

# 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 שם  
לרגל יום הקדוש  
**ג' בתמוז**  
יום ההילולא של כבוד קדושת  
**אדמו"ר מנחם מענדל**  
צוקלה"ה נבג"מ ז"ע  
שניאורסאהן מלובאויטש  
ביאור המשניות ע"י הרב עדין ابن ישראל (שטיינזלץ)

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](https://Chabad.org/3Tammuz)



## ברכות פרק א'

## 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

**א.** מאיימת קורין את "שמע" בערבון? – משעה שהבנינים נכנים לאכול בתרומתן עד סוף האשמה הראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבנן גמליאל אומר, עד שיעלה עמוד השחר. מעשה ובאו בניו מבית המשטה, אמרו לו: לא קרינו את שמע. אמר להם: אם לא עלה עמוד השחר חייבין אתם לקורות. ולא זו בלבד אמרה 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 כה, למה אמרו חכמים עד חצות? – כדי להרחיק את האדם מן העבירה.

**ב.** מאיימת קורין את "שמע" בשחרית? – משיביר בין תכלה לבן. רבי אליעזר אומר: בין תכלה לבתני. ונומרה עד הגז החמה. רבי יהושע אומר: עד שלש שעות שבן דרכ מלבים

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

לעומוד בשלש שעות. הקורא مكان ואילך – לא הפסיק, באדם הקורא בתורה.

**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

**ג.** בית שמאן אומרים: בערב – כל אדם יטה ויקרא, ובבוקר עומד, שנאמר: "ובשכבה ובקומך". בית הלל אומרים: כל אדם קורא בדרךו, שנאמר: "ונבלכתך בדרך". אם כן, למה נאמר: "ובשכבה ובקומך"? – בשעה שבנוי אדם שוכבים. ובשעה שבנוי אדם עומדים. אמר רבי טרפון: אני היתי בא בדרך והטתי לקרה בדברי בית שמאן, וסבירתי בעצמי מפניהם הלשטים. אמרו לו: כדי הייתה לחוב עצמה, שעברת על דברי בית הלל.

**ד.** בשחר מברך שתים לפניה ואחת לאחריה, ובערב מברך שתים לפניה ושתיים לאחריה, אחת ארוכה ואחת קצרה. מקום שאמרו להאריך – אין רשיין לקצר, לקצר – אין רשיין להאריך, לחותם – אין רשיין שלא לחותם, שלא לחותם – אין רשיין לחותם.

**ה.** מצירין יציאת מצרים בלילה. אמר רבי אלעזר בן עזריה: הרי אני בין שבעים

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.

שנה, ולא זכית שתה אמר  
יציאת מצרים בלילה עד  
שדרשה בן זומא. שנאמר:  
למען תזכור את יום צאתך  
מארץ מצרים כל ימי חייך.  
ימי חייך – הימים, 'בל ימי  
חייך' – הלילות; וחכמים  
אומרים: ימי חייך – העולם  
הזה, 'כל' – להביא לימות  
הMESSIAH.



## 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 (Arukha) 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 ב"א

**A.** נוטל אדם את בנו  
והאבן בידו, וככלמה והאבן  
בתוכה. ומטלטלין תרומה  
טמאה עם הטהורה ועם  
החולין. רבבי יהודה אומר:  
אף מעליין את המודע  
באחד ומאה.

**B.** האבן שעל פי החבית –  
מיטה על צדקה והיא נופלת.  
היתה בין החבויות – מגביה,  
ומיטה על צדקה והיא נופלת.  
מעות שעל הבר – מנער  
את הבר והו נופלות. היתה  
עליו לשישת – מנקחה  
בسمירות, היתה של עור  
– נותנין עליה מים עד  
שתקלה.

**ג.** 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 שמאלי אומרים: מعتبرין מעל השולחן עצמות וקלפין, ובית הילל אומרים: מסלק את הטבלה בולה ומגנירה. מعتبرין מלפני השולחן פירורין פחות מביצה, ושער של אפוני, ושער עזרדים – מפני שהוא מאכל בהמה. ספוג, אם יש לו עור בית אחיזה – מקנחו בו, ואם לאו – אין מקנחו בו. (וחכמים אומרים): בין בך ובין בך ניטל בשבת, ואין מקבל טומאה.



## Shabbat, Chapter 22

### שבת פרק כ"ב

**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.

**א.** חבית שנשברה מצילין הימנה מזון שלוש סעודות, ואומר לאחרים: באו והצלו לכם, ובלבד שלא יספו. אין סותein את הפירות להוציא מהן משקין, ואם יצא מעצמן – אסורין. רביה יהודה אומר: אם לאוכלים – היוצא מהן מותה, ואם למשקין – היוצא מהן אסורה חלקת דבש שרישקו מערב שבת ויצאו מעצמן – אסורין, ורבי אליעזר מותר.

**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

**ב.** כל שבא בחמין מערב שבת – سورין 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.

מערב שבת – מ Dickinson אותו בחמון בשבת. חוץ מן המליח הישר (ודגים מלוחין קטנים) וקולייס האיספנין, שהזחתו זו היא גמר מלאכתן.

**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.

**ג.** שובר אדם את החבית לאוכל הימנה גוררות, בלבד שלא יתכוון לעשות כל. ואין נוקבין מגופה של חבית – דברי רבי יהודה, וחכמים מתירין. ולא יקבנה מצה, ואם היה נוקבה לא ניתן עליה שעורה, מפני שהוא ממורת. אמר רבי יהודה: מעשה בא לפניו רבנן בן זפא בערב, ואמר: חוששני לו מהפתאת.

