MISHNAYOTH

VOLUME II

ORDER MOED

POINTED HEBREW TEXT, ENGLISH TRANSLATION,
INTRODUCTIONS, NOTES, SUPPLEMENT, APPENDIX,
INDEXES, ADDENDA, CORRIGENDA

Second Edition
Revised, Corrected, Enlarged

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משניות

ב

סדר מועד

המשניות בעברית מנקדת, הקדמות, תרגום אנגלי,
פרוש אנגלי, הוספות, לוחות המפתחות,
תוספת, תקונים

הוצאה שניה
מוגה, מתוקנת, ומגדלת

מאת

שלום שרגא בלאקמאן

בהוצאת יודאיקא פרעסס ניו יארק
שנת תשכ"ד לפ"ק

CONTENTS

CORRIGENDA

Page 294, **Note 19,** *add* The most favoured view is that *the Ark of the Covenant* and the *Tablets of the Decalogue* lie buried in a secret subterranean cave above which stood the Holy of Holies of the First Temple; another opinion is that they lie hidden in an underground cavern on the Mount of Olives; other records state that King Josiah hid them in some unknown place to prevent them falling into the hands of the enemy (יוֹמָא 52b), that they were carried away by Nebuchadnezzar (יוֹמָא 53b et seq.), and that Jeremiah hid them in a cave on Mount Nebo; there are some other statements which however are too fabulous to be worthy of record here (see also Page 251, 6^{1}, **Note 4**, שְׁקָלִים $6^{1,2}$, יוֹמָא 54a).

Page 384, line 5, at the end of **Note 2**, *add* רֹאשׁ הַשָּׁנָה was always observed in Palestine on two-days; compare 1^{1} (**Note 1**), 3^{5} (**Note 2**), 4^{1} (**Note 1**), 4^{8} (**Note 1**); see שַׁבָּת 19^{5} (**Note 5**), עֵירוּבִין 3^{9} (**Note 6**), בֵּיצָה 1^{1} (**Note 5**).

Page 387, 1^{9}, **Note 6**, *after Leviticus* **23**, 2, *add* מוֹעֲדֵי ה׳ אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ.

Page 418, line 19, *for* עֲנִיתוּ *read* עֲנוּ.*

* עֲנִיתוּ in some texts; correct grammatical form עֲנוּ.

PREFACE

This second volume, Order MOED of the Mishnah, is uniform with the first volume, Order ZERAIM, but with the important improvement of the somewhat greater use of interpolations in square brackets in the Translation of the Text, to lessen the bulk of the accompanying Notes.

Order MOED is the easiest of the six Orders to comprehend, and it teems with matters of practical interest in the ritual and with voluminous information of historical and social importance.

In the revision of the MSS. I have had the valuable assistance of Rev. S. B. Leperer, B.A. (*Sabbath*), Rev. L. H. Hardman, M.A., H.C.F. (*Erubin*), Rabbi I. Chait, M.A., H.C.F. (*Pesachim*), Rabbi Dr. A. Baneth (*Shekalim*), Rabbi S. Mestel, M.A. (*Yoma*), Rabbi J. Posen, B.A. (*Succah*), Rabbi Dr. A. Melinek, B.A., Ph.D. (*Betsah*), Rabbi B. Gelles, M.A. (*Rosh Hashanah*), Rev. M. Zeffertt, B.A. (*Taanith*), Rev. Dr. B. Joseph, B.A., Ph.D., H.C.F. (*Megillah*), Rabbi Dr. A. E. Silverstone, M.A., Ph.D. (*Moed Katan*), and Rev. J. Halpern, M.A. (*Chagigah*) who have given freely and unstintingly of their time and labour to the arduous and exacting task of scanning and correcting, and I wish to express to them my sincere appreciation and deep-felt thanks.

I also owe a debt of gratitude to the Directors of Mishna Press Ltd. (Mr. S. I. Sumeray and Rev. M. Taschlicky), to the Secretary (Mr. J. E. Perlow) and to the Shareholders (Messrs. S. Ellis, J. Felsenstein, I. Isquith, A. J. Kuropatwa, M. Lush, I. Mazin, S. Susskind, H. Wasser, S. J. Woolf, and Mrs. I. Isquith *née* Ada Blackman), and particularly to the Chairman and Managing Director, Mr. Lasar M. Schoenfeld, whose boundless enthusiasm, energy and drive, and notably his financial generosity, have enabled the Company to publish this Volume in the comparatively short time of one year after publication of Order ZERAIM, and I feel it a privilege to be able to offer this volume to Mr. L. M. Schoenfeld for dedication to the memory of his parents.

Tribute and thanks are also due to the printers, Messrs. Steler & Young, Ltd., for their excellent work.

PHILIP BLACKMAN.

GENERAL INTRODUCTION

TO

ORDER MOED

סֵדֶר מוֹעֵד, **Order Moed,** is the second part of the מִשְׁנָה, *Mishnah,* and consists of twelve מַסֶּכְתּוֹת, *Tractates* or *Treatises.*

The term מוֹעֵד (*plural* מוֹעֲדוֹת, מוֹעֲדִים) is a *denominative derivative* of the *verb* יָעַד and denotes

(1) *appointed time;* and (2) [as particularly in this *Order Moed*] **festival, holyday,** and is also used as a short form for חוֹל הַמּוֹעֵד, **the Intermediate Days** *of* פֶּסַח, *Passover,* and **the Intermediate Days** *of* סֻכּוֹת, *the Festival of Tabernacles.*

There is no known reason why the *Order Moed* should come second among the six סְדָרִים, *Orders* of the *Mishnah,* but it does certainly seem appropriate to deal with its subjects early in view of the fact that the *Holydays* play such a large and important part in the life of the Jew.

The twelve *Tractates* of this *Order Moed* are:

1.	שַׁבָּת,	2.	עֵרוּבִין,	3.	פְּסָחִים,	4.	שְׁקָלִים,
5.	יוֹמָא,	6.	סוּכָּה,	7.	בֵּיצָה,	8.	רֹאשׁ הַשָּׁנָה,
9.	תַּעֲנִית,	10.	מְגִילָה,	11.	מוֹעֵד קָטָן,	12.	חֲגִיגָה.

A brief summary of all these Tractates is given in their respective INTRODUCTIONS.

VOWELISATION AND PRONUNCIATION.

There is a considerable number of words in the Hebrew text that at first sight might appear as corrigenda. This is due to the fact that many Hebrew words have alternative spellings and some of the more important ones given in different editions are indicated in the **Notes**.

Some words, too, might mistakenly be objected to for they have dual pronunciation which is not generally known, *viz.*, they have both a *grammatical vocalisation* which is sadly neglected and a *popular* or *traditional pronunciation, e.g.,* כְּלָל, לָאו, פָּחוּת, כָּאן, שְׁעַת, שְׁאָר, which in the popular or traditional pronunciation and vowelling become שְׁאַר*, שְׁעַת§, כַּאן (כָּן), פְּחוֹת, לַאו, כְּלַל, respectively, and these variants are frequently indicated in the **Notes**.

Both זוֹ and זוּ are classical (Biblical) words. זוֹ is *feminine singular* (*Hosea* **7**, 16; *Psalms* **132**, 12) and is often used indiscriminately. זוּ is *common* (*s.c., masculine* and *feminine*) and both *singular* and *plural* (*Psalms* **9**, 16, **10**, 2, **17**, 9; *Habakkuk* **1**, 11; *Isaiah* **12**, 24).

* שְׂאַר *construct* for שְׂאָר.

§ שַׁעַת *construct* for שָׁעָה.

THE AUTHORITIES MENTIONED IN
סֵדֶר מוֹעֵד

אַבָּא שָׁאוּל (בֶּן בָּטְנִית)–שַׁבָּת [5]24. בֵּיצָה [3]3.

אַבְטַלְיוֹן–חֲגִיגָה [2]2.

אֱלִיעֶזֶר (בֶּן הוּרְקַנּוּס) or אֱלִיעֶזֶר הַגָּדוֹל–שַׁבָּת
[10]1; [2]2; [4]6; [6]10; [1]12; [1]13; [7]17; [1,4]19; [1]22. עֵירוּבִין [1]1; [5,6]2; [5,6]3; [5,11]4;
[10,11]7; [2]9; [10]10. פְּסָחִים [7]1; [1,2]3; [5]5; [1,2,5]6; [2,4]9. שְׁקָלִים [1]3; [7]4; [7]8. יוֹמָא
[5]5; [3]7; [1]8. סוּכָּה [11]1; [6]2; [5]4. בֵּיצָה [6,7]4. רֹאשׁ הַשָּׁנָה [1]4. תַּעֲנִית
[1]1; [3]3. מְגִלָּה [10]4. מוֹעֵד קָטָן [6]3. חֲגִיגָה [6]3.

אֱלִיעֶזֶר בֶּן יַעֲקֹב–שַׁבָּת [6]8; [2]15. עֵירוּבִין [2]6; [10]8. שְׁקָלִים [2]6. מוֹעֵד
קָטָן [2]1.

אֱלִיעֶזֶר (or אֶלְעָזָר) בר׳ צָדוֹק–פְּסָחִים [3]3; [3]10. רֹאשׁ הַשָּׁנָה [7]2.

אֶלְעָזָר בֶּן עֲזַרְיָה–שַׁבָּת [4]4; [4]5; [3]19. עֵירוּבִין [1]4. יוֹמָא [9]8. בֵּיצָה [2]2.
מוֹעֵד קָטָן [2]1.

רַבָּן גַּמְלִיאֵל (הַזָּקֵן)–שְׁקָלִים [3]3; [1]6. רֹאשׁ הַשָּׁנָה [5]2

רַבָּן גַּמְלִיאֵל or רַבָּן גַּמְלִיאֵל דְּיַבְנֶה or רַבָּן גַּמְלִיאֵל II
שַׁבָּת [6]12; [6]16. עֵירוּבִין [1,2]4; [2]6; [1,10]10. פְּסָחִים [1]1; [4]3; [2]7; [4]10.
סוּכָּה [1,5]2; [2]3. בֵּיצָה [1]1; [4,7]2; [2]3. רֹאשׁ הַשָּׁנָה [1]1; [2,4]2; [4]4. תַּעֲנִית [1]1;
[10]2. מוֹעֵד קָטָן [4]3.

דּוֹסָא בֶּן הַרְכִּינָס–שַׁבָּת [4]20. עֵירוּבִין [3]3. רֹאשׁ הַשָּׁנָה [2,4]2.

דּוֹסְתַּאי בֶּן יַנַּאי–עֵירוּבִין [5]5.

חֲנִינָא (or חֲנַנְיָה) בֶּן אַנְטִיגּוֹס–עֵירוּבִין [4]4.

חֲנִינָא (or חֲנַנְיָה) בֶּן תְּרַדְיוֹן–תַּעֲנִית [6]2.

חֲנִינָא סְגַן הַכֹּהֲנִים–פְּסָחִים [1]1; שְׁקָלִים [4]4; [1]6.

בֵּית הִלֵּל—שַׁבָּת $1^{4,5,6,7,8,9}$. 3^{1}; 21^{3}. עֵירוּבִין 1^{3}; $6^{4,6}$. 8^{6}. פְּסָחִים 1^{1}; 4^{5}; 8^{6}. $10^{2,6}$. שְׁקָלִים 2^{3}; 8^{6}. סוּכָּה $1^{1,7}$; 2^{7}; $3^{5,9}$. בֵּיצָה $1^{1,2,3,5,6,7,8,9}$; $1^{1,2,3,3,4,5}$. רֹאשׁ הַשָּׁנָה 1^{1}. חֲגִיגָה $1^{1,2,3}$; $2^{3,4}$.

בֶּן נַנָּס (שִׁמְעוֹן בֶּן נַנָּס see)

הִלֵּל הַזָּקֵן—חֲגִיגָה 2^{3}.

זְכַרְיָה בֶּן קַבּוּטַל—יוֹמָא 1^{6}.

טַרְפוֹן—שַׁבָּת 2^{2}. עֵירוּבִין 4^{4}. פְּסָחִים 10^{6}. סוּכָּה 3^{4}. בֵּיצָה 3^{5}. תַּעֲנִית 3^{9}.

יְהוּדָה בֶּן בָּבָא—עֵירוּבִין $2^{4,5}$.

יְהוּדָה (בֶּן אִלְעַי)—שַׁבָּת 1^{11}; 2^{4}; 3^{5}; 4^{1}; 5^{2}; 7^{4}; $8^{2,4,6,7}$; $9^{5,6,7}$; 10^{4}; 13^{5}; 15^{3}; 16^{7}; $17^{4,5}$; 18^{2}; 19^{3}; $20^{2,5}$; 21^{1}; $22^{1,3}$; $24^{2,4}$. עֵירוּבִין $1^{1,4,10}$; $2^{1,2,4,5}$; $3^{1,4,5,7,8}$; $4^{4,5,9,10}$; 5^{6}; $6^{2,4}$; 7^{11}; $8^{2,4,5,6,7}$; $9^{3,4}$; $10^{2,3,5,11,12,15}$. פְּסָחִים $1^{2,4,5}$; 2^{1}; $3^{5,8}$; $4^{2,3}$; $5^{4,7,8}$. $7^{4,6}$; 6^{5}; 2^{4}; $1^{3,4}$. שְׁקָלִים 8^{7}. יוֹמָא 1^{1}; $2^{5,10}$; $3^{4,6,8}$; $4^{2,4}$. 5^{4}. סוּכָּה $1^{1,2,6,7}$; $2^{1,2}$; $3^{1,6,7,8,15}$; $4^{5,9}$. 5^{6}. בֵּיצָה 1^{10}; $2^{3,4}$; $3^{1,2,3}$; $4^{6,7,10}$. מוֹעֵד קָטָן $1^{6,7,9}$; $2^{1,2,5}$; 3^{4}. חֲגִיגָה 3^{7}.

יְהוּדָה בֶּן בְּתֵירָא—שַׁבָּת 9^{7}. פְּסָחִים 3^{3}.

יְהוּדָה בֶּן טַבַּאי—חֲגִיגָה 2^{3}.

יְהוּדָה הַנָּשִׂיא, or רַבִּי—שַׁבָּת 6^{5}; 12^{3}.

יְהוֹשֻׁעַ בֶּן בְּתֵירָא—שַׁבָּת 12^{5}.

יְהוֹשֻׁעַ (בֶּן חֲנַנְיָא)—שַׁבָּת 12^{4}; 19^{4}. עֵירוּבִין 4^{1}; 7^{10}. פְּסָחִים 1^{7}; 3^{3}; $6^{2,5}$; 9^{6}. שְׁקָלִים 4^{7}. יוֹמָא 2^{3}. סוּכָּה 3^{6}. רֹאשׁ הַשָּׁנָה $2^{3,9}$. תַּעֲנִית 1^{1}; 2^{6}; 4^{4}.

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה—חֲגִיגָה 2^{3}.

יְהוֹשֻׁעַ בֶּן קָרְחָא—רֹאשׁ הַשָּׁנָה 4^{4}.

יוֹחָנָן בֶּן בְּרוֹקָא—עֵירוּבִין 8^{3}; 10^{15}. פְּסָחִים 7^{9}. סוּכָּה 4^{6}.

יוֹחָנָן בֶּן הַהוֹרָנִי–סוּכָּה 2[7].

יוֹחָנָן בֶּן זַכַּאי–שַׁבָּת 16[7]; 22[3]. שְׁקָלִים 1[4]. סוּכָּה 2[6]; 3[12]. רֹאשׁ הַשָּׁנָה 4[1,3,4].

יוֹחָנָן בֶּן נוּרִי–עֵירוּבִין 4[5]. רֹאשׁ הַשָּׁנָה 2[8]; 4[5,6].

יוֹחָנָן בֶּן פְּנִחָס–שְׁקָלִים 5[1,4].

יוֹסֵי בֶּן חֲלַפְתָּא–שַׁבָּת 2[5]; 3[3]; 5[2]; 6[8]; 8[7]; 12[2]; 14[3]; 16[3,4,5]; 17[6]; 18[2]. עֵירוּבִין 1[6,7]; 2[5]; 3[4]; 7[2]; 8[5]; 9[3]; 10[9,10]. פְּסָחִים 1[7]; 8[7]; 9[2]; 10[3]. שְׁקָלִים 4[1]; 7[7]; 8[1,2]. יוֹמָא 4[4,6]; 6[3]. סוּכָּה 1[9]; 3[7,14]. בֵּיצָה 4[3]. רֹאשׁ הַשָּׁנָה 1[5,7]; 3[2]; 4[6]. תַּעֲנִית 2[8,9]; 3[6,7]. מְגִלָּה 2[3]. מוֹעֵד קָטָן 1[5,8]; 2[1,2,5].

יוֹסֵי בֶּן יְהוּדָה (בֶּן אִלְעַי)–עֵירוּבִין 1[10]. פְּסָחִים 4[6].

יוֹסֵי בֶּן יוֹחָנָן–חֲגִיגָה 2[2].

יוֹסֵי בֶּן יוֹעֶזֶר–חֲגִיגָה 2[3,7].

יוֹסֵי הַגְּלִילִי–עֵירוּבִין 1[7]. פְּסָחִים 7[1].

יִשְׁמָעֵאל (בֶּן אֱלִישָׁע) שַׁבָּת 2[2]; 15[3]. עֵירוּבִין 1[2]. פְּסָחִים 10[9]. שְׁקָלִים 3[2]; 4[3,4]. יוֹמָא 4[1]; 6[8]. סוּכָּה 3[4]. מוֹעֵד קָטָן 3[3].

מֵאִיר–שַׁבָּת 6[3,8,10]; 8[7]; 15[1]. עֵירוּבִין 1[7]; 2[1]; 3[4]; 4[9,10]; 5[2,4]; 6[1,4]; 8[2,5]; 9[1]; 10[9]. פְּסָחִים 1[4,7]; 2[8]; 3[6,8]; 4[8]; 6[5]. שְׁקָלִים 1[6,7]; 2[5]; 8[1,2]. יוֹמָא 3[6,7]; 4[6]. סוּכָּה 1[6,7]; 3[6,7,8]. בֵּיצָה 4[3]. תַּעֲנִית 1[3]; 2[10]. מְגִלָּה 2[3]; 3[2]. מוֹעֵד קָטָן 1[5].

מְנַחֵם–יוֹמָא 4[4].

נָחוּם הַמָּדִי–שַׁבָּת 2[1].

נְחֶמְיָה–שַׁבָּת 8[4]; 17[4].

נַתַּאי הָאַרְבֵּלִי–חֲגִיגָה 2[2].

נָתָן (הַבַּבְלִי)–שְׁקָלִים 2[5].

עֲקִיבָא (בֶּן יוֹסֵף)–שַׁבָּת 2[3]; 8[5]; 9[1]; 11[1]; 15[3]; 19[1]. עֵירוּבִין 1[3]; 2[4,5]; 4[1]; 5[6,9]; 6[9]; 10[15]. פְּסָחִים 1[6]; 3[4]; 6[2]; 7[1]; 9[3,6]; 10[6,9]. שְׁקָלִים 3[1]; 4[3,4,6,7]; 8[7].

יוֹמָא [2]; [7]; [8]. סוּכָּה [3,4,9]. בֵּיצָה [3]. רֹאשׁ הַשָּׁנָה [1]; [2]; [4]. תַּעֲנִית [3,4]; [4].

צָדוֹק–שַׁבָּת [20]; [24]. פְּסָחִים [7]. סוּכָּה [2].

אַבָּא שָׁאוּל (בֶּן בָּטְנִית)–שַׁבָּת [24]. בֵּיצָה [3].

בֵּית שַׁמַּאי–בֵּית הִלֵּל see

שְׁמַעְיָה–חֲגִיגָה [2].

שִׁמְעוֹן בֶּן בְּתֵירָא–שַׁבָּת [16].

שִׁמְעוֹן בֶּן גַּמְלִיאֵל–שַׁבָּת [1]; [12]; [13]; [18]. עֵירוּבִין [8]. פְּסָחִים [2]; [4]. שְׁקָלִים [8]. בֵּיצָה [3]. תַּעֲנִית [4]. מְגִלָּה [1].

שִׁמְעוֹן בֶּן הַסְּגָן–שְׁקָלִים [8].

שִׁמְעוֹן (בֶּן יוֹחַי or יוֹחָאִי)–שַׁבָּת [3]; [8]; [10]; [13]; [14]. עֵירוּבִין [3]; [4]; [5]; [6]; [8]; [9]; [10]. פְּסָחִים [5]; [8]; [9]. שְׁקָלִים [2]; [3]; [7]; [8]. יוֹמָא [5]; [6]. סוּכָּה [2]. בֵּיצָה [1]; [3]. רֹאשׁ הַשָּׁנָה [1]. חֲגִיגָה [1].

שִׁמְעוֹן בֶּן מְנַסְיָא–חֲגִיגָה [1].

(שִׁמְעוֹן) בֶּן נַנָּס–שַׁבָּת [16]. עֵירוּבִין [10].

(שִׁמְעוֹן) בֶּן עַזַּאי–שְׁקָלִים [3]; [4]; [5]. יוֹמָא [2]. תַּעֲנִית [4].

שִׁמְעוֹן בֶּן שֶׁטַח–תַּעֲנִית [3]. חֲגִיגָה [2].

שִׁמְעוֹן הַתֵּימָנִי–תַּעֲנִית [3].

מַסֶּכֶת

שַׁבָּת

TRACTATE
SABBATH

[BEING THE FIRST TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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INTRODUCTION

מַסֶּכֶת שַׁבָּת, **Tractate Sabbath**, is the first *Tractate* of סֵדֶר מוֹעֵד, *Order Moed*.

The subject of the שַׁבָּת, *Sabbath*, is given the most prominent and extensive mention in the תּוֹרָה, *Law* (or חוּמָּשׁ, *Pentateuch*), and because of its vast importance in the Jewish life and ritual, therefore if for no other reasons, it deserves the first place in the treatment of the *Holy Days* in the Calendar.

The subjects of this *Tractate* deal almost entirely with labours prohibited on the Sabbath.

Both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud*, and the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud*, have גְּמָרָא with the *Mishnahs*.

This Tractate contains 24 Chapters and their titles are:

Chapter 1	יְצִיאוֹת הַשַּׁבָּת	א	פֶּרֶק
Chapter 2	בַּמֶּה מַדְלִיקִין	ב	פֶּרֶק
Chapter 3	כִּירָה	ג	פֶּרֶק
Chapter 4	בַּמֶּה טוֹמְנִין	ד	פֶּרֶק
Chapter 5	בַּמֶּה בְּהֵמָה	ה	פֶּרֶק
Chapter 6	בַּמָּה אִשָּׁה	ו	פֶּרֶק
Chapter 7	כְּלַל גָּדוֹל	ז	פֶּרֶק
Chapter 8	הַמּוֹצִיא יַיִן	ח	פֶּרֶק
Chapter 9	אָמַר ר׳ עֲקִיבָא	ט	פֶּרֶק
Chapter 10	הַמַּצְנִיעַ	י	פֶּרֶק
Chapter 11	הַזּוֹרֵק	יא	פֶּרֶק
Chapter 12	הַבּוֹנֶה	יב	פֶּרֶק
Chapter 13	הָאוֹרֵג	יג	פֶּרֶק
Chapter 14	שְׁמוֹנֶה שְׁרָצִים	יד	פֶּרֶק
Chapter 15	אֵלּוּ קְשָׁרִים	טו	פֶּרֶק

Chapter 16	כָּל־כִּתְבֵי	טז	פֶּרֶק
Chapter 17	כָּל־הַכֵּלִים	יז	פֶּרֶק
Chapter 18	מְפַנִּין	יח	פֶּרֶק
Chapter 19	ר׳ אֱלִיעֶזֶר	יט	פֶּרֶק
Chapter 20	תּוֹלִין	כ	פֶּרֶק
Chapter 21	נוֹטֵל	כא	פֶּרֶק
Chapter 22	חָבִית	כב	פֶּרֶק
Chapter 23	שׁוֹאֵל אָדָם	כג	פֶּרֶק
Chapter 24	מִי שֶׁהֶחֱשִׁיךְ	כד	פֶּרֶק

The main themes of the Chapters are:

1. Ways in which objects may not be brought into private domains from public domains, and vice versa, on the Sabbath; things prohibited to be done on a Friday; some special rules. 2. Lighting and lighting materials for the Sabbath; extinguishing lights; three vital duties of women; three important reminders enjoined on husbands. 3. Permitted and prohibited methods for warming and keeping foods warm; questions of מוּקְצֶה. 4. Continuation of subjects in 3. 5. Covering and loading on animal. 6. Permitted and prohibited garments; weapons as adornments. 7. The sin-offering; the thirty-nine forbidden kinds of work. 8. Carrying as a violation. Continuation of subjects in 8. 10. Carrying and transporting; trimming the nails; plucking out hairs. 11. Throwing objects from place to place. 12. Concerning certain work and writing. 13. Continuation of subjects in 12. 14. Hunting; preparation of salt liquors, medicines and remedies. 15. Tying and untying knots. 16. Conflagration; rescuing; extinguishing. 17. Carrying vessels; lowering blinds. 18. Moving things; leading calves, foals; leading a child; aiding cattle in labour; assisting in childbirth. 19. Circumcision; preparations for circumsicion. 20. Straining wine; feeding cattle. 21. Moving objects; clearing the table. 22. Preparation of food, drink; bathing; anointing. 23. Lending; raffling; distribution of food, drink; preparation for week-day evening; care for the dead. 24. Traveller overtaken on road by the Sabbath; cattle feeding; fulfilment of vows.

מַסֶּכֶת

שַׁבָּת

TRACTATE

SABBATH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

There are two kinds,[2] which are actually four kinds, of *going out*[1] on the Sabbath for one who is inside,[3] and two kinds, which are in fact four kinds, for one that is outside. What are the cases?[4]— Thus, a poor man stood outside and the householder stood inside; the poor man put forth his hand inside and placed something into the hand of the householder or took something from it and brought it out, the poor man is guilty[5] and the householder is exempt; if[6] the householder stretched out his hand outside and placed aught into the hand of the poor man, or withdrew anything from it and brought it in, the householder is guilty[5] and the poor man is exempt. However[7] if the poor man put forth his hand within and the househlder took aught from it, or deposited something therein and[11] brought it out, both are exempt;[8] and if[9] the householder extended his hand without and the poor man removed anything from it, or placed aught in it and[14] brought it in, they are both[10] exempt.

[1]יְצִיאוֹת הַשַּׁבָּת שְׁתַּיִם שֶׁהֵן אַרְבַּע
[2]בִּפְנִים וּשְׁתַּיִם שֶׁהֵן אַרְבַּע בַּחוּץ.
[3]כֵּיצַד? הָעָנִי עוֹמֵד בַּחוּץ וּבַעַל
הַבַּיִת בִּפְנִים, פָּשַׁט הָעָנִי אֶת־יָדוֹ
לִפְנִים וְנָתַן לְתוֹךְ יָדוֹ שֶׁל בַּעַל הַבַּיִת
אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהוֹצִיא, [5]הָעָנִי
חַיָּיב וּבַעַל הַבַּיִת פָּטוּר; [6]פָּשַׁט
בַּעַל הַבַּיִת אֶת־יָדוֹ לַחוּץ וְנָתַן לְתוֹךְ
יָדוֹ שֶׁל עָנִי אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהִכְנִיס,
[5]בַּעַל הַבַּיִת חַיָּיב וְהָעָנִי פָּטוּר;
[7]פָּשַׁט הָעָנִי אֶת־יָדוֹ לִפְנִים וְנָטַל
בַּעַל הַבַּיִת מִתּוֹכָהּ אוֹ שֶׁנָּתַן לְתוֹכָהּ
[11]וְהוֹצִיא, [8,12]שְׁנֵיהֶן [12]פְּטוּרִין; [9]פָּשַׁט
בַּעַל הַבַּיִת אֶת־יָדוֹ לַחוּץ וְנָטַל
הָעָנִי מִתּוֹכָהּ אוֹ שֶׁנָּתַן לְתוֹכָהּ
[14]וְהִכְנִיס, [10]שְׁנֵיהֶם [12]פְּטוּרִין.

1 Based on *Exodus* **16**, *29*. The term יְצִיאָה, *going out*, or better the active form הוֹצָאָה, *taking out*, is taken to include the הַכְנָסָה, *bringing inside* mentioned here. **2** Two are derived מִן־הַתּוֹרָה (or מִדְּאוֹרַיְתָא), *as laid down by the Law*, referring to a complete act of removing aught from one domain (*e.g.*, a private house) to another (*e.g.*, a private house or public thoroughfare) when *a man is guilty*, and *two more* מִדְּרַבָּנָן, *as laid down by the Rabbis*, in which the prohibited act is not completed by one person and he is exempt (*Leviticus* **4**, 2). **3** One הוֹצָאָה and one הַכְנָסָה effected by him inside who is guilty מִן־הַתּוֹרָה; and also one הוֹצָאָה and one הַכְנָסָה performed by one outside and which are forbidden מִדְּרַבָּנָן. **4** Now comes the illustration of the two cases derived מִן־הַתּוֹרָה referring to the one who stands outside. **5** Because he completed the whole act. **6** Here is the illustration of the two cases מִדְּאוֹרַיְתָא concerning the man inside. **7** Now comes the illustration of the cases מִדְּרַבָּנָן concerning the one outside. **8** Because neither completed the act. **9** Finally is the illustration מִדְּרַבָּנָן referring to the one inside. **10** Because each performed only half of the complete act. The final ruling is that if anyone removes, *i.e.*, takes up, moves (עֲקָרָה), and sets down (הַנָּחָה), aught from a private domain into a public domain or vice versa on the Sabbath, he is punishable by stoning (סְקִילָה) if the act be intentional, but if the act be in error he must bring a sin-offering (חַטָּאת); but he is exempt if only either עֲקִירָה or הַנָּחָה is performed, though both are forbidden on the Sabbath. **11** The עָנִי (poor man). **12** שְׁנֵיהֶם in some editions. **13** פְּטוּרִים in some texts. **14** The בַּעַל הַבַּיִת (householder).

Mishnah 2 — מִשְׁנָה ב

[1]לֹא יֵשֵׁב אָדָם לִפְנֵי [2]הַסַּפָּר סָמוּךְ [3]לְמִנְחָה עַד שֶׁיִּתְפַּלֵּל. לֹא יִכָּנֵס [4]אָדָם [5]לְמֶרְחָץ וְלֹא [6]לְבוּרְסָקִי וְלֹא לֶאֱכֹל וְלֹא לָדִין, וְאִם [7]הִתְחִילוּ [8]אֵין מַפְסִיקִין. [9]מַפְסִיקִין [11]לְקְרִיאַת שְׁמַע וְאֵין מַפְסִיקִין [12]לַתְּפִלָּה.

A man should not sit down[1] before the hairdresser[2] near the time of the *Afternoon Service*[3] before he has prayed. A man[4] should not enter a bath-house[5] or a tannery,[6] nor may he have a meal or sit in judgment, though if any have so begun[7] they need not interrupt it.[8] They must break off[9] to recite the *Shema*[10] but they need not interrupt for the *Tephillah*.[12]

1 Not only on the Friday but on all the other week days also. **2** Or *barber*. **3** Or *Afternoon Tephillah* which may be read up to sunset. Because the time may pass before he can recite the (גְּדוֹלָה) מִנְחָה. The מִנְחָה גְּדוֹלָה, *major afternoon*, or מִנְחָה קַמָּא, *first afternoon*, was the period from six and a half hours after sunrise up to sunset (the day being divided into twelve hours); the מִנְחָה

קְטַנָּה, *minor afternoon*, or מִנְחָה אַחֲרוֹנָה, *latter afternoon*, was the time from nine and a half hours to sunset. **4** אָדָם is omitted in some editions. **5** לֹא לְמֵרְחָץ in some editions. He may delay in the bath and the time for reciting the מִנְחָה may go by. **6** He might occupy himself with some urgent or necessary process and thus miss the time for reciting the מִנְחָה. Likewise a meal or a law suit might last too long. **7** Any such deed. **8** If there be still time afterwards to recite the מִנְחָה. **9** Whatever they are doing. **10** *Deuteronomy* **6**, 4-9, **11**, 13-21; *Numbers* **15**, 37-41, which must be recited daily (see בְּרָכוֹת, 2[2]). **11** In some editions, לִקְרוֹת קְרִיאַת שְׁמַע. **12** תְּפִלָּה, תְּפִילָה, *prayer*, is applied in the *Mishnah* to the שְׁמֹנֶה עֶשְׂרֵה and the עֲמִידוֹת.

Mishnah 3

מִשְׁנָה ג

A tailor should not go out[1] with his needle[2] close to nightfall lest he forget and goes forth; nor a scribe[3] with his pen; nor should one search[4] his clothes[5] or read by lamp-light. In fact they said the teacher[7] may look in where children are reading but he himself must not read. Likewise, a man who has a discharge[8] may not eat[9] with a woman that has an issue because it offers an occasion for transgression.[10]

[1]לֹא יֵצֵא הַחַיָּט [2]בְּמַחְטוֹ סָמוּךְ לַחֲשֵׁכָה שֶׁמָּא יִשְׁכַּח וְיֵצֵא, וְלֹא [3]הַלַּבְלָר בְּקוֹלְמוֹסוֹ, וְלֹא [4]יְפַלֶּה אֶת־[5]כֵּלָיו, וְלֹא יִקְרָא [6]לְאוֹר הַנֵּר. בְּאֱמֶת אָמְרוּ, [7]הַחַזָּן רוֹאֶה הֵיכָן תִּינוֹקוֹת קוֹרְאִים, אֲבָל הוּא לֹא יִקְרָא. כֵּיוֹצֵא בוֹ, לֹא [8]יֹאכַל [9]הַזָּב עִם הַזָּבָה מִפְּנֵי הָרְגֵל [10]עֲבֵירָה.

1 On a Friday. **2** A tailor is wont to thrust a needle into his garment; he might thus in forgetfulness go out with it on the Sabbath. **3** Or *scrivener, clerk, copyist;* they are wont to place their pen behind the ear, and forgetful of the Sabbath, go out with it. **4** Or the *Kal* יִפְלֶה; יִפְלָא and יִפְלִיא in some texts. **5** For vermin (fleas, lice). **6** Lest, forgetful of the Sabbath, he adjusts the wick or tilts the lamp to improve the flow of oil. But before a wax candle one may do so. **7** Or the *superintendent* over schoolchildren. **8** Or *flux*. זָב, one afflicted with gonorrhoea or a flow.* **9** So that their association does not lead to sexual intercourse, for under such conditions the punishment is (כָּרֵת) *extirpation* (or מִיתָה בִּידֵי שָׁמַיִם), *i.e.*, premature death or death without issue. The prohibition here also includes the case of a woman with menses. **10** *Leviticus* **15**, 24. * See זָבִים, INTRODUCTION.

Mishnah 4

מִשְׁנָה ד

And these[1] are among the rulings[2] which they[3] instituted when in the upper chamber of Chananiah ben Hezekiah[4] ben Gurion when they went up to visit him. They voted,* and they of the School of Shammai outnumbered those of the School of Hillel; and they decreed eighteen[5] matters on that day.

[1]וְאֵלּוּ מִן־[2]הַהֲלָכוֹת [3]שֶׁאָמְרוּ בַּעֲלִיַּת חֲנַנְיָה בֶּן [4]חִזְקִיָּה בֶּן גּוּרְיוֹן, כְּשֶׁעָלוּ לְבַקְּרוֹ. [*]נִמְנוּ וְרָבוּ בֵּית שַׁמַּאי עַל בֵּית הִלֵּל [5]יְ״ח דְּבָרִים גָּזְרוּ בּוֹ בַּיּוֹם.

1 That one should not search his clothes or read, as mentioned in the preceding *Mishnah*. **2** What the sixteen other הֲלָכוֹת were is not known for certain. **3** The חֲכָמִים. (*Sages*). The story goes that Chaninah (or Chananiah) made himself ill with overstudy of the Book יְחֶזְקֵל which he strove to reconcile with the תּוֹרָה but which the חֲכָמִים tried to ban as contradictory to the Law. And as there was assembled a great number of Sages they took the opportunity to give a decision on certain matters of law. **4** חִזְקִיָּהוּ in some texts. **5** יִשְׁמֹנֶה עָשָׂר in some editions. * Literally *they were counted.*

Mishnah 5

מִשְׁנָה ה

The School of Shammai say, They must not soak[1] ink[2] or paints[3] or vetches[4] unless they will be dissolved[5] the same day,[6] but the School of Hillel permit it.

בֵּית שַׁמַּאי אוֹמְרִים, אֵין [1]שׁוֹרִין [2]דְּיוֹ [3]וְסַמְמָנִים [4]וְכַרְשִׁינִים אֶלָּא כְּדֵי [5]שֶׁיִּשּׁוֹרוּ [6]מִבְּעוֹד יוֹם, וּבֵית הִלֵּל מַתִּירִין.

1 Or *steep.* **2** Or *ink material.* **3** סַפָּנִים in some editions. Or *dyes, colours.* **4** Or *tares, horse-beans* for cattle*. **5** Or *completely soaked.* **6** *i.e.,* on Friday before the advent of the Sabbath. But actually these are allowed, even though the steeping or solution continues during the Sabbath. There is a generally accepted ruling אֵין אָדָם מְצֻוֶּה עַל שְׁבִיתַת כֵּלָיו, *one is not responsible* (literally *commanded*) for the *'resting'* (*i.e.,* non-functioning) *of his tools* (*implements, vessels, apparatus, appliances*) *on the Sabbath.* * See **Supplement**, *Flora.*

Mishnah 6

מִשְׁנָה ו

The School of Shammai say, They must not put bundles[1] of wet flax in the oven unless they have time to steam[2] off the same day[3] or wool into a dyer's vat[4] unless there

בֵּית שַׁמַּאי אוֹמְרִים, אֵין נוֹתְנִין [1]אוּנִין שֶׁל כְּשָׁתָן לְתוֹךְ הַתַּנּוּר אֶלָּא כְּדֵי [2]שֶׁיַּבְהִילוּ [3]מִבְּעוֹד יוֹם, וְלֹא

אֶת־הַצֶּמֶר ¹לְיוֹרֶה אֶלָּא כְּדֵי שֶׁיִּקְלוֹט הָעֵין; וּבֵית ²הִלֵּל מַתִּירִין. בֵּית שַׁמַּאי אוֹמְרִים, אֵין פּוֹרְשִׁין מְצוּדוֹת *חַיָּה ³וְעוֹפוֹת וְדָגִים אֶלָּא כְּדֵי שֶׁיְּצוּדוּ מִבְּעוֹד יוֹם; ⁴וּבֵית הִלֵּל מַתִּירִין.

is still time for the wool to assume the colour of the dye; but the School of Hillel permit it.[5] The School of Shammai say, They may not spread nets for a wild animal* or birds[6] or fishes if there be not sufficient time for them to be caught on the same day; but the School of Hillel permit it.[7]

1 Wet flax after it has been beaten. **2** Become heated and the moisture begins to evaporate. **3** On Friday before sundown. **4** Or לִיוֹרֶה. Or *kettle, cauldron, boiler.* **5** To place the wool in the dyer's vat so that the dye be absorbed during the night, but only if the vat be not over a fire lest one forgetting arranges the coals or stirs the material. This view is accepted. **6** וְעוֹף in some editions. **7** Their opinion is accepted. **viz.*, beast of chase, deer, etc.

Mishnah 7 — מִשְׁנָה ז

בֵּית שַׁמַּאי ¹אוֹמְרִים, אֵין מוֹכְרִין ²לְעוֹבֵד כּוֹכָבִים ³וְאֵין ⁴טוֹעֲנִין עִמּוֹ ³וְאֵין ⁵מַגְבִּיהִין עָלָיו אֶלָּא כְּדֵי ⁶שֶׁיַּגִּיעַ ⁷לְמָקוֹם קָרוֹב; ⁸וּבֵית הִלֵּל מַתִּירִין.

The School of Shammai say,[1] They may not sell to a non-Jew,[2] or[3] help him to load up[4] or assist to load him[5] unless there be time for him to reach[6] a place[7] near by; but the School of Hillel permit it.[8]

1 That on Friday. **2** לְעוֹבֵד גִּלּוּלִים, *to an idolater,* in some editions; לְעוֹבֵד כּוֹכָבִים, literally *to a star-worshipper.* **3** וְלֹא in some editions. **4** His beast of burden. **5** *i.e.,* place a load upon his back or shoulders. **6** On the same day (Friday) before sunset. **7** *i.e.,* to which he is going. **8** And this is the accepted ruling provided the non-Jew sets out before nightfall.

Mishnah 8 — מִשְׁנָה ח

בֵּית שַׁמַּאי ¹אוֹמְרִים, אֵין ²נוֹתְנִין עוֹרוֹת לְעַבְּדָן וְלֹא כֵלִים ³לְכוֹבֵס עוֹבֵד ⁴גִּלּוּלִים אֶלָּא כְּדֵי שֶׁיֵּעָשׂוּ ⁵מִבְּעוֹד יוֹם; ⁶וּבְכוּלָּן ⁸בֵּית הִלֵּל ⁷מַתִּירִין עִם הַשֶּׁמֶשׁ.

The School of Shammai say,[1] They may not give[2] hides to have them treated nor clothes to a non-Jewish[4] washerman[3] unless there be still time[5] for these to be done the same day; but in all these[6] cases the School of Hillel permit[7,8] while the sun is still up.

1 That on a Friday. **2** To a non-Jewish tanner. **3** Or *laundryman.* **4** כּוֹכָבִים in some editions (see the preceding *Mishnah,* Note 2). **5** *i.e.,* before the advent of the Sabbath. **6** Or וּבְכֻלָּם. **7** מַתִּירִים in some texts. **8** And their ruling is accepted, provided that the articles be removed from the Jew's house before sunset.

Mishnah 9

מִשְׁנָה ט

אָמַר רַבִּי שִׁמְעוֹן בֶּן גַּמְלִיאֵל, נוֹהֲגִין הָיוּ יִבֵּית אַבָּא שֶׁהָיוּ נוֹתְנִין כְּלֵי לָבָן לְכוֹבֵס עוֹבֵד כּוֹכָבִים שְׁלֹשָׁה יָמִים קוֹדֶם לְשַׁבָּת. וְשָׁוִין אֵלּוּ וְאֵלּוּ שֶׁטּוֹעֲנִין קוֹרוֹת בֵּית הַבַּד, וְעִגּוּלֵי הַגַּת.

Rabban Simeon ben Gamaliel said, 'In my father's house[1] they used to give white clothes to a non-Jewish[2] washerman three days before the Sabbath.' And both[3] are in agreement that they may load up[4] the beams[5] of the olive-press or the rollers[5] of the winepress vat.[6]*

1 שֶׁל בֵּית אַבָּא in some editions. They were particularly careful that the laundryman did not do any work of theirs on the Sabbath. **2** גִּלּוּלִים in some texts (compare *Mishnah* 7, **Note 2**). **3** Both Schools. **4** *i.e.,* place in position. **5** בְּקוֹרוֹת.....וּבְעִגּוּלֵי in some editions. **6** So that the juice be expressed of itself during the Sabbath and may be drunk. This is an accepted ruling. *בַּד, *olive-press tank;* בֵּית הַבַּד, *the building containing the olive-press, tank, and implements for pressing the olives.*

Mishnah 10

מִשְׁנָה י

אֵין צוֹלִין בָּשָׂר בָּצֵל וּבֵיצָה אֶלָּא כְּדֵי שֶׁיִּצּוֹלוּ מִבְּעוֹד יוֹם. אֵין נוֹתְנִין פַּת לְתַנּוּר עִם חֲשֵׁכָה וְלֹא חֲרָרָה עַל גַּבֵּי גֶחָלִים, אֶלָּא כְּדֵי שֶׁיִּקָּרְמוּ פָנֶיהָ מִבְּעוֹד יוֹם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, כְּדֵי שֶׁיִּקְרוֹם הַתַּחְתּוֹן שֶׁלָּהּ.

They must not[1] roast flesh, onion(s) and egg(s) except there be time for them to be roasted[2] on the same day. They must not[1] put bread in an oven[3] when darkness is approaching, nor cake[4] upon burning coals unless there be still time for their top surface to form crust.[5] R. Eliezer says,[6] Time[7] for the bottom surface[8] to turn into crust?

1 On Friday. **2** When they are about half-done and thus already eatable. **3** Or, more definitely, לְתַנּוּר, *in the oven.* **4** A kind of thick cake baked on coals. **5** שֶׁיִּקָּרְמוּ [*Niphal*] or שֶׁיִּקְרְמוּ [*Kal*]. **6** His view is rejected. **7** *i.e.,* 'Unless there be sufficient time.....' **8** The part resting on the floor or coals is the first to turn into crust.

Mishnah 11

They may let down[1] the Passover lamb into the stove[2] when it is getting dark;[3] and the pile of wood in the fire-rooms[4,5] may be kindled, but everywhere else only if the fire can seize[6] upon the greater part.[7] R. Judah says, In the case of charcoal any quantity[8] whatsoever.

מִשְׁנָה יא

מְשַׁלְשְׁלִין אֶת־הַפֶּסַח בַּתַּנּוּר עִם חֲשֵׁכָה; וּמַאֲחִיזִין אֶת־הָאוּר בִּמְדוּרַת בֵּית הַמּוֹקֵד, וּבִגְבוּלִין כְּדֵי שֶׁתֶּאֱחֹז הָאוּר בְּרוּבָן. רַבִּי יְהוּדָה אוֹמֵר, בְּפֶחָמִין כָּל־שֶׁהוּא.

1 On Friday. **2** Or *oven*. **3** עֶרֶב שַׁבָּת עִם חֲשֵׁיכָה in some texts. This is permitted because more than one person is engaged with the קָרְבַּן פֶּסַח and they will guard one another from desecrating the Sabbath through forgetfulness. **4** בִּמְדוּרוֹת in some editions. **5** בֵּית מוֹקֵד, the *fire-room*, in the Temple (or in a private house). Here it refers to that in the עֲזָרָה, *Temple court*, a special place where fire was maintained for the priests to warm themselves when walking barefoot upon the marble floor and from it fire was taken daily for the altar. **6** Before the advent of the Sabbath. **7** Of the pile of wood. **8** It is permitted if the fire has only taken hold of the coals.

CHAPTER 2 — פֶּרֶק ב

Mishnah 1

With what[1] may they light[2] and with what may they not light[2]?—They may not light with cedar-fibre,[3] or with uncarded flax,[4] or with floss-silk,[5] or with willow-bast,[6] or with nettle-fibre,[7] or with duck-weed,[8] or with pitch, or with wax, or with cotton-seed oil,[9] or with defiled heave-offering oil condemned to be burnt, or with fat from sheep's tails, or with tallow. Nachum the Mede says, they may kindle with boiled[10] tallow;[12] but the Sages[13] say, Whether it has been boiled[10,14] or has not[11] been boiled[10] they may not light with it.

מִשְׁנָה א

בַּמֶּה מַדְלִיקִין וּבַמָּה אֵין מַדְלִיקִין. אֵין מַדְלִיקִין לֹא בְּלֶכֶשׁ, וְלֹא בְּחוֹסֶן, וְלֹא בְּכַלָּךְ, וְלֹא בִּפְתִילַת הָאִידָן, וְלֹא בִּפְתִילַת הַמִּדְבָּר, וְלֹא בִּירוֹקָה שֶׁעַל פְּנֵי הַמַּיִם, וְלֹא בְּזֶפֶת, וְלֹא בְּשַׁעֲוָה, וְלֹא בְּשֶׁמֶן קִיק, וְלֹא בְּשֶׁמֶן שְׂרֵיפָה, וְלֹא בְּאַלְיָה, וְלֹא בְּחֵלֶב. נָחוּם הַמָּדִי אוֹמֵר, מַדְלִיקִין בְּחֵלֶב מְבוּשָׁל; וַחֲכָמִים אוֹמְרִים, אֶחָד מְבוּשָׁל וְאֶחָד שֶׁאֵינוֹ מְבוּשָׁל אֵין מַדְלִיקִין בּוֹ.

1 With what materials for *wicks* or as the *burning medium*. It is an obligation to kindle at least two lights on Friday before sunset, one in commemoration of זָכוֹר in *Exodus* **20**, 8, and the other of שָׁמוֹר in *Deuteronomy* 5[12]. **2**

The Sabbath lamp. **3** Or *cedar-bast* (the woolly pith of cedar twigs is used as wicks). **4** Or *uncombed flax, tow, oakum.* **5** Or *raw silk.* **6** Or *willow-fibre.* **7** Or *apples-of-Sodom fibre, Dead-sea-fruit fibre.* **8** Or *water-weed.* All these mentioned up to this form imperfect wicks and do not furnish a clear flame nor good light. For similar reasons, *viz.*, the production of poor flame and bad light, the oils etc. next named are not to be used. Oils etc. that emit unpleasant odours may not be used. All varieties of candles as manufactured now-a-days may be used as they give a bright clear flame. However, objectionable candles may be used if there be one lighted good candle among them. **9** Or *castor-oil.* **10** מְרָשָׁל in some texts. **11** אֶחָד in some editions. **12** Or *melted tallow.* **13** Their view is accepted. **14** Or *melted.*

Mishnah 2

מִשְׁנָה ב

They may not light on a festival[1] with unclean heave-offering oil condemned to be burnt. R. Ishmael says, They may not light with tar[2] out of respect to the Sabbath. But the Sages[3] permit all kinds[4] of oil: (with) sesamum[5]-oil, nut-oil, radish-seed oil, fish-oil, colocynth[6,7]-oil, tar and naphtha.[8] R. Tarfon says, They may light with olive-oil only.

אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה [1]בְּיוֹם טוֹב. רַבִּי יִשְׁמָעֵאל אוֹמֵר, אֵין מַדְלִיקִין [2]בְּעִטָּרָן מִפְּנֵי כְבוֹד הַשַּׁבָּת. [3]וַחֲכָמִים מַתִּירִין בְּכָל [4]הַשְּׁמָנִים, בְּשֶׁמֶן [5]שׁוּמְשְׁמִין, בְּשֶׁמֶן אֱגוֹזִים, בְּשֶׁמֶן צְנוֹנוֹת, בְּשֶׁמֶן דָּגִים, בְּשֶׁמֶן [6,7]פִּקּוּעוֹת, בְּעִטָּרָן וּבְנֵפְט. רַבִּי טַרְפוֹן אוֹמֵר, אֵין מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בִּלְבָד.

1 Or *holyday.* **2** Because it gives off a disagreeable smell. **3** Their view is accepted. **4** Excluding those mentioned in the preceding *Mishnah.* **5** שְׁמַשְׁמִין in some editions; or *sesame.* **6** פַּקָּעוֹת in some texts. **7** Or *bitter-apple, wild-gourd.* **8** Or *mineral oil, paraffin.* Actually the use of tar and naphtha is forbidden because of their unpleasant odour when burning; *balsam-oil* is also forbidden because of its pungent odour when burning.

Mishnah 3

מִשְׁנָה ג

They may not kindle with whatever[1,2] comes from a tree, excepting flax;[3] and nothing that comes from a tree[4] can contract pollution,[5] excepting flax. If a wick be made from a folded piece of cloth which

[1]כָּל־הַיּוֹצֵא מִן־הָעֵץ [2]אֵין מַדְלִיקִין בּוֹ אֶלָּא [3]פִּשְׁתָּן; וְכָל־הַיּוֹצֵא מִן־הָעֵץ אֵינוֹ מִטַּמֵּא [5]טוּמְאַת אֹהָלִים אֶלָּא פִּשְׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ

וְלֹא [6]הִבְהֲבָהּ, רַבִּי [7]אֱלִיעֶזֶר אוֹמֵר, [8]טְמֵאָה הִיא [9]וְאֵין מַדְלִיקִין בָּהּ; רַבִּי [10]עֲקִיבָא אוֹמֵר, [11]טְהוֹרָה [12]הִיא [9]וּמַדְלִיקִין בָּהּ.

had not been singed,[6] R. Eliezer says,[7] It is susceptible to uncleanness[8] and is not to be used for lighting;[9] but R. Akiba says,[11] It[12] remains clean[10] and may be used for lighting.[9]

1 Any material from a tree. **2** Such material may not be used for making a wick for a Sabbath light. **3** Flax material may be used for a wick, only it is mentioned here (flax not being a 'tree,' עֵץ) though it is spoken of as עֵץ פִּשְׁתָּן (*Joshua* **2**, 6). **4** If used in the construction of a tent. **5** Or *uncleanness* by overshadowing (*Numbers* **19**, 14).* **6** Singed material is easily twisted into a wick. **7** His opinion is rejected. **8** If before folding (or twisting) it measured three fingerbreadths square it is susceptible to uncleanness from a corpse. **9** On a *holyday* Friday. **10** Because after having been folded (or twisted) it ceases to be considered a usable article. **11** His view is accepted. **12** In some editions הִיא is omitted. * See טְהָרוֹת, GENERAL INTRODUCTION.

Mishnah 4

מִשְׁנָה ד

One[2] may not pierce[1] an egg-shell, fill it up with oil and put in over the opening of the lamp so that the oil may drip therein, not even[3] if it were made of earthenware;[4] but R. Judah permits it.[5] But, however, if the potter had originally joined it,[6] it is permitted[7] because it is actually a single vessel. One may not fill a bowl[8] with oil,[9] place it beside the lamp and put the end of the wick in it so that it may absorb;[10] but R. Judah permits it.[11]

לֹא [1]יִקּוֹב [2]אָדָם שְׁפוֹפֶרֶת שֶׁל בֵּיצָה וִימַלְּאֶנָּה שֶׁמֶן וְיִתְּנֶנָּה עַל פִּי הַנֵּר בִּשְׁבִיל שֶׁתְּהֵא מְנַטֶּפֶת, [3]אֲפִילוּ הִיא שֶׁל [4]חֶרֶס; וְרַבִּי [5]יְהוּדָה מַתִּיר. אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה [7]מוּתָּר מִפְּנֵי שֶׁהוּא כְּלִי אֶחָד. לֹא יְמַלֵּא אָדָם [8]קְעָרָה [9]שֶׁל שֶׁמֶן וְיִתְּנֶנָּה בְּצַד הַנֵּר וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בִּשְׁבִיל שֶׁתְּהֵא [10]שׁוֹאֶבֶת; וְרַבִּי [11]יְהוּדָה מַתִּיר.

1 Or *perforate*. **2** Literally *a man, a person*. **3** וַאֲפִילוּ in some editions. *i.e., it is forbidden even if*..... **4** Such a lamp consisted of a flattened sphere with a hole at the top for pouring in the oil and a nozzle or spout at the side for the wick. **5** His view is not accepted. **6** *i.e.*, he had joined the two parts. **7** This is an accepted ruling. **8** אֶת־הַקְּעָרָה in some editions; or *dish*. **9** שֶׁל is omitted in some texts. **10** *i.e.*, draw up the oil to the flame. **11** His opinion is rejected.

Mishnah 5

מִשְׁנָה ה

If one extinguish[1] the light for fear of non-Jews,[2] or of robbers, or of melancholia,[3] or[4] to[5] enable a sick person to sleep, he is absolved.[6] But if his intention be to spare the lamp, or to save the oil, or to preserve the wick, he is guilty.[7] But R. Jose exempts[8] in every case[9] except that of the wick because he thereby converts[10] it into a coal.[11]

[1]הַמְכַבֶּה אֶת־הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי [2]עוֹבְדֵי כּוֹכָבִים, מִפְּנֵי לִסְטִים, מִפְּנֵי [3]רְוַח רָעָה, [4]וְאִם [5]בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישָׁן [6]פָּטוּר. כְּחָס עַל הַנֵּר, כְּחָס עַל הַשֶּׁמֶן, כְּחָס עַל הַפְּתִילָה [7]חַיָּיב. [8]וְרַבִּי יוֹסֵי פּוֹטֵר [9]בְּכוּלָּן, חוּץ מִן־הַפְּתִילָה, מִפְּנֵי שֶׁהוּא [10]עוֹשֶׂה [11]פֶּחָם.

1 On the Sabbath. **2** גוֹיִם and עוֹבְדֵי גִלּוּלִים in some editions (see 1[7], **Note 2**).* **3** Or *melancholy, hypochondria, depression, dejection, morbidness, morbidity;* literally *evil spirits.* **4** אוֹ in some editions. **5** מִפְּנֵי in some texts. **6** This ruling is accepted. **7** Of a breach of the Sabbath law. **8** רַבִּי in some editions. His view is not accepted. **9** בְּכֻלָּן in some texts. **10** Or עוֹשֶׂה, *forms, produces* (*i.e.*, he *thereby produces a coal*). **11** Or *carbon, charcoal.* * See ADDENDA at the end of the *Tractate.*

Mishnah 6

מִשְׁנָה ו

For three transgressions[1] do women die in childbirth:[2] because they have not been heedful in regard to their menstruation,[3,4] in the separation of the *priest's share of the dough,*[5] and in the kindling of the lamp.[6]

עַל שָׁלֹשׁ [1]עֲבֵירוֹת נָשִׁים מֵתוֹת בִּשְׁעַת [2]לִידָתָן, עַל שֶׁאֵינָן זְהִירוֹת [3,4]בְּנִדָּה [5]וּבְחַלָּה וּבְהַדְלָקַת [6]הַנֵּר.

1 Or עֲבֵרוֹת. **2** Or לִדָּתָן. **3** בְּחַלָּה in some editions. **4** *i.e.*, the periods of separation, the laws of the menstruant. **5** See *Appendix* **Note 3**, חַלָּה INTRODUCTION. **6** The Sabbath lamp.

Mishnah 7

מִשְׁנָה ז

Three things a man must say within his house[1] on Sabbath eve towards dusk:[2] 'Have you tithed?[3] Have you prepared the *Erub*?' and 'Kindle the lamp.' If there be a doubt[2] whether it is dark or not[4],

שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר [1]בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם [2]חֲשֵׁיכָה, [3]עִשַּׂרְתֶּם? עֵרַבְתֶּם? הַדְלִיקוּ אֶת־הַנֵּר. סָפֵק [2]חֲשֵׁיכָה סָפֵק [4]אֵין

[2]חֲשִׁיכָה אֵין מְעַשְּׂרִין אֶת־[5]הַוַּדַּאי וְאֵין [6]מַטְבִּילִין אֶת־הַכֵּלִים וְאֵין מַדְלִיקִין אֶת־הַנֵּרוֹת; אֲבָל מְעַשְּׂרִין אֶת־[7,1]הַדְּמַאי, וּמְעָרְבִין וְטוֹמְנִין אֶת־הַחַמִּין.

they must not tithe what has certainly been untithed,[5] or immerse vessels,[6] or light the lamps; but they may tithe that which is doubtfully untithed,[1,7] they may prepare the *Erub,* and they may cover up to keep hot any hot victuals.

1 To his household. **2** Or חֲשֵׁיכָה. **3** עִשַּׂרְתֶּם עֵרַבְתֶּם are questions because he asks for information about what should have been done and is not himself aware of it; but הַדְלִיקוּ is a command (*imperative* form of the *verb*) because he can see that the Sabbath candles have not been lit and the time for their kindling is nigh. (See APPENDIX, **Note 1** and **Note 4** and the INTRODUCTION to *Tractate* עֵירוּבִין). **4** אֵינָה in some editions. **5** הַנָּדִי in some texts. **6** To purify them from defilement. **7** הַדְּמָי in some editions (see **Note 3**; דְּמַאי INTRODUCTION). Or, *doubtfully tithed,* has the same meaning.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

[1]כִּירָה שֶׁהִסִּיקוּהָ בְקַשׁ [2]וּבְגַבְבָא [3]נוֹתְנִים עָלֶיהָ תַּבְשִׁיל; בְּגֶפֶת וּבְעֵצִים לֹא יִתֵּן עַד [4]שֶׁיְּגַרֵּף אוֹ עַד שֶׁיִּתֵּן [4]אֶת־הָאֵפֶר. בֵּית שַׁמַּאי אוֹמְרִים, [7]חַמִּין אֲבָל לֹא תַּבְשִׁיל; וּבֵית הִלֵּל אוֹמְרִים, חַמִּין וְתַבְשִׁיל. בֵּית שַׁמַּאי אוֹמְרִים, נוֹטְלִין אֲבָל לֹא מַחֲזִירִין; [8]וּבֵית הִלֵּל אוֹמְרִים, אַף [9]מַחֲזִירִין.

If a double stove[1] were heated with straw or rakings,[2] they may place[3] on it cooked food; but if with peat or wood, one may not set[4] until he shall have raked it out[5] or covered it with ashes.[6] The School of Shammai say, Hot water[7] but not cooked food; but the School of Hillel say, Both hot water and cooked food.[7] The School of Shammai say,[8] They may remove but not put back; but the School of Hillel say, They may also put back.[9]

1 A cylindrical clay vessel open at both ends standing up on stones or bricks, with fire beneath and room above for two pots. **2** Or *stubble,* or small bits of wood etc. collected in the field. **3** On Friday to stay during the Sabbath. **4** Cooked food on it. **5** Rake out the burning coals. **6** Ashes on top of the burning coals to deaden the fire so that, through forgetfulness, one does not turn over the coals to complete the cooking. **7** May be placed on it. **8** Their view is accepted. **9** On the Sabbath.

Mishnah 2

מִשְׁנָה ב

If an oven[1] were heated with straw or rakings,[2] one may not put inside it or upon it. If a brazier[3] were heated with straw or rakings, it is regarded as a double stove;[4] but if[5] with peat or wood, it is considered as a stove.

יתַּנּוּר שֶׁהִסִּיקוּהוּ בְקַשׁ יוּבְגַבְּבָא לֹא יִתֵּן בֵּין מִתּוֹכָהּ בֵּין מֵעַל גַּבָּיו. יכּוּפָּח שֶׁהִסִּיקוּהוּ בְקַשׁ וּבְגַבְּבָא הֲרֵי זֶה כְּכִירַיִם; יבְּגֶפֶת וּבְעֵצִים הֲרֵי הוּא כְּתַנּוּר.

1 A cylindrical vessel open at the top and bottom, wide at the bottom and narrow at the top, with only one hole or place for one pot above, thus concentrating the heat more on the vessel than in the case of a כִּירָה which will heat two vessels at the same time. 2 See the foregoing *Mishnah*, **Note 2**. 3 This is like a כִּירָה (see **Note 1** of the preceding *Mishnah*) except that only one pot can be set on it. 4 See **Note 1** in the first *Mishnah* above. 5 *i.e.*, if were heated.....

Mishnah 3

מִשְׁנָה ג

They may not put[1] an egg beside a boiler so that it may be cooked, nor may one crack it[2] upon a wrapping;[4] but R. Jose[5] permits it. One may not bury it[3] in sand[6] or in the dust[6] of the road so that it may be roasted.[7]

יאֵין נוֹתְנִין בֵּיצָה בְּצַד הַמִּיחַם בִּשְׁבִיל שֶׁתִּתְגַּלְגֵּל, יוְלֹא יַפְקִיעֶנָּה יבְּסוּדָרִין; וְרַבִּי יוֹסֵי מַתִּיר. וְלֹא יטְמִינֶנָּה יבְּחוֹל יוּבַאֲבַק דְּרָכִים בִּשְׁבִיל יִשְׁתַּצְּלֶה.

1 On Sabbath. 2 In order to have it cooked even slightly. 3 Not even before Sabbath. 4 Which was hot even from the sun's rays. 5 His view is rejected. 6 Which was hot from the sun's heat. 7 Or שֶׁתִּצְלֶה [*Kal*].

Mishnah 4

מִשְׁנָה ד

On one occasion the men of Tiberias passed a tube of cold water[1] through a spring of hot water. The Sages said[2] to them, 'If this be done on the Sabbath, it is like hot water heated on the Sabbath and is forbidden for washing and drinking; and if it were done on a Holyday, it is forbidden for washing but permitted for drinking.' If a *miliarium*[3] were cleared of its ashes,[4] they may drink from it on

מַעֲשֶׂה שֶׁעָשׂוּ אַנְשֵׁי טְבַרְיָא וְהֵבִיאוּ סִלּוֹן שֶׁל יצוֹנֵן לְתוֹךְ אַמָּה שֶׁל חַמִּין. אָמְרוּ לָהֶם יחֲכָמִים, אִם בַּשַּׁבָּת כְּחַמִּין שֶׁהוּחֲמוּ בְּשַׁבָּת אֲסוּרִין בִּרְחִיצָה וּבִשְׁתִיָּה; בְּיוֹם טוֹב כְּחַמִּין שֶׁהוּחֲמוּ בְּיוֹם טוֹב אֲסוּרִים בִּרְחִיצָה וּמוּתָּרִין בִּשְׁתִיָּה.

the Sabbath; but in the case of an *antikhi*,[5] even though they have cleared out its ashes, they must not drink from it.[6]

[3]מוּלְיָאר [1]הַגְּרוֹף שׁוֹתִין הֵימֶנּוּ בַּשַּׁבָּת. [5]אַנְטִיכִי אַף עַל פִּי שֶׁגְּרוּפָה אֵין [6]שׁוֹתִין מִמֶּנָּה.

1 So that the cold water was heated for use. **2** Their ruling was accepted and the men of Tiberias broke up the tube and did not repeat the method. **3** This was a metal vessel for the water and attached at its side was a smaller vessel for the coals. **4** Before the Sabbath. **5** A metal container inside another the space at the bottom between being filled with coals to heat water in the first; according to others, it was a vessel suspended between red hot bricks; a third opinion is that it was a receptacle with an extra false bottom, the water being on top and the coals in the middle compartment; still others think it was something like a samovar.

Mishnah 5

מִשְׁנָה ה

If one removed[2] a boiler,[1] he must not put cold water[3] into it to make it hot, but some may be put[4] in it or into a cup[5] to make it lukewarm.[6] If a pot[7] or dish[8] be taken off[9] while boiling,[10] one may not put spices into them, but he may put[11] into a tureen or plate. R. Judah says,[12] He may put[11] into anything except what has in it vinegar or fish-brine.[13]

[1]הַמִּיחַם [2]שֶׁפִּינָּהוּ לֹא יִתֵּן לְתוֹכוֹ [3]צוֹנֶן בִּשְׁבִיל שֶׁיֵּחַמּוּ, [4]אֲבָל נוֹתֵן הוּא לְתוֹכוֹ אוֹ לְתוֹךְ [5]הַכּוֹס כְּדֵי [6]לְהַפְשִׁירָן. [7]הָאִלְפֵּיס [8]וְהַקְּדֵרָה [9]שֶׁהֶעֱבִירָן [10]מִרּוּתָחִין לֹא [11]יִתֵּן לְתוֹכָן תַּבְלִין, אֲבָל [11]נוֹתֵן הוּא לְתוֹךְ הַקְּעָרָה אוֹ לְתוֹךְ הַתַּמְחוּי. רַבִּי [12]יְהוּדָה אוֹמֵר, לַכֹּל הוּא נוֹתֵן חוּץ מִדָּבָר שֶׁיֵּשׁ בּוֹ [13]חֹומֶץ וְציר.

1 Or *kettle* containing hot water. **2** From a stove. On the Sabbath. **3** A small quantity of cold water is forbidden, but a large quantity (more than the hot water) may be added. **4** Any quantity. Some editions have אֲבָל נוֹתֵן הוּא לְתוֹךְ הַכּוֹס. **5** Containing hot water. **6** To cool down the hot water. **7** Or *stew-pot, pot with a lid*. **8** Or *basin*. **9** From a stove. **10** At dusk. **11** Spices. **12** His view is rejected. **13** These tart substances affect the spices and render them in a condition as if they had been cooked.

Mishnah 6

מִשְׁנָה ו

They must not put[1] a vessel under the lamp to collect the oil;[2] but if it were placed[3] there while it was yet day,[4] it is permitted; but they must not use it[5] since it is something which had not been pre-

אֵין [1]נוֹתְנִין כֶּלִי תַּחַת הַנֵּר לְקַבֵּל בּוֹ אֶת־[2]הַשֶּׁמֶן; וְאִם [3]נְתָנוּ [4]מִבְּעוֹד יוֹם מוּתָּר; וְאֵין נֵיאוֹתִין [5]מִמֶּנּוּ לְפִי שֶׁאֵינוֹ מִן־[6]הַמּוּכָן. מְטַלְטְלִין נֵר

חָדָשׁ אֲבָל לֹא יָשָׁן. רַבִּי שִׁמְעוֹן אוֹמֵר, כָּל־הַנֵּרוֹת מְטַלְטְלִין חוּץ מִן־הַנֵּר הַדּוֹלֵק בַּשַּׁבָּת. [7]נוֹתְנִין כֵּלִי תַּחַת הַנֵּר לְקַבֵּל נִיצוֹצוֹת, וְלֹא יִתֵּן לְתוֹכוֹ מַיִם מִפְּנֵי שֶׁהוּא [8]מְכַבֶּה.

pared[6] for that purpose. They may move a new lamp but not an old one. R. Simon says, they may move all lamps, except the lamp that is already alight, on the Sabbath. They may set a vessel under the lamp to catch the sparks,[7] but one may not put water therein since he would be extinguishing.[8]

1 On the Sabbath. **2** Which may drip out.* **3** In some editions נוֹתְנוֹ, *if one does put it.* **4** Before dusk on Friday. **5** On the Sabbath. **6** To be used on the Sabbath. **7** Even on the Sabbath (but without water in it). **8** Quenching the sparks which is not allowed on the Sabbath.
* See ADDENDA.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

בַּמֶּה [1]טוֹמְנִין וּבַמָּה אֵין [2]טוֹמְנִין? אֵין טוֹמְנִין לֹא [3]בְּגֶפֶת וְלֹא [4]בְּזֶבֶל וְלֹא בְמֶלַח וְלֹא בְסִיד וְלֹא בְחוֹל בֵּין לַחִים בֵּין יְבֵשִׁים, לֹא בְתֶבֶן וְלֹא בְזַגִּים וְלֹא [5]בְּמוֹכִים וְלֹא בַעֲשַׂבִּים בִּזְמַן שֶׁהֵן [6]לַחִים אֲבָל טוֹמְנִין בָּהֶן כְּשֶׁהֵן [7]יְבֵשִׁין. טוֹמְנִין בִּכְסוּת [9]וּבְפֵירוֹת [10,8]בְּכַנְפֵי יוֹנָה וּבִנְסוֹרֶת שֶׁל חֲרָשִׁים וּבִנְעוֹרֶת שֶׁל פִּשְׁתָּן דַּקָּה; רַבִּי [11]יְהוּדָה אוֹסֵר בְּדַקָּה וּמַתִּיר בְּגַסָּה.

With what may they cover up[1] and with what must they not cover up?[2] They may not cover up with peat,[3] or with manure,[4] or with salt, or with lime, or with sand whether wet or dry, or with straw, or with pigeons' feathers[8,10] or with or with herbs that are still damp[6] but which they may cover up with when they are dry.[7] They may cover up with clothes or produce[9] or with pigeons' feathers[8,10] or with sawdust or with thoroughly hackled flax; R. Judah forbids[11] the completely hackled flax but permits the coarsely hackled flax.

1 Hot food before the Sabbath in such materials as will not add to the heat. **2** Such materials as will increase the heat. **3** Or *turf* or *mixed grape and sesame refuse.* **4** Or *dung.* **5** בְּמוֹכִין in some editions. מוֹך, torn up woollen, cotton, etc., rags for stuffing. **6** Or *wet, moist.* **7** יְבֵשִׁים in some texts. **8** וּבְכַנְפֵי in some editions. **9** Such as corn. **10** Or with any other feathers. **11** His opinion is not accepted. The so-called Sabbath שאָלענס does not come under these prohibitions so long as it does not touch the oven walls and especially if the oven be sealed up with earth or clay (but must be opened up by a non-Jew).

Mishnah 2

They may cover[2] up[1] with hides and may move them about; and with wool-shearing[3] but may not move these about.[4] How does one manage?[5] He takes off the lid[6] and they[7] fall away. R. Eliezer* ben Azariah says, One tilts the basket on its side and removes,[8] lest he removes[8] in such a manner that he can not put it back; but the Sages say,[9] One may take it out and replace it. If one did not cover it while it was yet day,[10] he must not cover it up after dark; but if it were covered and became uncovered, it is permitted to cover it again. One may fill a cup[11] and place it under a pillow[12] or under a bolster.[13]

מִשְׁנָה ב

[1]טוֹמְנִין בִּשְׁלָחִין [2]וּמְטַלְטְלִין אוֹתָן;
בְּגִיזֵי [3]צֶמֶר [4]וְאֵין מְטַלְטְלִין אוֹתָן.
כֵּיצַד הוּא [5]עוֹשֶׂה? נוֹטֵל אֶת־
[6]הַכְּסוּי [7]וְהֵן נוֹפְלוֹת. רַבִּי
*אֱלִיעֶזֶר בֶּן עֲזַרְיָה אוֹמֵר, קוֹפֶה
מִטָּה עַל צִדָּהּ [8]וְנוֹטֵל שֶׁמָּא [8]יִטּוֹל
וְאֵינוֹ יָכוֹל לְהַחֲזִיר; [9]וַחֲכָמִים
אוֹמְרִים, נוֹטֵל וּמַחֲזִיר. לֹא כִסָּהוּ
[10]מִבְּעוֹד יוֹם לֹא יְכַסֶּנּוּ מִשֶּׁתֶּחְשַׁךְ;
כִּסָּהוּ וְנִתְגַּלָּה מוּתָּר לְכַסּוֹתוֹ.
מְמַלֵּא אֶת־[11]הַקִּיתוֹן וְנוֹתֵן לְתַחַת
[12]הַכַּר אוֹ תַחַת [13]הַכֶּסֶת.

1 Hot food. **2** On Sabbath. **3** הַצֶּמֶר in some editions. **4** Because they are מוּקְצֶה, forbidden for use or handling on the Sabbath or Holyday. **5** יַעֲשֶׂה in some texts. To take out the food on the Sabbath. **6** הַכְּסוּת according to some authorities. **7** The wool-shearings of themselves. **8** The food from it. **9** Their view is accepted. **10** On Friday before sunset. **11** קִיתוֹן שֶׁל מַיִם and הַקִּיתוֹן שֶׁל מַיִם in some texts, or simply קִיתוֹן, *jug*, in other editions. On the Sabbath with cold liquid or soup. **12** Or *cushion, mattress, bolster*. **13** A כֶּסֶת is bigger than a כַּר. * Or אֶלְעָזָר, *Elazar*.

CHAPTER 5

פֶּרֶק ה

Mishnah 1

With what[1] may a beast go out[2] and with what may it not go out? The (male) camel may go out with the bit,[3] the female camel with the nose-ring,[4] the Libyan ass[5] with a halter, a horse with a chain,[6] and all[7] which wear[8] a chain may go

מִשְׁנָה א

[1]בַּמֶּה בְהֵמָה [2]יוֹצֵאָה וּבַמָּה אֵינָהּ
יוֹצֵאָה? יוֹצֵא הַגָּמָל [3]בְּאַפְסָר
וּנְאָקָה [4]בַּחֲטָם [5]וְלוּבְדָקִיס
בְּפִרוּמְבְּיָא וְסוּס [6]בְּשֵׁיר וְכָל [7]בַּעֲלֵי

[8]הַשֵּׁיר יוֹצְאִים בְּשֵׁיר וְנִמְשָׁכִים בְּשֵׁיר; [9]וּמַזִּין עֲלֵיהֶם וְטוֹבְלִין [10]בִּמְקוֹמָן.

out with a chain and be led with the chain; and they may sprinkle[9] these and immerse them in their position.[10]

1 *i.e., With what burden.* אָדָם מְצֻוֶּה עַל שְׁבִיתַת בְּהֶמְתּוֹ, *one is commanded regarding the resting of his cattle on the Sabbath* (the 4th Commandment of the Decalogue).* **2** On the Sabbath. **3** Or *curb.* **4** Or *staff through the nose* of a young camel. **5** Or ליבדקוס. **6** Round its neck. שֵׁיר, *ring, chain* round the animal's neck. **7** For example a *hound.* **8** *i.e.,* they have round the neck a permanent chain or ring or collar to which a rope or chain is fastened. **9** וּמַזִּים עֲלֵיהֶן in some texts. If the chain or ring or collar be defiled because of a corpse it requires cleansing with water from the ashes of the *red-heifer* (*Numbers* **19**, 19). **10** Without removing them from the beast's neck. * *Exodus* **20**, 10; *Deuteronomy* **5**, 14.

Mishnah 2 — מִשְׁנָה ב

[1]חֲמוֹר יוֹצֵא [2]בְּמַרְדַּעַת בִּזְמַן שֶׁהִיא [3]קְשׁוּרָה [4]לוֹ; [5]זְכָרִים יוֹצְאִין [6]לְבוּכִין; [7]רְחֵלוֹת יוֹצְאוֹת [8]שְׁחוּזוֹת [9]כְּבוּלוֹת [10]וּכְבוּנוֹת; הָעִזִּים יוֹצְאוֹת [11]צְרוּרוֹת. רַבִּי יוֹסֵי אוֹסֵר בְּכוּלָּן חוּץ מִן־הָרְחֵלִין הַכְּבוּנוֹת. רַבִּי [12]יְהוּדָה אוֹמֵר, עִזִּים יוֹצְאוֹת צְרוּרוֹת לְיַבֵּשׁ, אֲבָל לֹא לֶחָלָב.

An ass may go out[1] with a pack-saddle[2] when this was already[3] fastened on;[4] wethers[5] may go out coupled;[6] ewes[7] may go out exposed[8] with the tail tied upwards or with the tail tied down[9] or wearing a protective cover;[10] and she-goats may go out with the udders tied up.[11] R. Jose forbids all these except the ewes wearing the protective cover. R. Judah says,[12] She-goats may go out with the udders bound up to keep them dry but not for the milk.

