּ, דְּבָרֵי רַבִּי יְהוּדָה. רַבִּי  
מֵאִיר אוֹמֵר: אֶפִּילוּ בְּחוּט  
בְּמִשְׁיחָה. אָמַר רַבִּי מֵאִיר:  
מַעֲשֵׂה בְּאַנְשֵׁי יְרוּשָׁלַיִם  
שֶׁהֵיוּ אוֹגְדִין אֶת לוּלְבֵיהֶן  
בְּגִימוֹנוּת שֶׁל זָהָב. אָמְרוּ  
לוֹ: בְּמֵינוּ הָיוּ אוֹגְדִין אוֹתוֹ  
מִלְמַטָּה.

7. And where in the recitation of hallel would they wave the lulav? They would do so at the verse: "Thank the Lord, for He is good" (Psalms 118:1, 29) that appears at both the beginning and the end of the psalm, and at the verse: "Lord, please save us" (Psalms 118:25); this is the statement of Beit Hillel. And Beit Shammai say: They would wave the lulav even at the verse: "Lord, please grant us success" (Psalms 118:25). Rabbi Akiva said: I was observing Rabban Gamliel and Rabbi Yehoshua and saw that all the people were waving their lulavim, and the two of them waved their lulav only at: "Lord, please save us," indicating that this is the halakha.

8. With regard to one who was coming along the way and did not have a lulav in his hand to take and fulfill the mitzva while traveling, when he enters his house to eat, he should take the lulav at his table. He interrupts his meal to fulfill the mitzva of lulav. If he did not take the lulav in the morning, he should take it in the afternoon, as the entire day is suited for fulfilling the mitzva of lulav.

9. With regard to one for whom a Canaanite slave, a woman, or a minor was reciting hallel, he repeats after them what they are saying word for word. The mishna notes: And may a curse come to him for being so ignorant that he needs them to recite it for him. If an adult male was reciting hallel on his behalf, he need not repeat each word, as the adult male can fulfill the obligation to recite hallel on his behalf. Rather, he simply answers: Halleluya, to each phrase that is recited. In a place where they were accustomed to repeat certain verses, he, too, should repeat them. If the custom is to recite them plainly, without repetition, he should recite them plainly. In a place where the custom is to recite a blessing before hallel, he should recite a blessing. Everything is in accordance with the local custom in these matters.

10. In the case of one who purchases a lulav from another who is an am ha'aretz during the Sabbatical Year, the seller gives him an etrog along with it as a gift, as he is not permitted to purchase the etrog during the Sabbatical Year because it is prohibited to engage in commerce with Sabbatical-Year produce.

11. In the case of one who purchases a lulav from another who is an am ha'aretz during the Sabbatical Year, the seller gives him an etrog along with it as a gift, as he is not permitted to purchase the etrog during the Sabbatical Year because it is prohibited to engage in commerce with Sabbatical-Year produce.

And for similar reasons, he instituted an ordinance that for the entire day of waving the omer offering, it should be prohibited to eat the grain of the new crop. It is prohibited to eat the grain

ז. והיכן היו מנענעין?  
ב"הודו לה" תחילה וסוף,  
וב"אנא ה' הושיעה נא",  
דברי בית הלל. ובית שמאי  
אומרים: אף ב"אנא ה'  
הצליחה נא". אמר רבי  
עקיבא: צופה הייתי ברבן  
גמליאל ורבי יהושע, שכל  
העם היו מנענעין את  
לולביהו, והם לא נענעו אלא  
ב"אנא ה' הושיעה נא".

ח. מי שבא בדרך ולא היה  
בידו לולב ליטול - לכשיבנס  
לביטו יטול על שלחנו. לא נטל  
שחרית - יטול בין הערבים,  
שכל היום כשר ללולב.

ט. מי שהיה עבד או אשה  
או קטן מקרין אותו - עונה  
אחריהן מה שהן אומרים.  
ותבא לו מאירה. אם היה  
גדול מקרא אותו - עונה  
אחריו "הללויה", מקום  
שנהגו לכפול - יכפול,  
לפשוט - יפשוט, לברך -  
יברך, הכל כמנהג המדינה.

י. הלוקח לולב מחבירו  
בשביעית - נותן לו אתרוג  
במתנה, לפי שאין רשאי  
ללוקחו בשביעית.