**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.

**ד.** נותנים תבשיל לתוך הבור בשביל شيئا שמהר, ואת המים היפים ברעים בשビル שיצננו, ואת הצונן במחמה בשビル שיחמנו. מי שנשרו בלילה בלילה בלילה בימים – מהלך בהן ונינו חוויש. הגיע לחצר החיצונה – שוטחן במחמה, אבל לא בוגד העם.

**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

**ה.** הרוחץ במים מערה ובמי טבריא ונסתפג אפילו בעשר אלף ניטיות – לא יבאים בידיו. אבל עשרה בני אדם מסתפגין באולנטית אחת פניהם ידיהם ורגלייהם, ומביבאין אותו בידיו. סכך וממשמשין, אבל לא מתעלמין ולא מתגדרין. אין

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.

יורדים לקורדים, ואין עושין אפיקוטזין, ואון מעצבי את הקטנה, ואין מחייב את השבר. מי שפרקה ידו ורגלו לא יטרוף בצוון, אבל רוחץ הוא בדרכו, ואם נתרפא – נתרפא.



## 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 [calgassin]. "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.** משום מלחמה בשעה שמדובר אל העם – בלשון הקודש היה מדבר שנאמר: "זהה בקרבתם אל המלחמה ונגש הבהר". זה בפה משום מלחמה. "וזכר אל העם" – בלשון הקודש. "אמור אליהם שמע ישראל" וגו'. "על אובייכם – ולא על אחיכם, לא יהודה על שמעון ולא שמעון על בנימין, שאם תפלו בידם ירחהו געליכם, במו שנאמר: "ויהיו האנשימים אשר נקבעו בשמות ויחזקי בשביה וכל מערכיהם הלבישו מן השלל וילבשום וניעולם ויאכלום וישקום ויסוכם וינחלום בחמורים לכל בושל ויביאום ירחו עיר התמירים אל אחיהם וישובו שמרון" וגו'. על אובייכם אתם הולכים, שאם תפלו בידם אין מرحمין עליכם. "אל ירע לבבכם אל

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.

תיראו ואל תחפזו" וגו'. "אל ירע לבבכם" – מפני צהלהם סוסים וצחצום חרבות; "אל תיראו" – מפני הנפת תריסין ושפעת הקלנסין; "אל תחפזו" – מוקול קרבנות; "אל תערצו" – מפני קול צוחות; "בי ה' אלהיכם ההלך עמכם" – הם באין בנצחונו של בשר זעם ואתם באים בנצחונו של מקום. פלשתים באו בנצחונו של גלית. מה היה סופו? לסוף נפל בחרב ונפל עמו. בני עמוון באו בנצחונו של שובך. מה היה סופו? לסוף נפל בחרב ונפל עמו. ואתם אי אתם כן, "בי ה' אלהיכם ההלך עמכם להלחם لكم" וגו' – זה מתחנה הארץ.

**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.

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

**ב.** "וזכרו השטרים אל העם לאמר מי איש אשר בנה בית חדש ולא חנכו ילק וישב ליבתו" וגו' – אחד הבונה בית התבנן, בית הבקר, בית העצים, בית האוצרות, אחד הבונה ואחד הלוות, ואחד היורש ואחד שנתן לו מתנה. "ומי איש אשר גטע ברם ולא חיללו" וגו' – אחד הגטע הנוטע ברם, ואחד הגטע חמשה אילין מאכל, ואפילו מחמשת הפינין, אחד הנוטע ואחד המבריך ואחד המרכיב, ואחד הלוות ואחד היורש ואחד שנתן לו מתנה. "ומי איש אשר ארש אשה" וגו' – אחד המארס

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 alitta [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 alitta, 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.

את הבתולה ואחד המארס  
את האלמנה, אפילו שומרת  
יבם, ואפילו שמע שמת  
அஹי במלחמה – חזר ובא  
לו. כל אלו ואלו שומעין דברי  
כהן מערבי מלכחה וחזרה  
ומספרקון מים ומזון, ומתקני  
את הדרכים. ואלו שאין  
חוֹזְרִים: הבונה בית שעہ  
אקסירה ומרפסת; הנוטע  
ארבע אילני מאכל, וחמשה  
גָּרוּשָׁתוֹ. אלמנה לכיהן גודל,  
גָּרוּשה וחלואה לכיהן קידוט,  
ממחזרת ונתינה לישראל, בת  
ישראל למזר ולנצר – לא  
היה חוות. רבוי יהודה אומר:  
אף הבונה בית על מבנו לא  
היה חוות. רבוי אליעזר אומר:  
אף הבונה בית לבנים בשرون  
לא היה חוות. אלו שאין זין  
מקומן: בנה בית וחנקו,  
נטע ברם וחללה, הנושא את  
ארוסתו, הפונס את יבמתו,  
שנאמר: "נקוי יהיה לבתו  
שנה אחת". "לביתו" – זה  
ביתו; "יהיה" – זה פרמו;  
ושמה את אשתו – זו  
אשתו; "אשר לך" – להביא  
את יבמתו. אין מספיקין  
להם מים ומזון ואין מתקני  
את הדרכים.