1 On the Sabbath. **2** Or *saddle-cloth.* **3** Before the Sabbath. **4** As a protection from cold. לָהּ in some texts which is grammatically correct. **5** Or *rams.* **6** Or *strapped up* so that they are preventing from copulating. **7** רְחֵלִים in some editions. **8** With their posteriors exposed not to prevent sexual connexion. **9** To prevent conceiving. **10** As a protection for the wool. **11** Either to cause the milk to cease flowing or to prevent the milk dripping on to the ground. **12** There is a conflict of opinion as to whether his view is accepted or rejected.

Mishnah 3

מִשְׁנָה ג

And with what may it not go out?[1] A camel may not go out with the cloth[2] over its tail or with its fore legs and hind legs bound together or with hoof tied to the thigh;[3] and likewise also with all other beasts. One must not tie camels together and lead them along;[4] but he may gather the ropes[5] in his hand and lead them provided that he does not twist them together.[6]

וּבַמָּה אֵינָהּ [1]יוֹצֵאָה? לֹא יֵצֵא גָּמָל [2]בִּמְטוֹטֶלֶת לֹא [3]עָקוּד וְלֹא רָגוּל; וְכֵן שְׁאָר כָּל־הַבְּהֵמוֹת. לֹא יִקְשׁוֹר גְּמַלִּים זֶה בָּזֶה יִרְמְשׁוֹךְ; אֲבָל מַכְנִיס [5]חֲבָלִים לְתוֹךְ יָדוֹ וְיִמְשׁוֹךְ, וּבִלְבַד שֶׁלֹּא [6]יִכְרוֹךְ.

1 On the Sabbath. **2** בִּמְטוֹלְטֶלֶת in some editions; *pad or cushion,* made of pieces of cloth hung over the tail as an identification mark or adornment or protection. **3** To prevent its escape. **4** It should not seem as if they were being taken away for sale. **5** Each rope separately. Even in this case some authorities maintain that it is prohibited. **6** To avoid the prohibited כִּלְאַיִם *forbidden junction* (see כִּלְאַיִם INTRODUCTION in the preceding Volume זְרָעִים) in case one rope be of wool and another of flax.

Mishnah 4

מִשְׁנָה ד

An ass may not go out[1] with the pack-saddle[2] if this were not fastened on,[3] or with a bell even though it be plugged, or with the yoke[4] round its neck, or with the strap[5] round its leg. Fowls may not go out with the cords[6] or with the straps[7] on their legs.[8] Wethers[9] may not go out with the wagon[10] under the fat tail; and ewes may not go out with the nostril-chip;[11] nor may a calf go out with a yoke,[12] nor a cow with the hedgehog[13]-skin or with the strap between its horns. The cow[14] belonging to R. Eliezer ben Azariah used to go out with the strap between its horns, which was not with the commendation of the Sages.[15]

אֵין חֲמוֹר [1]יוֹצֵא בַּמַּרְדַּעַת [2]בַּזְּמַן שֶׁאֵינָהּ קְשׁוּרָה לוֹ, וְלֹא בְּזוּג אַף עַל פִּי שֶׁהוּא פָּקוּק, וְלֹא [4]בַּסּוּלָּם שֶׁבְּצַוָּארוֹ, וְלֹא [5]בָּרְצוּעָה שֶׁבְּרַגְלוֹ. וְאֵין הַתַּרְנְגוֹלִין יוֹצְאִין [6]בְּחוּטִין, וְלֹא [7]בִּרְצוּעוֹת [8]שֶׁבְּרַגְלֵיהֶם. וְאֵין [9]הַזְּכָרִים יוֹצְאִין [10]בָּעֲגָלָה שֶׁתַּחַת הָאַלְיָה שֶׁלָּהֶן; וְאֵין הָרְחֵלִים יוֹצְאוֹת [11]חֲנוּנוֹת; וְאֵין הָעֵגֶל יוֹצֵא [12]בְּגִימוֹן; וְלֹא פָּרָה בְּעוֹר [13]הַקּוֹפֶּר וְלֹא בָּרְצוּעָה שֶׁבֵּין קַרְנֶיהָ. [14]פָּרָתוֹ שֶׁל רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה הָיְתָה יוֹצְאָה בָּרְצוּעָה שֶׁבֵּין קַרְנֶיהָ שֶׁלֹּא [15]בִּרְצוֹן חֲכָמִים.

1 On Sabbath. **2** Or *saddle-cloth.* **3** Before the Sabbath. **4** A device shaped like a ladder to prevent it twisting its head round in order to bite or scratch or rub the sores under the saddle. **5** Rope tied thickly round its leg to keep it from rubbing against the other leg. **6** Cords tied to their legs or wings or necks as a sign of ownership. **7** *To prevent them from jumping* and causing damage. **8** שֶׁבְּרַגְלֵיהֶן in some editions. **9** Or *rams.* **10** A small cart used to support the heavy fat tail and keep it off the ground to prevent injury *from stones or rubbing.* **11** חָנָן, a *chip of henna* (or *Egyptian privet*) put into the nostril of a sick ewe to cause it to sneeze and thus clear its head of the worms in it. The wethers do not need this device as they butt one another and thus eject the vermin from their heads. **12** Or *rush-yoke, board, pole* tied to the head of a calf to break it in. **13** Or קוּפָּד, קִפּוֹד. Tied round the udder to prevent vermin sucking the milk. **14** The animal actually belonged to a neighbour of his; but as he did not protest against the practice the blame was fixed on him. **15** In some texts, כִּרְצוֹן הַחֲכָמִים

CHAPTER 6

פֶּרֶק ו

Mishnah 1

מִשְׁנָה א

With what may a woman go out and with what may she not go out?[1] A woman may not go out with bands of wool or with bands of flax or with straps upon her head; and[2] she must not immerse herself with them until she has loosened them;[3] or with a forehead ornament or with head-bangles[4] if they be not sewn on,[5] or with a hair-net[6] to a public place; or with a golden tiara[7] or a necklace or with nose-rings[8] or with a ring which had no seal on it or with a needle without an eye. But if she does go out,[9] she is not liable to a *sin-offering.*

בַּמָּה אִשָּׁה [1]יוֹצֵאָה וּבַמָּה אֵינָהּ [1]יוֹצֵאָה? לֹא תֵצֵא אִשָּׁה לֹא בְחוּטֵי צֶמֶר, וְלֹא בְחוּטֵי פִשְׁתָּן, וְלֹא בִרְצוּעוֹת שֶׁבְּרֹאשָׁהּ; [2]וְלֹא תִּטְבֹּל בָּהֶן עַד [3]שֶׁתְּרַפֵּם; וְלֹא בְטוֹטֶפֶת, וְלֹא [4]בְּסַנְבּוּטִין בַּזְּמַן שֶׁאֵינָן [5]תְּפוּרִין; וְלֹא [6]בְּכָבוּל לִרְשׁוּת הָרַבִּים; וְלֹא [7]בְּעִיר שֶׁל זָהָב, וְלֹא בְקַטְלָא וְלֹא [8]בְּנִזְמִים וְלֹא בְטַבַּעַת שֶׁאֵין עָלֶיהָ חוֹתָם; וְלֹא בְמַחַט שֶׁאֵינָהּ נְקוּבָה. וְאִם [9]יוֹצֵאת אֵינָהּ חַיֶּבֶת חַטָּאת.

1 On the Sabbath. Actually it is permitted to carry articles on oneself as ornaments or on part of one's dress but not as burdens. The Sages have pointed out the desirability of not wearing such things as one might be tempted to remove or adjust (and thus carry) in public places on the Sabbath. **2** This is mentioned by the way and is not concerned with Sabbath observance. **3** So that the immersion is effective. **4** בְּסַרְבִּיטִין and בְּסַרְבּוּטִין in

some editions. An ornament or a garland hanging down the cheeks. **5** To the head-dress. **6** Worn under the head-dress. **7** Shaped to resemble the City of Jerusalem. **8** Ear-rings do not come among these prohibited ornaments. **9** יָצְאָה, *she went out*, in some texts. Wearing such ornaments.

Mishnah 2

מִשְׁנָה ב

A man may not go out[1] with sandals[2] studded with nails or with a single sandal[3] if he have no wound in his foot, or with phylacteries, or with an amulet[4] from one who is not an expert,[5] or with a coat-of-mail[6] or casque[7] or greaves.[8] But if he went out,[9] he is not liable to a *sin-offering*.

[1]לֹא יֵצֵא הָאִישׁ [2]בְּסַנְדָּל הַמְּסוּמָר
וְלֹא [3]בְּיָחִיד בַּזְּמַן שֶׁאֵין בְּרַגְלוֹ
מַכָּה, וְלֹא בִתְפִילִין וְלֹא [4]בְקֻמִּיעַ
בַּזְּמַן [5]שֶׁאֵינוֹ מִן־הַמּוּמְחֶה, וְלֹא
[6]בְּשִׁרְיוֹן וְלֹא [7]בְּקַסְדָּא, וְלֹא
[8]בְּמִגָּפַיִם. וְאִם [9]יָצָא אֵינוֹ חַיָּב
חַטָּאת.

1 On the Sabbath. **2** In commemoration of a disaster which befell some Jews hiding in a cave on a Sabbath when the sound of the hob-nails of someone walking over the rocky floor caused a fatal panic. סַנְדָּל here refers to a wooden shoe or slipper or sandal with nails in the sole. **3** So that he be not suspect of carrying the other under his cloak. **4** A charm to ward off illness or cure a complaint. **5** An unapproved amulet, *i.e.*, from one whose curative skill has not been tested and approved. **6** Or *breastplate*. These now mentioned being worn only in time of battle should not be worn unnecessarily on the Sabbath. **7** Or *helmet*. **8** Or *leggings*. **9** Wearing any such.

Mishnah 3

מִשְׁנָה ג

A woman may not go out[1] with a needle[2] that has an eye, or with a ring that has a seal on it, or with a cochlea-shaped* head-ring,[3] or with a perfume charm,[4] or with a spikenard-ointment[5] flask;[6] and if she went out,[7] she is liable to a *sin-offering*. This is the view of R. Meir.[8] But the Sages permit[9] a perfume charm or a spikenard-ointment flask.

[1]לֹא תֵצֵא אִשָּׁה [2]בְּמַחַט הַנְּקוּבָה,
וְלֹא בְטַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתָם, וְלֹא
[3]בְּכוֹלִיָּאר וְלֹא [4]בְּכוֹבֶלֶת וְלֹא
[5]בְּצְלוֹחִית שֶׁל [6]פְּלֵיטוֹן. וְאִם
[7]יָצְאָה חַיָּבֶת חַטָּאת. דִּבְרֵי רַבִּי
[8]מֵאִיר. [9]וַחֲכָמִים פּוֹטְרִין בְּכוֹבֶלֶת
וּבְצְלוֹחִית שֶׁל פְּלֵיטוֹן.

1 On the Sabbath. **2** Because it is a tool and not an ornament. **3** Or בְּכוֹכְלִיאָר. A kind of needle-shaped spoon for drawing snails out of their shell. It is forbidden because very few women wear it and is rather a heavy

object. **4** Or בְּכוֹכֶלֶת*. An amulet or charm containing scent. **5** A wide-bellied narrow-necked flask. **6** Or פּוֹלְיֶיטוֹן ; an oil or ointment extracted from spikenard leaves. **7** יֹאצֵת and יָצְתָה in some editions. If she did go out with any of these. **8** His opinion regarding כּוֹבֶלֶת and צְלוּחִית is rejected. **9** Their view concerning כּוֹבֶלֶת and צְלוּחִית is accepted. * cochleariform.

Mishnah 4

מִשְׁנָה ד

A man may not go out[1] with a sword or with a bow or with a shield[2] or with a lance[3] or with a spear; and if he went out,[4] he is liable to a *sin-offering*. R. Eliezer says, They are his adornments. But the Sages say, They are nothing else than a reproach, for it is said.[5] *And they shall beat their swords into ploughshares and their spears into pruning-hooks, and nation against nation shall not lift up sword and they shall no more learn war.* An ankle band[6] is clean and they may go out with it on the Sabbath; but foot-chains[7] are susceptible to uncleanness and they may not go out with them on the Sabbath.

לֹא יֵצֵא הָאִישׁ לֹא בְסַיִּף וְלֹא בְקֶשֶׁת וְלֹא [2]בְּתָרִיס וְלֹא [3]בְּאַלָּה וְלֹא בְּרוֹמַח; וְאִם [4]יָצָא חַיָּיב חַטָּאת. רַבִּי אֱלִיעֶזֶר אוֹמֵר, תַּכְשִׁיטִין הֵן לוֹ. וַחֲכָמִים אוֹמְרִים, אֵינָן אֶלָּא לִגְנַאי, [5]שֶׁנֶּאֱמַר, וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת וְלֹא יִשָּׂא גוֹי אֶל־גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְּחָמָה. [6]בִּירִית טְהוֹרָה וְיוֹצְאִין בָּהּ בַּשַּׁבָּת; [7]כְּבָלִים טְמֵאִין וְאֵין יוֹצְאִין בָּהֶן בַּשַּׁבָּת.

1 On the Sabbath. **2** A triangular wooden shield. **3** Or a *round* or *oval wooden shield*. **4** With any of these. **5** *Isaiah* **2**, 4. **6** Or *garter*. It is not susceptible to uncleanness. **7** A chain hung from one ankle-band to the other to prevent a woman taking long harmful steps.

Mishnah 5

מִשְׁנָה ה

A woman may go out[1] with bands of hair, whether her own or another's or from cattle,[2] or with a forehead-ornament or with cheek-bangles[3] so long as they are sewn on,[4] or with a hair-net[5] or with a wig[6] in a courtyard;[7] or with wool[8] in her ear, or with wool in her sandals,[9] or with wool which she has

[1]יוֹצְאָה אִשָּׁה בְּחוּטֵי שֵׂעָר בֵּין מִשֶּׁלָּהּ בֵּין מִשֶּׁל חֲבֵרְתָּהּ, בֵּין [2]מִשֶּׁל בְּהֵמָה, וּבְטוֹטֶפֶת [3]וּבְסַנְבּוּטִין בַּזְּמַן שֶׁהֵן [4]תְּפוּרִין. [5]בְּכָבוּל [6]וּבְפֵאָה נָכְרִית [7]לְחָצֵר, [8]בְּמוֹךְ שֶׁבְּאָזְנָהּ, וּבְמוֹךְ [9]שֶׁבְּסַנְדָּלָהּ, וּבְמוֹךְ שֶׁהִתְקִינָה

arranged for her menses,[10] or with pepper or with a piece of salt or anything that she puts in her mouth if only she do not place it there first on the Sabbath, and if it fell out, she may not replace it. Rabbi[11] permits a false tooth or a gold tooth, but the Sages forbid it.[12]

[10]לְנִדָּתָהּ, בְּפִילְפֵל וּבְגַרְגִּיר מֶלַח וְכָל דָּבָר שֶׁתִּתֵּן לְתוֹךְ פִּיהָ וּבִלְבַד שֶׁלֹּא תִתֵּן לְכַתְּחִלָּה בְּשַׁבָּת וְאִם נָפַל לֹא תַחֲזִיר. שֵׁן תּוֹתֶבֶת וְשֵׁן שֶׁל זָהָב, [11]רַבִּי מַתִּיר; [12]וַחֲכָמִים אוֹסְרִים.

1 On the Sabbath. **2** Made from the hair of some animal. **3** Or וּבְסַרְבּוּטִין. A kind of head-dress hanging down the cheeks. **4** To the head-dress. **5** A hair-net like a cap worn under the head-dress. **6** Or *false-locks*. **7** If she remains in her own courtyard. **8** To absorb pus. **9** Or *shoes*. (Literally *in her sandal*). To ease or soften them. **10** To absorb the menstrual discharge.* **11** His view is rejected. **12** Their opinion is accepted. * See נִדָּה, INTRODUCTION.

Mishnah 6 מִשְׁנָה ו

A woman may go out[1] with a *sela*[2] upon a corn[3]; little girls may go out with threads[4] or even with chips[4] in their ears; Arabian women[5] and Median women[6] with cloaks thrown over[7] their shoulders; and so may every one, but the Sages spoke just of actual[8] custom.

[1]יוֹצְאָה [2]בְּסֶלַע שֶׁעַל [3]הַצִּינִית; הַבָּנוֹת קְטַנּוֹת יוֹצְאוֹת [4]בְּחוּטִין וַאֲפִילוּ [4]בְּקִיסְמִין שֶׁבְּאָזְנֵיהֶם; [5]עַרְבִיּוֹת יוֹצְאוֹת רְעוּלוֹת [6]וּמְדִיּוֹת [7]פְּרוּפוֹת; וְכָל אָדָם, אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים [8]בְּהוֹוֶה.

1 On the Sabbath. **2** A *sela*, a silver coin equal to 4 דִּינָר or 2 שֶׁקֶל.* It was used as a cure for bunions. **3** Or *bunion, callosity, callus*, a hard lump or hardening of the skin on sole of foot (on hands, on legs) caused by friction. **4** Used for keeping open the holes pierced for ear-rings. **5** Arabian Jewesses. **6** Jewesses in Media. **7** Or *looped up on*. The cloak had a weight at one corner to keep it from slipping off the shoulders; or the weighted corner is passed through a loop on another corner. **8** Or *current*. *See זְרָעִים, Page 18ff.

Mishnah 7 מִשְׁנָה ז

She may loop up[1] with a stone[2] or with a nut or with a coin, only provided that she does not first[3] loop up on the Sabbath.

[1]פּוֹרֶפֶת עַל [2]הָאֶבֶן וְעַל הָאֱגוֹז וְעַל הַמַּטְבֵּעַ, וּבִלְבַד שֶׁלֹּא תִפְרוֹף [3]לְכַתְּחִלָּה בַּשַּׁבָּת.

1 On the Sabbath. She loops up two ends of her cloak round her neck. **2** There is a loop at one end to receive a stone or nut or coin tied in or wrapped in the other end. **3** בַּתְּחִלָּה and כַּתְּחִלָּה in some texts. This applies particularly to a coin which may not be handled on the Sabbath.

Mishnah 8

מִשְׁנָה ח

A cripple[1] may go out[2] with his artificial stump;[3] this is the view of R. Meir; but R. Jose forbids it. If it have a receptacle[4] for pads,[5] it is susceptible to uncleanness. His foot-cushions[6] are susceptible to *treading-contact uncleanness,*[7] but he may go out with them on the Sabbath or enter with them the Temple Forecourt.[8] His stool and its cushions are susceptible to uncleanness caused by his *treading-contact,* and he may not go out with them on the Sabbath or enter with them the Temple Forecourt. Artificial limbs hooks[9] are not susceptible to uncleanness,[10] but none may go out with them [on the Sabbath].[11]

[1]הַקִּיטֵּעַ [2]יוֹצֵא [3]בְּקַב שֶׁלּוֹ; דִּבְרֵי רַבִּי מֵאִיר; וְרַבִּי יוֹסֵי אוֹסֵר. וְאִם יֵשׁ לוֹ [4]בֵּית קִבּוּל [5]כְּתוּתִין טְמֵא. [6]סְמוֹכוֹת שֶׁלּוֹ טְמֵאִין [7]מִדְּרָס, וְיוֹצֵאִין בָּהֶן בְּשַׁבָּת, וְנִכְנָסִין בָּהֶן [8]בָּעֲזָרָה. כִּסֵּא וּסְמוּכוֹת שֶׁלּוֹ טְמֵאִין מִדְּרָס, וְאֵין יוֹצְאִין בָּהֶן בְּשַׁבָּת, וְאֵין נִכְנָסִין בָּהֶן [8]בָּעֲזָרָה. [9]אֲנַקְטְמִין [10]טְהוֹרִים, וְאֵין יוֹצְאִין [11]בָּהֶן.

1 Who has lost a leg. **2** On the Sabbath. **3** A wooden artificial leg or foot. **4** Or *cavity.* **5** כְּתוּתִים in some editions. Pads to protect the ends of the crippled leg. **6** Pads or cushions tied to a cripple's hands or feet for protection when shuffling along. **7** מִדְּרָס*, (a) place trodden upon, (b) tread, treading, (c) seat, (d) (Levitical) uncleanness due to the contact (by treading, leaning, *etc.*) of a זָב, one suffering from gonorrhoea. **8** לְעַזָּרָה in some editions. **9** לוּקְטָמִין in some texts. (a) Hook or loop for a stumped limb; (b) a kind of artificial limb. **10** טְהוֹרִין in some editions. **11** Because its purpose is to carry burdens. *See טְהָרוֹת, GENERAL INTRODUCTION; כֵּלִים 24[1]; פָּרָה 10[1] (*treading-contact uncleanness*).

Mishnah 9

מִשְׁנָה ט

Sons may go out[1] with laces[2] and the sons of kings with bells,[3] and so may any person, only the Sages spoke of existing custom.

הַבָּנִים [1]יוֹצְאִין [2]בִּקְשָׁרִים וּבְנֵי מְלָכִים [3]בְּזוּגִין וְכָל אָדָם אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בְּהַוֶּה.

1 On the Sabbath. **2** A custom* for a parent to wean a child from longing for him by tying his right shoe-lace to the left shoe of the child and his left one to the child's right shoe. **3** Golden bells sewn to the garments but without the hammers so that they did not ring. * A superstition.

Mishnah 10

מִשְׁנָה י

They may go out[1] with the egg[2] of a locust or with a tooth[3] of a fox or with a nail[4] from the stake[5] as a means of a cure. This is the opinion of R. Meir.[6] But the Sages say,[7] Even on ordinary week days it is forbidden as following superstitious practices.[8]

[1]יוֹצְאִין [2]בְּבֵיצַת הַחַרְגּוֹל [3]וּבְשֵׁן שׁוּעָל [4]וּבְמַסְמֵר מִן־[5]הַצְּלוּב מִשּׁוּם רְפוּאָה, דִּבְרֵי [6]רַבִּי מֵאִיר. [7]וַחֲכָמִים אוֹמְרִים, אַף בְּחוֹל אָסוּר מִשּׁוּם [8]דַּרְכֵי הָאֱמוֹרִי.

1 On the Sabbath. **2** It was placed in the ear as a remedy for ear-ache. **3** A tooth taken from a live fox was hung over a heavy sleeper as a remedy against oversleeping, and a tooth of a dead fox was used as a cure for insomnia. **4** Placed upon a wound or swelling to cause the swelling to go down. It was also suspended from the neck of a patient to cure a fever. **5** Or *gallows*. **6** His opinion is here rejected (but see next **Note**). **7** Their view is accepted because these are anti-Jewish superstitious beliefs and practices. Nevertheless some authorities maintain that such are permissible when required as remedies. **8** Literally *in the ways of the Amorite.*

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנָה א

They[1] laid down an important general principle regarding the Sabbath: whoever, forgetful[2] of the principle of the Sabbath, performed many acts of work on many Sabbaths, is liable to only one *sin-offering*;[3] but if, though mindful of the principle of the Sabbath, he nevertheless committed[4] many acts of labour on many Sabbaths, he is liable for every Sabbath.[5] Knowing[6] that it was Sabbath he none the less committed many acts of work[7] on many Sabbaths, he is liable for every chief

כְּלָל גָּדוֹל [1]אָמְרוּ בַּשַּׁבָּת, כָּל־[2]הַשּׁוֹכֵחַ עִיקַּר שַׁבָּת וְעָשָׂה מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה אֵינוֹ חַיָּיב אֶלָּא חַטָּאת [3]אֶחָת; הַיּוֹדֵעַ עִיקַּר שַׁבָּת [4]וְעָשָׂה מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה חַיָּיב עַל כָּל־[5]שַׁבָּת וְשַׁבָּת. [6]הַיּוֹדֵעַ שֶׁהוּא שַׁבָּת וְעָשָׂה [7]מְלָאכוֹת הַרְבֵּה בְּשַׁבָּתוֹת הַרְבֵּה חַיָּיב עַל [8]כָּל־אַב מְלָאכָה

וּמְלָאכָה ; הָעוֹשֶׂה מְלָאכוֹת הַרְבֵּה מֵעֵין מְלָאכָה אַחַת אֵינוֹ חַיָּיב אֶלָּא חַטָּאת אֶחָת.

class of work;[8] if he performed many acts of labour of one main class, he is liable to one *sin-offering* only.

1 The Sages, חֲכָמִים. **2** Or *ignorant of the Sabbath law.* **3** For all the Sabbaths profaned since he acted in error. **4** Forgetting that it was Sabbath. **5** For every Sabbath which he profaned. **6** וְהַיּוֹדֵעַ in some texts. **7** Ignorant of the fact that they are prohibited. **8** He must bring one sin-offering for every one of the acts which he performed. אַב מְלָאכָה, *one of the main labours prohibited on the Sabbath* (see next *Mishnah*).

Mishnah 2

מִשְׁנָה ב

[1]אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אֶחָת ; הַזּוֹרֵעַ, וְהַחוֹרֵשׁ, וְהַקּוֹצֵר, וְהַמְעַמֵּר, הַדָּשׁ, וְהַזּוֹרֶה, [2]הַבּוֹרֵר, הַטּוֹחֵן, [3]וְהַמְּרַקֵּד, וְהַלָּשׁ, וְהָאוֹפֶה, הַגּוֹזֵז אֶת־הַצֶּמֶר, הַמְּלַבְּנוֹ [4]וְהַמְנַפְּצוֹ וְהַצּוֹבְעוֹ, וְהַטּוֹוֶה, וְהַמֵּיסָךְ וְהָעוֹשֶׂה שְׁתֵּי בָתֵּי נִירִין, וְהָאוֹרֵג שְׁנֵי חוּטִין, [5]וְהַפּוֹצֵעַ שְׁנֵי חוּטִין, הַקּוֹשֵׁר וְהַמַּתִּיר, וְהַתּוֹפֵר שְׁתֵּי תְּפִירוֹת, הַקּוֹרֵעַ עַל מְנַת לִתְפּוֹר שְׁתֵּי תְּפִירוֹת, הַצָּד צְבִי, הַשּׁוֹחֲטוֹ וְהַמַּפְשִׁיטוֹ [6]וְהַמּוֹלְחוֹ וְהַמְעַבֵּד אֶת־עוֹרוֹ [7]וְהַמּוֹחֲקוֹ [7]וְהַמְחַתְּכוֹ, הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת, וְהַמּוֹחֵק עַל מְנַת לִכְתּוֹב שְׁתֵּי אוֹתִיּוֹת, הַבּוֹנֶה, וְהַסּוֹתֵר, הַמְּכַבֶּה וְהַמַּבְעִיר, הַמַּכֶּה בְּפַטִּישׁ, הַמּוֹצִיא מֵרְשׁוּת לִרְשׁוּת. הֲרֵי אֵלּוּ אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אֶחָת.

The main labours[1] [prohibited on the Sabbath] are forty less one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, cleansing,[2] grinding, sifting,[3] kneading, baking, shearing (the) wool and washing or beating[4] or dyeing it, spinning, weaving, making two loops, weaving two threads, separating[5] two threads, tying a knot or loosening one, sewing two stitches, tearing in order to sew two stitches, hunting a deer and slaughtering it or flaying it or salting it[6] or curing its skin or scraping it[7] or cutting it up,[7] writing two letters, erasing in order to write two letters, building, demolishing, extinguishing, kindling, striking with a hammer, carrying from one domain into another. These are the chief labours [forbidden on the Sabbath]—forty less one.

1 These אֲבוֹת מְלָאכוֹת are treated in *Chapters* **11** *onward.* **2** Or *sifting* the coarse dross by hand or by a coarse sieve. **3** Sifting with a fine sieve. **4** Or *combing.* **5** Separating the warp (שְׁתִּי) from the woof or weft (עֵרֶב). **6** הַמּוֹלְחוֹ in some editions. **7** The skin or hide.

Mishnah 3

מִשְׁנָה ג

And they[1] laid down another general principle: whatever it is proper[2] to store away and is of such a quantity that one would keep stored up and a person takes it out on the Sabbath, he is liable thereby to a *sin-offering*. But whatever it is not proper to keep stored away and no quantity of it would anyone store up, and a person takes it out on the Sabbath, only the person who stores any of it is culpable.

וְעוֹד כְּלָל אַחֵר [1]אָמְרוּ, כָּל־
[2]הַכָּשֵׁר לְהַצְנִיעַ וּמַצְנִיעִין כָּמוֹהוּ
וְהוֹצִיאוֹ בְּשַׁבָּת, חַיָּב עָלָיו חַטָּאת.
וְכָל שֶׁאֵינוֹ כָּשֵׁר לְהַצְנִיעַ וְאֵין
מַצְנִיעִין כָּמוֹהוּ וְהוֹצִיאוֹ בְּשַׁבָּת
אֵינוֹ חַיָּב אֶלָּא הַמַּצְנִיעוֹ.

1 The Sages, חֲכָמִים. **2** That is a necessity.

Mishnah 4

מִשְׁנָה ד

Whoever[1] brings out straw as much as a cow's mouthful, or pea-stalks as much as a camel's mouthful, or ears of corn equal to a lamb's mouthful, or grass[2] as much as a kid's mouthful, or green[3] leaves of garlic or onions equal to a dried-fig's bulk or if dry to a kid's mouthful; and these are not to be included[4] together because they are not alike regarding their prescribed measures. Anyone who takes out as much as a dried fig's bulk of foodstuff[5] is culpable, and they may be included[6] together since they are alike concerning their prescribed measures, except[7] their peels,[8] their kernels,[9] their stalks,[10] and bran-flour or fine-flour.[11] R. Judah says, With the exception[12] of the husks of lentils which are cooked with them.

[1]הַמּוֹצִיא תֶּבֶן כִּמְלֹא פִי פָּרָה,
עֵצָה כִּמְלֹא פִי גָּמָל, עָמִיר כִּמְלֹא
פִי טָלֶה, [2]עֲשָׂבִים כִּמְלֹא פִי גְּדִי,
עֲלֵי שׁוּם וַעֲלֵי בְצָלִים [3]לַחִים
כִּגְרוֹגֶרֶת, יְבֵשִׁים כִּמְלֹא פִי גְּדִי;
וְאֵין [4]מִצְטָרְפִין זֶה עִם זֶה מִפְּנֵי
שֶׁלֹּא שָׁוּו בְּשִׁעוּרֵיהֶן. הַמּוֹצִיא
[5]אוֹכְלִים כִּגְרוֹגֶרֶת חַיָּב [6]וּמִצְטָרְפִין
זֶה עִם זֶה מִפְּנֵי שֶׁשָּׁוּו בְּשִׁעוּרֵיהֶן
[7]חוּץ [8]מִקְלִיפֵיהֶן [9]וְגַרְעִינֵיהֶן
[10]וְעוּקְצֵיהֶן [11]וְסוּבָּן וּמוֹרְסָנָן. רַבִּי
יְהוּדָה אוֹמֵר, [12]חוּץ מִקְלִיפֵי עֲדָשִׁים
שֶׁמִּתְבַּשְּׁלוֹת עִמָּהֶן.

1 On the Sabbath. That person is חַיָּב, culpable. **2** Or *herbs, plants.* **3** Or *fresh, moist.* **4** To make up the prohibited amount. Referring to the leaves of garlic or onions. **5** Intended for human consumption. **6** The foodstuffs to make up the forbidden quantity. **7** These following are not considered towards making up the prohibited bulk equal to that of a dried fig. **8** Or *husks, skins.* **9** גַּרְעִין, *kernel, kernel of a stone, fruit stone, nut.* **10** Or *peduncles, pedicels.* **11** סוֹבִין (סָבִין), מוּרְסָן—authorities differ as to the meanings of these terms, thus: סָבִין, *bran-flour, second-course flour,* or *coarse-bran, coarse-flour;* מוּרְסָן, *coarse-bran, bruised grain, coarse flour* (coarser than סָבִין), or *fine-bran, fine-flour.* **12** These therefore should be taken into account towards making up the forbidden quantity equal to a dried fig's bulk. But R. Judah's opinion is rejected.

CHAPTER 8 — פֶּרֶק ח

Mishnah 1 — מִשְׁנָה א

Whoever[1] takes out sufficient wine[2] to mix the cup, or milk enough for a gulp, or honey sufficient to put on a scab,[3] or enough oil to anoint the smallest member,[4] or sufficient water to rub off an eye-plaster, or a *quarter*[5] of any other liquid, or a *quarter* of any liquid refuse. R. Simon[6] says, The prescribed measure in all cases is a *quarter;* and they did not prescribe these measures only for such as keep the like of these things stored away.

[1]הַמּוֹצִיא [2]יַיִן כְּדֵי מְזִיגַת הַכּוֹס, חָלָב כְּדֵי גְּמִיעָה, דְּבַשׁ כְּדֵי לִיתֵּן עַל [3]הַכְּתִית, שֶׁמֶן כְּדֵי לָסוּךְ [4]אֵבֶר קָטָן, מַיִם כְּדֵי לָשׁוּף בָּהֶם אֶת־הַקִּילּוֹר, וּשְׁאָר כָּל־הַמַּשְׁקִין [5]בָּרְבִיעִית, וְכָל הַשּׁוֹפְכִין בָּרְבִיעִית. רַבִּי [6]שִׁמְעוֹן אוֹמֵר, כּוּלָּן בָּרְבִיעִית וְלֹא אָמְרוּ כָּל־הַשִּׁיעוּרִין הַלָּלוּ אֶלָּא לְמַצְנִיעֵיהֶן.

1 On Sabbath. That person is culpable. **2** A fourth part of a רְבִיעִית of wine diluted with three-fourths of a רְבִיעִית of water (the wine here referred to was so strong that water had to be added to make it drinkable). (רְבִיעִית, see זְרָעִים, Page 18f). **3** Or *sore* (on the back of cattle). **4** The little toe of a child one day old. **5** רְבִיעִית, 68.86 c. cm. or 4.17 c. inches, and is a *quarter* of a לוג or רְבַע. **6** His opinion is rejected.

Mishnah 2 — מִשְׁנָה ב

He who takes out[1] sufficient rope to make a handle for a basket, or enough reed-grass[2] for making a hanger[3] for a fine-sieve or for a

[1]הַמּוֹצִיא חֶבֶל כְּדֵי לַעֲשׂוֹת אֹזֶן לְקוּפָּה, [2]גֹּמֶא כְּדֵי לַעֲשׂוֹת [3]תְּלֵאי לְנָפָה [4]וּלְכִבְרָה—רַבִּי יְהוּדָה אוֹמֵר,

כְּדֵי לִיטּוֹל מִמֶּנּוּ מִדַּת מַנְעָל לְקָטָן–נְיָיר כְּדֵי לִכְתּוֹב עָלָיו קֶשֶׁר [5]מוֹכְסִין, וְהַמּוֹצִיא קֶשֶׁר מוֹכְסִין חַיָּיב, נְיָיר [6]מָחוּק כְּדֵי לִכְרוֹךְ עַל פִּי [7]צְלוֹחִית קְטַנָּה שֶׁל [8]פְּלִיטוֹן.

coarse-sieve[4]—R. Judah says, Enough to take with it the measure of a shoe for a child—or paper sufficient to write on it the custom-collector's[5] receipt and whosoever takes out a custom collector's receipt is culpable, or enough used paper[6] to wrap up the mouth of a small bottle[7] of scent.[8]

1 On the Sabbath. He is culpable, חַיָּיב. **2** Or *bulrush.* **3** Or תְּלוּי *handle, cord.* **4** וּכְבָרָה in some editions. **5** Or *tax-collector.* **6** That can not again be used for writing upon. **7** Or *flasks* (wide-bellied and narrow-necked). **8** Or *perfume* (a kind of oil or ointment made from spikenard leaves).

Mishnah 3 — מִשְׁנָה ג

[1]עוֹר כְּדֵי [2]לַעֲשׂוֹת [3]קָמֵיעַ, [4]קְלָף כְּדֵי לִכְתּוֹב עָלָיו [5]פָּרָשָׁה קְטַנָּה [6]שֶׁבַּתְּפִלִּין שֶׁהִיא שְׁמַע יִשְׂרָאֵל, דְּיוֹ כְּדֵי לִכְתּוֹב שְׁתֵּי [7]אוֹתִיּוֹת, [8]כְּחוֹל כְּדֵי לִכְחוֹל עַיִן אֶחָת.

Enough[1] leather to make[2] a charm,[3] or sufficient parchment[4] to write thereon the shortest passage[5] in the phylacteries,[6] which is *Hear O Israel*....., or ink sufficient to write two letters,[7] or eye-lids paint[8] enough to paint one eye.

1 *i.e.,* One is culpable if he take out on the Sabbath..... **2** Or *to cover.* **3** Or *amulet.* **4** Or *vellum.* **5** Or, better, *verse,* (*Deuteronomy* **6**, 4). **6** שֶׁבַּתְּפִילִּי in some editions. **7** Of the alphabet. **8** כּוֹחָל in some texts.

Mishnah 4 — מִשְׁנָה ד

[1,2]דֶּבֶק כְּדֵי לִיתֵּן בְּרֹאשׁ [3]הַשַּׁבְשֶׁבֶת, וְסָם [4]וְגָפְרִית כְּדֵי לַעֲשׂוֹת [5]נֶקֶב, שַׁעֲוָה כְּדֵי לִיתֵּן עַל [6]פִּי נֶקֶב קָטָן, חַרְסִית כְּדֵי לַעֲשׂוֹת [7]פִּי כּוּר שֶׁל [8]צוֹרְפֵי זָהָב–רַבִּי [13]יְהוּדָה אוֹמֵר, כְּדֵי לַעֲשׂוֹת [9]פִּטְפּוּט–[10]סוּבִין כְּדֵי לִיתֵּן עַל פִּי כּוּר שֶׁל צוֹרְפֵי זָהָב, סִיד כְּדֵי לָסוּד [11]קְטַנָּה שֶׁבַּבְּגוֹת.

Enough[1] bird-lime[2] to put on top of a lime-twig,[3] or sufficient pitch or brimstone[4] to be pierced,[5] or wax sufficient to stop up a small hole,[6] or clay enough to make the opening of a gold-smelter's[8] crucible[7]—R. Judah says,[13] Enough to make a peg[9]—or sufficient coarse-bran[10] to put over the bellows' hole of a gold-refiner's crucible, or enough quicklime to depilate the

smallest of girls.[11] R. Judah says,[13] Enough to depilate[12] the temples. R. Nehemiah says,[13] sufficient to depilate the forehead.[14]

רַבִּי [13]יְהוּדָה אוֹמֵר, כְּדֵי [12]לַעֲשׂוֹת כְּלְכוּל. רַבִּי [13]נְחֶמְיָה אוֹמֵר, כְּדֵי [14]לַעֲשׂוֹת אַנְדִּיפֵי.

1 *i.e.,* One is culpable if he take out on the Sabbath..... **2** Or *paste.* **3** Which is smeared with the paste to catch birds. **4** Or *sulphur.* **5** A quicksilver (or mercury) bottle has the mouth stoppered with pitch or sulphur through which a narrow hole is pierced. **6** Of a wine bottle the cork of which is covered with melted wax. **7** To admit the bellows. **8** Or *gold-refiner, goldsmith.* **9** One of the props or pins to support a crucible. **10** To maintain the heat. **11** Or *a girl's smallest finger* (they used to remove hair by means of quicklime to beautify the skin). **12** Or *to produce a crown on the temples by depilation.* **13** Their views are not accepted. **14** Or *to redden the forehead* according to some authorities.

Mishnah 5

מִשְׁנָה ה

Enough[1] red clay for the seal of leather bags[2]—this is the opinion of R. Akiba,[3] but the Sages say,[4] For the seal of letters,[5] manure[6] or fine sand sufficient to fertilise[7] a cabbage stalk—this is the view of R. Akiba,[8] but the Sages say,[9] to fertilise a leek; or coarse sand enough to fill a plasterer's trowel; or enough reed to make a pen,[10] or if it be thick[11] or cracked, sufficient to cook with it the smallest[12] of eggs mixed up[13] and put in a stew pot.[14]

[1]אֲדָמָה כְּחוֹתָם [2]הַמַּרְצוֹפִין, דִּבְרֵי רַבִּי [3]עֲקִיבָה; [4]וַחֲכָמִים אוֹמְרִים, כְּחוֹתָם [5]הָאִיגְּרוֹת; [6]זֶבֶל וְחוֹל הַדַּק כְּדֵי [7]לְזַבֵּל קְלַח שֶׁל כְּרוּב, דִּבְרֵי רַבִּי [8]עֲקִיבָה; [9]וַחֲכָמִים אוֹמְרִים, כְּדֵי לְזַבֵּל כָּרִישָׁא, חוֹל הַגֵּס כְּדֵי לִיתֵּן עַל מְלֹא כַף סִיד, קָנֶה כְּדֵי לַעֲשׂוֹת [10]קוֹלְמוֹת, וְאִם הָיָה [11]עָב אוֹ מְרוֹסָס כְּדֵי לְבַשֵּׁל בּוֹ בֵיצָה [12]קַלָּה שֶׁבַּבֵּצִים, [13]טְרוּפָה וּנְתוּנָה [14]בְּאֵילְפָּס.

1 *s c.,* One is culpable if he take out on the Sabbath.....**2** הַמַּרְצוֹפִים in some editions, or *packing bags,* large sacks used for shiploads. **3** His opinion is rejected.* **4** Their view is accepted. **5** Or *documents.* **6** Or *dung, fertiliser.* **7** Or *manure.* **8** His view is not accepted. **9** Their opinion is accepted. **10** *i.e.,* a writing pen. **11** And therefore unsuitable as a pen. **12** A hen's egg is rendered edible by boiling more easily than that of any other bird. **13** Mixed with oil which hastens the process of cooking. **14** Or *tightly covered pot* (*or pan*). Which had first been heated up. * More often עֲקִיבָא.

Mishnah 6

מִשְׁנָה ו

[1]עֶצֶם כְּדֵי לַעֲשׂוֹת [2]תַּרְוָוד; רַבִּי יְהוּדָה אוֹמֵר, כְּדֵי לַעֲשׂוֹת מִמֶּנּוּ [3]חָף; זְכוּכִית כְּדֵי לִגְרוֹר בּוֹ רֹאשׁ הַכַּרְכָּר; צְרוֹר אוֹ אֶבֶן כְּדֵי לִזְרֹק בְּעוֹף; רַבִּי אֱלִיעֶזֶר בַּר יַעֲקוֹב אוֹמֵר, [4]כְּדֵי לִזְרוֹק בְּבְהֵמָה.

Enough[1] bone to make a spoon[2]—R. Judah says, Sufficient to make of it the ward of a lock;[3] or glass sufficient to scrape the end of a whorl; or a pebble or stone large enough to throw at a bird;—R. Eliezer ben Jacob says, Big enough[4] to throw at cattle.

1 *viz.,* One is culpable if he take out on the Sabbath..... **2** A kind of spoon with a pointed top and curved end. R. Judah's opinion is rejected. **3** Or *bit of a key, tooth or a key, shuttle* (whorl of a spindle). **4** Referring to the pebble or stone. Of about 10 מָעָה in weight (6 grams or 96 grains).

Mishnah 7

מִשְׁנָה ז

[1]חֶרֶס כְּדֵי [2]לִיתֵן בֵּין פַּצִּים לַחֲבֵרוֹ, דִּבְרֵי רַבִּי [3]יְהוּדָה; רַבִּי [3]מֵאִיר אוֹמֵר, כְּדֵי לַחֲתוֹת בּוֹ אֶת־הָאוֹר; רַבִּי [4]יוֹסֵי אוֹמֵר, כְּדֵי לְקַבֵּל בּוֹ [5]רְבִיעִית. אָמַר רַבִּי מֵאִיר, אַף עַל פִּי שֶׁאֵין [6]רְאָיָה לַדָּבָר זֵכֶר לַדָּבָר, [7]שֶׁנֶּאֱמַר, [8]וְלֹא־יִמָּצֵא בְּמַכְתָּתוֹ *חֶרֶשׂ לַחֲתוֹת אֵשׁ מִיָּקוּד. אָמַר לוֹ רַבִּי יוֹסֵי, [8]מִשָּׁם רְאָיָה, וְלַחְשׁוֹף מַיִם [9]מִגֻּבָּא.

Enough[1] sherd to place[2] between one board and another—this is the opinion of R. Judah,[3] but R. Meir says,[3] Sufficient to scoop up fire with it; R. Jose says,[4] Enough to hold in it a *quarter.*[5] R. Meir said, Although there is no evidence[6] of the subject there is an indication about the matter in that it is said,[7] *And there shall not be found among the pieces thereof a shard to take fire from the hearth.*[8] R. Jose replied to him, There is evidence from there,[8] *Or to scoop up water out of the pit.*[9]

1 *i.e.,* One is culpable if he take out on the Sabbath.....; or *shard, potsherd, crock.* **2** In a pile of boards to prevent warping; or according to רמבם to fill in a gap. **3** Their opinions are rejected. **4** His view is accepted. **5** See this *Chapter, Mishnah* **1, Note 5.** **6** Or *proof.* **7** שֶׁנֶּאֱמַר is omitted in some editions. **8** *Isaiah* **30**, 14. **9** A *cistern, tank* or *cavity* for holding water. *Or חֶרֶס.

CHAPTER 9

פֶּרֶק ט

Mishnah 1

מִשְׁנָה א

R. Akiba said, Whence[1] do we know of an idol[2] that like a menstruous woman it imparts uncleanness by carrying?—Because it says,[3] *Thou shalt cast them far away as a menstrual woman.*[4] *Thou shalt say unto it, Get thee hence.* Just as a menstruating woman[5] imparts uncleanness by carrying so does an idol[2] convey uncleanness by carrying.

אָמַר רַבִּי עֲקִיבָא, [1]מִנַּיִן לַעֲבוֹדַת [2]גִּלּוּלִים שֶׁמְּטַמְּאָה בְּמַשָּׂא כְּנִדָּה? [3]שֶׁנֶּאֱמַר, תִּזְרֵם כְּמוֹ [4]דָוָה צֵא תֹּאמַר לוֹ, מַה [5]נִּדָּה מְטַמְּאָה אַף בְּמַשָּׂא עֲבוֹדַת [2]גִּלּוּלִים מְטַמְּאָה בְּמַשָּׂא.

1 מִנַּן in some editions. **2** כּוֹכָבִים in some texts. **3** *Isaiah* **30**, 22. **4** Or as a *menstruous cloth, menstruous thing.* **5** הַנִּדָּה, *the menstruant woman,* in some editions.

Mishnah 2

מִשְׁנָה ב

Whence[1] do we know of a ship that it is unsusceptible to uncleanness?—Because it says,[2] *The way of a ship in the midst of the sea.* Whence do we know of a garden bed[3] which is six handbreadths square that they may sow therein five kinds of seeds, four on the four sides and one in the middle?—Because it is stated,[4] *For as the earth bringeth forth her growth and as the garden causeth the things grown in it to spring forth.*[5] It does not say *its seed* but *the things grown in it.*

[1]מִנַּיִן לְסִפִּינָה שֶׁהִיא טְהוֹרָה? [2]שֶׁנֶּאֱמַר, דֶּרֶךְ אֳנִיָּה בְּלֶב יָם. [1]מִנַּיִן [3]לַעֲרוּגָה שֶׁהִיא שִׁשָּׁה עַל שִׁשָּׁה טְפָחִים שֶׁזּוֹרְעִין בְּתוֹכָהּ חֲמִשָּׁה זְרָעוֹנִין אַרְבָּעָה בְּאַרְבַּע רוּחוֹת הָעֲרוּגָה וְאֶחָד בָּאֶמְצַע? [4]שֶׁנֶּאֱמַר, [5]כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זְרוּעֶיהָ תַּצְמִיחַ, זְרָעָה לֹא נֶאֱמַר אֶלָּא זְרוּעֶיהָ.

1 מִנַּן in some editions. **2** *Proverbs* **30**, 19. That is, just as a sea can not contract uncleanness so a ship can not contract uncleanness. **3** See כִּלְאַיִם 3[1]. **4** *Isaiah* **61**, 11. **5** תּוֹצִיא (*singular*) refers to *one,* צִמְחָהּ (*singular*) refers to *one,* זְרוּעֶיהָ being *plural* must refer to at least *two,* תַּצְמִיחַ (*singular*) refers to *one—five* in all.

Mishnah 3

מִשְׁנָה ג

Whence[1] do we know of a woman who discharges semen on the third day that she is unclean?—Because it is said,[2] *Be ready against the third day.* Whence do we learn that they may bathe a circumcised child[3] on the third day if this fall on the Sabbath?—Because it is stated,[4] *And it came to pass on the third day when they were in pain.* Where do we learn that they tie a strip of scarlet[5] on to the head of the scapegoat?[6] — Because it is said,[7] *Though your sins be as scarlet they shall be as white as snow.*

[1]מִנַּיִן לְפוֹלֶטֶת שִׁכְבַת זֶרַע בַּיּוֹם הַשְּׁלִישִׁי שֶׁהִיא טְמֵאָה? [2]שֶׁנֶּאֱמַר, הֱיוּ נְכֹנִים לִשְׁלֹשֶׁת יָמִים. מִנַּיִן שֶׁמַּרְחִיצִין אֶת־[3]הַמִּילָה בַּיּוֹם הַשְּׁלִישִׁי שֶׁחָל לִהְיוֹת בַּשַּׁבָּת, [4]שֶׁנֶּאֱמַר, וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים. [1]מִנַּיִן שֶׁקּוֹשְׁרִין לָשׁוֹן שֶׁל [5]זְהוֹרִית בְּרֹאשׁ [6]שָׂעִיר הַמִּשְׁתַּלֵּחַ? [7]שֶׁנֶּאֱמַר, אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ.

1 Or מִנַּיִן. **2** *Exodus* **19**, 15. **3** Literally the *circumcised member.* **4** *Genesis* **34**, 25. **5** Or *crimson.* **6** See יוֹמָא 4[2]. **7** *Isaiah* **1**, 18.

Mishnah 4

מִשְׁנָה ד

Whence[1] do we know that on the Day of Atonement anointing is like drinking?[2] — Although there is no evidence on the subject yet there is a reference to the matter, as it is stated,[3] *And it is come into his inward parts like water, and like oil into his bones.*[4]

[1]מִנַּיִן לְסִיכָה שֶׁהִיא [2]כִּשְׁתִיָּה בְּיוֹם הַכִּפּוּרִים? אַף עַל פִּי שֶׁאֵין רַאֲיָה לַדָּבָר זֵכֶר לַדָּבָר, [3]שֶׁנֶּאֱמַר, וַתָּבֹא כַמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן [4]בְּעַצְמוֹתָיו.

1 Or מִנַּיִן. **2** Actually drinking is prohibited מִן־הַתּוֹרָה (or מִדְּאוֹרַיְתָא), *as laid down in the Law,* and *anointing* is forbidden מִדְּרַבָּנָן, *by the Sages,* on the Day of Atonement. **3** *Psalm* **109**, 18. **4** See יוֹמָא 6[8].

Mishnah 5

מִשְׁנָה ה

He[1] that takes out enough wood to cook the smallest[2] egg, or sufficient spices[3] to season[4] the smallest[2] egg, and they can be included together;[5] (or shells of nuts[6]) or skins of pomegranates, or woad, or madder sufficient to dye with them a gar-

[1]הַמּוֹצִיא עֵצִים כְּדֵי לְבַשֵּׁל בֵּיצָה [2]קְלָה, [3]תַּבְלִין כְּדֵי [4]לְתַבֵּל בֵּיצָה [2]קְלָה [5]וּמִצְטָרְפִין זֶה עִם זֶה; (קְלִיפֵּי [6]אֱגוֹזִים) קְלִיפֵּי רִמּוֹנִים, אִסְטִיס וּפוּאָה כְּדֵי לִצְבּוֹעַ בָּהֶן

בֶּגֶד קָטָן [7]בִּסְבָכָה; מֵי רַגְלַיִם, [8]נֶתֶר, [9]וּבוֹרִית, [10]קִמּוֹלִיָּא [11]וְאַשְׁלָג כְּדֵי לְכַבֵּס בָּהֶן בֶּגֶד קָטָן בִּסְבָכָה. רַבִּי [12]יְהוּדָה אוֹמֵר, כְּדֵי לְהַעֲבִיר עַל הַכֶּתֶם.

ment as small as a headdress;[7] or urine, nitre,[8] or lye,[9] or Cimolian earth,[10] or wood-ash[11] enough to clean with them a garment as small as a headdress. R. Judah says,[12] Sufficient to cover over a stain.

1 *sc.*, On the Sabbath, he is culpable..... **2** Or *light*. A hen's egg is the easiest to boil. **3** Or *seasoning*. **4** Or *flavour*. **5** To make up the prohibited amount. With reference to the spices or seasoning. **6** Or *walnuts*. **7** Or בִּסְבָכָה; or *hair-net*. **8** Or *soda, natron*. **9** Or *soap*. **10** A medicinal mineral; also used as a cloth cleanser. Or perhaps a kind of cleansing herb. **11** Or *mineral soap, alkali, potash;* or perhaps a plant, the *lion's-leaf*, used as a cleanser. **12** His opinion is rejected.

Mishnah 6

מִשְׁנָה ו

[1]פִּלְפֶּלֶת כָּל־שֶׁהוּא, [2]וְעִטְרָן כָּל־שֶׁהוּא, מִינֵי [3]בְשָׂמִים וּמִינֵי מַתָּכוֹת כָּל־שֶׁהֵן; מֵאַבְנֵי הַמִּזְבֵּחַ וּמֵעֲפַר הַמִּזְבֵּחַ, מְקַק סְפָרִים וּמְקַק מִטְפְּחוֹתֵיהֶם כָּל־שֶׁהוּא [4]שֶׁמַּצְנִיעִים אוֹתָן לְגוֹנְזָם. רַבִּי [5]יְהוּדָה אוֹמֵר, אַף [1]הַמּוֹצִיא מִמְּשַׁמְּשֵׁי עֲבוֹדַת [6]גִּלּוּלִים כָּל־שֶׁהוּא, [7]שֶׁנֶּאֱמַר, וְלֹא־יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם.

Any[1] quantity whatever of pepper, or any quantity whatsoever of resin,[2] or any amount whatever of any kinds of spices[3] or of any kinds of metals; or any amount whatsoever of the Altar-stones or of the Altar-earth or of worn-out books, or of their worn-out covers, which have been stored away[4] in order to hide them. R. Judah says,[5] Even anyone who takes out whatever pertains to idolatry,[6] for it is said,[7] *And there shall cleave naught of the devoted thing to thine hand.*

1 *viz.*, If he take out on the Sabbath he is culpable..... The pepper referred to is not the ordinary kind but a special species used to keep in the mouth to sweeten the breath. **2** Or *tar*. Used as a cure for headache. **3** Used as perfume or scent. **4** שֶׁמַּצְנִיעִין and לְגוֹנְזָן in some texts. Holy articles are stored away. **5** His opinion is not accepted. **6** Or *Idols*; כּוֹכָבִים in some editions. **7** *Deuteronomy* **13**, 18.

Mishnah 7

מִשְׁנָה ז

[1]הַמּוֹצִיא [2]קוּפַּת הָרוֹכְלִין אַף עַל פִּי שֶׁיֵּשׁ בָּהּ מִינִין הַרְבֵּה אֵינוֹ חַיָּיב אֶלָּא חַטָּאת אֶחָת; זְרָעוֹנֵי

Whoever takes out[1] a pedlar's box,[2] although there be therein many different kinds, is liable only to one *sin-offering;* in the case of

גִּינָה פָּחוֹת מִכְּרוֹגֶרֶת; רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר, [3]חֲמִשָּׁה; זֶרַע §קִשּׁוּאִין שְׁנַיִם, זֶרַע [4]דִּילוּעִין שְׁנַיִם, זֶרַע פּוּל הַמִּצְרִי שְׁנַיִם; חָגָב חַי (טָהוֹר[5]) כָּל־שֶׁהוּא, מֵת כִּגְרוֹגֶרֶת; [6]צִפּוֹרֶת כְּרָמִים בֵּין חַיָּה בֵּין מֵתָה כָּל־שֶׁהִיא שֶׁמַּצְנִיעִין אוֹתָהּ לִרְפוּאָה. רַבִּי [8]יְהוּדָה אוֹמֵר, אַף [9]הַמּוֹצִיא חָגָב חַי טָמֵא כָּל־שֶׁהוּא שֶׁמַּצְנִיעִין אוֹתוֹ לְקָטָן לִשְׂחוֹק בּוֹ.

garden seeds, less* than the bulk of a dried fig,—R. Judah ben Bathyra says, Five[3]—in the case of cucumber[1]§ seeds, two; in the case of gourd seeds, two; in the case of Egyptian-bean seeds, two; in the case of a (clean[5]) live locust, whatever its size, but if dead, as much as a dried fig's bulk; in the case of a bird-of-the-vineyard,[6] whether alive or dead, of whatever size,[7] since such is stored away for healing purposes. R. Judah says,[8] Even one[9] who takes out a live unclean locust, however small, since it is kept for a child to play with it.

1 On the Sabbath. **2** Containing spices for sale. **3** Five garden seeds. **4** דְּלוּעִין in some editions. **5** טָהוֹר is omitted in some editions. **6** According to some authorities, a species of locust. **7** שֶׁהוּא in some texts. **8** His view is rejected. **9** On the Sabbath, is culpable. * פָּחוֹת correct pronunciation; פָּחוֹת popular or traditional vocalisation. § For all these plants, see **Supplement**, *Flora*.

CHAPTER 10 — פֶּרֶק י

Mishnah 1 — מִשְׁנָה א

[1]הַמַּצְנִיעַ לְזֶרַע [2]וּלְדוּגְמָא וְלִרְפוּאָה [3]וְהוֹצִיא בַּשַּׁבָּת חַיָּיב [4]בְּכָל שֶׁהוּא; וְכָל אָדָם אֵין חַיָּיב עָלָיו אֶלָּא [5]כְּשִׁיעוּרוֹ. חָזַר וְהִכְנִיסוֹ אֵינוֹ חַיָּיב אֶלָּא [6]כְּשִׁיעוּרוֹ.

If anyone stored away[1] as seed, or as a sample,[2] or for a remedy, and he took it out[3] on the Sabbath, he is culpable however small[4] the amount; but any other person is culpable only for the prescribed quantity thereof.[5] If anyone brought it in again, he is culpable only when it is as much as the prescribed quantity.[6]

1 Before the Sabbath. Compare 7[3]. **2** To show to a buyer. **3** וְהוֹצִיאוֹ in some editions. **4** Even if it be a single seed. **5** *i.e.*, when he took out the forbidden amount of it (*e.g.*, 9[6,7]). **6** *i.e.*, the prescribed prohibited amount.

Mishnah 2

מִשְׁנָה ב

If anyone took out[1] victuals and replaced them on the threshold,[2] he is exempt whether he subsequently took it out altogether or whether someone else took it out, since he did not perform the complete operation at the one and same time. If a basket were filled with produce, and he put it on the outer[4] threshold,[3] even though the greater portion of the produce were outside he is exempt except if he take out[5] the whole basket.

[1]הַמּוֹצִיא אוֹכְלִין וּנְתָנָן עַל
[2]הָאַסְקוּפָּה, בֵּין שֶׁחָזַר וְהוֹצִיאָן בֵּין
שֶׁהוֹצִיאָן אַחֵר פָּטוּר, מִפְּנֵי שֶׁלֹּא
עָשָׂה מְלַאכְתּוֹ בְּבַת אֶחָת. קוּפָּה
שֶׁהִיא מְלֵאָה פֵּירוֹת וּנְתָנָהּ עַל
[3]אִיסְקוּפָּה [4]הַחִיצוֹנָה, אַף עַל פִּי
שֶׁרוֹב הַפֵּירוֹת מִבַּחוּץ, פָּטוּר עַד
[5]שֶׁיּוֹצִיא אֶת־כָּל־הַקּוּפָּה.

1 On the Sabbath. The subject of 1[1] is here resumed. **2** Which is considered as a כַּרְמְלִית, *a prescribed area in a public thoroughfare, neutral domain, a space that can not be designated either as a public or private plot.* **3** אַסְקוּפָּה in some editions, *i.e.*, a place which can not be determined to be either רְשׁוּת הַיָּחִיד, *a private domain,* or רְשׁוּת הָרַבִּים, *a public domain.* If anyone takes out or hands out or throws out from a רְשׁוּת הַיָּחִיד into a רְשׁוּת הַיָּחִיד, or from a רְשׁוּת הָרַבִּים into a רְשׁוּת הָרַבִּים and a כַּרְמְלִית is between, he is not culpable. **4** Which is in front of the house on the side of the רְשׁוּת הָרַבִּים, public domain. **5** At the one and same time.

Mishnah 3

מִשְׁנָה ג

If anyone carry out[1] anything in his right hand or in his left hand, in his bosom or on his shoulder, he is liable, for this[2] was the method of carrying[3] of the sons of Kohath. If upon the back of his hand, or with his foot, or with his mouth,[4] or with his elbow, or in his ear, or in his hair, or in his wallet with its opening downward, or between his wallet and his shirt, or in the hem of his skirt, or in his shoe, or in his sandal, he is exempt because he did not take out in the manner that people take out.

[1]הַמּוֹצִיא בֵּין בִּימִינוֹ בֵּין בִּשְׂמֹאלוֹ,
בְּתוֹךְ חֵיקוֹ אוֹ עַל כְּתֵפוֹ, חַיָּב,
[2]שֶׁכֵּן [3]מַשָּׂא בְּנֵי קְהָת. כִּלְאַחַר
יָדוֹ, בְּרַגְלוֹ, [4]בְּפִיו, וּבְמַרְפְּקוֹ
בְּאָזְנוֹ, וּבִשְׂעָרוֹ, וּבְפוּנְדָּתוֹ וּפִיהָ
לְמַטָּה בֵּין פּוּנְדָּתוֹ לַחֲלוּקוֹ וּבִשְׂפַת
חֲלוּקוֹ, בְּמַנְעָלוֹ, בְּסַנְדָּלוֹ, פָּטוּר,
שֶׁלֹּא הוֹצִיא כְּדֶרֶךְ הַמּוֹצִיאִין.

1 On the Sabbath. **2** Upon the shoulders. **3** *Numbers* **7**, 9. **4** But not anything eatable or which is usually eaten.

Mishnah 4

מִשְׁנָה ד

If anyone intended to take aught out[1] in front of him, and it moved behind him, he is exempt;[2] if behind him, and it shifted in front of him, he is culpable.[3] In fact they said that if a woman wear a petticoat[4] either in front of her or behind her, she is culpable,[5] because it is likely to shift round. R. Judah says,[6] so, also, with letter-carriers.[7]

הַמִּתְכַּוֵּן [1]לְהוֹצִיא לְפָנָיו וּבָא לוֹ לְאַחֲרָיו [2]פָּטוּר; לְאַחֲרָיו וּבָא לוֹ לְפָנָיו [3]חַיָּיב. בְּאֵמֶת אָמְרוּ הָאִשָּׁה הַחוֹגֶרֶת [4]בְּסִינָר בֵּין מִלְּפָנֶיהָ וּבֵין מִלְּאַחֲרֶיהָ [5]חַיָּיבֶת שֶׁכֵּן רָאוּי לִהְיוֹת חוֹזֵר. רַבִּי [6]יְהוּדָה אוֹמֵר, אַף [7]מְקַבְּלֵי פִתְקִין.

1 On the Sabbath. **2** Because the carrying thereby is impaired.* **3** Because the carrying is thereby improved.§ **4** With something attached to it. **5** Because it is known beforehand that anything suspended from it is liable to slip round with it. **6** His opinion is rejected. **7** Messengers used to carry letters in hollow wooden cases tied round their necks and these were liable to slip round. * § See **Addenda** at the end of this *Tractate*.

Mishnah 5

מִשְׁנָה ה

If one take out[1] a loaf into a public place, he is culpable; if two took it out, they are exempt;[2] but if one alone could not take it out, and two took it out, both are culpable, but R. Simon exempts.[3] If anyone take out victuals less§ than the prescribed quantity in a vessel, he is exempt because the vessel is secondary. A living person[5] on a bed, he is exempt[4] even for the bed because the bed is secondary; but a corpse on a couch,[6] he is culpable. And likewise,[7] also, as much of a corpse as is equal to the bulk of an olive or as much of

[1]הַמּוֹצִיא כִּכָּר לִרְשׁוּת הָרַבִּים חַיָּיב; הוֹצִיאוּהוּ שְׁנַיִם [2]פְּטוּרִין; לֹא יָכוֹל אֶחָד לְהוֹצִיאוֹ וְהוֹצִיאוּהוּ שְׁנַיִם חַיָּיבִים, וְרַבִּי [3]שִׁמְעוֹן פּוֹטֵר. הַמּוֹצִיא אוֹכְלִין §פָּחוֹת מִכְּשִׁיעוּר בְּכֶלִי פָּטוּר, אַף עַל הַכֶּלִי שֶׁהַכֶּלִי טְפֵילָה לוֹ. אֶת־[5]הַחַי בְּמִטָּה [4]פָּטוּר אַף עַל הַמִּטָּה שֶׁהַמִּטָּה טְפֵילָה לוֹ; אֶת־[6]הַמֵּת בְּמִטָּה חַיָּיב; [7]וְכֵן כְּזַיִת

מִן־הַמֵּת. וּכְזַיִת מִן־הַנְּבֵלָה וְכַעֲדָשָׁה מִן־הַשֶּׁרֶץ חַיָּיב. וְרַבִּי שִׁמְעוֹן פּוֹטֵר.

carrion as equals the bulk of an olive or as much of a creeping thing that equals a lentil's bulk, he is culpable. But R. Simon[8] exempts.

1 On the Sabbath. **2** Because neither performed the whole action by himself although each could have done so alone. (But if neither could have done it separately then both are culpable). **3** His view is not accepted that the two in this latter case are not culpable. **4** Only in the case of a living person, but not in the case of any other living creature. **5** *i.e.,* If anyone take out a living person on a couch ..... **6** *i.e.,* if one takes out a dead person on a couch he is culpable because the purpose was to remove uncleanness and a purposeful deed constitutes an act of work. **7** *i.e.,* And like, also, if one took out ..... **8** His opinion is rejected. § See 9[7]*.

Mishnah 6

מִשְׁנָה ו

[1]הַנּוֹטֵל [2]צִפּוֹרְנָיו *זוֹ בְזוֹ אוֹ בְשִׁנָּיו, וְכֵן [3]שְׂעָרוֹ, וְכֵן שְׂפָמוֹ, וְכֵן זְקָנוֹ, וְכֵן הַגּוֹדֶלֶת, וְכֵן הַכּוֹחֶלֶת, וְכֵן הַפּוֹקֶסֶת, רַבִּי אֱלִיעֶזֶר [4]מְחַיֵּיב, [5]וַחֲכָמִים אוֹסְרִין מִשּׁוּם שְׁבוּת. הַתּוֹלֵשׁ מֵעָצִיץ נָקוּב *[6]חַיָּיב, וְשֶׁאֵינוֹ נָקוּב פָּטוּר; וְרַבִּי [6]שִׁמְעוֹן פּוֹטֵר בָּזֶה וּבָזֶה.

If anyone removed[1] his finger-nails[2] with his finger-nails or with his teeth, and similarly, also, the hair[3] of his head, and likewise, too, his moustache, and so, also, his beard; and also if a woman dressed her hair, or painted her eyelids or rouges, such R. Eliezer declares liable,[4] but the Sages forbid[5] by reason of the Sabbath rest. If one plucked anything from a plant-pot with a hole he is culpable, but from one which has no hole he is exempt; but R. Simon[6] exempts in each case.

1 On the Sabbath. **2** צִפָּרְנָיו in some editions. **3** *i.e.,* plucks out the hair of the head with the hands. **4** To a sin-offering. But his view is rejected. **5** Their opinion is accepted when these acts are performed by the hand, but they also maintain that if the act be performed by any tool or instrument the culpable must offer a sin-offering. **6** His opinion is not accepted. *Or זוֹ; זוֹ is traditional or popular vowelisation and pronunciation (see **General Introduction**). * Because the plant is connected with the ground.

CHAPTER 11

פֶּרֶק יא

Mishnah 1

מִשְׁנָה א

If one throw anything[1] from a private domain[2] to the public domain, or from a public domain into the private domain, he is culpable; but if from a private domain into a private domain, and there be a public domain between, R. Akiba declares[3] him culpable, but the Sages exempt.[4]

[1]הַזּוֹרֵק [2]מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הָרַבִּים, מֵרְשׁוּת הָרַבִּים לִרְשׁוּת הַיָּחִיד חַיָּיב; מֵרְשׁוּת הַיָּחִיד לִרְשׁוּת הַיָּחִיד וּרְשׁוּת הָרַבִּים בָּאֶמְצַע, רַבִּי [3]עֲקִיבָא מְחַיֵּיב, [4]וַחֲכָמִים פּוֹטְרִין.

1 On Sabbath. **2** See *Appendix,* **Note 5**. **3** His opinion is rejected. **4** Their view is accepted.

Mishnah 2

מִשְׁנָה ב

How is this the case?—Two balconies[1] are opposite one* another* and encroach on the public domain, if someone stretched out or threw anything from one to the other, he is exempt. If the two[2] were in the same storey, anyone who reached out[3] is culpable but anyone who threw is exempt. Such was the method of work[4] of the Levites: there were two waggons one behind the other§ in the public domain, and they held out the boards from one to the other but they did not throw them. If anyone took anything from or put aught upon the bank[5] around a pit[6] or a rock ten handbreadths[8] high[7] and four wide, he is culpable; but[9] less than this he is exempt. * Or זוֹ for it refers to *one* גְּזוּזְטְרָא (see General Introduction). § זוֹ equally correct because it refers to *one* עֲגָלָה.

כֵּיצַד? שְׁתֵּי [1]גְּזוּזְטְרָאוֹת *זוּ כְּנֶגֶד *זוּ בִּרְשׁוּת הָרַבִּים הַמּוֹשִׁיט וְהַזּוֹרֵק מִזּוּ לְזוּ פָּטוּר. הָיוּ [2]שְׁתֵּיהֶן בְּדִיוֹטָא אַחַת, [3]הַמּוֹשִׁיט חַיָּיב וְהַזּוֹרֵק פָּטוּר, שֶׁכָּךְ הָיְתָה [4]עֲבוֹדַת הַלְּוִיִּים: שְׁתֵּי עֲגָלוֹת §זוּ אַחַר §זוּ בִּרְשׁוּת הָרַבִּים מוֹשִׁיטִין הַקְּרָשִׁים מִזּוּ לְזוּ אֲבָל לֹא זוֹרְקִין. [5]חוּלִּיוֹת [6]הַבּוֹר וְסֶלַע שֶׁהֵן [7]גְּבוֹהִים [8]עֲשָׂרָה וְרָחְבָּן אַרְבָּעָה הַנּוֹטֵל מֵהֶן וְהַנּוֹתֵן עַל גַּבָּן חַיָּיב; [9]פָּחוֹת מִכָּאן פָּטוּר.

1 Upper chambers used to protrude over the pavement or extend even above the roadway. **2** Two separate private domains on the same side of the public domain. **3** From one domain to the other. **4** So that they could erect the מִשְׁכָּן, *Tabernacle*, without profaning the Sabbath. **5** חוּלִית in some editions. The earth dug out from a well and piled up round its mouth. **6** Or *well, cistern, tank, reservoir*. **7** גְּבוֹהִין in some editions. **8** טֶפַח *handbreath* = 9.4 cm. or 3.65 inches (see זְרָעִים, Page 18 ff.) **9** If they were in their measurements (height and breadth). See 9[7], **Note 9.***

Mishnah 3

מִשְׁנָה ג

If anyone threw[1] four cubits[2] on to a wall and above ten handbreadths, it is as if he threw into the air,[3] but below ten handbreadths it is as if he threw[4] onto the ground. If one threw four cubits on the ground, he is culpable;[5] but if he threw within four cubits, and it rolled beyond the four cubits, he is exempt;[6] but if he threw it beyond four cubits, and it rolled back within four cubits, he is culpable.

[1]הַזּוֹרֵק [2]אַרְבַּע אַמּוֹת בְּכוֹתֶל
לְמַעְלָה מֵעֲשָׂרָה טְפָחִים כְּזוֹרֵק
[3]בָּאֲוִיר; לְמַטָּה מֵעֲשָׂרָה טְפָחִים
כְּזוֹרֵק בָּאָרֶץ. [4]הַזּוֹרֵק בָּאָרֶץ
אַרְבַּע אַמּוֹת [5]חַיָּיב; זָרַק לְתוֹךְ
אַרְבַּע אַמּוֹת וְנִתְגַּלְגֵּל חוּץ לְאַרְבַּע
אַמּוֹת [6]פָּטוּר; חוּץ לְאַרְבַּע אַמּוֹת
וְנִתְגַּלְגֵּל לְתוֹךְ אַרְבַּע אַמּוֹת חַיָּיב.

1 On the Sabbath. **2** At a distance of four cubits away from the wall, so that the object thrown (*e.g.*, a fig) remained on the wall. אַמָּה (or קָנֶה or פְּסִיעָה), *cubit* = 6 טְפָחִים, *handbreadths*, (see **Note 8** in the preceding *Mishnah*). **3** Which is considered as a רְשׁוּת הָרַבִּים and he is exempt (see *Appendix*, **Note 5**). **4** וְהַזּוֹרֵק אַרְבַּע אַמּוֹת בָּאָרֶץ in some texts. **5** Because it is as if he threw from a רְשׁוּת הָרַבִּים to a רְשׁוּת הַיָּחִיד. **6** Because the intention was not to throw it to the prohibited distance.

Mishnah 4

מִשְׁנָה ד

If anyone threw[1] four cubits[3] into the sea,[2] he is exempt; if it be a shallow pool,[4] and the public road crosses it, anyone who throws into it four cubits[5] is culpable. And what is its depth[6] to count as a shallow pool?—Less than ten hand-

[1]הַזּוֹרֵק [2]בַּיָּם [3]אַרְבַּע אַמּוֹת פָּטוּר;
אִם הָיָה [4]רַקַּק מַיִם וּרְשׁוּת הָרַבִּים
מְהַלֶּכֶת בּוֹ הַזּוֹרֵק לְתוֹכוֹ [5]אַרְבַּע
אַמּוֹת חַיָּיב. [6]וְכַמָּה הוּא רַקַּק

מַיִם? פָּחוּת מֵעֲשָׂרָה טְפָחִים. רֶקֶק מַיִם וּרְשׁוּת הָרַבִּים מְהַלֶּכֶת בּוֹ הַזּוֹרֵק בְּתוֹכוֹ אַרְבַּע אַמּוֹת חַיָּיב.

breadths. If it be a shallow pool, and a public way passes through it, anyone who throws into it four cubits is culpable.

1 On the Sabbath. **2** This ruling applies also to streams. **3** To a distance of four cubits. Such a distance is considered a כַּרְמְלִית (see *Appendix* **Note 5**). **4** Or *a stretch of shallow water* (on the shore). **5** Because it is a רְשׁוּת הָרַבִּים. **6** So that it does not count as a כַּרְמְלִית but as a רְשׁוּת הָרַבִּים

Mishnah 5

מִשְׁנָה ה

[1]הַזּוֹרֵק [2]מִן־הַיָּם *לַיַּבָּשָׁה [3]וּמִן־הַיַּבָּשָׁה לַיָּם [4]וּמִן־הַיָּם לְסְפִינָה וּמִן־הַסְּפִינָה לַיָּם וּמִן־הַסְּפִינָה [5]לַחֲבֵירְתָּהּ פָּטוּר. סְפִינוֹת קְשׁוּרוֹת זוֹ בְזוֹ מְטַלְטְלִין [6]מִזּוֹ לְזוֹ אִם אֵינָן קְשׁוּרוֹת אַף עַל פִּי [7]שֶׁמּוּקָפוֹת אֵין מְטַלְטְלִין מִזּוֹ לְזוֹ.

If anyone threw[1] from the sea to the dry land,[2] or from the dry land to the sea,[3] or from the sea to a ship, or from a ship to the sea,[4] or from one ship to another,[5] he is exempt. If ships be tied together, they may move things from one to the other;[6] if they be not fastened together, even though they are in contact,[7] they may not move things from one to the other.

1 On the Sabbath. **2** From a כַּרְמְלִית to a רְשׁוּת הָרַבִּים. **3** מִן in some texts. **4** From a כַּרְמְלִית to a רְשׁוּת הַיָּחִיד. **5** לַחֲבֶרְתָּהּ in some editions. **6** By means of an עֵירוּב חֲצֵרוֹת (see *Appendix*, **Note 4**). **7** Or שֶׁמְּקֻפּוֹת. Or *lie close together.* * Or לְיַבָּשָׁה, [less definite] *to dry land.*

Mishnah 6

מִשְׁנָה ו

[1]הַזּוֹרֵק [2]וְנִזְכַּר לְאַחַר [3]שֶׁיָּצְאַת מִיָּדוֹ, קְלָטָהּ אַחֵר קְלָטָהּ כֶּלֶב אוֹ שֶׁנִּשְׂרְפָה [4]פָּטוּר. זָרַק לַעֲשׂוֹת חַבּוּרָה בֵּין בְּאָדָם בֵּין [5]בְּבְהֵמָה וְנִזְכַּר עַד שֶׁלֹּא [6]נַעֲשָׂה חַבּוּרָה פָּטוּר. זֶה הַכְּלָל, כָּל־חַיָּיבֵי [7]חַטָּאוֹת אֵינָן חַיָּיבִין עַד שֶׁתְּהֵא

If anyone threw[1] aught, and he reminded himself[2] after it had left[3] his hand, or someone else intercepted it, or a dog intercepted it, or it was burnt, he is exempt;[4] If he threw it to cause a wound on either man or beast,[5] and he remembered before the wound was inflicted,[6] he is exempt. This is the general principle: all who are liable to sin-offerings[7] are not liable unless the beginning of their act, and its end were both per-

תְּחִלָּתָן וְסוֹפָן שְׁגָגָה; תְּחִלָּתָן שְׁגָגָה וְסוֹפָן זָדוֹן, תְּחִלָּתָן זָדוֹן וְסוֹפָן שְׁגָגָה, פְּטוּרִין עַד [8]שֶׁתְּהֵא תְּחִלָּתָן וְסוֹפָן שְׁגָגָה.

formed in error; if the beginning of their act be in error, and its end be wanton, or its commencement was done wittingly and its end was in error, they are exempt unless the beginning of their act and its conclusion were both performed in error.[8]

1 On the Sabbath. **2** *i.e.*, he remembered while the object was still in flight that it was the Sabbath. Thus the act began in error. **3** שֶׁיָּצְתָה in some editions. **4** Because here the rule תְּחִלָּתָן בִּשְׁגָגָה, *their beginning in error,* וְסוֹפָן בְּמֵזִיד, *and their end wantonly,* applies. **5** [1]בֵּין in some texts. **6** נְעֲשָׂתָה and נַעֲשֵׂת in some editions. **7** Or חַטָּאת, a *sin-offering,* in some texts. **8** Repetition for stressing the ruling.