יא. בראשונה היה לולב  
ניטל במקדש שבעה,  
ובמדינה יום אחד. משחרב  
בית המקדש התקין רבן  
יוחנן בן זכאי שיהא לולב  
ניטל במדינה שבעה, זכר

of the new crop until the omer offering is brought and waved in the Temple on the sixteenth of Nisan. The offering was sacrificed in the morning; however, after taking potential delays into consideration, the new crop remained prohibited until it was clear that the offering had been sacrificed. Practically speaking, it was prohibited to eat the new grain until the sixteenth of Nisan was over; it was permitted only on the seventeenth. Once the Temple was destroyed and there was no longer an omer offering sacrificed, it was permitted to eat the new crop on the sixteenth. However, Rabban Yo anan instituted an ordinance that eating the new grain would remain prohibited until the seventeenth to commemorate the Temple.

**12.** If the first day of the festival of Sukkot occurs on Shabbat, all of the people bring their lulavim to the synagogue on Shabbat eve, as it is prohibited to carry in a public domain on Shabbat. The next day, on Shabbat, everyone rises early and comes to the synagogue. Each and every one recognizes his lulav and takes it. This emphasis that each and every one recognizes his own lulav and takes it is because the Sages said: A person does not fulfill his obligation to take the lulav on the first day of the Festival with the lulav of another, and on the rest of the days of the Festival a person fulfills his obligation even with the lulav of another. Rabbi Yosei says: If the first day of the Festival occurs on Shabbat, and he forgot and carried the lulav out into the public domain, he is exempt from liability to bring a sin-offering for this unwitting transgression because he carried it out with permission, i.e., he was preoccupied with the performance of the mitzva and carried it out.

**13.** A woman may receive a lulav from her son or from her husband and return it on Shabbat to the water in which it had been placed. Rabbi Yehuda says: On Shabbat one may return the lulav to the water; and on the Festival one may even add fresh water to the vessel so the lulav will not wilt; and during the intermediate days of the Festival, one may even change the water. A minor who knows how to wave the lulav is obligated in the mitzva of lulav due to the requirement to train him in the performance of mitzvot.

לְמַקְדָּשׁ. וְשִׂיחָא יוֹם הַנֶּחֱרַץ  
בְּלוֹל אֶסְרוּ.

**יב.** יוֹם טוֹב הָרֵאשׁוֹן שֶׁל חַג  
שֶׁחָל לֵהְיוֹת בַּשַּׁבָּת, כָּל הָעָם  
מוֹלִיכִין אֶת לולָבֵיהֶן לְבֵית  
הַכְּנֶסֶת, לְמַחֲרַת מִשְׂבִּימִין  
וּבְאִין, כָּל אֶחָד וְאֶחָד מִכִּיר  
אֶת שְׁלוֹ וְנוֹטְלוֹ. מִפְּנֵי שֶׁאֲמָרוּ  
חֻכְמַיִם: אִין אָדָם יוֹצֵא יָדֵי  
חוֹבְתוֹ בְּיוֹם טוֹב הָרֵאשׁוֹן  
בְּלוֹלָבוֹ שֶׁל חֲבִירוֹ, וְשֶׁאֵר  
יְמוֹת הַחַג, אָדָם יוֹצֵא יָדֵי  
חוֹבְתוֹ בְּלוֹלָבוֹ שֶׁל חֲבִירוֹ. רַבִּי  
יוֹסֵי אוֹמֵר: יוֹם טוֹב הָרֵאשׁוֹן  
שֶׁל חַג שֶׁחָל לֵהְיוֹת בַּשַּׁבָּת,  
וְשֶׁכַח וְהוֹצִיא אֶת הַלוֹלָב  
לְרֵשׁוֹת הָרַבִּים – פְּטוֹר, מִפְּנֵי  
שֶׁהוֹצִיאוֹ בְּרֵשׁוֹת.

**יג.** מִקְבֵּלֶת אִשָּׁה מִיַּד בְּנָהּ  
וּמִיַּד בַּעֲלָהּ, וּמַחֲזִירָתוֹ לַמַּיִם  
בַּשַּׁבָּת, רַבִּי יְהוּדָה אוֹמֵר:  
בַּשַּׁבָּת מַחֲזִירִין, בְּיוֹם טוֹב  
מוֹסִיפִין, וּבְמוֹעֵד מַחֲלִיפִין.  
קֶטַן הַיּוֹדֵעַ לְנַעֲנֵעַ חַיִּיב  
בְּלוֹלָב.