ג. "ויקפו השטרים לדבר  
אל העם" וגו' – רבינו עקיבא  
 אומר: "הירא ורך הלבב"  
– במשמעותו, שאין יכול  
לעמדו בקשרי המלחמה  
ולראות חרב שלופה. רבוי

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

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 divorcee or a yevama who performed alita [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 וריך הלבב” – זהו המתנירא מן העבירות שביבדו. לפיכך תולתה לו התורה את כל אלו שיחסור בגללו. רבי יוסי אומר: אלמנה לכהן גדול, גירושה וחלאה לכהן הדיוט, מחלוקת ונינה לישראל, בת ישראל למזר ולתין – הרוי הוא “הירא וריך הלבב”. ויהי בכל השטרים לדבר אל העם ופקדו שרי צבאות בראש העם” ובעקיביו של עם. מעמידין זקיפין לפניהם ואחרים מ אחורייהם וכשילין של ברזל בידיהם. ובכל המקש לחזור – הרשות בידו לקפח את שוקיו שתחילה נסה נפילה, שנאמר: “נס ישראל לבני פלשתים וגם מגפה גדולה היתה בעם”, ולהלן הוא אומר: “וישו אנשי ישראל מפני פלשתים ויפלו חללים” וגור. במה דברים אמרים – במלחמות הרשות, אבל במלחמות מצה – הכל ייאין, אפילו חתן מסדרו וכלה מחותפתה; אמר רבי יהודה: במה זברים אמרים – במלחמות מצה, אבל במלחמות חובה – הכל ייאין, אפיקלו חתן מסדרו וכלה מחותפתה.

## 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.** מאי מתי קורין את שמע" בערבי? – משעה שהבנינים נבננים לא יכול בהרומתן עד סוף האשמה הרבה בראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבנן גמליאל אומר, עד שיעלה עמוד השחר. מעשה וגאו בנו מבית המשנה, אמרו לו: לא קרינו את שמע. אמר להם: אם לא אלה עמוד השחר חיבין אתכם לקורות. ולא זו בלבד אמרו אלא כל מה שאמרו חכמים עד חצות מצויתן עד שיעלה עמוד השחר; הקטר חלבים ואברים – מצויתן עד שיעלה עמוד השחר, וכל הנאכלים ליום אחד – מצויתן עד שיעלה עמוד השחר, אם בה, לפחות אמרו חכמים עד חצות? – כדי להרחיק את האדם מן העבירה.

**ב.** מאי מתי קורין את שמע" בשחרית? – משicker בין תכלת לבן. רבי אליעזר אומר: בין תכלת לבנת. וגומרה עד הצע המפה. רבי יהושע אומר: עד שלוש שעות שפנ דרכ מלכים

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

לעומוד בשלש שעות. הקורא مكان ואילך – לא הפסיק, באדם הקורא בתורה.

**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

**ג.** בית שמאן אומרים: בערב – כל אדם יטה ויקרא, ובבוקר עומד, שנאמר: "ובשכבה ובקומה". בית הלל אומרים: כל אדם קורא בדרךו, שנאמר: "ובלבתך בדרכך". אם כן, למה נאמר: "ובשכבה ובקומה"? – בשעה שבנוי אדם שוכבים ובעעה שבנוי אדם עומדים. אמר רבי טרפון: אני הייתי בא בדרכך והטתי לקרה בדברי בית שמאן, וסבירתי בעצמי מפניהם הליטאים. אמרו לו: כדי היית לחוב עצמה, שעברת על דברי בית הלל.

**ד.** בשחר מברך שתים לפניה ואחת לאחריה, ובערב מברכ שתים לפניה ושתיים לאחריה, אחת ארוּכה ואחת קצרה. מקום שאמרו להאריך – אין רשיין לקצר, לקצר – אין רשיין להאריך, לחותם – אין רשיין שלא לחותם, שלא לחותם – אין רשיין לחותם.

**ה.** מזפירין יציאת מצרים בלילה. אמר רבי אלעזר בן עזריה: הרי אני בין שבעים שנה, ולא זכייתי שתאמר יציאת מצרים בלילה עד

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.

שְׁדֶרֶשָׁה בֶן זֹמָא. שָׁנָא מָר:  
לִמְעֵן תַּזְבִּיר אֶת יוֹם צִאתָךְ  
מִארֶץ מִצְרָיִם כֹּל יְמֵי חַיֶּיךְ.  
'יְמֵי חַיָּיךְ' – הַיּוֹם, 'כֹּל יְמֵי  
חַיָּיךְ' – הַלְּילָה; וְחַכְמִים  
אֹוֹמְרִים: 'יְמֵי חַיָּיךְ' – הַעוֹלָם  
הַזֶּה, 'כֹּל' – לְהַבִּיא לִימוֹת  
הַמֶּשֶׁיחַ.



## 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.

## פסחים פרק י'

**א.** עֲרֵב פְּסָחִים סָמוֹךְ  
לְמַנְחָה לֹא יָאֵל אָדָם  
עַד שְׁתַחַשְׁתָּה. אַפִּילוּ עֲבִי  
שְׁבִישֵׁרָאֵל לֹא יָאֵל עַד שִׁיסְבָּה.  
וְלֹא יִפְתַּחְתּוּ לוּ מִאַרְבַּע בּוֹסּוֹת  
שֶׁל יְיָוָן, וְאַפִּילוּ מִן הַתְּמִחוּי.