CHAPTER 12 — פֶּרֶק יב

Mishnah 1 — מִשְׁנָה א

[1]הַבּוֹנֶה, כַּמָּה יִבְנֶה וִיהֵא חַיָּב? הַבּוֹנֶה כָּל־שֶׁהוּא וְהַמְּסַתֵּת וְהַמַּכֶּה בְּפַטִּישׁ [2]וּבְמַעֲצָד, הַקּוֹדֵחַ כָּל־שֶׁהוּא חַיָּב. זֶה הַכְּלָל, כָּל־הָעוֹשֶׂה מְלָאכָה וּמְלַאכְתּוֹ [3]מִתְקַיֶּמֶת בְּשַׁבָּת חַיָּב. רַבָּן [4]שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, אַף הַמַּכֶּה [5]בְּקוּרְנָס עַל הַסַּדָּן בְּשָׁעַת מְלָאכָה חַיָּב מִפְּנֵי שֶׁהוּא [6]כְּמִתַּקֵּן מְלָאכָה.

If anyone build,[1] how much must he build to be culpable?—Whoever builds however little, or hews, or strikes with a hammer, or uses an adze,[2] or bores to any small extent is culpable. This is the general principle: anyone who performs work and his work is stable[3] on the Sabbath is culpable. R. Simon ben Gamaliel says,[4] Even one who strikes with a mallet upon the block[5] is culpable for he is as one who adjusts work.[6]

1 On the Sabbath. **2** Or *chisel.* **3** *i.e.*, lasts, endures. **4** His view is rejected. **5** Or *with a sledge hammer upon the anvil.* **6** He smooths the surface and prepares it thus for work.

Mishnah 2 — מִשְׁנָה ב

[1]הַחוֹרֵשׁ כָּל־שֶׁהוּא הַמְנַכֵּשׁ וְהַמְקַרְסֵם [2]וְהַמְזָרֵד כָּל־שֶׁהוּא חַיָּב. [3]הַמְלַקֵּט עֵצִים אִם [4]לְתַקֵּן

Anyone who ploughs[1] however little, or weeds or cuts off dry twigs or trims away young shoots[2] is culpable. Whosoever gathers[3]

any quantity of wood whatever[5] to put in order,[1] and if to burn,[6] if sufficient to cook the smallest egg. Anyone who gathers[3] enough weeds to put in order;[4] and if for cattle, sufficient to fill a kid's mouth.[7]

כָּל־שֶׁהוּא; [6]אִם לְהַסִּיק כְּדֵי לְבַשֵּׁל בֵּיצָה קַלָּה. [3]הַמְלַקֵּט עֲשַׂבִּים אִם [4]לְתַקֵּן כָּל־שֶׁהוּא; אִם לְבְהֵמָה [7]כִּמְלֹא פִי הַגְּדִי.

1 On the Sabbath. *Digging, manuring, clearing away stones, pasturing for manuring* come under this heading. **2** Or *thins out the branches.* **3** He is culpable, חַיָּיב. **4** To improve the tree or soil. **5** שֶׁהֵן in some editions. **6** He is חַיָּב, culpable, in this case. **7** The person who gathers such a quantity becomes חַיָּב, culpable.

Mishnah 3

מִשְׁנָה ג

Whosoever writes[1] two letters, whether with his right or with his left hand, whether the same letters or different letters, whether in different signs[2] or in any language, is culpable.[3] R. Jose said, They declared culpability in the case of two letters only because of their use as a sign, for thus they used to write upon the boards of the Tabernacle to know which belonged to which. Rabbi[6] said, We find an abbreviation from[5] a complete name,[4] *SM* from[5] *Simon* or *Samuel, NH* from[5] *Nahor, DN* from[5] *Daniel,* and *GD* from[5] *Gadiel.*

[1]הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת בֵּין בִּימִינוֹ בֵּין בִּשְׂמֹאלוֹ, בֵּין מִשֵּׁם אֶחָד בֵּין מִשְׁנֵי שֵׁמוֹת, בֵּין מִשְׁנֵי [2]סִמְמָנִיּוֹת בְּכָל לָשׁוֹן [3]חַיָּיב. אָמַר רַבִּי יוֹסֵי, לֹא חִיְּיבוּ שְׁתֵּי אוֹתִיּוֹת אֶלָּא מִשּׁוּם רוֹשֶׁם שֶׁכָּךְ הָיוּ כּוֹתְבִין עַל קַרְשֵׁי הַמִּשְׁכָּן לִידַע אֵיזוֹ בֶּן זוּגוֹ. אָמַר [6]רַבִּי, מָצִינוּ שֵׁם קָטָן [4,5]מִשֵּׁם גָּדוֹל, שֵׁם [5]מִשִּׁמְעוֹן וּמִשְּׁמוּאֵל, נָח [5]מִנָּחוֹר, דָּן [5]מִדָּנִיאֵל, גַּד [5]מִגַּדִּיאֵל.

1 On the Sabbath. **2** Or *inks.* **3** Because it is a deliberate advantageous act of work. **4** Literally, *a short name from a long name.* These are illustrative examples of abridged names. **5** Or *for.* **6** His view is accepted.

Mishnah 4

מִשְׁנָה ד

Whoever writes[1] two letters during one act of forgetfulness[2] is culpable. Whether he wrote in ink or in orpiment or in red paint or in gum-ink or in vitriol-ink[3] or with anything whatsoever that marks, or

[1]הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת [2]בְּהֶעְלֵם אֶחָד חַיָּיב. כָּתַב בִּדְיוֹ בְּסַם בְּסִיקְרָא בְּקוּמוֹס [3]וּבְקַנְקַנְתּוּם וּבְכָל דָּבָר שֶׁהוּא רוֹשֵׁם, עַל שְׁנֵי [1]כּוֹתְלֵי זָוִיּוֹת

וְעַל שְׁנֵי [5]לוּחֵי [6]פִּנְקָס וְהֵן [7]נֹהֲגִין זֶה עִם זֶה חַיָּיב. הַכּוֹתֵב עַל [8]בְּשָׂרוֹ חַיָּיב. [9]הַמְסָרֵט עַל [8]בְּשָׂרוֹ, רַבִּי [10]אֱלִיעֶזֶר מְחַיֵּיב חַטָּאת, וְרַבִּי [11]יְהוֹשֻׁעַ פּוֹטֵר.

upon two walls[4] that form an angle or on two tablets[5] of a ledger[6] so as to be read together,[7] he is culpable. One who writes on his flesh[8] is culpable. Anyone who scratches[9] upon his flesh[8]—R. Eliezer declares[10] he is liable to a *sin-offering,* but R. Joshua exempts.[11]

1 On the Sabbath. **2** He did not remind himself between the two letters that he transgressed. **3** וּבְקַלְקוּתוֹס in some editions. **4** *i.e.,* adjacent. **5** *i.e.,* adjoining. **6** Or *account-book.* **7** *i.e.,* the letters can thus be read together as an item. **8** *i.e.,* on the skin. **9** *i.e.,* letters or design. **10** His view is rejected. **11** His opinion is accepted.

Mishnah 5

מִשְׁנָה ה

[1]כָּתַב [2]בְּמַשְׁקִין, בְּמֵי פֵּירוֹת, [3]בְּאֲבַק דְּרָכִים, [3]בְּאֲבַק הַסּוֹפְרִים, וּבְכָל דָּבָר שֶׁאֵינוֹ מִתְקַיֵּים, פָּטוּר; לְאַחַר יָדוֹ, בְּרַגְלוֹ, בְּפִיו וּבְמַרְפִּיקוֹ, כָּתַב אוֹת אַחַת סָמוּךְ [4]לְכָתַב, וְכָתַב עַל [5]גַּבֵּי כְּתַב נִתְכַּוֵּין לִכְתּוֹב חי״ת וְכָתַב שְׁנֵי זַיְינִי״ן אֶחָד [6]בָּאָרֶץ וְאֶחָד [7]בַּקּוֹרָה, [8]כָּתַב עַל שְׁנֵי [9]כּוֹתְלֵי הַבַּיִת, עַל שְׁנֵי דַפֵּי פִּנְקָס וְאֵין נֹהֲגִין [10]זֶה עִם זֶה, פָּטוּר. כָּתַב אוֹת אַחַת נוֹטְרִיקוֹן, רַבִּי [11]יְהוֹשֻׁעַ בֶּן בְּתֵירָא מְחַיֵּיב, [12]וַחֲכָמִים פּוֹטְרִין.

If anyone wrote[1] with liquids,[2] or with fruit-juice, or in road dust,[3] or in writer's-sand,[3] or with anything that does not last, he is exempt; but if with the back of the hand, or with his foot, or with his mouth, or with his elbow, or if he wrote a letter alongside a written letter,[4] or if he wrote over a written letter,[5] or if he meant to write a *Cheth* and he wrote two *Zayins* or one letter on the floor[6] and one on the ceiling,[7] or if he wrote[8] on two walls of a house[9] or on two pages of a ledger but they could not be combined,[10] he is exempt. If anyone wrote a letter as an abbreviation —R. Joshua ben Bethaira declares[11] he is culpable, but the Sages exempt.[12]

1 On the Sabbath. **2** *i.e.,* coloured liquids. **3** *e.g.,* one makes marks in sand or with sand. **4** One letter was already there, and he added another to complete a word. **5** To renew the letters. **6** Or *ground.* **7** Or *roof.* **8** Two letters. **9** Not adjoining or adjacent. **10** To be read together as a word. **11** Because he maintains that the abbreviation represents a

word understood. His opinion is rejected. **12** Their view is accepte
They hold that the abbreviation must be considered as the one letter th
it is.

Mishnah 6

וְשִׁנָּה ו

Whoever writes[1] two letters on two occasions of forgetfulness,[2] once in the morning and once towards the evening,[3] Rabban Gamaliel would render him culpable,[4] but the Sages exempt.[5]

הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת [2]בִּשְׁתֵּי הַעֲלֵמוֹת [3]אַחַת שַׁחֲרִית וְאַחַת בֵּין הָעַרְבִּים, רַבָּן [4]גַּמְלִיאֵל מְחַיֵּיב, [5]וַחֲכָמִים פּוֹטְרִין.

1 On the Sabbath. **2** He had first written in error one letter, then he remembered that he had transgressed but again in forgetfulness he wrote a second letter alongside the first one. **3** *i.e.*, even if many hours had passed between. **4** His view is rejected. **5** Their opinion is accepted.

CHAPTER 13

פֶּרֶק יג

Mishnah 1

מִשְׁנָה א

R. Eliezer says,[1] Anyone[2] who weaves three threads, at the beginning,[3] or one thread[4] on a woven piece is culpable. But the Sages say,[5] Whether at the beginning[3] or at the end the prescribed[6] quantity is two threads.

[1]רַבִּי אֱלִיעֶזֶר אוֹמֵר, [2]הָאוֹרֵג שְׁלֹשָׁה חוּטִין [3]בַּתְּחִלָּה [4]וְאַחַת עַל הָאָרִיג חַיָּיב. [5]וַחֲכָמִים אוֹמְרִים, בֵּין [3]בַּתְּחִלָּה בֵּין בַּסּוֹף [6]שִׁיעוּרוֹ שְׁנֵי חוּטִין.

1 His opinion is rejected. **2** On the Sabbath. **3** Of the web. **4** וְאֶחָד in some editions. **5** Their view is accepted. **6** Forbidden quantity.

Mishnah 2

מִשְׁנָה ב

Whoever makes[1] two[2] loops[3] to the heddles[4] on the row of slips,[5] or in a fine sieve or in a coarse sieve[6] or in a basket, is culpable. And anyone who sews[1,7] two stitches or tears in order to sew two stitches.[1,7]

[1]הָעוֹשֶׂה *[2]שְׁנֵי בָתֵּי [3]נִירִין [4]בְּנִירִין [5]בְּקִירוֹס בְּנָפָה [6]בִּכְבָרָה וּבְסַל חַיָּיב. [7,1]וְהַתּוֹפֵר שְׁתֵּי תְפִירוֹת וְהַקּוֹרֵעַ עַל מְנָת לִתְפּוֹר שְׁתֵּי תְפִירוֹת.

1 On the Sabbath. Or *Anyone who begins a web with two loops or meshes attaching them to the slips or cross-pieces of the loom.* **2** שְׁתֵּי in some editions. **3** נִיר, *thrum, heddle,* one of the cords or wires in weaving

fixed in parallel laths or shafts and furnished with eyes for the passage of the warp threads. **4** בְּנִידִים in some texts. **5** וּבְקִירוֹס in some editions. **6** וּבְכִבְרָה in some editions. **7** '..... is also culpable.' * שְׁתֵּי in some texts.

Mishnah 3 — מִשְׁנָה ג

Whosoever rends[1] in his anger or for his dead,[2] and those who act destructively are exempt. But anyone who spoilt[3] in order to put right, in his case the prescribed quantity[4] is the same as for the person that puts in order.

[1]הַקּוֹרֵעַ בַּחֲמָתוֹ וְעַל [2]מֵתוֹ וְכָל הַמְקַלְקְלִין פְּטוּרִין. [3]וְהַמְקַלְקֵל עַל מְנָת לְתַקֵּן [4]שִׁעוּרוֹ כְּמְתַקֵּן.

1 On the Sabbath. קוֹרֵעַ, one who rends a garment. The accepted ruling is הַקּוֹרֵעַ בַּחֲמָתוֹ וְעַל מֵתוֹ חַיָּב, *anyone who rends in his anger or for his dead is culpable.* **2** For such as he do not have to do so. **3** *i.e.*, spoilt still more than it was already in disrepair. **4** *viz.*, ... that is forbidden to be so treated.

Mishnah 4 — מִשְׁנָה ד

The prescribed quantity[1] for the bleacher, hackler, dyer or spinner is the (full) double width of a *sit*;[2] and for the weaver of two threads the prescribed measure is a (full) single *sit*.*

[1]שִׁעוּר הַמְלַבֵּן וְהַמְנַפֵּץ וְהַצּוֹבֵעַ וְהַטּוֹוֶה כְּמְלֹא רֹחַב [2]הַסִּיט כָּפוּל; וְהָאוֹרֵג שְׁנֵי חוּטִין [1]שִׁעוּרוֹ כְּמְלֹא הַסִּיט.

1 *i.e.*, which is forbidden on the Sabbath. **2** סִיט, the greatest distance between thumb tip and index finger-tip, or maximum distance between the thumb-base and index finger-tip when in contact. * Or *seet*.

Mishnah 5 — מִשְׁנָה ה

R. Judah says, Anyone who hunts[1] a bird into a turret[2] or a deer into a house is culpable; but the Sages say, A bird into a turret,[3] or a deer into a house or into a courtyard or into an enclosed pen.[4] Rabban Simon ben Gamaliel says,[5] Not all vivaria are alike. This is the general

רַבִּי יְהוּדָה אוֹמֵר, [1]הַצָּד צִפּוֹר [2]לְמִגְדָּל וּצְבִי לְבַיִת חַיָּיב; וַחֲכָמִים אוֹמְרִים, צִפּוֹר [3]לְמִגְדָּל וּצְבִי לְבַיִת וּלְחָצֵר [4]וּלְבִיבְרִין. רַבָּן [5]שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר,

לא כָּל־הַבִּיבָרִין שָׁוִין. זֶה הַכְּלָל, [1]מְחוּסָר צַיָּדָה [2]פָּטוּר, [3]שֶׁאֵינוֹ [1]מְחוּסָר צַיָּדָה [3]חַיָּיב.

principle: if it must still be[6] hunted, he[8] is exempt, but if it no longer[7] need to be[6] hunted, he[8] is culpable.

1 On the Sabbath. 2 or *tower* (*i.e.*, a trap). 3 If hunted *into* the turret he is culpable. He is also culpable in the cases following. 4 Or *vivarium*. 5 His view is accepted. 6 Or מְחַסָּר. In some editions כָּל־מְחוּסָר and כָּל־הַמְּחוּסָר. 7 וְשֶׁאֵינוֹ in some texts. 8 *i.e.*, who encloses it in the pen.

מִשְׁנָה ו

Mishnah 6

צְבִי [1]שֶׁנִּכְנַס לְבַיִת וְנָעַל אֶחָד בְּפָנָיו חַיָּיב; [2]נָעֲלוּ שְׁנַיִם [3]פְּטוּרִין. [4]לֹא יָכוֹל אֶחָד לִנְעוֹל [5]וְנָעֲלוּ שְׁנַיִם חַיָּיבִין; וְרַבִּי [6]שִׁמְעוֹן [7]פּוֹטֵר.

If a deer came[1] into a house, and someone shut it in, he is culpable; but if two shut[2] it in, they are exempt.[3] If one alone were unable[4] to shut it in, and two shut[5] it in, both are culpable; but R. Simon[6] exempts.[7]

1 On the Sabbath. It entered without having been forced to do so. 2 אִם נָעֲלוּ and נָעֲלוּהוּ in some texts. 3 Because neither completed the whole act by himself. Compare 10[5]. 4 וְאִם לֹא יָכוֹל לְנַעֲלוֹ in some editions. 5 וְנָעֲלוּהוּ in some texts. 6 His opinion is rejected. 7 Declares them exempt in this particular case.

מִשְׁנָה ז

Mishnah 7

[1]יָשַׁב הָאֶחָד עַל הַפֶּתַח וְלֹא [2]מְלָאָהוּ, יָשַׁב הַשֵּׁנִי וּמְלָאָהוּ, [3]הַשֵּׁנִי חַיָּיב. יָשַׁב הָרִאשׁוֹן עַל הַפֶּתַח וּמְלָאָהוּ וּבָא הַשֵּׁנִי וְיָשַׁב בְּצִדּוֹ, אַף עַל פִּי שֶׁעָמַד הָרִאשׁוֹן וְהָלַךְ לוֹ, הָרִאשׁוֹן חַיָּיב וְהַשֵּׁנִי פָּטוּר. הָא לְמַה זֶּה דּוֹמֶה? לְנוֹעֵל אֶת בֵּיתוֹ [5]לִשְׁמֹרוֹ וְנִמְצָא צְבִי [6]שָׁמוּר בְּתוֹכוֹ.

If one sat[1] in the doorway, but did not block it,[2] and another sat down and blocked it, the other[3] is culpable. If the first sat down in the entrance, and blocked it, and another came and sat beside him, then even if the first one got up and went away, the first[4] is culpable but the other is exempt. Here to what is such a person to be compared?—To one as shuts his house to guard it[5] and a deer was found already shut up[6] in it.

1 On Sabbath. 2 *i.e.*, did not fill the entrance with his body to prevent escape. 3 Because the animal was captured through his act. 4 Because

he alone was in a position to imprison the creature. **5** But not for hunting, and was unaware that a beast was there inside. **6** Literally *guarded*.

CHAPTER 14

פֶּרֶק יד

Mishnah 1

מִשְׁנָה א

The eight unclean reptiles[1] that are spoken of in the Law—anyone who hunts them[2] or wounds them is culpable; but in the case of other abominable unclean animals and creeping creatures[3] anyone who wounds them is exempt. Whoever hunts them for use is culpable, but if not for use he is exempt. If one have wild animals or birds in his own domain, then if he hunt them, he is exempt, but if he wound them, he is culpable.

[1]שְׁמֹנֶה שְׁרָצִים הָאֲמוּרִים בַּתּוֹרָה, [2]הַצָּדָן וְהַחוֹבֵל בָּהֶן חַיָּיב; וּשְׁאָר שְׁקָצִים [3]וּרְמָשִׂים הַחוֹבֵל בָּהֶן פָּטוּר. הַצָּדָן לְצוֹרֶךְ חַיָּיב, שֶׁלֹּא לְצוֹרֶךְ פָּטוּר. חַיָּה וְעוֹף שֶׁבִּרְשׁוּתוֹ, הַצָּדָן פָּטוּר, וְהַחוֹבֵל בָּהֶן חַיָּיב.

1 *Leviticus* **11**, 29, 30—חֹלֶד, *mole, weasel;* עַכְבָּר, *mouse, rat;* אַנְקָה, *gecko, house-lizard;* כֹּחַ *lizard, salamander;* לְטָאָה, *lizard;* חֹמֶט, *sand lizard;* תִּנְשֶׁמֶת, *chameleon, newt;* צָב, *great lizard, tortoise.* **2** On Sabbath. Breaking the skin comes under the prohibited main category of *threshing*, and causing the skin to be suffused with blood by wounding falls within the category of *dyeing*. **3** *e.g.*, snakes, worms, snails, slugs, scorpions, etc., which are supposed not to have skins as in the case of the שְׁמֹנֶה שְׁרָצִים.

Mishnah 2

מִשְׁנָה ב

Pickling-brine must not be prepared on the Sabbath, but one may make salt water[1] and dip his bread in it or put it into cooked food. R. Jose said,[2] But is this not just like pickling-brine whether it is much or little? but this is the manner of salt water that is permitted, where one puts oil[3] into the water or into the salt.

אֵין עוֹשִׂין הִילְמִי בַּשַּׁבָּת, אֲבָל עוֹשֶׂה הוּא [1]אֶת־מֵי הַמֶּלַח וְטוֹבֵל בָּהֶן פִּתּוֹ וְנוֹתֵן לְתוֹךְ הַתַּבְשִׁיל. אָמַר רַבִּי [2]יוֹסֵי, וַהֲלֹא הוּא הִילְמִי בֵּין מְרוּבֶּה וּבֵין מוּעָט? וְאֵלּוּ הֵן מֵי מֶלַח הַמּוּתָּרִין, נוֹתֵן [3]שֶׁמֶן בַּתְּחִלָּה לְתוֹךְ הַמַּיִם אוֹ לְתוֹךְ הַמֶּלַח.

1 In small quantity. This is the accepted ruling. **2** His opinion is not accepted. **3** Which mingling first with the oil or the water impairs the formation of proper brine on the addition of the water or oil respectively.

Mishnah 3

מִשְׁנָה ג

They may not eat Greek thyme[1] on the Sabbath because it is not the food of healthy people, but one may eat maidenhair[2] or drink knotgrass[3] water. A man may eat all foodstuffs for healing purposes or drink any liquids except aperient water[4] or a cup of root-water[5] because these are taken for jaundice; but one may drink aperient water[4] for one's thirst, and he may anoint himself with root-oil[6] if not used as a remedy.

אֵין אוֹכְלִין [1]אֵיזוֹב יָוָן בַּשַּׁבָּת לְפִי שֶׁאֵינוֹ מַאֲכָל בְּרִיאִים, אֲבָל אוֹכֵל הוּא אֶת־[2]יוֹעֲזֶר וְשׁוֹתֶה [3]אַבּוּבְרוֹעָה. כָּל־הָאוֹכְלִין אוֹכֵל אָדָם לִרְפוּאָה, וְכָל הַמַּשְׁקִין שׁוֹתֶה, חוּץ [4]מִמֵּי דְקָלִים וְכוֹס [5]עִיקָּרִים מִפְּנֵי שֶׁהֵן לִירוֹקָה; אֲבָל שׁוֹתֶה הוּא [4]מֵי דְקָלִים לִצְמָאוֹ, וְסָךְ [6]שֶׁמֶן עִיקָּרִים שֶׁלֹּא לִרְפוּאָה.

1 Or אֵזוֹבְנָן, *Greek savory*, *Greek caper*,* used as a cure for intestinal worms. **2** Or *pennyroyal*,* used as a cure for worms in the liver. Even healthy people took it. **3** Or אַבּוּב רוֹעֶה in some editions. It was used as a remedy after drinking tainted water. **4** There was said to have been a well between two special date-palms in Palestine and its waters acted as a very effective laxative or purgative. **5** עִיקָּרִין in some texts. A concoction of special herbs used as a cure for a woman suffering with a discharge. **6** שֶׁמֶן עִיקָּרִין in some texts. Oil in which certain reputed healing roots have been steeped. * See **Supplement**, *Flora.*

Mishnah 4

מִשְׁנָה ד

If one have aching teeth,[1] he may not suck[2] vinegar through them, but he may take it in his usual way,[3] and if he be healed, he is healed. If one feel pain in his loins, he must not anoint with wine or vinegar, but he may anoint with oil[4] but not with rose-oil. The children of kings may anoint their wounds with rose-oil because that is their wont to anoint on ordinary weekdays. R. Simon says,[5] All Israelites are the children of kings.[6]*

[1]הַחוֹשֵׁשׁ בְּשִׁנָּיו [2]לֹא יִגְמַע בָּהֶן אֶת־הַחֹמֶץ אֲבָל מְטַבֵּל הוּא [3]כְּדַרְכּוֹ וְאִם נִתְרַפֵּא נִתְרַפֵּא. הַחוֹשֵׁשׁ בְּמָתְנָיו לֹא יָסוּךְ יַיִן וְחֹמֶץ אֲבָל סָךְ הוּא [4]אֶת־הַשֶּׁמֶן וְלֹא שֶׁמֶן וָרֶד. בְּנֵי מְלָכִים סָכִין שֶׁמֶן וָרֶד עַל מַכּוֹתֵיהֶן שֶׁכֵּן דַּרְכָּם לָסוּךְ בְּחוֹל. רַבִּי [5]שִׁמְעוֹן אוֹמֵר, כָּל־יִשְׂרָאֵל *בְּנֵי [6]מְלָכִים הֵם.

1 On the Sabbath.§ **2** *i.e.*, wash and spit out which proves that it is being used as a remedy. בָּהֶן, *through them*, *i.e.*, through the teeth. **3** *i.e.*,

at meals. If swallowed it is permissible. **4** Because oil as an unguent is used for a healthy skin. **5** But his view is rejected; according to some authorities (Rambam among them) his opinion is accepted. **6** *i.e.*, there is no class-distinction in such a case and all may use rose-oil for anointing on the Sabbath. * Alternative readings for בְּעִנְיָן זֶה הֵם כְּבְנֵי מְלָכִים :בְּנֵי מְלָכִים הֵם and בְּנֵי מְלָכִים בְּעִנְיָן זֶה. § Literally, If one feel [pain] in his teeth,.....

CHAPTER 15 — פֶּרֶק טו

Mishnah 1 — מִשְׁנָה א

These are the knots[1] for which they are liable, the camels' knot[2] and the sailors' knot;[3] and just as one is culpable for tying them so is he culpable for undoing them. R. Meir says,[4] Any knot which one is able to untie with one hand does not render him culpable for it.[5]

אֵלּוּ קְשָׁרִים [1]שֶׁחַיָּבִין עֲלֵיהֶן, [2]קֶשֶׁר הַגְּמַלִּין [3]וְקֶשֶׁר הַסַּפָּנִין; וּכְשֵׁם שֶׁהוּא חַיָּב עַל קִשּׁוּרָן כָּךְ הוּא חַיָּב עַל הֶתִּירָן. רַבִּי [4]מֵאִיר אוֹמֵר, כָּל־קֶשֶׁר שֶׁהוּא יָכוֹל לְהַתִּירוֹ בְּאַחַת מִיָּדָיו אֵין [5]חַיָּבִין עָלָיו.

1 If these knots are tied on the Sabbath one is liable to a חַטָּאת, *sin-offering.* **2** A piece of rope is passed through a hole in the camel's nose and a knot is made. (Some read it as קֶשֶׁר הַגַּמָּלִין, *the camel-driver's knot.*) **3** The knot tied in the rope at the prow of a ship. **4** His opinion is rejected. The accepted ruling is that one is חַיָּב for making or undoing a permanent knot. **5** If he unfastens it.

Mishnah 2 — מִשְׁנָה ב

There are knots for which they are not culpable[1] as they are for the camels' knot and the sailors' knot. A woman may tie up the neck-opening[2] of her shirt, or the cords of a hair-net or breast-band,[3] or the straps of a shoe or sandal, or leather-bottles of wine or oil, or a pot of flesh.[4] R. Eliezer ben Jacob says,[5] They may tie[6] before cattle in order that they do not stray. They may tie a bucket to a belt[7] but not to a rope;[8] R. Judah allows it.[9] R. Judah laid down a general

יֵשׁ לְךָ קְשָׁרִים שֶׁאֵין [1]חַיָּבִין עֲלֵיהֶן, כְּקֶשֶׁר הַגְּמַלִּין וּכְקֶשֶׁר הַסַּפָּנִין. קוֹשֶׁרֶת אִשָּׁה [2]מִפְתָּח חֲלוּקָהּ, וְחוּטֵי סְבָכָה וְשֶׁל [3]פְּסִיקְיָא, וּרְצוּעוֹת מַנְעָל וְסַנְדָּל, וְנוֹדוֹת יַיִן וְשֶׁמֶן, [4]וּקְדֵרָה שֶׁל בָּשָׂר. רַבִּי [5]אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, [6]קוֹשְׁרִין לִפְנֵי הַבְּהֵמָה בִּשְׁבִיל שֶׁלֹּא תֵצֵא. קוֹשְׁרִין דְּלִי [7]בְּפְסִיקְיָא אֲבָל לֹא

[9]בְּחֶבֶל; רַבִּי יְהוּדָה [9]מַתִּיר. *כְּלָל אָמַר רַבִּי יְהוּדָה, כָּל־[10]קֶשֶׁר שֶׁאֵינוֹ שֶׁל קַיָּמָא אֵין חַיָּבִין עָלָיו.

principle: they are not culpable for any knot[10] that is not permanent. * Popular traditional pronunciation כְּלַל.

1 If they are tied or untied on the Sabbath. **2** Or *slit*. Tapes cross over the shoulders to support the garment. **3** Or *girdle*. **4** A cloth tied over the mouth of the pot. **5** His view is accepted. **6** A rope across the entrance or doorway. **7** Temporary. **8** Permanent. **9** Not with an ordinary rope but with a weaver's cord. **10** Which is made on the Sabbath.

Mishnah 3 — מִשְׁנָה ג

They may fold up[1] their garments,[2] even four or five times; and they may spread[3] the beds on the night of Sabbath[4] for the Sabbath, but not on the Sabbath for the night concluding the Sabbath. R. Ishmael says, They may fold up their garments and spread the beds on the Day of Atonement[5] for the Sabbath; and they may offer up the fat pieces[6] of the Sabbath offering[7] on the Day of Atonement (but not of the Day of Atonement on the Sabbath)[8]. R. Akiba says,[9] They may not offer up those for the Sabbath on the Day of Atonement nor those for the Day of Atonement on the Sabbath.

[1]מְקַפְּלִין אֶת־[2]הַכֵּלִים אֲפִילוּ אַרְבָּעָה וַחֲמִשָּׁה פְּעָמִים; [3]וּמַצִּיעִין אֶת־הַמִּטּוֹת [4]מְלֵילֵי שַׁבָּת לַשַּׁבָּת אֲבָל לֹא מִשַּׁבָּת לְמוֹצָאֵי שַׁבָּת. רַבִּי יִשְׁמָעֵאל אוֹמֵר, מְקַפְּלִין אֶת־הַכֵּלִים וּמַצִּיעִין אֶת־הַמִּטּוֹת [5]מִיּוֹם הַכִּפּוּרִים לַשַּׁבָּת [6]וְחֶלְבֵי [7]שַׁבָּת קְרֵיבִין בְּיוֹם הַכִּפּוּרִים [8](אֲבָל לֹא שֶׁל יוֹם הַכִּפּוּרִים בַּשַּׁבָּת). רַבִּי [9]עֲקִיבָא אוֹמֵר, לֹא שֶׁל שַׁבָּת קְרֵיבִין בְּיוֹם הַכִּפּוּרִים וְלֹא שֶׁל יוֹם הַכִּפּוּרִים קְרֵיבִין בַּשַּׁבָּת.

1 On the Sabbath. **2** Which he wears on the Sabbath. **3** Or *make*. **4** Friday evening. **5** That falls on the eve of the Sabbath (*i.e.*, on Friday). Actually the calendar is so arranged that יוֹם כִּפּוּר never falls on a Sunday or Friday. **6** *Numbers* **28**, 9, 10. **7** Profaning the Sabbath is a greater sin than profaning the Day of Atonement, the punishment in the former case being סְקִילָה, *stoning*, and in the latter case כָּרֵת, *extirpation*. **8** This phrase is omitted in some editions. **9** His view is accepted.

CHAPTER 16 — פֶּרֶק טז

Mishnah 1 — מִשְׁנָה א

All Holy Scriptures[1] may be saved[2] from fire whether they read from them[3] or not.[4] And in whatever language they may be written they require to be hidden away.[5] And what is the reason why they may not read them?[6]—Lest the sermon teaching be rendered of no effect. The case of a scroll may be saved together with the scroll and the case of phylacteries together with the phylacteries, even though there be money[7] in them. And where should they be removed for safety? —Into an enclosed alley;[8] Ben Bathyra says,[9] even into an open alley.

כָּל־כְּתָבֵי הַקֹּדֶשׁ מַצִּילִין אוֹתָן מִפְּנֵי הַדְּלֵיקָה בֵּין שֶׁקּוֹרִין בָּהֶן וּבֵין שֶׁאֵין קוֹרִין בָּהֶן. וְאַף עַל פִּי שֶׁכְּתוּבִים בְּכָל לָשׁוֹן טְעוּנִים גְּנִיזָה. וּמִפְּנֵי מָה אֵין קוֹרִין בָּהֶם? מִפְּנֵי בִּיטּוּל בֵּית הַמִּדְרָשׁ. מַצִּילִין תִּיק הַסֵּפֶר עִם הַסֵּפֶר וְתִיק הַתְּפִילִּין עִם הַתְּפִילִּין, וְאַף עַל פִּי שֶׁיֵּשׁ בְּתוֹכָן מָעוֹת. וּלְהֵיכָן מַצִּילִין אוֹתָן? לְמָבוֹי שֶׁאֵינוֹ מְפוּלָשׁ; יְהוּדָה בֶן בְּתֵירָא אוֹמֵר, אַף לְמְפוּלָשׁ.

1 תּוֹרָה—תְּנַ"ךְ, *Pentateuch*, נְבִיאִים, *Prophets*, and כְּתוּבִים, *Hagiographa*. But not, in the case of the *Prophets* and *Hagiographa*, if they are written (or printed) in any other language than Hebrew. Prayer Books, Talmud, Midrashim and any other works, even if in Hebrew, may not be saved on the Sabbath from burning. **2** On the Sabbath. Even by carrying them from one רְשׁוּת to another. **3** The הַסְּטָרוֹת after the קְרִיאַת הַתּוֹרָה. **4** The *Hagiographa*. **5** But (see **Note 1**) they may not be saved on the Sabbath. They must be removed when they become unfit for further use, and must not be left lying about disrespectfully and irreverently as waste. **6** The *Hagiographa*. During the Sabbath sermons on ethical subjects are delivered and it is the duty of every congregant to attend to the instruction given in the address. **7** That has been put there before the Sabbath. **8** An alley or lane that is not a thoroughfare but opens out into a road and is not shut in by a legally required assumed partition. **9** His view is rejected.

Mishnah 2 — מִשְׁנָה ב

They may save[1] enough food for three meals—for human beings food suited for human beings, and for cattle food that is fit for cattle.[2] How?—If fire broke out on the

מַצִּילִין מָזוֹן שָׁלֹשׁ סְעוּדוֹת, הָרָאוּי לְאָדָם, הָרָאוּי לְבְהֵמָה לְבְהֵמָה. כֵּיצַד? נִפְלָה דְלֵיקָה

[3]בְּלֵילֵי שַׁבָּת מַצִּילִין [4]מָזוֹן שָׁלֹשׁ סְעוּדוֹת; [5]בְּשַׁחֲרִית מַצִּילִין מָזוֹן שְׁתֵּי סְעוּדוֹת; [6]בְּמִנְחָה מָזוֹן סְעוּדָה אַחַת. רַבִּי [7]יוֹסֵי אוֹמֵר, לְעוֹלָם מַצִּילִין מָזוֹן שָׁלֹשׁ סְעוּדוֹת.

night[3] of the Sabbath, they may save food sufficient[4] for three meals; if during the* morning,[5] they may save food enough for two meals; if in the§ afternoon,[6] sufficient food for one meal. R. Jose says,[7] They may always save sufficient food for three meals.

1 On the Sabbath if fire broke out. **2** For one may not eat before he satisfies the hunger of his beast. **3** Before the evening meal on Friday. **4** If more than that quantity were to be allowed the owner might be tempted to commit the transgression of extinguishing the fire. **5** Before the morning meal. **6** Before the final (third) Sabbath repast. **7** His opinion is not accepted. * Literally *a.* § Literally *an.*

Mishnah 3 — מִשְׁנָה ג

[1]מַצִּילִין סַל מָלֵא כִּכְּרוֹת, וְאַף עַל פִּי שֶׁיֵּשׁ בּוֹ מֵאָה סְעוּדוֹת, [2]וְעִיגּוּל שֶׁל דְּבֵילָה, [3]וְחָבִית שֶׁל יַיִן. וְאוֹמֵר לַאֲחֵרִים, בּוֹאוּ [4]וְהַצִּילוּ לָכֶם; וְאִם הָיוּ פִקְחִין [5]עוֹשִׂין עִמּוֹ חֶשְׁבּוֹן אַחַר הַשַּׁבָּת. לְהֵיכָן מַצִּילִין [6]אוֹתָן? לְחָצֵר [7]הַמְעוֹרֶבֶת. בֶּן בְּתִירָא אוֹמֵר, אַף לְשֶׁאֵינָהּ מְעוֹרֶבֶת.

They may save[1] a basket filled with loaves, (and) even though there be therein sufficient for a hundred meals, or a cake[2] of figs or a cask[3] of wine. And one may say to others, 'Come, and save[4] for yourselves,' and if they were astute they settle[5] their account with him after the Sabbath. Whither should they remove them[6] for safety?—To a courtyard that is included in the *Erub*.[7] Ben Bathyra says, Even to one which is not included in the *Erub*.

1 On the Sabbath. **2** Even though it contains more than enough for three meals. **3** Or *jar.* **4** Food, drink. The owner thus implies that he renounces his ownership. **5** If they are honest and do not wish to keep the food or drink saved they may bargain for their return. **6** The food and drink. **7** See *Appendix,* **Note 4**, and עירובין, **Introduction**.

Mishnah 4 — מִשְׁנָה ד

[1]וּלְשָׁם [2]מוֹצִיא [3]כָּל־כְּלֵי תַשְׁמִישׁוֹ [4]וְלוֹבֵשׁ כָּל־מַה־שֶּׁיָּכוֹל לִלְבּוֹשׁ [5]וְעוֹטֵף כָּל־מַה־שֶּׁיָּכוֹל לַעֲטוֹף.

And thither[1] one may take out[2] all his utensils,[3] and he may put on[4] all that he can put on, and wrap himself[5] with all he can wrap him-

רַבִּי יוֹסֵי אוֹמֵר, [6]שְׁמֹנֶה עָשָׂר כֵּלִים, [7]וְחוֹזֵר [8]וְלוֹבֵשׁ וּמוֹצִיא, [9]וְאוֹמֵר לַאֲחֵרִים, בּוֹאוּ וְהַצִּילוּ עִמִּי.

self. R. Jose says, Eighteen articles,[6] and he may return[7] and don[8] and take out, and he may say[9] to others, 'Come and help me to save.'

1 To a חָצֵר מְעוֹרָבֶת (see preceding *Mishnah*, **Note 6**). 2 On the Sabbath. 3 Such as he needs for the meal. 4 Garments. 5 Clothes. 6 One may put on at one time such as he usually wears on ordinary weekdays, *viz.*, overcoat (or overmantle, cloak), smock, wide belt, vest, shirt, cap (or hat), coat, shoes (or boots), two leggings, two gloves (or socks), two wraps, hood (or head wrap), drawers (or pants), girdle. 7 After he has taken off the things brought out. 8 More things. 9 According to some authorities this וְאוֹמֵר is the opinion of R. Jose.

Mishnah 5 — מִשְׁנָה ה

רַבִּי שִׁמְעוֹן בֶּן נַנָּס אוֹמֵר, [1]פּוֹרְסִין עוֹר שֶׁל גְּדִי עַל גַּבֵּי שִׁדָּה תֵּבָה [2]וּמִגְדָּל שֶׁאָחַז בָּהֶן אֶת־הָאוּר מִפְּנֵי שֶׁהוּא [3]מְחָרֵךְ; וְעוֹשִׂין [4]מְחִיצָה בְּכָל הַכֵּלִים בֵּין [5]מְלֵאִים בֵּין רֵיקָנִים בִּשְׁבִיל שֶׁלֹּא תַעֲבוֹר הַדְּלֵיקָה. רַבִּי [6]יוֹסֵי אוֹסֵר בִּכְלֵי חֶרֶס חֲדָשִׁים מְלֵאִים מַיִם לְפִי שֶׁאֵין יְכוֹלִין לְקַבֵּל אֶת־הָאוּר וְהֵן מִתְבַּקְּעִין וּמְכַבִּין אֶת־הַדְּלֵיקָה.[7]

R. Simon ben Nanos says, They may spread[1] the hide of a kid over a chest, a box, or a cupboard[2] that have caught fire because it will only scorch;[3] and they may make a partition[4] with any vessels, whether full[5] or empty, so that the fire does not spread. R. Jose prohibits[6] new earthenware vessels filled with water because such can not withstand the fire but crack and extinguish the fire.[7]

1 On the Sabbath. 2 Or *wardrobe*. 3 And will not let the fire spread. 4 To prevent the fire spreading. 5 Filled with water. 6 His opinion is rejected. 7 Which is forbidden. See7[2].

Mishnah 6 — מִשְׁנָה

[1]עוֹבֵד גִּלּוּלִים שֶׁבָּא [3,2]לְכַבּוֹת אֵין אוֹמְרִים [4]לוֹ, כַּבֵּה, וְאַל תְּכַבֶּה, מִפְּנֵי שֶׁאֵין שְׁבִיתָתוֹ עֲלֵיהֶן. אֲבָל [5]קָטָן שֶׁבָּא לְכַבּוֹת [6]אֵין שׁוֹמְעִין לוֹ מִפְּנֵי שֶׁשְּׁבִיתָתוֹ עֲלֵיהֶן.

If a non-Jew[1] came[2] to extinguish,[3] they must not say to him,[4] 'Put it out,' or 'Do not put it out,' because his abstention from labour on the Sabbath is no concern of theirs. But if a minor[5] came to put it out, they must not let him,[6] for his abstention from work on the Sabbath is their concern.

1 עוֹבֵד כּוֹכָבִים in some editions. **2** On the Sabbath. **3** The fire. **4** He may do as he thinks fit. But in this case (and in all other sudden mishaps where a Jew may not profane the Sabbath) one may call for a non-Jew and say in his hearing that anyone who puts out the fire will not lose thereby (*i.e.*, will receive suitable payment). Nowadays all sacred works may be saved from fire and carried to any safe place. **5** קָטָן, a boy under thirteen years of age. **6** Literally *they must not listen to him.*

Mishnah 7

מִשְׁנָה ז

They may cover[1] a lamp with a basin[2] so that it[3] shall not catch a beam,[4] and over excreta[5] to shield a child,[6] and over a scorpion that it shall not sting. R. Judah said, Such a case[8] came before Rabban Jochanan ben Zaccai in Arab[7] and he said, 'I am not certain whether he is not liable to a sin-offering.'[9]

[1]כּוֹפִין [2]קְעָרָה עַל גַּבֵּי הַנֵּר בְּשַׁבִּיל שֶׁלֹּא [3]תֶּאֱחֹז [4]בַּקּוֹרָה וְעַל [5]צוֹאָה שֶׁל [6]קָטָן וְעַל עַקְרָב שֶׁלֹּא תִּשּׁוֹךְ. אָמַר רַבִּי יְהוּדָה, [8]מַעֲשֶׂה בָּא לִפְנֵי רַבָּן יוֹחָנָן בֶּן זַכַּאי [7]בַּעֲרָב וְאָמַר, חוֹשְׁשַׁנִי לוֹ מֵחַטָּאת.[9]

1 On the Sabbath. **2** Or *dish, bowl* of earthenware or metal. But not to put out the light. **3** *i.e.*, the flame. **4** Or *joist, rafter.* **5** Or *excrement* of an animal. **6** So that he does not get dirty. **7** Near Sepphoris in Galilee. **8** *i.e.*, covering over a scorpion. **9** As if he had hunted an animal (see 14[1]). Any poisonous creature (even a mad dog) may be killed on the Sabbath.

Mishnah 8

מִשְׁנָה ח

If a non-Jew[1] lit[2] a lamp,[3]* a Jew may make use of the light, but[4] if for the sake of the Jew, it is forbidden.[5] If he filled[6] with water to give his cattle to drink, a Jew may water his cattle after him, but if for the sake of the Jew, it is forbidden. If a non-Jew made a gangway to go down[7] by it, a Jew may descend after him, but if[8] for the Jew's sake, it is prohibited. It happened that Rabban Gamaliel and the elders were travelling[9] in a

[1]עוֹבֵד גְּלוּלִים [2]שֶׁהִדְלִיק [3]אֶת־הַנֵּר מִשְׁתַּמֵּשׁ לְאוֹרוֹ יִשְׂרָאֵל, [4]וְאִם בְּשַׁבִּיל יִשְׂרָאֵל [5]אָסוּר. [6]מִילֵּא מַיִם לְהַשְׁקוֹת בְּהֶמְתּוֹ מַשְׁקֶה אַחֲרָיו יִשְׂרָאֵל, וְאִם בְּשַׁבִּיל יִשְׂרָאֵל [5]אָסוּר. עָשָׂה [1]עוֹבֵד גְּלוּלִים כֶּבֶשׁ [7]לִירֵד בּוֹ יוֹרֵד אַחֲרָיו יִשְׂרָאֵל, [8]וְאִם בְּשַׁבִּיל יִשְׂרָאֵל [5]אָסוּר. מַעֲשֶׂה בְּרַבָּן גַּמְלִיאֵל וּזְקֵנִים שֶׁהָיוּ

ship and a non-Jew made a gangway by which to descend, and Rabban Gamaliel and the elders came down by it. * Or *candle*.

יבְּאִין בִּסְפִינָה וְעָשָׂה [1]עוֹבֵד גְּלוּלִים כֶּבֶשׁ [2]לִירֵד בּוֹ וְיָרְדוּ בּוֹ רַבָּן גַּמְלִיאֵל וּזְקֵנִים.

1 עוֹבֵד כּוֹכָבִים in some editions. **2** On the Sabbath. **3** For his own use. **4** If he lighted it. **5** The Jew may not make use of it. But if the non-Jew had lit the lamp for a Jewish patient or children the Jew may make use of it. A non-Jew may make fire for a Jew for warmth. **6** Some vessel. **7** From a ship. **8** If he made the gangway. **9** On the eve of Passover.

CHAPTER 17

פֶּרֶק יז

Mishnah 1

מִשְׁנָה א

All objects[1] may be moved on the Sabbath together with their doors[2] even though they became detached on the Sabbath;[3] for they are not like house doors which are not fashioned thus.[4]

כָּל־[1]הַכֵּלִים נִיטָּלִין בַּשַּׁבָּת יוּדְלָתוֹתֵיהֶן עִמָּהֶן אַף עַל פִּי שֶׁנִּתְפָּרְקוּ [2]בַּשַּׁבָּת; שֶׁאֵינָן דּוֹמִין לְדַלְתוֹת הַבַּיִת לְפִי שֶׁאֵינָן מִן־[3]הַמּוּכָן.

1 Such as have lids or doors. This refers to household objects. **2** Or *lids*. That have become detached. These may be moved about by themselves also. **3** בַּשַּׁבָּת is omitted in some texts. *i.e.*, even if these were detached (on an ordinary weekday) before the Sabbath. **4** *i.e.*, not made to be moved about and may not therefore be moved about on the Sabbath even if they were detached on a weekday.

Mishnah 2

מִשְׁנָה ב

A man may take[1] a mallet[2] to crush nuts with it, or an axe[3] to split a fig-cake,[4] or a saw[5] to cut through with it cheese, or a spade[6] to scoop up with it dried figs, or a winnowing-shovel or a fork to give on it to a child,[7] or a reed-spindle[8] or a whorl[9] to pierce with it, or a hand-needle[10] to extract with it a thorn[11] or a sackmaker's needle[12] to open[13] therewith a door.

[1]נוֹטֵל אָדָם [2]קוּרְנָס לְפַצֵּעַ בּוֹ אֶת־הָאֱגוֹזִים, [3]וְקוֹרְדוֹם לַחֲתוֹךְ אֶת־[4]הַדְּבֵילָה, [5]מְגֵירָה לִגְרוֹר בָּהּ אֶת־הַגְּבִינָה, [6]מַגְרֵיפָה לִגְרוֹף בָּהּ אֶת־הַגְּרוֹגְרוֹת, אֶת־הָרֶחֶת וְאֶת־הַמַּזְלֵג לָתֵת עָלָיו [7]לְקָטָן, אֶת־[8]הַכּוּשׁ וְאֶת־[9]הַכִּרְכָּר לִתְחוֹב בּוֹ, [10]מַחַט שֶׁל יָד לִיטּוֹל בּוֹ אֶת־[11]הַקּוֹץ וְשֶׁל [12]סַקָּאִים [13]לִפְתּוֹחַ בּוֹ אֶת־הַדֶּלֶת.

1 On Sabbath. **2** Or קוּרְנַס. Or (*sledge-*)*hammer*. **3** Or קוּרְדוֹם. Or *hatchet*. **4** הַדְּבַלָּה in some editions. **5** Or *plane-blade*. **6** Or *shovel, ladle, trowel*. **7** Who is standing on the other side of a brook. **8** Or *a reed used as a fork* (or *chopstick*). **9** *i.e., whorl* of a spindle, or shuttle-rod to shake down olives. **10** *i.e.*, an ordinary sewing-needle. **11** Or *splinter*, that had pierced one's flesh. **12** Or סַקָּאִים. **13** If the key had been lost or mislaid.

Mishnah 3 — מִשְׁנָה ג

A reed[1] for olives is susceptible to uncleanness if it have a knot[2] at its end, but otherwise it is not susceptible[3] to uncleanness. In either case it may be taken (away) on the Sabbath.

[1]קָנֶה שֶׁל זֵיתִים אִם יֵשׁ [2]קֶשֶׁר בְּרֹאשׁוֹ מְקַבֵּל טוּמְאָה, וְאִם לָאו [3]אֵין מְקַבֵּל טוּמְאָה. בֵּין כָּךְ וּבֵין כָּךְ נִיטָּל בַּשַּׁבָּת.

1 Which is dipped into the olives to determine to what extent the oil may have collected. **2** Which, closing up one end, makes the reed into a receptacle. **3** אֵינוֹ in some texts.

Mishnah 4 — מִשְׁנָה ד

R. Jose says, All utensils[1] may be removed[2] excepting a large file[3] or the pin of a ploughshare. All utensils[1] may be taken away whether in the case of necessity or not in the case of necessity. R. Nehemiah says,[4] They may not be removed except in the case of need.

רַבִּי יוֹסֵי אוֹמֵר, כָּל־[1]הַכֵּלִים [2]נִיטָּלִין חוּץ מִן־[3]הַמַּסָּר הַגָּדוֹל וְיָתֵד שֶׁל מַחֲרִישָׁה. כָּל־[1]הַכֵּלִים נִיטָּלִין לְצוֹרֶךְ וְשֶׁלֹּא לְצוֹרֶךְ. רַבִּי [4]נְחֶמְיָה אוֹמֵר, אֵין נִיטָּלִין אֶלָּא לְצוֹרֶךְ.

1 Or *tools*. **2** On Sabbath. **3** Or *saw* for sawing through tree trunks or to cut a trunk into planks. **4** His view is not accepted.

Mishnah 5 — מִשְׁנָה ה

In the case of all vessels that may be removed on the Sabbath, fragments of them[1] may be removed (with them) provided that they can perform some sort of work,[2] as fragments of a kneading-trough to cover with them the mouth of a

כָּל־הַכֵּלִים הַנִּטָּלִין בַּשַּׁבָּת [1]שִׁבְרֵיהֶן נִיטָּלִין (עִמָּהֶן) וּבִלְבַד שֶׁיִּהְיוּ עוֹשִׂין [2]מֵעֵין מְלָאכָה, שִׁבְרֵי עֲרֵיבָה לְכַסּוֹת בָּהֶן אֶת־פִּי [3]הַחָבִית, שִׁבְרֵי וְכוּכִית לְכַסּוֹת בָּהֶן אֶת־פִּי

הַפָּךְ. רַבִּי יְהוּדָה אוֹמֵר, וּבִלְבַד שֶׁיִּהְיוּ עוֹשִׂין מֵעֵין מְלַאכְתָּן, שִׁבְרֵי עֲרִיבָה לָצוּק לְתוֹכָן [5]מִקְפָּה, וְשֶׁל זְכוּכִית לָצוּק לְתוֹכָן שֶׁמֶן.

jar,[3] fragments of glass to cover with them the mouth of a cruse. R. Judah says,[4] Provided that they are capable of performing some sort of work, as fragments of a kneading-trough that one can pour porridge[5] into them or fragments of glass that one can pour oil into them.

1 If they were broken on the Sabbath. **2** Even if not like that of the original vessel. **3** Or *barrel, cask.* **4** His opinion is rejected. **5** Or מִקְפָּה, a thick mess of grist, oil and onions.

Mishnah 6

מִשְׁנָה ו

הָאֶבֶן [1]שֶׁבְּקִרְוָיָה אִם [2]מְמַלְּאִין בָּהּ [3]וְאֵינָהּ נוֹפֶלֶת מְמַלְּאִין בָּהּ, וְאִם [4]לָאו אֵין מְמַלְּאִין בָּהּ. זְמוֹרָה שֶׁהִיא קְשׁוּרָה בִּסְפִיחַ מְמַלְּאִין בָּהּ בַּשַּׁבָּת.

If a stone be placed in a pumpkin shell,[1] so that when used for drawing water[2] it does not fall out,[3] they may use it for drawing therein, but if not,[4] they must not draw therewith. If a branch be tied to a pitcher, water may be drawn therein on the Sabbath.

1 A *gourd shell,* weighted with a stone, for drawing water. **2** On the Sabbath. **3** And thus counts as part of the vessel. **4** If the stone falls out it can not be considered as part of the vessel and is as if carried in it.

Mishnah 7

מִשְׁנָה ז

[1]פְּקַק הַחַלּוֹן, רַבִּי [2]אֱלִיעֶזֶר אוֹמֵר, בַּזְּמַן שֶׁהוּא [3]קָשׁוּר וְתָלוּי [4]פּוֹקְקִין בּוֹ, וְאִם [5]לָאו אֵין פּוֹקְקִין בּוֹ. [6]וַחֲכָמִים אוֹמְרִים, בֵּין כָּךְ וּבֵין כָּךְ פּוֹקְקִין בּוֹ.

R. Eliezer says,[2] If a window-shutter[1] be fastened and hung,[3] they may shut[4] with it, but if not,[5] they may not shut therewith. But the Sages say,[6] In either case they may shut with it.

1 In some texts, רִבִּי אֱלִיעֶזֶר אוֹמֵר, פְּקַק הַחַלּוֹן. **2** His view is rejected. **3** To the window frame. It is considered as forming part of the window. **4** On the Sabbath. **5** If it is not firmly fixed and suspended, in which case its use would be as adding to the structure of the house. **6** Their opinion is accepted.

Mishnah 8

מִשְׁנָה ח

All such lids of vessels as have handles may be removed on the Sabbath.[1] R. Jose says, This applies in the case of lids over ground-openings, but in the case of lids of utensils in either case[2] they may be removed* on the Sabbath.

כָּל־כִּסּוּיֵי כֵלִים שֶׁיֵּשׁ לָהֶם בֵּית אֲחִיזָה נִטָּלִים בַּשַּׁבָּת. אָמַר רַבִּי יוֹסֵי, בַּמֶּה דְּבָרִים אֲמוּרִים, בְּכִסּוּי קַרְקַע, אֲבָל בְּכִסּוּי כֵלִים בֵּין כָּךְ וּבֵין כָּךְ *נִיטָּלִים בַּשַּׁבָּת.

1 Or כִּסּוּי. The accepted ruling in this Mishnah is that of the Sages. 2 Whether they have lids or not. * נִטָּלִים in some texts.

CHAPTER 18

פֶּרֶק יח

Mishnah 1

מִשְׁנָה א

They may clear away[1] four or five baskets of straw or corn[2] on behalf of guests[3] or to avoid hindrance in a house of study, but not a store-chamber.[4] They may clear away clean *priest's-due,*[5] *uncertain-tithed produce,*[5] *first tithe,*[5] from which its *priest's-due*[5,6] has been separated, *second tithe*[5] and *dedicated produce* that have been redeemed, or dried lupin[7] because it is food for the poor;[8] but not[9] *untithed produce*[5] or *first tithe* from which its *priest's-due*[5] has not been separated, or *second tithe* and *dedicated produce* that have not been redeemed, or serpentaria[10] or mustard.* Rabban Simon ben Gamaliel permits[11] in the case of serpentaria since it is food for the ravens.[12]

[1]מְפַנִּין אֲפִילוּ אַרְבַּע וְחָמֵשׁ קוּפּוֹת שֶׁל תֶּבֶן וְשֶׁל [2]תְּבוּאָה מִפְּנֵי [3]הָאוֹרְחִים וּמִפְּנֵי בִּטּוּל בֵּית הַמִּדְרָשׁ, אֲבָל לֹא אֶת־[4]הָאוֹצָר. מְפַנִּין [5]תְּרוּמָה טְהוֹרָה [5]וּדְמַאי וּמַעֲשֵׂר רִאשׁוֹן שֶׁנִּיטְּלָה, [5]תְּרוּמָתוֹ, [5]וּמַעֲשֵׂר שֵׁנִי [5]וְהֶקְדֵּשׁ שֶׁנִּפְדּוּ [7]וְהַתּוֹרְמוֹס הַיָּבֵשׁ מִפְּנֵי שֶׁהוּא מַאֲכָל [8]לָעֲנִיִּים; אֲבָל [9]לֹא אֶת־[5]הַטֶּבֶל וְלֹא מַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְּלָה תְּרוּמָתוֹ, וְלֹא אֶת־מַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁלֹּא נִפְדּוּ, וְלֹא אֶת־[10]הַלּוּף וְלֹא הַחַרְדָּל. רַבִּי [11]שִׁמְעוֹן בֶּן גַּמְלִיאֵל מַתִּיר בְּלוּף מִפְּנֵי שֶׁהוּא מַאֲכָל [12]עוֹרְבִין.

1 On Sabbath. 2 Or grain. Each basket of three *seahs* (see זְרָעִים Page 18 f.). 3 To make room for them. 4 *i.e.*, it must not be cleared up. 5 For explanation of these terms see *Appendix*, **Note 1**. 6 תְּרוּמָה קְטַנָּה or תְּרוּמַת מַעֲשֵׂר. 7 Or *lupine.** 8 Or לְעָנִיִּים, *for poor people.* Some

texts have לְעִזִּים, *for goats*, instead of לְעָזִים. **9** The clearing away. **10** לוּף, *serpentaria, snake-root, dragon's-wort, snake-weed, tarragon, herb-dragon;* most probably *Egyptian bean, Indian lotus, hyacinth bean;* perhaps *arum, cuckoopint, wakerobin.* **11** His view is rejected. **12** Or *crows.* * See **Supplement**, *Flora.*

Mishnah 2

מִשְׁנָה ב

חֲבִילֵי קַשׁ וַחֲבִילֵי עֵצִים וַחֲבִילֵי [1]זְרָדִים אִם הִתְקִינָן לְמַאֲכָל בְּהֵמָה [2]מְטַלְטְלִין אוֹתָן וְאִם לָאו אֵין מְטַלְטְלִין אוֹתָן. כּוֹפִין אֶת־הַסַּל לִפְנֵי הָאֶפְרוֹחִים כְּדֵי שֶׁיַּעֲלוּ וְיֵרְדוּ; תַּרְנְגֹלֶת שֶׁבָּרְחָה דּוֹחִין אוֹתָהּ עַד שֶׁתִּכָּנֵס. מְדַדִּין עֲגָלִין [3]וּסְיָיחִין בִּרְשׁוּת הָרַבִּים. אִשָּׁה [4]מְדַדָּה אֶת־בְּנָהּ. אָמַר רַבִּי [5]יְהוּדָה, אֵימָתַי, בִּזְמַן [6]שֶׁהוּא נוֹטֵל [7]אַחַת [8]וּמַנִּיחַ [7]אַחַת, אֲבָל אִם הָיָה [9]גּוֹרֵר אָסוּר.

Bundles of straw, bundles of wood, and bundles of green shoots[1]—if they prepared these for food for cattle, they may remove[2] them; but if not, they may not remove them. They may turn over a basket so that chickens may run up or run down it; they may drive a hen that had escaped until it goes in again. They may push and pull along calves and foals[3] on the public road. A woman may push and pull[4] her child along. R. Judah said,[5] When? When it[6] can lift one[7] and put down[8] the other,[7] but if it drag along,[9] it is forbidden.

1 Or *greens, young reeds, young shoots* for fodder. **2** On the Sabbath. **3** Or *young asses.* **4** Or *holds by the arms.* **5** His view is accepted. **6** The child. **7** Leg. **8** Or וּמַנִּים. **9** His legs.

Mishnah 3

מִשְׁנָה ג

אֵין [1]מְיַלְּדִין אֶת־הַבְּהֵמָה בְּיוֹם טוֹב אֲבָל [2]מְסַעֲדִין. וּמְיַלְּדִין אֶת־הָאִשָּׁה בַּשַּׁבָּת, וְקוֹרִין לָהּ [3]חֲכָמָה [4]מִמָּקוֹם לְמָקוֹם, וּמְחַלְּלִין עָלֶיהָ אֶת־הַשַּׁבָּת, וְקוֹשְׁרִין אֶת־[5]הַטַּבּוּר; רַבִּי [6]יוֹסֵי אוֹמֵר, אַף חוֹתְכִין. וְכָל [7]צָרְכֵי מִילָה עוֹשִׂין בַּשַּׁבָּת.

They may not deliver[1] cattle on a Holyday, but they may give help.[2] They may deliver a woman on the Sabbath and summon for her a midwife[3] from any place[4] whatever, and they may profane the Sabbath for her sake and tie up the navel;[5] R. Jose says,[6] They may even cut it. And they may perform on the Sabbath all things necessary[7] for circumcision.

1 *i.e.*, the young of a beast may not be drawn forth at birth. **2** That the creature does not fall to the ground. **3** הַמְּיַלֶּדֶת, *the midwife*, in some texts. **4** The law of עֵרוּב תְּחוּמִים does not apply. **5** Or *umbilicus*. **6** His opinion is accepted. **7** This subject is dealt with in the next Chapter.

CHAPTER 19 — פֶּרֶק יט

Mishnah 1 — מִשְׁנָה א

R. Eliezer says, If one had not brought the instrument[1] on the eve of the Sabbath, he may bring it openly[2] on the Sabbath; and in time of danger[3] he may cover it in the presence of witnesses.[4] (And) R. Eliezer said further, They may cut[5,6] wood to make[7] charcoal to forge an instrument of iron.[8] R. Akiba[9] laid down a general principle: any act of work that it is possible to do on the eve of Sabbath does not override the Sabbath,* but what it is impossible[10] to perform[11] on the eve of the Sabbath overrides the Sabbath.

רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם לֹא הֵבִיא [1]כְּלִי מֵעֶרֶב שַׁבָּת מְבִיאוֹ בַּשַּׁבָּת [2]מְגוּלֶּה; [3]וּבְסַכָּנָה מְכַסֶּהוּ עַל פִּי [4]עֵדִים. וְעוֹד אָמַר רַבִּי אֱלִיעֶזֶר, [5,6]כּוֹרְתִים עֵצִים לַעֲשׂוֹת פֶּחָמִין [7]לַעֲשׂוֹת [8]כְּלִי בַרְזֶל. כְּלָל אָמַר רַבִּי [9]עֲקִיבָא, כָּל־מְלָאכָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ מֵעֶרֶב שַׁבָּת אֵינָהּ דּוֹחָה [10]אֶת־הַשַּׁבָּת, [10]וְשֶׁאִי אֶפְשָׁר [11]לַעֲשׂוֹתָהּ מֵעֶרֶב שַׁבָּת דּוֹחָה אֶת־הַשַּׁבָּת.

1 *i.e.*, the circumcision knife. **2** To show that circumcision supersedes the Sabbath.* **3** When Jewish rites were prohibited by their oppressors. **4** As evidence that he does not carry anything else on the Sabbath. **5** כּוֹרְתִין in some editions. **6** On the Sabbath. **7** וְלַעֲשׂוֹת in some editions. **8** Circumcision knife. כְּלִי is omitted in some texts. **9** His view is accepted. **10** In some texts,.....מִילָה שֶׁאִי אֶפְשָׁר, *but circumcision which it is impossible* ..... **11** *i.e.*, circumcision. * *viz.*, the Sabbath law.

Mishnah 2 — מִשְׁנָה ב

They may perform on the Sabbath all the things that are necessary for circumcision: circumcising, tearing the corona,[1] sucking,[2] and placing upon it a bandage[3] and cumin.[4] If it had not been pounded

עוֹשִׂין כָּל־צָרְכֵי מִילָה בַּשַּׁבָּת, מוֹהֲלִין [1]וּפוֹרְעִין [2]וּמוֹצְצִין וְנוֹתְנִין עָלֶיהָ [3]אִיסְפַּלְנִית [4]וְכַמּוֹן. אִם לֹא שָׁחַק מֵעֶרֶב שַׁבָּת לוֹעֵס [5]בְּשִׁנָּיו

וְנוֹתֵן. אִם לֹא טָרַף יַיִן וְשֶׁמֶן מֵעֶרֶב שַׁבָּת יִנָּתֵן זֶה בְּעַצְמוֹ וְזֶה בְּעַצְמוֹ. וְאֵין עוֹשִׂין יָדָה חָלוּק לְכַתְּחִלָּה אֲבָל כּוֹרֵךְ יַעֲלֶיהָ סְמַרְטוּט. אִם לֹא הִתְקִין מֵעֶרֶב שַׁבָּת כּוֹרֵךְ עַל אֶצְבָּעוֹ וּמֵבִיא אֲפִילוּ מֵחָצֵר אַחֶרֶת.

up on the eve of the Sabbath, one may chew it with his teeth[5] and apply it. If one had not mixed (the) wine and oil[6] on the eve of Sabbath, each may be applied by itself. They may not make[7] for it specially the bandage[8] but one may wrap a rag[10] round it.[9] If one had not prepared it on the eve of the Sabbath, he may wrap it upon his finger and bring it even[11] from another courtyard.

1 פָּרַע, *uncover the corona, split the membrane and pull it back.* **2** מָצַץ, *suck the wound to compress the blood vessels.* **3** Or אִסְפְּלָנִית, *plaster, compress* (for healing or softening). **4** כַּמּוֹן, *cumin, caraway, cummin.** **5** בְּשִׁנָּיו in some editions. **6** Mixture used as a remedy for the wound. **7** On the Sabbath. **8** Or חָלוּק, *shirt-shaped bandage.* **9** The circumcised member. **10** Or *lint.* **11** וַאֲפִילוּ in some texts. * See **Supplement**, *Flora.*

Mishnah 3 — מִשְׁנָה ג

מַרְחִיצִין אֶת־הַקָּטָן בֵּין לִפְנֵי הַמִּילָה וּבֵין לְאַחַר הַמִּילָה, וּמְזַלְּפִין עָלָיו בְּיָד אֲבָל לֹא בְכֶלִי. רַבִּי אֱלִעֶזֶר בֶּן עֲזַרְיָה אוֹמֵר, מַרְחִיצִין אֶת־הַקָּטָן בַּיּוֹם הַשְּׁלִישִׁי שֶׁחָל לִהְיוֹת בַּשַּׁבָּת, שֶׁנֶּאֱמַר, וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים. סָפֵק וְאַנְדְּרוֹגִינוֹס אֵין מְחַלְּלִין עָלָיו אֶת־הַשַּׁבָּת, וְרַבִּי יְהוּדָה מַתִּיר בְּאַנְדְּרוֹגִינוֹס.

They may wash[1] the child either before the circumcision or after the circumcision, and they may sprinkle upon it by hand but not by means of a vessel. R. Eliezer ben Azariah says,[2] They may wash the child[3] on the third day if it fall on a Sabbath, because it is said,[4] *And it came to pass on the third day when they were in pain.* A child about which there is a doubt[5] or that is an hermaphrodite[6]—they may not profane the Sabbath for it; but R. Judah permits[7] it for an hermaphrodite.

1 On the Sabbath of the circumcision. Water heated up on the Sabbath may be used if it can not be obtained otherwise than by overriding the Sabbath law. **2** His view is accepted. **3** Compare 9[3]. **4** *Genesis* **34**, 25. **5** Doubtful whether it was an eight or nine months old child. **6** Or *androgynous* (see בִּכּוּרִים 4[1f]). **7** His opinion is rejected.

Mishnah 4

מִשְׁנָה ד

מִי שֶׁהָיוּ לוֹ שְׁתֵּי תִינוֹקוֹת אֶחָד לָמוּל אַחַר הַשַּׁבָּת וְאֶחָד לָמוּל בַּשַּׁבָּת, וְשָׁכַח וּמָל אֶת־שֶׁל אַחַר הַשַּׁבָּת בַּשַּׁבָּת [1]חַיָּיב; אֶחָד לָמוּל בְּעֶרֶב שַׁבָּת וְאֶחָד לָמוּל בַּשַּׁבָּת וְשָׁכַח וּמָל אֶת־שֶׁל עֶרֶב שַׁבָּת בַּשַּׁבָּת, רַבִּי [2]אֱלִיעֶזֶר מְחַיֵּיב חַטָּאת וְרַבִּי [3]יְהוֹשֻׁעַ פּוֹטֵר.

If one had two babies, one of which was to be circumcised after the Sabbath and the other had to be circumcised on the Sabbath, and he forgot and circumcised on the Sabbath the one that was to have been circumcised after the Sabbath, he is culpable;[1] if one had to be circumcised on the eve of the Sabbath, and the other was to be circumcised on the Sabbath, and he forgot and circumcised on the Sabbath the one that was to have been circumcised on the eve of the Sabbath, R. Eliezer declares[2] him liable to a *sin-offering,* but R. Joshua exempts[3] him.

1 Liable to a sin-offering, because he had circumcised a child only seven days old. **2** His opinion is rejected. **3** His view is accepted, because had that particular day not been the Sabbath the circumcision would have had to be performed.

Mishnah 5

מִשְׁנָה ה

קָטָן נִמּוֹל לִשְׁמוֹנָה, לְתִשְׁעָה, וְלְעֲשָׂרָה, וְלְאֶחָד עָשָׂר, וְלִשְׁנֵים עָשָׂר, לֹא *פָּחוּת וְלֹא יוֹתֵר. הָא כֵיצַד? [1]כְּדַרְכּוֹ לִשְׁמוֹנָה; נוֹלַד [2]לְבֵין הַשְּׁמָשׁוֹת נִמּוֹל לְתִשְׁעָה; [3]בֵּין הַשְּׁמָשׁוֹת שֶׁל עֶרֶב שַׁבָּת נִמּוֹל לְעֲשָׂרָה; יוֹם טוֹב לְאַחַר [4]שַׁבָּת נִמּוֹל לְאַחַד עָשָׂר; [5]שְׁנֵי יָמִים טוֹבִים שֶׁל רֹאשׁ הַשָּׁנָה נִמּוֹל לִשְׁנֵים עָשָׂר. קָטָן הַחוֹלֶה אֵין מוֹהֲלִין אוֹתוֹ עַד [6]שֶׁיִּבְרָיא.

A child can be circumcised on the eighth, ninth, tenth, eleventh or twelfth day, but never earlier nor later. How is this the case?—According to the principle,[1] the eighth day; if born at twilight,[2] it is circumcised on the ninth day; if at twilight[3] of the eve of Sabbath, it is circumcised on the tenth day; if a Festival day fall after the Sabbath,[4] it is circumcised on the eleventh day; if on the two festival days[5] of the New Year, it is circumcised on the twelfth day. A child that is ill may not be circumcised until it is well.[6] *Or פָּחוֹת, traditional, popular pronunciation.

1 The principle is that circumcision that can not be performed on the eighth day can not override a Sabbath or Holyday. **2** Because of the uncertainty

whether the moment of birth belongs to the day or to the night (which then belongs to the next day). **3** In case the Sabbath is the ninth day then the circumcision can not override the Sabbath law. **4** הַשַּׁבָּת in some editions. **5** That fall after Sabbath. *The two days of the New Year are regarded as one day of holiness.* **6** The circumcision is then performed on the seventh day after complete recovery.

Mishnah 6 — מִשְׁנָה ו

These are the shreds[1] that render invalid the circumcision: flesh that covers (the greater part of[2]) the corona, and such a person[3] may not eat of the *priest's-due*;[4] and if he became fat,[5] he must have it put right for appearance's sake.[6] If anyone circumcised, but did not uncover the corona,[7] it is as though he had not circumcised.

אֵלּוּ הֵן [1]צִיצִין הַמְעַכְּבִין אֶת־הַמִּילָה, בָּשָׂר הַחוֹפֶה ([2]אֶת־רוֹב) הָעֲטָרָה, [3]וְאֵינוֹ אוֹכֵל [4]בִּתְרוּמָה; וְאִם הָיָה [5]בַּעַל בָּשָׂר מְתַקְּנוֹ [6]מִפְּנֵי מַרְאִית הָעַיִן. מָל וְלֹא [7]פָּרַע אֶת־הַמִּילָה כְּאִלּוּ לֹא מָל.

1 צִיצִין, literally *blossoms, buds, flowers.* Of the foreskin if they are left. **2** אֶת־רוֹב is omitted in some editions. **3** If he is a כֹּהֵן, *priest* (*Exodus* **12**, 45; *Leviticus* **22**, 10). **4** See *Appendix,* **Note 1**. **5** And the corona becomes covered again. **6** So that he does not look as if uncircumcised. **7** פָּרַע, *uncover the corona, tear the inner lining, split the membrane and pull it back.*

CHAPTER 20 — פֶּרֶק כ

Mishnah 1 — מִשְׁנָה א

R. Eliezer says, They may suspend[1] a strainer[2] on a Festival-day, and put[3] into it while it is so suspended on the Sabbath; but the Sages say,[4] They may not suspend a strainer on a Festival-day nor place into it on the Sabbath, but they may put into it when suspended on a Festival-day.[5]

רַבִּי אֱלִיעֶזֶר אוֹמֵר, [1]תּוֹלִין אֶת־[2]הַמְשַׁמֶּרֶת בְּיוֹם טוֹב [3]וְנוֹתְנִין לְתִלּוּיָה בַּשַּׁבָּת; [4]וַחֲכָמִים אוֹמְרִים, אֵין תּוֹלִין אֶת־הַמְשַׁמֶּרֶת בְּיוֹם טוֹב וְאֵין נוֹתְנִין לְתִלּוּיָה בַּשַּׁבָּת אֲבָל [5]נוֹתְנִין לְתִלּוּיָה בְּיוֹם טוֹב.

1 *i.e.,* stretch out or spread out over the mouth of a vessel. This is equivalent in a manner to the construction of a temporary tent. **2** Or *filter.* Like a bag for straining wine. **3** *i.e.,* pour wine through it to be strained or filtered. Because it is as the work of sifting (compare 7[2]). **4** Their view is accepted. **5** Because on a holyday necessary food may be prepared.

Mishnah 2

מִשְׁנָה ב

They may pour[1] wine over wine-dregs that they be diluted and filter wine through a cloth[2] or through a palm-twigs basket;[3] and they may put an egg in a mustard strainer[4] and prepare honeyed wine[5] on the Sabbath. R. Judah says,[6,7] On the Sabbath in a cup, on a Festival-day in a flagon,[8] and during the Intermediate Festival-days[9] in a barrel.[10] R. Zadok says,[11] It all depends on the number of the guests.

[1]נוֹתְנִין מַיִם עַל גַּבֵּי הַשְּׁמָרִים
בִּשְׁבִיל שֶׁיְּצַלּוּ וּמְסַנְּנִין אֶת־הַיַּיִן
[2]בְּסוּדָרִין [3]וּבְכִפְּיָה מִצְרִית;
וְנוֹתְנִין בֵּיצָה [4]בְּמְסַנֶּנֶת שֶׁל חַרְדָּל
וְעוֹשִׂין [5]אֲנוּמְלִין בַּשַּׁבָּת. רַבִּי
[6]יְהוּדָה [7]אוֹמֵר, בַּשַּׁבָּת בְּכוֹס, בְּיוֹם
טוֹב [8]בְּלָגִין, [9]וּבְמוֹעֵד [10]בְּחָבִית.
רַבִּי [11]צָדוֹק אוֹמֵר, הַכֹּל לְפִי
הָאוֹרְחִין.

1 On the Sabbath. **2** Or *turban, napkin.* **3** Or *Egyptian basket* made of rushes. **4** Or *a mustard mixture made in a strainer.* **5** Wine mixed with honey (and pepper). **6** His view is accepted, *i.e.*, any quantity may be thus prepared. **7** *i.e.*, that they may prepare it. **8** לָגִין, bottle or vessel in size between כּוֹס and כַּד. **9** *i.e.*, חוֹל הַמּוֹעֵד פֶּסַח and חוֹל הַמּוֹעֵד סֻכּוֹת. **10** Or *jar.* **11** His opinion is rejected, *i.e.*, any amount whatever may be prepared.

Mishnah 3

מִשְׁנָה ג

They may not[1] dissolve[2] asafoetida resin in warm water, but one may put it into vinegar. And they may not soak tares[3] or rub[4] them; but they may place them in a sieve or in a basket. They may not sift straw[5] through a sieve or put it in a high place so that the chaff[6] shall fall away, but one may take it up in a sieve and pour it into the manger.[7]

[1,2]אֵין שׁוֹרִין אֶת־הַחִלְתִּית בְּפוֹשֶׁרִין
אֲבָל נוֹתֵן לְתוֹךְ הַחוֹמֶץ. וְאֵין שׁוֹרִין
אֶת־[3]הַכַּרְשִׁינִין וְלֹא [4]שָׁפִין אוֹתָן
אֲבָל נוֹתֵן לְתוֹךְ הַכְּבָרָה אוֹ לְתוֹךְ
הַכַּלְכָּלָה. אֵין כּוֹבְרִין אֶת־[5]הַתֶּבֶן
בִּכְבָרָה וְלֹא יִתְּנֶנּוּ עַל גַּבֵּי מָקוֹם
גָּבוֹהַּ בִּשְׁבִיל שֶׁיֵּרֵד [6]הַמּוֹץ, אֲבָל
נוֹטֵל הוּא בִּכְבָרָה וְנוֹתֵן לְתוֹךְ
[7]הָאֲבוּס.

1 On the Sabbath. **2** Or *They may not soak asafoetida*..... **3** Or *vetches, horse-beans.** Steeping causes the rough parts to float to the top of the water. **4** Rubbing causes the rough portions to fall away. **5** Which has been first chopped up. **6** Which is not fit as food for cattle. **7** Or *feeding-trough.* * See **Supplement**, *Flora.*

Mishnah 4

מִשְׁנָה ד.

They may clean out[1] before a fatted ox and sweep[2] aside because of the excretum. These are the opinions of R. Dosa,[3] but the Sages[4] forbid it. They may take[5] from before one* beast[6] and put it before another* beast on the Sabbath.

[1]גּוֹרְפִין מִלִּפְנֵי הַפַּטָּם [2]וּמְסַלְּקִין לִצְדָדִין מִפְּנֵי הָרְעִי. דִּבְרֵי רַבִּי [3]דוֹסָא, [4]וַחֲכָמִים אוֹסְרִין. [5]נוֹטְלִין מִלִּפְנֵי [6]בְּהֵמָה *זוֹ וְנוֹתְנִין לִפְנֵי בְּהֵמָה *זוֹ בַּשַּׁבָּת.

1 On the Sabbath. *i.e.*, clean out the manger or crib. 2 *i.e.*, clear away spilt fodder to prevent it being soiled by excrement from the beast. 3 His views are rejected. 4 Their ruling is accepted. 5 *i.e.*, fodder may thus be moved on the Sabbath. 6 From before an ass to be given to an ox, but not vice versa (because the saliva of an ox soils the fodder and an ass should not eat of it). * *Or* זו.

Mishnah 5

מִשְׁנָה ה

The straw that is on the bed—one may not move it about[1] with his hand but he may shift it about with his body; and if it were intended as food for a beast, or if there were over it a cushion or sheet, one may move it about with his hand. A householder's clothes-press[2]—they may loosen it[3] but not tighten it; but that of laundrymen—one may not touch it. R. Judah says,[4] if it[5] were loosened on the eve of the Sabbath one may loosen it[6] wholly and remove[7] from it.

הַקַּשׁ שֶׁעַל גַּבֵּי הַמִּטָּה לֹא [1]יְנַעְנְעוֹ בְּיָדוֹ אֶלָּא מְנַעְנְעוֹ בְּגוּפוֹ; וְאִם הָיָה מַאֲכָל בְּהֵמָה אוֹ שֶׁהָיָה עָלָיו כַּר אוֹ סָדִין מְנַעְנְעוֹ בְּיָדוֹ. [2]מַכְבֵּשׁ שֶׁל בַּעֲלֵי בָתִּים [3]מַתִּירִין אֲבָל לֹא כּוֹבְשִׁין; וְשֶׁל כּוֹבְסִין לֹא יִגַּע בּוֹ. רַבִּי [4]יְהוּדָה אוֹמֵר, אִם הָיָה [5]מוּתָּר מֵעֶרֶב שַׁבָּת [6]מַתִּיר אֶת־כּוּלּוֹ [7]וְשׁוֹמְטוֹ.

1 On Sabbath. 2 But not the maker's clothes-press. 3 In order to remove the garments for Sabbath use. 4 His opinion is not accepted. 5 The clothes-press. 6 On the Sabbath. 7 Garments.

CHAPTER 21

פֶּרֶק כא

Mishnah 1

מִשְׁנָה א

A man may take up[1] his child even though it has a stone in its hand, or a basket[2] with a stone inside it; and he may shift about unclean

[1]נוֹטֵל אָדָם אֶת־בְּנוֹ וְהָאֶבֶן בְּיָדוֹ, [2]וְכַלְכָּלָה וְהָאֶבֶן בְּתוֹכָהּ; וּמְטַלְטְלִין [3]תְּרוּמָה טְמֵאָה עִם

הַטְּהוֹרָה וְעִם [3]הַחוּלִין. רַבִּי [4]יְהוּדָה אוֹמֵר, אַף מַעֲלִין אֶת־[5]הַמְּדוּמָע בְּאֶחָד וּמֵאָה.

priest's-due together with clean or with *non-holy produce*.[3] R. Judah says,[4] They may even take out the one part of *priest's-due*[5] from the one hundred and one parts.

1 On the Sabbath. In a חָצֵר, courtyard, included in the עֵרוּב (see *Appendix*, **Note 4**). **2** Provided that the basket contains fruit. **3** See *Appendix*, **Note 1**. **4** His view is rejected. **5** That had fallen into 101. (*i.e.*, 1 part of תְּרוּמָה into 100 parts of חוּלִין).

Mishnah 2

מִשְׁנָה ב

[1]הָאֶבֶן שֶׁעַל פִּי הַחָבִית [2]מַטֶּה עַל [3]צִדָּהּ [4]וְהִיא נוֹפֶלֶת. [5]הָיְתָה בֵּין הַחָבִיּוֹת [3]מַגְבִּיהַּ וּמַטֶּה עַל צִדָּהּ [4]וְהִיא נוֹפֶלֶת. מָעוֹת שֶׁעַל הַכַּר [6]נוֹעֵר אֶת־הַכַּר וְהֵן נוֹפְלוֹת. הָיְתָה [8]עָלָיו [7]לִשְׁלֶשֶׁת מְקַנְּחָהּ בְּסְמַרְטוּט. [8]הָיְתָה שֶׁל עוֹר נוֹתְנִין [9]עָלֶיהָ מַיִם עַד שֶׁתִּכְלֶה.

If there be a stone[1] over the mouth of a barrel—one may incline it[2] on its side[3] so that it[4] falls off. If it were[5] among other barrels, he may lift it[3] up and turn it on its side so that it[4] falls off. If there be coins on a cushion—one may shake[6] the cushion so that they fall off. If there were dirt[7] on it,[8] one may wipe it off with a rag. If it[8] were made of hide, they may pour water over it[9] until it is all gone.

1 Or *tub, jar*. **2** On the Sabbath. But only if the wine is needed for Sabbath use. **3** The barrel. **4** The stone. **5** If there is danger of the stone falling off and causing damage to the other barrels. **6** But only if the cushion is needed; otherwise it must be removed with the coins on it if the place is wanted. **7** Or *filth*, literally *secretion, chicken's excreta*. It may not be cleaned off with water, which would constitute the forbidden act of washing. **8** The cushion. **9** Over the dirt. This is not accounted an act of washing as hide is not thus usually treated.

Mishnah 3

מִשְׁנָה ג

[1]בֵּית שַׁמַּאי אוֹמְרִים, [2]מַגְבִּיהִין מִן־הַשֻּׁלְחָן עֲצָמוֹת [3]וּקְלִיפִּין; וּבֵית הִלֵּל אוֹמְרִים, נוֹטֵל אֶת־[4]הַטַּבְלָה כּוּלָּהּ וּמְנַעֲרָהּ. [5]מַעֲבִירִים מִלְּפָנַי

The School of Shammai say,[1] They may take up[2] from the table bones and shells;[3] and the School of Hillel say, One must take up the whole board[4] and shake it. They may remove[5] from the table less

הַשֻּׁלְחָן פֵּירוּרִין *פָּחוּת מִכְּזַיִת וְשֵׁעָר שֶׁל יַאֲפוּתִין וְשֵׁעָר שֶׁל עֲדָשִׁים מִפְּנֵי שֶׁהוּא מַאֲכַל בְּהֵמָה. סְפוֹג אִם יֶשׁ לוֹ עוֹר בֵּית אֲחִיזָה יִמְקַנְּחִין בּוֹ יְאִם לָאו אֵין מְקַנְּחִין בּוֹ. [8](וַחֲכָמִים אוֹמְרִים) יִבֵּין כָּךְ וּבֵין כָּךְ נִיטָּל בַּשַּׁבָּת [10]וְאֵינוֹ מְקַבֵּל טוּמְאָה.

than an olive's bulk of crumbs, or of pods of beans[6] or of pods of lentils since they are fodder for cattle. If a sponge have a holder of leather, they may wipe[2] with it, but if not,[7] they may not wipe therewith. (And the Sages say),[8] In either case[9] it may be taken up on the Sabbath, and it is not susceptible to uncleanness.[10]

1 In the גְּמָרָא the statement is made that the teaching of the two Schools is the reverse. **2** On Sabbath. **3** Or *peels*. **4** *i.e.*, the table. **5** מְעַבְּדִין in some editions. **6** Or *chick-peas*. **7** *i.e.*, if it has no leather holder. **8** וַחֲכָמִים אוֹמְרִים is omitted in some texts. **9** *i.e.*, whether the sponge has a leather handle or not. **10** Because it is neither wood nor garment (*i.e.*, cloth) nor like a metal. * Or פָּחוֹת, popular traditional vowelling and pronunciation.

CHAPTER 22 — פֶּרֶק כב

Mishnah 1 — מִשְׁנָה א

[1]חָבִית שֶׁנִּשְׁבְּרָה [2]מַצִּילִין הֵימֶנָּה [3]מָזוֹן שָׁלֹשׁ סְעוּדוֹת, וְאוֹמֵר לַאֲחֵרִים, בֹּאוּ וְהַצִּילוּ לָכֶם, וּבִלְבַד שֶׁלֹּא יִסְפּוֹג. [2,4]אֵין סוֹחֲטִין אֶת־הַפֵּירוֹת לְהוֹצִיא מֵהֶן מַשְׁקִין, וְאִם [5]יָצְאוּ מֵעַצְמָן [6]אֲסוּרִין. רַבִּי [7]יְהוּדָה אוֹמֵר, אִם לְאוֹכְלִין [8]הֵיוֹצֵא מֵהֶן מוּתָּר וְאִם לְמַשְׁקִין הֵיוֹצֵא מֵהֶן [9]אָסוּר. חֲלוֹת דְּבַשׁ שֶׁרִיסְקָן מֵעֶרֶב שַׁבָּת וְיָצְאוּ מֵעַצְמָן אֲסוּרִים; וְרַבִּי אֱלִיעֶזֶר מַתִּיר.

If a barrel[1] were broken, they may save[2] from it enough wine[3] for three meals, and one may say to others, 'Come and save for yourselves,' only provided that no one soaks it up with a sponge. They may not squeeze[2,4] fruits to express their juices, and even if they[6] came out of themselves, they are forbidden.[5] R. Judah says,[7] If they were intended to be eaten, the juices that exude from them are permitted, but if they were for their juices, the juice that comes from them is forbidden.[8] Honeycombs that were broken on the eve of the Sabbath and the honey exuded of itself—these are forbidden; but R. Eliezer permits them.[9]

1 Or *jar*. Containing wine. **2** On the Sabbath. **3** Literally *food* (see 16[2]). **4** Squeezing out is forbidden (see 7[2]). **5** The juices may not be used on the Sabbath. **6** The juices. **7** His view is accepted. **8** It may not be eaten on the Sabbath. **9** His opinion is accepted.

Mishnah 2

מִשְׁנָה ב

Whatever was put in hot water on the eve of the Sabbath that they may steep[1] in hot water on the Sabbath, but whatsoever was not put into hot water on the eve of the Sabbath that they may rinse[2] in hot water on the Sabbath with the exception of old[4] salted fish[3] (and small salted fish[5]) and Spanish tunny fish[6] since rinsing them is the completion of their preparation.

כָּל־שֶׁבָּא בְחַמִּין מֵעֶרֶב שַׁבָּת [1]שׁוֹרִין אוֹתוֹ בְחַמִּין בַּשַּׁבָּת, וְכָל שֶׁלֹּא בָא בְחַמִּין מֵעֶרֶב שַׁבָּת [2]מַדִּיחִים אוֹתוֹ בְחַמִּין בַּשַּׁבָּת חוּץ מִן־[3]הַמְּלִיחַ [4]הַיָּשָׁן (וְדָגִים מְלוּחִים [5]קְטַנִּים) וְקוֹלְיָס [6]הָאִסְפָּנִין שֶׁהַדָּחָתָן *זוּ הִיא גְּמַר מְלַאכְתָּן.

1 Or *soak*. **2** מַדִּיחִין in some editions. **3** Salted delicacy. **4** Which had been salted for the past year. **5** Some texts omit וְדָגִים מְלוּחִים קְטַנִּים, *and small salted fish*. **6** הָאִסְפָּנִי and הָאִסְפָּנִים in some editions. * The alternative vowellisation זוֹ here is correct.

Mishnah 3

מִשְׁנָה ג

A man may broach[1] a barrel[2] to eat dried figs from it only provided that he does not intend[3] to make of it a utensil, and they may not pierce[1,4] the bung[5] of a barrel.[2] This is the view of R. Judah; but the Sages[6] permit it. One must pierce[1,4] the bung[5] of a barrel.[2] were pierced already, one may not put wax on it because he would smooth it over.[7] R. Judah said, Such a case came before Rabban Jochanan ben Zakkai in Arabia[8] and he said, 'I am afraid he may be liable to a *sin-offering*.'[9]

[1]שׁוֹבֵר אָדָם אֶת־[2]הַחָבִית לֶאֱכֹל הֵימֶנָּה גְּרוֹגְרוֹת וּבִלְבַד שֶׁלֹּא יְתַכֵּוֵן [3]לַעֲשׂוֹת כֶּלִי, וְאֵין [1,4]נוֹקְבִין [5]מְגוּפָה שֶׁל [2]חָבִית. דִּבְרֵי רַבִּי יְהוּדָה; [6]וַחֲכָמִים מַתִּירִין. וְלֹא יִקָּבֵנָּה מִצִּדָּהּ וְאִם הָיְתָה נְקוּבָה [1]לֹא יִתֵּן עָלֶיהָ שַׁעֲוָה מִפְּנֵי שֶׁהוּא [7]מְמָרֵחַ. אָמַר רַבִּי יְהוּדָה, מַעֲשֶׂה בָא לִפְנֵי רַבָּן יוֹחָנָן בֶּן זַכַּאי [8]בַּעֲרָב וְאָמַר, חוֹשְׁשַׁנִי לוֹ [9]מֵחַטָּאת.

1 On Sabbath. **2** Or *jar, tub*. **3** In some editions, לַעֲשׂוֹת מִמֶּנָּה כֵּלִי. **4** נוֹקְבִים in some editions. **5** Or *cork, stopper, plug*. This must be taken out whole. **6** In some texts, רַבִּי יוֹסֵי מַתִּיר. R. Judah's view is rejected and the ruling of the Sages is accepted. **7** An act of scraping forbidden on the Sabbath. **8** Or *Arab* (near Sepphoris in Galilee). **9** Because he smooths down the wax to make it adhere round the opening.

Mishnah 4

מִשְׁנָה ד

[1]נוֹתְנִין תֵּבְשִׁיל לְתוֹךְ [2,3]הַבּוֹר בִּשְׁבִיל שֶׁיְּהֵא [4]שָׁמוּר, וְאֶת־[5]הַמַּיִם הַיָּפִים [6]בְּרָעִים בִּשְׁבִיל שֶׁיְּצַנְּנוּ, וְאֶת־[7]הַצּוֹנֵן בְּחַמָּה בִּשְׁבִיל שֶׁיְּחַמְּמוּ. מִי [8]שֶׁנָּשְׂרוּ כֵלָיו בַּדֶּרֶךְ בְּמַיִם מְהַלֵּךְ בָּהֶן [9]וְאֵינוֹ חוֹשֵׁשׁ; הִגִּיעַ לְחָצֵר [10]הַחִיצוֹנָה שׁוֹטְחָן [11]בְּחַמָּה אֲבָל [12]לֹא כְּנֶגֶד הָעָם.

They may put[1] a cooked dish into a pit[2,3] in order that it be preserved,[4] or good water[5] in stale water[6] so that it keeps cool, or cold water[7] into hot water that it should become warm. If anyone's garments became soaked[8] with water on the way, he may continue walking in them and need have no scruple;[9] when he has reached the outermost courtyard,[10] he may spread them out in the sun,[11] but not in the sight of the people.[12]

1 On the Sabbath. **2** Or *cistern, tank*. **3** An empty pit. **4** To keep it cool and fresh. **5** Fresh, pure water in some form of container. **6** In cold unclean water. **7** In a vessel. **8** The garment(s) fell into water or water dropped on the garment(s). **9** Of being suspected of having washed them. **10** Of the town. **11** To dry on the Sabbath. **12** He must avoid suspicion (מִפְּנֵי מַרְאִית עַיִן).

Mishnah 5

מִשְׁנָה ה

[1]הַרוֹחֵץ בְּמֵי מְעָרָה וּבְמֵי טְבַרְיָא, [2]וְנִסְתַּפֵּג אֲפִילוּ בְּעֶשֶׂר אֵלוּתִיאוֹת, [3]לֹא יְבִיאֵם בְּיָדוֹ; אֲבָל עֲשָׂרָה בְנֵי אָדָם [4]מִסְתַּפְּגִין בַּאֲלוּנְטִין אַחַת פְּנֵיהֶם יְדֵיהֶם וְרַגְלֵיהֶם [5]וּמֵבִיאִין אוֹתָהּ בְּיָדָן.

One who bathes[1] in the water of a cave or in the water of Tiberias and dries[2] himself, even though with ten towels, may not carry them away[3] in his hand; but ten men may with one towel dry[4] their faces, their hands and their feet and bring it away[5] in their hands.

1 On the Sabbath. **2** Or *wipes*. **3** So as not to transgress the act of *squeezing out* forbidden on the Sabbath. But the accepted ruling is that a person may bring away the wet towel. **4** Or *wipe*. **5** They would warn each other against the prohibited act of *squeezing out*.

Mishnah 6

מִשְׁנָה ו

[1]סָכִין [2]וּמְמַשְׁמְשִׁין (בִּבְנֵי מֵעַיִם[3]) אֲבָל לֹא [4]מִתְעַמְּלִים וְלֹא מִתְגָּרְדִין. אֵין [1]יוֹרְדִין [5]לְקוֹרְדִּימָא; [1]וְאֵין עוֹשִׂין אֲפִיקְטוֹזִין; [1]וְאֵין [6]מְעַצְּבִין אֶת־הַקָּטָן [1]וְאֵין מַחְזִירִין אֶת־[7]הַשֶּׁבֶר. מִי שֶׁנִּפְרְקָה יָדוֹ וְרַגְלוֹ לֹא [8]יִטְרְפֵם בְּצוֹנֵן אֲבָל רוֹחֵץ הוּא כְּדַרְכּוֹ וְאִם נִתְרַפֵּא נִתְרַפֵּא.

They may anoint[1] or massage[2] (their stomach)[3] but they may not rub themselves[4] or scrape themselves. They may not go down[1] to Kordima;[5] and they may not prepare and take[1] an emetic; and they may not straighten[6] a child; and they may not set a fracture.[7] If anyone's hand or foot were dislocated, one may not pour cold water over it,[8] but he may wash it in his usual manner, and if he is healed he is healed.

1 On Sabbath. **2** Gently. **3** Some texts omit בִּבְנֵי מֵעַיִם. **4** Vigorously. **5** The name is uncertain. Some take it to be a valley full of water with a muddy bed in which the bather is liable to stick and has to be rescued by many others. Others take it to be a river with slippery clayey banks on which a bather may slip with his garments into the water. Some render it as *a wrestling floor*. **6** *i.e.*, straighten the deformed limbs of a child's body. **7** A fractured limb. But the accepted ruling is that this may be performed. **8** Literally *them*.

CHAPTER 23

פֶּרֶק כג

Mishnah 1

מִשְׁנָה א

[1]שׁוֹאֵל אָדָם מֵחֲבֵירוֹ כַּדֵּי יַיִן וְכַדֵּי שֶׁמֶן וּבְלִבַד שֶׁלֹּא [2]יֹאמַר לוֹ, [3]הַלְוֵנִי; וְכֵן [3]הָאִשָּׁה מֵחֲבֶרְתָּהּ כִּכָּרוֹת. וְאִם [4]אֵינוֹ מַאֲמִינוֹ [5]מַנִּיחַ [4]טַלִּיתוֹ [4]אֶצְלוֹ [5]וְעוֹשֶׂה [4]עִמּוֹ חֶשְׁבּוֹן לְאַחַר שַׁבָּת. וְכֵן עֶרֶב פֶּסַח בִּירוּשָׁלַיִם שֶׁחָל לִהְיוֹת בַּשַּׁבָּת [5]מַנִּיחַ [4]טַלִּיתוֹ [4]אֶצְלוֹ וְנוֹטֵל אֶת־פִּסְחוֹ [5]וְעוֹשֶׂה [4]עִמּוֹ חֶשְׁבּוֹן לְאַחַר יוֹם טוֹב.

A man may borrow[1] from his fellow jars of wine or jars of oil, only provided that he does not say to him, 'Lend me';[2] and likewise a woman[3] of her neighbour loaves of bread. And if he[4] do not trust him,[5] he[5] leaves his cloak with him[4] and[5] settles the account with him[4] after the Sabbath. And similarly in Jerusalem on the eve of Passover when it happens to fall on a Sabbath he[5] may leave his cloak[6] with him[4] and take his Passover lamb and he[5] makes his reckoning with him[4] after the Festival.

1 On Sabbath. **2** *i.e.*, he must say 'Let me borrow' but not 'Lend me' or 'Loan to me.' 'Lending' would imply an agreed transaction valid for a stated time and it might lead to the act of writing forbidden on the Sabbath. **3** May *borrow* but must not say *'Lend me.'* **4** The lender. **5** The borrower.* **6** But he may not say that the cloak is to serve as a pledge until he repays for what he has taken. * מְנַיִּם or מַנַּיִם.

Mishnah 2

מִשְׁנָה ב

A man may reckon up[1] his guests[2] and his portions of dessert by word of mouth but not from a written note. And he may cast lots[3] with his children and with the members of his household at a meal provided that he does not intend to allot a big portion against a small portion on the grounds of playing at dice.[4] And they[5] may cast lots on a Festival for the *holy sacrifices*[6] but not for the portions.[7]

[1]מוֹנֶה אָדָם אֶת־[2]אוֹרְחָיו וְאֶת־
פַּרְפָּרוֹתָיו מִפִּיו אֲבָל לֹא מִן־
הַכְּתָב. [3]וּמְפַיֵּס עִם בָּנָיו וְעִם בְּנֵי
בֵיתוֹ עַל הַשֻּׁלְחָן וּבִלְבַד שֶׁלֹּא
יִתְכַּוֵּן לַעֲשׂוֹת מָנָה גְדוֹלָה כְּנֶגֶד
קְטַנָּה מִשּׁוּם [4]קוּבְיָא. [5]וּמַטִּילִין
חֲלָשִׁים עַל [6]הַקָּדָשִׁים בְּיוֹם טוֹב
אֲבָל לֹא עַל [7]הַמָּנוֹת.

1 On the Sabbath. **2** The number of his guests. **3** So that there is no ill-feeling about the inequality of the portions of food handed round. **4** Playing at dice is discouraged, indeed forbidden, as it is considered a form of robbery. **5** The כֹּהֲנִים, priests, in the Temple. **6** Which are offered on a *holyday* to be shared out among the priests. **7** From the preceding day's offerings.

Mishnah 3

מִשְׁנָה ג

A man may not hire labourers on the Sabbath, nor may a man say to his fellow[1] that he should hire for him labourers.[2] They may not go to await nightfall at the *Sabbath limit*[3] to hire labourers or to bring in produce, but a man may go to await nightfall to safeguard[4] and he may bring in produce in his hand. Abba Saul laid down a general principle, 'Whatever I have a right to enjoin[5] for that I am permitted to await nightfall.[6]

לֹא יִשְׂכּוֹר אָדָם פּוֹעֲלִים בַּשַּׁבָּת,
וְלֹא [1]יֹאמַר אָדָם [2]לַחֲבֵירוֹ לִשְׂכּוֹר
לוֹ [3]פּוֹעֲלִים. אֵין מַחְשִׁיכִין עַל
[4]הַתְּחוּם לִשְׂכּוֹר פּוֹעֲלִים וּלְהָבִיא
פֵּירוֹת, אֲבָל מַחְשִׁיךְ הוּא [5]לִשְׁמוֹר,
וּמֵבִיא פֵּירוֹת בְּיָדוֹ. כְּלָל אָמַר
אַבָּא שָׁאוּל, כָּל־שֶׁאֲנִי זַכַּאי
[6]בַּאֲמִירָתוֹ רַשַּׁאי אֲנִי [7]לְהַחְשִׁיךְ
עָלָיו.

1 Not even to a non-Jew. **2** Not even to carry out work on week days. Conversely, a Jew may not hire non-Jews on a week day to carry out any work for him on a Sabbath. **3** 2000 cubits (see *Appendix*, **Note 4**, and עֵירוּבִין **Introduction**). **4** *viz.*, produce. **5** As a religious obligation. **6** At the Sabbath limit.

Mishnah 4

מִשְׁנָה ד

They may go to await nightfall[1] at the *Sabbath limit*[2] to arrange the affairs[3] of a bride, or the matters[4] of a corpse to fetch for it a coffin and shrouds. If a non-Jew[5] brought flutes[6] on the Sabbath, a Jew may not play on them dirges unless they came from a near-by place.[7] If they made[8] for him[9] a coffin, and they dug for him[9] a grave, a Jew may be buried therein; but if[10] for a Jew, then no Jew may ever be buried in it.

[1]מַחְשִׁיכִין עַל [2]הַתְּחוּם לְפַקֵּחַ עַל
[3]עִסְקֵי כַלָּה, וְעַל [4]עִסְקֵי הַמֵּת
לְהָבִיא לוֹ אָרוֹן וְתַכְרִיכִין. [5]עוֹבֵד
גְּלוּלִים שֶׁהֵבִיא [6]חֲלִילִין בַּשַּׁבָּת לֹא
יִסְפֹּד בָּהֶן יִשְׂרָאֵל אֶלָּא אִם כֵּן
בָּאוּ [7]מִמָּקוֹם קָרוֹב. [8]עָשׂוּ [9]לוֹ אָרוֹן
וְחָפְרוּ [9]לוֹ קֶבֶר יִקָּבֵר בּוֹ יִשְׂרָאֵל;
[10]וְאִם בִּשְׁבִיל יִשְׂרָאֵל לֹא יִקָּבֵר בּוֹ
עוֹלָמִית.

1 On Sabbath. **2** See *Appendix*, **Note 4**, and עֵירוּבִין, **Introduction**. **3** In connection with the wedding. **4** Concerning the burial. **5** In some editions, נָכְרִי instead of עוֹבֵד גְּלוּלִים. **6** It used to be a custom to play dirges on flutes at a funeral. **7** Within the Sabbath limit. **8** *sc.*, If non-Jews on the Sabbath made..... **9** For a non-Jew. **10** *sc.*, 'but if a grave or coffin were made on the Sabbath.....'

Mishnah 5

מִשְׁנָה ה

They may prepare[1] all the requirements[2] for a corpse, anoint it and wash[3] it, only provided that they do not move any one of its limbs. They may draw away the cushion[4] from under it and lay it on the sand in order that it keeps from decomposition;[5] they may bind up the chin, not that it should not rise but that it should not fall.[6] And,

[1]עוֹשִׂין כָּל־[2]צוֹרְכֵי הַמֵּת, סָכִין
[3]וּמַדִּיחִין אוֹתוֹ, וּבִלְבַד שֶׁלֹּא יָזִיזוּ
בּוֹ אֵבֶר. שׁוֹמְטִין אֶת־[4]הַכַּר
מִתַּחְתָּיו וּמַטִּילִין אוֹתוֹ עַל הַחוֹל
בִּשְׁבִיל [5]שֶׁיִּמְּתֵין; קוֹשְׁרִים אֶת־
הַלֶּחִי, לֹא שֶׁיַּעֲלֶה אֶלָּא [6]שֶׁלֹּא

יוֹסִיף. וְכֵן [7]קוֹרָה שֶׁנִּשְׁבְּרָה סוֹמְכִין אוֹתָהּ בְּסַפְסָל אוֹ בַאֲרוּכוֹת הַמִּטָּה, [8]לֹא שֶׁתַּעֲלֶה אֶלָּא [9]שֶׁלֹּא תּוֹסִיף. אֵין מְעַמְּצִין אֶת־הַמֵּת בַּשַּׁבָּת, וְלֹא בְּחוֹל עִם יְצִיאַת [10]הַנֶּפֶשׁ; וְהַמְעַמֵּץ [11]עִם יְצִיאַת הַנֶּפֶשׁ הֲרֵי זֶה שׁוֹפֵךְ דָּמִים.

likewise, if a beam[7] were broken, they may prop it up with a bench or with the side pieces of a bedstead, not that it should be raised up[8] but that it should not continue.[9] They may not close the eyes of a corpse on the Sabbath; nor may they do so on a weekday on the departure of the soul,[10] for one that closes the eyes when the soul is still departing[11] is as one who sheds blood.

1 On Sabbath. **2** צָרְכִי in some texts. **3** Literally *and rinse.* **4** Or *mattress.* **5** Literally *that it waits;* a matress, *etc.,* adds heat to the decomposing corpse. **6** Literally *that it should not continue, i.e.,* it should not go on dropping lower, and to keep the mouth closed. Here no limb is being moved. **7** Or *rafter.* **8** *i.e.,* not that it is raised back up to its proper position—an act which would be equivalent to *building* which is prohibited on the Sabbath. **9** *i.e.,* that the damage should not be aggravated. **10** נֶפֶשׁ in some editions. Even after death the eyes may not be closed on the Sabbath although the eyelids are not considered as limbs. **11** For such an act promotes death.

CHAPTER 24 — פֶּרֶק כד

Mishnah 1 — מִשְׁנָה א

מִי [1]שֶׁהֶחֱשִׁיךְ בַּדֶּרֶךְ נוֹתֵן כִּיסוֹ [2]לְעוֹבֵד גִּלּוּלִים, וְאִם אֵין עִמּוֹ [3]עוֹבֵד גִּלּוּלִים [4]מַנִּיחוֹ עַל הַחֲמוֹר. הִגִּיעַ [5]לֶחָצֵר הַחִיצוֹנָה [6]נוֹטֵל אֶת־הַכֵּלִים הַנִּיטָּלִין בְּשַׁבָּת; וְשֶׁאֵינָן נִיטָּלִין בְּשַׁבָּת [7]מַתִּיר אֶת־הַחֲבָלִים וְהַשַּׁקִּים [8]נוֹפְלִין מֵאֵילֵיהֶם.

If one found himself at dusk[1] while on the way, he must give his purse[2] to a non-Jew, and if there be no non-Jew[3] with him, he must put it[4] on the ass. When he has arrived at the outermost courtyard[5] he may take off[6] the baggage that may be removed on Sabbath; but such as may not be taken down on Sabbath he may loosen[7] the ropes so that the sacks may fall off[8] of themselves.

1 On the eve of the Sabbath. **2** לְנָכְרִי in some editions. **3** נָכְרִי in some texts. If he does not trust the non-Jew he may also put the purse upon the

ass. **4** Or מְנִיחוֹ **5** Of the town. **6** From the ass. **7** To avoid cruelty to the animal. **8** And he may place upon the ground sacks, etc., to break the fall of anything that might be damaged.

Mishnah 2

מִשְׁנָה ב

They may loosen[1] bundles of hay[2] in front of cattle, and loosen by shaking bunches of branches,[3] but not small bundles.[4] They may not chop up corn in its early growth[5] or carob-pods[6] in front of cattle whether small or large. R. Judah permits it[7] with carob-pods for small cattle.

[1]מַתִּירִין [2]פְּקִיעֵי עָמִיר לִפְנֵי בְהֵמָה
וּמְפַסְפְּסִים אֶת־[3]הַכִּיפִּין, אֲבָל לֹא
אֶת־[4]הַזִּירִין. אֵין מְרַסְּקִין לֹא אֶת־
[5]הַשַּׁחַת וְלֹא אֶת־[6]הַחֲרוּבִין לִפְנֵי
בְהֵמָה, בֵּין דַּקָּה בֵּין גַּסָּה. רַבִּי
[7]יְהוּדָה מַתִּיר בַּחֲרוּבִין לְדַקָּה.

1 On the Sabbath. **2** Literally *bunches of sheaves*. But they must not be shaken loose. **3** Or *fresh rice stalks*. For fodder. **4** זִירִין are פְּקִיעֵי עָמִיר trebly tied round. **5** Unripe corn stalks used as grass. **6** Or *carobs; carob-tree fruit, algaroba fruit, judas-tree fruit, locust-tree fruit.** **7** His view is rejected. * See **Supplement**, *Flora*.

Mishnah 3

מִשְׁנָה ג

They must not stuff[1,2] a camel nor cram it[3] but they may feed it fully;[4] and they must not force[5] calves but they may put food into their mouths;[6] and they may put food into the mouths of fowls. And they may put[1] water into their bran but they must not knead it; nor may they place water before bees[7] or before pigeons[8] that are in a dovecote, but they may set it before geese[8] and fowls[8,9] and before Herodian pigeons.[10]

[1]אֵין [2]אוֹבְסִין אֶת־הַגָּמָל וְלֹא
[3]דּוֹרְסִין אֲבָל [4]מַלְעִיטִין; וְאֵין
[5]מְמָרִים אֶת־הָעֲגָלִים אֲבָל
[6]מַלְעִיטִין; וּמְהַלְקְטִין לְתַרְנְגוֹלִין.
[1]וְנוֹתְנִין מַיִם לְמוֹרְסָן אֲבָל לֹא
גּוֹבְלִים; וְאֵין נוֹתְנִין מַיִם לִפְנֵי
[7]דְבוֹרִים וְלִפְנֵי [8]יוֹנִים שֶׁבְּשׁוֹבֶךְ,
אֲבָל נוֹתְנִין לִפְנֵי [8,9]אַוָּזִים
[9]וְתַרְנְגוֹלִים וְלִפְנֵי [10]יוֹנֵי הַרְדִּיסִיּוֹת.

1 On Sabbath. **2** Force food down its throat. **3** Into its mouth or throat. **4** In the usual manner. **5** Force them to overeat for fattening.* **6** In the usual fashion. **7** They can find their own water. **8** Such as are kept indoors and can not find water for themselves. **9** אוֹזִין in some editions. **10** Or הַרְדָּסִיאוֹת. A species of domesticated doves so called because Herod was supposed to have bred them. * מַאֲמִירִין in the גְּמָרָא.

Mishnah 4

מִשְׁנָה ד

They may chop up[1] pumpkins[2] for the cattle or a carcase[3] for the dogs. R. Judah says,[4] If it were not already dead[5] on the eve of the Sabbath, it is forbidden since it was not what had been prepared beforehand.[6]

[1]מְחַתְּכִין אֶת־[2]הַדִּילוּעִין לְפְנֵי הַבְּהֵמָה וְאֶת־[3]הַנְּבֵלָה לְפְנֵי הַכְּלָבִים. רַבִּי [4]יְהוּדָה אוֹמֵר, אִם לֹא הָיְתָה [5]נְבֵלָה מֵעֶרֶב שַׁבָּת אֲסוּרָה לְפִי שֶׁאֵינָהּ מִן־[6]הַמּוּכָן.

1 On the Sabbath. Or *cut up.* **2** Or *gourds, cucumbers.** Which had been made ready before the Sabbath. **3** Even if the animal died on the Sabbath. But cutting up is only permissible if the dogs can not eat it otherwise. **4** His view is rejected. **5** Literally *a carcass.* **6** *i.e.,* it had not been made ready for that purpose to be used on the Sabbath. * See **Supplement**, *Flora.* דִּילוּעִין, דִּילוּעִים *plural* of דְּלַעַת.

Mishnah 5

מִשְׁנָה ה

They may annul vows[1] on the Sabbath and make enquiry regarding matters that are needful for the Sabbath. They may stop up a window, or measure a strip of stuff[2] or an immersion bath.[3] And there was a case in the days of the father of R. Zadok and in the days of Abba Saul ben Batnith that they stopped up the window with a pitcher[4] and tied a fire-pot[5] with reed-grass[6] to determine if there were in the barrel[7] an opening of a handbreadth square or not. And from their words we learn that they may shut up and measure[8] and tie up[9] on the Sabbath.

[1]מְפִרִין נְדָרִים בְּשַׁבָּת, וְנִשְׁאָלִין לִדְבָרִים שֶׁהֵן לְצוֹרֶךְ הַשַּׁבָּת. פּוֹקְקִין אֶת־הַמָּאוֹר וּמוֹדְדִין אֶת־[3]הַמַּטְלִית וְאֶת־[3]הַמִּקְוֶה. וּמַעֲשֶׂה בִּימֵי אָבִיו שֶׁל רַבִּי צָדוֹק וּבִימֵי אַבָּא שָׁאוּל בֶּן בָּטְנִית שֶׁפָּקְקוּ אֶת־הַמָּאוֹר [4]בְּטָפְיַח וְקָשְׁרוּ אֶת־[5]הַמַּקֵּדָה [6]בְּגֹמִי לֵידַע עִם יֶשׁ [7]בְּגִיגִית פּוֹתֵחַ טֶפַח אִם לָאו. וּמִדִּבְרֵיהֶם לָמַדְנוּ שֶׁפּוֹקְקִין [8]וּמוֹדְדִין [9]וְקוֹשְׁרִין בַּשַּׁבָּת.

1 הֵפֵר, *annul, cancel, disannul, invalidate, nullify, revoke.* A husband or father may annul the vows of a wife or daughter respectively even if not needful for Sabbath observance because he can only annul on the actual day the vows were made. Otherwise, only such vows as relate to food and garments may be annulled on the Sabbath through the agency of a חָכָם (Rabbi). (*Numbers* **30**, 5, 8, 13). **2** Or *patch, lining, piece of material or cloth.* A piece of stuff three handbreadths square or more is capable of conveying or

contracting uncleanness. **3** Or *immersion pool* for ritual purpose must be at least a cubit square and three cubits deep, *i.e.*, it must hold forty *seahs* of water (for measurements see זְרָעִים, **Introduction**). **4** A kind of pitcher used for drawing water. **5** Or *potsherd for carrying fire.* **6** Or *bulrush.** **7** There are several differing accounts as to the exact incident. One is that two houses separated by a narrow lane, with windows facing one another, had a barrel-roof over the lane; in one house lay a dying person, and on death the טוּמְאָה, uncleanness, would pass through its open window through the opposite window into the house facing; but if the crack in the overhead lane-roof be at least one handbreadth square the uncleanness will pass through it and not affect the house opposite. (In this connection, it is pointed out that if an open window be stopped up with a pitcher, its base outside, the uncleanness can not enter.) Another version is that a dead body was already in the house. A third variation is that part of a corpse was in the lane itself with a cracked tub or barrel over it between the opposite windows of the two houses facing. (Even after a person's death an open window may be plugged on the Sabbath). **8** But only such measurements as constitute a דָּבָר מִצְוָה such as measuring the capacity of a מִקְוֶה or of an article necessary for a patient. **9** But not a permanent knot (compare 17[7,8]). **10** In some editions, סְלִיק מַסֶּכֶת שַׁבָּת, CONCLUSION OF TRACTATE SABBATH. * See **Supplement**, *Flora.*

נִשְׁלְמָה מַסֶּכֶת שַׁבָּת[10]

TRACTATE SABBATH CONCLUDED

ADDENDA.

[Additional **Notes** to this *Tractate*]

2[5], **Note 2.** Here גּוֹיִם or עוֹבְדֵי כּוֹכָבִים or עוֹבְדֵי גִּלּוּלִים probably refers to the Persian fire-worshippers who on their festivals prohibited the kindling of lights except in their own temples.

3[6], **Note 2.** This oil is מוּקְצֶה—forbidden for use or handling on the Sabbath or Holyday—and this vessel which collects the oil also becomes מוּקְצֶה.

10[4], **Note 2.** And also because he did not fulfil his original intention.

10[4], **Note 3.** Though he does not fulfil his original intention.

מַסֶּכֶת

עֵירוּבִין

TRACTATE
ERUBIN

[BEING THE SECOND TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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INTRODUCTION

Although it is an accepted principle that there is no valid reason why the מַסֶּכְתּוֹת, *Tractates,* of the מִשְׁנָה, *Mishnah,* have been arranged in the order as we have them, it seems nevertheless most appropriate that this Tractate עֵירוּבִין should follow the preceding Tractate שַׁבָּת because it treats of subjects relating entirely to the Sabbath.

עֵירוּבִין (or עֲירוּבִין) is the *plural* form of the substantive עֵירוּב (or עֲרוּב) which means (1) *mixture, mingling, interweaving, amalgamation, conjunction,* and (2) throughout in this *Tractate* a *symbolic function establishing legal continuity or community* as is very concisely yet clearly explained in the *Appendix,* **Note 4**, and more fully here.

The עֵירוּבִין or עֲירוּבִים are (1) עֵרוּבֵי תְחוּמִים, (2) עֵרוּבֵי חֲצֵרוֹת, and (3) עֵרוּבֵי תַבְשִׁילִין

(1) עֵרוּבֵי תְחוּמִים, **Erubim of borders or limits.** This is based on *Exodus* **16**, 29, אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ, *let not any man go forth from his place.* מִדְּאוֹרַיְתָא or מִן־הַתּוֹרָה, *according to the Law,* it is permissible to go out a distance up to 24000 cubits,* but מִדְּרַבָּנָן, *according to the enactments as established by the Sages of the Talmud,* one may not go farther than 2000 cubits (a distance called תְּחוּם שַׁבָּת, *Sabbath limit or boundary*) from the place (called בַּיִת, *house,* or ד׳ אַמּוֹת, *four cubits*) where one happens to be when the Sabbath begins. If one happens *to be* (termed קוֹנֶה שְׁבִיתָה, *acquires resting-place*) in a town it is permitted to walk for any distance in the town itself—however large it may be—up to a line 70⅔ cubits beyond the last houses on the outside of the town (this inclusive 70⅔ cubits' wide belt is known as the קַרְפַּף or עִבּוּרָהּ שֶׁל עִיר). If it is desired to go on the Sabbath beyond this limit an עֵרוּב תְחוּמִים is prepared on the Friday preceding, thus: food sufficient for two meals is deposited on the Friday before dusk at a convenient spot where the ordinary תְּחוּם שַׁבָּת ends, with the appropriate *Blessing*

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.

Blessed are Thou O Eternal our God King of the Universe Who hast hallowed us with His commandments and hast commanded us concerning the commandment of the Erub, followed by

בְּזֶה הָעֵרוּב יְהֵא מוּתָּר לִי לְהַלֵּךְ מִמְּקוֹם זֶה אַלְפַּיִם אַמָּה לְכָל רוּחַ בַּשַּׁבָּת זוֹ,

In virtue of this Erub it is permitted to me to walk from this place for two thousand cubits in every direction on this Sabbath (or בַּשַּׁבָּת זוֹ is replaced by בְּיוֹם טוֹב זֶה, *on this Holyday,* or by בְּיוֹם כִּפּוּרִים זֶה, *on this day of Atonement,* if one wants an Erub for either of these occasions), and by this symbolical act one acquires (קוֹנֶה שְׁבִיתָה) a new תְּחוּם שַׁבָּת from that

point to a distance of 2000 cubits in all directions; the deposited food must be eaten on the third Sabbath meal (before nightfall) where it has been deposited. Should the line of the new תְּחוּם שַׁבָּת cut into another town the whole of that town whatever its extent (including its קַרְפַּף of 70⅔ cubits' breadth) is included therein. * 12 מִיל, each 2000 אַמָּה.

(2) צְרוּבֵי חֲצֵרוֹת, **Erubim of courts.** Where houses are built to form a *court* or *courtyard* it is forbidden מִדְּרַבָּנָן to carry on שַׁבָּת from house to house, or from house into yard, or from yard into house, unless one prepares an עֵרוּב חֲצֵרוֹת beforehand, as follows: the tenants of the dwellings concerned contribute to a small loaf (minimum contributory quantity equal to a גְּרוֹגֶרֶת, *dried fig's bulk*) or one tenant uses a loaf for them all, on the Friday preceding the שַׁבָּת (or on the Thursday, if the Friday is יוֹם טוֹב) and the following formula is recited by that one to another tenant

וַכֵּה בְּעֵרוּב זֶה לַאֲחֵינוּ בְּנֵי יִשְׂרָאֵל הַדָּרִים פֹּה עִמָּנוּ וְשֶׁיָּבֹאוּ לָדוּר בֶּחָצֵר הַזֹּאת שֶׁיִּסְמְכוּ עָלָיו לְטַלְטֵל עַל יָדוֹ מֵרְשׁוּת לִרְשׁוּת בַּשַּׁבָּת זוּ,

Assign the privilege by virtue of this Erub to our brethren the children of Israel who dwell here with us or shall come to sojourn in this court to rely upon it to carry because of it from domain to domain on this Sabbath, and the second raises the עֵרוּב loaf, then the first takes it up and recites

בְּזֶה הָעֵרוּב יִהְיֶה מֻתָּר לָנוּ לְהַכְנִיס וּלְהוֹצִיא מִבַּיִת לְבַיִת וּמִבָּתִּים לְחָצֵר וּמֵחָצֵר לָבָתִּים כָּל־מַה־שֶּׁצָּרִיךְ לָנוּ בַּשַּׁבָּת זוּ לָנוּ וּלְכָל יִשְׂרָאֵל הַדָּרִים וְשֶׁיָּבֹאוּ לָדוּר בֶּחָצֵר זֶה.

By virtue of this Erub it shall be permitted to us to carry into and to take out from house to house and from houses to courtyard and from courtyard to houses all that is needful for us on this Sabbath for us and for all Israel who dwell and may come to sojourn in this court, and deposits it in a place accessible to all the tenants and eats it at the third Sabbath meal. (This עֵרוּב חֲצֵרוֹת may also be prepared by using מַצָּה on *one* occasion for all the subsequent שַׁבָּתוֹת, Sabbaths, of the year to the following פֶּסַח, Passover, and the first formula concludes with

בַּשַּׁבָּת זוּ וּבְכָל הַשַּׁבָּתוֹת שֶׁעַד הַפֶּסַח הַבָּאִים עָלֵינוּ לְטוֹבָה,

On this Sabbath and on all the Sabbaths which are up to the Passover and may they come to us for good.

[מָבוֹי or מָבוֹא, *blind-alley, cul-de-sac* (plural מְבוֹאוֹת), consists of a number of houses enclosing on three sides a road that opens on to a רְשׁוּת הָרַבִּים, *public road, public space,* or *public domain.* Several houses round a space convert it into a חָצֵר, *yard,* and חֲצֵרוֹת often lead off from a מָבוֹא. In the case of an עֵרוּב where a מָבוֹא is to be included with a חָצֵר a distinction in the formula is made (the עֵרוּב is then called שִׁתּוּפֵי מְבוֹאוֹת,

combination of alleys) *viz.*, the final words וּמֵחָצֵר לַבָּתִּים are followed by וּמֵחֲצֵרוֹת לְמָבוֹי וּמִמָּבוֹי לַחֲצֵרוֹת, *and from courts to alley and from alley to courts.*]

(3) עֵרוּב תַּבְשִׁילִין, **Erub of cooking**, to enable cooked food to be prepared on a יוֹם טוֹב Friday for the שַׁבָּת. According to the ד"ן only the food needed for the Friday יוֹם טוֹב may be cooked on the Friday but not for the Sabbath. In order to be able to do so (whereby the cooking on the Friday for the Sabbath is considered as a continuation or completion of that begun before the יוֹם טוֹב) one takes some bread or cooked meat or fish and recites the *Benediction*

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב,

followed by

בְּדֶן עֵרוּבָא יְהֵא שְׁרֵא לָנָא לְמֵפֵא וּלְבַשָּׁלָא וּלְאַטְמָנָא וּלְאַדְלָקָא שְׁרָגָא וּלְמֶעְבַּד כָּל־צָרְכָּנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא לָנוּ וּלְכָל יִשְׂרָאֵל הַדָּרִים בָּעִיר הַזֹּאת,

By virtue of this Erub it shall be permitted to us to bake and to cook and to keep warm and to kindle fire and to prepare all our requirements from the Holyday for the Sabbath for us and for all Israel who dwell in this city,* and this food is eaten at the third Sabbath meal. (Note: the subject of עֵרוּב תַּבְשִׁילִי is not dealt with in this *Tractate*. See בֵּיצָה, **Introduction** and 2[1]). *Or *a lamp.*

This *Tractate* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) Talmud.

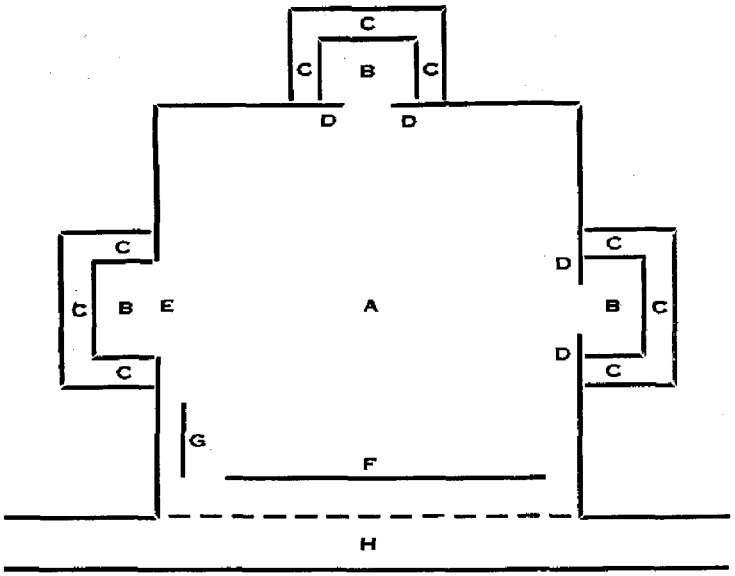
The *Tractate* contains ten Chapters and their titles are:

CHAPTER 1	מָבוֹי	א	פֶּרֶק
CHAPTER 2	עוֹשִׂין פַּסִּין	ב	פֶּרֶק
CHAPTER 3	בַּכֹּל מְעָרְבִין	ג	פֶּרֶק
CHAPTER 4	מִי שֶׁהוֹצִיאוּהוּ	ד	פֶּרֶק
CHAPTER 5	כֵּיצַד מְעַבְּרִין	ה	פֶּרֶק
CHAPTER 6	הַדָּר עִם הַנָּכְרִי	ו	פֶּרֶק
CHAPTER 7	חַלּוֹן	ז	פֶּרֶק
CHAPTER 8	כֵּיצַד מִשְׁתַּתְּפִין	ח	פֶּרֶק
CHAPTER 9	כָּל־גְּנוֹת	ט	פֶּרֶק
CHAPTER 10	הַמּוֹצִא תְּפִילִין	י	פֶּרֶק

The principle subjects dealt with in the Chapters are: 1. and 2. Heights and widths of gaps, entrances, and the like to render valid an *Erub* within courtyards, enclosures, wells. 3. Composition of the *Erub;*

place, position, time, in connection with the *Erub*. 4. Limits of movement. 5. Extension of the limit covered by an *Erub*. 6. Interrelationship between neighbours and between neighbouring domiciles regarding the *Erub*. 7. and 8. Partnership *Erub*. 9. Neighbouring roofs, town roofs, and the *Erub*. 10. Carrying, moving, and transporting certain objects and performing certain acts on the Sabbath; acts permitted only in the Temple on the Sabbath.

The diagram here reproduced as given in many *Mishnayoth* editions in illustration of the relationship between מָבוֹי and חָצֵר is for explanation of some of the terms used in this *Tractate*.



A, מָבוֹי, *alley, lane, entrance, gate,* **entrance to a group of houses.**

B, חָצֵר, **court, yard.**

C. בָּתִּים, **houses, dwellings, buildings.**

D, גֵּפוּף, *enclosure, railing, rim,* **projection.**

E, פִּרְצָה, **breach, gap, opening.**

F, קוֹרָה, **beam, joist, post, rafter.**

G, לְחִי, **stake** (a post fixed in the ground alongside a wall to serve as a sign or symbolic partition or symbolic enclosure so that the occupants may move objects on the שַׁבָּת within the space between it and the wall).

H, אֹרֶךְ רְשׁוּת הָרַבִּים, *the extent of the public domain.*

מַסֶּכֶת

עֵירוּבִין

TRACTATE

ERUBIN

CHAPTER 1 — פֶּרֶק א

Mishnah 1 — מִשְׁנָה א

[1]מָבוֹי שֶׁהוּא גָּבוֹהַּ לְמַעֲלָה מֵעֶשְׂרִים [2]אַמָּה [3]יִמְעַט. רַבִּי [4]יְהוּדָה אוֹמֵר, אֵינוֹ צָרִיךְ [5]וְהָרָחָב מֵעֶשֶׂר אַמּוֹת [3]יִמְעַט; וְאִם יֵשׁ לוֹ [6]צוּרַת הַפֶּתַח, אַף עַל פִּי שֶׁהוּא רָחָב מֵעֶשֶׂר אַמּוֹת, אֵין צָרִיךְ [7]לְמַעֵט.

An alley-entrance[1] that is higher than twenty cubits[2] must be made lower.[3] R. Judah says,[4] This is not necessary. And if the width[5] be more than ten cubits it must be made narrower; but if it have the form[6] of a doorway, even though it be wider than ten cubits, it is unnecessary to reduce it.[7]

1 See **Introduction**. In the case of an alley less than 16 cubits in width 'closed' at one end with a board across the open end from wall to wall—if the board is higher than 20 cubits it must be lowered to make it permissible to move objects in the alley on the Sabbath. **2** 1 cubit = 56.1 cm. or 22.08 inches (see זְרָעִים, **Introduction**). **3** As מָעַט in the *Kal* is a *neuter* (*intransitive*) *verb* the rendering of יִמְעַט in the *passive* is unsatisfactory. It would perhaps be preferable to vowellize it as the *Piel* יְמַעֵט, viz., *One must lower an alley-entrance*..... **4** His opinion is rejected. **5** Even three sticks (not less than 10 handbreadths each in length), one at each side with the third to join their upper ends, are for this purpose considered as a doorway. **6** In width. **7** לְמַעֵט *Piel* (*infinitive*).

Mishnah 2 — מִשְׁנָה ב

[1]הֶכְשֵׁר מָבוֹי? בֵּית שַׁמַּאי אוֹמְרִים, [2]לְחִי וְקוֹרָה; וּבֵית הִלֵּל אוֹמְרִים, לְחִי אוֹ קוֹרָה; רַבִּי [3]אֱלִיעֶזֶר

What constitutes the validity[1] of an alley?—The School of Shammai say, Both a stake and a beam;[2] but the School of Hillel say, Either a stake or a beam; R. Eliezer says,[3]

אוֹמֵר, [4]לְחָיַיִם. מִשּׁוּם רַבִּי יִשְׁמָעֵאל אָמַר [5]תַּלְמִיד אֶחָד לִפְנֵי רַבִּי עֲקִיבָא, לֹא נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל עַל מָבוֹי שֶׁהוּא *פָּחוֹת מֵאַרְבַּע אַמּוֹת שֶׁהוּא [6]נִיתָּר אוֹ בִלְחִי אוֹ בְקוֹרָה; עַל מַה־נֶּחְלְקוּ? עַל רֹחַב מֵאַרְבַּע אַמּוֹת וְעַד עָשָׂר, שֶׁבֵּית שַׁמַּאי אוֹמְרִים, לְחִי וְקוֹרָה, וּבֵית הִלֵּל אוֹמְרִים, אוֹ לְחִי אוֹ קוֹרָה. אָמַר רַבִּי עֲקִיבָא, [8]עַל זֶה וְעַל זֶה נֶחְלְקוּ.

Two stakes.[4] Quoting R. Ishmael a disciple[5] stated before R. Akiba, The School of Shammai and the School of Hillel did not differ about an alley-entrance that is less[6] than four cubits, which is valid[7] with a stake or beam; but about what did they dispute?—about the width between four cubits to ten cubits, which, as the School of Shammai maintain, must have both stake and beam, but which, as the School of Hillel say, need have either stake or beam. R. Akiba said, They differed in both cases.[8]

* Or פָּחוּת

1 So that objects may be carried on the Sabbath therein by means of שִׁתּוּפֵי מְבוֹאוֹת (see **Introduction**). **2** That is, a stake or post is fixed against one wall, and a board or the like is laid across the entrance at the top from wall to wall. **3** His view is rejected. **4** One stake on one side and another on the opposite side. לְחָיִין in some editions. **5** R. Meir. **6** In width. **7** *i.e.*, permissible to carry objects about. **8** *i.e.*, about a מָבוֹי narrower than 4 cubits and about one whose width is between 4 and 10 cubits.

Mishnah 3

מִשְׁנָה ג

הַקּוֹרָה שֶׁאָמְרוּ רָחְבָּהּ כְּדֵי לְקַבֵּל [1]אָרִיחַ; וְאָרִיחַ חֲצִי לְבֵנָה שֶׁל שְׁלֹשָׁה [2]טְפָחִים. דַּיָּהּ לְקוֹרָה שֶׁתְּהֵא *רָחְבָּהּ טֶפַח כְּדֵי לְקַבֵּל אָרִיחַ [3]לְאָרְכּוֹ.

The beam of which they spoke must be sufficiently wide to hold a half-brick;[1] and a half-brick is half of a brick of three handbreadths.[2] It is enough if a beam be a handbreadth wide* enough to hold a half-brick along its length.[3]

1 אָרִיחַ, *small brick* or *lath* (half the width of an ordinary brick), *half-brick*. **2** טֶפַח = 9.34 cm. or 3.65 inches (see זְרָעִים, **Introduction**). Thus an אָרִיחַ is square, one and a half handbreadths wide. **3** לְאָרְכּוֹ refers to אָרִיחַ, *i.e.*, the half brick should lie lengthwise along the beam's length and will overlap the beam on each side (in the case where a half-brick happens to be rectangular, *i.e.*, not quite square). * Or רָחְבָּהּ, *its width should be a handbreadth.*

Mishnah 4

מִשְׁנָה ד

Its width[1] must be enough to hold a half-brick and it must be wide enough[2] to hold a half-brick. R. Judah says,[3] It must be sufficiently wide even if it be not strong[4] enough.

יְרָחְבָּהּ כְּדֵי לְקַבֵּל אָרִיחַ וּבְרִיאָה כְּדֵי לְקַבֵּל אָרִיחַ. רַבִּי יְהוּדָה אוֹמֵר, רְחָבָה אַף עַל פִּי שֶׁאֵין בְּרִיאָה.

1 Of the קוֹרָה beam. **2** *i.e.*, it must not crack under the weight of the half-brick. **3** His view is not accepted. **4** Or *firm*.

Mishnah 5

מִשְׁנָה ה

If it[1] were of straw or of[2] reed it is considered as though it were of metal;[3] if bent[4] it is reckoned as if it were straight; if round,[5] it is looked at as though it were square. Whatever is three handbreadths in periphery[6] is a handbreadth in width.[7]

הָיְתָה שֶׁל קַשׁ וְשֶׁל קָנִים רוֹאִין אוֹתָהּ כְּאִלּוּ הִיא שֶׁל מַתֶּכֶת; עֲקוּמָה רוֹאִין אוֹתָהּ כְּאִלּוּ הִיא פְּשׁוּטָה; עֲגוּלָה רוֹאִין אוֹתָהּ כְּאִלּוּ הִיא מְרוּבַּעַת. כָּל־שֶׁיֵּשׁ בְּהַקִּיפוֹ שְׁלֹשָׁה טְפָחִים יֵשׁ בּוֹ רֹחַב טֶפַח.

1 The beam or board. **2** אוֹ שֶׁל instead of וְשֶׁל in some editions. **3** This opinion of R. Judah is not accepted. **4** Or *curved* or *crooked*. **5** Because a half-brick would not rest upon a round surface for a proper test. **6** Or *circumference*. **7** *i.e.*, the diameter of a circle is approximately one third of its circumference; on the other hand if the cross-section be a circle flattened (that is, oval) the widest distance across exceeds that of the circle.

Mishnah 6

מִשְׁנָה ו

The stakes[1] about which they spoke must be ten handbreadths in height but they may be of any width and thickness; R. Jose says,[2] Their width must be three handbreadths.

לְחָיִין שֶׁאָמְרוּ גָּבְהָן עֲשָׂרָה טְפָחִים וְרָחְבָּן וְעוּבְיָין כָּל־שֶׁהוּא; רַבִּי יוֹסֵי אוֹמֵר, רָחְבָּן שְׁלֹשָׁה טְפָחִים.

1 See *Mishnah* **2**, **Note 2**, of this *Chapter*. **2** His view is rejected.

Mishnah 7

מִשְׁנָה ז

They may make stakes[1] out of anything, even out of a thing that possesses* life;[2] but R. Jose forbids this. And it can communicate uncleanness as something that covers

בַּכֹּל עוֹשִׂין לְחָיִין, אֲפִילוּ בְדָבָר *שֶׁיֵּשׁ בּוֹ רוּחַ חַיִּים; וְרַבִּי יוֹסֵי אוֹסֵר. וּמְטַמֵּא מִשּׁוּם גּוֹלֵל; וְרַבִּי

מֵאִיר ⁴מְטַהֵר. וְכוֹתְבִין עָלָיו גִּיטֵי נָשִׁים; וְרַבִּי ⁵יוֹסֵי הַגְּלִילִי פּוֹסֵל.

a grave;[3] but R. Meir declares it to be clean.[4] And they may write upon it bills of divorce for women; but R. Jose[5] the Galilean declares this invalid.

* Or שֶׁיֵּשׁ־בּוֹ.

1 See *Mishnah* **2**, **Note 2** of this *Chapter*. **2** Provided that the animal is tied to the wall so that it cannot escape nor can crouch down (so as not to decrease the legal height of ten handbreadths). R. Jose's view is rejected. **3** Or *seals a tomb*, or *covers a coffin*, or *blocks the entrance to a tomb*. A living animal is not susceptible generally to uncleanness but if it covered a grave or a coffin it becomes unclean for ever and conveys uncleanness to anyone who touches it. **4** *i.e.*, it is not susceptible to uncleanness. His view is not accepted. **5** His opinion is rejected.

Mishnah 8

מִשְׁנָה ח

שַׁיָּרָא ¹שֶׁחָנְתָה בְּבִקְעָה וְהִקִּיפוּהָ ²בְּכְלֵי בְהֵמָה מְטַלְטְלִין בְּתוֹכָהּ, וּבִלְבַד שֶׁיְּהֵא גֶּדֶר גָּבוֹהַּ עֲשָׂרָה טְפָחִים, וְלֹא יִהְיוּ פִּרְצוֹת ³יְתֵרוֹת עַל הַבִּנְיָן. כָּל־פִּרְצָה שֶׁהִיא ⁴כְּעֵשֶׂר אַמּוֹת מוּתֶּרֶת מִפְּנֵי שֶׁהִיא כְּפֶתַח; ⁶יוֹתֵר מִכָּאן אָסוּר.

If a caravan encamped[1] in a valley and they encircled it with the trappings[2] of the cattle, they may move things about in it, only provided that the fence be ten handbreadths high and that the gaps do not exceed[3] the built-up portions. Any gap about[4] ten cubits[5] is permitted since it is as a doorway; but if wider[6] than this, it is forbidden.

1 On the eve of the Sabbath. **2** Such as saddles. **3** *i.e.*, that the extent of the openings between the objects composing the fence or enclosure is not in total more than the extent of the objects. **4** But not more than. **5** In width. **6** Or יָתֵר in some editions. If even only one gap exceeds ten cubits in width (even though the sum total of all the gaps is less than the sum total of the lengths of the built-up parts) it renders the whole fence forbidden for the purpose of moving objects about therein.

Mishnah 9

מִשְׁנָה ט

¹מַקִּיפִין שְׁלֹשָׁה חֲבָלִים זֶה לְמַעְלָה מִזֶּה וְזֶה לְמַעְלָה מִזֶּה וּבִלְבַד שֶׁלֹּא יְהֵא בֵּין חֶבֶל לַחֲבֵירוֹ שְׁלֹשָׁה טְפָחִים. שִׁיעוּר

They may surround[1,2] with three ropes, one above the other and the third above the second, provided that between one rope and the next it is not quite three handbreadths. The total thickness of the ropes

חֲבָלִים וְעוּבְיָן יָתֵר עַל טֶפַח, כְּדֵי שֶׁיְּהֵא הַכֹּל עֲשָׂרָה טְפָחִים.

must be more than one handbreadth, so that the whole will be ten handbreadths.[3]

1 People who are delayed on the eve of the Sabbath and have to camp may fix stakes in the earth and tie ropes round them so that they may move objects about therein on the Sabbath. There must be three circles of ropes, three handbreadths from the first to the second and also three handbreadths from the second to the top one, and the thicknesses of the three ropes together must be one handbreadth. Thus from the ground to the top of the highest rope will be no less than ten handbreadths. **2** The camp. **3** In height.

Mishnah 10

מִשְׁנָה י

[1]מַקִּיפִין בְּקָנִים וּבְלִבְדַּ [2]שֶׁלֹּא יְהֵא בֵּין קָנֶה לַחֲבֵרוֹ שְׁלֹשָׁה טְפָחִים. [3]בְּשְׁיָרָא [4]דִּבְּרוּ, דִּבְרֵי רַבִּי יְהוּדָה, וַחֲכָמִים אוֹמְרִים, לֹא דִּבְּרוּ בְשְׁיָרָא אֶלָּא [5]בְּהוֹוֶה. כָּל־מְחִיצָה שֶׁאֵינָהּ שֶׁל [6]שְׁתִי וְשֶׁל עֵרֶב אֵינָהּ מְחִיצָה; דִּבְרֵי רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה. וַחֲכָמִים אוֹמְרִים, [8]אֶחָד מִשְּׁנֵי דְבָרִים. אַרְבָּעָה דְבָרִים פָּטְרוּ בְמַחֲנֶה, מְבִיאִין עֵצִים מִכָּל מָקוֹם, וּפְטוּרִים [9]מֵרְחִיצַת יָדַיִם, [10]וּמִדְּמַאי, [11]וּמִלְּעָרֵב.

They may enclose[1] with reeds provided that the space between reed and reed is not[2] three handbreadths. They[4] referred to a caravan,[3] in the opinion of R. Judah.[7] But the Sages say, They did not speak of a caravan except as an actual case.[5] Any partition that is not both *warp*[6] and *woof* is not considered a partition; this is the view of R. Jose[7] ben R. Judah. But the Sages say, One[8] alone of these two conditions. Four things have they exempted men from when in camp: they may fetch wood from any place, and they are exempt from the washing of the hands,[9] from having to tithe what is doubtfully tithed,[10] and from *Erub*.[11]

1 An encampment, on the eve of the Sabbath, so that objects may be moved about in it. *Reeds* or *sticks*. **2** *i.e.*, each space must be less than three handbreadths. **3** As mentioned in the preceding *Mishnah*. Three persons at least constitute a caravan. **4** The Sages, חֲכָמִים. **5** *i.e.*, merely as an illustration, to indicate how such an enclosure may be temporised under difficulties, but the method may be applied in all cases. **6** The upright (vertical) reeds are compared to the *warp* of a web and the horizontal ropes to the *woof*. **7** Their views here are not accepted. **8** *i.e.*, it is a valid partition if it is made with either stakes and three ropes (as in the preceding *Mishnah*) or with reeds (as here mentioned). **9** Before a meal. But not after a meal, because

in those times a special salt (מֶלַח סְדוֹמִית) was used at meals, and the hands required washing to remove the injurious mineral. **10** See *Appendix,* **Note 1.** **11** This refers to עֵרוּב חֲצֵרוֹת only (see **Introduction**). They may move objects about in the encampment on Sabbath.

CHAPTER 2

פֶּרֶק ב

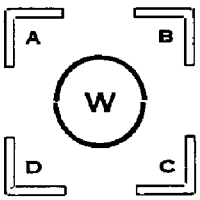
Mishnah 1

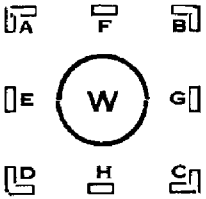
מִשְׁנָה א

They may set up boards around wells,[1] four corner-pieces[2] having the semblance of eight: this is the view of R. Judah.[3] R. Meir says,[7] Eight[4] having the appearance of twelve,[5] four corner-pieces and four single ones. Their height must be ten handbreadths, and their width six, and their thickness may be of any size whatsoever; and between them must be sufficient space for two teams each of three oxen;[6] this is the opinion of R. Meir.[7] R. Judah[8] says, Each four oxen;[9] they must be closely tied together and not widely apart,[10] one being able to enter as the other leaves.

עוֹשִׂין פַּסִּין [1]לְבֵירָאוֹת אַרְבָּעָה
[2]דְּיוֹמְדִין נִרְאִין כִּשְׁמוֹנָה, דִּבְרֵי
רַבִּי [3]יְהוּדָה. רַבִּי מֵאִיר [7]אוֹמֵר,
[4]שְׁמֹנָה נִרְאִין [5]כִּשְׁנֵים עָשָׂר, אַרְבָּעָה
דְּיוֹמְדִין וְאַרְבָּעָה פְּשׁוּטִים. גּוֹבְהָן
עֲשָׂרָה טְפָחִים, וְרָחְבָּן שִׁשָּׁה,
וְעוּבְיָין כָּל־שֶׁהוּא; וּבֵינֵיהֶן כְּמֶלֶא
שְׁתֵּי רְבָקוֹת שֶׁל שָׁלֹשׁ שָׁלֹשׁ [6]בָּקָר;
דִּבְרֵי רַבִּי [7]מֵאִיר; רַבִּי [8]יְהוּדָה
אוֹמֵר, שֶׁל [9]אַרְבַּע אַרְבַּע.
קְשׁוּרוֹת וְלֹא [10]מוּתָּרוֹת, אַחַת
נִכְנֶסֶת וְאַחַת יוֹצֵאת.

1 A well which is 4 handbreadths across and 10 handbreadths deep is a רְשׁוּת הַיָּחִיד, *private domain,* and if its position is in a רְשׁוּת הָרַבִּים, *public domain* water may not be removed from it into the רְשׁוּת הָרַבִּים. **2** דְּיוֹ עַמּוּדִין is assumed to be etymologically the origin of this word; דְּיוֹמֵד, two oblong boards joined together to form a *corner-piece,* and four such corner-pieces form symbolically an enclosure for a well so that the interior becomes a רְשׁוּת הַיָּחִיד,





private domain, for Sabbath use: thus A, B, C, D = four corner-pieces and W = well. **3** His view is accepted. **4** Eight boards. **5** Thus: A, B, C,

D = four corner-pieces, W = well, E, F, G, H = four upright interspaced boards. **6** The width allowed for an ox is $1\frac{2}{3}$ cubits, so that the total width allowed for the six oxen is 10 cubits, this being the space between the boards. **7** His view is rejected. **8** His opinion is accepted. **9** That is, a wide space of $13\frac{1}{3}$ cubits. **10** Literally *loose, slack, undone.*

Mishnah 2

מִשְׁנָה ב

It is permitted to bring[1] close to the well provided that a cow has its head and the greater part of its body inside[2] when it drinks. It is allowed to move them[3] back any distance provided that the number of boards be increased.[4]

מוּתָּר [1]לְהַקְרִיב לַבְּאֵר וּבִלְבַד שֶׁתְּהֵא פָּרָה רֹאשָׁהּ וְרוּבָהּ [2]בְּפְנִים וְשׁוֹתָה. מוּתָּר [3]לְהַרְחִיק כָּל־שֶׁהוּא וּבִלְבַד שֶׁיַּרְבֶּה בְּפַסִּין[4].

1 To fix the boards. **2** The enclosure. **3** The boards. **4** So that the space between one board and the next is not more than $13\frac{1}{3}$ cubits.

Mishnah 3

מִשְׁנָה ג

R. Judah says, Up to a space[1] of two *seahs*.[2] They[3] replied to him, They prescribed this space of two *seahs* only in the case of a garden or an outside area;[4] but in the case of a store-house,[5] or enclosure,[6] or rearcourt,[7] or courtyard, even a space of five *kors* or even an area of ten *kors* is permitted. And it is permitted to move[8] outward so long as the number of boards is increased.

רַבִּי יְהוּדָה אוֹמֵר, [1]עַד [2]בֵּית סְאָתַיִם. [3]אָמְרוּ לוֹ, לֹא אָמְרוּ בֵּית סְאָתַיִם אֶלָּא לְגִנָּה [4]וּלְקַרְפַּף; אֲבָל אִם הָיָה [5]דִּיר אוֹ [6]סַחַר אוֹ [7]מוּקְצֶה אוֹ חָצֵר, אֲפִילוּ בֵּית חֲמֵשֶׁת כּוֹרִין אֲפִילוּ בֵּית עֲשָׂרָה כּוֹרִין מוּתָּר. וּמוּתָּר [8]לְהַרְחִיק כָּל־שֶׁהוּא וּבִלְבַד שֶׁיַּרְבֶּה בְּפַסִּין.

1 That the boards may be moved away so as to leave inside a maximum space of two seahs. **2** בֵּית סְאָה = 2500 square cubits; בֵּית כֹּר = 75000 square cubits (see זְרָעִים, **Introduction**). **3** And the view of the חֲכָמִים here stated is accepted against the opinion of R. Judah. **4** An enclosure away from any settlement used only as a store. **5** Or *cattle-pen, shed, stable.* **6** Or *pen.* **7** Or *storeyard,* a space at the rear of a house containing stored wood, cattle in sheds, etc. **8** To increase the area around by moving the boards away. This is the accepted ruling, provided that the space between two boards does not exceed $13\frac{1}{3}$ cubits in every case.

Mishnah 4

מִשְׁנָה ד

R. Judah says,[1] If a public path[2] passed through[3] them he must divert it[4] on to the outside. But the Sages say,[5] This is not necessary. It is all the same whether it be a public cistern,[6] or a public well,[7] or a private well—they may be enclosed with boards; but a private cistern must be encompassed with a partition ten handbreadths in height; this is the opinion of R. Akiba. But R. Judah ben Baba says,[8] They do not have to put up boards except for a public well only, and around the others they set up a wall[9] ten handbreadths high.

רַבִּי יְהוּדָה אוֹמֵר, אִם הָיְתָה דֶּרֶךְ הָרַבִּים מַפְסַקְתָּן יְסַלְּקֶנָּה לִצְדָדִין. וַחֲכָמִים אוֹמְרִים, אֵינוֹ צָרִיךְ. אֶחָד בּוֹר הָרַבִּים וּבְאֵר הַיָּחִיד עוֹשִׁין לָהֶם פַּסִּין; אֲבָל לְבוֹר הַיָּחִיד עוֹשִׁין לוֹ מְחִיצָה גָּבוֹהַּ עֲשָׂרָה טְפָחִים; דִּבְרֵי רַבִּי עֲקִיבָא. רַבִּי יְהוּדָה בֶן בָּבָא אוֹמֵר, אֵין עוֹשִׁין פַּסִּין אֶלָּא לִבְאֵר הָרַבִּים בִּלְבָד, וְלַשְּׁאָר עוֹשִׁין חֲגוֹרָה גָּבוֹהַּ עֲשָׂרָה טְפָחִים.