**ב.** מִזְגָּו לו כּוֹס רָאשָׁוֹן, בֵּית  
שְׁפָמָי אֹוֹמְרִים: מִבְרָךְ עַל  
הַיּוֹם, וְאַחֲרֵךְ מִבְרָךְ עַל  
הַיּוֹם, וּבֵית הַלְּל אֹוֹמְרִים:  
מִבְרָךְ עַל הַיּוֹם, וְאַחֲרֵךְ  
מִבְרָךְ עַל הַיּוֹם.

**ג.** הַבִּיאוּ לִפְנֵיו מַטְבֵּל  
בְּחִזְרָת עַד שְׁמִינִיעַ לְפִרְפָּרָת  
הַפְּתָחָה. הַבִּיאוּ לִפְנֵיו מַצָּה  
וְחִזְרָת וּחְרוּסָת וּשְׂנִי  
תְּבִשְׁלִין, אַף עַל פִּי שָׁאן  
חִרּוֹסָת מִצְרָה. רַבִּי אַלְיעָזָר  
(בָּו) אָדוֹן אֹוֹמֵר: מִצְרָה.  
וּבְמִקְדֵּשׁ הִי מִבְיאֵן לִפְנֵיו  
גַּוְפּוֹ שֶׁל פֶּסַח.

**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 azaret 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 azaret 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.

**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 [pasach] 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.

**ת.** מִזְגָו לֹא בָס שְׁנִי, וּכְאוֹן הַבָּן  
שׂוֹאֵל אֲבִיו. וְאִם אֵין דָעַת בֵּין  
- אֲבִיו מֶלֶמְדוֹ: מַה נְשַׁתְּנָה  
הַלִּילָה הַזֶּה מִכָּל הַלִּילּוֹת,  
שִׁבְכָּל הַלִּילּוֹת אָנוּ אָוְכְלִין  
חַמֵּץ וּמְצָהָה; הַלִּילָה הַזֶּה  
בּוּלּוּ מְצָהָה. שִׁבְכָּל הַלִּילּוֹת;  
אָנוּ אָוְכְלִין שֶׁאָרְקּוֹת;  
הַלִּילָה הַזֶּה מְרוֹתָה. שִׁבְכָּל  
הַלִּילּוֹת אָנוּ אָוְכְלִין בָּשָׂר אַלְיָ  
שְׁלֹוק וּמְבוֹשָׁל; הַלִּילָה הַזֶּה  
בּוּלּוּ אַלְיָ. שִׁבְכָּל הַלִּילּוֹת אָנוּ  
מִטְבְּלִין פָּעָם אַחַת; הַלִּילָה  
הַזֶּה שְׁתִּי פָעָם? וּלְפִי דָעַת  
שֶׁל בָּן, אֲבִיו מֶלֶמְדוֹ. מִתְחַלֵּ  
בְּגֻנוֹת וּמִסְעִים בְּשִׁבְחָה. וְדָרְשָׁ  
מִ"אֲרָמִי אָוְבִּיד אֲבִי" עַד  
שִׁגְמֹור כָּל הַפְּרָשָׁה בּוּלָה.

**ה.** רַבָּן גַּמְלִיאֵל הָיָה אָוֹרָר:  
כָּל שֶׁלֹּא אָמַר שֶׁלְשָׁה  
דָּבְרִים אֱלֹו בְּפֶסֶח לֹא יֵצֵא  
יָדִי חֹבְתָּנוּ. וְאֱלֹו הַנּוּ: פֶסֶח - עַל  
מְצָה, וּמְרוֹתָה. פֶסֶח - עַל  
שְׁוּם שְׁפֶסֶח הַמְּקוֹם עַל בְּתֵי  
אֲבוֹתֵינוּ בְמִצְרָיִם, [שְׁנָאָמָר]:  
וּמְאַמְרָתָם זָבֵח פֶסֶח הַוָא  
לָהּ אֲשֶׁר פֶסֶח וּגו'". מְצָה  
- עַל שְׁוּם שְׁגַגְגָלָו אֲבוֹתֵינוּ  
בְמִצְרָיִם, [שְׁנָאָמָר]: "וַיֹּאמֶר  
אֶת הַבָּצֶק אֲשֶׁר הַזִּיאוֹ  
מִצְרָיִם וּגו'". מְרוֹת -  
עַל שְׁוּם שְׁמַרְרוּ הַמִּצְרָיִם  
אֶת חֵי אֲבוֹתֵינוּ בְמִצְרָיִם,  
שְׁנָאָמָר: [וַיִּמְרֹרֶה אֶת  
חַיָּהֶם וּגו']. בָּכֶל דָוָר וְדָוָר  
חַיָּב אֶذְם לְרֹאֹת אֶת עַצְמוֹ  
בְּאַילּוּ הַוָא יֵצֵא מִצְרָיִם,  
שְׁנָאָמָר: "וַיַּגְדַּת לְבָנָךְ 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' ליבצתי ממצרים".  
לפיכך אנחנו חביבים  
להודות להלל לשבח לפאר  
לרוּם להדר לברך לעלה  
ולקלס למי שעשה לאבותינו  
ולנו את כל הנשים האלה:  
הוציאנו מעבדות לחירות  
מיגנו לשמחה ומיאבל ליום  
טוב ומפארה לאור גдол,  
ומשבובד לגאותה, ונאמר  
לפניו הלייה. עד היכן הוא  
אומר? בית שמאו אומרים:  
עד אם הבנים שמחה".  
ובית היל אומרים: עד  
חכל מש למעינו מים".  
וחותם בגאותה. רב טרפון  
אומר: אשר גאלנו ונאלאת  
אבותינו ממצרים, ולא היה  
חוותם. רב עקיבא אומר: בן  
ה' אלהינו ואלהי אבותינו  
יענו לモדים ולרגלים  
אחרים שמחים בבניין עיר  
לשולם, שמחים בעבודתך ונأكل שם  
(מן הפסחים ומן החבחים)  
כו, עד ברוך אתה ה' נאל  
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.