1 His view is rejected. **2** רְשׁוּת הָרַבִּים, a *public domain,* according to some authorities. **3** Between the boards. **4** To mark the path out clearly outside the boards. **5** And their opinion is accepted. **6** Or *pit.* This contains collected water. As it belongs to many people they warn one another not to carry objects within the enclosure on the Sabbath. **7** Containing water which collects or flows into it of itself. **8** His opinion is accepted. **9** Literally *girdle.*

Mishnah 5

מִשְׁנָה ה

And R. Judah ben Baba made a further statement, If a garden[1] or outer space be seventy cubits and a fraction[2] by seventy cubits and a fraction and is surrounded by a fence ten handbreadths high, they may carry about[3] in it provided that there is therein a lodge[4] or a dwelling or that it is close to[5] a town. R. Judah says, Even if there be therein only a pit, or a cistern or a cave they may carry about in it. R. Akiba says, Even if there be not one of all these they may carry

וְעוֹד אָמַר רַבִּי יְהוּדָה בֶן בָּבָא, הַגִּינָּה וְהַקַּרְפַּף שֶׁהֵן שִׁבְעִים אַמָּה וּשְׁלִישִׁים עַל שִׁבְעִים אַמָּה וּשְׁלִישִׁים מוּקֶפֶת גָּדֵר גָּבוֹהַּ עֲשָׂרָה טְפָחִים מְטַלְטְלִים בְּתוֹכָהּ וּבִלְבַד שֶׁיְּהֵא בָהּ שׁוֹמֵרָה אוֹ בֵית דִּירָה אוֹ שֶׁתְּהֵא סְמוּכָה לְעִיר. רַבִּי יְהוּדָה אוֹמֵר, אֲפִילוּ אֵין בָּהּ אֶלָּא בּוֹר וְשִׁיחַ וּמְעָרָה מְטַלְטְלִין בְּתוֹכָהּ רַבִּי עֲקִיבָא אוֹמֵר, אֲפִילוּ אֵין בָּהּ אַחַת מִכָּל אֵלּוּ מְטַלְטְלִין בְּתוֹכָהּ

וּבִלְבַד שֶׁיְּהֵא בָּהּ [6]שִׁבְעִים אַמָּה וְשִׁירַיִם עַל שִׁבְעִים אַמָּה וְשִׁירַיִם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם הָיְתָה אָרְכָּהּ יֶתֶר עַל רָחְבָּהּ אֲפִילוּ אַמָּה אַחַת אֵין מְטַלְטְלִין בְּתוֹכָהּ. רַבִּי [8]יוֹסֵי אוֹמֵר, אֲפִילוּ אָרְכָּהּ פִּי שְׁנַיִם בְּרָחְבָּהּ מְטַלְטְלִין בְּתוֹכָהּ.

about in it provided that there be therein a space of seventy cubits and a fraction by seventy cubits and a fraction.[6] R. Eliezer says,[7] If its length were more than its width, even by one cubit, they may not carry about in it. R. Jose says,[8] Even if its length be twice its breadth they may carry about in it.

1 Or הַגָּבָה. **2** וְשִׁירַיִם in some editions. The fraction here referred to is $\frac{2}{3}$ The area is not to exceed that of a $70\frac{2}{3}$ cubits square which is approximately a two seahs' space. **3** On the Sabbath. It is considered as a רְשׁוּת הַיָּחִיד, *private domain.* **4** Or שׁוֹמֶרֶה. Or *watch-tower, watch-hut.* **5** Within 2000 cubits. **6** But not exceeding this area. **7** His view is rejected. **8** His opinion is accepted.

Mishnah 6 — מִשְׁנָה ו

אָמַר רַבִּי אִלְּעַאי, שָׁמַעְתִּי מֵרַבִּי אֱלִיעֶזֶר וַאֲפִילוּ הִיא [1]כְּבֵית כּוֹר. וְכֵן שָׁמַעְתִּי מִמֶּנּוּ, אַנְשֵׁי חָצֵר שֶׁשָּׁכַח אֶחָד מֵהֶן [2]וְלֹא עֵירֵב בֵּיתוֹ אָסוּר מִלְּהַכְנִיס וּלְהוֹצִיא לוֹ אֲבָל לָהֶם מוּתָּר. וְכֵן שָׁמַעְתִּי מִמֶּנּוּ שֶׁיּוֹצְאִין [3]בְּעַקְרַבְּגִין *בְּפֶסַח; וְחָזַרְתִּי עַל כָּל־תַּלְמִידָיו וּבִקַּשְׁתִּי לִי [4]חָבֵר וְלֹא מָצָאתִי.

*Or בַּפֶּסַח

R. Illai said, 'I heard from R. Eliezer: And even it be as much as a *kor's* area.[1] And I also heard from him that if one of the men of a courtyard forgot and did not prepare an *Erub,*[2] he is forbidden to carry into or to take out but it is permitted to the others. And I also heard from him that they can fulfil their obligation at Passover* with hartstongue;[3] and I went around among all his disciples and sought a fellow-supporter[4] but I did not find one.' * Or *at the Passover.*

1 See **Note 2**, *Mishnah* **3**, of this *Chapter*. **2** He did not contribute a share to the *Erub*. **3** עַקְרַבְּגִין, עַרְקַבְּגִין, עַרְקַבְּלִין or בְּעַקְרַבְּגִים in some editions, or *palm-ivy. i.e.,* this may be eaten as מָרוֹר, *bitter-herb*. **4** To confirm the three opinions of R. Eliezer as he here quoted. None of these three views is accepted, *i.e.*, neither concerning the גִּנָּה and קַרְפַּף, nor the עֵירוּב, nor the עַקְרַבְּגִים

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

They may prepare the *Erub*[2] and contribute to a *partnership Erub*[2] with aught[1] except water or salt.[3] And any food may be bought with *tithe*[4] money excepting water or salt. One who vows abstention from food is permitted water or salt. They may prepare an *Erub* for a *Nazarite*[5] with wine, and for a *non-priest* with *priest's-due;*[5] Symmachos says, with *fully tithed produce* only. And for a priest[6] in an unclean field.[7] R. Judah says,[8] Even in a cemetery,[6] because he can go and erect a partition and eat.[9]

[1]בַּכֹּל [2]מְעָרְבִין [2]וּמִשְׁתַּתְּפִים חוּץ [3]מִן־הַמַּיִם וּמִן־הַמֶּלַח. וְהַכֹּל נִיקָּח בְּכֶסֶף [4]מַעֲשֵׂר חוּץ מִן־הַמַּיִם וּמִן־הַמֶּלַח. הַנּוֹדֵר מִן־הַמָּזוֹן מוּתָּר בְּמַיִם וּבְמֶלַח. מְעָרְבִין [5]לְנָזִיר בְּיַיִן, וּלְיִשְׂרָאֵל [5]בִּתְרוּמָה; סוּמְכוֹס אוֹמֵר, [5]בְּחוּלִין. [6]וּלְכֹהֵן בְּבֵית [7]הַפְּרָס. רַבִּי [8]יְהוּדָה אוֹמֵר, אֲפִילוּ [6]בְּבֵית הַקְּבָרוֹת, מִפְּנֵי שֶׁיָּכֹל לֵילֵךְ [9]לַחוּץ וְלֶאֱכֹל.

1 See *Mishnah* 7, **Note 10**, of this Chapter. **2** These refer to עֲרוּבֵי תְחוּמִין and שִׁתּוּפֵי מְבוֹאוֹת. Compare 7[10], 8[1,2], **Introduction**, and *Appendix*, **Note 1**. **3** Water and salt are not foods. Mushrooms and other edible fungi are also not to be used. **4** This refers to מַעֲשֵׂר שֵׁנִי, *second tithe*. See מַעֲשֵׂר שֵׁנִי, 1[5,7], and *Appendix*, **Note 1**. **5** Or *Nazirite* (*Numbers* 6, 2). **6** An *Erub* may be prepared. **7** בֵּית פְּרָשׁ or בֵּית הַפְּרָשׁ; פְּרָס or פְּרָשׁ, is a measure equal to half the length of a furrow, and בֵּית (הַ)פְּרָס is about 2500 square cubits or an area equal to that of a fourth part of a square furrow; this expression is also used for a square פְּרָס or field which has been declared טָמֵא, *unclean*, because of crushed human bones carried through it when some grave had been ploughed over. A furrow is evidently 100 cubits in length as calculated from the preceding conditions. **8** His view is rejected. **9** Eat in cleanness. A partition cuts one off from uncleanness round about.

Mishnah 2 — מִשְׁנָה ב

They may prepare an *Erub* with *doubtfully tithed produce,*[1] with *first tithe,* from which *priest's-due*[2] has been given, or with *second tithe*[1] or *dedicated produce* that has been redeemed; and priests[3] with the *priest's share of the dough*[4] or

מְעָרְבִין [1]בִּדְמַאי [1]וּבְמַעֲשֵׂר רִאשׁוֹן שֶׁנִּטְּלָה [2,1]תְּרוּמָתוֹ, [1]וּבְמַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁנִּפְדּוּ; [3]וְהַכֹּהֲנִים [4]בְּחַלָּה וּבִתְרוּמָה; אֲבָל לֹא [1]בְּטֶבֶל, וְלֹא בְּמַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְּלָה

תְּרוּמָתוֹ, וְלֹא בְּמַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁלֹּא נִפְדּוּ. הַשּׁוֹלֵחַ [6]עֵרוּבוֹ בְּיַד חֵרֵשׁ שׁוֹטֶה [5]וְקָטָן אוֹ בְּיַד [7]מִי שֶׁאֵינוֹ מוֹדֶה בְּעֵרוּב אֵינוֹ עֵרוּב; וְאִם אָמַר לְאַחֵר לְקַבְּלוֹ [8]מִמֶּנּוּ הֲרֵי זֶה עֵרוּב.

with *priest's-due;* but not with *untithed produce,* nor with *first tithe* from which the *priest's-due* had not been taken, nor with *second tithe* or *dedicated produce* that had not been redeemed. If one send his *Erub*[5] by the hand of a deaf-mute or imbecile or minor[6] or by the hand of one who[7] does not admit the legality of *Erub,* the *Erub* is invalid; but if he had told another to receive it[8] from him then it is a valid *Erub.*

1 See *Appendix,* **Note 1**. **2** תְּרוּמַת מַעֲשֵׂר, *priest's-due of first tithe,* or תְּרוּמָה קְטַנָּה, *priest's-minor-due.* **3** They may prepare *Erub.* **4** See *Appendix,* **Note 3**. **5** This refers to עֵרוּב תְּחוּמִין (עֵרוּב חֲצֵרוֹת is permitted through a minor). **6** A male under thirteen, a female under twelve years of age. **7** A Sadducee or Samaritan. **8** An עֵרוּב תְּחוּמִים. But he must be so situated that he can see the שׁוֹטֶה, חֵרֵשׁ or קָטָן hand it on to the valid recipient.

Mishnah 3 — מִשְׁנָה ג

[1]נָתְנוּ [2]בְּאִילָן לְמַעְלָה מֵעֲשָׂרָה טְפָחִים אֵין עֵרוּבוֹ עֵרוּב; [3]לְמַטָּה מֵעֲשָׂרָה טְפָחִים עֵרוּבוֹ עֵרוּב. נָתְנוּ [4]בְּבוֹר אֲפִילוּ עָמוֹק מֵאָה אַמָּה עֵרוּבוֹ עֵרוּב. נָתְנוּ בְּרֹאשׁ [5]הַקָּנֶה אוֹ בְּרֹאשׁ [6]הַקּוּנְדָּס בַּזְּמַן שֶׁהוּא [7]תָּלוּשׁ [8]וְנָעוּץ אֲפִילוּ [9]גָּבְהוֹ מֵאָה אַמָּה הֲרֵי זֶה עֵרוּב. נָתְנוּ בְּמִגְדָּל וְאָבַד הַמַּפְתֵּחַ הֲרֵי זֶה עֵרוּב. רַבִּי [10]אֱלִיעֶזֶר אוֹמֵר, אִם אֵינוֹ יוֹדֵעַ שֶׁהַמַּפְתֵּחַ [11]בִּמְקוֹמוֹ אֵינוֹ עֵרוּב.

If they deposited[1] higher than ten handbreadths on a tree,[2] then the *Erub* is not a valid one; but if[3] they placed it below ten handbreadths, it is a valid *Erub.* If they put it in a pit,[4] even if it be one hundred cubits deep, the *Erub* is valid. If they set it at the top of a rod[5] or at the top of a pole,[6] so long as it is separated[7] and fixed,[8] even if it be a hundred cubits high,[9] then it is a proper *Erub.* If they put it in a cupboard and the key were lost, it is a good *Erub.* R. Eliezer[10] says, If he do not know that the key is in its place,[11] it is not a valid *Erub.*

1 The *Erub.* **2** Or בְּאִילָן in some editions. The tree trunk is at least four handbreadths in diameter and stands in a רְשׁוּת הָרַבִּים, *public domain.* **3** If the *Erub* be placed..... **4** Or *cistern.* In a field, which is not a רְשׁוּת הָרַבִּים.

5 Or *reed*. **6** Or קוּנְדּוֹס, קוֹנְטָס, *pike, pole*. **7** Broken away from the tree. **8** In the ground. **9** Though it is not four handbreadths thick. **10** His view is rejected. **11** At the cupboard.

Mishnah 4

מִשְׁנָה ד

[1]נִתְגַּלְגֵּל חוּץ [2]לַתְּחוּם וְנָפַל עָלָיו [3]גַּל אוֹ נִשְׂרַף אוֹ תְּרוּמָה [4]וְנִטְמֵאת [5]מִבְּעוֹד יוֹם אֵינוֹ עֵרוּב, [6]מִשֶּׁחֲשֵׁיכָה הֲרֵי זֶה עֵרוּב. אִם [7]סָפֵק, רַבִּי מֵאִיר וְרַבִּי יְהוּדָה אוֹמְרִים, הֲרֵי זֶה [8]חֲמָר גַּמָּל. רַבִּי [9]יוֹסֵי וְרַבִּי שִׁמְעוֹן אוֹמְרִים, סָפֵק עֵרוּב כָּשֵׁר. אָמַר רַבִּי [10]יוֹסֵי, אַבְטוֹלְמוֹס הֵעִיד מִשּׁוּם חֲמִשָּׁה זְקֵנִים עַל סָפֵק עֵרוּב שֶׁכָּשֵׁר.

If it[1] rolled away beyond the limit,[2] or a mound[3] fell upon it, or it were burnt up, or it were of *priest's-due* and became unclean[4]—if such happened while it was yet day,[5] it is not a valid *Erub*, but if it occurred after dark,[6] it is a valid *Erub*. If there be a doubt,[7] R. Meir and R. Judah say, It is as one who leads an ass and a camel.[8] R. Jose and R. Simon say,[9] If there be a doubt concerning an *Erub*, it is considered valid. R. Jose said,[10] Abtolemos testified on the authority of five elders that when there is a doubt regarding an *Erub* it is deemed a proper one.

1 The *Erub*. **2** Of 2000 cubits. **3** Or *heap*. **4** Thus being unfit to be eaten. **5** *i.e.*, it was still עֶרֶב שַׁבָּת. **6** *i.e.*, the Sabbath had commenced. **7** Whether it was still עֶרֶב שַׁבָּת or not. **8** The ass is in front of the driver and the camel behind him and cannot progress—he may not go on beyond 2000 cubits from the town behind him as the *Erub* belongs to the town if after עֶרֶב שַׁבָּת; and supposing it was still עֶרֶב שַׁבָּת the *Erub* precluded him from going even one cubit distance at the other side of the town. **9** This ruling is accepted. Some texts omit וְרַבִּי שִׁמְעוֹן. **10** This view is accepted.

Mishnah 5

מִשְׁנָה ה

מַתְנֶה אָדָם עַל [1]עֵרוּבוֹ וְאוֹמֵר, אִם בָּאוּ [2,3]עוֹבְדֵי גֹלִלִים מִן־הַמִּזְרָח עֵרוּבִי לְמַעֲרָב, מִן־הַמַּעֲרָב עֵרוּבִי לְמִזְרָח; אִם בָּאוּ *מִכָּאן וּמִכָּאן לְמָקוֹם שֶׁאֶרְצֶה אֵלֵךְ; לֹא בָּאוּ לֹא מִכָּאן וְלֹא מִכָּאן הֲרֵינִי

A man may make conditions concerning his *Erubim*[1] and say, 'If non-Jews[2] come[3] from the east side, then my *Erub* on the west side shall be the valid one, and if from the west side, then my *Erub* on the east side shall be valid; if they come from both directions, then on that

כִּבְנֵי עִירִי; אִם בָּא [4]חָכָם מִן־
הַמִּזְרָח עֵרוּבִי לְמִזְרָח, מִי־הַמַּעֲרָב
עֵרוּבִי לְמַעֲרָב, בָּא לְכָאן וּלְכָאן
לְמָקוֹם שֶׁאֶרְצֶה אֵלֵךְ, לֹא *לְכָאן
וְלֹא לְכָאן הֲרֵינִי [5]כִּבְנֵי עִירִי. רַבִּי
יְהוּדָה אוֹמֵר, אִם הָיָה אֶחָד מֵהֶן
רַבּוֹ הוֹלֵךְ אֵצֶל רַבּוֹ. וְאִם הָיוּ
שְׁנֵיהֶם רַבּוֹתָיו לְמָקוֹם שֶׁיִּרְצֶה יֵלֵךְ.

side I shall want to go to shall the *Erub* be valid; if they do not come from either quarter, then shall I be as the people of my town; if a learned man come from the east side,[4] then my *Erub* in the east side shall be valid, if from the west side, my *Erub* to the west side shall be valid, and if one come from one direction and another from the other direction, then let that *Erub* be the valid one to which side I shall desire to go, but if none come from either direction, then I shall be as the people of my town.'[5] R. Judah says, If one of these were his teacher, he must go to his teacher, and if both had been his teachers, he may go to whichever quarter he wishes.

* Popular pronunciation מִכָּאן (מִכֹּן), לְכָאן.

1 Literally *his Erub*. One 2000 cubits away in one direction and the other 2000 cubits off in another quarter stipulating by which he will abide. **2** עוֹבְדֵי כּוֹכָבִים in some editions. **3** And he has to flee. **4** And the one who prepared the *Erub* will desire to go out to meet the learned person to hear a sermon or be present at a discourse. **5** With the right to move 2000 cubits on any side *neither Erub* being then valid.

Mishnah 6 — מִשְׁנָה ו

רַבִּי אֱלִיעֶזֶר אוֹמֵר, יוֹם טוֹב
הַסָּמוּךְ לְשַׁבָּת בֵּין [1]מִלְּפָנֶיהָ וּבֵין
[2]מִלְּאַחֲרֶיהָ, מְעָרֵב אָדָם שְׁנֵי
עֵרוּבִין וְאוֹמֵר, עֵרוּבִי הָרִאשׁוֹן
לְמִזְרָח וְהַשֵּׁנִי לְמַעֲרָב, [3]הָרִאשׁוֹן
לְמַעֲרָב וְהַשֵּׁנִי לְמִזְרָח, [4]עֵרוּבִי
הָרִאשׁוֹן וְהַשֵּׁנִי כִּבְנֵי עִירִי, [5]עֵרוּבִי
הַשֵּׁנִי וְהָרִאשׁוֹן כִּבְנֵי עִירִי.
[6]וַחֲכָמִים אוֹמְרִים, מְעָרֵב לְרוּחַ
אַחַת אוֹ אֵינוֹ מְעָרֵב כָּל־עִיקָּר אוֹ
[7]מְעָרֵב לִשְׁנֵי יָמִים אוֹ אֵינוֹ מְעָרֵב
כָּל־עִיקָּר. [8]כֵּיצַד יַעֲשֶׂה.

R. Eliezer says, If a Festival be next to a Sabbath, whether before it[1] or after it,[2] one may prepare two *Erubim* and say, 'My *Erub* for the first day shall be valid in the east side and for the second day my *Erub* shall be valid in the west side,' or,[3] 'The first day in the west direction and the second day in the east direction; or,[4] 'My *Erub* is valid for the first day but on the second day I shall be as the people of my town;' or,[5] 'My *Erub* shall be valid for the second day but on the first day shall I be as the people of my town.' But the Sages say,[6]

Does one prepare an *Erub* for one direction or not at all, or prepare an *Erub*[7] for both days or not prepare an *Erub* at all?—How shall he act?[8]—On the first day[10] he carries it[9] and stays with it until it is dark, and then takes it up and returns home;[11] and on the second day[12] he stays with the *Erub*[12] until dark and eats it; and thus it is found that he benefits by his journeying[13] and he profits with the *Erub*.[14] If it were eaten up on the first day, the *Erub* has been valid only for the first day and is not *Erub* for the second day. R. Eliezer[16] said to them,[15] 'You agree with me that they[17] are two distinct occasions of holiness.'

[9]מוֹלִיכוֹ [10]בָּרִאשׁוֹן וּמַחְשִׁיךְ עָלָיו
וְנוֹטְלוֹ [11]וּבָא לוֹ. [12]בַּשֵּׁנִי, מַחְשִׁיךְ
עָלָיו וְאוֹכְלוֹ; וְנִמְצָא מִשְׁתַּכֵּר
[13]בַּהֲלִיכָתוֹ [14]וּמִשְׁתַּכֵּר בְּעֵרוּבוֹ.
נֶאֱכַל בָּרִאשׁוֹן עֵרוּבוֹ לָרִאשׁוֹן
וְאֵינוֹ עֵרוּב לַשֵּׁנִי. אָמַר [15]לָהֶם
רַבִּי [16]אֱלִיעֶזֶר, מוֹדִים אַתֶּם לִי
[17]שֶׁהֵן שְׁתֵּי קְדוּשׁוֹת.

1 On a Friday. 2 On a Sunday. And he wants to go one day in one direction and the next day in another dierction. 3 He declares the other way round: *Let my Erub be valid*..... 4 *He prepares only one Erub and states*..... 5 Vice versa. 6 *To R. Eliezer: Didst thou not admit that an Erub is deposited for one day, or in one direction for one day or not at all? Or does one treat Sabbath and Festival as one day, etc.* 7 For one direction. 8 So that the Erub shall be valid for both days. 9 The *Erub* to a distance of 2000 cubits. 10 עֶרֶב יוֹם טוֹב before nightfall. 11 Preserving the Erub for the following day. And the next day (the first day of יוֹם טוֹב) he may go 2000 cubits. 12 Of יוֹם טוֹב on עֶרֶב שַׁבָּת before sunset he takes the Erub to the 2000 cubits' limit. 13 He has the Erub for the next day. 14 He eats it. 15 The Sages. 16 His view is accepted. 17 יוֹם טוֹב and שַׁבָּת. For otherwise, if they were as one day, the eating of the Erub on the first day should make no difference.

Mishnah 7 — מִשְׁנָה ז

R. Judah says, If one feared lest at the New Year it might be intercalated,[1] he may prepare two *Erubim*[2] and pronounce, 'My *Erub* shall be for the first day for the east direction and for the second day in the west direction,' or,[3] 'For the first day for the west and for the second day for the east,' or, 'My *Erub* is for the first day and

רַבִּי יְהוּדָה אוֹמֵר, רֹאשׁ הַשָּׁנָה
שֶׁהָיָה יָרֵא שֶׁמָּא [1]תִּתְעַבֵּר מְעָרֵב
אָדָם [2]שְׁנֵי עֵירוּבִין, וְאוֹמֵר, עֵרוּבִי
בָּרִאשׁוֹן לְמִזְרָח וּבַשֵּׁנִי לְמַעֲרָב,
[3]בָּרִאשׁוֹן לְמַעֲרָב וּבַשֵּׁנִי לְמִזְרָח,
[4]עֵירוּבִי בָּרִאשׁוֹן וּבַשֵּׁנִי כִּבְנֵי עִירִי,
[5]עֵרוּבִי בַּשֵּׁנִי וּבָרִאשׁוֹן כִּבְנֵי עִירִי.
וְלֹא הוֹדוּ לוֹ [6]חֲכָמִים.

on the second day I am as the people of my town,' or,[5] 'My *Erub* is for the second day and on the first day I am as the people of my town.' But the Sages[6] did not admit that he was right.

1 Be made a day longer as in a leap year, *i.e.*, the month אֱלוּל to contain 30 days and the next day (1st תִּשְׁרֵי) be the second day of רֹאשׁ הַשָּׁנָה. **2** If he desires to go one day in one direction and the next day in another direction (see the preceding *Mishnah*). **3** He says, vice versa, *My Erub shall be.....* **4** *He prepares only one Erub and says.....* **5** He says it the other way round. **6** And their view that the two days counted as one (*i.e.*, as a single continuous period of sacredness) is the accepted ruling. (This accepted opinion is actually that of רַבִּי יוֹסֵי and applies only to רֹאשׁ הַשָּׁנָה).

Mishnah 8

And R. Judah said further, A man may make conditions regarding a basket[1] on the first day[2] and eat from it on the second day. And likewise,[3] an egg that had been laid on the first day may be eaten on the second day.[4] But the Sages[5] did not admit his view.

מִשְׁנָה ח

וְעוֹד אָמַר רַבִּי יְהוּדָה, מַתְנֶה אָדָם עַל [1]הַכַּלְכָּלָה [2]בְּיוֹם טוֹב רִאשׁוֹן וְאוֹכְלָהּ בַּשֵּׁנִי. [3]וְכֵן בֵּיצָה שֶׁנּוֹלְדָה בָּרִאשׁוֹן תֵּאָכֵל [4]בַּשֵּׁנִי. וְלֹא הוֹדוּ לוֹ [5]חֲכָמִים.

1 Containing *untithed produce*, טֶבֶל. He declares on the first day of רֹאשׁ הַשָּׁנָה *If to-day be an ordinary week-day let these be priest's-due for those* [fruits in another basket], *but if to-day be holy let my words be as naught,* and then on the second day he pronounces: *If yesterday were holy and to-day be an ordinary week-day let these which I announced yesterday be priest's-due for those* [fruits in another basket], *but if to-day be holy and yesterday were an ordinary week-day then it has already become priest's-due,* and he may eat from this adjusted produce but leaves over a portion as *priest's-due.* **2** Of רֹאשׁ הַשָּׁנָה. In the opinion of R. Judah. **4** Of רֹאשׁ הַשָּׁנָה. **5** The accepted ruling against R. Judah is that of R. Jose. But the Sages agree with him regarding any other יוֹם טוֹב which in the diaspora lands is observed on two days.

Mishnah 9

R. Dosa[1] ben Harkinas says, He who stands[2] before the Ark on the Festival Day[3] of the New Year says, *May the Eternal Our God strengthen us*[4] *on this first day of the*

מִשְׁנָה ט

רַבִּי [1]דוֹסָא בֶּן הַרְכִּינַס אוֹמֵר, [2]הָעוֹבֵר לִפְנֵי הַתֵּבָה [3]בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה אוֹמֵר, [4]הַחֲלִיצֵנוּ

month whether it[5] *be to-day or to-morrow,* and on the morrow[6] he says[7].....*whether it be to-day or whether it were the day before.* But the Sages did not admit his view.[8]

ה׳ אֱלֹהֵינוּ אֶת־יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה ⁵אִם הַיּוֹם אִם לְמָחָר, ⁶וּלְמָחָר הוּא ⁷אוֹמֵר, אִם הַיּוֹם אִם אֶמֶשׁ. ⁸וְלֹא הוֹדוּ לוֹ חֲכָמִים.

1 His opinion is rejected. **2** *i.e.*, the בְּצַל תְּפִלָּה. See בְּרָכוֹת 5[2] (הָעוֹבֵר literally *he who passes*). **3** The first day. **4** According to some, הַצִּילֵנוּ, *deliver us.* **5** The actual first day of רֹאשׁ הַשָּׁנָה. **6** The next day—second day—of רֹאשׁ הַשָּׁנָה. **7** הַחֲלִיצֵנוּ, etc. **8** Their opinion is accepted that there is to be no reference to רֹאשׁ חֹדֶשׁ in the הַחֲלִיצֵנוּ Prayer.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

If non-Jews, or an attack of lunacy, carried[2] someone off, he may not move further than four cubits. If they[3] brought him back,[4] it is as if[5] he had not been away. If they carried him away to another town or put him in a stable[6] or in a pen,[7] Rabban Gamaliel and R. Elazar ben Azariah says,[8] He may walk[9] in the whole place.[10] R. Joshua and R. Akiba say,[11] He has only four cubits distance.[12] It happened that they[13] came from Brundisium[14] and their ship sailed off on the sea.[15] Rabban Gamaliel and R. Elazar ben Azariah traversed about all over it; but R. Joshua and R. Akiba did not stir beyond four cubits because they wished to apply to themselves the stricter ruling.

מִי ¹שֶׁהוֹצִיאוּהוּ עוֹבְדֵי ²גִּלּוּלִים אוֹ רוּחַ רָעָה אֵין לוֹ אֶלָּא אַרְבַּע אַמּוֹת. ³הֶחֱזִירוּהוּ ⁴כְּאִלּוּ לֹא יָצָא. הוֹלִיכוּהוּ לְעִיר אַחֶרֶת נְתָנוּהוּ ⁶בְדִיר אוֹ ⁷בְסַהַר, רַבָּן גַּמְלִיאֵל וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה ⁸אוֹמְרִים, ⁹מְהַלֵּךְ אֶת־¹⁰כּוּלָּהּ. רַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא ¹¹אוֹמְרִים, אֵין לוֹ אֶלָּא ¹²אַרְבַּע אַמּוֹת. מַעֲשֶׂה ¹³שֶׁבָּאוּ ¹⁴מִפְּרַנְדִּיסִין וְהִפְלִיגָה סְפִינָתָם ¹⁵בַּיָּם. רַבָּן גַּמְלִיאֵל וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה הָלְכוּ אֶת־כּוּלָּהּ; רַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא לֹא זָזוּ מֵאַרְבַּע אַמּוֹת שֶׁרָצוּ לְהַחֲמִיר עַל עַצְמָן.

1 On Sabbath beyond the 2000 cubits' limit. And after that he became free or recovered his senses. **2** כּוֹכָבִים in some editions. **3** Who had forcibly carried him off. **4** Or if he returned while he was still out of his mind. **5** כְּאִילוּ in some editions. **6** Or *shed, enclosure for cattle.* **7** Or *cattle-fold*

enclosure. **8** Their view is accepted. **9** On the Sabbath. **10** Whatever its extent because it is enclosed. **11** Their opinion is rejected. **12** For walking in. **13** Rabban Gamaliel, R. Eliezer, R. Joshua and R. Akiba. **14** A port in Calabria in Italy. **15** More than 2000 cubits from the town.

Mishnah 2

On one occasion[1] they[2] did not enter the harbour[3] before it became dark. They said to Rabban Gamaliel, 'May we disembark?' — He answered them, 'You are permitted[4] because I have already taken the bearings[5] and we were within the limit[6] before it was dark?'

מִשְׁנָה ב

[1]פַּעַם אַחַת [2]לֹא נִכְנְסוּ [3]לַנָּמָל עַד שֶׁחֲשֵׁיכָה. אָמְרוּ לוֹ לְרַבָּן גַּמְלִיאֵל, מָה אָנוּ לֵירֵד? אָמַר לָהֶן, [4]מוּתָּרִים אַתֶּם שֶׁכְּבָר הָיִיתִי [5]מְסִתַּכֵּל וְהָיִינוּ בְּתוֹךְ [6]הַתְּחוּם עַד שֶׁלֹּא חֲשֵׁיכָה.

1 It was עֶרֶב שַׁבָּת. **2** Rabban Gamaliel, R. Elazar ben Azariah, R. Joshua and R. Akiba. **3** Or לְנָמָל, *a harbour, a port.* A harbour, not being enclosed as a דִּיר or סְהַר (see the preceding *Mishnah,* **Notes 6, 7**), does not come under the same ruling as set out in the foregoing *Mishnah.* **4** מוּתָּר in some editions. **5** It is thought he used some simple tube-like apparatus (he was reputed to have possessed some elementary nautical astronomical knowledge). **6** Of 2000 cubits.

Mishnah 3

Anyone who has gone[1] beyond[2] by authority[3] and they said to him,[4] 'The object[5] has already been effected,' then he may go[6] anywhere all round to a distance of two thousand cubits; if he happened to be within the limit, it is as if[7] he had not gone forth; for all who go out to a rescue may return[8] to their places.[9]

מִשְׁנָה ג

מִי [1,2]שֶׁיָּצָא [3]בִּרְשׁוּת [4]וְאָמְרוּ לוֹ, כְּבָר נַעֲשָׂה [5]מַעֲשֶׂה, [6]יֵשׁ לוֹ אַלְפַּיִם אַמָּה לְכָל רוּחַ; אִם הָיָה בְּתוֹךְ הַתְּחוּם [7]כְּאִלּוּ לֹא יָצָא; שֶׁכָּל הַיּוֹצְאִים לְהַצִּיל [8]חוֹזְרִין [9]לִמְקוֹמָן.

1 On the Sabbath. **2** The 2000 cubits' limit. **3** Of בֵּית דִּין; or to effect a rescue. **4** *i.e.,* some people told him. **5** *i.e.,* the purpose for which he had left. **6** From the place he is in just then. **7** כְּאִילּוּ in some editions. **8** Even with any tools, implements, instruments or apparatus they may have taken along for their rescue work. **9** Whence they had set out.

Mishnah 4

מִשְׁנָה ד

If anyone[1] sat down[2] by the roadside, and then stood up and saw he was close to a town, he may not enter since[3] his intention had not been for this. This is the view of R. Meir. R. Judah says,[4] He may enter.[5] R. Judah said, It once happened that R. Tarfon entered[6] without having previously intended to do so.[7]

[1]מִי שֶׁיָּשַׁב בַּדֶּרֶךְ וְעָמַד וְרָאָה וְהֵרִי הוּא סָמוּךְ לְעִיר, [2]הוֹאִיל וְלֹא הָיְתָה כַּוָּנָתוֹ לְכַךְ לֹא יִכָּנֵס. דִּבְרֵי רַבִּי מֵאִיר. רַבִּי [3]יְהוּדָה אוֹמֵר, [4]יִכָּנֵס. אָמַר רַבִּי יְהוּדָה, מַעֲשֶׂה הָיָה [5]וְנִכְנַס רַבִּי טַרְפוֹן [6]בְּלֹא מִתְכַּוֵּין.

1 On a journey on עֶרֶב שַׁבָּת. **2** For a rest. He was not aware before that he was within the 2000 cubits' limit from the town and the Sabbath had already commenced. He may only go as far as 2000 cubits within the town but no further inside. But this view of R. Meir is rejected. **3** Some texts omit הוֹאִיל. **4** His opinion is accepted. **5** And he has also the right of the 2000 cubits' limit as have the townsfolk. **6** He went into a town when Sabbath had already begun. **7** To spend the Sabbath day in the town.

Mishnah 5

מִשְׁנָה ה

If anyone fell asleep[1] on the way and did not know that it had become dark,[2] he enjoys the privilege of the two thousand cubits in every direction; This is the view of R. Jochanan ben Nuri. But the Sages say, He has only four cubits.[3] R. Eliezer says, And he is at their centre.[4] R. Judah says, He may go[5] in any direction he likes. And R. Judah admits that if he chose[6] for himself, he can not retract.[7]

מִי [1]שֶׁיָּשַׁן בַּדֶּרֶךְ וְלֹא יָדַע [2]שֶׁחֲשֵׁיכָה יֵשׁ לוֹ אַלְפַּיִם אַמָּה לְכָל רוּחַ; דִּבְרֵי רַבִּי יוֹחָנָן בֶּן נוּרִי. וַחֲכָמִים אוֹמְרִים, אֵין לוֹ אֶלָּא [3]אַרְבַּע אַמּוֹת רַבִּי אֱלִיעֶזֶר אוֹמֵר, וְהוּא [4]בְּאֶמְצָעָן. רַבִּי יְהוּדָה אוֹמֵר, לְאֵיזֶה רוּחַ שֶׁיִּרְצֶה [5]יֵלֵךְ. וּמוֹדֶה רַבִּי יְהוּדָה שֶׁאִם [6]בֵּירֵר לוֹ [7]שֶׁאֵינוֹ יָכוֹל לַחֲזוֹר בּוֹ.

1 On עֶרֶב שַׁבָּת. **2** He had been still asleep. **3** To move about. **4** The four cubits surround him, *i.e.,* he may move only two cubits in any direction (as if he were at the centre of a circle of four cubits' diameter). **5** To a distance of four cubits. **6** To go four cubits to one side only. **7** He may not go four cubits in any other direction.

Mishnah 6

מִשְׁנָה ו

If there were two persons and a small number of cubits of one's limit overlapped[1] the cubits of the other's limit, they may bring their food and eat it in the middle space[2] provided that neither carries over from his domain into that of his fellow. If there were three and the middle person's overlapped[3] between the two others, he is permitted to combine with them,[4] and they may combine with him, but the two outside ones may not combine with each other. R. Simon said, 'What is this matter comparable to?—To three courtyards[5] that open on to each other and each also opens into a public domain; if the two outer ones prepared an *Erub* with the middle one,[6] it[7] may have access to them[8] and they may have access to it,[9] but the two outside ones are forbidden communication with one another.'

הָיוּ שְׁנַיִם מִקְצַת אַמּוֹתָיו שֶׁל זֶה בְּתוֹךְ אַמּוֹתָיו שֶׁל זֶה מְבִיאִין וְאוֹכְלִין בָּאֶמְצַע וּבִלְבַד שֶׁלֹּא יוֹצִיא זֶה מִתּוֹךְ שֶׁלּוֹ לְתוֹךְ שֶׁל חֲבֵירוֹ. הָיוּ שְׁלֹשָׁה וְהָאֶמְצָעִי מוּבְלָע בֵּינֵיהֶן הוּא מוּתָּר עִמָּהֶן וְהֵן מוּתָּרִין עִמּוֹ, וּשְׁנַיִם הַחִיצוֹנִים אֲסוּרִין זֶה עִם זֶה. אָמַר רַבִּי שִׁמְעוֹן, לְמָה הַדָּבָר דּוֹמֶה? לְשָׁלֹשׁ חֲצֵירוֹת הַפְּתוּחוֹת זוּ לְזוּ וּפְתוּחוֹת לִרְשׁוּת הָרַבִּים; עֵירְבוּ שְׁתֵּיהֶן עִם הָאֶמְצָעִית הִיא מוּתֶּרֶת עִמָּהֶם וְהֵם מוּתָּרוֹת עִמָּהּ, וּשְׁתַּיִם הַחִיצוֹנוֹת אֲסוּרוֹת זוּ עִם זוּ.

1 *i.e.*, for instance they were separated by 6 cubits, so that as each could have only 4 cubits' moving distance, 2 cubits of one's allowance overlapped 2 cubits of the other's. **2** The area common to the two 4 cubits' limits. **3** *i.e.*, the limit occupied by the one between. **4** The middle one having common space with each on either side can thus join with either in turn. **5** חֲצֵרוֹת in some editions. **6** *i.e.*, a man from an outer one prepared an *Erub* with a man from the middle one, and the other outside man also combined in one *Erub* with the middle one. **7** The middle one. **8** The outside ones. **9** For the purpose of carrying from one to the other.

Mishnah 7

מִשְׁנָה ז

If anyone were on the road[1] and it became dark, and he knew of a tree or fence[2] and said, 'My Sabbath resting place be beneath it,' he has not made a valid statement.[3] 'My[4] Sabbath resting place be at its

מִי שֶׁבָּא בַּדֶּרֶךְ וְחָשְׁכָה לוֹ וְהָיָה מַכִּיר אִילָן אוֹ גֶדֶר וְאָמַר, שְׁבִיתָתִי תַּחְתָּיו, לֹא אָמַר כְּלוּם. שְׁבִיתָתִי בְּעִיקָּרוֹ, מְהַלֵּךְ מִמְּקוֹם

רַגְלָיו ·וְעַד עִיקָּרוֹ אַלְפַּיִם אַמָּה וּמֵעִיקָּרוֹ ·וְעַד בֵּיתוֹ אַלְפַּיִם אַמָּה. נִמְצָא מְהַלֵּךְ מִשֶּׁחֲשֵׁיכָה אַרְבַּעַת אֲלָפִים אַמָּה.

root,'[5] he may go from the place where he is as far as the root for[6] two thousand cubits and from the root towards his house for[6] two thousand cubits. It will be found that after it had turned dark he may walk four thousand cubits.

1 On עֵרֶב שַׁבָּת. **2** Which was 2000 cubits from him. **3** Because he had not stated explicitly exactly where under the tree or alongside the fence, and he may move only four cubits from the place he is in just then (this refers only to such a tree whose branches are eight cubits or more long or to a fence eight cubits or more in length). **4** If however he expresses thus, *'My Sabbath .....'* **5** Here he states distinctly the exact spot under the tree. **6** *i.e.*, to a distance of.

Mishnah 8 — מִשְׁנָה ח

·אִם אֵינוֹ מַכִּיר, ·אוֹ שֶׁאֵינוֹ בָקִי ·בַּהֲלָכָה וְאָמַר, שְׁבִיתָתִי בִּמְקוֹמִי, זָכָה לוֹ ·מְקוֹמוֹ אַלְפַּיִם אַמָּה לְכָל רוּחַ עֲגוּלוֹת. דִּבְרֵי רַבִּי ·חֲנִינָה בֶּן אַנְטִיגְנוֹס. ·וַחֲכָמִים אוֹמְרִים, ·מְרוּבָּעוֹת, כְּטַבְלָה מְרוּבַּעַת, כְּדֵי שֶׁיְּהֵא נִשְׁכָּר לְזָוִיּוֹת.

If he were not aware,[1] or[2] if he were not cognisant of the law[3] and said, 'My Sabbath resting place be where I now am,' he has thus acquired a space[4] of two thousand cubits all round him in a circle. This is the view of R. Chanina[5] ben Antigonus. But the Sages say,[6] A square,[7] like a square board, in order that he may get the advantage of the corners.

1 He did not know that 2000 cubits away was a tree or fence (see the preceding *Mishnah*). **2** If he did know of such tree or fence but did not know the *Halachah* (see the foregoing *Mishnah*). **3** That he could make use of such for the purpose of going on towards his house. **4** To go about in. This place is the centre of a circle of 2000 cubits' radius. **5** חֲנַנְיָה in some texts. **6** Their ruling is accepted. **7** A square whose sides are 2000 cubits from its centre (at the intersection of its diagonals) has a larger area than a circle whose radius is 2000 cubits.

Mishnah 9 — מִשְׁנָה ט

וְזוּ הִיא ·שֶׁאָמְרוּ, ·הֶעָנִי מְעָרֵב ·בְּרַגְלָיו. אָמַר רַבִּי מֵאִיר, אָנוּ אֵין

And this is what they[1] said, A poor man[2] may prepare an *Erub* with his feet.[3] R. Meir said, 'We must

לָנוּ אֶלָּא עָנִי. רַבִּי [4]יְהוּדָה אוֹמֵר, [5]אֶחָד עָנִי וְאֶחָד עָשִׁיר. לֹא אָמְרוּ מְעָרְבִין בְּפַת אֶלָּא לְהָקֵל עַל הֶעָשִׁיר שֶׁלֹּא יֵצֵא וְיַעֲרֵב [6]בְּרַגְלָיו.

not permit this except to a poor man.' R. Judah says,[4] It is all one whether it be a poor man or a rich man;[5] they said they should prepare an *Erub* with bread only to make it easier for the well-to-do man so that he should not have to go out and prepare with his feet.[6]

1 The חֲכָמִים, Sages. **2** Who has no bread for *Erub*. **3** *i.e.*, he walks the 2000 cubits' distance and stays at the place until the Sabbath begins. **4** His opinion is accepted. **5** *i.e.*, his view is that everyone may prepare an *Erub* by walking the 2000 cubits' limit instead of using bread for the purpose. **6** *i.e.*, it saves one a long weary walk.

Mishnah 10 — מִשְׁנָה י

מִי [1]שֶׁיָּצָא [2]לֵילֵךְ [3]בְּעִיר [4]שֶׁמְּעָרְבִין בָּהּ וְהֶחֱזִירוֹ [5]חֲבֵירוֹ [6]הוּא מוּתָּר [7]לֵילֵךְ; וְכָל בְּנֵי [8]הָעִיר [10]אֲסוּרִין. דִּבְרֵי רַבִּי [11]יְהוּדָה. רַבִּי מֵאִיר אוֹמֵר, כָּל־שֶׁהוּא יָכֹל לְעָרֵב וְלֹא עֵרֵב הֲרֵי זֶה [12]חַמָּר גַּמָּל.

If one had set out[1] to go[2] towards a town[3] where they[4] also prepared an *Erub*,[5] and his companion[6] turned him back, he himself[7] may go;[8] but the people of the town[9] are forbidden.[10] This is the opinion of R. Judah.[11] R. Meir says, Anyone who could have prepared an *Erub* but did not prepare one is as an ass-driver and a camel-driver.[12]

1 From a town as a messenger with bread for *Erub*. **2** To a distance of 2000 cubits, half way to the next town. **3** *i.e.*, another town (the next town —see the preceding **Note**). **4** In that next town. **5** To be deposited with the messenger's *Erub*. **6** Or anyone who happened to meet him before he deposited the *Erub*. **7** The messenger if he had said *My Sabbath resting place and that of my townsmen be two thousand cubits from the town*. **8** To the next town. **9** Whence he came. **10** But *they* may go out 2000 cubits' distance outside their own town. **11** His opinion is accepted. **12** Compare 3[4]. *i.e.*, he may go to a distance of 2000 cubits towards the place where the *Erub* should have been.

Mishnah 11 — מִשְׁנָה יא

מִי שֶׁיָּצָא חוּץ [1]לַתְּחוּם אֲפִילוּ אַמָּה אַחַת [2]לֹא יִכָּנֵס. רַבִּי אֱלִיעֶזֶר אוֹמֵר, שְׁתַּיִם [3]יִכָּנֵס, שָׁלֹשׁ לֹא

If anyone went beyond the limit,[1] even one cubit, he may not go back.[2] R. Eliezer says, Two cubits he may re-enter,[3] but three he may not

יִכָּנֵס. מִי שֶׁהֶחֱשִׁיךְ חוּץ לַתְּחוּם, אֲפִילוּ אַמָּה אַחַת, לֹא יִכָּנֵס. רַבִּי שִׁמְעוֹן אוֹמֵר, אֲפִילוּ חֲמֵשׁ עֶשְׂרֵה אַמּוֹת יִכָּנֵס, שֶׁאֵין הַמְּשׁוּחוֹת מְמַצִּין אֶת־הַמִּדּוֹת מִפְּנֵי הַטּוֹעִין.

return. If anyone found himself overtaken by nightfall[4] outside the limit,[5] even one cubit, he may not enter.[6] R. Simon says, Even if fifteen cubits[7] he may re-enter, because those who measure the distance cut short the measurements because of those who err.[8]

1 Of the 2000 cubits. **2** His movements are now limited to 4 cubits on all sides. **3** If he overstepped 2 cubits' distance he may still return within the limit. **4** The Sabbath had commenced. **5** Of 2000 cubits from the town. **6** He may not make use of the limit, and his movements are confined within a space of 4 cubits' radius round him. **7** Outside the 2000 cubits' limit. **8** *i.e.*, they measure less than 2000 cubits as a safeguard against overmeasurement in error and making the Sabbath limit more than the prescribed 2000 cubits.

CHAPTER 5

פֶּרֶק ה

Mishnah 1

מִשְׁנָה א

כֵּיצַד מְעַבְּרִין אֶת־הָעָרִים, בַּיִת נִכְנָס בַּיִת יוֹצֵא, פָּגוּם נִכְנָס פָּגוּם יוֹצֵא, הָיוּ שָׁם גְּדוּדִיּוֹת גְּבוֹהוֹת עֲשָׂרָה טְפָחִים וּגְשָׁרִים וּנְפָשׁוֹת שֶׁיֵּשׁ בָּהֶן בֵּית דִּירָה. מוֹצִיאִין אֶת־הַמִּדָּה כְּנֶגְדָּן, וְעוֹשִׂין אוֹתָהּ כְּמִין טַבְלָא מְרוּבַּעַת, כְּדֵי שֶׁיְּהֵא נִשְׂכָּר אֶת־הַזָּוִיּוֹת.

How do they deal[1] regarding the confines of towns where one house recedes and another protrudes,[2] or part of a wall[3] re-enters and another part juts out, or there are[4] ruins ten handbreadths high, or bridges, or houses built over graves and which contain living quarters?[5] —The measurement is effected from opposite them,[6] and is determined in the form of a square so as to get the benefit of the corners.[7]

1 With respect to *Erub.* **2** The houses on the confines do not form a uniform periphery, some projecting outwards and others re-entering. **3** Or *turret.* **4** Literally *were.* **5** Such as one built for a sexton or caretaker. **6** The measurement of the 2000 cubits' limit is reckoned from a line surrounding the town and enclosing all such projections and recessions. **7** The square form giving the advantage of additional area over the circular form (compare 4[8], **Note 7**).

Mishnah 2

מִשְׁנָה ב

A border[1] is added to the town. This is the view of R. Meir.[2] But the Sages say,[3] They did not prescribe one border,[4] but between two towns:[5] if there be a space[6] of seventy and two-thirds cubits outside one and the other have a space of seventy and two-thirds cubits outside it,[6] an outer border is added for each so that they are as one.[7]

[1]נוֹתְנִין קַרְפַּף לְעִיר, דִּבְרֵי. רַבִּי [2]מֵאִיר. [3]וַחֲכָמִים אוֹמְרִים, לֹא אָמְרוּ [4]קַרְפַּף, אֶלָּא בֵּין שְׁתֵּי [5]עֲיָרוֹת, [6]אִם יֵשׁ לְזוּ שִׁבְעִים אַמָּה וְשִׁירַיִם וּלְזוּ שִׁבְעִים אַמָּה וְשִׁירַיִם עוֹשֶׂה קַרְפַּף לִשְׁתֵּיהֶן לִהְיוֹתָן [7]כְּאֶחָת.

1 An outer area round the town, $70\frac{2}{3}$ cubits in width (see **Introduction**). The Sabbath limit of 2000 cubits is then measured beyond the border, thus making the limit $2070\frac{2}{3}$ cubits from the actual line where the outermost houses stand. **2** His view is rejected. **3** Their opinion is accepted, *viz.*, that the 2000 cubits' limit must begin from the actual confines of the town. **4** *i.e.*, Such an allowance for *one* town only. **5** *i.e.*, if two towns are separated by a space of at most $141\frac{1}{3}$ ($=70\frac{2}{3}$ x 2) cubits across then such a space of $70\frac{2}{3}$ cubits in width is added to each in order to combine the two towns and consider them as one. **6** *i.e.*, in the common space between the two towns the confines of the two spaces adjoin. **7** And so anyone may pass from one town right through the other and 2000 cubits further on outside.

Mishnah 3

מִשְׁנָה ג

And similarly three villages situated trianglewise—if there be between the two outermost[1] one hundred and forty-one and one third cubits' distance, the middle one[2] makes the three of them to be considered as one.[3]

וְכֵן שְׁלֹשָׁה כְּפָרִים הַמְּשׁוּלָּשִׁין, אִם יֵשׁ בֵּין שְׁנַיִם [1]הַחִיצוֹנִים מֵאָה וְאַרְבָּעִים וְאֶחָד וּשְׁלִישׁ עֹשֶׂה [2]אֶמְצָעִי אֶת־שְׁלָשְׁתָּן לִהְיוֹתָן [3]כְּאֶחָד.

1 The two forming the longer measurement of the triangle. **2** The middle one must not be more than 2000 cubits from each of the two others. It is considered as if it were on the straight line joining the outer villages, then if the distances between it and the outside villages are each less than $141\frac{1}{3}$ cubits the three villages are reckoned as one. Compare **Note 5** in the preceding *Mishnah.* **3** In connection with the 2000 cubits' limit.

Mishnah 4

They may not measure[1] except with a fifty cubits long rope,[2] neither less nor more.[3] And one must not measure except from his chest.[4] If one were measuring and came to a dip[5] or to a mound,[6] he includes it[7] and continues his measuring. If he arrived at a hill, he includes it and continues with his measuring, provided that he does not go outside the limit.[8] If one be unable to include it,[9] this is a case where R. Dostai[10] ben R. Yannai stated in the name of R. Meir, 'I have heard that they pierce[11] the hills.'

מִשְׁנָה ד

[1]אֵין מוֹדְדִין אֶלָּא בְּחֶבֶל שֶׁל [2]חֲמִשִּׁים אַמָּה, [3]לֹא *פָּחוֹת וְלֹא יוֹתֵר. וְלֹא יִמְדּוֹד אֶלָּא כְּנֶגֶד [4]לִבּוֹ. הָיָה מוֹדֵד וְהִגִּיעַ [5]לְגַיָּא אוֹ [6]לְגֶדֶר [7]מַבְלִיעוֹ וְחוֹזֵר לְמִדָּתוֹ. הִגִּיעַ לְהַר מַבְלִיעוֹ וְחוֹזֵר לְמִדָּתוֹ, וּבִלְבַד שֶׁלֹּא יֵצֵא חוּץ [8]לַתְּחוּם. אִם אֵינוֹ יָכוֹל [9]לְהַבְלִיעוֹ, בָּזוּ אָמַר רַבִּי [10]דוֹסְתָּאִי בַּר רַבִּי יַנַּאי מִשּׁוּם רַבִּי מֵאִיר, שֶׁמַּעְתִּי [11]שֶׁמְּקַדְּרִין בְּהָרִים.

*Or פָּחוּת.

1 The 2000 cubits' limit. 2 The rope had to be of flax. A short rope is liable to be stretched when measuring thus making the measurement too long. 3 A long rope, because of its weight, sags and the measurement is too short. 4 Literally *heart*. Two carry out the measurement each holding up one end of the rope against his breast. 5 Or *rift*. Literally *valley*. 6 Literally *fence; i.e.*, a wall which had fallen down forming a heap. 7 He makes allowance for the level distance and does not reckon the length of the slope which is of course more that the horizontal distance. 8 Of 2000 cubits. *i.e.*, in making allowance for these obstructions (by going to one side or the other to determine the extent to be allowed for) one may not go sideways for more than 2000 cubits to avoid giving others the impression that the limit extends thus far. 9 If any such obstruction is wider than the 50 cubits measuring rope. 10 Or *Dositheus*. His view is accepted. 11 *i.e.*, the hill is measured as if it had been pierced horizontally straight through thus: a cord of 4 cubits length is used, and one holds it by one end against his breast and another standing higher up holds the other end against his feet, this procedure being continuously repeated until the whole slope is measured, and half the total lengths is taken as the equivalent of the direct horizontal measurement required for inclusion.

Mishnah 5

They must not measure except by aid of an expert.[1] If in one place the limit was further out than in another place (where it was less), the greater[2] one is accepted. If one man measured further than an-

מִשְׁנָה ה

אֵין מוֹדְדִין אֶלָּא מִן־[1]הַמּוּמְחֶה. רִיבָּה לְמָקוֹם אֶחָד וּמִיעֵט לְמָקוֹם אֶחָד שׁוּמְעִין לְמָקוֹם [2]שֶׁרִיבָּה. רִיבָּה לְאֶחָד וּמִיעֵט [3]לְאַחֵר

שׁוֹמְעִין ׳לַמְּרוּבֶּה. אֲפִילוּ עֶבֶד אֲפִילוּ ׳שִׁפְחָה נֶאֱמָנִין לוֹמַר עַד *כָּאַן תְּחוּם שַׁבָּת; שֶׁלֹּא אָמְרוּ חֲכָמִים אֶת־׳הַדָּבָר לְהַחֲמִיר אֶלָּא לְהָקֵל.

other[3] (who thus measured less), the longer measurement is observed.[4] Even a bondman and even a bondwoman[5] are believed when they state, 'The Sabbath limit is as far as this'; for the Sages did not say that the matter[6] should be dealt with stringently but that it should be made lenient.

1 Or *experienced person.* **2** It is assumed that in the determination of the shorter distance the measuring cord had not been sufficiently fully stretched straight. **3** לְאֶחָד in some editions. **4** It is, so to say, getting the benefit of the doubt. But this advantage must not exceed 580 cubits. **5** But not minors. **6** The subject and method of *Erub* should not be made difficult for its carrying out. * Popular pronunciation כָּאן (כָּן).

Mishnah 6

מִשְׁנָה ו

עִיר שֶׁל יָחִיד וְנַעֲשֵׂית שֶׁל רַבִּים, ׳מְעָרְבִין אֶת־כּוּלָּהּ; וְשֶׁל רַבִּים וְנַעֲשֵׂית שֶׁל יָחִיד אֵין מְעָרְבִין אֶת־כּוּלָּהּ, אֶלָּא אִם כֵּן ׳עָשָׂה חוּצָה ׳לָהּ, כְּעִיר ׳חֲדָשָׁה שֶׁבִּיהוּדָה שֶׁיֵּשׁ בָּהּ חֲמִשִּׁים דְּיוֹרִים. דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי שִׁמְעוֹן אוֹמֵר, שָׁלֹשׁ חֲצֵרוֹת שֶׁל ׳שְׁנֵי בָתִּים.

If a town owned by one man were made into one owned by many, it may all be included in a single *Erub*;[1] but if one having many owners came into the possession of a single person, it can not be included in one *Erub* unless there were a residue[2] outside it,[3] like the town Chadasha[4] in Judaea wherein there are fifty householders. This is the opinion of R. Judah. R. Simon says, Three courtyards each having two houses.[5]

1 *i.e.,* עֵרוּב חֲצֵרוֹת (see **Introduction**) for the purpose of carrying objects. **2** A small number of houses whose householders do not combine in *Erub.* **3** So that it should not be lost sight of that moving objects from courtyard to courtyard or from house to house is only permissible by means of an *Erub* (עֵרוּב חֲצֵרוֹת). **4** It was supposed to have been the smallest town in Judaea, and its size was taken as the minimum for indicating that the rest of a town participates in an *Erub.* **5** The ruling is that even one house in a courtyard is valid *residue,* and also that any town which has not even one open entrance way does not need a *residue.*

Mishnah 7

מִשְׁנָה ז

מִי [1]שֶׁהָיָה בְּמִזְרָח [2]וְאָמַר לִבְנוֹ, עֵרֹב לִי בְּמַעֲרָב, בְּמַעֲרָב [3]וְאָמַר לִבְנוֹ, עֵרֹב לִי בְּמִזְרָח, אִם יֵשׁ הֵימֶנּוּ וּלְבֵיתוֹ אַלְפַּיִם אַמּוֹת וּלְעֵרוּבוֹ יוֹתֵר *מִכָּאן [4]מוּתָּר לְבֵיתוֹ וְאָסוּר [5]לְעֵרוּבוֹ. [6]לְעֵרוּבוֹ אַלְפַּיִם אַמָּה וּלְבֵיתוֹ יוֹתֵר מִכָּאן אָסוּר [7]לְבֵיתוֹ וּמוּתָּר לְעֵרוּבוֹ. הִנִּיחַ אֶת־עֵרוּבוֹ [8]בְּעִיבּוּרָהּ שֶׁל עִיר לֹא עָשָׂה וְלֹא כְלוּם. נְתָנוֹ חוּץ [9]לַתְּחוּם, אֲפִילוּ אַמָּה אַחַת, מַה־[10]שֶּׁנִּשְׂכַּר הוּא מַפְסִיד. מִכָּאן *Or

1 On Sabbath eve. 2 On עֵרֹב שַׁבָּת. 3 *i.e.*, if he were on the eve of Sabbath in the west..... 4 The road. 5 The distance. 6 To count 2000 cubits in all directions. 7 In one of the houses in the 70⅔ cubits' belt. 8 Of the confines (*i.e.*, the 70⅔ cubits wide belt) of the city. 9 In another direction. From his *Erub* he has 2000 cubits in every direction; so, if he places his *Erub* 1000 cubits from his house to the east he has 3000 cubits to the east of his house and thus he gains only 1000 cubits to the east; and against this he has lost only 1000 cubits on the west from his house. The extent of the town does not come into the 2000 cubits, but when the 2000 cubits' limit ends in a town one may not go beyond that point. 10 In one direction.

If one were[1] in the east and had said[2] to his son, 'Prepare for me *Erub* to the west,' or[3] in the west and had said[2] to his son, 'Prepare for me *Erub* to the east,' and if the distance between him and his house were two thousand cubits but between him and his *Erub* more than this, to his house it[4] is permitted but to his *Erub* it is forbidden. If to his *Erub*[5] it were two thousand cubits and to his house more than this, to his house[6] it is prohibited but to his *Erub* it is allowed. If one put his *Erub* within the precincts[7] of the city, he has done nothing at all. If he put it outside the limit,[8] even a cubit outside, he loses[10] what he gains.[9]

Mishnah 8

מִשְׁנָה ח

אַנְשֵׁי [1]עִיר גְּדוֹלָה מְהַלְּכִין אֶת־כָּל־עִיר קְטַנָּה, וְאֵין [2]אַנְשֵׁי [3]עִיר קְטַנָּה מְהַלְּכִין אֶת־כָּל־עִיר גְּדוֹלָה. כֵּיצַד [4]מִי שֶׁהָיָה בְּעִיר גְּדוֹלָה וְנָתַן אֶת־עֵרוּבוֹ בְּעִיר

The people of a larger town[1] may walk about throughout a smaller town, but the people[2] of a smaller town[3] may not traverse the whole of a larger town. What is the actual case? — Anyone who was in the larger town and put *Erub* in the smaller town, or anyone who was

קְטַנָּה, בְּעִיר קְטַנָּה וְנָתַן אֶת־
עֵרוּבוֹ בְּעִיר גְּדוֹלָה, מְהַלֵּךְ אֶת־
כּוּלָּהּ, וְחוּצָה לָהּ [1]אַלְפַּיִם אַמָּה.
וְרַבִּי [2]עֲקִיבָא אוֹמֵר, אֵין לוֹ אֶלָּא
מִמְּקוֹם עֵרוּבוֹ [3]אַלְפַּיִם אַמָּה.

in the smaller town and prepared *Erub* in the larger town may walk throughout the whole of it[4] and two thousand cubits[5] beyond. But R. Akiba[6] says, He has only two thousand cubits[7] from the place of his *Erub*.

1 If the 2000 cubits' limit from the larger town passes through and beyond the smaller town. **2** Unless, of course, they have prepared *Erub*. **3** Because the 2000 cubits' limit as measured from the smaller town ends somewhere within the larger town and so the people of the smaller town may not walk beyond this position. **4** Where the *Erub* was placed. **5** Additional 2000 cubits outside the town confines. **6** His view is not accepted. **7** He may go no farther than this extra distance.

Mishnah 9 — מִשְׁנָה ט

אָמַר [1]לָהֶן רַבִּי עֲקִיבָא, אִי אַתֶּם
מוֹדִים לִי בְּנוֹתֵן עֵרוּבוֹ [2]בְּמְעָרָה
שֶׁאֵין לוֹ מִמְּקוֹם עֵרוּבוֹ אֶלָּא
אַלְפַּיִם אַמָּה? אָמְרוּ לוֹ, אֵימָתַי;
*בַּזְּמַן [3]שֶׁאֵין בָּהּ דְּיוֹרִין; אֲבָל [3]יֵשׁ
בָּהּ דְּיוֹרִין מְהַלֵּךְ אֶת־כּוּלָּהּ,
וְחוּצָה לָהּ [4]אַלְפַּיִם אַמָּה. [5]נִמְצָא
קַל תּוֹכָהּ מֵעַל גַּבָּהּ. וּלְמוֹדֵד,
שֶׁאָמְרוּ, נוֹתְנִין לוֹ אַלְפַּיִם שֶׁאֲפִילוּ
סוֹף מִדָּתוֹ כֻּלָּהּ [6]בַּמְּעָרָה.

*Or בְּזְמַן.

R. Akiba said to them,[1] 'Do you not agree with me that when one places his *Erub* in a cave[2] that he has two thousand cubits only from the place of his *Erub*?'—They replied to him, 'This is the case only when no inhabitants be[3] there, but if people dwelt therein, he may go about in the whole place and beyond it for two thousand cubits.'[4] Thus we find[5] that its interior renders it more lenient for him than its exterior. But he who measures, of whom they have spoken, is allowed two thousand cubits only even if the end of his measurement finish in the cave.[6]

1 To the חֲכָמִים, *Sages*. **2** In a field. **3** Or *can dwell*. **4** In addition **5** *i.e.*, if the *Erub* be inside the cave, the whole extent of the cave plus the 2000 cubits outside is the limit, but if the *Erub* be outside the cave then the limit is only 2000 cubits from the *Erub*. **6** Even if anyone dwells therein.

CHAPTER 6

פֶּרֶק ו

Mishnah 1

מִשְׁנָה א

If one dwell with a non-Jew[1] in a courtyard or with somebody[2] who does not recognise *Erub*,[3] such a person places a restriction upon him.[4] This is the view of R. Meir.[5] R. Eliezer[6] ben Jacob says, Such a person[7] does not cause restriction, unless there be[8] two Jews who restrict one another.[9]

הַדָּר עִם [1]עוֹבֵד גִּלּוּלִים בְּחָצֵר אוֹ עִם [2]מִי שֶׁאֵינוֹ מוֹדֶה [3]בְּעֵרוּב הֲרֵי זֶה אוֹסֵר [4]עָלָיו. [5]דִּבְרֵי רַבִּי מֵאִיר. רַבִּי [6]אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, לְעוֹלָם [7]אֵינוֹ אוֹסֵר עַד [8]שֶׁיִּהְיוּ שְׁנֵי יִשְׂרְאֵלִים אוֹסְרִין [9]זֶה עַל זֶה.

1 הַנָּכְרִי instead of עוֹבֵד גִּלּוּלִים in some editions. **2** A doubter, scorner, Sadducee, Samaritan* included. **3** Who does not admit the validity of *Erub*. **4** The Jew must not carry aught from his house into the courtyard on the Sabbath. **5** דִּבְרֵי רַבִּי מֵאִיר is omitted in some texts. **6** His view is accepted. **7** A non-Jew. **8** שֶׁיִּהוּ in some editions. **9** *i.e.*, two Jews who participate in one *Erub* must provisionally purchase (at however small an amount) permission from the non-Jew, etc. (see **Note 2**) who symbolically ceases to be an inmate before the *Erub* can be validly effective. * Or *Samarian*.

Mishnah 2

מִשְׁנָה ב

Rabban Gamaliel[1] said, 'It once happened that a certain Sadducee[2] lived with us in an alley in Jerusalem, and our father[3] said to us, "Hasten and remove all utensils[4] into the alley-way before he[5] removes[6] and places restriction upon you".' R. Judah[7] says, 'He[8] used a different expression, "Hasten and perform your requirements,[9] before it departs[10] and places restriction upon you".'

אָמַר רַבָּן [1]גַּמְלִיאֵל, מַעֲשֶׂה [2]בַּצְּדוּקִי אֶחָד שֶׁהָיָה דָר עִמָּנוּ בְּמָבוֹי בִּירוּשָׁלַיִם, וְאָמַר לָנוּ [3]אַבָּא, מַהֲרוּ וְהוֹצִיאוּ אֶת [4]כָּל־הַכֵּלִים לַמָּבוֹי עַד שֶׁלֹּא [5,6]יוֹצִיא וְיֶאֱסַר עֲלֵיכֶם. רַבִּי [7]יְהוּדָה אוֹמֵר, [8]בְּלָשׁוֹן אַחֵר, מַהֲרוּ וַעֲשׂוּ [9]צָרְכֵיכֶם בַּמָּבוֹי עַד שֶׁלֹּא [10]יוֹצִיא וְיֶאֱסַר עֲלֵיכֶם.

1 He maintained that a Sadducee is not in the same category as a non-Jew regarding *Erub*. **2** Who symbolically relinquishes his share of right of possession in the alley tenancy. **3** Rabban Simon ben Gamaliel. **4** That would be required. Some texts omit כָּל. **5** The Sadducee. **6** His vessels also, thereby annulling his renunciation. **7** He maintains that Rabban Gamaliel also has the opinion that a Sadducee is as a non-Jew concerning *Erub* (see **Note 1**). **8** Rabban Gamaliel's father. **9** Pay him to forego his right in the courtyard. **10** *i.e.*, before עֶרֶב שַׁבָּת ends (and Sabbath begins).

Mishnah 3

מִשְׁנָה ג

אַנְשֵׁי חָצֵר שֶׁשָּׁכַח אֶחָד מֵהֶן [1]וְלֹא עֵירֵב, בֵּיתוֹ אָסוּר מִלְּהַכְנִיס וּמִלְּהוֹצִיא לוֹ וְלָהֶם, [2]וְשֶׁלָּהֶם מוּתָּרִין לוֹ וְלָהֶם. נָתְנוּ לוֹ [3]רְשׁוּתָן, הוּא [5]מוּתָּר וְהֵן [5]אֲסוּרִין. הָיוּ [6]שְׁנַיִם, אוֹסְרִין זֶה עַל זֶה, שֶׁאֶחָד נוֹתֵן [7]רְשׁוּת וְנוֹטֵל [8]רְשׁוּת, שְׁנַיִם נוֹתְנִים רְשׁוּת וְאֵין [9]נוֹטְלִים [10]רְשׁוּת.

In the case of people of a courtyard, if one of them forgot and did not prepare[1] *Erub,* his house is forbidden both to him and to them to carry aught into it or to take anything out of it, but theirs[2] are permitted[3] both to him and to them. If they presented him with their right,[4] then he is permitted[5] and they are forbidden.[5] If there were two,[6] then they restrict one another, because one can give over his right[7] and accept the right,[8] whereas two may make over their right but are unable to accept[9] the right.[10]

1 *i.e.,* he did not contribute his share to the common *Erub* but he symbolically renounced his share of tenancy in the courtyard. **2** Their houses. **3** To carry into or out of them. **4** *i.e.,* included him symbolically in their share of the tenancy. **5** To carry out of or into his house. **6** Both had forgotten to participate in the common *Erub.* **7** To the others as already shown above. **8** From the others as has been above stated. **9** וְנוֹטְלִין in some editions. **10** Because these two restrict one another.

Mishnah 4

מִשְׁנָה ד

מֵאֵימָתַי [1,2]נוֹתְנִין [3]רְשׁוּת? בֵּית שַׁמַּאי אוֹמְרִים, [4]מִבְּעוֹד יוֹם, וּבֵית הִלֵּל אוֹמְרִים, [5]מִשֶּׁחֲשֵׁיכָה. מִי שֶׁנָּתַן רְשׁוּתוֹ [6]וְהוֹצִיא, בֵּין בְּשׁוֹגֵג בֵּין בְּמֵזִיד, הֲרֵי זֶה [7]אוֹסֵר. דִּבְרֵי רַבִּי [8]מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, בְּמֵזִיד אוֹסֵר, בְּשׁוֹגֵג אֵינוֹ אוֹסֵר.

When can they[1] surrender[2] their right?[3]—The School of Shammai say, While it is still day;[4] but the School of Hillel say, Even when darkness had fallen.[5] Anyone who renounced his right and carried[6] aught out, whether unwittingly or wantonly, places a restriction.[7] This is the opinion of R. Meir.[8] R. Judah says, If wantonly he restricts, if unwittingly he does not restrict.

1 Who do not participate in *Erub.* **2** Symbolically. **3** Their tenancy or share in the possession of the courtyard. **4** עֶרֶב שַׁבָּת. **5** Sabbath had commenced. **6** From his house into the courtyard. **7** Upon all the other occupants. **8** His view is rejected.

Mishnah 5

מִשְׁנָה ה

If a householder were a partner with his neighbours,[1] with one in wine[2] and with another for wine,[2] they do not need to prepare *Erub;* but with *one for* wine and with another in oil, they must prepare *Erub*. R. Simeon[3] says, Neither in the one case[4] nor in the other[5] do they have to prepare *Erub*.

בַּעַל הַבַּיִת שֶׁהָיָה שׁוּתָּף
[1]לִשְׁכֵנָיו, לָזֶה [1]בְּיַיִן וְלָזֶה [1]בְּיַיִן,
אֵינָם צְרִיכִים לְעָרֵב; לָזֶה בְּיַיִן
וְלָזֶה בְּשֶׁמֶן, צְרִיכִים לְעָרֵב. רַבִּי
[1]שִׁמְעוֹן אוֹמֵר, [1]אֶחָד זֶה [1]וְאֶחָד זֶה,
אֵינָם צְרִיכִים לְעָרֵב.

1 לִשְׁכֵנִים *in some editions. In the same alley.* **2** The wine being in one vessel. **3** His opinion is not accepted. **4** If he is in partnership for wine with each of two neighbours. **5** If he is in partnership with one in wine and with the other in oil.

Mishnah 6

מִשְׁנָה ו

Five parties[1] stayed the Sabbath in one hall[2]—the School of Shammai say, Each party must prepare *Erub;*[3] but the School of Hillel say, one *Erub*[4] for all of them. And they admit[5] that when some of them[6] live in rooms[7] or in attics[8] then each group must prepare[9] its own *Erub*.

חָמֵשׁ [1]חֲבוּרוֹת שֶׁשָּׁבְתוּ [1]בְּטְרַקְלִין
אֶחָד, בֵּית שַׁמַּאי אוֹמְרִים, [1]עֵרוּב
לְכָל חֲבוּרָה וַחֲבוּרָה; וּבֵית הִלֵּל
אוֹמְרִים, [1]עֵרוּב אֶחָד לְכוּלָּן.
[1]וּמוֹדִים *בְּזְמַן [1]שֶׁמִּקְצָתָן שְׁרוּיִין
[1]בַּחֲדָרִים אוֹ [1]בַּעֲלִיּוֹת שֶׁהֵן צְרִיכִין
[1]עֵרוּב לְכָל חֲבוּרָה וַחֲבוּרָה.

1 Or *companies, groups.* **2** A large hall partitioned off into five compartments or cubicles (the partitions not reaching the ceiling) each having a doorway into the courtyard where lived other tenants. **3** Each group contributes *some flour* to a common loaf. **4** One man only prepares an *Erub* for them all. **5** The School of Hillel. **6** The inmates of the courtyard. **7** With proper dividing walls (the walls reaching to the ceiling). **8** Or *upper rooms.* **9** Each contributes to the common *Erub.* * Or בִּזְמַן.

Mishnah 7

מִשְׁנָה ז

Brothers who share[1] in the board of their father but sleep in their own houses,[2] if they want to participate in a common *Erub,* each must contribute[3] towards it. Therefore, if one of them forgot and did

הָאַחִין [1]הַשּׁוּתָּפִין שֶׁהָיוּ אוֹכְלִין עַל
שֻׁלְחָן אֲבִיהֶם, וִישֵׁנִים [1]בְּבָתֵּיהֶם,
[1]צְרִיכִין עֵירוּב לְכָל אֶחָד וְאֶחָד.
לְפִיכָךְ אִם שָׁכַח אֶחָד מֵהֶם וְלֹא

עֵירֵב מְבַטֵּל אֶת־יִרְשׁוּתוֹ.
[5]אֵימָתַי? *בִּזְמַן שֶׁמּוֹלִיכִין עֵרוּבָן
[6]בִּמְקוֹם אַחֵר; אֲבָל אִם הָיָה
עֵרוּב בָּא [7]אֶצְלָן, אוֹ שֶׁאֵין עִמָּהֶן
[8]דְּיוֹרִין בֶּחָצֵר, אֵינָן צְרִיכִין לְעָרֵב.

not contribute to the *Erub,* he must renounce his right.[4] When is this the case?[5]—When* they deposit their *Erub* in someone else's place,[6] but if the *Erub* came into their own,[7] or if there were no inmates[8] in the courtyard, they do not need to prepare the *Erub.*

1 הַשּׁוּתָּפִים in some editions. *i.e.,* not only brothers who draw their rations from their father (and each may take the food to his own home), but also workmen in partnership who similarly receive their rations from their employer, eating this food at his table or every one in his own house. **2** All live in one courtyard, and there are also other inmates there. **3** With the other dwellers of the courtyard. **4** He symbolically ceases to have any tenancy rights so as not to restrict. **5** *i.e.,* When must they contribute to the common *Erub*? **6** In the house of one of the other occupants. Some texts have בְּמָקוֹם אֶחָד. **7** *i.e.,* into the house of their father or employer. **8** No others apart perhaps from their father or employer. * Or בִּזְמַן.

Mishnah 8 — מִשְׁנָה ח

חָמֵשׁ חֲצֵרוֹת פְּתוּחוֹת *זוּ לְזוּ
וּפְתוּחוֹת לְמָבוֹי; [1]עֵרְבוּ בַחֲצֵרוֹת
וְלֹא נִשְׁתַּתְּפוּ בַמָּבוֹי, [2]מוּתָּרִין
בַּחֲצֵרוֹת וַאֲסוּרִין בַּמָּבוֹי; וְאִם
[3]נִשְׁתַּתְּפוּ בַמָּבוֹי מוּתָּרִין [4]כָּאן §וְכָאן.
עֵרְבוּ [5]בַחֲצֵרוֹת וְנִשְׁתַּתְּפוּ בַמָּבוֹי,
וְשָׁכַח אֶחָד מִבְּנֵי חָצֵר [6]וְלֹא עֵירֵב,
מוּתָּרִין [7]כָּאן §וְכָאן. מִבְּנֵי מָבוֹי
[8]וְלֹא נִשְׁתַּתֵּף, [9]מוּתָּרִין בַּחֲצֵרוֹת
[10]וַאֲסוּרִין בַּמָּבוֹי, שֶׁהַמָּבוֹי לַחֲצֵרוֹת
כֶּחָצֵר [11]לַבָּתִּים.

Five courtyards opened on to one another* and also opened on to an alley—if they[1] prepared *Erub* in the courtyards but did not contribute to the Erub in the alley, those in the courtyards are permitted[2] but are forbidden in the alley; and if they also contributed to a common *Erub*[3] in the alley, they are permitted both§ here and there.[4] If they prepared *Erub* in the courtyards[5] and made a *partnership Erub* with those in the alley, and one of the dwellers of the courtyard forgot and did not prepare *Erub,*[6] they are allowed both here and there.[7] If one of the occupants in the alley did not participate,[8] they are permitted[9] in the courtyards but they are forbidden[10] in the alley, for the alley is to the courtyards as the courtyard is to the houses.[11]

*Or זוּ לְזוּ. § Or כָּאן וְכָאן.

1 Each courtyard of inmates for themselves. **2** To carry objects in their own courtyards. **3** Apart from the *Erub* in the courtyards. **4** To carry objects about both in the alley and in the courtyards. **5** Each courtyard for itself. **6** He did not contribute to the courtyard *Erub* but participated in the alley *Erub*. **7** To carry both in the courtyard and in the alley. **8** But he did contribute to a courtyard alley. **9** To carry in the courtyards. **10** To carry from the courtyards into the alley. **11** Just as it is forbidden to carry without *Erub* from houses into courtyard so it is prohibited to carry from courtyard into alley without שִׁיתּוּף צָרוּב (see **Introduction**).

Mishnah 9

מִשְׁנָה ט

Two courtyards one within the other[1]—if the inner tenants prepared[2] *Erub* but the outer ones[3] did not prepare *Erub,* the inner ones are permitted[4] but the outside ones are forbidden; if the outer ones did[5] but not the inner ones, both are forbidden; if the former prepared *Erub* for themselves, and the latter prepared *Erub* for themselves, the first are permitted in their own and the latter are permitted in their own.[6] R. Akiba[7] forbids those of the outer courtyard because *the treading of the feet*[8] restricts it, but the Sages say,[9] *the treading of the feet* does not prohibit it.

שְׁתֵּי חֲצֵרוֹת זוּ לִפְנִים [1]מִזּוּ, [2]עֵירְבָה הַפְּנִימִית וְלֹא עֵירְבָה [3]הַחִיצוֹנָה, הַפְּנִימִית [4]מוּתֶּרֶת וְהַחִיצוֹנָה אֲסוּרָה; [5]הַחִיצוֹנָה וְלֹא הַפְּנִימִית, שְׁתֵּיהֶן אֲסוּרוֹת; עֵירְבָה זוּ לְעַצְמָהּ וְזוּ לְעַצְמָהּ, זוּ מוּתֶּרֶת בִּפְנֵי עַצְמָהּ וְזוּ מוּתֶּרֶת בִּפְנֵי [6]עַצְמָהּ. רַבִּי [7]עֲקִיבָא אוֹסֵר הַחִיצוֹנָה [8]שֶׁדְּרִיסַת הָרֶגֶל אוֹסְרָתָהּ; [9]וַחֲכָמִים אוֹמְרִים, אֵין דְּרִיסַת הָרֶגֶל אוֹסְרָתָהּ.

1 One courtyard opens on to the other courtyard and the latter opens into the alley. **2** For themselves. **3** Whose courtyard leads on to the alley. **4** To carry objects into their courtyard. **5** *i.e.,* prepared *Erub.* **6** To carry things each in their own courtyard only. **7** His view is rejected. **8** This means *the right of thoroughfare, i.e.,* the people of the inner courtyard who are forbidden because they make use of the outer courtyard as a thoroughfare restrict the people of the inner courtyard from benefiting by their *Erub.* **9** Their ruling is accepted.

Mishnah 10

מִשְׁנָה י

[1]שָׁכַח אֶחָד מִן־הַחִיצוֹנָה [2]וְלֹא עֵירֵב, הַפְּנִימִית [3]מוּתֶּרֶת וְהַחִיצוֹנָה אֲסוּרָה; [4]מִן־הַפְּנִימִית [2]וְלֹא עֵירֵב שְׁתֵּיהֶן אֲסוּרוֹת. [5]נָתְנוּ עֵרוּבָן בְּמָקוֹם אֶחָד, וְשָׁכַח אֶחָד בֵּין מִן־הַפְּנִימִית בֵּין מִן־הַחִיצוֹנָה וְלֹא עֵירֵב, שְׁתֵּיהֶן אֲסוּרוֹת. וְאִם הָיוּ שֶׁל יְחִידִים אֵינָן [6]צְרִיכִין לְעָרֵב.

If[1] one from the inside courtyard had forgotten and did not prepare *Erub*,[2] those of the inner courtyard are permitted[3] but those in the outer one are forbidden; if one[4] from the inside courtyard and did not prepare *Erub*, then both of them are forbidden. If they placed[5] their *Erub* in one place, and one of them whether from the inside courtyard or the outside one had forgotten and did not contribute to the *Erub*, the two of them are prohibited. If the courtyards had only one occupant each, they do not need to prepare[6] *Erub*.

1 In continuation of the preceding *Mishnah*. **2** He did not contribute to the common *Erub*. **3** To carry things in their own courtyard. **4** He had forgotten. **5** The tenants of the two courtyards prepared one common *Erub* and deposited it somewhere in the outer courtyard. **6** To combine in a common *Erub*.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנָה א

[1]חַלּוֹן שֶׁבֵּין שְׁתֵּי חֲצֵרוֹת, [2]אַרְבָּעָה עַל אַרְבָּעָה בְּתוֹךְ [3]עֲשָׂרָה, [4]מְעָרְבִין שְׁנַיִם; וְאִם רָצוּ [5]מְעָרְבִין אֶחָד. [6]פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה, אוֹ לְמַעֲלָה [7]מֵעֲשָׂרָה [8]מְעָרְבִין שְׁנַיִם וְאֵין מְעָרְבִין אֶחָד.

If between two courtyards there be a window[1] four handbreadths by four handbreadths[2] and within ten handbreadths,[3] they may prepare two *Erubim*;[4] and if they wish they may prepare a common *Erub*.[5] If it be less than four by four,[6] or more than ten,[7] they must prepare two *Erubim*,[8] and they may not combine in a common *Erub*.

1 A hole or opening in a dividing wall between two courtyards. **2** At least 4 handbreadths square. **3** From the ground. בְּתוֹךְ *within*, i.e., *less than*. **4** Each courtyard separately and the inmates may not carry from one to the other courtyard. **5** And the occupants may then carry from one

courtyard to the other. **6** 4 handbreadths square. **7** 10 handbreadths from the ground. **8** Each courtyard for itself. * Or פְּחוּת

Mishnah 2

מִשְׁנָה ב

If between two courtyards there be a wall, ten[1] high and four[3] thick,[2] they must prepare two *Erubim*[4] and they may not combine in a common *Erub*. If produce were on the top of it,[5] these[6] may come up on the one side and eat, and those[7] on the other side may come up and eat, provided that they do not bring it down.[8] If the wall were broken down for as much as ten cubits, they may prepare two *Erubim*,[9] or if they desire they may prepare a common *Erub*, because it[10] is like an entrance;[11] if more than this,[12] they must prepare one common *Erub* and not two *Erubim*.

כּוֹתֶל שֶׁבֵּין שְׁתֵּי חֲצֵרוֹת, גָּבְהוֹ
[1]עֲשָׂרָה [2]וְרָחָב [3]אַרְבָּעָה, [4]מְעָרְבִין
שְׁנַיִם וְאֵין מְעָרְבִין אֶחָד. הָיוּ
[5]בְּרֹאשׁוֹ פֵּירוֹת [6]אֵלּוּ עוֹלִין *מִכָּאן
וְאוֹכְלִין [7]וְאֵלּוּ עוֹלִין *מִכָּאן
וְאוֹכְלִין, וּבִלְבַד שֶׁלֹּא [8]יוֹרִידוּ
לְמֶטָּה. נִפְרְצָה הַכּוֹתֶל עַד עֶשֶׂר
אַמּוֹת מְעָרְבִין [9]שְׁנַיִם, וְאִם רָצוּ
מְעָרְבִין אֶחָד, מִפְּנֵי [10]שֶׁהוּא [11]כְּפֶתַח;
יוֹתֵר [12]מִכָּאן מְעָרְבִין אֶחָד וְאֵין
מְעָרְבִין שְׁנַיִם. * Or מִכָּאן.

1 Handbreadths. **2** וְרוֹחַב in some editions. **3** Handbreadths. **4** Each courtyard for itself. **5** The wall. **6** The inmates from one courtyard. **7** The occupants from the other courtyard. **8** To eat indoors. **9** Each courtyard separately. **10** The gap or breach. **11** Or *doorway*. **12** If the gap is above ten cubits across it converts the courtyards into one.

Mishnah 3

מִשְׁנָה ג

If between two courtyards there be a trench[1] ten[2] deep and four wide,[3] they must prepare two *Erubim*[4] and may not make a common *Erub* even if it be filled with straw or hay;[5] but if it be filled with earth or pebbles,[6] they prepare one common *Erub* but may not make two *Erubim*.[7]

[1]חָרִיץ שֶׁבֵּין שְׁתֵּי חֲצֵרוֹת עָמוֹק
[2]עֲשָׂרָה [3]וְרָחָב אַרְבָּעָה, [4]מְעָרְבִין
שְׁנַיִם וְאֵין מְעָרְבִין אֶחָד, אֲפִילוּ
מָלֵא [5]קַשׁ אוֹ תֶבֶן; מָלֵא עָפָר אוֹ
[6]צְרוֹרוֹת מְעָרְבִין אֶחָד וְאֵין
[7]מְעָרְבִין שְׁנַיִם.

1 That cuts right across between the two courtyards. **2** 10 handbreadths. **3** וְרוֹחַב אַרְבַּע in some editions. **4** handbreadths. **4** Each courtyard separ-

ately. **5** These do not fill up the trench and it still remains a trench. **6** It ceases to be a trench. **7** Not each courtyard one *Erub* for itself.

Mishnah 4

מִשְׁנָה ד

If one placed across it[1] a plank[2] which is four handbreadths wide, and similarly if there be two balconies[3] one* opposite the other, they may make two *Erubim*[4] or if they like they may prepare one common *Erub*. If narrower§ than this,[5] they must make two *Erubim*[6] and they may not prepare a common *Erub*.

נָתַן עָלָיו נֵסֶר, שֶׁהוּא רָחָב אַרְבָּעָה טְפָחִים, וְכֵן שְׁתֵּי גִּזוֹזְטְרָאוֹת *זוֹ כְנֶגֶד *זוֹ, מְעָרְבִין שְׁנַיִם, וְאִם רָצוּ מְעָרְבִין אֶחָד. §פָּחוֹת מִכָּאן, מְעָרְבִין שְׁנַיִם וְאֵין מְעָרְבִין אֶחָד.

1 The empty trench, 10 handbreadths deep and 4 handbreadths wide, mentioned in the foregoing *Mishnah*. **2** A planed board or plank along which one can cross over. **3** Or *projections* or *galleries* from two houses, one on each side of the trench, and a board 4 handbreadths wide is placed across from one to the other. **4** Each courtyard prepares its own *Erub*. **5** If the board is less than 4 handbreadths in width and is unsuitable to walk upon. **6** Each courtyard separately. * Or זוֹ. § Or פָּחוֹת מִקָּאן.

Mishnah 5

מִשְׁנָה ה

If between two courtyards there be a store-shed[1] ten handbreadths high, they must prepare two *Erubim*[2] and they may not combine in one *Erub*. These[3] let them[4] feed[5] on the one side* and those[6] let them feed from the other side.* If the straw were reduced to less than ten handbreadths[7] they must make one common *Erub* and they may not have two *Erubim*.

מַתְּבֵן שֶׁבֵּין שְׁתֵּי חֲצֵרוֹת גָּבוֹהַּ עֲשָׂרָה טְפָחִים מְעָרְבִין שְׁנַיִם וְאֵין מְעָרְבִין אֶחָד. אֵלּוּ מַאֲכִילִין *מִכָּאן וְאֵלּוּ מַאֲכִילִין *מִכָּאן. נִתְמַעֵט הַתֶּבֶן מֵעֲשָׂרָה טְפָחִים מְעָרְבִין אֶחָד וְאֵין מְעָרְבִין שְׁנַיִם.

1 For straw, hay, etc.; or a long *heap of straw or hay* which cuts right across between the two courtyards. **2** Each courtyard for itself. **3** The occupants of one courtyard. **4** Their animals. **5** From the dividing shed or heap. **6** The inmates of the other courtyard. **7** In height. The reduction took place in the weekdays (if the reduction occurred on the Sabbath it is permitted). * Or מִקָּאן .... מִקָּאן.

Mishnah 6

מִשְׁנָה ו

How do they prepare a *partnership Erub* in an alley?[1]—One sets down[2] a jar[3] and says, 'Let this serve the purpose for all the inmates of the alley;' and he includes[4] them through his adult son or daughter, or through his Hebrew servant[5] or handmaid,[6] or through his wife;[7] but he may not so include through his son or daughter who are minors, nor through his bondman or bondwoman that are Canaanites, because their hand is as his hand.[8]

כֵּיצַד מִשְׁתַּתְּפִין בְּמָבוֹי? מַנִּיחַ אֶת־הַחָבִית וְאוֹמֵר, הֲרֵי זוּ לְכָל בְּנֵי מָבוֹי; וּמְזַכֶּה לָהֶן עַל יְדֵי בְּנוֹ וּבִתּוֹ הַגְּדוֹלִים, וְעַל יְדֵי עַבְדּוֹ וְשִׁפְחָתוֹ הָעִבְרִים, וְעַל יְדֵי אִשְׁתּוֹ אֲבָל אֵינוֹ מְזַכֶּה לֹא עַל יְדֵי בְּנוֹ וּבִתּוֹ הַקְּטַנִּים, וְלֹא עַל יְדֵי עַבְדּוֹ וְשִׁפְחָתוֹ הַכְּנַעֲנִים מִפְּנֵי שֶׁיָּדָן כְּיָדוֹ.

1 See **Introduction**. So that objects may be carried from the alley into the road. **2** Or מַנִּיחַ. **3** His own jar (or other vessel) containing wine or any food. **4** *i.e.*, symbolically grants possession to or entitles. **5** Or *bondman*. **6** Or *bondwoman*. **7** Anyone who acts as the *representative* or *proxy* raises the vessel holding the *Erub* one handbreadth from the floor making a statement to the effect that the procedure is on behalf of those represented. **8** *i.e.*, their action is as if he had performed it himself and is therefore invalid.

Mishnah 7

מִשְׁנָה ז

If the food[1] had diminished, he[2] may add to it and state [the others'] inclusion,[3] but does not have to announce it.[4] If there be an increase in their[5] number, he must add[6] and state their inclusion,[7] and he must let them know.[8]

נִתְמַעֵט הָאֹכֶל מוֹסִיף וּמְזַכֶּה וְאֵין צָרִיךְ לְהוֹדִיעַ. נִתּוֹסְפוּ עֲלֵיהֶם מוֹסִיף וּמְזַכֶּה, וְצָרִיךְ לְהוֹדִיעַ.

1 Some of the food from the *Erub* was missing and the remnant was less than the prescribed amount (see next *Mishnah*). **2** The owner may add *any* kind of food. **3** *i.e.*, he symbolically grants possession to or entitles. **4** He need not inform the other participants. **5** More people came in after the *Erub* had been made. **6** More food to the *Erub*. **7** Through someone else. **8** The newcomers must be told that the *Erub* applies to them.

Mishnah 8

מִשְׁנָה ח

What is its[1] prescribed quantity when* there are many?[2]—Food for two meals for them all;[3] when* they are few,[4] as much as a dried fig's bulk, which is equivalent to the minimum amount one is liable for if he carry it out on Sabbath.[5]

כַּמָּה הוּא ¹שֶׁעוּרוֹ *בַּזְּמַן שֶׁהֵן ²מְרוּבִּין? מָזוֹן שְׁתֵּי סְעוּדוֹת ³לְכוּלָּם; *בַּזְּמַן שֶׁהֵן ⁴מוּעָטִין כְּגַרְגֶּרֶת, לְהוֹצָאַת ⁵שַׁבָּת לְכָל אֶחָד וְאֶחָד.

1 Of an *Erub*. **2** At least eighteen participants. **3** *i.e.*, enough for two meals for one person suffices to entitle all of them to the benefit of the *Erub*. **4** Less than eighteen. **5** Anyone who on Sabbath carries out of doors no less than a dried fig's bulk of food is liable. * Or בְּזְמַן.

Mishnah 9

מִשְׁנָה ט

R. Jose said, This is the case[1] when the *Erub* is first prepared,[2] but the remains of any *Erub* however small[3] are valid, and they[4] only said that an *Erub* for courtyards must be prepared so that children should not forget the subject.

אָמַר רַבִּי יוֹסֵי, ¹בַּמָּה דְּבָרִים אֲמוּרִים, ²בִּתְחִלַּת עֵרוּב, אֲבָל בִּשְׁיָרֵי עֵרוּב ³כָּל שֶׁהוּא, וְלֹא ⁴אָמְרוּ לְעָרֵב בַּחֲצֵרוֹת אֶלָּא כְּדֵי שֶׁלֹּא לְשַׁכֵּחַ אֶת־הַתִּינוֹקוֹת.

1 With reference to the quantity to form *Erub*. **2** In agreement with the preceding *Mishnah*. **3** Whatever may have happened to reduce its bulk. (This second view of R. Jose is not accepted). **4** The חֲכָמִים, *Sages*.

Mishnah 10

מִשְׁנָה י

They may prepare *Erub* and make Erub jointly with everything[1] except[2] water and salt. This is the view of R. Eliezer. R. Joshua[3] says, For an *Erub*[4] there must be a whole loaf, even if it be baked from a *seah*[5] of flour and it be broken they must not make *Erub* with it,[6] but if the loaf be worth an *issar*,[7] so long as it is whole they may prepare *Erub* with it.[8]

¹בַּכּוֹל מְעָרְבִין וּמִשְׁתַּתְּפִין, ²חוּץ מִן־הַמַּיִם וּמִן־הַמֶּלַח. דִּבְרֵי רַבִּי אֱלִיעֶזֶר. רַבִּי ³יְהוֹשֻׁעַ אוֹמֵר, כִּכָּר הוּא ⁴עֵרוּב, אֲפִילוּ מָאָפָה ⁵סְאָה וְהָיָא פְרוּסָה, אֵין מְעָרְבִין ⁶בּוֹ, כִּכָּר ⁷בְּאִיסָּר וְהוּא שָׁלֵם מְעָרְבִין ⁸בּוֹ.

1 Any food or drink will serve for עֵרוּבֵי תְחוּמִין; עֵרוּבֵי חֲצֵרוֹת is prepared with bread. **2** Compare 3[1]. **3** His view is accepted. **4** עֵרוּבֵי חֲצֵרוֹת. **5** 13194 cubic cm. **6** בָּה in some editions. **7** אִיסָּר, אִסָּר = 8 פְּרוּטוֹת (see זְרָעִים, **Introduction**). **8** Nevertheless it should contain a dried fig's bulk of bread for each participant; but the Rambam maintains the opinion that however small it is valid.

Mishnah 11

מִשְׁנָה יא

A man may give a *maah*[1] to a shopkeeper[2] or to a baker[3] in order that he should include him in *Erub*. This is the view of R. Eliezer. But the Sages say, His money does not entitle him; but they admit that through another person[4] his money does include him, since they must not prepare *Erub* for any man except with his consent. R. Judah[5] said, This is so in the case of *Erubim of limits*,[6] but in the case of *Erubim of courtyards*[7] they may prepare *Erub* with his knowledge[8] or without his knowledge,[8] because one may do anybody a favour without his knowledge,[8] but no one may act to another's disadvantage without his awareness.[8]

נוֹתֵן אָדָם מָעָה לְחֲנוָנִי וּלְנַחְתּוֹם כְּדֵי שֶׁיְּזַכֶּה לוֹ עֵרוּב. דִּבְרֵי רַבִּי אֱלִיעֶזֶר. וַחֲכָמִים אוֹמְרִים, לֹא זָכוּ לוֹ מָעוֹתָיו; וּמוֹדִים בְּשְׁאָר כָּל־אָדָם שֶׁזָּכוּ לוֹ מָעוֹתָיו, שֶׁאֵין מְעָרְבִין לְאָדָם אֶלָּא מִדַּעְתּוֹ. אָמַר רַבִּי יְהוּדָה, בַּמֶּה דְבָרִים אֲמוּרִים, בְּעֵרוּבֵי תְחוּמִין, אֲבָל בְּעֵרוּבֵי חֲצֵרוֹת מְעָרְבִין לְדַעְתּוֹ וְשֶׁלֹּא לְדַעְתּוֹ, לְפִי שֶׁזָּכִין לְאָדָם שֶׁלֹּא בְּפָנָיו, וְאֵין חָבִין לְאָדָם שֶׁלֹּא בְּפָנָיו.

1 מָעָה = 32 פְּרוּטוֹת (see זְרָעִים, **Introduction**). **2** Who lives in the same alley. **3** Who lives in his courtyard. **4** If he gave such money to another person to hand over to the shopkeeper or baker to entitle him to join in the common *Erub*.* **5** His view is accepted. **6** 2000 cubits' (etc.) walking distance. **7** For carrying objects. **8** Or *consent*. Literally שֶׁלֹּא בְּפָנָיו, *not in his presence*. * Popular pronunciation בִּשְׁאַר.

CHAPTER 8

פֶּרֶק ח

Mishnah 1

מִשְׁנָה א

How do they prepare a joint *Erub of limits*?[1]—Someone sets[2] down the jar[3] and says, 'Let this serve

כֵּיצַד מִשְׁתַּתְּפִין בִּתְחוּמִין? מַנִּיחַ אֶת־הַחֲבִית וְאוֹמֵר, הֲרֵי זֶה לְכָל

בְּנֵי עִירִי, לְכָל מִי שֶׁיֵּלֵךְ [1]לְבֵית הָאָבֵל, אוֹ [2]לְבֵית הַמִּשְׁתֶּה; וְכָל שֶׁקִּבֵּל [3]עָלָיו [4]מִבְּעוֹד יוֹם [5]מוּתָּר, [6]מִשֶּׁתֶּחְשַׁךְ אָסוּר שֶׁאֵין מְעָרְבִין מִשֶּׁתֶּחְשַׁךְ.

for all the folk of my town, for anyone who may have to go to a house of mourning,[4] or to a house of festivity;'[5] and everyone who accepts it for himself[6] while it is yet day[7] is permitted,[8] but if when it had already become dark,[9] he is forbidden because none may make *Erubim* after dark.

1 *i.e., common* or *partnership.* To walk farther than the prescribed 2000 cubits. **2** Or מְנִיחַ. **3** Of wine. **4** דְּבַר מִצְוָה, a religious purpose. **5** סְעוּדַת מִצְוָה, a religious festive meal. **6** *i.e.,* he stated that he desired to be entitled to benefit by the *Erub.* **7** It was still עֶרֶב שַׁבָּת. **8** To walk farther that the prescribed 2000 cubits. **9** Sabbath had already begun.

Mishnah 2 — מִשְׁנָה ב

כַּמָּה הוּא [1]שִׁיעוּרוֹ? מָזוֹן שְׁתֵּי סְעוּדוֹת לְכָל אֶחָד, מְזוֹנוֹ לְחוֹל וְלֹא [2]לְשַׁבָּת, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, לְשַׁבָּת וְלֹא לְחוֹל. וְזֶה וְזֶה מִתְכַּוְּנִין [3]לְהָקֵל. רַבִּי יוֹחָנָן בֶּן [4]בְּרוֹקָה אוֹמֵר, [5]מִכִּכָּר [6]בְּפוּנְדְּיוֹן, מֵאַרְבַּע [7]סָאִין [8]בְּסֶלַע. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁתֵּי [9]יְדוֹת לְכִכָּר מְשָׁלֹשׁ [10]לְקַב. חֲצִיָּהּ [10]לְבֵית [11]הַמְּנוּגָע, וַחֲצִי חֲצִיָּהּ לְפָסוֹל אֶת־[11]הַגּוּיָה.

What is its[1] prescribed quantity?—Food for two meals for each person, fare such as one eats on a weekday and not on the Sabbath;[2] this is the view of R. Meir. R. Judah says, As on the Sabbath and not on a weekday. And both the one and the other intend to be lenient.[3] R. Jochanan ben Baroka says, a loaf[4] costing a *pondion*[5] when four *seahs*[6] are worth a *sela*.[7] R. Simon says, Two thirds of a loaf[8] three of which make a *kab*.[9] Half of such a loaf in a plague-ridden[11] house,[10] and half of a half to invalidate one's body.[12]

1 Of עֲרוּבֵי תְּחוּמִין. Compare 7[8]. **2** One eats more at the Sabbath meal. **3** Both R. Meir and R. Judah intend to be lenient that a small quantity of food should suffice for *Erub.* **4** Such a loaf is enough for עֲרוּבֵי תְּחוּמִין. **5** פּוּנְדְּיוֹן = 16 פְּרוּטוֹת (see **Introduction,** זְרָעִים). **6** Of wheat. סְאָה — about 60 pints (see זְרָעִים **Introduction**). **7** סֶלַע = 222 grains or 14.3 grams (see **Introduction,** זְרָעִים). **8** Such a loaf is sufficient for עֲרוּבֵי תְּחוּמִין. **9** *i.e., a kab* of flour makes three such loaves. קַב = 2200 cubic cm. (see זְרָעִים, **Introduction**). **10** According to R. Jochanan a meal loaf is of the size of three eggs

and according to R. Simon four eggs. If anyone entered a house infected with נֶגַע צָרַעַת and stayed therein for as long as one can eat such a meal his garments become טָמֵא, ritually unclear. **11** Afflicted with leprosy. **12** If anyone, entitled to eat תְּרוּמָה, *heave-offering* or *priest's-due*, eats *unclean* food of this minimum quantity he renders himself unfit to eat תְּרוּמָה until he becomes again טָהוֹר, ritually clean. * Or בָּרוּקָא

Mishnah 3

מִשְׁנָה ג

If the people of a courtyard and the people of a balcony[1] forgot and did not prepare *Erub*,[2] everything that is ten handbreadths high belongs to the balcony,[3] lower than this§ pertains to the courtyard;[4] an entrenchment[5] round a pit or a rock which is ten handbreadths high belongs to the balcony,[3] but less than this§ to the courtyard.[4] When is this the case?[6]—When near,[7] but when far away, even if it be ten handbreadths high, it pertains to the courtyard.[4] And what is meant by *near*?—All such as are not above four handbreadths away.

אַנְשֵׁי חָצֵר וְאַנְשֵׁי מַרְפֶּסֶת שֶׁשָּׁכְחוּ וְלֹא עֵרְבוּ, כָּל־שֶׁגָּבוֹהַּ עֲשָׂרָה טְפָחִים לַמַּרְפֶּסֶת, §פָּחוֹת מִכָּאן לֶחָצֵר; חוּלְיוֹת הַבּוֹר וְהַסֶּלַע גְּבוֹהִים עֲשָׂרָה טְפָחִים לַמַּרְפֶּסֶת, §פָּחוֹת מִכָּאן לֶחָצֵר, בַּמֶּה דְבָרִים אֲמוּרִים? בְּסְמוּכָה, אֲבָל בְּמוּפְלֶגֶת אֲפִילוּ גְבוֹהַּ עֲשָׂרָה טְפָחִים לֶחָצֵר. *וְאֵיזוֹ הִיא סְמוּכָה? כָּל־שֶׁאֵינָהּ רְחוֹקָה אַרְבָּעָה טְפָחִים.

1 A gallery on to which open the doors of upper rooms or flats and from which steps lead down to the ground. **2** Only those below prepared joint (or common) ownership *Erub* but the others did not participate with them and made a separate joint *Erub* for themselves. **3** And the occupants of the balcony may use such but those below may not. (The balcony, also, must not be more than ten handbreadths above these objects such as a heap, post, etc.) **4** And no one may then make use of such. **5** חוּלְיוֹת, *segments of earth,* cut out when digging a well or pit and banked up round the border. *Entrenchment, parapet.* **6** That such, if ten handbreadths high, pertain to the balcony. **7** To the balcony. * Or וְאֵיזוֹ. § Or פָּחוֹת מִכָּאן.

Mishnah 4

מִשְׁנָה ד

If one placed his *Erub*[1] in the gate-lodge or porch[2] or balcony,[3] it is not a valid *Erub* and anyone who lives there[4] does not restrict;[5] but

הַנּוֹתֵן אֶת־עֵרוּבוֹ בְּבֵית שַׁעַר אַכְסַדְרָה וּמַרְפֶּסֶת אֵינוֹ עֵרוּב, וְהָדָר שָׁם אֵינוֹ אוֹסֵר עָלָיו;

[4]בְּבֵית הַתֶּבֶן וּבְבֵית הַבָּקָר וּבְבֵית הָעֵצִים [5]וּבְבֵית הָאוֹצָרוֹת, הֲרֵי זֶה עֵרוּב, וְהַדָּר [6]שָׁם אוֹסֵר [7]עָלָיו. רַבִּי [8]יְהוּדָה אוֹמֵר, אִם יֵשׁ [9]שָׁם תְּפִיסַת יָד שֶׁל בַּעַל הַבַּיִת [10]אֵינוֹ אוֹסֵר [11]עָלָיו.

if[6] in a straw-shed or in a cattle-shed or in a wood-shed or in a store-house,[7] it is a valid *Erub*, and anyone who dwells there[8] restricts him.[9] R. Judah[10] says, If the householder have any right of storage there,[11] then he[12] does not place any restriction upon him.[13]

1 This refers to עֵרוּבֵי חֲצֵרוֹת (עֵרוּבֵי תְחוּמִין need not be placed in a dwelling). **2** Or *portico*. **3** Or *gallery*. **4** In any one of these three places. **5** The inmates of the courtyard are not affected. **6** *i.e., if anyone placed an Erub* ..... **7** For corn. **8** In any one of these three places. **9** *i.e.,* the occupants of the courtyard are thereby restricted. עָלָיו is omitted in some editions. **10** His view is accepted. **11** This is a case where there are only two, the landlord and his tenant, and the former has the right of storing his stuff in the latter's room(s). **12** The other, the tenant, if he did not share in the owner's *Erub* does not annul it. **13** The householder. עָלָיו is omitted in some texts.

Mishnah 5 — מִשְׁנָה ה

[1]הַמַּנִּיחַ בֵּיתוֹ וְהָלַךְ לִשְׁבּוֹת בְּעִיר אַחֶרֶת, אֶחָד [2]עוֹבֵד גִּלּוּלִים וְאֶחָד יִשְׂרָאֵל, הֲרֵי זֶה [3]אוֹסֵר. דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, [4]אֵינוֹ אוֹסֵר. רַבִּי יוֹסֵי אוֹמֵר, [2]עוֹבֵד גִּלּוּלִים [5]אוֹסֵר, יִשְׂרָאֵל אֵינוֹ אוֹסֵר, שֶׁאֵין דֶּרֶךְ יִשְׂרָאֵל לָבֹא *בְּשַׁבָּת. רַבִּי [6]שִׁמְעוֹן אוֹמֵר, אֲפִילוּ הִנִּיחַ בֵּיתוֹ וְהָלַךְ לִשְׁבּוֹת אֶצֶל [7]בִּתּוֹ בְּאוֹתָהּ הָעִיר [4]אֵינוֹ אוֹסֵר שֶׁכְּבָר הִסִּיעַ [8]מִלִּבּוֹ.

* Or בַּשַּׁבָּת.

If anyone leave[1] his house and go to spend the Sabbath in another town, whether he be a non-Jew[2] or a Jew, he restricts.[3] This is the opinion of R. Meir. R. Judah says, He[4] does not restrict. R. Jose says, A non-Jew[2] restricts,[5] but a Jew does not restrict, since a Jew is not wont to return on Sabbath.* R. Simon[6] says, Even if he did leave his house and went to spend the Sabbath with his daughter[7] in the same town, he[4] does not restrict because he has already dismissed from his mind.[8]

1 Or הַמַּנִּיחַ. **2** נָכְרִי instead of עוֹבֵד גִּלּוּלִים in some editions. **3** The inmates of the courtyard, not having made joint *Erub* with him, since he may return on the Sabbath. **4** The one who has left, or it, *i.e.,* the empty house. **5** Because a non-Jew can or does come back on Sabbath. **6** His view is

accepted. **7** But not with his married son, because a man might fall out with his daughter-in-law and cause him to think of returning to his own house. **8** He has banished from his mind the intention to go back.

Mishnah 6

מִשְׁנָה ו

If a well[1] be between two[2] courtyards,[3] they may not fill[4] from it on Sabbath[5] unless they made therein a partition[6] ten handbreadths high, either above[7] or below[8] or the whole is over the water.[9] Rabban Simon ben Gamaliel says, The School of Shammai say, 'Below', and the School of Hillel say, 'Above'.[7] R. Judah[10] said, The partition should not be bigger[11] than the wall between them.[12]

[1]בּוֹר שֶׁבֵּין [2]שְׁתֵּי [3]חֲצֵרוֹת אֵין [4]מְמַלְּאִין מִמֶּנּוּ [5]בְּשַׁבָּת אֶלָּא אִם כֵּן עָשׂוּ לוֹ [6]מְחִיצָה גָּבְהָהּ עֲשָׂרָה טְפָחִים, בֵּין [7]מִלְּמַעְלָה בֵּין [8]מִלְּמַטָּה בֵּין מִתּוֹךְ [9]אוֹגְנוֹ. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, בֵּית שַׁמַּאי אוֹמְרִים [8]מִלְּמַטָּה, וּבֵית הִלֵּל אוֹמְרִים [7]מִלְּמַעְלָה. אָמַר רַבִּי [10]יְהוּדָה, לֹא תְהֵא מְחִיצָה [11]גְּדוֹלָה מִן־הַכּוֹתֶל [12]שֶׁבֵּינֵיהֶם.

1 Or *cistern.* **2** שְׁנֵי in some editions. **3** The boundary line between the two courtyards cuts across the well. **4** Draw water. **5** Unless a common (or joint) *Erub* was prepared.* **6** As a division between the courtyards. **7** *i.e.,* 9 handbreadths above the water and 1 handbreadth beneath the surface. בֵּין מִלְּמַעְלָה is omitted in some texts. **8** *i.e.,* 9 handbreadths below the surface and 1 handbreadth above it. **9** Literally *its rim.* Even if the partition does not touch the water but is wholly in the well's mouth. Then in either of these three cases the occupants on each side may draw the water from their side of the partition, as if each half of the well on either side of the partition was a separate well. **10** His opinion is rejected. **11** *i.e.,* better, thicker or higher. **12** *i.e.,* the wall of the well between the courtyards. * Or בַּשַּׁבָּת.

Mishnah 7

מִשְׁנָה ז

If a channel[1] of water pass through the courtyard, they may not fill[2] from it on Sabbath,* unless they made for it a partition[3] ten handbreadths high where it enters and where it leaves. R. Judah[4] says, A wall[5] that is above it is deemed as a partition. R. Judah said, It happened in [a town] Abel§ where

[1]אַמַּת הַמַּיִם שֶׁהִיא עוֹבֶרֶת בֶּחָצֵר, אֵין [2]מְמַלְּאִין הֵימֶנָּה *בְּשַׁבָּת, אֶלָּא אִם כֵּן עָשׂוּ לָהּ [3]מְחִיצָה גָּבְהָהּ עֲשָׂרָה טְפָחִים בִּכְנִיסָה וּבִיצִיאָה רַבִּי [4]יְהוּדָה אוֹמֵר, [5]כּוֹתֶל שֶׁעַל גַּבָּהּ תָּדוֹן מִשּׁוּם מְחִיצָה. אָמַר

there was a channel[6] from which they used to fill[2] by authority of the Elders. They[7] answered him, Because[8] it did not possess the prescribed measurement.[9]

רַבִּי יְהוּדָה, מַעֲשֶׂה בְּאַמָּה שֶׁל אֶבֶל שֶׁהָיוּ מְמַלְּאִין מִמֶּנָּה עַל פִּי זְקֵנִים *בְּשַׁבָּת. אָמְרוּ לוֹ, מִפְּנֵי שֶׁלֹּא הָיָה בָהּ כְּשִׁעוּר. בַּשַּׁבָּת * Or

1 Or *canal, dyke, brooklet,* at least 10 handbreadths wide and 4 handbreadths deep is considered a כַּרְמְלִית, *neutral domain.* 2 *i.e.,* draw water. 3 Standing up over the water across its width. 4 His view is not accepted. 5 Of the courtyard over the water. 6 Overhung by walls of the courtyard. 7 The חֲכָמִים, *Sages.* 8 *i.e., the reason was because.....* 9 It was not considered as a separate domain because it was not 10 handbreadths deep and 4 handbreadths wide. § There were several towns of that name.

Mishnah 8

מִשְׁנָה ח

If a balcony[1] be above the water, they may not fill[2] from it on [the] Sabbath,* unless[3] they have made for it a partition[4] ten handbreadths high either[5] above or below.[5] And likewise in the case of two balconies[6] one above the other, if they made[7] for the upper one but did not make for the lower one,[8] the two of them are forbidden until they prepare a joint *Erub.*

גְּוֹזְטְרָא שֶׁהִיא לְמַעְלָה מִן־הַמַּיִם אֵין מְמַלְּאִין הֵימֶנָּה *בְּשַׁבָּת, אֶלָּא אִם כֵּן עָשׂוּ לָהּ מְחִיצָה גְּבוֹהַּ עֲשָׂרָה טְפָחִים, בֵּין מִלְּמַעְלָה בֵּין מִלְּמָטָּה. וְכֵן שְׁתֵּי גְּוֹזְטְרָאוֹת זוֹ לְמַעְלָה מִזּוֹ, עָשׂוּ לָעֶלְיוֹנָה וְלֹא עָשׂוּ לַתַּחְתּוֹנָה שְׁתֵּיהֶן אֲסוּרוֹת עַד שֶׁיְּעָרְבוּ.

1 Or a projection, such as a board, from a wall of a רְשׁוּת הַיָּחִיד, *private domain.* 2 Draw water on to the projecting balcony etc., through a hole in it four handbreadths square. 3 In which case it is permitted. 4 Right round the balcony with a hole four handbreadths square in the latter for drawing the water. 5 The balcony, etc. 6 If there are separate occupants on each balcony. 7 A partition. 8 And similarly if they made a partition to the lower balcony but not to the one above. * Or בַּשַּׁבָּת.

Mishnah 9

מִשְׁנָה ט

If a courtyard be less than four cubits,[1] they may not pour away water into it on [the] Sabbath,[2] unless[3] they had made there a cavity[4] holding two *seahs*[5] from the open-

חָצֵר שֶׁהִיא פְּחוּתָה מֵאַרְבַּע אַמּוֹת, אֵין שׁוֹפְכִין בְּתוֹכָהּ מַיִם בְּשַׁבָּת, אֶלָּא אִם כֵּן עָשׂוּ לָהּ עוּקָה מְחַזֶּקֶת סְאָתַיִם מִן־הַנֶּקֶב

וּלְמַטָּה, בֵּין [7]מִבַּחוּץ בֵּין [8]מִבְּפְנִים, אֶלָּא שֶׁמִּבַּחוּץ צָרִיךְ [9]לְקַמּוֹר, מִבְּפְנִים אֵין צָרִיךְ לְקַמּוֹר.

ing[6] to the bottom, whether outside[7] or inside,[8] only when outside it is necessary to cover it over[9] but when inside there is no need to roof it over.

1 Four *square* cubits. **2** Because the space is too small to absorb the water which will therefore flow over into the public domain (רְשׁוּת הָרַבִּים).* **3** In which case it is allowed. **4** Or *pit, trough.* **5** סְאָה about 60 pints (see זְרָעִים, **Introduction**). Two seahs is the average quantity of water needed by a person daily. **6** The rim or lip. **7** The cavity in the public domain (close to the courtyard wall). **8** In the courtyard. **9** The cover divides it off from the רְשׁוּת הָרַבִּים * Or בַּשַּׁבָּת.

Mishnah 10

מִשְׁנָה י

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, [1]בִּיב שֶׁהוּא [2]קָמוּר אַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים שׁוֹפְכִין [3]לְתוֹכָהּ מַיִם *בְּשַׁבָּת. וַחֲכָמִים אוֹמְרִים, אֲפִילוּ גַּג אוֹ חָצֵר [4]מֵאָה אַמָּה לֹא יִשְׁפֹּךְ עַל פִּי הַבִּיב, אֲבָל שׁוֹפֵךְ מִגַּג לְגַג, וְהַמַּיִם יוֹרְדִין לַבִּיב. הֶחָצֵר [5]וְהָאַכְסַדְרָה מִצְטָרְפִין [6]לְאַרְבַּע אַמּוֹת.

R. Eliezer ben Jacob says, A gutter[1] which is covered over[2] for four cubits in the public domain may have water poured away into it[3] on [the] Sabbath.* But the Sages say, even if a roof or a courtyard be one hundred cubits,[4] one may not pour into the mouth of the gutter but must pour from roof to roof and the water runs into the gutter. The courtyard and the porch[5] combine to make up four cubits.[6]

1 Or *pipe, drain.* From the courtyard into the רְשׁוּת הָרַבִּים, public domain. **2** Roofed over. **3** לְתוֹכוֹ in some editions. The mouth being in the courtyard. **4** 100 square cubits. **5** Or *portico.* Both are next to one another. **6** 4 prescribed square cubits. So that water may be poured away there on Sabbath. * Or בַּשַּׁבָּת.

Mishnah 11

מִשְׁנָה יא

[1]וְכֵן שְׁתֵּי [2]דִּיוֹטָאוֹת *[3]זוּ כְנֶגֶד *[3]זוּ, [4]מִקְצָתָן עָשׂוּ [5]עוּקָה, [6]וּמִקְצָתָן לֹא עָשׂוּ עוּקָה, אֶת־שֶׁעָשׂוּ עוּקָה [7]מוּתָּרִין, וְאֶת־שֶׁלֹּא עָשׂוּ עוּקָה [8]אֲסוּרִין.

And likewise[1] two upper rooms[2] opposite each* other,[3] some of them[4] made a cavity[5] and some of them[6] did not make a cavity, those who made a cavity are permitted,[7] but those that did not make a cavity are forbidden.[8]

1 וְכֵן is omitted in some editions. **2** Or *storeys, compartments.* **3** And the courtyard is less than 4 cubits square. **4** Who live in one set of rooms. **5** Or *pit, trough,* to pour away water into it. **6** Who occupy the other set of rooms. **7** To make use of the cavity. **8** But they may do so if they prepare a joint (or common) partnership *Erub.* * Or זוֹ.

CHAPTER 9

פֶּרֶק ט

Mishnah 1

מִשְׁנָה א

All the roofs of a town are one domain,[1] provided that one roof is not higher than ten handbreadths or lower than ten handbreadths than another. This is the opinion of R. Meir.[2] But the Sages say, Each one is distinctly a separate domain of its own.[3] R. Simon says,[4] It is all one whether roofs or courtyards or enclosures,[5] they are considered as a single domain[6] regarding utensils[7] in them but not in respect of utensils that were in the house [when the Sabbath began].

כָּל־גַּגּוֹת הָעִיר [1]רְשׁוּת אַחַת, וּבִלְבַד שֶׁלֹּא יְהֵא גַּג גָּבוֹהַּ עֲשָׂרָה אוֹ נָמוּךְ עֲשָׂרָה. דִּבְרֵי רַבִּי [2]מֵאִיר. וַחֲכָמִים אוֹמְרִים, כָּל־אֶחָד וְאֶחָד רְשׁוּת בִּפְנֵי [3]עַצְמוֹ. [4]שִׁמְעוֹן אוֹמֵר, אֶחָד גַּגּוֹת וְאֶחָד חֲצֵרוֹת וְאֶחָד [5]קַרְפִּיפוֹת, [6]רְשׁוּת אֶחָד [7]לְכֵלִים שֶׁשָּׁבְתוּ לְתוֹכָן וְלֹא לְכֵלִים שֶׁשָּׁבְתוּ בְּתוֹךְ הַבַּיִת.

1 And objects may be carried from one to another even if no joint or common *Erub* was prepared. **2** His view is accepted. **3** And the occupants may not carry from roof to roof unless they prepare a common *Erub.* **4** His opinion, more lenient than that of the others, is accepted. He maintains that עֵרוּבֵי חֲצֵרוֹת is only necessary with respect to household objects. **5** Even if each has a separate owner. Compare 2[5] and 5[2]. **6** *i.e.,* one area. **7** Such as are left in one of these may be moved to another.

Mishnah 2

מִשְׁנָה ב

A large roof[1] adjoins a small one—the large one is permitted[2] but the small one is prohibited. A big courtyard is breached[3] on to a small one—the big one is allowed[2] but the small one is forbidden because it[4] is as a doorway of the big one. A courtyard which has been

[1]גַּג גָּדוֹל סָמוּךְ לְקָטָן, הַגָּדוֹל [2]מוּתָּר וְהַקָּטָן אָסוּר. חָצֵר גְּדוֹלָה [3]שֶׁנִּפְרְצָה לְקָטַנָּה, גְּדוֹלָה [2]מוּתֶּרֶת וְקָטַנָּה אֲסוּרָה, מִפְּנֵי [4]שֶׁהִיא כְּפִתְחָה שֶׁל גְּדוֹלָה. חָצֵר [3]שֶׁנִּפְרְצָה לִרְשׁוּת הָרַבִּים, הַמַּכְנִיס

מִתּוֹכָהּ לִרְשׁוּת הַיָּחִיד. אוֹ מֵרְשׁוּת הַיָּחִיד לְתוֹכָהּ ·חַיָּיב. דִּבְרֵי רַבִּי אֱלִיעֶזֶר. ·וַחֲכָמִים אוֹמְרִים, מִתּוֹכָהּ לִרְשׁוּת הָרַבִּים אוֹ· מֵרְשׁוּת הָרַבִּים לְתוֹכָהּ פָּטוּר, מִפְּנֵי ·שֶׁהִיא כְּכַרְמְלִית.

breached[5] on to the public domain —he who brings in aught from it into the private domain or from the private domain into it is liable.[6] This is the view of R. Eliezer. But the Sages[7] say, From it into the public domain or from the public domain into it, he is exempt because it[8] is as a neutral domain.

1 The roofs have a raised partition or wall round them, and that of the bigger roof is broken away into the smaller one whose partition is entirely gone. (But if the breach was caused on the Sabbath both roofs are permitted.) **2** To bring up onto it vessels from below. **3** A gap between them. **4** The gap or breach. **5** The wall had broken down for at least ten cubits rendering it in consequence a רְשׁוּת הָרַבִּים, public domain. **6** To bring a קָרְבַּן חַטָּאת, *sin-offering*. **7** Their opinion is accepted. **8** The courtyard.

Mishnah 3 — מִשְׁנָה ג

חָצֵר שֶׁנִּפְרְצָה לִרְשׁוּת הָרַבִּים מִשְּׁתֵּי רוּחוֹתֶיהָ, וְכֵן בַּיִת שֶׁנִּפְרַץ ·מִשְּׁתֵּי רוּחוֹתָיו, וְכֵן מָבוֹי שֶׁנִּטְּלוּ ·קוֹרוֹתָיו אוֹ לְחָיָיו, ·מוּתָּרִין ·בְּאוֹתָהּ ·שַׁבָּת וַאֲסוּרִין לֶעָתִיד לָבוֹא. דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי יוֹסֵי אוֹמֵר, אִם מוּתָּרִין לְאוֹתוֹ שַׁבָּת מוּתָּרִין לֶעָתִיד לָבוֹא, וְאִם אֲסוּרִין לֶעָתִיד לָבוֹא אֲסוּרִין לְאוֹתוֹ שַׁבָּת.

A courtyard which had broken down into the public domain from its two sides,[1] and similarly a house which had broken down on its two sides,[2] and likewise an alley whose cross-beams or side-posts[3] had been removed, are permitted[4] on that[5] Sabbath[6] but are forbidden on the future one(s). This is the opinion of R. Judah. But R. Jose says, If they are allowed on that Sabbath they should be allowed on the coming one(s), but if they are prohibited for the following one(s) they should be prohibited for that Sabbath.

1 The adjacent walls, as at a corner. Even if the gap be less than 10 *cubits* in width (some authorities take it as 10 *handbreadths* in width). **2** At a corner. **3** See 1[2-7]. **4** To carry objects about in them. **5** לָאוֹתוֹ in some editions. **6** When the breach was made.

Mishnah 4

מִשְׁנָה ד

If one have built an upper room on top[1] of two houses,[2] and similarly bridges which are open,[3] they may carry under them on the Sabbath. This is the view of R. Judah.[4] But the Sages forbid it. And R. Judah[5] made a further statement that they may prepare *Erub* in an open[6] alley, but the Sages forbid it.

הַבּוֹנֶה עֲלִיָּיה עַל [1]גַּבֵּי [2]שְׁנֵי בָתִּים, וְכֵן גְּשָׁרִים [3]הַמְּפוּלָשִׁים מְטַלְטְלִין תַּחְתֵּיהֶן בְּשַׁבָּת. דִּבְרֵי רַבִּי יְהוּדָה. וַחֲכָמִים אוֹסְרִין. וְעוֹד אָמַר רַבִּי [5]יְהוּדָה, מְעָרְבִין לְמָבוֹי [6]הַמְּפוּלָשׁ, וַחֲכָמִים אוֹסְרִין.

1 *i.e.*, across the tops, thus roofing over the roadway beneath. **2** With a רְשׁוּת הָרַבִּים, public domain between them. **3** Such as viaducts which cross thoroughfares. **4** His opinion is rejected. **5** This view is not accepted. **6** Not shut in by a legally required symbolical partition, לְחִי (see 1[1-7]).

CHAPTER 10

פֶּרֶק י

Mishnah 1

מִשְׁנָה א

If one find[1] phylacteries, he brings them in one pair[2] at a time. Rabban Gamaliel says, two pairs at a time. When is this the case?—With old ones, but with new ones one is exempt.[4] If one find them tied in pairs[5] or a number tied in a bundle, he must wait with them until it is dark[6] and then bring them in;[7] and in time of danger[8] he covers them up and goes on his way.

[1]הַמּוֹצֵא תְּפִילִּין מַכְנִיסָן [2]זוּג זוּג. רַבָּן גַּמְלִיאֵל אוֹמֵר, [3]שְׁנַיִם שְׁנַיִם. בַּמֶּה דְבָרִים אֲמוּרִים? בִּישָׁנוֹת, אֲבָל בַּחֲדָשׁוֹת [4]פָּטוּר. [5]מְצָאָן צְבָתִים אוֹ כְּרִיכוֹת [6]מַחֲשִׁיךְ עֲלֵיהֶן [7]וּמְבִיאָן; [8]וּבְסַכָּנָה מְכַסָּן וְהוֹלֵךְ לוֹ.

1 On Sabbath in a field. **2** One on the arm and another on the head as worn on weekdays until (if there were more than one pair) he thus brings them all in. **3** Two on the arm and two on the head as if they were adornments. **4** One does not have to bring new ones in for they might only be amulets. **5** A שֶׁל יָד with a שֶׁל רֹאשׁ. **6** When Sabbath had ended. **7** All together. **8** When the rite of wearing Tephillin was forbidden by the decree of the oppressor. See next *Mishnah*.

Mishnah 2

מִשְׁנָה ב

R. Simon says,[1] He gives them to his fellow and this one to his fellow[2] until they arrive at the outermost courtyard;[3] and so too in the case of his child,[4] he hands it to his fellow and the latter to his fellow,[5] and even though they are a hundred.[6] R. Judah says, A man passes on a jar[7] to his fellow and he to his fellow,[8] even from beyond the Sabbath limit.[9] They[10] said to him, This must not travel more than if it had an owner.[11]

רַבִּי [1]שִׁמְעוֹן אוֹמֵר, נוֹתְנָן לַחֲבֵרוֹ וַחֲבֵרוֹ [2]לַחֲבֵרוֹ עַד שֶׁמַּגִּיעַ [3]לְחָצֵר הַחִיצוֹנָה; וְכֵן [4]בְּנוֹ, נוֹתְנוֹ לַחֲבֵרוֹ וַחֲבֵרוֹ [5]לַחֲבֵרוֹ וַאֲפִילוּ [6]מֵאָה. רַבִּי יְהוּדָה אוֹמֵר, נוֹתֵן אָדָם [7]חָבִית לַחֲבֵרוֹ וַחֲבֵרוֹ [8]לַחֲבֵרוֹ אֲפִילוּ חוּץ [9]לַתְּחוּם. [10]אָמְרוּ לוֹ, לֹא תְהַלֵּךְ זוּ יוֹתֵר [11]מֵרַגְלֵי בַעֲלֶיהָ.

1 The subject regarding the phylacteries in continuation of the preceding *Mishnah*. His view is accepted in this case here where one is in fear of robbers. **2** And so on each carrying them for a short distance not exceeding four cubits. **3** Of the town. **4** Born in a field on the Sabbath. **5** And so on repeatedly. **6** The process is repeated until the town is reached. **7** Or *barrel, cask*. An unowned jar found in a field. **8** And so on until they arrive at the town. **9** Of 2000 cubits. **10** The חֲכָמִים, *Sages* (actually רַבִּי יוֹחָנָן בֶּן נוּרִי). **11** Literally *the feet of his owner; i.e.*, if the jar had been claimed or had a known owner it could not be moved more than 2000 cubits without an *Erub*.

Mishnah 3

מִשְׁנָה ג

If one were reading in a book[1] upon the threshold,[2] and the book rolled away from his hand, he may roll it back to himself. If one were reading on the top of a roof,[3] and the book rolled out of his hand, if it had not reached ten handbreadths,[4] he may roll it back to himself, but if it had reached to within ten handbreadths,[5] he turns it over upon the written side.[6] R. Judah[7] says, Even if it be removed above the ground only a needle's thickness, he may roll it back to

הָיָה קוֹרֵא [1]בְּסֵפֶר עַל [2]הָאַסְקוּפָּה וְנִתְגַּלְגֵּל הַסֵּפֶר מִיָּדוֹ גּוֹלְלוֹ אֶצְלוֹ. הָיָה קוֹרֵא בְרֹאשׁ [3]הַגַּג וְנִתְגַּלְגֵּל הַסֵּפֶר מִיָּדוֹ עַד שֶׁלֹּא הִגִּיעַ [4]לַעֲשָׂרָה טְפָחִים גּוֹלְלוֹ אֶצְלוֹ, מִשֶּׁהִגִּיעַ [5]לַעֲשָׂרָה טְפָחִים הוֹפְכוֹ עַל [6]הַכְּתָב. רַבִּי [7]יְהוּדָה אוֹמֵר, אֲפִילוּ אֵין מְסוּלָּק מִן־הָאָרֶץ אֶלָּא כְּמִלֹּא מַחַט גּוֹלְלוֹ אֶצְלוֹ. רַבִּי

[8]שִׁמְעוֹן אוֹמֵר, אֲפִילוּ בָּאָרֶץ עַצְמוֹ גּוֹלְלוֹ אֶצְלוֹ שֶׁאֵין לְךָ דָּבָר מִשּׁוּם [9]שְׁבוּת עוֹמֵד בִּפְנֵי כִתְבֵי הַקֹּדֶשׁ.

himself. R. Simon[8] says, Even if on the very ground, he may roll it back to himself since there is no matter regarding Sabbath rest[9] that may withstand Holy Scriptures.

1 In the form of a scroll. **2** Which is a כַּרְמְלִית, *neutral domain*, 4 handbreadths wide and less than 10 handbreadths high. **3** Which is a רְשׁוּת הַיָּחִיד, *private domain*. **4** From the ground. **5** He must not roll it back since it is now in the רְשׁוּת הָרַבִּים, *public domain*. **6** *i.e., lettered side* (scrolls, etc., in *'Mishnah'* times were hand-written). The lettering against the wall as a protection and also as a mark of respect by shielding from exposure. The book is removed after the conclusion of the Sabbath. **7** His view is accepted. **8** His opinion is rejected. **9** שְׁבוּת, *rest or abstention from any occupation or pursuit forbidden on the Sabbath or a Festival by the Rabbis as being out of keeping with the importance and sanctity of the holyday.*

מִשְׁנָה ד

Mishnah 4

[1]זִיז שֶׁלִּפְנֵי חַלּוֹן, [2]נוֹתְנִין עָלָיו וְנוֹטְלִין מִמֶּנּוּ *בְּשַׁבָּת. עוֹמֵד אָדָם בִּרְשׁוּת הַיָּחִיד [3]וּמְטַלְטֵל בִּרְשׁוּת הָרַבִּים, [4]בִּרְשׁוּת הָרַבִּים וּמְטַלְטֵל בִּרְשׁוּת הַיָּחִיד, [5]וּבִלְבַד שֶׁלֹּא יוֹצִיא חוּץ [6]מֵאַרְבָּעָה אַמּוֹת.

If a bracket[1] be in front of a window, they may place[2] upon it or take off from it on Sabbath.* A man may stand in the private domain and move objects[3] in the public domain, or[4] in the public domain and move them about in the private domain, provided that[5] he does not move aught beyond four cubits.[6]

1 A projection from the sill (or from the wall above a door). If it is ten handbreadths or more above the roadway. It counts as a רְשׁוּת הַיָּחִיד, *private domain*. **2** Utensils that are breakable (otherwise if they fall unbroken into the רְשׁוּת הָרַבִּים, *public domain*, one might against the prohibition go out and bring them in. **3** He puts his hand out through the door or window. **4** *i.e., or he may stand.....* **5** In this latter case when he is in the private domain. **6** Into the public domain. * Or בַּשַּׁבָּת, *on the Sabbath.*

מִשְׁנָה ה

Mishnah 5

לֹא יַעֲמוֹד אָדָם בִּרְשׁוּת הַיָּחִיד וְיַשְׁתִּין בִּרְשׁוּת הָרַבִּים, בִּרְשׁוּת הָרַבִּים וְיַשְׁתִּין בִּרְשׁוּת הַיָּחִיד, וְכֵן

A man may not stand in a private domain and micturate[1] into the public domain, or within the public domain and micturate into the private domain, and likewise he

לא יָרוֹק. רַבִּי [3]יְהוּדָה אוֹמֵר, אַף מִשֶּׁנִּתְלַשׁ [4]רוֹקוֹ בְּפִיו לֹא יְהַלֵּךְ אַרְבַּע אַמּוֹת עַד [5]שֶׁיָּרוֹק.

must not expectorate.[2] R. Judah[3] says, Though his saliva[4] is loosened in his mouth he may not walk four cubits until he has ejected[5] it.

1 Or *urinate*. (This is one example of many instances illustrating the regard and stress of Jewish law for decency and hygienic practices). **2** Or *spit*; form one domain into another. The penalty is a קָרְבַּן חַטָּאת, *sin-offering*. **3** His opinion is rejected. **4** Or *spittle*. **5** Literally *spat, expectorated*.

Mishnah 6

מִשְׁנָה ו

לא יַעֲמֹד אָדָם בִּרְשׁוּת הַיָּחִיד [1]וְיִשְׁתֶּה בִּרְשׁוּת הָרַבִּים, בִּרְשׁוּת הָרַבִּים וְיִשְׁתֶּה בִּרְשׁוּת הַיָּחִיד, אֶלָּא אִם כֵּן הִכְנִיס רֹאשׁוֹ וְרוּבוֹ לַמָּקוֹם שֶׁהוּא שׁוֹתֶה; וְכֵן [2]בְּגַת. [3]קוֹלֵט אָדָם מִן־[4]הַמַּזְחִילָה לְמַטָּה [5]מֵעֲשָׂרָה טְפָחִים; וּמִן [6]הַצִּינּוֹר [7]מִכָּל מָקוֹם שׁוֹתֶה.

A man may not stand in a private domain and drink[1] outside in the public domain, or in the public domain and drink inside the private domain, unless he brings his head and the greater part of his body into the place where he drinks; and similarly in the case of a wine-pressing vat.[2] A man may catch[3] from a gutter[4] if lower than ten handbreadths;[5] and he may drink from the spout[6] at every place.[7]

1 He leans out of a door or window when drinking. **2** If one drinks from untithed wine from a vat the head and major part of the body must be inserted. **3** Rain water in a vessel. **4** Or *rain-pipe, spout*. **5** From the ground. This is counted as a רְשׁוּת הָרַבִּים, public domain, and he is also standing in a public domain. Above ten handbreadths he may collect the water but not place the vessel against the pipe. **6** The small pipe fixed to the larger one. **7** He may even place a vessel up to it if it is less than ten handbreadths from the ground.

Mishnah 7

מִשְׁנָה ז

[1]בּוֹר בִּרְשׁוּת הָרַבִּים [2]וְחוּלְיָיתוֹ גְּבוֹהָה עֲשָׂרָה טְפָחִים, חַלּוֹן שֶׁעַל [3]גַּבָּיו [4]מְמַלְּאִין הֵימֶנּוּ *בְּשַׁבָּת. [5]אַשְׁפָּה בִּרְשׁוּת הָרַבִּים [6]גְּבוֹהָה

If there be a pit[1] in the public domain, and its surrounding bank[2] be ten handbreadths high, they may fill[3] from it on [the] Sabbath through a window over it.[4] If there be a rubbish heap[5] ten handbreadths high[6] in the public

חִלּוֹן שֶׁעַל גַּבָּיו טְפָחִים, עֲשָׂרָה שׁוֹפְכִין לְתוֹכָהּ מַיִם *בְּשַׁבָּת.

domain they may pour away water on to it on [the] Sabbath* through a window above it.

1 Or *cistern.* 10 handbreadths deep is a רְשׁוּת הַיָּחִיד, private domain. **2** The earth dug from the pit heaped round the edge. **3** Draw water. **4** Into the house. From one רְשׁוּת הַיָּחִיד into another רְשׁוּת הַיָּחִיד across a permitted space. **5** Or *dunghill.* **6** It is a רְשׁוּת הַיָּחִיד. * Or בַּשַּׁבָּת.

Mishnah 8

מִשְׁנָה ח

אִילָן שֶׁהוּא מֻסָּךְ עַל הָאָרֶץ, אִם אֵין נוֹפוֹ גָּבוֹהַּ מִן־הָאָרֶץ שְׁלֹשָׁה טְפָחִים מְטַלְטְלִין תַּחְתָּיו; שָׁרָשָׁיו גְּבוֹהִין מִן־הָאָרֶץ שְׁלֹשָׁה טְפָחִים לֹא יֵשֵׁב עֲלֵיהֶן. הַדֶּלֶת שֶׁבְּמוּקְצֶה וְחֹדְקִים שֶׁבְּפִרְצָה וּמַחֲצָלוֹת, אֵין נוֹעֲלִין בָּהֶן אֶלָּא אִם כֵּן גְּבוֹהִים מִן־הָאָרֶץ.

If a tree be down-hanging[1] on to the ground, and if its branches be not three handbreadths high from the ground, they may carry[2] under it; if its roots be higher than three handbreadths[3] from the ground, one may not sit[2] on them. The door[4] in a backyard[5] and the thorns[6] in a breach[7] and matting[8] —they must not close[9] with them unless they are high above the ground.

1 Its branches hang down all round. **2** On the Sabbath. **3** Less than this is considered as ground level; more than this comes under the prohibition of climbing trees on Sabbath. **4** It is not fixed to any hinges but simply leans up against the opening. **5** Or *store-shed, rearcourt.* **6** Or *briers, stop-gap.* **7** Or *gap* in a wall. **8** In readiness for use instead of a door. **9** Use them in place of doors on Sabbath to obviate the appearance of בּוֹנֶה, building.

Mishnah 9

מִשְׁנָה ט

לֹא יַעֲמֹד אָדָם בִּרְשׁוּת הַיָּחִיד וְיִפְתַּח בִּרְשׁוּת הָרַבִּים, בִּרְשׁוּת הָרַבִּים וְיִפְתַּח בִּרְשׁוּת הַיָּחִיד, אֶלָּא אִם כֵּן עָשָׂה מְחִיצָה גָּבוֹהַּ עֲשָׂרָה טְפָחִים. דִּבְרֵי רַבִּי מֵאִיר. אָמְרוּ לוֹ, מַעֲשֶׂה בְּשׁוּק שֶׁל פִּטְמִין שֶׁהָיָה בִּירוּשָׁלַיִם שֶׁהָיוּ נוֹעֲלִין וּמַנִּיחִין אֶת־הַמַּפְתֵּחַ

A man may not stand in the private domain[1] and open up[2] in the public domain, or in the public domain and open up in the private domain,[3] unless he had made a partition ten handbreadths high.[4] This is the opinion of R. Meir.[5] They[6] said to him, It happened in a cattle-market[7] that was in Jerusalem that they used to lock up[8] and place[9]

בַּחַלּוֹן [10]שֶׁעַל גַּבֵּי הַפֶּתַח. רַבִּי יוֹסֵי אוֹמֵר, שׁוּק שֶׁל צְמָרִים הָיָה.

the key in a window which was by[10] the doorway. R. Jose says, It was a wool-merchants market.

1 And put out his hand to pick up a key in the public domain. **2** The door of a shop, even if the place where the key lay was within four cubits from the door. **3** If he stands in the public way he may not put out his hand into the private house for a key to unlock the door to get into the house. **4** In the roadway or around the doorway so that he shall stand within it. **5** His opinion is rejected. **6** The חֲכָמִים, *Sages*. **7** שׁוּק שֶׁל פַּטָּמִים, a market where dealers in fattened animals and those who bred such used to do business. Some authorities take it to mean the *butchers' meat-market*. **8** Their shops. **9** Or וּמִגַּיְתִּין. **10** Or *above*.

Mishnah 10

מִשְׁנָה י

נֶגֶר שֶׁיֵּשׁ בְּרֹאשׁוֹ גְּלוּסְטְרָא, רַבִּי אֱלִיעֶזֶר [1]אוֹסֵר וְרַבִּי [1]יוֹסֵי [1]מַתִּיר. אָמַר רַבִּי אֱלִיעֶזֶר, מַעֲשֶׂה בַּכְּנֶסֶת שֶׁבִּטְבַרְיָא שֶׁהָיוּ נוֹהֲגִין בּוֹ [1]הֶיתֵּר עַד שֶׁבָּא רַבָּן גַּמְלִיאֵל וְהַזְּקֵנִים וְאָסְרוּ לָהֶן. רַבִּי [1]יוֹסֵי אוֹמֵר, אִיסּוּר נָהֲגוּ בָהּ, בָּא רַבָּן גַּמְלִיאֵל וְהַזְּקֵנִים וְהִתִּירוּ לָהֶן.

A door-bolt which has a knob at the top—R. Eliezer forbids[1] it but R. Jose[2] permits[3] it. R. Eliezer said, It happened in the Synagogue in Tiberias that they used one which was loose[4] until Rabban Gamaliel and the Elders came and forbade them. R. Jose[5] says, They considered it forbidden, but Rabban Gamaliel and the Elders came and gave them permission.

1 To bolt the door on Sabbath unless it (the bolt) hangs freely from the door. The knob makes it into a likely tool, *e.g.*, a pestle. **2** His opinion is accepted. **3** Even if not tied up or if it touches the ground. **4** The key was not tied to the door and lay on the ground. **5** Some authorities maintain that it was רַבִּי יְהוּדָה who made this statement.

Mishnah 11

מִשְׁנָה יא

[1]נֶגֶר [1]הַנִּגְרָר, נוֹעֲלִים בּוֹ בַּמִּקְדָּשׁ, אֲבָל לֹא [1]בַּמְּדִינָה; [1]וְהַמּוּנָח [1]כָּאן וְכָאן אָסוּר. רַבִּי יְהוּדָה אוֹמֵר, [1]הַמּוּנָח מוּתָּר בַּמִּקְדָּשׁ [1]וְהַנִּגְרָר [1]בַּמְּדִינָה.

A bolt[1] that drags[2]—they may lock up with it in the Temple but not in the country;[3] but if it lay[4] on the ground, it is forbidden in either place.[5] R. Judah says, If it lay[4] on the ground, it is permitted in the Temple, and if it dragged[6] on the ground, in the country.[7]

1 Without a knob. **2** Tied to a string too long to let it hang freely and so it lies on the ground. **3** *i.e.*, anywhere inside the Temple. **4** It was not tied up at all. **5** Literally *both here and there, i.e.*, in the Temple and in the country. **6** At the end of a string tied to the door. **7** *i.e.*, it was permitted in the country.

Mishnah 12

מִשְׁנָה יב

They may replace[1] the lower pivot[2] in the Temple but not in the country;[3] and an upper one is forbidden in either* place.[4] R. Judah[5] says, The upper one[6] in the Temple, and the lower one[6] in the country.

[1]מַחֲזִירִין [2]צִיר הַתַּחְתּוֹן בַּמִּקְדָּשׁ, אֲבָל לֹא [3]בַּמְּדִינָה; וְהָעֶלְיוֹן [4]כָּאן *וְכָאן אָסוּר. רַבִּי [5]יְהוּדָה אוֹמֵר, [6]הָעֶלְיוֹן בַּמִּקְדָּשׁ, [6]וְהַתַּחְתּוֹן בַּמְּדִינָה.

* Or כָּאן וְכָאן.

1 Into the socket. **2** Or *hinge* of a door. **3** Lest it becomes an act of work. **4** Literally *both here and there, i.e.*, both in the Temple and in the country. When the upper one is misplaced the restoration is equivalent to an act of building. **5** His view is rejected. **6** Is permitted to be set right.

Mishnah 13

מִשְׁנָה יג

They[1] may replace[2] a plaster in the Temple, but not in the provinces;[3] and if for the first time,[4] it is forbidden in either* place.[5] They may tie up a string[6] in the Temple but not in the provinces; but if for the first time,[7] it is forbidden in either* place.[5] They may cut away[8] a wart[9] in the Temple, but not in the provinces, but with any instrument it is prohibited in either* place.[5]

[1]מַחֲזִירִין רְטִיָּה בַּמִּקְדָּשׁ, אֲבָל לֹא [3]בַּמְּדִינָה; אִם [4]בַּתְּחִלָּה [5]כָּאן *וְכָאן אָסוּר. קוֹשְׁרִין [6]נִימָא בַּמִּקְדָּשׁ, אֲבָל לֹא בַּמְּדִינָה; אִם [7]בַּתְּחִלָּה [5]כָּאן *וְכָאן אָסוּר. [8]חוֹתְכִין [9]יַבֶּלֶת בַּמִּקְדָּשׁ, אֲבָל לֹא בַּמְּדִינָה, וְאִם בִּכְלִי [5]כָּאן *וְכָאן אָסוּר.

* Or כָּאן וְכָאן.

1 This refers to any כֹּהֵן, priest, who must remove a plaster over a wound before performing any sacrificial duty. **2** On Sabbath. **3** In the country outside the Temple. **4** And the priest would remove it but not for service purposes. **5** Literally *both here and there.* **6** Of a musical instrument if the string had snapped. **7** No string had ever yet been put there. **8** By hand but not with any instrument. **9** From a sacrificial animal.

Mishnah 14

מִשְׁנָה יד

If a priest hit his finger[1] he may wrap a reed over it in the Temple but not in the country; but if to press out the blood,[2] it is forbidden in either place.[3] They may scatter[4] salt over the ascent[5] in order that they[6] should not slip. And they may fill[7] from the Pilgrims' Well[8,9] and from the Large Well[9] with a wheel on Sabbath and from the Haker Well[10] on a Festival Day.

כֹּהֵן שֶׁלָּקָה ᵃבְּאֶצְבָּעוֹ כּוֹרֵךְ עָלָיו גֹּמִי בַּמִּקְדָּשׁ, אֲבָל לֹא בַּמְּדִינָה; אִם לְהוֹצִיא ᵇדָּם ᵇכַּאן וְכַאן אָסוּר. ᵃבּוֹזְקִין מֶלַח עַל גַּבֵּי ᵃכֶּבֶשׁ בִּשְׁבִיל ᵃשֶׁלֹּא יַחֲלִיקוּ. ᵃוּמְמַלְּאִים ᵃᵃמִבּוֹר הַגּוֹלָה ᵃוּמִבּוֹר הַגָּדוֹל בְּגַלְגַּל בְּשַׁבָּת ᵃᵃוּמִבְּאֵר הָקֵר בְּיוֹם טוֹב.

1 And it bled. **2** He tightens the reed so as to cause bleeding. **3** Literally *both here and there, i.e.,* both in the Temple and in the provinces.* **4** Literally *pound.* **5** The slope up to the Altar. **6** The כֹּהֲנִים, priests. **7** Draw water. **8** So called because it had been dug by the גּוֹלִים, returned exiles. **9** Two water cisterns in the עֲזָרָה, Temple Court. **10** בְּאֵר הָקֵר, literally *Welling Well, Outpouring Well,* a well on the road used by pilgrims travelling to Jerusalem. * Popular traditional pronunciation כַּאן וְכַאן.

Mishnah 15

מִשְׁנָה טו

If any reptile[1] be found in the Temple, a priest carries it out with his girdle not to prolong the uncleanness in the Temple. This is the view of Jochanan[2] ben Baroka. R. Judah[3] says, With a pair of wooden tongs[4] in order not to spread the uncleanness. Whence[5] do they throw it out?—From the Hall,[6] and from the Entrance Hall,[7] and from between the Entrance Hall and the Altar. This is the opinion of R. Simon[8] ben Nanos. R. Akiba[9] says, The place where[10] one is liable to *excision*[11] if wantonly[12] and to a *sin-offering* if in error[12]—thence they throw it out. But in all other* places they cover it over with a large brass pot. R.

ᵃשֶׁרֶץ שֶׁנִּמְצָא בַּמִּקְדָּשׁ, כֹּהֵן מוֹצִיאוֹ בְּהֶמְיָנוֹ שֶׁלֹּא לְשַׁהוֹת אֶת־הַטּוּמְאָה. דִּבְרֵי רַבִּי ᵃיוֹחָנָן בֶּן בְּרוֹקָא. רַבִּי ᵃיְהוּדָה אוֹמֵר, ᵃבְּצֶבֶת שֶׁל עֵץ שֶׁלֹּא לְרַבּוֹת אֶת־הַטּוּמְאָה. ᵃמֵהֵיכָן מוֹצִיאִין אוֹתוֹ? מִן־הַהֵיכָל, וּמִן־הָאוּלָם, וּמִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ. דִּבְרֵי רַבִּי ᵃשִׁמְעוֹן בֶּן נַנָּס. רַבִּי ᵃעֲקִיבָא אוֹמֵר, ᵃᵃמָקוֹם שֶׁחַיָּבִין עַל ᵃᵃזְדוֹנוֹ ᵃᵃכָּרֵת, וְעַל ᵃᵃשְׁגָגָתוֹ חַטָּאת, מִשָּׁם מוֹצִיאִין אוֹתוֹ. *וּשְׁאָר כָּל־הַמְּקוֹמוֹת כּוֹפִין עָלָיו פְּסַכְתֵּר.

רַבִּי [13]שִׁמְעוֹן אוֹמֵר, [14]מָקוֹם שֶׁהִתִּירוּ [15]לְךָ חֲכָמִים [16]מִשֶּׁלְּךָ נָתְנוּ לָךְ, שֶׁלֹּא הִתִּירוּ לְךָ אֶלָּא מִשּׁוּם שְׁבוּת.

Simon says,[13] 'The place[14] which the Sages gave to thee[15] is what was thine that they gave back to thee,[16] because they only gave permission in the case of a Rabbinical Sabbatical restriction from activity.

1 *i.e.*, an unclean reptile. Literally *creeping thing*. *Leviticus* **11**, 29-31. It was found dead. **2** His ruling is not accepted. **3** His opinion is accepted. **4** Or *pincers* which should be used to remove the dead unclean reptile. **5** From what place, on the Sabbath. **6** Where the golden Altar was. **7** Or *porch*, leading to the interior of the Temple. **8** His opinion is rejected. **9** His view is accepted. **10** If an unclean person enters it. **11** Or *extirpation* (see *Appendix*, **Note 2**). **12** *i.e.*, if he acted thus. **13** A free paraphrase of this literal rendering is as follows: — *Wherever the Sages have made a concession to thee they have merely restored to thee what was already thine, because what they have allowed thee is only that which they withheld by virtue of the* שְׁבוּת (see *Mishnah* 3, **Note 9**, of this Chapter). **14** The additional 15 cubits above the 2000 cubits' limit. **15** To walk that much farther. **16** *i.e.*, it is not really an extra 15 cubits but is the 15 cubits short which the surveyors have lost in the measurement of the 2000 cubits (see 5[5]).
* Popular pronunciation הִשְׁאַר.

סְלִיק מַסֶּכֶת עֵירוּבִין

CONCLUSION OF TRACTATE ERUBIN.

מַסֶּכֶת

פְּסָחִים

TRACTATE
PESACHIM

[BEING THE THIRD TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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INTRODUCTION

מַסֶּכֶת פְּסָחִים, **Tractate Pesachim**, is the third in the Second Order of the *Mishnah*.

The term פְּסָחִים is the *plural* form of פֶּסַח, *Passover*, and the *Tractate* deals mainly with the subject of the **Festival of Passover**.

The plural form פְּסָחִים is used because the *Tractate* deals with the laws of both Passovers, *viz.*, פֶּסַח רִאשׁוֹן and פֶּסַח שֵׁנִי, the observance of which is enjoined in *Numbers* **9**, 10-14.

Attempts to explain the sequence of the *Tractates* in any *Order* of the *Mishnah* have been unsuccessful. Various conjectures, some plausible, others ingenious, have been ventured but none has validity. Rambam's view, that **Pesachim** follows **Sabbath** and **Eruvin** naturally since the regulations of *Passover* were promutgated next after the Sabbath ordinances, deserves special consideration.

The subject-matter which refers to the *Paschal Lamb* is, of course, now only of purely academic interest since, at the Destruction of the Second Temple, all forms of animal sacrifices were discontinued.

Much of the text of **Pesachim** has been incorporated into the *Passover Hagaddah*, the Order of Service, used at the סֵדֶר on each of the first two nights of *Pesach*.

Tractate **Pesachim** with גְּמָרָא occurs both in the *Babylonian Talmud* (תַּלְמוּד בַּבְלִי) and in the *Jerusalem* (or *Palestinian*) *Talmud* (תַּלְמוּד יְרוּשַׁלְמִי).

The Titles of the ten Chapters which comprise this *Tractate* are:

CHAPTER 1	אוֹר לְאַרְבָּעָה עָשָׂר	א	פֶּרֶק
CHAPTER 2	כָּל־שָׁעָה	ב	פֶּרֶק
CHAPTER 3	אֵלּוּ עוֹבְרִין	ג	פֶּרֶק
CHAPTER 4	מָקוֹם שֶׁנָּהֲגוּ	ד	פֶּרֶק
CHAPTER 5	תָּמִיד נִשְׁחָט	ה	פֶּרֶק
CHAPTER 6	אֵלּוּ דְבָרִים	ו	פֶּרֶק
CHAPTER 7	כֵּיצַד צוֹלִין	ז	פֶּרֶק
CHAPTER 8	הָאִשָּׁה	ח	פֶּרֶק
CHAPTER 9	מִי שֶׁהָיָה	ט	פֶּרֶק
CHAPTER 10	עַרְבֵי פְּסָחִים	י	פֶּרֶק

The chief matters treated of in these Chapters are:—1. Clearance of leavened food before Passover; eating of leavened food on the Eve of Passover. 2. Prohibition of the use of leavened food; leavened food of the non-Jew; materials for making the unleavened bread; bitter herbs; prevention of fermentation, leavening. 3. Leavened food and its destruction. 4. Work on the Eve of Passover; Kindling of the Lights for the Day of Atonement; work on the 9th Av. 5. Slaughtering of the *daily-offering* and the *Paschal lamb*. 6. *The Paschal lamb* and the Sabbath; the accompanying sacrifice. 7. Roasting the *Paschal lamb*; uncleanness of the participants; eating of the *Paschal lamb*. 8. The participants in the consumption of the *Paschal lamb*. 9. The *'Second' Passover*; the Passover in Egypt; confusion of the *Paschal lamb* with other sacrifices. 10. The meal at the *'Seder' Service* and the ritual.