**ג.** מזגלו בוס שלישי – מברך  
על מזונו. רביעי – גומר עליו  
את היל, ואומר עליו ברכת  
השיר. בין הפוסחות היל, אם  
רוצה לשות – ישתה; בין  
שלישי לרביעי לא ישתה.

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

**ט.** 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.** יִשְׁנוּ מִקְצָתָן – יַאכְלֶה;  
כָּלֵן – לֹא יַאכְלֶה. רַבִּי יוֹסֵי  
אָוּמֶר: בְּתִינְמָנוּמוֹ – יַאכְלֶה;  
גְּرַדְמוֹ – לֹא יַאכְלֶה. הַפֵּשֶׁח  
אַחֲרַ חֲצֹות מִטְמָא אֶת  
הַיָּדִים. הַפְּגֻול וְהַגּוֹתָר  
מִטְמָא אֶת הַיָּדִים.

**ט.** בִּירַךْ בְּרִכַּת הַפֵּשֶׁח –  
פָּטַר אֶת שֶׁל זְבַח; בִּירַךْ אֶת  
שֶׁל זְבַח – לֹא פָּטַר אֶת שֶׁל  
פֵּשֶׁח, דָּבָרִי רַבִּי יִשְׁמָעָאֵל. רַבִּי  
עֲקִיבָּא אָוּמֶר: לֹא זוּ פּוֹטְרָת  
זוּ, וְלֹא זוּ פּוֹטְרָת זוּ

# ב

## Shabbat, Chapter 21

## שבת פרק ב"א

**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.

**א.** נוֹטֵל אָדָם אֶת בָּנוֹ וְהַאֲבָן  
בִּזְדֹּן, וּכְלַבְלָה וְהַאֲבָן בְּתוּכָה.  
וּמְטַלְטַלֵּין תְּרוּמָה טָמָא  
עִם הַטְּהוֹרָה וְעִם הַחֲולָן.  
רַבִּי יְהוֹדָה אָוּמֶר: אֲפָר מַעֲלֵין  
אֶת הַמְּדוֹגָע בְּאֶחָד וּמְאָה.

**ב.** הַאֲבָן שָׁעֵל פִּי הַחֲבִית –  
מִטָּה עַל צְדָה וְהִיא נוֹפֶלֶת.  
הִתְחַת בֵּין הַחֲבִיות – מְגַבֵּיה,  
וּמִטָּה עַל צְדָה וְהִיא נוֹפֶלֶת.

With regard to coins that are on a cushion, he shakes the cushion and the coins fall. If there was bird dung (Arukha) 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.

מיעות שועל הכר – מונעך את הכר והו נופלות. היתה עליון לשלשת – מוקנחת בסתרוטוט, היתה של עור – נותני עליה מים עד שתבלה.

**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 שמאלי אומרים: מעבירין מעל השולחן עצמות וקלפין, ובית הלל אומרים: מסליק את הטבלא בולה ומונעה. מעבירין מלפני השולחן פירורין פחות מכזית, ושער של אפוגין, ושער עדרשים – מפני שהוא מאכל ביהמה. ספוג, אם יש לו עור בית אחיזה – מוקנחים בו, ואם לאו – אין מוקנחים בו. (וחכמים אומרים): בין בר ובין בר ניטל בשבת, ואין מקובל טומאה.



## 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 בורר לו אחד וזה בורר לו אחד, ושניון בוררין להו עוד אחד. דברי רבי מאיר. וחכמים אומרים: שני דינינו בוררין להו עוד אחד. זה פוסל שניו של זה וזה פוסל שניו של זה. דברי רבי מאיר. וחכמים אומרים: אםת? בזמן שטביא עליהם ראייה

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.

שַׁהוּ קָרוֹבִין אוֹ פְּסֻולִין; אֶבֶל, אֲםָרָה בֵּין בְּשָׂרֵין אוֹ מַמְחִין מִפְּנֵי בֵּית דִין, אֲינָנוּ יִכּוֹל לְפֹסֵלן, זֶה פֹסֵל עֲדֵי שֶׁל זֶה, וְזֶה פֹסֵל עֲדֵי שֶׁל זֶה. דָבָרִי רַبִי מַאיָה. וְחַכְמִים אָוּמָרִים: אִמְתָּחָה בָזָמָן שְׁמַבְיאָה עַלְיהָן רַאְיהָ שַׁהוּ קָרוֹבִין אוֹ פְּסֻולִין; אֶבֶל, אֲםָרָה בֵּין בְּשָׂרֵין, אֲינָנוּ יִכּוֹל לְפֹסֵלן.

**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.

**ב.** אמר לו: "נאמן עלי, אבא", "נאמן עלי אביך", "נאמנים עלי שלשה רועי בקר" – רבי מאיר אומר: יכול לחזור בו; וְחַכְמִים אָוּמָרִים: אֲינָנוּ בּוֹלְאַחֲרָיו שְׁבוּעָה, וְאָמָר לוֹ: "דוֹר לִי בְּחִי רָאשָׁך" – רבי מאיר אומר: יכול לחזור בו; וְחַכְמִים אָוּמָרִים: אֵין יכול לחזור בו.

**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.

**ג.** ואלו הם הפסולין: המשחק בקופיה והמלוה בריבית, ומפריחי יוגם, וסוחרי שביעית. אמר רבי שמעון: בתקילה היה קורין אותון "אוספי שביעית", משרבו האנסין, חזרו לקורתן "סוחרי שביעית". אמר רבי יהודה: אימתי? בזמן שאין להן אומנות אלא הוא. אֶבֶל יְשַׁלֵּחַ לָהּ אֲוֹמָנוֹת שֶׁלָּא הוּא, בְּשָׂרֵין.

**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,

**ד.** ואלו הם הקרים: אחיהם, אחיהם אביהם, ואחיהם אמו, ובועל אחותם, ובועל אחות אביהם,

and the husband of his maternal aunt, and his mother's husband, and his father-in-law, and his brother-in-law, i.e., the husband of his wife's sister. They themselves, all of these people, and also their sons, and their sons-in-law are considered relatives. And his stepson alone is disqualified, but not his stepson's sons or sons-in-law.

Rabbi Yosei says: This aforementioned halakha is Rabbi Akiva's version of the mishna. But the initial version of the mishna reads as follows: His uncle and the son of his uncle, and anyone who is fit to inherit from him. Only paternal relatives, who are fit to inherit from him, are disqualified; maternal relatives, who do not inherit from him, are not disqualified from bearing witness about him or from adjudicating his case. And the halakha disqualifying a relative from bearing witness or serving as a judge is referring to anyone who is related to him at the time of the trial.

If one was once a relative and became unrelated by the time of the trial, e.g., he married the daughter of one of the litigants, but she died or they were divorced, in this case he is fit. Rabbi Yehuda says: Even if his daughter died but her husband, the former son-in-law, has children from her, he is still considered a relative; the children cause them to remain related.

One who loves or one who hates one of the litigants is also disqualified. With regard to one who loves one of the litigants, this is referring to his groomsman. One who hates is referring to anyone who, out of enmity, did not speak with the litigant for three days. The Rabbis said to Rabbi Yehuda: The Jewish people are not suspected of bearing false witness due to love or hate.

**5.** How do the judges examine the witnesses? They bring them into a room in the courthouse and intimidate them so that they will speak only the truth. And they take all the people, other than the judges, outside so that they should not tell the other witnesses the questions the judges ask and the answers the first witness gives, and they leave only the eldest of the witnesses to testify first.

And they say to him: Say how exactly you know that this litigant owes money to that litigant, as the plaintiff claims. If he said: The defendant said to me: It is true that I owe the plaintiff, or if he says: So-and-so said to me that the defendant owes the plaintiff, the witness has said nothing and his testimony is disregarded. It is not valid testimony unless he says: The defendant admitted in our presence to the plaintiff that he owes him, e.g., two hundred dinars. By admitting to the debt in the presence of witnesses he renders himself liable to pay the amount that he mentioned.

And afterward they bring in the second witness and examine him in the same manner. If their statements are found to be congruent the judges then discuss the matter.

If the opinions of the judges are divided, as two judges say that the defendant is exempt from payment and one says he is liable to pay, he is exempt. If two say he is liable and one says he is exempt, he is liable. If one says he is liable and one says he is exempt, or even if two of the judges deem him exempt or two of them deem him liable, and the other one says: I do not know, the court must add more judges and then rule in accordance with the majority opinion. This is because the one who abstains is considered as though he is not a member of the court.

After the judges finish the matter and reach a decision, they bring in the litigants. The greatest of the judges says: So-and-so, you are exempt from paying; or: So-and-so, you are liable to pay.

And from where is it derived that when the judge leaves the courtroom he may not say: I deemed you exempt and my colleagues deemed you liable, but what can I do, as my colleagues outnumbered me and consequently you were deemed liable? About this it is stated: "You shall

ובעל אחות אמו, ובעל אמו,  
וחמיין, וגייסו – הן ובניהם  
ומתתניין. וחורגנו, לבdag.  
אמר רבי יוסי: זו משנת  
רבי עקיבא. אבל משנה  
ראשונה: דודו, ובן דודו, וכל  
הraiyi לירושו. וכל הקרוב  
לו באotta שעה. היה קרוב  
ונתרחק הרי זה בשעה. רבי  
יהודה אומר: אפילו מטה  
בתו יש לו בנים ממנה – הרי  
זה קרוב. האויב והשונאי.  
אהוב – זה שושבינו, שונא  
– כל שלא דבר עמו שלשה  
ימים באיבה. אמרו לו: לא  
נחשדוישראל על בה.