מַסֶּכֶת

פְּסָחִים

TRACTATE

PESACHIM

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

On the night of the fourteenth[1] they must search[2] for leaven[3] by the light of a candle.[4] Any place wherein they do not bring leaven[5] does not require searching. Then why did they say, Two rows[6] in a cellar?[7]—In such a place[8] wherein they bring leaven.[5] The School of Shammai say, Two rows over the whole of the exposed surfaces[9] in the cellar, but the School of Hillel say, Only the two outside rows that are at the top.[10]

אוֹר [1]לְאַרְבָּעָה עָשָׂר [2]בּוֹדְקִין אֶת־[3]הֶחָמֵץ [4]לְאוֹר הַנֵּר. כָּל־מָקוֹם שֶׁאֵין מַכְנִיסִין בּוֹ [5]חָמֵץ אֵין צָרִיךְ בְּדִיקָה. *וְלָמָּה אָמְרוּ [6]שְׁתֵּי שׁוּרוֹת [7]בַּמַּרְתֵּף? [8]מָקוֹם שֶׁמַּכְנִיסִין בּוֹ [5]חָמֵץ. בֵּית שַׁמַּאי אוֹמְרִים, שְׁתֵּי שׁוּרוֹת עַל [9]פְּנֵי כָּל־הַמַּרְתֵּף, וּבֵית הִלֵּל אוֹמְרִים, שְׁתֵּי שׁוּרוֹת הַחִיצוֹנוֹת שֶׁהֵן הָעֶלְיוֹנוֹת[10].

1 The night preceding the 14th of Nisan. The term אוֹר, *light*, is used here euphemistically for 'night.' **2** So as not to transgress the prohibitions שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם [*Exodus* **12**, 19] and וְלֹא־יֵרָאֶה לְךָ שָׂאֹר [*Deuteronomy* **16**, 4] for any leaven found during Passover being used. **3** חָמֵץ is the **result** of *fermentation*, that is, *leavened*; שְׂאוֹר is the **process** of *fermentation* and comes under the same prohibition as חָמֵץ. **4** The בְּדִיקַת חָמֵץ is carried out by night with the household present. If the search is not made at night it must be carried out in the following morning of the 14th *also by candle light*. **5** During the year, for instance, a wine-store, oil-shed or cow-shed. **6** Of the stack; two rows of casks should be searched for leaven. **7** *i.e.*, wine-cellar, or wine-vault, or oil-cellar or vinegar-cellar. **8** *i.e.*, it is one of those places. **9** Casks facing inwards and outwards from floor to ceiling and also those facing the ceiling. **10** *i.e.*, the two rows on the outside surface facing one on entering. * Or וְלָמָּה.

Mishnah 2

מִשְׁנָה ב

They need not fear lest a weasel [or mole] may have dragged it[1] from one house to another or from one place to another;[2] because if this were so,[3] it could have occurred from courtyard to courtyard and from town to town; [and] there would be no end to the matter.[4]

אֵין חוֹשְׁשִׁין שֶׁמָּא [1]גֵּרְרָה חוּלְדָּה מִבַּיִת לְבַיִת, [2]וּמִמָּקוֹם לְמָקוֹם; [3]דְּאִם־כֵּן מֵחָצֵר לְחָצֵר וּמֵעִיר לְעִיר, [4]אֵין לַדָּבָר סוֹף.

1 Some leaven. **2** After it had been searched. **3** If the law had required a research. **4** *i.e.*, there would be no limit.

Mishnah 3

מִשְׁנָה ג

R. Judah says,[1] They must search on the night of the fourteenth,[2] or in the morning of the fourteenth,[3] or at the time[4] when* it[5] had to be burned.[6] But the Sages say, If one had not searched during the night of the fourteenth let him search on the fourteenth, if he had not made the search on the fourteenth let him search during the Festival period,[7] and if he had not effected the search during the Festival period he may make the search after the Festival period.[8] And what one leaves[9] out[10] he should put away in a hidden place[11] so that it should not be necessary to make another search.

רַבִּי [1]יְהוּדָה אוֹמֵר, בּוֹדְקִין [2]אוֹר אַרְבָּעָה עָשָׂר, [3]וּבָאַרְבָּעָה עָשָׂר שַׁחֲרִית, *[4]וּבְשָׁעַת [5,6]הַבִּיעוּר. וַחֲכָמִים אוֹמְרִים, לֹא בָדַק אוֹר אַרְבָּעָה עָשָׂר יִבְדּוֹק בָּאַרְבָּעָה עָשָׂר, לֹא בָדַק בָּאַרְבָּעָה עָשָׂר יִבְדּוֹק בְּתוֹךְ הַמּוֹעֵד, לֹא בָדַק בְּתוֹךְ הַמּוֹעֵד יִבְדּוֹק [8]לְאַחַר הַמּוֹעֵד. וּמַה־[9]שֶּׁמְּשַׁיֵּיר [10]יַנִּיחֶנּוּ [11]בִּצִּינְעָא, כְּדֵי שֶׁלֹּא יְהֵא צָרִיךְ בְּדִיקָה אַחֲרָיו.

1 His view is rejected. **2** The night preceding the 14th day of Nisan. **3** If the search had not been made then. **4** If the search had not been made even then. **5** The חָמֵץ. **6** בִּיעוּר, literally *removal;* see *Exodus* **12**, 15. See 2[1]. **7** Passover. **8** Any חָמֵץ which is left over must be covered up securely and burned on חוֹל הַמּוֹעֵד or after יוֹם טוֹב as the case may be; it may not be used after Passover. **9** וּמַה־שֶּׁהוּא מְשַׁיֵּר in some editions. **10** חָמֵץ left over must be consumed on the morning of the 14th Nisan. **11** In safe keeping, so that there is no risk of any of the חָמֵץ being carried about and thus necessitating another בְּדִיקָה, *search.* * Or וּבְשָׁעַת.

Mishnah 4

מִשְׁנָה ד

R. Meir says,[1] They may eat[2] all the fifth hour[3] and burn it at the beginning of the sixth hour.[4] But R. Judah[5] says, They may eat all the fourth hour[6] and hold it in suspense during the whole fifth hour[7] and burn it up at the commencement[8] of the sixth hour.[9]

רַבִּי [1]מֵאִיר אוֹמֵר, [2]אוֹכְלִין כָּל־[3]חָמֵשׁ וְשׂוֹרְפִין בִּתְחִלַּת [4]שֵׁשׁ. וְרַבִּי [5]יְהוּדָה אוֹמֵר, אוֹכְלִין כָּל־[6]אַרְבַּע וְתוֹלִין כָּל־[7]חָמֵשׁ וְשׂוֹרְפִין [8]בִּתְחִילַת [9]שֵׁשׁ.

1 His view is rejected. **2** חָמֵץ. **3** Up to five hours after 6.0 a.m., *i.e.*, all the period 6.0 a.m.—11.0 a.m. **4** 11.0 a.m. **5** His opinion is accepted. **6** From 6.0—10 a.m. **7** From 10.0—11.0 a.m. neither eating nor burning. **8** מִדְּרַבָּנָן, as enjoined by the Sages; but מִדְּאוֹרַיְיתָא (or מִן־הַתּוֹרָה), *according to the Written Law*, it is permitted to eat חָמֵץ during the whole period 11.0 a.m. to 12.0 a.m. **9** 11.0 a.m.

Mishnah 5

מִשְׁנָה ה

And R. Judah made a further statement, The two loaves[1] of a *thanksgiving-offering*[2] that had become unfit[3] were placed[4] upon the roof of the portico.[5] All the time they lay there all the people could eat;[6] when one was removed[7] they remained in suspense:[8] they neither ate[9] nor did they burn [it].[10] When both of them were taken away[11] all the people began to burn [it]. Rabban Gamaliel says, *Completely tithed Chametz*[12] could be eaten all the four hours,[13] and the *priest's tithe*[14] all the five hours,[15] and they burn it[16] at the beginning of the sixth hour.[17]

וְעוֹד אָמַר רַבִּי יְהוּדָה, [1]שְׁתֵּי חַלּוֹת שֶׁל [2]תּוֹדָה [3]פְּסוּלוֹת [4]מוּנָּחוֹת עַל גַּג [5]הָאִיצְטַבָּא. כָּל־זְמַן שֶׁמּוּנָּחוֹת. כָּל־הָעָם [6]אוֹכְלִים, [7]נִיטְּלָה אַחַת [8]תּוֹלִין; [9]לֹא אוֹכְלִין וְלֹא [10]שׂוֹרְפִין. [11]נִיטְּלוּ שְׁתֵּיהֶן הִתְחִילוּ כָּל־הָעָם שׂוֹרְפִין. רַבָּן גַּמְלִיאֵל אוֹמֵר, [12]חוּלִין נֶאֱכָלִין כָּל־[13]אַרְבַּע, [14]וּתְרוּמָה כָּל־[15]חָמֵשׁ, [16]וְשׂוֹרְפִין בִּתְחִילַת [17]שֵׁשׁ.

1 Which are חָמֵץ. **2** *Leviticus* **7**, 13. **3** They must not be eaten. *Leviticus* **22**, 39. **4** On עֶרֶב פֶּסַח for all to see. **5** הָאִסְטְוָה in some texts. Or *balcony, colonnade*, of the עֲזָרָה, Forecourt. Compare שְׁקָלִים 8[4], סוּכָּה 4[4]. **6** חָמֵץ. **7** At the fifth hour, 10.0 a.m. **8** They refrained from eating חָמֵץ. **9** Any more חָמֵץ. **10** The חָמֵץ collected after the בְּדִיקָה, *search*. **11** At the sixth hour, 11.0 a.m. **12** Which was חָמֵץ. See *Appendix*, **Note 1**. **13**

אַרְבָּעָה in some editions. Till 10.0 a.m. **14** See *Appendix,* **Note 1**. Such תְּרוּמָה as was חָמֵץ. תְּרוּמָה might not be destroyed so long as it could be eaten. **15** Until 11.0 a.m. **16** The חָמֵץ. **17** 11.0 a.m.

Mishnah 6

מִשְׁנָה ו

רַבִּי [1]חֲנִינָא סְגַן [2]הַכֹּהֲנִים אוֹמֵר, מִיָּמֵיהֶם שֶׁל כֹּהֲנִים לֹא נִמְנְעוּ מִלִּשְׂרוֹף אֶת־הַבָּשָׂר שֶׁנִּטְמָא [3]בְּוֹלַד הַטּוּמְאָה עִם הַבָּשָׂר שֶׁנִּטְמָא [4]בְּאַב הַטּוּמְאָה, אַף־עַל־פִּי שֶׁמּוֹסִיפִין [5]טוּמְאָה עַל טוּמְאָתוֹ. הוֹסִיף רַבִּי עֲקִיבָא וְאָמַר, מִיָּמֵיהֶם שֶׁל כֹּהֲנִים לֹא נִמְנְעוּ [6]מִלְּהַדְלִיק אֶת־[7]הַשֶּׁמֶן [8]שֶׁנִּפְסַל [9]בִּטְבוּל יוֹם [10]בְּנֵר [11]שֶׁנִּטְמָא בִּטְמֵא מֵת, אַף עַל פִּי שֶׁמּוֹסִיפִין טוּמְאָה עַל טוּמְאָתוֹ[12].

R. Chanina[1] the chief of the priests[2] says, During the whole priestly period they never refrained from burning the flesh which had become unclean from a secondary[3] uncleanness together with the flesh which had become unclean from a primary uncleanness,[4] though this added a higher degree of uncleanness to its uncleanness.[5] R. Akiba said furthermore, During the whole period of the priesthood they did not refrain from burning[6] the oil,[7] which had become disqualified[8] through contact with someone[9] who had become clean that day through the ritual bath but had not yet awaited the sunset, in a lamp[10] that had become unclean through contact with one who[11] had contracted uncleanness from a corpse, although thereby they added uncleanness to its uncleanness.[12]

1 חֲנַנְיָה in some texts. **2** Or *adjutant high-priest, prefect of the priests.* **3** Or *derived, i.e.,* it had become unclean having contracted uncleanness from אַב הַטּוּמְאָה, *a primary uncleanness.** **4** The first contracted *first-grade uncleanness* and the other *second-grade uncleanness.* **5** When burned together the first flesh acquired the *first-grade uncleanness.* **6** In a lamp. **7** Of תְּרוּמָה, priest's-due (see *Appendix,* **Note 1**). **8** Or *unfit, i.e.,* here *unclean.* **9** *Leviticus* **15**, 5, 16. **10** Made of metal. A vessel that comes in contact with a primary uncleanness (a corpse) becomes like it, except in the case of an earthenware vessel. **11** Or *any object.* This is a *primary uncleanness* and the lamp becomes a *primary uncleanness* and the oil which was a *third-grade uncleanness* now also becomes a *primary uncleanness.* **12** Yet it is permitted to burn the oil. * See טָהֳרוֹת, GENERAL INTRODUCTION.

Mishnah 7

R. Meir[1] said, 'We learn§ from their words[2] that they may burn clean *priest's-due* with unclean on Passover.' R. Jose answered him, 'That is not the deduction.'[3] And R. Eliezer and R. Joshua admit that they must burn the first[4] by itself and the other[5] by itself. Then about what did they dispute?—About that which[6] was doubtfully clean and about that which was unclean. R. Eliezer† says that the one should be burnt by itself and the other should be burnt by itself. And R. Joshua says, Both of them together.[7]

מִשְׁנָה ז

אָמַר רַבִּי מֵאִיר, מִדִּבְרֵיהֶם §לָמְדְנוּ שֶׁשּׁוֹרְפִין תְּרוּמָה טְהוֹרָה עִם הַטְּמֵאָה בַּפֶּסַח. אָמַר לוֹ רַבִּי יוֹסִי, אֵינָהּ הִיא הַמִּדָּה. וּמוֹדִים רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ שֶׁשּׁוֹרְפִין זוֹ לְעַצְמָהּ וְזוֹ לְעַצְמָהּ. עַל מַה נֶּחֱלְקוּ? עַל חַתְּלוּיָה וְעַל הַטְּמֵאָה. †שֶׁרַבִּי אֱלִיעֶזֶר אוֹמֵר תִּשָּׂרֵף זוֹ לְעַצְמָהּ וְזוֹ לְעַצְמָהּ. וְרַבִּי יְהוֹשֻׁעַ אוֹמֵר, שְׁתֵּיהֶן כְּאֶחָת.

1 Since he says that because R. Chaninah (see preceding *Mishnah*) testified that meat which had come in contact with a liquid which had become unclean through contact with a vessel that had been in contact with a creeping thing is nevertheless מִן־הַתּוֹרָה, as enjoined by the *Law*, טָהוֹר, *clean* (because food does not acquire uncleanness from unclean liquid), but מִדְּרַבָּנָן, as enacted by the Sages, food does acquire uncleanness from liquid and must be burned; and R. Chaninah further says that מִן־הַתּוֹרָה flesh may be rendered unclean. When the inference is that on עֶרֶב פֶּסַח at 11.0 a.m., when מִדְּרַבָּנָן all חָמֵץ must be burned, *priest's-due* which is clean may be burned with unclean *priest's-due*.* **2** רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים and רַבִּי עֲקִיבָא. **3** The inference is incorrect; because R. Jose maintains that food becomes טָמֵא unclean by touching מַשְׁקֶה, liquid or liquor, only מִדְּאוֹרַיְתָא, as enjoined by the *Law*, and therefore flesh may be burned with such as had become unclean מִדְּאוֹרַיְתָא, but here where חָמֵץ has to be burned only מִדְּרַבָּנָן, may not be rendered unclean. **4** תְּרוּמָה טְהוֹרָה, *priest's-due* that is clean. **5** תְּרוּמָה טְמֵאָה, *priest's-due* which is unclean. **6** תְּרוּמַת חָמֵץ. **7** *i.e.*, both of them may be burned together.

* R. Meir derives this from R. Chaninah's statement in the preceding Mishnah. There R. Chaninah testified that flesh, which had come into contact with a vessel that had become unclean through a 'creeping thing,' is clean (according to the תּוֹרָה, *Law*) since food does not acquire uncleanness from a liquid. (It was the Sages who enacted that food does acquire uncleanness from a liquid and had to be destroyed). R. Chaninah holds that it is a תּוֹרָה (*Law*) injunction that flesh can be thus rendered unclean.

§ Literally *learned*. † שֶׁרַבִּי, literally, *because* (*for, since*) *R.*

CHAPTER 2 — פֶּרֶק ב

Mishnah 1 — מִשְׁנָה א

[1]כָּל־ שָׁעָה [2]שֶׁמּוּתָּר [3]לֶאֱכֹל [4,5]מַאֲכִיל לְבְהֵמָה לְחַיָּה וּלְעוֹפוֹת וּמוֹכְרוֹ [6]לְעוֹבֵד גִּלּוּלִים וּמוּתָּר בַּהֲנָאָתוֹ. עָבַר [7]זְמַנּוֹ אָסוּר בַּהֲנָאָתוֹ, וְלֹא יַסִּיק בּוֹ [8]תַּנּוּר וְכִירָיִם. רַבִּי יְהוּדָה אוֹמֵר, אֵין [10]בִּיעוּר חָמֵץ אֶלָּא שְׂרֵיפָה. [11]וַחֲכָמִים אוֹמְרִים, אַף מְפָרֵר וְזוֹרֶה לָרוּחַ אוֹ מַטִּיל לַיָּם.

So long as[1] it is permissible[2] to eat[3] one[4] may feed[5] [it to] cattle, beast or fowls and sell it to a non-Jew[6] and one is permitted to derive benefit from its ashes. If the time[7] have passed, it is forbidden to make any use of it, and one must not fire with it an oven[8] or a double stove.[9] R. Judah says, *Removal of leaven*[10] means *burning*; but the Sages say,[11] One may also crumble and scatter it to the wind or throw it into the sea.

1 *i.e.*, to 11.0 a.m. **2** For a כֹּהֵן to eat תְּרוּמָה, priest's-due (see *Appendix*, **Note 1**). **3** חָמֵץ *i.e.*, to 11.0 a.m. **4** A יִשְׂרָאֵל, non-priest. **5** With חוּלִין, *completely tithed produce*, that is, חָמֵץ. **6** Literally *idolater*. לְנָכְרִי in some editions. **7** At the beginning of the 6th hour, *i.e.*, 11.0 a.m. **8** תַּנּוּר * an oven broad at the bottom and narrow at the top. **9** כִּירָה,§ a stove, like a wide tube, without top or bottom, standing on bricks with room on top for two pots. **10** *Exodus* **12**, 15. **11** Their view also holds good, but burning is the customary method. (The vessel used for collecting the חָמֵץ during the בְּדִיקָה *search*—even if no חָמֵץ is found—must be burned.)
* See שַׁבָּת 3[2]. § Compare שַׁבָּת 3[1], 38b, 138b.

Mishnah 2 — מִשְׁנָה ב

חָמֵץ שֶׁל [1]עוֹבֵד גִּלּוּלִים שֶׁעָבַר עָלָיו הַפֶּסַח [2]מוּתָּר בַּהֲנָאָה[3], וְשֶׁל יִשְׂרָאֵל אָסוּר בַּהֲנָאָה. [4]שֶׁנֶּאֱמַר, לֹא יֵרָאֶה לְךָ שְׂאוֹר.

The leaven of a non-Jew[1] when Passover had gone by—he is permitted to derive benefit [therefrom],[2] but that[3] of a Jew is forbidden to be used. As Scripture says,[4] *Neither shall leaven be seen with thee.*

1 In some editions, נָכְרִי, instead of עוֹבֵד גִּלּוּלִים (literally *idolater*). **2** By a Jew. Hence the practice of the conditional sale over Passover of חָמֵץ to a non-Jew (compare next *Mishnah*). **3** חָמֵץ left over Passover (but it becomes annulled after בִּטּוּל, and thus is allowed to be used, if it became mingled—not purposely—with like permitted produce which is at least sixty times the quantity of the חָמֵץ). **4** *Exodus* **13**, 7.

Mishnah 3

מִשְׁנָה ג

[1]עוֹבֵד גְּלוּלִים [2]שֶׁהִלְוָה אֶת־יִשְׂרָאֵל עַל [3]חֲמְצוֹ אַחַר, הַפֶּסַח מוּתָּר בַּהֲנָאָה, וְיִשְׂרָאֵל שֶׁהִלְוָה אֶת־[5] הָעוֹבֵד גְּלוּלִים עַל [6]חֲמְצוֹ אַחַר הַפֶּסַח אָסוּר בַּהֲנָאָה. חָמֵץ שֶׁנָּפְלָה עָלָיו מַפּוֹלֶת הֲרֵי הוּא [8]כִּמְבוֹעָר; [9]רַבָּן גַּמְלִיאֵל אוֹמֵר, כָּל־שֶׁאֵין הַכֶּלֶב יָכוֹל לְחַפֵּשׂ אַחֲרָיו[10].

If a non-Jew[1] lent[2] a Jew against his leaven,[3] he may benefit from it after Passover,[4] but if a Jew lent a non-Jew[5] against his leaven,[6] he is not permitted to derive benefit therefrom after Passover.[7] Leaven upon which a ruin had collapsed is considered as burned;[8] Rabban Gamaliel[9] says, All such as a dog can not search out.[10]

1 נָכְרִי in some texts instead of עוֹבֵד גְּלוּלִים (literally *idolater*). **2** Money. **3** The leaven is the security for the loan. A Jew borrowed money before Passover from a non-Jew and gave his חָמֵץ as pledge on condition to repay the loan after Passover. **4** If he repays the loan or if it is bought by any other Jew should it not be redeemed by the borrower. **5** הַנָּכְרִי instead of הָעוֹבֵד גְּלוּלִים in some texts. **6** As security. **7** Even if the non-Jew did not redeem his pledge. **8** Or *removed*. **9** רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל in some texts. **10** *i.e.*, according to his view the חָמֵץ is *removed* or *burned up* if it is covered over to a depth of three handbreadths, and this opinion is the accepted ruling.

Mishnah 4

מִשְׁנָה ד

[1]הָאוֹכֵל [2]תְּרוּמַת חָמֵץ בַּפֶּסַח, בְּשׁוֹגֵג מְשַׁלֵּם [3]קֶרֶן וְחֹמֶשׁ, בְּמֵזִיד פָּטוּר [5]מִתַּשְׁלוּמִים [6,7]וּמִדְּמֵי עֵצִים.

Anyone[1] who eats *priest's-due*[2] that is leaven on Passover must repay its value plus the *added fifth*[3] if done unwittingly, but if wantonly[4] he is exempt from repayment[5] and[6] from[7] its value as firewood.

1 A יִשְׂרָאֵל, non-priest. **2** See *Appendix*, **Note 1**. **3** *Leviticus* **5**, 16. *i.e.*, both the principal and the additional fifth (actually in practice, *one-fourth* of the original value together with the original value so that the addition is one-fifth of the repayment). **4** The consumer knew it was *priest's-due*. **5** See תְּרוּמוֹת 7[1]. **6** If the *priest's-due* was טָמֵא, *unclean*, which required destruction by burning. **7** From making restitution since חָמֵץ on פֶּסַח is worthless.

Mishnah 5

מִשְׁנָה ה

אֵלּוּ [1]דְּבָרִים שֶׁאָדָם [2]יוֹצֵא בָהֶן יְדֵי חוֹבָתוֹ בַּפֶּסַח, בְּחִטִּים, בְּשְׂעוֹרִים, בְּכוּסְמִין, [3]וּבְשִׁיפּוֹן, וּבְשִׁבּוֹלֶת שׁוּעָל, [4]וְיוֹצְאִין [5]בְּדְמַאי, וּבְמַעֲשֵׂר רִאשׁוֹן שֶׁנִּטְּלָה [6]תְּרוּמָתוֹ, וּבְמַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁנִּפְדּוּ; [7]וְהַכֹּהֲנִים [8]בְּחַלָּה וּבִתְרוּמָה, אֲבָל לֹא בְטֶבֶל, וְלֹא בְמַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְּלָה תְּרוּמָתוֹ, [9]וְלֹא בְמַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ [11]שֶׁלֹּא נִפְדּוּ. [10]חַלּוֹת תּוֹדָה וּרְקִיקֵי [12]נָזִיר עֲשָׂאָן לְעַצְמוֹ אֵין יוֹצְאִין בָּהֶן; עֲשָׂאָן לִמְכוֹר [13]בַּשּׁוּק יוֹצְאִין [14]בָּהֶן.

These are the things[1] wherewith a man fulfils his obligation[2] on Passover; wheat, barley, spelt, rye[3] and oats, and they have fulfilled their duty with[4] *doubtfully tithed produce,*[5] and with *first tithe* from which *priest's-due*[6] had been separated, and with *second tithe* and *dedicated produce* that had been redeemed; and priests,[7] with *priest's dough*[8] and with *priest's-due,* but not with *completely untithed produce* nor with *first tithe* from which the *priest's-due* had not been separated, nor with *second tithe*[9] nor with *devoted produce* that had not been redeemed. The loaves of a *thanksgiving-offering*[10] and the wafers of a nazarite[11] if he made them for himself—he can not fulfil his obligation with them;[12] but if he made them to be sold in the market,[13] then he may fulfil his obligation with them.[14]

1 From which flour may be made for מַצּוֹת. Rice-flour, pea-flour and bean-flour are excluded, because all these are incapable of turning leaven, and though they may be used for preparing dishes on Passover they are not generally used. **2** Of eating מַצָּה. **3** Or *oats* according to some authorities. **4** .....with flour made from..... **5** See *Appendix,* **Note 1** for these terms. **6** תְּרוּמָה קְטַנָּה or תְּרוּמַת מַעֲשֵׂר. **7** *i.e.,* they may make מַצּוֹת from..... **8** See *Appendix,* **Note 3**; *Numbers* **15**, 18ff. **9** Outside Jerusalem. **10** *Leviticus* **7**, 12. **11** Or *nazirite. Numbers* **6**, 15. **12** Because the מַצָּה must be prepared expressly for the purpose intended and these just mentioned were meant for another object. **13** To anyone who may need them for a קָרְבַּן תּוֹדָה* or to be used as רְקִיקֵי נָזִיר.§ **14** Because he had it in mind that if he could not sell them he would use them for פֶּסַח.

* thank-offering. § Nazirite's wafers.

Mishnah 6

מִשְׁנָה ו

וְאֵלּוּ [1]יְרָקוֹת שֶׁאָדָם [2]יוֹצֵא [3]בָהֶן יְדֵי חוֹבָתוֹ בַּפֶּסַח, בַּחֲזֶרֶת,

And these are the herbs[1] with which[2] a man fulfils his obligation[3] on Passover, lettuce, endives, chervil,[5] snakeroot,[6] and horse-

[4]וּבְעוֹלְשִׁין, [5]וּבְתִמְכָא, [6]וּבְחַרְחֲבִינָא,
[7]וּבְמָרוֹר, יוֹצְאִין בָּהֶן בֵּין [8]לַחִין
בֵּין [9]יְבֵשִׁין, אֲבָל לֹא [10]כְּבוּשִׁין
וְלֹא [11]שְׁלוּקִין, וְלֹא מְבוּשָׁלִין,
[12]וּמִצְטָרְפִין [13]לִכְזַיִת; [14]וְיוֹצְאִין
בְּקֻלַּח שֶׁלָּהֶן, וּבְדְמַאי, וּבְמַעֲשֵׂר
רִאשׁוֹן שֶׁנִּטְּלָה תְּרוּמָתוֹ, וּבְמַעֲשֵׂר
שֵׁנִי וְהֶקְדֵּשׁ שֶׁנִּפְדּוּ.

radish,[7]—they fulfil their obligation with them whether they are moist[8] or dry[9] but not if they be pickled[10] or stewed[11] or boiled, and they may be included together[12] to make up an olive's size, and he fulfils his obligation[14] with their stalks on, and with *doubtfully tithed produce,* and with *first tithe* from which its *priest's-due* has been separated, and with *second tithe* and *devoted produce* that had been redeemed.

1 Or *vegetables, greens.* **2** With their stalks or roots. **3** To eat מָרוֹר, *bitter herbs* (*Exodus* **12**, 8). **4** Or *chicory, succory.** **5** Or *pepperwort, dittany, dittander.* **6** Or *sea-holly, eryngo.* **7** This is the one most used. The mild-tasting *cress* may be used by anyone to whom the others mentioned may be harmful. **8** Or *fresh.* **9** Or *dried.* **10** Or *preserved* in vinegar or kept in water at frequent intervals. **11** Or *overboiled, overcooked.* **12** *i.e.,* some of each. **13** A little of each of those mentioned may be put together to make up a quantity equal to the bulk of an olive for use as מָרוֹר. **14** If used for מָרוֹר. * See Supplement, Flora.

Mishnah 7

מִשְׁנָה ז

אֵין [1]שׁוֹרִין אֶת־[2]הַמּוֹרְסָן
לְתַרְנְגוֹלִים אֲבָל [3]חוֹלְטִין. הָאִשָּׁה
לֹא תִשְׁרֶה אֶת־הַמּוֹרְסָן שֶׁתּוֹלִיךְ
בְּיָדָהּ [4]לְמֶרְחָץ, אֲבָל שָׁפָה הִיא
בְּבְשָׂרָהּ [5]יָבֵשׁ. לֹא יְלַעוֹס אָדָם
חִיטִּין [6]וְיַנִּיחַ עַל מַכָּתוֹ בַּפֶּסַח,
מִפְּנֵי שֶׁהֵן [7]מַחֲמִיצוֹת.

They must not soak[1] coarse-bran[2] for fowls but they must seethe[3] it. A woman must not soak coarse-bran which she brings in her hand to a bath,[4] but she may rub it dry[5] on her flesh. A man may not chew wheat-grains and place[6] them upon his wound on Passover because they become leaven.[7]

1 Or *steep,* in cold water or lukewarm water. **2** Or *bruised grain.* **3** Or *scald* it, in boiling water which does not cause it to become leaven. Nowadays this process is not allowed on Passover. **4** To cleanse herself with it. **5** To prevent fermentation. But the ruling forbids it nevertheless as the body's perspiration may cause fermenting. **6** Or וְיַנִּיחַ. **7** They may ferment in his mouth.

Mishnah 8

They must not put flour into the fruit-spice pap[1] or into the mustard; but if one put some in[2] he must eat it[3] at once,[4] but R. Meir[5] forbids [this].[6] They must not boil the Paschal lamb[7] in liquids nor in fruit-juices, but they may baste it[8] therein or dip it into them.[9] The water which a baker has used[10] must be poured away because it becomes leaven.[11]

מִשְׁנָה ח

אֵי נוֹתְנֵי קֶמַח לְתוֹךְ [1]הַחֲרוֹסֶת אוֹ לְתוֹךְ הַחַרְדָּל; וְאִם [2]נָתַן [3]יֹאכַל [4]מִיָּד, וְרַבִּי [5]מֵאִיר [6]אוֹסֵר. אֵין מְבַשְּׁלִין אֶת־[7]הַפֶּסַח לֹא בְמַשְׁקִין, וְלֹא בְמֵי פֵּירוֹת, אֲבָל [8]סָכִין וּמַטְבִּילִין אוֹתוֹ [9]בָּהֶן. מֵי תַּשְׁמִישׁוֹ שֶׁל [10]נַחְתּוֹם יִשָּׁפְכוּ, מִפְּנֵי שֶׁהֵן מַחֲמִיצִין[11].

1 Fruits and spices ground up and mixed with wine or vinegar in which the מָרוֹר is dipped at Passover סֵדֶר in order to neutralise the bitter taste. It refers also to the mixture of vegetable and vinegar commonly used as a sauce for meat. **2** Into the mustard. Nowadays mustard is not used with food on Passover. **3** Or יֵאָכֵל (Niphal), *it must be eaten.** **4** Leavening does not occur for a little while. **5** His view is rejected. **6** To be eaten if flour is added to it. **7** Or *with*. **8** Pour over it after it had been roasted. **9** At the meal. **10** A baker cools his hands with water when he kneads the מַצָּה dough. **11** Or *ferments*. Literally *they cause* (other things) *to become leaven*. * Pointing favoured by some, but grammatically incorrect because הַחֲרוֹסֶת is *f*.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

These must be removed[1] before Passover: Babylonian sauce,[2] Median beer,[3] Edomite vinegar,[4] Egyptian beer,[5] dyers' pulp,[6] paste butcher's loaf,[7] and bookbinders'-paste.[8] R. Eliezer[9] says, Also women's face-powder.[10] This is the general principle: anything that is composed of a species of corn must be removed at Passover, and they come under the heading of a 'prohibition, warning'[11] but do not incur the penalty of *extirpation*.[12]

מִשְׁנָה א

אֵלּוּ [1]עוֹבְרִין בַּפֶּסַח, [2]כּוּתָּח הַבַּבְלִי, [3]וְשֵׁכָר הַמָּדִי, [4]וְחֹומֶץ הָאֱדוֹמִי, [5]וְזִיתוֹם הַמִּצְרִי, [6]וְזוּמָן שֶׁל צַבָּעִים, [7]וַעֲמִילָן שֶׁל טַבָּחִים, [8]וְקוֹלָן שֶׁל סוֹפְרִים. רַבִּי [9]אֱלִיעֶזֶר אוֹמֵר, אַף [10]תַּכְשִׁיטֵי נָשִׁים. זֶה הַכְּלָל, כָּל־שֶׁהוּא מִמִּין דָּגָן הֲרֵי זֶה עוֹבֵר בַּפֶּסַח, הֲרֵי אֵלּוּ [11]בְּאַזְהָרָה וְאֵין בָּהֶן מִשּׁוּם כָּרֵת[12].

1 Destroyed by burning. **2** A porridge made of sour-milk, bread crusts and salt. **3** Made from wheat or barley with date beer. **4** Or *Roman vinegar* made from wine fermented with barley. **5** Made from equal quantities of barley, field-saffron and salt kneaded with water and used as a laxative or aperient. **6** Or *broth* made from bran and water to render the dye adhesive. **7** (Some render this *baker's dough*). Made from grain not yet one-third ripened in the form of a starchy paste which is placed on a pot to absorb the foam or froth. **8** Or *glue, gum,* made from the fine flour-dust of millstones. **9** His view is rejected. **10** A cosmetic made from fine flour and certain spices, used as a depilatory or as a skin-bleacher. **11** *i.e.,* לָאו* or לא תַעֲשֶׂה. **12** See *Appendix,* **Note 2.** The penalty of כָּרֵת is not incurred for the transgression of eating less than an olive's bulk of the mixture: the penalty of מַכּוֹת, *forty stripes,* however, is incurred. * Or לָאו.

Mishnah 2 — מִשְׁנָה ב

בָּצֵק [1]שֶׁבְּסִדְקֵי עֲרִיבָה אִם יֵשׁ כְּזַיִת בְּמָקוֹם אֶחָד חַיָּיב [2]לְבָעֵר, וְאִם לֹא בָּטֵל [3]בְּמִיעוּטוֹ. וְכֵן לְעִנְיַן [4]הַטּוּמְאָה. אִם [5]מַקְפִּיד [6]עָלָיו [7]חוֹצֵץ וְאִם רוֹצֶה [8]בְּקִיּוּמוֹ הֲרֵי [9]הוּא כַּעֲרִיבָה. בָּצֵק [10]הַחֲרֵשׁ אִם §יֵשׁ [11]כַּיּוֹצֵא בוֹ [12]שֶׁהֶחֱמִיץ הֲרֵי זֶה אָסוּר[13].

§ Or יֵשׁ־.

Regarding the dough in the cracks of a trough,[1] if there be as much as an olive's bulk in one place it is obligatory to remove it,[2] but if not, it becomes annulled because of its small bulk.[3] And likewise in the case of uncleanness.[4] If one be concerned[5] about it,[6] it is regarded as an adhesive partition,[7] but if he wish it[8] to remain, then it is as the trough.[9] Dough which is hard,[10] if there be§ [other dough] of a like nature[11] that had become leaven[12] then this is also forbidden.[13]

1 The dough used for stopping the joints in a kneading trough. **2** To be burned. **3** But dough not used for filling in the cracks between the boards requires בִּיעוּר whatever the quantity. **4** *i.e.,* if on פֶּסַח an unclean reptile touched the dough in the chinks it does not render the dough טָמֵא, unclean; but if the dough touched is not more than an olive's bulk, then it is as if the trough itself had been touched and it becomes טָמֵא. But this does not apply except on Passover (see next **Note**). **5** Or *scrupulous, strict*; this applies generally and not specifically to פֶּסַח. **6** *i.e.,* he removes the dough touched by an unclean reptile, whether there is an olive's bulk or not. **7** The טוּמְאָה, uncleanness, does not affect the trough. **8** The unclean dough—whatever its bulk. **9** *And* becomes טָמֵא, unclean. **10** Literally *deaf, i.e.,* when struck by the hand it produces no sound; some read it as בָּצֵק הַחֶרֶס *dough like a potsherd,** dough which has turned hard and one does not know if it has

become leaven. **11** Or *age, i.e.,* dough which had been prepared at the same time. **12** Or *had fermented.* **13** But if there be no dough with which to compare it then it is considered חָמֵץ, *leaven,* after a lapse of 24 minutes. * Literally [*the*] *dough of the shard.*

Mishnah 3

מִשְׁנָה ג

How do they separate the *priest's share of the dough*[1] from unclean dough[2] on the Festival?[3] — R. Eliezer[4] says, She* must not designate it[5] until it shall have been baked.[6] R. Judah[7] ben Bethyra says, She puts it into cold water.[8] R. Joshua[9] said, This is not the *leaven* concerning which they have to be observant regarding *it shall neither be seen*[10] *nor found,*[11] but she separates it[12] and leaves it until the evening, and if it have become leaven it has become leaven.

כֵּיצַד מַפְרִישִׁין [1]חַלָּה [2]בְּטוּמְאָה
[3]בְּיוֹם טוֹב? רַבִּי [4]אֱלִיעֶזֶר אוֹמֵר,
*לֹא תִקְרָא לָהּ [5]שֵׁם עַד [6]שֶׁתֵּאָפֶה.
רַבִּי [7]יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר,
תַּטִּיל [8]בְּצוֹנֵן. אָמַר רַבִּי [9]יְהוֹשֻׁעַ,
לֹא זֶה הוּא חָמֵץ שֶׁמּוּזְהָרִים עָלָיו
[10]בְּבַל יֵרָאֶה [11]וּבְבַל יִמָּצֵא, אֶלָּא
[12]מַפְרִישָׁתָהּ וּמַנִּיחָתָהּ עַד הָעֶרֶב,
וְאִם הֶחֱמִיצָה הֶחֱמִיצָה.

1 *i.e.,* if one kneads unclean dough on the Festival, how is חַלָּה to be separated? See *Appendix,* **Note 3.** **2** The dough being unclean the priest may not eat it and it should be burned: but it may not be burned on a Festival day. Likewise, it may not be left until the following day lest it ferments. Furthermore, it may not be fed to animals nor destroyed for it is קָדָשִׁים, *holy produce,* and may not be cleared away on the Festival. **3** Passover. **4** His view is accepted. **5** As חַלָּה. **6** Then she separates חַלָּה which she burns up at the conclusion of the Festival. **7** His opinion is rejected. **8** To prevent it becoming leaven. **9** His ruling is not accepted. **10** *Exodus* **13,** *7.* **11** *Exodus* **12,** 19. Because as soon as she designates it חַלָּה it belongs to the כֹּהֵן. (Compare *Mishnah* **1, Note 11,** of this Chapter). **12** The חַלָּה. In some texts (וּמַנִּיחָתָהּ or) מַפְרִשָׁתָהּ וּמְנַחְתָּהּ. * Some render this, *Thou mayest not.*

Mishnah 4

מִשְׁנָה ד

Rabban Gamaliel says, Three women may knead together, and bake in one oven one* after the other.[1]* But the Sages say, Three women may engage with the dough:[2] one kneads, one rolls out,

רַבָּן גַּמְלִיאֵל אוֹמֵר, שָׁלֹשׁ נָשִׁים
לָשׁוֹת כְּאַחַת, וְאוֹפוֹת בְּתַנּוּר [1]אֶחָד
*זוּ אַחַר *זוּ וַחֲכָמִים אוֹמְרִים, שָׁלֹשׁ
נָשִׁים עוֹסְקוֹת [2]בְּבָצֵק, אַחַת לָשָׁה,

וְאַחַת עוֹרֶכֶת, וְאַחַת אוֹפָה. רַבִּי עֲקִיבָא אוֹמֵר, לֹא כָל - [3]הַנָּשִׁים, וְלֹא כָל - [4]הָעֵצִים, וְלֹא כָל- [5]הַתַּנּוּרִים [6]שָׁוִין. זֶה הַכְּלָל, תָּפַח תִּלְטוֹשׁ בְּצוֹנֵן.

and one bakes. R. Akiba says, Not all women are alike,[3] nor all firewood,[4] nor all ovens[5] are alike.[6] This is the general principle, when the dough begins to swell up she dips her hand into cold water.[7]

* Or זוֹ.

1 They take turns to use the oven, and the delay is not long enough to make the dough ferment or leaven. **2** They share its preparation, *i.e.*, while one kneads her own dough, the second one rolls out her own, and the third bakes hers; and so on, when the first rolls out the second is baking, and then the first bakes last. **3** Some work faster than others. **4** They vary in their heating capacity. **5** They differ in their baking efficiency. **6** And so there is risk that the delay will allow time for leavening. **7** And washes the cold water over the dough to cool it and so delays fermentation or leavening.

Mishnah 5 — מִשְׁנָה ה

[1]שְׂאוֹר יִשָּׂרֵף, [2]וְהָאוֹכְלוֹ [3]פָּטוּר; [4]סִידוּק יִשָּׂרֵף, וְהָאוֹכְלוֹ חַיָּיב [5]כָּרֵת. אֵיזֶהוּ שְׂאוֹר? [6]כְּקַרְנֵי *חֲגָבִים. [7]סִידוּק? שֶׁנִּתְעָרְבוּ סִדְקָיו זֶה בָּזֶה. דִּבְרֵי רַבִּי [8]יְהוּדָה. [9]וַחֲכָמִים אוֹמְרִים, [10]זֶה וָזֶה הָאוֹכְלוֹ חַיָּיב כָּרֵת. וְאֵיזֶהוּ [11]שְׂאוֹר? כָּל - [12]שֶׁהִכְסִיפוּ פָּנָיו כְּאָדָם שֶׁעָמְדוּ שַׂעֲרוֹתָיו[13].

Sour dough[1] must be burned, but he who eats of it[2] is exempt;[3] if it have cracked,[4] it must be burned and one who eats thereof is liable to the penalty of extirpation.[5] What is meant by *sour dough*?—Like the antennae[6] of grasshoppers.* What is *cracked sour dough*? — Whose cracks cross one another. This is the view of R. Judah.[8] But the Sages[9] say, In either case[10] he who eats of it is liable to the penalty of extirpation. Then which is *sour dough*?[11]—As[12] of a person whose face has turned pale like that of a man whose hair stood on end.[13]

1 Or שְׂאוֹר; rendered usually *leaven, dough commencing to ferment*. As soon as it begins to ferment or become sour. **2** After baking it on פֶּסַח. **3** From the penalty of כָּרֵת (see *Appendix*, **Note 2**) or מַלְקוֹת, *stripes*. **4** A sign that it has become strongly sour or has wholly fermented. **5** *See Appendix*, **Note 2**. **6** *i.e.*, if the cracks on the surface of the dough are not intertwined. **7** Or סִידוּק, *dough whose surface is cracked*, from fermentation. *i.e., What is meant by* סִידוּק? — **8** His view is rejected. **9** Their opinion is accepted. **10** Whether the cracks are distinct or intermingled. **11** So that one is exempt from כָּרֵת. **12** *i.e., Such dough as resembles a person.....* **13** *i.e.,*

such dough as has no cracks but has turned on the surface pale-white.
* Or *locusts* perhaps.

Mishnah 6

מִשְׁנָה ו

If the fourteenth[1] fall on a Sabbath* they must clear all[2] away before the Sabbath. This is the view of R. Meir. But the Sages say, When their time[3] is due. R. Eliezer[4] ben R. Zadok says, *Priest's-due*[5] before the Sabbath and *completely tithed produce* at its appointed time.[6]

[1]אַרְבָּעָה עָשָׂר שֶׁחָל לִהְיוֹת *בְּשַׁבָּת, מְבָעֲרִים אֶת־[2]הַכֹּל מִלִּפְנֵי הַשַּׁבָּת. דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, [3]בִּזְמַנָּן. רַבִּי [4]אֱלִיעֶזֶר בַּר צָדוֹק אוֹמֵר, [5]תְּרוּמָה מִלִּפְנֵי הַשַּׁבָּת, וְחוּלִּין בִּזְמַנָּן[6].

* Or בַּשַּׁבָּת.

1 The 14th of Nisan, נִיסָן. אַרְבַּע in some editions. **2** Whether תְּרוּמָה or חוּלִּין (see *Appendix,* **Note 1**) leaving only sufficient for two Sabbath morning meals. (In actual practice when שַׁבָּת is עֶרֶב פֶּסַח the חָמֵץ is cleared away on the Friday before noon leaving enough food for two meals, and on שַׁבָּת morning after breakfast the table-cloth is shaken out and any residual חָמֵץ is given away to a non-Jew or covered over securely and got rid of מוֹצָאֵי יוֹם טוֹב (at the conclusion of the Festival). **3** *i.e.,* on the Sabbath morning. See 1[4]. **4** His view is accepted. **5** Must be removed. Because either non-priests' nor cattle may eat it and it may not be kept. **6** Because at the last moment it may still be possible to find many to eat and thus avoid waste.

Mishnah 7

מִשְׁנָה ז

If anyone go [1] to slaughter his Paschal lamb or to circumcise his son or to eat the betrothal meal[2] at the house of his father-in-law, and he reminds himself that he had leaven in his house, if he be able[3] to return and clear away[4] and go back to perform his ritual duty he must return and clear it away, but if not[5] then he annuls it[6] in his mind. If[7] to rescue someone from bandits[8] or from a river or from robbers[9] or from a conflagration or from a ruin, he can annul it[10] in his mind. But if[11] to stay over at a place until dark[12] of his own choice,[13] he must return at once.[14]

[1]הַהוֹלֵךְ לִשְׁחוֹט אֶת־פִּסְחוֹ וְלָמוֹל אֶת־בְּנוֹ, וְלֶאֱכוֹל [2]סְעוּדַת אֵירוּסִין בְּבֵית חָמִיו, וְנִזְכַּר שֶׁיֵּשׁ לוֹ חָמֵץ בְּתוֹךְ בֵּיתוֹ, אִם [3]יָכוֹל לַחֲזוֹר [4]וּלְבָעֵר וְלַחֲזוֹר לְמִצְוָתוֹ יַחֲזוֹר וִיבָעֵר, [5]וְאִם *לַאו, [6]מְבַטְּלוֹ בְּלִבּוֹ. [7]לְהַצִּיל מִן־[8]הַגַּיִס, וּמִן־הַנָּהָר, [9]וּמִן־הַלִּיסְטִים, וּמִן־הַדְּלֵיקָה, וּמִן־הַמַּפּוֹלֶת [10]יְבַטֵּל בְּלִבּוֹ. [11,12]וְלִשְׁבּוֹת שְׁבִיתַת [13]הָרְשׁוּת, יַחֲזוֹר מִיָּד[14].

1 On עֶרֶב פֶּסַח, away from his house. **2** The first ritual meal after the קִידּוּשִׁין, *betrothal act.* **3** *i.e.*, if there be time. **4** The חָמֵץ. **5** If there be no time to go back. **6** He declares that any חָמֵץ in his possession should be הֶפְקֵר, considered as the dust of the earth. **7** If he is on an errand for any of these purposes. **8** Or *hostile troops.* הַנָּכְרִים, *non-Jews,* and הָעוֹבְדֵי גִלּוּלִים, *idolaters,* in some editions. **9** וּמִן־הַלִּיסְטִים is omitted in some texts. **10** The חָמֵץ. He must not abandon such humanitarian causes. **11** *i.e.*, But if he is on his way..... **12** To make an עֵרוּב תְּחוּמִין so that he may walk more than 2000 cubits on the Sabbath (see *Appendix,* **Note 4**; עֵירוּבִין, INTRODUCTION). **13** *e.g.*, to stay with a friend over יוֹם טוֹב or שַׁבָּת or to receive a lesson from his teacher. **14** To annul his חָמֵץ even if there will be no time to come back again. * Or לָאו.

Mishnah 8

מִשְׁנָה ח

And likewise, if anyone had gone forth from Jerusalem and recollected that he had in his hand holy flesh,[1] if he had passed Hatsofim[2] he must burn it upon the spot, but if not[3] he must return and burn it up in front of the Temple site with wood from the Temple Altar.[4] And what is the quantity[5] by reason of which they must return?—R. Meir says, In either case[6] if of an egg's bulk. R. Judah says, In either case if of an olive's bulk. But the Sages[7] say, Holy flesh, if of an olive's bulk, and leaven, if of an egg's bulk.

וְכֵן מִי שֶׁיָּצָא מִירוּשָׁלַיִם וְנִזְכַּר שֶׁיֵּשׁ בְּיָדוֹ [1]בְּשַׂר קֹדֶשׁ, אִם עָבַר [2]צוֹפִים שׂוֹרְפוֹ בִּמְקוֹמוֹ, [3]וְאִם *לָאו חוֹזֵר וְשׂוֹרְפוֹ לִפְנֵי הַבִּירָה מֵעֲצֵי [4]הַמַּעֲרָכָה. וְעַד [5]כַּמָּה הֵן חוֹזְרִין? רַבִּי מֵאִיר אוֹמֵר, [6]זֶה וָזֶה בְּכְבֵיצָה. רַבִּי יְהוּדָה אוֹמֵר, זֶה וָזֶה בְּכְזַיִת. [7]וַחֲכָמִים אוֹמְרִים, בְּשַׂר קֹדֶשׁ בְּכְזַיִת, וְחָמֵץ בְּכְבֵיצָה.

* Or לָאו.

1 From a sacrifice which becomes invalid as soon as it leaves Jerusalem. **2** Or *Zofim.* Literally *Outlook.* Mt. Scopus, an eminence north of Jerusalem. Actually any place in the environs wherefrom the city can be seen. **3** If he is still between Hatsofim and Jerusalem. **4** Or *Altar-hearth.* מַעֲרָכָה, pile of wood on the Altar in the Temple. **5** Of this holy flesh. **6** In the case of חָמֵץ and in the case of בְּשַׂר קֹדֶשׁ. **7** Theirs is the accepted ruling.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

In a place where they are accustomed to work on the eve of Passover up to midday[1] they may do so; in a place where they are accustomed not to work, they may not work.[2] If anyone go from a place where they do work to a place where they do not work, or from a place where they do not work to a place where they do work, the strict regulations of the place whence he came[3] and of the place to which he goes[4] are applied to him. But a man must not vary any custom[5] which might lead to discord.[6]

מָקוֹם שֶׁנָּהֲגוּ לַעֲשׂוֹת מְלָאכָה בְּעַרְבֵי פְּסָחִים עַד חֲצוֹת עוֹשִׂין; מָקוֹם שֶׁנָּהֲגוּ שֶׁלֹּא לַעֲשׂוֹת אֵין עוֹשִׂין. הַהוֹלֵךְ מִמָּקוֹם שֶׁעוֹשִׂין לְמָקוֹם שֶׁאֵין עוֹשִׂין, אוֹ מִמָּקוֹם שֶׁאֵין עוֹשִׂין לְמָקוֹם שֶׁעוֹשִׂין, נוֹתְנִין עָלָיו חוּמְרֵי מָקוֹם שֶׁיָּצָא מִשָּׁם וְחוּמְרֵי מָקוֹם שֶׁהָלַךְ לְשָׁם. וְאַל יְשַׁנֶּה אָדָם מִפְּנֵי הַמַּחֲלוֹקֶת.

1 Literally *on the eves of Passovers*. **2** In Temple times work was not done after midday at all because of the time needed for the slaughtering of the Passover offerings. **3** If he came from such a place where people do not work on the eve of Passover he must not work in his new place even if they do work. **4** If the people in the place where he came to do not engage in any work on the eve of the Passover he also must desist from work. **5** *i.e.*, behave differently to local practice. **6** If he came from a place where they carry on no work on the eve of Passover to a place where they do, he must do no work for there is no fear of unpleasantness as people will say he has no work to do. But if a person has no intention of returning whence he came then he must act as those among whom he stays.

Mishnah 2 — מִשְׁנָה ב

Similarly, if anyone take produce of the *Sabbatical Year*[1] from a place where such had come to an end[2] to a place where such had not come to an end,[3] or from a place where such had not ceased to a place where such had ceased it is obligatory[4] to clear it out.[5] R. Judah[6] says, They[7] say to him, 'Go thou forth and bring thou also.'[8]

כֵּיוֹצֵא בוֹ, הַמּוֹלִיךְ פֵּירוֹת שְׁבִיעִית מִמָּקוֹם שֶׁכָּלוּ לְמָקוֹם שֶׁלֹּא כָלוּ, אוֹ מִמָּקוֹם שֶׁלֹּא כָלוּ לְמָקוֹם שֶׁכָּלוּ, חַיָּיב לְבָעֵר. רַבִּי יְהוּדָה אוֹמֵר, אוֹמְרִים לוֹ, צֵא וְהָבֵא לְךָ אַף אָתָּה.

1 No produce was permitted to be grown in the *Sabbatical Year,* and all produce that grew of itself during that year was ownerless and common property to all. See שְׁבִיעִית, **Introduction.** **2** No produce like it grew there.* **3** Produce like it still grew there. **4** Because the ruling is לְחוּמְרָה, according to the more stringent practice, of either place. **5** If, during the *Sabbatical Year,* no kind of produce remained in the fields for the animals then he who had any produce of that kind in his house had to remove it into the field for the animals to eat as this produce now ceased to be his property but הֶפְקֵר, *common* or *ownerless.* See שְׁבִיעִית 9[5]. **6** His view is accepted. **7** Some editions omit אוֹמְרִים לוֹ, *they said to him.* **8** From the kind that has disappeared from the field. R. Judah disputes and says that if three vegetables were pickled together and two of that kind are no longer to be found in the field, the mixture may not be eaten.

* כָּלוּ may mean 'finished growing,' *i.e.,* at the end of the growing season.

Mishnah 3

מִשְׁנָה ג

מָקוֹם שֶׁנָּהֲגוּ לִמְכּוֹר *בְּהֵמָה דַקָּה [1]לְעוֹבֵד גִּלּוּלִים מוֹכְרִין; [2]מָקוֹם שֶׁנָּהֲגוּ שֶׁלֹּא לִמְכּוֹר אֵין מוֹכְרִין; וּבְכָל מָקוֹם אֵין מוֹכְרִין לָהֶם §[3]בְּהֵמָה גַסָּה, עֲגָלִים [4]וּסְיָיחִים שְׁלֵמִין [5]וּשְׁבוּרִין. רַבִּי [6]יְהוּדָה [7]מַתִּיר בִּשְׁבוּרָה. [8]בֶּן בְּתֵירָה [7]מַתִּיר [9]בְּסוּס.

In any place where they are wont to sell sheep to a non-Jew[1] they may sell; in any place where they are wont not to sell they may not sell;[2] but nowhere may they sell to them cattle,[3]§ calves, or foals,[4] whether sound or maimed.[5] R. Judah[6] permits[7] in the case of a maimed beast. Ben Bethaira[8] allows[7] in the case of a horse.[9]

1 Literally *idolater.* לְעוֹבֵד כּוֹכָבִים in some editions. **2** The רַבָּן decreed that such loan or sale should not take place on the eve of the Sabbath before dark for the Jew is responsible for the Sabbath rest of his beast; in some texts מָקוֹם שֶׁלֹּא נָהֲגוּ לִמְכּוֹר, *in any place where they are not wont to sell.* **3** cows, oxen. **4** Or young asses. Even though they are not old enough to work. **5** Even if in consequence they are not fit for work. **6** His view is rejected. **7** The sale. **8** His opinion is not accepted. **9** Because it may be ridden. But in all cases such sale may be effected through an agent if the owner is not present. * Literally *small cattle.* § Literally *large cattle.*

Mishnah 4

מִשְׁנָה ד

מָקוֹם שֶׁנָּהֲגוּ לֶאֱכֹל [1]צְלִי [2]בְּלֵילֵי פְסָחִים אוֹכְלִין; מָקוֹם שֶׁנָּהֲגוּ [3]שֶׁלֹּא לֶאֱכוֹל [4]אֵין אוֹכְלִין. מָקוֹם

In any place where they are wont to eat roast[1] on the nights[2] of Passover they may eat it thus; wherever it is the custom not to

[6]שֶׁנָּהֲגוּ לְהַדְלִיק אֶת־הַגֵּר בְּלֵילֵי יוֹם הַכִּפּוּרִים מַדְלִיקִין; [6]מָקוֹם שֶׁנָּהֲגוּ [7]שֶׁלֹּא לְהַדְלִיק [8]אֵין מַדְלִיקִין. [9]וּמַדְלִיקִין בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת, וּבַמְּבוֹאוֹת הָאֲפֵלִים, וְעַל גַּבֵּי הַחוֹלִים.

eat[3] they may not eat it so.[4] Where they are accustomed[5] to kindle light on the night of the Day of Atonement they may light up; in any place[6] where the custom is not to kindle[7] they may not light up.[8] But they may light up[9] in the synagogues, in the houses of study, in the dark alleys and for the sick.

1 Roasted meat. **2** First two nights. **3** Roast on the first two nights of Passover. **4** So that it should not seem as if the Passover offering were being eaten outside Jerusalem. **5** In their private houses. To prevent sexual intercourse by light, which is forbidden; furthermore cohabitation is prohibited on יוֹם כִּפּוּר. **6** In their private homes. **7** The lights on יוֹם כִּפּוּר night. **8** To prevent sexual desire on יוֹם כִּפּוּר. **9** In such places where the sexes do not foregather. Actually it is a מִצְוָה to have the light kindled in the house on the Day of Atonement just as on עֶרֶב שַׁבָּת at dusk.

מִשְׁנָה ה

מָקוֹם שֶׁנָּהֲגוּ לַעֲשׂוֹת מְלָאכָה בְּתִשְׁעָה בְּאָב עוֹשִׂין; מָקוֹם שֶׁנָּהֲגוּ שֶׁלֹּא לַעֲשׂוֹת מְלָאכָה אֵין עוֹשִׂין; וּבְכָל מָקוֹם [1]תַּלְמִידֵי חֲכָמִים [2]בְּטֵלִים. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לְעוֹלָם יַעֲשֶׂה אָדָם עַצְמוֹ [1]תַּלְמִיד חָכָם. וַחֲכָמִים אוֹמְרִים, בִּיהוּדָה הָיוּ עוֹשִׂין מְלָאכָה בְּעַרְבֵי פְסָחִים עַד חֲצוֹת, וּבְגָלִיל לֹא הָיוּ עוֹשִׂין כָּל־עִיקָּר. [3]הַלַּיְלָה בֵּית שַׁמַּאי [4]אוֹסְרִין, וּבֵית הִלֵּל מַתִּירִין עַד *הָנֵץ הַחַמָּה[5].

Mishnah 5

In any place where they are wont to do work on the ninth of Ab they may do so; wheresoever they are accustomed not to do any work they may not do any; but in all places scholars[1] cease work.[2] Rabban Simon ben Gamaliel says, At all times a man should conduct himself as a scholar.[3] Moreover the Sages say, In Judea they used to carry on their occupations on the eve of Passover until noon, but in Galilee they used to do none at all. That night[4] the School of Shammai prohibit,[5] but the School of Hillel permit up to sunrise.[6]

1 Literally *the disciples of Sages.* **2** They must not work on תִּשְׁעָה בְּאָב but observe the fast day as a day of mourning. Note: שֶׁנָּהֲגוּ literally *were wont, were accustomed.* **3** It is the general custom to abstain from work on תִּשְׁעָה בְּאָב till noon at least. **4** Between the 13th and 14th Nisan—the night preceding עֶרֶב פֶּסַח. הַלַּיְלָה, *and that night,* in some editions. **5** No work was permitted during the night after the 13th Nisan. According to the view

of בֵּית שַׁמַּאי work was forbidden on the 14th Nisan and the preceding night which, by Jewish reckoning, belongs to the following day. **6** They held that just as on ordinary fast-days (excluding יוֹם כִּפּוּר and תִּשְׁעָה בְּאָב) food could be eaten during the preceding night so on the same analogy work may be performed. * הַנֵּץ [the name of *a coin*] preferred by some is incorrect.

Mishnah 6

מִשְׁנָה ו

R. Meir says, Any work that[1] one has started upon before the fourteenth[2] he may finish on the fourteenth,[3] but he must not begin it first[4] on the fourteenth even though he be able to complete it.[5] But the Sages[6] say, Three kinds of craftsmen[7] may do work on the eve of Passover until midday, and they are these: tailors, hairdressers[8] and laundryworkers.[9] R. Jose ben R. Judah[10] says, Also shoemakers.[11]

רַבִּי מֵאִיר אוֹמֵר, כָּל־[1]מְלָאכָה שֶׁהִתְחִיל בָּהּ קוֹדֶם [2]לְאַרְבָּעָה עָשָׂר גּוֹמְרָהּ [3]בְּאַרְבָּעָה עָשָׂר, אֲבָל לֹא יַתְחִיל בָּהּ [4]בַּתְּחִלָּה בְּאַרְבָּעָה עָשָׂר, אַף עַל פִּי שֶׁיָּכוֹל [5]לִגּוֹמְרָהּ. [6]וַחֲכָמִים אוֹמְרִים, שָׁלֹשׁ [7]אוּמָנִיּוֹת עוֹשִׂין מְלָאכָה בְּעַרְבֵי פְסָחִים עַד חֲצוֹת, וְאֵלּוּ הֵן, הַחַיָּטִים [8]וְהַסַּפָּרִים [9]וְהַכּוֹבְסִין. [10]רַבִּי יוֹסֵי בַּר יְהוּדָה אוֹמֵר, אַף [11]הָרַצְּעָנִים.

1 Work required for the Festival may be finished even where work is not done on עֶרֶב פֶּסַח. If not needed for the Festival in such a place where people work on עֶרֶב פֶּסַח work may be finished. **2** 14th Nisan. **3** By midday. **4** בַּתְּחִלָּה in some editions. **5** Before פֶּסַח. **6** Their view is accepted. **7** Because they are allowed to carry on their work on חוֹל הַמּוֹעֵד, the *Intermediate Days*, and work on the Eve of Passover cannot be considered more stringent than on חוֹל הַמּוֹעֵד. **8** Or *barbers*. **9** Or *washermen*. **10** Some texts have just רַבִּי אוֹמֵר. **11** Or *bootmakers, cobblers*. They used to repair the shoes of the pilgrims to Jerusalem during חוֹל הַמּוֹעֵד. His opinion is rejected. Nowadays beginning a piece of work is permitted but only up to noon.

Mishnah 7

מִשְׁנָה ז

They may set laying boxes for hens on the fourteenth;[1] and a hen[2] that had escaped[3] may be restored to its place, and if it died they may set another in its place.[4] They may throw out[5] from under the feet of cattle on the fourteenth, but during the Festival they should push it to

מוֹשִׁיבִין שׁוֹבְכִין לְתַרְנְגוֹלִים [1]בְּאַרְבָּעָה עָשָׂר; וְתַרְנְגוֹלֶת [3]שֶׁבָּרְחָה מַחֲזִירִין אוֹתָהּ לִמְקוֹמָהּ, וְאִם מֵתָה מוֹשִׁיבִין אַחֶרֶת [4]תַּחְתֶּיהָ. [5]גּוֹרְפִין מִתַּחַת רַגְלֵי בְהֵמָה בְּאַרְבָּעָה עָשָׂר, וּבַמּוֹעֵד מְסַלְּקִין

[6]לְצִדָּדִין. מוֹלִיכִין [7]וּמְבִיאִין כֵּלִים מִבֵּית הָאוּמָּן אַף עַל פִּי שֶׁאֵינָם לְצוֹרֶךְ הַמּוֹעֵד.

one side.[6] They may[7] bring and fetch utensils from a craftsman's house even though they may not be required for the Festival.

1 14th Nisan. Literally *They may set up cotes for hens (for brooding on eggs).* **2** *i.e.,* a brooding hen. **3** During חוֹל הַמּוֹעֵד, the *Intervening Days,* from the eggs upon which the bird had been sitting already for three days. **4** On the 14th. To prevent loss for the eggs are no longer fit for food. **5** The dung and dirt from a shed. **6** To the sides of the stall, but not outside the shed. **7** On the 14th.

Mishnah 8 — מִשְׁנָה ח

שִׁשָּׁה דְבָרִים עָשׂוּ אַנְשֵׁי יְרִיחוֹ; עַל שְׁלֹשָׁה [1]מֵיחוּ בְיָדָם וְעַל שְׁלֹשָׁה לֹא מֵיחוּ בְיָדָם. וְאֵלּוּ הֵן שֶׁלֹּא מֵיחוּ בְיָדָם, מַרְכִּיבִין [2]דְּקָלִים [3]כָּל־הַיּוֹם, [4]וְכוֹרְכִין אֶת־שְׁמַע, וְקוֹצְרִין וְגוֹדְשִׁין לִפְנֵי [5]הָעֹמֶר, וְלֹא מֵיחוּ בְיָדָם; וְאֵלּוּ שֶׁמֵּיחוּ בְיָדָם, מַתִּירִין [6]גַּמְזִיּוֹת שֶׁל הֶקְדֵּשׁ, וְאוֹכְלִין מִתַּחַת [7]הַנִּשָּׁרִים בְּשַׁבָּת, וְנוֹתְנִין [8]פֵּאָה לְיָרָק, וּמֵיחוּ בְיָדָם חֲכָמִים.

The men of Jericho did six things; for three they[1] reproved them and for three they did not reprove them. And these are they regarding which they did not reprove them: they grafted palms[2] all day,[3] and they abbreviated the *Shema,*[4] and they reaped and stacked before the *Omer,*[5] and they did not reprove them; and these are the things concerning which they reproved them: they permitted the use of branches of trees[6] devoted to the Temple for grafting, and they ate from the fallen fruit[7] on [the] Sabbath, and they allowed *field-corner*[8] for vegetables, and the Sages reproved them.

1 The חֲכָמִים, Sages. **2** The branches of the fruit-bearing male palm on to the stems of the sterile female palms to cause the latter to bear particularly fine dates. **3** 14th Nisan. **4** They omitted the *בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד; or, according to another opinion, they did not pronounce the אֶחָד distinctly but joined it to the וְאָהַבְתָּ; a third view was that they slurred over all the words. **5** The first ripened barley had to be cut and a sheaf offered as a *meal offering* in the Temple (*Leviticus* **23**, 10). Only after this offering had been made§ was the new produce permitted for common use. **6** גַּמְזִיּוֹת were really branches used for caprification (the process of hastening the ripening of figs by means of wild-fig gall insects). Another rendering of this phrase is *and they permitted the use of branches* [*of carob or sycamore trees*] *from*

the Temple treasury. **7** Fruit that fell from the trees on the Sabbath could not be eaten on the Sabbath. **8** See *Appendix*, **Note 1** (*Leviticus* **19**, 9-10; פֵּאָה 1[4]). Vegetables are exempt from פֵּאָה.
* See בְּרָכוֹת 2b. § *i.e.*, the 15th Nisan.

Mishnah 9 — מִשְׁנָה ט

שִׁשָּׁה דְבָרִים עָשָׂה [1]חִזְקִיָּה הַמֶּלֶךְ; עַל שְׁלֹשָׁה [2]הוֹדוּ לוֹ וְעַל שְׁלֹשָׁה לֹא הוֹדוּ לוֹ. גִּירֵר עַצְמוֹת [3]אָבִיו עַל מִטָּה שֶׁל [4]חֲבָלִים וְהוֹדוּ [5]לוֹ; כִּיתֵּת [6]נְחַשׁ הַנְּחֹשֶׁת וְהוֹדוּ [5]לוֹ; [7]גָּנַז [8]סֵפֶר רְפוּאוֹת וְהוֹדוּ [5]לוֹ. עַל שְׁלֹשָׁה לֹא הוֹדוּ [5]לוֹ; קִצֵּץ דַּלְתוֹת שֶׁל הֵיכָל וְשִׁגְּרָן [9]לְמֶלֶךְ אַשּׁוּר וְלֹא הוֹדוּ לוֹ; סָתַם מֵי [10]גִיחוֹן הָעֶלְיוֹן [11]וְלֹא הוֹדוּ לוֹ; עִיבֵּר [12]נִיסָן בְּנִיסָן וְלֹא הוֹדוּ לוֹ.

[1]Hezekiah did six things: for three they[2] praised him, and regarding three they did not praise him. He had the bones of his father[3] carried out on a bed of ropes,[4] and they praised him;[5] he ground small the brazen serpent,[6] and they praised him;[5] he hid[7] the Scroll of Remedies,[8] and they praised him.[5] Concerning three they did not approve:[5] he cut down the doors of the Temple and sent them as a gift to the king of Assyria,[9] and they did not commend him; he stopped up the waters of the Upper Gihon,[10] and they did not commend[11] him, and he intercalated Nisan with Nisan[12] and they did not commend him.

1 See *II Kings*, **18, 19**. This paragraph* is not a *Mishnah* but a בָּרַיְתָא, *extraneous Mishnah, i.e.*, a paragraph related to and contemporary with the *Mishnah* teachings, taken from פְּסָחִים **56**a. **2** *i.e.*, the חֲכָמִים, Sages, commented on his actions as having been the correct ones under the circumstances. **3** אָחָז, Ahaz. **4** As an atonement, כַּפָּרָה, for his father's iniquities. **5** In the text לוֹ, *to him*. **6** Because it was a stumbling block to the Israelites. **7** But did not destroy. **8** This contained the mystic figures of the Zodiac which led users to idolatrous practices. **9** As a bribe not to invade the land. In these three cases the Sages expressed the opinion that he had acted wrongly. **10** In both those cases Hezekiah should have put his trust in God. Gihon was the name of a *brook* or *river* in Jerusalem. **11** Because the prophet had foretold that Jerusalem would not be taken. Further, this act was useless as there was another spring§ or brook in Jerusalem that could not be stopped up. **12** He ordered that the last day (30th) of Adar which should have been רֹאשׁ חֹדֶשׁ נִיסָן was to be רֹאשׁ חֹדֶשׁ אֲדָר שֵׁנִי (it was forbidden to declare 30th אֲדָר anything but רֹאשׁ חֹדֶשׁ נִיסָן). The king did this because of the number of unclean persons who could not become clean in time to prepare the קָרְבַּן פֶּסַח.
* It was not included by R. Judah in his *Mishnah*, and it does not occur in some texts. § *i.e.*, שִׁלֹחַ, also termed the *Pool of Siloa*.

CHAPTER 5 — פֶּרֶק ה

Mishnah 1* — מִשְׁנָה א*

[1]תָּמִיד נִשְׁחָט [2]בַּשְּׁמוֹנֶה וּמֶחֱצָה
וְקָרֵב [3,4]בַּתְּשִׁעָה וּמֶחֱצָה; [5]בְּעַרְבֵי
פְסָחִים [1]נִשְׁחָט [6,7,8]בַּשְּׁבִעָה וּמֶחֱצָה,
וְקָרֵב [9]בַּשְּׁמוֹנֶה וּמֶחֱצָה, בֵּין בְּחוֹל בֵּין
בַּשַּׁבָּת. [11]חָל [10]עַרְבֵי פְסָחִים לִהְיוֹת
בְּעֶרֶב שַׁבָּת [12]נִשְׁחַט [14,13]בַּשִּׁשָּׁה
וּמֶחֱצָה וְקָרֵב [16,15]בַּשְּׁבִעָה וּמֶחֱצָה,
[17]וְהַפֶּסַח אַחֲרָיו.

The *daily burnt-offering*[1] was slaughtered at the eighth hour and a half[2] and offered up at the ninth[3] hour and a half;[4] but on the eve of Passover[5] it[6] was slaughtered at the seventh[7] hour and a half[8] and offered up at the eighth hour and a half,[9] whether on a week day or on the Sabbath. When the eve[10] of Passover fell[11] on the eve of the Sabbath, it[12] was slaughtered at the sixth[13] hour and a half[14] and offered up at the seventh[15] hour and a half,[16] and the *Passover sacrifice*[17] after it.

1 תָּמִיד שֶׁל בֵּין הָעַרְבָּיִם, *the daily evening burnt-offering* (*Numbers* **28** 1-8). **2** After 6.0 a.m., i.e., at 2.30 p.m. **3** בַּתְּשַׁע in some editions. **4** *i.e.*, at 3.30 p.m. **5** When the קָרְבַּן פֶּסַח has to be sacrificed after the קָרְבַּן תָּמִיד. **6** The קָרְבַּן תָּמִיד was offered up earlier because so many Paschal lambs had to be slaughtered. **7** בַּשָּׁבַע in some editions. **8** *i.e.*, 1.30 p.m. **9** *i.e.*, 2.30 p.m., and thus giving extra time to deal then with the קָרְבַּן פֶּסַח. **10** עֶרֶב in some texts. **11** Literally *fall*. **12** The קָרְבַּן תָּמִיד. **13** בַּשֵּׁשׁ in some texts. **14** i.e., at 12.30 p.m. **15** בַּשָּׁבַע in some texts. **16** *i.e.*, at 1.30 p.m. **17** Was then slaughtered, because it had to be roasted and this had to be completed before the beginning of the Sabbath.

* This *Mishnah* has present day importance since it sets the time limit for *Minchah* (*Afternoon*) *Service*. Our prayers are recited at the times which correspond with the times of the sacrifices in the Temple.

Mishnah 2 — מִשְׁנָה ב

הַפֶּסַח שֶׁשְּׁחָטוֹ [1]שֶׁלֹּא לִשְׁמוֹ,
[2]וְקִבֵּל [3]וְהִלֵּךְ [4]וְזָרַק שֶׁלֹּא לִשְׁמוֹ
אוֹ [5]לִשְׁמוֹ וְשֶׁלֹּא לִשְׁמוֹ, אוֹ שֶׁלֹּא
לִשְׁמוֹ [5]וְלִשְׁמוֹ [6,7]פָּסוּל. כֵּיצַד
[8]לִשְׁמוֹ [9]וְשֶׁלֹּא לִשְׁמוֹ? [10]לְשֵׁם פֶּסַח
[11]וּלְשֵׁם שְׁלָמִים. [12]שֶׁלֹּא לִשְׁמוֹ
וְלִשְׁמוֹ? לְשֵׁם שְׁלָמִים וּלְשֵׁם פֶּסַח.

If one slaughtered the *Passover-sacrifice* not in its named purpose[1] or received[2] or carried[3] or sprinkled[4] not in its named purpose, or carried out one of these operations in its named purpose[5] but another not in its named purpose, or performed one operation not in its named purpose and another for its named purpose,[5] it[6] is invalid.[7]

What does it mean 'in its named purpose[8] and not in its named purpose'?[9]—As[10] for the purpose of the *Passover-sacrifice* and[11] in the named purpose of *peace-offering*. 'Not[12] in its named purpose and in its named purpose?' — For the purpose of *peace-offering* and for the purpose of the *Passover-sacrifice*.

1 Literally *under some other name, i.e.,* in error the officiating priest thought it was for another offering. Compare זְבָחִים 1[1,4]. **2** Collected its blood in a basin. **3** Carried the basin of blood to the altar. **4** Its blood on the altar. **5** *i.e.,* for the purpose it was intended. **6** The קָרְבַּן פֶּסַח. **7** See *Appendix,* **Note 18.** **8** Literally *under its own name.* **9** Literally *under some other name.* Here follow two illustrations of the meaning of the terms. **10** *i.e., As for instance it were first treated.....* **11** *i.e., and then.....* **12** *i.e., What does it mean 'Not.....?* (Compare 6[5]).

Mishnah 3

מִשְׁנָה ג

שְׁחָטוֹ [1]שֶׁלֹּא [2]לְאוֹכְלָיו [3]וְשֶׁלֹּא לִמְנוּיָיו, [4]לַעֲרֵלִים וְלִטְמֵאִים [5]פָּסוּל. [6]לְאוֹכְלָיו וְשֶׁלֹּא לְאוֹכְלָיו, לִמְנוּיָיו וְשֶׁלֹּא לִמְנוּיָיו, לְמוּלִים [7]וְלַעֲרֵלִים, לִטְמֵאִים וְלִטְהוֹרִים כָּשֵׁר. שְׁחָטוֹ קוֹדֶם חֲצוֹת פָּסוּל, מִשּׁוּם [8]שֶׁנֶּאֱמַר, [9]בֵּין הָעַרְבַּיִם. שְׁחָטוֹ קוֹדֶם [10]לַתָּמִיד כָּשֵׁר, וּבִלְבַד שֶׁיְּהֵא אֶחָד מְמָרֵס [11]בְּדָמוֹ עַד [12]שֶׁיִּזְרֹק דַּם הַתָּמִיד, וְאִם [13]נִזְרַק כָּשֵׁר.