**ה.** כיצד בזקנים את  
העדים? כי מוכנסין אותו  
לחדר ומאיימין עליהו;  
ומוציאין את כל האדם  
לחוץ ומישירין את הנadol  
שבהו, ואומרם לו: אמר  
היאך אתה יודע שהה חייב  
לזה. אם אמרו: "הוא אמר  
לי 'שאני חייב לו', איש פולני  
אמר לי 'שהוא חייב לו' –  
לא אמר כלל, עד שיאמר:  
בפנינו הזהה לו שהוא חייב  
לו מעתים זוז". ואחר בה  
מוכנסין את השני, ובזקן  
אותו. אם נמצאו דבריהם  
מכוונין, נושאין ונוטין  
בדבר. שניים או מרים זפאי  
ואחד אומר חייב – זפאי.  
שניים או מרים חייב ואחד  
אומר זפאי – חייב. אחד  
אומר חייב, ואחד אומר

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).

זֶבַע, אֲפִילוֹ שָׁנִים מֵזְכִּין אֶזְרָן  
שָׁנִים מִזְמִיבָן וְאֶחָד אוֹמֵר  
''אַנְיִי יוֹדֵעַ'' – יֹסִיף הַדִּינָן.  
גַּמְרוּ אֶת הַדָּבָר, כִּי מִבְנִיסֵּין  
אָוֹתָן. הַגְּדוֹלָה שֶׁבְּדִינָן אָוֹמֵר:  
אִישׁ פָּלוֹנִי אַתָּה זֶבַע, אִישׁ  
פָּלוֹנִי אַתָּה חַיִב. וּמְנִין  
לְכַשְׁצָא לֹא יֹאמֶר: ''אַנְיִ  
מֵזְבָּה וְחַבְּרִי מִחְיִבִּים,  
אֲבָל מָה אֲעָשָׂה שְׁחַבְּרִי'' רַבָּ  
עַלְיִי – עַל זֶה נָאָמֵר: ''לֹא  
תַּלְךְ וְכַלְכַל בְּעַמְּדִיק'' וְאָמֵר:  
''הַוְּלָקְ וְכַלְכַל מְנֻלָּה סָוד''.  
6.

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.

6. בְּלֹא זָמֵן שְׁמַבְּיאָ רָאֵיה –  
סּוֹתֵר אֶת הַדִּין. אָמֵר לוֹ: בְּלֹא  
רְאֵיות שִׁשְׁ לְהָ בָּא מִפְּנֵ  
עַד שְׁלֹשִׁים יוֹם – מֵצָא  
בְּתוֹךְ שְׁלֹשִׁים יוֹם, סּוֹתֵר;  
לְאַחַר שְׁלֹשִׁים יוֹם, אִינוּ  
סּוֹתֵר. אָמֵר רַבָּן שְׁמַעוֹן בָּנֵ  
גַּמְלִיאֵל: מָה יַעֲשֶׂה זֶה שְׁלָא  
מֵצָא בְּתוֹךְ שְׁלֹשִׁים, וּמֵצָא  
לְאַחַר שְׁלֹשִׁים?! אָמֵר לוֹ:  
''הָבָא עֲדִים'', וְאָמֵר: ''אֵין  
לִי עֲדִים''; וְאָמֵר: ''הָבָא  
רָאֵיה'', וְאָמֵר: ''אֵין לִי  
רָאֵיה''; וּלְאַחַר זָמֵן הַבָּיא  
רָאֵיה, וּמֵצָא עֲדִים – הַרְיָה זֶה  
אִינוּ בְּלֹום. אָמֵר רַבָּן שְׁמַעוֹן  
בָּנֵ גַּמְלִיאֵל: מָה יַעֲשֶׂה זֶה –  
שְׁלָא הָיָה יוֹדֵעַ שִׁשְׁ לֹו עֲדִים,  
וּמֵצָא עֲדִים; לֹא הָיָה יוֹדֵעַ  
שִׁשְׁ לֹו רָאֵיה, וּמֵצָא רָאֵיה?!  
רָאֵה שְׁמַתְחִיב בְּדִין, וְאָמֵר:  
קָרְבוּ פָּלוֹנִי וּפָלוֹנִי וַיַּעֲדֹנִי;  
אוֹ שְׁהַוְצִיא רָאֵיה מַוְתָּחָת  
פּוֹנְדָתָו – הַרְיָה זֶה אִינוּ בְּלֹום.

## 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 ראש, נפרצו עלייו – פסול. נפרד זעיר – בשר, רבי יהודה אומר: יאנדרנו מלמעלה. ציני הר הברזל בשירות. לולב שיש בו שלשה טפחים כדי לנענע בו – בשר.

**ב.** הדס הגזול והיבש – פסול. של אשירה ושל עיר הנדחת – פסול. נקטם ראש, נפרצו עלייו, או שהחי ענבי מרובות מעליו – פסול. ואם מיעטן – בשר. ואין ממعلن ביום טוב.

**ג.** ערבה גזולה ויבשה – פסולה, של אשירה ושל עיר הנדחת – פסולה. נקטם ראש, נפרצו עלייה, והצפפה – פסולה. במושה, ושפנשו מקצת עליה, ושל בעל – בשרה.

**ד.** רבי ישמעאל אומר: שלושה הדסים ושתתי ערבות לולב אחד ואתרוג אחד, אפילו שניים קטומים אחד איינו קטום. רבי טרפון אומר: אפילו שלשותן קטומים. רבי עקיבא אומר: בשם שלולב

אחד ועתרג אחד, בך ה'ך  
אחד וערבה אחת.

**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.

**ה.** אַתְרוֹג הָגִזּוֹל וְהַיְבָשׁ – פָסּוֹל. שֶׁל אֲשֶׁרֶת וּשֶׁל עִיר הַנְּדַחַת – פָסּוֹל. שֶׁל עַרְקָה – פָסּוֹל. שֶׁל תְּרׂוֹמָה טָמֵאָה – פָסּוֹל. שֶׁל תְּרׂוֹמָה טָהָרָה – לֹא יְטוֹל, וְאַם גַּטֵּל – בָשָׂר. שֶׁל דְמָאי, בֵית שְׁמָאי פּוֹסְלִין וּבֵית הַלְּ מַכְשִׁירִין. – שֶׁל מַעֲשֵׂר שְׁנִי בֵירוּשָׁלָם – לֹא יְטוֹל, וְאַם גַּטֵּל – בָשָׂר. עַלְתָה חִזּוּית עַל רֻובָג, גַּטְלָה פְלִטְמָתוֹ, נַקְלָפָג, נַסְדָק, נִיקָב וְחַסְרָה בְּלַיְהָוָה – פָסּוֹל. עַלְתָה חִזּוּית עַל מִיעּוטוֹ, גַּטְלָן עַוְקָצָו, נַיְקָב וְלֹא חַסְר בְּלַיְהָוָה – בָשָׂר. אַתְרוֹג הַכּוֹשִׁי פָסּוֹל. וְהַיְרָוק בְּפֶרְתָּי, רַבִּי מַאיָר מַכְשִׁיר וְרַבִּי יְהוּדָה פּוֹסָל. שִׁיעָרוֹ אַתְרוֹג הַקְּטָנוֹ רַבִּי מַאיָר אָוֹמֵר: בְּאַגּוֹן, רַבִּי יְהוּדָה אָוֹמֵר: בְּפִיאָה, וּבְגַדּוֹל – בְּכִי שְׁלִיחָז שְׁנִים בִּידָוֹ, דָבָרִי רַבִּי יְהוּדָה. וְרַבִּי יוֹסֵי אָוֹמֵר: אַפְּיָלוֹ אֶחָד בְּשַׁתִּי יְדָיו.

**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.

**ג.** אֵין אָוְגָדִין אֶת הַלְוָלָב אֶלָא בָמִינּו, דָבָרִי רַבִּי יְהוּדָה. רַבִּי מַאיָר אָוֹמֵר: אַפְּיָלוֹ בְחַוט בְמִשְׁיכָה. אָמַר רַבִּי מַאיָר: מַעֲשָׂה בָּאַנְשֵׁי יְרוּשָׁלָם שְׁרָחוֹי אָוְגָדִין אֶת לוֹלְבִּינוֹ בְגִימּוֹנוֹת שֶׁל זָהָב. אָמַרנו לו: בָמִינּו הִי אָוְגָדִין אֶת מַלְמָטָה.

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.

ג. והיכן היה מנענעים?  
ב' הַהוֹדוּ לְהָיָה" תחילה וסוף,  
וב"אָנוּ ה' הוֹשִׁיעָה נָא",  
דבריו בית הילל. ובית שמאי  
אומרים: אָרֶף ב"אָנוּ ה'  
הצלייה נָא". אמר רבי  
עקיבא: צופה ח'itti ברבן  
גמליאל ורבי יהושע, שבל  
העם היה מנענעים את  
לוליביה, והם לא נענו אלא  
ב"אָנוּ ה' הוֹשִׁיעָה נָא".

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.

ה. מי שבא בדרכך ולא היה  
בידו lulav ליטול – לבשיפנס  
לبيתו יטול lulav להליכנו. לא נטל  
שחרית – יטול בין העקבים,  
שבל היום בשיר לולוב.

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.

ט. מי שהיה עבד או אשפה  
או קטו מקרים אותו – עזקה  
אחריו מה שהן אומרים.  
ותבא לו מאירה. אם היה  
גדול מקרה אותו – עזקה  
אחריו "הללuya", מקום  
שנהגו לכפול – יכפול,  
לפשות – יפשוט, לברך –  
יברך, הפל במנהג המדינה.

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.

ג. הלוκח lulav מחייב  
בשביעית – נותן לו אתרוג  
במתנה, לפי שאין רשאי  
ללווקחו בשביעית.

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

יא. בראשונה היה lulav  
ניתל במקדש שבעה,  
ובמדינה يوم אחד. מחלוקת  
בבית המקדש התקין רבנן  
יוחנו בן זבאי שיהא lulav  
ניתל במדינה שבעה, זכר

למקדש. ושיה א' יומן הנג' כלו אסור.

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.

**יב.** יומן טוב הראשון של חג שחל להיוות בשבת, כל העם מוליכין את lulavihon לבית הכנסת, למחזרת משכימים ובאיין, כל אחד ואחד מביר את שלו ונוטלים. מפני שאמרו חכמים: אין אדם יוצא ידי חובתו ביום טוב הראשון בלולבו של חבריו, ושאר ימות החג, אדם יוצא ידי חובתו בלולבו של חבריו. רבי יוסף אומר: יומן טוב הראשון של חג שחל להיוות בשבת, ושבח והוציא את הלוב לרשות הרבים – פטור, מפני שהוציאו ברשות.

**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.

**יג.** מתקבלת אשה מיד בנה ומיד בעלה, ומחייבתו למיים בשבת, רבי יהודה אומר: בשבת מחייבין ביום טוב מוסיפים, ובמועד מחייבין. קטן היודע לנגע חייב בלולב.