If one slaughtered it[1] for such as could not eat of it,[2] or for such as were not numbered for it,[3] or for the uncircumcised,[4] or for unclean persons, it is invalid.[5] If[6] for both those who could eat of it and such as could not eat of it, or for both those that were counted in for it and for such as were not counted in for it, or for both the circumcised and uncircumcised,[7] or for both unclean and clean persons, it is valid. If one slaughtered it before midday it is invalid, because Scripture says,[8] *between the evenings*. If one slaughtered it before the *daily burnt-offering*[10] it is valid, provided that someone should be stirring its blood[11] until the blood of the *daily burnt-offering* had been sprinkled,[12] but if it had been sprinkled[13] it is valid.

1 The קָרְבַּן פֶּסַח. **2** As for an invalid, an aged person, or a minor. See 6[6], 8[7]. **3** See 8[8]. **4** An uncircumcised Jew. *Exodus* **12**, 18, *Numbers* **9**, 6. **5** See *Appendix,* **Note 18.** **6** *i.e., If it had been slaughtered.....* **7** An uncircumcised Jew. **8** *Exodus* **12**, 6. *Leviticus* **23**, 6. **9** Which is later than noon. **10** תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם, *the afternoon continual sacrifice.* **11** To prevent its congealing, which would invalidate it as it could not afterwards

be sprinkled. **12** Or עַד שֶׁזְّרוֹק דַּם הַתָּמִיד, *until one had sprinkled the blood of the daily burnt-offering.* **13** *i.e.*, if the blood of the קָרְבַּן פֶּסַח was sprinkled before that of the תָּמִיד.

Mishnah 4

מִשְׁנָה ד

הַשּׁוֹחֵט אֶת־הַפֶּסַח עַל [1]הֶחָמֵץ, עוֹבֵר [2]בְּלֹא תַעֲשֶׂה. רַבִּי יְהוּדָה אוֹמֵר, אַף [3]הַתָּמִיד. רַבִּי שִׁמְעוֹן אוֹמֵר, [4]הַפֶּסַח [5]בְּאַרְבַּע עָשָׂר [6]לִשְׁמוֹ [7]חַיָּיב, [8]וְשֶׁלֹּא [9]לִשְׁמוֹ פָּטוּר; וּשְׁאַר כָּל־ [10]הַזְּבָחִים בֵּין לִשְׁמָן וּבֵין שֶׁלֹּא לִשְׁמָן [11]פָּטוּר. [12]וּבַמּוֹעֵד לִשְׁמוֹ [13]פָּטוּר, וְשֶׁלֹּא לִשְׁמוֹ [14]חַיָּיב; וּשְׁאַר כָּל־ [15]הַזְּבָחִים בֵּין לִשְׁמָן וּבֵין שֶׁלֹּא לִשְׁמָן [16]חַיָּיב, חוּץ מִן־ [17]הַחַטָּאת [18]שֶׁשְּׁחָטָהּ [19]שֶׁלֹּא לִשְׁמָהּ.

If one slaughter the *Passover sacrifice* while in possession of leaven,[1] he transgresses a *negative precept*.[2] R. Judah says, Also in the case of the *daily burnt-offering*.[3] R. Simon says, If[4] the *Passover sacrifice* on the fourteenth[5] in its named purpose[6] he is culpable,[7] but if not[8] in its named purpose[9] he is exempt; but in the case of all other sacrifices,[10] whether in their own named purpose or whether not in their own named purpose, he is exempt.[11] And during the Festival[12] in its named purpose he is exempt,[13] but not in its named purpose he is culpable;[14] while in the case of all other sacrifices,[15] whether in their named purpose or whether not in their named purpose, he is culpable[16] except in the case of a *sin-offering*[17] which he slaughtered[18] not in its named purpose.[19]

1 He has חָמֵץ at his house, or one of those persons included for the קָרְבַּן פֶּסַח has חָמֵץ at his home. **2** *Exodus* **34**, 25. **3** He transgresses a *negative precept* if he has חָמֵץ at his house after noon on the 14th. **4** Be slaughtered. **5** Of Nisan. בְּעַרְבָּעָה in some editions. **6** Literally *under its own name*. See *Mishnah* **2** of this *Chapter*. **7** If he has חָמֵץ at home. **8** שֶׁלֹּא in some texts. **9** Literally *under some other name*. In error he slaughtered it for another sacrifice in which case the sacrifice is פָּסוּל. **10** Which were slaughtered on עֶרֶב פֶּסַח after midday. **11** From having transgressed a *negative precept*. **12** During Passover, if he had חָמֵץ at home and he slaughtered the קָרְבַּן פֶּסַח. **13** Since it is פָּסוּל. He does not transgress the *negative precept*, לֹא תִשְׁחַט עַל חָמֵץ but transgresses the *negative precept*, לֹא יֵרָאֶה לְךָ חָמֵץ. **14** In this case he transgresses both *negative commands* (**Note 13**). **15** If he slaughters such on פֶּסַח and there is חָמֵץ in the house. **16** For transgressing the prohibition לֹא תִשְׁחַט עַל חָמֵץ. **17** See זְבָחִים 1[1]. **18** On עֶרֶב פֶּסַח or during פֶּסַח in the presence of חָמֵץ. שֶׁשְּׁחָטָהּ in some editions. **19** Since it is פָּסוּל, invalid, he has not transgressed the prohibition לֹא תִשְׁחַט עַל חָמֵץ.

Mishnah 5

מִשְׁנָה ה

The *Paschal lamb*[1] was slain in three parties,[2] as Scripture says,[3] *And all the assembly of the congregation of Israel shall slay it*— assembly (and) congregation, and Israel.[4] When the first group had entered the forecourt was filled;[5] they closed the doors of the forecourt; they sounded the [6] תְּקִיעָה תְּקִיעָה [7] תְּרוּעָה; the priests stood row upon row and in their hands were dishes of silver and dishes of gold;[8] the whole of one row had silver ones, and all in the other row had golden ones; they were not mingled;[9] and the basins had no rims*[10] lest they[11] set them down and the blood congealed.[12]

* Some render this *flat bottoms*.

הַפֶּסַח [1]נִשְׁחָט בְּשָׁלֹשׁ [2]כִּיתּוֹת, [3]שֶׁנֶּאֱמַר, וְשָׁחֲטוּ אוֹתוֹ כָּל־קְהַל עֲדַת יִשְׂרָאֵל, קָהָל וְעֵדָה, וְיִשְׂרָאֵל. נִכְנְסָה כַּת הָרִאשׁוֹנָה [5]נִתְמַלְּאָה הָעֲזָרָה; נָעֲלוּ דַלְתוֹת הָעֲזָרָה, [6]תָּקְעוּ [7]הֵרִיעוּ וְתָקְעוּ; הַכֹּהֲנִים עוֹמְדִים שׁוּרוֹת שׁוּרוֹת וּבְיָדֵיהֶם בְּזִיכֵי כֶסֶף וּבְזִיכֵי [8]זָהָב; שׁוּרָה שֶׁכּוּלָּהּ כֶּסֶף וְשׁוּרָה שֶׁכּוּלָּהּ זָהָב זָהָב; לֹא הָיוּ [9]מְעוֹרְבִין; וְלֹא הָיוּ לַבְּזִיכִין [10]שׁוּלַיִם שֶׁמָּא [11]יַנִּיחוּם [12]וְיִקְרַשׁ הַדָּם.

1 So many were brought to be slaughtered that all could not be dealt with at once. 2 כִּיתּוֹת in some texts. 3 *Exodus* 12, 6. 4 Hence the three parties. 5. נִתְמַלְּאוּ in some editions. 6 A sustained note (see רֹאשׁ הַשָּׁנָה 4[9]). 7 A quavering sound. 8 To receive the blood. 9 No priest carrying a silver or gold basin was among those with a gold or silver basin, to present a uniform appearance. 10 They were wide at the top and pointed at the bottom. 11 The כֹּהֲנִים priests. 12 The blood had to be stirred until it was sprinkled upon the Altar. Congealed blood was unsuited for sprinkling.

Mishnah 6

מִשְׁנָה ו

An Israelite might slay it;[1] and the priest received[2] it[3] and handed it[4] on to his fellow,[5] and this one to his next fellow.[6] He took[7] hold of the full one and returned[8] the empty one. The priest nearest to the Altar sprinkled[9]* in one act[10] against the base.[11]

* Or *tossed*.

[1]שְׁחַט יִשְׂרָאֵל [3,2]וְקִבֵּל הַכֹּהֵן [4]נוֹתְנוֹ לַחֲבֵרוֹ, וַחֲבֵרוֹ [6]לַחֲבֵרוֹ. [7]וּמְקַבֵּל אֶת־הַמָּלֵא [8]וּמַחֲזִיר אֶת־הָרֵיקָן. כֹּהֵן הַקָּרֵב אֶצֶל הַמִּזְבֵּחַ [9]זוֹרְקוֹ [10]זְרִיקָה אַחַת כְּנֶגֶד הַיְסוֹד.

1 A זָר or יִשְׂרָאֵל, *layman* or *non-priest*, was allowed, if he desired the honour, to perform the slaughtering in the case of all sacrifices. 2 Literally *receives*.

3 The blood. **4** Literally gives it. **5** The next priest. **6** And so on until the basin reaches the last priest serving at the Altar. **7** Literally *takes*. **8** Literally *returns*. **9** Literally *throws* or *tosses*. **10** All the blood in one throw (sprinkling with the finger is required only in the case of a חַטָּאת, *sin-offering*). **11** Against the north-west corner and the blood flowed down into the channel at the base.

Mishnah 7

מִשְׁנָה ז

When the first group went out the second group came in.[1] When the second left the third entered.[1] Just as the first had done so did the second and third. They[2] recited the Hallel;[3] if they finished it they repeated it, and if the repetition were completed they recited it a third time, although it never occurred in their days[4] to have had to recite it a third time.[5] R. Judah says, It never happened even when the third group went in that they ever reached[6] as far as *I love the Eternal for He heareth*[7] because its number[8] was few.

יָצְתָה כַּת רִאשׁוֹנָה [1]וְנִכְנְסָה כַּת שְׁנִיָּה. יָצְתָה שְׁנִיָּה [1]נִכְנְסָה שְׁלִישִׁית. כְּמַעֲשֵׂה הָרִאשׁוֹנָה כָּךְ מַעֲשֵׂה הַשְּׁנִיָּה וְהַשְּׁלִישִׁית. [2]קָרְאוּ אֶת־[3]הַהַלֵּל; אִם גָּמְרוּ שָׁנוּ, וְאִם שָׁנוּ שְׁלִשׁוּ, אַף עַל פִּי שֶׁלֹּא [5]שִׁלְּשׁוּ [4]מִיָּמֵיהֶם. רַבִּי יְהוּדָה אוֹמֵר, מִיָּמֵיהֶם שֶׁל כַּת שְׁלִישִׁית לֹא [6]הִגִּיעוּ [7]לְאָהַבְתִּי כִּי יִשְׁמַע ה׳ מִפְּנֵי [8]שֶׁעַמָּה מוּעָטִין.

1 And the processes as already outlined were repeated. **2** The Levites. **3** *Psalms* **113-118** thus designated were sung while the slaughtering was proceeding, and it was repeated if the animals were many and much time was taken up. **4** Because the כֹּהֲנִים were so numerous, efficient and expert. **5** Or שָׁלְשׁוּ [*Kal*]. **6** Even for the first recital. הִגִּיעַ, *that it reached*, in some editions. **7** Or *I love that the Eternal shall hear. Psalm* **116**, 1. **8** Literally *its people*.

Mishnah 8

מִשְׁנָה ח

Just as its performance[1] was on a week day so was its performance on the Sabbath,[2] only that the priests used to swill away[3] the Forecourt which was against the sanction of the Sages. R. Judah says,

[1]כְּמַעֲשֵׂהוּ בַחוֹל כָּךְ מַעֲשֵׂהוּ [2]בַּשַּׁבָּת, אֶלָּא שֶׁהַכֹּהֲנִים [3]מַדִּיחִים אֶת־הָעֲזָרָה שֶׁלֹּא בִּרְצוֹן חֲכָמִים. רַבִּי יְהוּדָה אוֹמֵר, כּוֹס הָיָה [3]מְמַלֵּא

מִדַּם [4]הַתַּעֲרוּבוֹת [*]זֹרְקוֹ [6]זְרִיקָה אַחַת עַל גַּבֵּי הַמִּזְבֵּחַ, וְלֹא הוֹדוּ לוֹ חֲכָמִים.

One[4] used to fill a cup from the blood of the mixture[5] and sprinkled it* in one act[6] against the Altar sides, but the Sages did not agree with him.

1 The ritual as detailed in the foregoing *Mishnah*. **2** When שַׁבָּת was עֶרֶב פֶּסַח. **3** They swilled away the blood on שַׁבָּת from the עַזָּרָה. There was a water duct along the Forecourt, and when they wanted to cleanse it they stopped up the outlet to let the water fill the whole marble floor and then opened it up to let all the dirt rush out. **4** A כֹּהֵן, priest. **5** That was spilt upon the floor. **6** To render valid such offerings whose blood had not been correctly dealt with. * *Kal active participle;* or זָרְקוֹ, *Kal past.*

Mishnah 9

מִשְׁנָה ט

כֵּיצַד תּוֹלִין [1]וּמַפְשִׁיטִין? אוּנְקְלִיּוֹת שֶׁל בַּרְזֶל הָיוּ קְבוּעִים [2]בַּכְּתָלִים [3]וּבָעַמּוּדִים שֶׁבָּהֶן תּוֹלִין [4]וּמַפְשִׁיטִין. וְכָל מִי שֶׁאֵין לוֹ מָקוֹם לִתְלוֹת וּלְהַפְשִׁיט מַקְלוֹת דַּקִּים [5]חֲלָקִים הָיוּ שָׁם [6]וּמַנִּיחַ [7]עַל כְּתֵפוֹ וְעַל כֶּתֶף חֲבֵרוֹ וְתוֹלֶה וּמַפְשִׁיט. רַבִּי [8]אֱלִיעֶזֶר אוֹמֵר, [9]אַרְבָּעָה עָשָׂר שֶׁחָל לִהְיוֹת בְּשַׁבָּת [10]מֵנִיחַ יָדוֹ עַל כֶּתֶף חֲבֵרוֹ, וְיַד חֲבֵרוֹ עַל כְּתֵפוֹ, וְתוֹלֶה וּמַפְשִׁיט.

How did they suspend and flay [them]?[1] — Hooks of iron were fixed into the walls[2] and into the pillars[3] on which they were hung and flayed.[4] And for whomsoever there was no place for suspending and flaying there were thin smooth[5] staves which he placed[6] on[7] his shoulder and upon the shoulder of his fellow and so hung it up and flayed it. R. Eliezer[8] says, If the fourteenth[9] happened to fall on the Sabbath he placed[10] his hand on his fellow's shoulder and the hand of his fellow rested upon his shoulder and thus he suspended it and flayed it.

1 *i.e.,* skin the carcases of the Paschal lambs. **2** Of the עַזָּרָה, *Forecourt.* **3** Of the slaughterhouse in the Forecourt. See מִדּוֹת 3[5]. **4** The carcases. **5** Peeled. **6** Or וּמַנִּיחַ. **7** One end of a stick on his own shoulder and the other end on the shoulder of another man. **8** His view is rejected because it is permitted to make use of these sticks in the Temple as שְׁבוּת does not apply there (see *Appendix,* **Note 19**). **9** Of Nisan. **10** Or מַנִּיחַ. Literally *places.*

Mishnah 10

מִשְׁנָה י

[1]קְרָעוֹ וְהוֹצִיא [2]אֵימוּרָיו. [3]נְתָנוּ
[4]בְּמֵגִיס [5,6]וְהִקְטִירָן עַל גַּבֵּי הַמִּזְבֵּחַ
יָצְתָה כַּת רִאשׁוֹנָה וְיָשְׁבָה לָהּ
[7]בְּהַר הַבַּיִת, שְׁנִיָּה [8]בַּחֵיל,
וְהַשְׁלִישִׁית [9]בִּמְקוֹמָהּ עוֹמֶדֶת[10].
חֲשֵׁיכָה יָצְאוּ וְצָלוּ אֶת־פִּסְחֵיהֶן.

One rent it[1] open and took out its fat;[2] he put it[3] on a tray[4] and[5] offered[6] it upon the Altar. The first group went out and stayed on the Temple Mount,[7] the second party in the fortification,[8] and the third lot remained[9] in its place. When it became dark[10] they went forth and roasted their Passover offerings.

1 The carcase. **2** The portions offered on the Altar. *Leviticus* **8**, 3, 4. **3** The חֵלֶב, fat.* **4** מֵגִיס, מֵגֵס, מַגָּס, *tray, plate, basin.* **5** A כֹּהֵן, priest. **6** *i.e.*, burned. **7** This referred to the Sabbath when they could not carry away their קָרְבַּן פֶּסַח. (In Jerusalem they did not prepare עֵרוּבֵי חֲצֵרוֹת for Sabbaths). See *Appendix*, **Note 4**; עֵרוּבִין **Introduction**). **8** Or *Rampart,* a place inside the Temple fortifications between סוֹרֵג, *Soreg* (one of the approaches of the Temple fortifications) and the Women's Forecourt on the ascent to the Temple. See מִדּוֹת 2[3]. **9** There was nowhere else for these to go. Literally, *stood in their place,* because none (except the מַלְכֵי בֵית דָּוִד) might sit in the עֲזָרָה. **10** At מוֹצָאֵי שַׁבָּת, the conclusion of the Sabbath. *נְתָנוּ (*plural*) is unsatisfactory because the accompanying verbs are in the *singular*; yet נְתָנוֹ (*singular*) does not seem satisfactory because the *object* אֵימוּרָיו is *plural*.

CHAPTER 6

פֶּרֶק ו

Mishnah 1

מִשְׁנָה א

[1]אֵלּוּ דְבָרִים בַּפֶּסַח דּוֹחִין אֶת־
[2]הַשַּׁבָּת, שְׁחִיטָתוֹ, וּזְרִיקַת דָּמוֹ,
וּמִיחוּי [3]קְרָבָיו [4]וְהַקְטָר חֲלָבָיו,
אֲבָל [5]צְלִיָּתוֹ וְהַדָּחַת קְרָבָיו אֵינָן
דּוֹחִין אֶת־הַשַּׁבָּת. [6]הַרְכָּבָתוֹ
וְהֲבָאָתוֹ מִחוּץ [7]לַתְּחוּם, וַחֲתִיכַת
[8]יַבֶּלְתּוֹ אֵין דּוֹחִין אֶת־[9]הַשַּׁבָּת;
רַבִּי [10]אֱלִיעֶזֶר אוֹמֵר, דּוֹחִין.

These things[1] regarding the *Passover offering* override the Sabbath:[2] its slaughtering, the sprinkling of its blood, the cleansing of its entrails[3] and the offering up[4] of its fat; but the roasting of it and the swilling of its inwards[5] do not override the Sabbath. Transporting[6] or bringing it from beyond the *Sabbath limit*[7] or cutting away its wart[8] do not override the Sabbath;[9] but R. Eliezer[10] says, These do override it.

1 Which, because of their nature, cannot be delayed until מוֹצָאֵי שַׁבָּת, the conclusion of the Sabbath. **2** *i.e.*, the observance of the Sabbath. **3** Or *entrails*. **4** *i.e.*, burnings. **5** These details are of such a nature as not to render them invalid if they are postponed till the conclusion of the Sabbath. **6** Conveying the living animal through the public ways to the עֲזָרָה, Forecourt; though this is only a transgression against שְׁבוּת (see *Appendix*, **Note 19**). **7** 2000 cubits (צְרוּבִין, INTRODUCTION). **8** Or *wen*. **9** Because these operations could have been performed on the preceding day. **10** His view is not accepted.

Mishnah 2

R. Eliezer[1] said, 'Is it not self-evident, seeing that slaughtering,[2] which is an act of work,[3] overrides the Sabbath, should not these, which are under only a *Rabbinical rest restriction*[4] override[5] the Sabbath?'[6]—R. Joshua replied to him, 'A Festival-day will prove against this,[7] for on it they permitted functions[8] which are acts of work, nevertheless they forbade other functions that come within the category of *Rabbinical rest restriction*.'[4,9] R. Eliezer answered him, 'How so, R. Joshua? What proof can you deduce from a voluntary act[10] for a *positive* precept?'[11] R. Akiba made answer[12] and said, 'The sprinkling[13] will prove it, because it is both a commandment[14] and a *Rabbinical rest restriction*,[15] nevertheless it does not override the Sabbath,[16] so be thou not surprised about these, because although they are an obligation[17] and are also a *Rabbinical rest restriction*[18] they do not override the Sabbath.' Said R. Eliezer to him, 'And regarding just that[19] do I make the inference:[20] seeing that if slaughtering,[21] which is an act of

מִשְׁנָה ב

אָמַר רַבִּי [1]אֱלִיעֶזֶר, וַהֲלֹא דִּין הוּא, מָה אִם [2]שְׁחִיטָה שֶׁהִיא מִשּׁוּם [3]מְלָאכָה דּוֹחָה אֶת־הַשַּׁבָּת אֵלּוּ שֶׁהֵן מִשּׁוּם [4]שְׁבוּת [5]לֹא יִדְחוּ אֶת־[6]הַשַּׁבָּת? אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ, יוֹם טוֹב [7]יוֹכִיחַ [8]שֶׁהִתִּירוּ בוֹ מִשּׁוּם מְלָאכָה, וְאָסְרוּ בוֹ מִשּׁוּם [9,4]שְׁבוּת. אָמַר לוֹ רַבִּי אֱלִיעֶזֶר, מַה־זֶּה יְהוֹשֻׁעַ? מָה־רְאָיָה [10]רְשׁוּת [11]לְמִצְוָה? הֵשִׁיב רַבִּי [12]עֲקִיבָא וְאָמַר, [13]הַזָּאָה תּוֹכִיחַ, שֶׁהִיא [14]מִצְוָה וְהִיא מִשּׁוּם [15]שְׁבוּת, וְאֵינָהּ דּוֹחָה אֶת־[16]הַשַּׁבָּת, אַף אַתָּה אַל תִּתְמַהּ עַל אֵלּוּ, שֶׁאַף עַלְפִּי שֶׁהֵן [17]מִצְוָה וְהֵן מִשּׁוּם [18]שְׁבוּת לֹא יִדְחוּ אֶת־הַשַּׁבָּת. אָמַר לוֹ רַבִּי אֱלִיעֶזֶר, [19]וְעָלֶיהָ [20]אֲנִי דָן, וּמָה אִם [21]שְׁחִיטָה שֶׁהִיא מִשּׁוּם [22]מְלָאכָה דּוֹחָה אֶת־הַשַּׁבָּת [23]הַזָּאָה שֶׁהִיא מִשּׁוּם שְׁבוּת אֵינוֹ דִּין שֶׁדּוֹחָה אֶת־הַשַּׁבָּת. אָמַר לוֹ רַבִּי עֲקִיבָא, אוֹ חִלּוּף, מָה־אִם הַזָּאָה שֶׁהִיא מִשּׁוּם שְׁבוּת אֵינָהּ דּוֹחָה אֶת־

הַשַּׁבָּת, שְׁחִיטָה שֶׁהִיא מִשּׁוּם מְלָאכָה אֵינוֹ דִּין שֶׁלֹּא תִּדְחֶה אֶת־הַשַּׁבָּת? אָמַר לוֹ רַבִּי אֱלִיעֶזֶר, עֲקִיבָא, [24]עָקַרְתָּ מַה־שֶּׁכָּתוּב בַּתּוֹרָה, [25]בֵּין הָעַרְבַּיִם בְּמוֹעֲדוֹ, בֵּין בַּחוֹל בֵּין בַּשַּׁבָּת. [26]אָמַר [27]לוֹ, רַבִּי, הָבֵא לִי [28]מוֹעֵד [29]לְאֵלּוּ [28,30]כְּמוֹעֵד [31]לִשְׁחִיטָה. [33]כְּלָל אָמַר רַבִּי [32]עֲקִיבָא כָּל־ [34]מְלָאכָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ מֵעֶרֶב שַׁבָּת אֵינָהּ דּוֹחָה אֶת־הַשַּׁבָּת. שְׁחִיטָה שֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ [35]מֵעֶרֶב שַׁבָּת דּוֹחָה אֶת־הַשַּׁבָּת.

work,[22] overrides the Sabbath, then sprinkling[23] which is merely a *Rabbinical rest restriction* should certainly override the Sabbath.' R. Akiba replied to him, 'Or the reverse! Seeing that sprinkling which comes within the category of *Rabbinical rest restriction* does not override the Sabbath, slaughtering which is an act of work should not override the Sabbath?' R. Eliezer answered him, 'R. Akiba, thou hast uprooted[24] what is written in the Law, *between the evenings in its appointed time*,[25] whether it be a weekday or Sabbath!' He[26] replied to him,[27] 'Rabbi, bring me an *appointed time*[28] for these[29] equal[30] to the *appointed time*[28] mentioned for the slaughtering.'[31] R. Akiba[32] laid down a general principle:[33] All work[34] that can be done on the eve of the Sabbath does not override the Sabbath. Slaughtering that can not be performed on the eve of the Sabbath[35] overrides the Sabbath.

1 Referring to his view on the abrogation of the Sabbath as stated at the end of the preceding *Mishnah*. His view is rejected. **2** Of the קָרְבַּן פֶּסַח. **3** Ordinarily forbidden on Sabbath מִדְּאוֹרַיְתָא, as enjoined by the Law, and מִדְּרַבָּנָן, as decreed by the Sages. See שַׁבָּת 7[2]. **4** See *Appendix*, **Note 19.** **5** Or וְאָסַר, *and prohibit, i.e., and supersede.* **6** See עֵירוּבִין 10[3,15]. **7** That R. Eliezer's opinion here on the supersedure of the Sabbath is unacceptable. Compare *Exodus* **12**, 16. **8** For instance, slaughtering and working. **9** Because such preparations could have been carried out on the preceding day. Compare בֵּיצָה 4[2]. **10** Eating on יוֹם טוֹב. **11** The offering of the קָרְבַּן פֶּסַח is obligatory. **12** He begins his argument to demolish R. Eliezer's view regarding the superseding of the Sabbath. **13** If anyone became unclean through contact with a dead body and the seventh day of uncleanness was on שַׁבָּת which was עֶרֶב פֶּסַח (*Numbers* **19**, 19). **14** If he is not permitted to undergo the rite of הַזָּאָה he will be unable to offer his Paschal lamb. Yet it does not supersede the Sabbath because it appears to render fit an unclean man on the Sabbath. It is prohibited on account of שְׁבוּת, *i.e.*, although the offering of קָרְבַּן פֶּסַח is a מִצְוָה, הַזָּאָה is forbidden because of שְׁבוּת. That is שְׁבוּת is sometimes more important than מִצְוָה. (שְׁבוּת, *rest, abstention from secular work*—especially an activity on שַׁבָּת and יוֹם טוֹב forbidden by the

Rabbis as being out of harmony with the observance of the holyday). **15** The non-sprinkling on שַׁבָּת is only a Rabbinical restriction. **16** That is he must not be sprinkled on שַׁבָּת though he will be unable to prepare the קָרְבַּן פֶּסַח. **17** A commandment to prepare the קָרְבַּן פֶּסַח. **18** Against movement of 4 cubits in the רְשׁוּת הָרַבִּים, public domain (see 6[1]). **19** The sprinkling of the water of the *Red Heifer* is what he based his inference on. **20** 'I maintain that sprinkling should be performed on the Sabbath to enable the unclean to become clean so as to participate in the קָרְבַּן פֶּסַח.' **21** The Passover sacrifice. **22** And is מִן־הַתּוֹרָה ordinarily forbidden. **23** The *sin-offering* water, מֵי חַטָּאת. **24** *i.e.*, misconstrued. **25** *Numbers* **9**, 2, וְיַעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ, *And let the children of Israel prepare the Passover offering in its appointed season.* **26** R. Akiba. **27** R. Eliezer. **28** Enjoined in the Law. **29** הַרְכָּבָתוֹ *etc.*, as set out in the foregoing *Mishnah*, **Note 6**. **30** In explicitness. **31** Of the קָרְבַּן פֶּסַח. **32** His ruling is accepted. **33** On the question of superseding the Sabbath.* See שַׁבָּת 19[1]. **34** Resulting from the קָרְבַּן פֶּסַח. **35** If the eve of Passover falls on Sabbath the Passover offering must be slaughtered on that day. It would be invalid if it were slaughtered before the Sabbath. Here we have a perfect example of the supersession of the Sabbath. * Popular reading כְּלַל.

Mishnah 3 — מִשְׁנָה ג

When may one also bring the *festival-offering*[1] (with him)? — When* it[2] is offered on a weekday, and in cleanness,[3] and is insufficient;[4] but when it is offered on the Sabbath, or is abundant[5] or[6] in uncleanness,[7] they must not bring with it[8] a *festal-offering*.

אֵימָתַי מֵבִיא [1]חֲגִיגָה עִמּוֹ? *בַּזְּמַן [2]שֶׁהוּא בָּא בְּחוֹל [3]בְּטָהֳרָה [4]וּבְמוּעָט; וּבַזְּמַן שֶׁהוּא בָּא בַּשַּׁבָּת [5]בְּמִרוּבָּה [7]וּבְמוּמְאָה, אֵין מְבִיאִין [8]עִמּוֹ חֲגִיגָה.

1 The *festal-offering* of the pilgrims to the Temple on the Festivals. This had to be eaten before the קָרְבַּן פֶּסַח was consumed because the latter was eaten only when one's appetite had been fully satisfied (see חֲגִיגָה **Introduction**). **2** The קָרְבַּן פֶּסַח. **3** Although the קָרְבַּן פֶּסַח supersedes the Sabbath (and uncleanness) the חֲגִיגָה does not. **4** If the Passover offering is too little to suffice for all those who are to partake of it, all the company first eat of the חֲגִיגָה (which is שְׁלָמִים, a *peace-offering*) and then of the קָרְבַּן פֶּסַח. **5** Or בְּמִרְבָּה (בְּמִרוּבָּה, בְּמִרְבָּה). There is enough of it to supply all the participants. **6** *i.e., or is offered in uncleanness.* **7** When the majority of the participants are טְמֵאִים, ritually unclean. **8** The קָרְבַּן פֶּסַח. * Or בִּזְמַן.

Mishnah 4

מִשְׁנָה ד

חֲגִיגָה הָיְתָה בָּאָה מִן־הַצֹּאן, מִן־הַבָּקָר, מִן־הַכְּבָשִׂים, וּמִן־הָעִזִּים, וּמִן־הַזְּכָרִים, וּמִן־הַנְּקֵבוֹת, וְנֶאֱכֶלֶת לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד[2].

The *festival-offering* used to come from the sheep, or from the oxen,[1] or from the lambs, or from the goats, whether males or females, and may be eaten during two days and one night.[2]

1 Neither oxen, nor female lambs (or kids) may be used for the קָרְבַּן פֶּסַח, Passover offering. **2** On the 14th, the night following, and the 15th, and what is left over (נוֹתָר) must be burned. (The קָרְבַּן פֶּסַח must be a זָכָר, *male,* sheep or goat, and must be eaten during the one night of the 15th). See *Exodus* **12**, 5, 10.

Mishnah 5

מִשְׁנָה ה

הַפֶּסַח שֶׁשְּׁחָטוֹ [1]שֶׁלֹּא לִשְׁמוֹ [2]בַּשַּׁבָּת חַיָּיב עָלָיו [3]חַטָּאת; וּשְׁאָר כָּל־הַזְּבָחִים [4]שֶׁשְּׁחָטָן [5]לְשֵׁם פֶּסַח, אִם אֵינָן [6]רְאוּיִין [7]חַיָּיב, וְאִם [8]רְאוּיִין הֵן, רַבִּי אֱלִיעֶזֶר מְחַיֵּיב חַטָּאת, וְרַבִּי יְהוֹשֻׁעַ פּוֹטֵר. אָמַר רַבִּי אֱלִיעֶזֶר, מָה אִם הַפֶּסַח שֶׁהוּא [9]מוּתָּר לִשְׁמוֹ [11]כְּשֶׁשִּׁנָּהוּ אֶת־שְׁמוֹ [10]חַיָּיב, זְבָחִים שֶׁהֵן [12]אֲסוּרִים לִשְׁמָן כְּשֶׁשִּׁנָּה אֶת־שְׁמָן, אֵינוֹ דִין שֶׁיְּהֵא חַיָּיב? אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ, לֹא, אִם אָמַרְתָּ [13]בַּפֶּסַח שֶׁשִּׁנָּהוּ [14]לְדָבָר אָסוּר, תֹּאמַר [15]בִּזְבָחִים שֶׁשִּׁנָּן לְדָבָר [16]הַמּוּתָּר? אָמַר [17]לוֹ רַבִּי אֱלִיעֶזֶר, [18]אֵימוּרֵי [19]צִבּוּר יוֹכִיחוּ שֶׁהֵן [20]מוּתָּרִין לִשְׁמָן, [21]וְהַשּׁוֹחֵט [22]לִשְׁמָן [23]חַיָּיב. אָמַר לוֹ רַבִּי [24]יְהוֹשֻׁעַ, לֹא, אִם אָמַרְתָּ

If one slaughtered the Passover offering not for its purpose[1] on Sabbath,[2] he is liable thereby to a *sin-offering*;[3] and in the case of all other sacrifices which he slaughtered[4] for the purpose of the[5] Passover offering, if they be not fitting,[6] he is liable,[7] and if they be fitting,[8] R. Eliezer says he is liable for a *sin-offering,* but R. Joshua exempts. R. Eliezer said, 'If the Passover offering be allowed[9] for its purpose, yet one is liable[10] when he changed its purpose,[11] is it not all the more reason that he should be culpable in the case of sacrifices that are forbidden[12] for their purpose when he altered their purpose?' R. Joshua replied to him, 'Not so; if thou dost pronounce regarding the Passover offering[13] which he had altered for a forbidden purpose,[14] thou wouldst also pronounce thus in the case of a *peace-offering*[15] which he changed to a permitted object?'[16] R. Eliezer

[25,19]בְּאֵימוּרֵי צִבּוּר שֶׁיֵּשׁ לָהֶן קִצְבָּה
תֹּאמַר בַּפֶּסַח שֶׁאֵין לוֹ *קִצְבָּה?
רַבִּי [26]מֵאִיר אוֹמֵר, אַף [27]הַשּׁוֹחֵט
לְשֵׁם אֵמוּרֵי צִבּוּר [28]פָּטוּר.

answered him,[17] 'The *sacrifices*[18] *of the congregation*[19] will prove it since they are allowed[20] for their purpose, but if one slaughter[21] for their purpose[22] he is culpable.'[23] R. Joshua[24] answered him, 'Not so; as thou arguest thou wouldst draw an analogy between *the sacrifices of the congregation*[19,25] whose number is limited and the Passover offering whose number has no limit?'* R. Meir[26] says, 'Nevertheless he that slaughters[27] under the designation of *sacrifices of the congregation* is exempt.'[28]

1 Literally *not in its proper name,* but for some other sacrifice, which does not override the Sabbath (compare 5[2,4]). **2** עֶרֶב פֶּסַח, the eve of Passover. **3** *Leviticus* 4, 7. **4** On שַׁבָּת which was עֶרֶב פֶּסַח. **5** לְשׁוּם in some editions. **6** To be קָרְבַּן פֶּסַח, thus, he substitutes a calf or ram of two years or a female sheep.§ **7** And must offer a חַטָּאת, *sin-offering.* **8** For example, he slaughtered a sheep a year old for קָרְבַּן פֶּסַח in error or not knowing that it was intended for a קָרְבַּן שְׁלָמִים. **9** To be slaughtered on שַׁבָּת. **10** And must bring a חַטָּאת. **11** *i.e.*, when he altered its name (or title). He slaughtered it in error for some other sacrifice. **12** *To be slaughtered on* שַׁבָּת. **13** If it had been slaughtered for another purpose. **14** In which case he is prohibited to slaughter it on the Sabbath. **15** If they had been slaughtered not for their object but as a קָרְבַּן פֶּסַח. **16** Evidently if it could be converted into a קָרְבַּן פֶּסַח its slaughtering would be allowed on the Sabbath. And so R. Joshua implies, *If this be so, why should he be liable to a* חַטָּאת? **17** לֵיה in some texts. **18** As for instance תָּמִיד and מוּסָפִים which all Jews used to offer on the Sabbath. **19** Or *public offerings, congregational offerings.* **20** To be slaughtered on שַׁבָּת†. **21** On the Sabbath, other sacrifices than those just referred to. **22** For those just mentioned. **23** And must offer a חַטָּאת. **24** His opinion is accepted. **25** On the שַׁבָּת. **26** His view is rejected. **27** Other sacrifices on שַׁבָּת during the year, thinking they were תְּמִידִים, *continual offerings,* or מוּסָפִים, *additional offerings.* **28** From bringing a חַטָּאת; *sin-offering.*

* The Passover offering was brought by every householder or group of householders. The Roman Emperor Vespasian ordered the kidneys to be given up—there were some 272,000 pairs.

§ The Passover lamb must be 'a lamb without blemish, a male of a year.

† The תָּמִיד and מוּסָפִים were offered on the Sabbath.

Mishnah 6

מִשְׁנָה ו

If anyone slaughtered[1] it[2] for such as could not eat of it[3] or for such as were not included in the number to eat of it, or for uncircumcised, or for unclean persons, he is liable;[4] but if for such as could eat of it together with such as could not eat of it, or for both those that were numbered to eat of it and others who were not included in that number, or for circumcised and uncircumcised persons combined, or for clean and unclean persons together, he is exempt.[5] If one slaughtered it,[6] and it was found to have a blemish,[7] he is liable.[8] If one slaughtered it[6] and it was found to be טְרֵיפָה[9] in a hidden part,[10] he is exempt.[11] If he slaughtered it, and it then became known that the owners had withdrawn their hands,[12] or[13] had died, or[13] had become unclean, he is exempt,[11] because he slaughtered it with authority.

שְׁחָטוֹ[1,2] שֶׁלֹּא לְאוֹכְלָיו וְשֶׁלֹּא לִמְנוּיָיו, לַעֲרֵלִין וְלִטְמֵאִין[3] חַיָּיב;[4] לְאוֹכְלָיו וְשֶׁלֹּא לְאוֹכְלָיו, לִמְנוּיָיו וְשֶׁלֹּא לִמְנוּיָיו, לְמוּלִין וְלַעֲרֵלִים לִטְהוֹרִים וְלִטְמֵאִים[5] פָּטוּר. שְׁחָטוֹ[6] וְנִמְצָא[7] בַּעַל מוּם[8] חַיָּיב. שְׁחָטוֹ[6] וְנִמְצָא[9] טְרֵיפָה[10] בְּסֵתֶר[11] פָּטוּר. שְׁחָטוֹ וְנוֹדַע[12] שֶׁמָּשְׁכוּ הַבְּעָלִים אֶת־יָדָם, אוֹ[13] שֶׁמֵּתוּ אוֹ[13] שֶׁנִּטְמְאוּ[11] פָּטוּר, מִפְּנֵי שֶׁשָּׁחַט[14] בִּרְשׁוּת.

1 On שַׁבָּת which was עֶרֶב פֶּסַח. **2** The קָרְבַּן פֶּסַח. **3** Compare 5[3], 8[7]. **4** The קָרְבַּן פֶּסַח becoming פָּסוּל, invalid, he thereby מְחַלֵּל שַׁבָּת, profanes the Sabbath, and has to bring a חַטָּאת. **5** He does not have to bring a חַטָּאת because the קָרְבַּן פֶּסַח is כָּשֵׁר, valid, and he has not therefore desecrated the Sabbath. **6** The קָרְבַּן פֶּסַח on שַׁבָּת which was עֶרֶב פֶּסַח. **7** It becomes פָּסוּל, unfit. **8** He must bring a חַטָּאת because the מוּם should have been discovered before slaughtering. **9** See *Appendix,* **Note 15**. **10** Or בַּסֵּתֶר. Since it was impossible to know of it beforehand. **11** From a חַטָּאת. **12** They renounced their right in it before the קָרְבַּן פֶּסַח was slaughtered and would not partake of it having joined another group. **13** The owners. **14** He did not know before the slaughtering what had happened. He was not obliged to take precautions against such an event, and therefore is not culpable.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנָה א

How do they roast[1] the Passover offering?—They bring a spit[2] of pomegranate-wood,[3] • thrust it through from its mouth to its

כֵּיצַד[1] צוֹלִין אֶת־הַפֶּסַח? מְבִיאִין[2] שַׁפּוּד שֶׁל[3] רִמּוֹן, תּוֹחֲבוֹ מִתּוֹךְ פִּיו עַד[4] בֵּית נְקֻבָתוֹ, וְנוֹתֵן אֶת־כְּרָעָיו

וְאֶת־בְּנֵי מֵעָיו לְתוֹכוֹ. דִּבְרֵי רַבִּי [5]יוֹסֵי הַגְּלִילִי. רַבִּי [6]עֲקִיבָא אוֹמֵר, כְּמִין בִּשּׁוּל הוּא זֶה, אֶלָּא [7]תּוֹלִין חוּצָה לוֹ.

buttocks,[4] and place its knees, and its entrails inside it. This is the opinion of R. Jose[5] the Galilean. R. Akiba[6] says, This would be a form of cooking; rather they hang[7] outside it.

1 *Exodus* **12**, 8, 9. **2** Or *skewer*. **3** Other woods have branches from which when cut away the cicatrices exude moisture; this interferes with the roasting (*i.e.*, the water *boils* the flesh). The spit must not be of metal which would give off heat and thus roast the lamb. The offering must be צְלִי אֵשׁ, *roasted in fire*. **4** Or *anus*. So that the thicker end of the spit is in the mouth, as the whole must be suspended head downward in the oven and the carcase will not slip off. **5** His opinion is rejected. **6** His view is accepted. **7** The legs and entrails on the spit, so that these are also roasted.

Mishnah 2

מִשְׁנָה ב

אֵין צוֹלִין אֶת־הַפֶּסַח לֹא עַל [1]הַשַּׁפּוּד וְלֹא עַל [2]הָאַסְכְּלָה. אָמַר רַבִּי [3]צָדוֹק, מַעֲשֶׂה בְּרַבָּן גַּמְלִיאֵל שֶׁאָמַר לְטָבִי עַבְדּוֹ, צֵא וּצְלֵה לָנוּ אֶת־הַפֶּסַח עַל [4]הָאַסְכְּלָה. [5]נָגַע בְּחַרְסוֹ שֶׁל תַּנּוּר יְקַלּוּף אֶת־[6]מְקוֹמוֹ, נָטַף מֵרוֹטְבוֹ עַל הַחֶרֶס [7]וְחָזַר [8]עָלָיו יִטּוֹל אֶת־[9]מְקוֹמוֹ. נָטַף מֵרוֹטְבוֹ עַל [10]הַסּוֹלֶת *יְקַמּוֹץ אֶת־מְקוֹמוֹ.[11]

They may not roast the Passover offering on a skewer[1] of metal or on a grating.[2] R. Zadok[3] said, It once happened that Rabban Gamliel said to Tabi his slave, 'Go forth and roast for us the Passover offering upon the grating.'[4] If it[5] touched the earthenware of the oven, he must pare away that part.[6] If any of its juice dripped down on the earthenware and it[7] came back upon it,[8] he must remove that part.[9] If some of its juice dripped on to the flour,[10] he must take away a fistful* from that place.[11]

1 Or *spit* (see foregoing *Mishnah*, **Note 3**). **2** Or *grill*. It is allowed on a perforated plate if the perforation is large enough to permit the carcase to hang freely. **3** His view is accepted for it refers to a perforated אַסְכְּלָא. **4** Which consisted of a perforated plate. **5** The קָרְבַּן פֶּסַח. **6** Of the קָרְבַּן פֶּסַח because it was roasted not by the fire but indirectly by the heat of the oven-wall. **7** The juice. **8** The carcass. **9** Of the flesh to the depth of a finger's thickness. **10** The hot flour. **11** The flour removed must be burned as is done with all קָדָשִׁים that have become פָּסוּל, unfit (compare *Appendix*, **Note 18**). * Or *handful*.

Mishnah 3

מִשְׁנָה ג

They basted it[1] with the oil of the *priest's-due*;[2] if it be a company[3] of priests, they may eat it, but if an Israelite[4] be there, he must rinse it off[5] if it be raw, but if it be roasted, he must pare the outside.[6]* If they basted it with oil of *second tithe*,[7] he shall not make its value chargeable upon the members of the group,[7] since *second tithe*[2] must not be redeemed in Jerusalem.[8]

[1]סָכוּ בְשֶׁמֶן [2]תְּרוּמָה; אִם [3]חֲבוּרַת כֹּהֲנִים יֹאכְלוּ, אִם [4]יִשְׂרָאֵל אִם חַי הוּא [5]יַדִּיחֶנּוּ, וְאִם צָלִי הוּא [6]יְקַלּוֹף אֶת־*הַחִצּוֹן. סָכוּ בְשֶׁמֶן שֶׁל [7]מַעֲשֵׂר שֵׁנִי לֹא יַעֲשֶׂנּוּ דָמִים עַל [7]בְּנֵי חֲבוּרָה, שֶׁאֵין פּוֹדִין [8]מַעֲשֵׂר שֵׁנִי [8]בִּירוּשָׁלַיִם.

1 One may pour fruit juices over the קָרְבַּן פֶּסַח. **2** See *Appendix*, **Note 1.** **3** Who have to eat of it. **4** *i.e.*, a non-priest is there who has to eat of it. **5** The oil is rinsed off the קָרְבַּן פֶּסַח. **6** Because the oil will have been absorbed into the outer layer of the flesh to the depth of a finger's breadth. **7** Those who have to eat of it may not be charged for the oil. **8** *Second tithe* produce can be consumed either in Jerusalem or its equivalent monetary value (determined and collected *before* reaching Jerusalem) can be used in Jerusalem (see מַעֲשֵׂר שֵׁנִי 1[1]). * הַחִיצוֹן in some texts.

Mishnah 4

מִשְׁנָה ד

Five offerings[1] may be offered[2] during uncleanness[3] but may not be eaten while unclean: the *Omer*,[4] the *Two Loaves*,[5] the *Shewbread*,[6] the *congregational sacrifices*[7] and the goats[8] at the Beginning of the New Moon. The Passover offering which is offered[9] during uncleanness may be eaten in uncleanness because it is offered originally[10] only for the purpose of being eaten.

חֲמִשָּׁה [1]דְּבָרִים [2]בָּאִין [3]בְּטוּמְאָה, וְאֵינָן נֶאֱכָלִין בְּטוּמְאָה, [4]הָעוֹמֶר, [5]שְׁתֵּי הַלֶּחֶם, [6]וְלֶחֶם הַפָּנִים, [7]וְזִבְחֵי שַׁלְמֵי צִבּוּר, [8]וּשְׂעִירֵי רָאשֵׁי חֳדָשִׁים. הַפֶּסַח שֶׁבָּא [9]בְּטוּמְאָה נֶאֱכָל בְּטוּמְאָה, שֶׁלֹּא בָּא [10]מִתְּחִלָּתוֹ אֶלָּא לַאֲכִילָה.

1 Literally *things*. **2** Literally *come*. **3** *i.e.*, by the one who brings the offering if he is טָמֵא, unclean. **4** Offered on the 2nd day of Passover. **5** Offered on שָׁבוּעוֹת or עֲצֶרֶת (*Leviticus* **23**, 17). **6** Placed on the שֻׁלְחָן, Table, every Sabbath (*Exodus* **23**, 30; *Leviticus* **24**, 5-9). **7** The two sheep together with the שְׁתֵּי הַלֶּחֶם offered on שָׁבוּעוֹת (*Leviticus* **23**, 19, 20). Literally *the sacrifices of the congregational peace-offerings*. **8** Offered at the New Moon (*Numbers* **28**, 11, 15). **9** Literally *comes*. **10** In Egypt before the Exodus.

Mishnah 5

מִשְׁנָה ה

נִטְמָא [1]הַבָּשָׂר וְהַחֵלֶב [2]קַיָּם [3]אֵינוֹ זוֹרֵק אֶת־הַדָּם. נִטְמָא הַחֵלֶב וְהַבָּשָׂר קַיָּם זוֹרֵק אֶת־הַדָּם. [4]וּבְמוּקְדָּשִׁין אֵינוֹ כֵן, אֶלָּא אַף עַל פִּי שֶׁנִּטְמָא הַבָּשָׂר וְהַחֵלֶב קַיָּם זוֹרֵק אֶת־הַדָּם.

If the flesh[1] became unclean but the fat remained clean,[2] the blood is not sprinkled.[3] If the fat became unclean but the flesh remained clean, the blood must be sprinkled. But in the case of other holy sacrifices[4] it is not so; for even though the flesh became unclean and the fat remained clean the blood must be sprinkled.

1 Of the קָרְבַּן פֶּסַח. **2** Literally *persisted* in its state of uncleanness. **3** Or *tossed*; against the base of the Altar. The essential principle of the קָרְבַּן פֶּסַח was the eating thereof. **4** Or וּבַמּוּקְדָּשִׁים, *and in the case of the other holy sacrifices*.....

Mishnah 6

מִשְׁנָה ו

נִטְמָא [1]הַקָּהָל אוֹ רוּבוֹ, אוֹ שֶׁהָיוּ הַכֹּהֲנִים טְמֵאִים וְהַקָּהָל טְהוֹרִים, [2]יֵעָשֶׂה [3]בְּטוּמְאָה. נִטְמָא מִיעוּט הַקָּהָל, הַטְּהוֹרִין עוֹשִׂין אֶת־[4]הָרִאשׁוֹן וְהַטְּמֵאִין עוֹשִׂין אֶת־[5]הַשֵּׁנִי.

If the congregation[1] or the majority of it became unclean, or if the priests were unclean but the congregation were clean, it[2] must be prepared in uncleanness.[3] If the minority of the congregation became unclean, the clean prepare the first[4] and the unclean prepare the second.[5]

1 קָהָל, *a congregation*, in some texts. **2** The קָרְבַּן פֶּסַח. **3** The קָרְבַּן פֶּסַח does not override congregational uncleanness but it does supersede bodily uncleanness. **4** The קָרְבַּן פֶּסַח on the 14th Nisan. **5** The פֶּסַח שֵׁנִי on the 14th אִיָּר (*Numbers* **9**, 6-11).

Mishnah 7

מִשְׁנָה ז

הַפֶּסַח §שֶׁנִּזְרַק דָּמוֹ וְאַחַר כַּךְ נוֹדַע שֶׁהוּא [3]טָמֵא [1]הַצִּיץ [2]מְרַצֶּה; [5]נִטְמָא [4]הַגּוּף [6]אֵין הַצִּיץ מְרַצֶּה, מִפְּנֵי שֶׁאָמְרוּ, [7]הַנָּזִיר וְעוֹשֶׂה פֶּסַח. הַצִּיץ מְרַצֶּה עַל טוּמְאַת [8]הַדָּם

The [High-priest's] *front plate*[1] makes[2] the Passover offering acceptable, the blood of which had been sprinkled§ and then it became known that it was unclean;[3] but if the owner[4] was unclean[5] the High-priest's *front plate* does not

וְאֵין הַצִּיץ מְרַצֶּה עַל טוּמְאַת
[9]הַגּוּף. [10]נִטְמָא [11]טוּמְאַת *[12]הַתְּהוֹם
הַצִּיץ [13]מְרַצֶּה.

make it acceptable[6] because of what was said in the case of a *nazarite*[7] and him who prepares the Passover offering. The High-priest's *front plate* makes acceptance for the blood,[8] but the High-priest's *front plate* does not make acceptance for the person.[9] But if one[10] had become unclean from an uncleanness[11] of the deep,[12*] then the High-priest's *front plate* does make it acceptable.[13]

§ Or *lossed.*

* *i.e.*, of which no one had been aware at the time.

1 A golden band or plate, two fingers in width, extending across the forehead from ear to ear (*Exodus* **28**, 36-38; זְבָחִים 8[12]). **2** *i.e.*, effects divine acceptance even if the קָרְבַּן פֶּסַח is not eaten, and there is no need to bring a further offering, *i.e.*, פֶּסַח שֵׁנִי. **3** Either the flesh or the blood, or both, had been unclean before the sprinkling. **4** Or one of the participants. **5** It was found that he was טָמֵא, unclean, before the sprinkling, and the sprinkling had been performed before the discovery. **6** And the owner must prepare פֶּסַח שֵׁנִי. **7** Or *nazirite*. *Numbers* **6**, 1-21. **8** Which had become unclean. **9** Who makes the offering if he be unclean. **10** A nazirite or whoever offers the קָרְבַּן פֶּסַח who is unclean. **11** Due to a corpse or from an unsuspected or concealed grave. **12** And it was only discovered after the offering. **13** This ruling is known as הֲלָכָה לְמֹשֶׁה מִסִּינַי, *an enactment of Moses from Sinai*, and is accepted without dispute.

Mishnah 8

מִשְׁנָה ח

נִטְמָא [1]שֶׁלֹּם אוֹ רוּבוֹ שׂוֹרְפִין אוֹתוֹ
לִפְנֵי הַבִּירָה [2]מֵעֲצֵי [3]הַמַּעֲרָכָה.
נִטְמָא מִיעוּטוֹ [4]וְהַנּוֹתָר שׂוֹרְפִין
אוֹתוֹ [5]בְּחַצְרוֹתֵיהֶן, אוֹ עַל גַּגּוֹתֵיהֶן
מֵעֲצֵי עַצְמָן. הַצַּיְקָנִין שׂוֹרְפִין
אוֹתוֹ לִפְנֵי הַבִּירָה, בִּשְׁבִיל לֵיהָנוֹת
מֵעֲצֵי הַמַּעֲרָכָה.

If all of it[1] or the greater part of it became unclean, they must burn it in front of the Temple with wood[2] from the wood-pile.[3] If the smaller part of it, or what was left over,[4] became unclean, they burn it in their own courtyards[5] or upon their own rooftops with their own wood. The niggardly burn it up in front of the Temple in order to have the benefit of the wood of the wood-pile.

1 The קָרְבַּן פֶּסַח. **2** They may use their own fuel, but nevertheless they should not do so in order not to make the poor feel uncomfortable. **3** Stored by the Altar. **4** The next morning; from a כָּשֵׁר, valid, Passover offering which had not been entirely eaten (see *Appendix*, **Note 18**; *Exodus* **12**, 10). **5** Or בַּחֲצֵרוֹתֵיהֶן.

Mishnah 9

מִשְׁנָה ט

The Passover offering that had been taken out[1] or which had become unclean must be immediately burned. If the owners became unclean or died, its status must be changed[2] and it must be burned on the sixteenth.[3] R. Jochanan[4] ben Barokah* says, This also must be burned immediately[5] because there are none to eat of it.[6]

הַפֶּסַח [1]שֶׁיָּצָא אוֹ שֶׁנִּטְמָא יִשָּׂרֵף מִיָּד. נִטְמְאוּ הַבְּעָלִים אוֹ שֶׁמֵּתוּ [2]תְּעוּבַּר צוּרָתוֹ וְיִשָּׂרֵף [3]בְּשִׁשָּׁה עָשָׂר. רַבִּי [4]יוֹחָנָן בֶּן *בָּרוֹקָה אוֹמֵר, אַף זֶה יִשָּׂרֵף [5]מִיָּד לְפִי שֶׁאֵין לוֹ [6]אוֹכְלִין.

* Or בָּרוּקָא, *Baroka.*

1 Literally *had gone out. i.e.*, from Jerusalem on the 14th Nisan. **2** *i.e.*, it is left over to the next morning when it becomes נוֹתָר (see *Appendix*, **Note 18**). **3** 16th Nisan. But not on the 15th because קָדָשִׁים may not be burned on יוֹם טוֹב. **4** His view is not accepted. **5** And not left to become נוֹתָר. **6** If all the company became unclean the whole קָרְבַּן פֶּסַח must be burned. If some became unclean *when all had begun to eat* of it or some died the clean may eat their portion; the rest of the flesh must be burned.

Mishnah 10

מִשְׁנָה י

The bones,[1] and the tendons,[2] and the remains[3] must be burned[4] on the sixteenth.[5] If the sixteenth happened to fall on the Sabbath, they must be burned on the seventeenth[6] because they do not override[7] the Sabbath or the Festival.

[1]הָעֲצָמוֹת [2]וְהַגִּידִין [3]וְהַנּוֹתָר [4]יִשָּׂרְפוּ [5]בְּשִׁשָּׁה עָשָׂר. חָל שִׁשָּׁה עָשָׂר לִהְיוֹת בַּשַּׁבָּת יִשָּׂרְפוּ [6]בְּשִׁבְעָה עָשָׂר, לְפִי שֶׁאֵינָן דּוֹחִין [7]לֹא אֶת־הַשַּׁבָּת וְלֹא אֶת־יוֹם טוֹב.

1 These must not be broken and thus the inner marrow remains and must be burned. **2** Or *sinews*. **3** See *Appendix*, **Note 18**. **4** Or יִשָּׂרְפוּ, *and they must consume by fire.** **5** 16th נִיסָן. **6** 17th Nisan. **7** The burning of the bones and sinews, etc. * יִשָּׂרְפוּ, *Niphal;* יִשְׂרְפוּ, *Kal.*

Mishnah 11

מִשְׁנָה יא

All that may be eaten of a large ox may be eaten of a tender kid,[1] even the tips of the wings [shoulder blades][2] and the gristle.[3] Anyone who breaks[4] a bone of a clean

כָּל־הַנֶּאֱכָל בַּשּׁוֹר הַגָּדוֹל יֵאָכֵל [1]בַּגְּדִי הָרַךְ, וְוָרָאשֵׁי [2]כְנָפַיִם, [3]וְהַסְּחוּסִים, [4]הַשּׁוֹבֵר אֶת־הָעֶצֶם

בַּפֶּסַח הַטָּהוֹר, הֲרֵי זֶה לוֹקֶה [5]אַרְבָּעִים, אֲבָל הַמּוֹתִיר [6]בְּטָהוֹר [7]וְהַשּׁוֹבֵר בְּטָמֵא אֵינוֹ לוֹקֶה אֶת־הָאַרְבָּעִים.

Passover offering incurs the penalty of the *forty stripes*,[5] but anyone who leaves over of a clean one[6] or anyone who breaks[7] of one that is unclean does not incur the penalty of the *forty stripes*.

1 Of the קָרְבַּן פֶּסַח. The corresponding parts of a full-grown ox that may not be eaten may not be eaten in the Passover lamb even though they are yet tender. **2** *i.e.*, the ends of the forelegs. **3** They can be eaten only after boiling. **4** But the קָרְבַּן פֶּסַח has to be roasted. אַל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל בַּמָּיִם כִּי אִם־צְלִי־אֵשׁ, *Eat not of it raw, nor sodden at all with water, but roast with fire.* See *Exodus* **12**, 46; *Numbers* **9**, 12. **5** מַכּוֹת 3[3]. **6** A clean קָרְבַּן פֶּסַח. **7** A bone of a קָרְבַּן פֶּסַח that is טָמֵא.

Mishnah 12 — מִשְׁנָה יב

[1]אֵבֶר [2]שֶׁיָּצָא מִקְצָתוֹ [3]חוֹתֵךְ עַד שֶׁמַּגִּיעַ לָעֶצֶם, וְקוֹלֵף עַד שֶׁמַּגִּיעַ [4]לַפֶּרֶק, [5]וְחוֹתֵךְ. [6]וּבְמוּקְדָּשִׁין [7]קוֹצֵץ [8]בְּקוֹפִיץ שֶׁאֵין בּוֹ מִשּׁוּם שְׁבִירַת הָעֶצֶם. מִן־[9]הָאַגָּף [10]וְלִפְנִים כְּלִפְנִים, מִן־[11]הָאַגָּף וְלַחוּץ כְּלַחוּץ, [12]הַחַלּוֹנוֹת [13]וְעוֹבִי [14]הַחוֹמָה כְּלִפְנִים[15].

If a small portion of a limb[1] went forth without,[2] one must cut it away[3] until he reaches the bone, and pare it away till he reaches the joint[4] and cut it off.[5] In the case of other sacred offerings,[6] he must chop it across[7] with a chopper[8] since the question of the breaking of a bone does not apply here. From the door-stop[9] inwards[10] is as inside; from the door-stop[11] outwards is as outside, and the windows[12] and the thickness[13] of the wall[14] are as the inside.[15]

1 Of a קָרְבַּן פֶּסַח. **2** Literally *went out;* or *protruded outside* the house where it is being eaten. This portion becomes פָּסוּל, invalid, and must be cut off without breaking the bone. **3** Into the flesh. **4** Or *joint.* **5** The פָּסוּל part with the bone is burned, but the rest is eaten. **6** If half of a limb was taken outside Jerusalem. Or וּבְמוּקְדָּשִׁין, *And in the case of the other holy sacrifices.* **7** The bone. **8** Or *hatchet, bill, cleaver.* **9** Or *jamb. i.e.* the frame moulding against which the door shuts. **10** Is subject to the same law. **11** *i.e.*, including the same jamb. **12** Inside the wall of Jerusalem regarding קָדְשֵׁי קָלִים and inside the wall of the Temple concerning the eating of the קָרְבַּן פֶּסַח. **13** At the roof. **14** Around Jerusalem. **15** As if in Jerusalem.

Mishnah 13

מִשְׁנָה יג

If two groups[1] were eating in the same house,[2] one group turns[3] to one side and eats and the other group turns to another side and eats, and the warming-pan[4] is between them;[5] and when the server[6] stands up to pour out the wine[7] he must close his mouth and turn away his face[8] until he gets back to his own party and eats.[9] And the bride[10] may turn away her face and eat.[11]

[1]שְׁתֵּי חֲבוּרוֹת שֶׁהָיוּ אוֹכְלוֹת [2]בְּבַיִת אֶחָד, אֶלוּ [3]הוֹפְכִין אֶת־פְּנֵיהֶם הֵילֵךְ וְאוֹכְלִין, וְאֵלוּ הוֹפְכִין אֶת־פְּנֵיהֶם הֵילֵךְ וְאוֹכְלִין, [4]וְהַמִּיחַם [5]בָּאֶמְצַע. [6]וּכְשֶׁהַשַּׁמָּשׁ עוֹמֵד [7]לִמְזוֹג קוֹפֵץ אֶת־פִּיו וּמַחֲזִיר אֶת־ [8]פָּנָיו עַד שֶׁמַּגִּיעַ אֶצֶל חֲבוּרָתוֹ [9]וְאוֹכֵל. [10]וְהַכַּלָּה הוֹפֶכֶת אֶת־פָּנֶיהָ [11]וְאוֹכֶלֶת.

1 Who were to share the same קָרְבַּן פֶּסַח. Thus though two parties may share one קָרְבַּן פֶּסַח an individual must not eat of it in two companies. **2** *i.e.* in one room. **3** *i.e.*, they are permitted to turn away. **4** Or *wine-heater*, a basin containing hot water for warming up the wine for the four cups. **5** Between the two groups for the use of both. **6** Who serves both groups but has to eat of the קָרְבַּן פֶּסַח with one party. **7** He proceeds to serve wine for the other party. **8** Towards his own company, himself having some of the flesh in his mouth to show that he is not eating of the קָרְבַּן פֶּסַח with the other company. **9** Of the קָרְבַּן פֶּסַח with them. **10** Who feels shy to eat in company. **11** Of the קָרְבַּן פֶּסַח.

CHAPTER 8

פֶּרֶק ח

Mishnah 1

מִשְׁנָה א

A woman[1] when* she is in her husband's house, if her husband slaughtered[2] on her behalf,[3] and her father, too, slaughtered on her behalf,[4] must eat of her husband's.[5] If she went to spend the first Festival[6] at her father's home, and her father slaughtered on her behalf and her husband also slaughtered on her behalf, she may eat[7] in which place she chooses. An orphan[8] for whom the guardians slaughtered,[9] may eat in whichever

[1]הָאִשָּׁה *בַּזְּמַן שֶׁהִיא בְּבֵית בַּעְלָהּ [2]שָׁחַט [3]עָלֶיהָ בַּעְלָהּ וְשָׁחַט [4]עָלֶיהָ אָבִיהָ, תֹּאכַל מִשֶּׁל [5]בַּעְלָהּ. הָלְכָה [6]רֶגֶל רִאשׁוֹן לַעֲשׂוֹת בְּבֵית אָבִיהָ, שָׁחַט עָלֶיהָ אָבִיהָ וְשָׁחַט עָלֶיהָ בַּעְלָהּ [7]תֹּאכַל בַּמָּקוֹם שֶׁהִיא רוֹצָה. [8]יָתוֹם [9]שֶׁשָּׁחֲטוּ עָלָיו אַפּוֹטְרוֹפְּסִים יֹאכַל בַּמָּקוֹם שֶׁהוּא [10]רוֹצֶה. עֶבֶד שֶׁל שְׁנֵי [11]שׁוּתָּפִין, לֹא

יאכל משל[12] שניהם. מי שחציו עבד וחציו[13] בן חורין לא יאכל משל רבו.[14]

place he desires.[10] A slave belonging to two partners[11] must not eat from either of them.[12] One who is half slave and half free[13] must not eat of his master's.[14]

* Or בזמן

1 She did not state to either where she wanted to eat of the קָרְבַּן פֶּסַח. **2** The קָרְבַּן פֶּסַח. **3** He intended that she should be included to eat of it. **4** He thought that she would be with him and partake of the קָרְבַּן פֶּסַח. **5** It is natural to assume that a woman would prefer to eat with her husband in ordinary circumstances. **6** After her marriage; it was פֶּסַח. **7** Of the קָרְבַּן פֶּסַח. **8** A minor. An adult orphan eats from that קָרְבַּן פֶּסַח which was slaughtered first on his behalf. **9** One guardian included him in thought to eat of his קָרְבַּן פֶּסַח and another included him for his. **10** מִן־הַתּוֹרָה minors are not bound to be included for קָרְבַּן פֶּסַח. **11** Or *jointholders*, each of whom had a share in the services of the slave. **12** שְׁנֵיהֶן in some editions. But he may eat of one קָרְבַּן פֶּסַח if they agreed beforehand that he could do so. **13** See גִּטִּין 4[5]. Where a slave belonged to two masters and one set him free. **14** The slave must slaughter his own Passover offering.

Mishnah 2

מִשְׁנָה ב

הָאוֹמֵר לְעַבְדּוֹ, צֵא וּשְׁחוֹט עָלַי אֶת־הַפֶּסַח, שָׁחַט גְּדִי [1,2]יֹאכַל, שָׂחַט [3]טָלֶה [1,2]יֹאכַל; שָׁחַט גְּדִי [3]וְטָלֶה יֹאכַל מִן־ [4]הָרִאשׁוֹן. שָׁכַח מָה אָמַר [5]לוֹ רַבּוֹ, כֵּיצַד יַעֲשֶׂה? יִשְׁחַט טָלֶה וּגְדִי וְיֹאמַר, אִם גְּדִי אָמַר לִי רַבִּי, גְּדִי [6]שֶׁלּוֹ וְטָלֶה [7]שֶׁלִּי, וְאִם טָלֶה אָמַר לִי רַבִּי, הַטָּלֶה שֶׁלּוֹ וּגְדִי שֶׁלִּי. שָׁכַח רַבּוֹ מָה אָמַר לוֹ, [8]שְׁנֵיהֶם [9]יֵצְאוּ לְבֵית הַשְּׂרֵיפָה, [10]וּפְטוּרִין מִלַּעֲשׂוֹת [11]פֶּסַח שֵׁנִי.

If one say to his slave, 'Go forth and slaughter for me the Passover offering,' [and] if he slaughtered a kid, he[1] may eat of it;[2] if he slaughtered a sheep,[3] he[1] may eat of it;[2] if he slaughtered both a kid and a sheep,[3] he eats of the first.[4] If he forgot what his master had told him,[5] what should he do?—He slaughters a sheep and a kid and says, 'If my master said to me, "A kid," then the kid is his[6] and the sheep is mine,[7] but if my master said to me, "A sheep," the sheep is for him and the kid is for me.' If his master forgot what he had said to him, then both[8] must be burned[9] and they are exempt[10] from the Second-Passover offering.[11]

1 The master. **2** Even though he prefers the flesh of the other. **3** Or *lamb*. **4** The animal which was slaughtered first, but the other must be

burned. **5** Whether to slaughter a גְּדִי or טָלֶה. **6** *i.e.*, his קָרְבַּן פֶּסַח. **7** *i.e.*, my קָרְבַּן פֶּסַח. **8** Both kid and sheep. **9** Literally *must go forth to the house of burning, i.e.*, the house where the קָרְבַּן פֶּסַח is roasted. Although they may have forgotten it is known to Heaven. **10** Although in this case they had not partaken of the קָרְבַּן פֶּסַח. **11** On the 14th of אִיָּיר.

Mishnah 3

מִשְׁנָה ג

If one say to his sons,[1] 'I will slaughter the Passover offering on behalf of the first[2] of you to reach Jerusalem,' as soon as the first one put in[3] his head and the greater part of his body he has gained his share and acquires[4] his brothers' shares for them. Any number of persons may be included for it[5] so long as there be as much as an olive's bulk[6] for each one. People may go on being included[5] or may withdraw from it[7] until[8] it be slaughtered.[9] R. Simon[10] says, Until its blood be sprinkled.[11]

הָאוֹמֵר [1]לְבָנָיו, הֲרֵינִי שׁוֹחֵט אֶת־הַפֶּסַח עַל [2]מִי שֶׁיַּעֲלֶה מִכֶּם רִאשׁוֹן לִירוּשָׁלַיִם, כֵּיוָן [3]שֶׁהִכְנִיס הָרִאשׁוֹן רֹאשׁוֹ וְרוּבּוֹ זָכָה בְּחֶלְקוֹ [4]וּמְזַכֶּה אֶת־אֶחָיו עִמּוֹ. לְעוֹלָם נִמְנִין [5]עָלָיו עַד שֶׁיְּהֵא בּוֹ [6]כְּזַיִת לְכָל אֶחָד וְאֶחָד. [5]נִמְנִין [7]וּמוֹשְׁכִין אֶת־יְדֵיהֶן מִמֶּנּוּ [8]עַד [9]שֶׁיִּשָּׁחֵט. רַבִּי [10]שִׁמְעוֹן אוֹמֵר, עַד [11]שֶׁיִּזְרֹק עָלָיו אֶת־הַדָּם.

1 Before their departure for Jerusalem. **2** As an honour and inducement to speed them on their pilgrimage. The other brothers are counted in on the winner's merit. **3** Inside Jerusalem. **4** *i.e.*, entitles them to eat of the קָרְבַּן פֶּסַח. **5** To eat of the קָרְבַּן פֶּסַח. **6** Of the קָרְבַּן פֶּסַח. **7** From sharing in the קָרְבַּן פֶּסַח. **8** But not after. **9** If there is insufficient (*i.e.*, less than an olive's bulk) for each, those who joined up last are unable to partake and must observe פֶּסַח שֵׁנִי. **10** His view is rejected. **11** *i.e.*, tossed against the Altar.

Mishnah 4

מִשְׁנָה ד

If one[1] count[2] others with him in his share,[3] the members of the company are allowed to give him his share,[4] and he eats his own[5] while they[6] eat their own.

[1,2]הַמְמַנֶּה עִמּוֹ אֲחֵרִים [3]בְּחֶלְקוֹ, רַשָּׁאִין בְּנֵי חֲבוּרָה לִיתֵּן לוֹ אֶת־[4]שֶׁלּוֹ, וְהוּא אוֹכֵל [5]מִשֶּׁלּוֹ, וְהֵן [6]אוֹכְלִין מִשֶּׁלָּהֶן.

1 Who has a share in the קָרְבַּן פֶּסַח. **2** Without the knowledge of the rest of his group. **3** To eat with him of the קָרְבַּן פֶּסַח. **4** And to order him,

if they wish to do so, to eat it apart from themselves with those he invited. (But they may not order away any other individual from their group to eat on his own unless he be a glutton.) **5** And those he invited to join him eat from this portion. **6** The rest of the group.

Mishnah 5

מִשְׁנָה ה

If one experienced two issues they slaughter[3] for him on the seventh;[4] if he suffered three,[5] they slaughter for him on the eighth.[6] She that awaits from day to day, they slaughter for her on her second day;[7] if she suffered[8] on two days running,[9] they slaughter for her on the third day.[10] And in the case of a woman with an issue,[11] they slaughter for her on the eighth day.[12]

[1]זָב [2]שֶׁרָאָה שְׁתֵּי רְאִיּוֹת, [3]שׁוֹחֲטִין
עָלָיו [4]בַּשְּׁבִיעִי, רָאָה [5]שָׁלֹשׁ
שׁוֹחֲטִין עָלָיו [6]בַּשְּׁמִינִי שֶׁלּוֹ.
שׁוֹמֶרֶת יוֹם כְּנֶגֶד יוֹם, שׁוֹחֲטִין
עָלֶיהָ [7]בַּשֵּׁנִי שֶׁלָּהּ; [8]רָאֲתָה [9]שְׁנֵי
יָמִים, שׁוֹחֲטִין עָלֶיהָ [10]בַּשְּׁלִישִׁי.
[11]וְהַזָּבָה שׁוֹחֲטִין עָלֶיהָ בַּשְּׁמִינִי[12].

1 Or *discharge, issue, gonorrhoea.* **2** Literally *saw two seeings.* He is טָמֵא, unclean, for seven days but does not have to bring a קָרְבָּן offering. (*Leviticus* **15**, 1-15.) **3** The קָרְבַּן פֶּסַח. **4** If that day is עֶרֶב פֶּסַח, but he must first have the ritual bath, and at night* eats of the Passover offering (*Leviticus* **15**, 13). **5** Discharges. In this case he is טָמֵא for seven days and may not eat of קָרְבָּנוֹת but on the eighth day he offers a קָרְבָּן for his טוּמְאָה, uncleanness. **6** If that day be עֶרֶב פֶּסַח the Passover offering may be slaughtered for him even if his קָרְבָּנוֹת had not been yet offered up so long as they had already been handed over to the בֵּית דִּין of the כֹּהֲנִים. **7** If a woman has seen דַּם נִדָּה, menstrual discharge, she is unclean for seven days מִן־הַתּוֹרָה and becomes clean after she has had the ritual bath on the night* at the end of the seventh day; and if on the day following (the eighth) she again saw דַּם נִדָּה she must wait further to the end of the ninth day for purification, and this is the full meaning of the phrase שׁוֹמֶרֶת יוֹם כְּנֶגֶד יוֹם, *a woman waiting a day after a day;* and if the ninth day is עֶרֶב פֶּסַח the Passover offering may be slaughtered for her. **8** *i.e.,* saw discharge. **9** On both the eighth and ninth days. **10** *i.e.,* the tenth day if that was עֶרֶב פֶּסַח. **11** She suffered three daily discharges during eleven days (*Leviticus* **15**, 25 ff.) She must count seven days free from flux and bring her offering. **12** If that day is עֶרֶב פֶּסַח. * *i.e.,* after sunset.

Mishnah 6

מִשְׁנָה ו

[1]הָאוֹנֵן וְהַמְּפַקֵּחַ אֶת־[2]הַגַּל, וְכֵן מִי
[3]שֶׁהִבְטִיחוּהוּ לְהוֹצִיאוֹ מִבֵּית
הָאֲסוּרִים, וְהַחוֹלֶה וְהַזָּקֵן, שֶׁהֵן
יְכוֹלִין לֶאֱכוֹל [4]כְּזַיִת, [5]שׁוֹחֲטִין
עֲלֵיהֶן; עַל [6]כּוּלָּן אֵין שׁוֹחֲטִין
עֲלֵיהֶן בִּכְפָנִי [7]עַצְמָן, שֶׁמָּא יָבִיאוּ
אֶת־הַפֶּסַח לִידֵי [8]פְּסוּל. [9]לְפִיכָךְ
אִם אֵירַע בָּהֶן פְּסוּל פְּטוּרִין
[10]מִלַּעֲשׂוֹת פֶּסַח שֵׁנִי חוּץ מִן־
הַמְּפַקֵּחַ בַּגַּל שֶׁהוּא טָמֵא
[11]מִתְּחִלָּתוֹ.

A mourner,[1] or one who removes the mound,[2] or likewise one whom they promised to release[3] from prison, or a sick person and an aged man who are able to eat an olive's bulk[4]—they slaughter[5] for them; they must not slaughter for all these[6] if they are on their own[7] lest they disqualify the Passover offering.[8] Hence[9] if any disqualification befell them, they are exempt from observing the Second Passover,[10] except the one who removes the mound because he was already unclean from the the first.[11]

1 אוֹנֵן, *mourner* before the burial of the dead (in contradistinction to אָבֵל, *mourner* after burial). *Deuteronomy* **26**, 14. One is a mourner for a father, mother, brother, sister, son, daughter and wife. **2** Of earth, or debris, that had fallen down and buried someone under it; if the person is dead the rescuer becomes unclean. **3** On עֶרֶב פֶּסַח. **4** Of flesh. **5** The קָרְבַּן פֶּסַח. **6** Here enumerated. **7** *i.e.*, according to some texts the Passover offering may be slaughtered for them together with others. Compare 5[3]. **8** The mourner might become טָמֵא, unclean, by contact with the corpse; the rescuer might become טָמֵא through contact with the corpse; the prisoner might not be released; the patient might become too ill to eat, and the old man might be unable to eat. In each case their קָרְבַּן פֶּסַח would have to be burned; hence all these must be included in groups who prepare a common קָרְבַּן פֶּסַח. A prisoner in Jerusalem may have a קָרְבַּן פֶּסַח for himself because it can be brought into the prison for him. **9** Since they can be included with others, and the blood has already been sprinkled. **10** *i.e.*, preparing the Second-Passover offering on the 14th of אִיָּר. **11** When he started to dig out the corpse buried beneath the heap.

Mishnah 7

מִשְׁנָה ז

אֵין שׁוֹחֲטִין אֶת־הַפֶּסַח עַל
[1]הַיָּחִיד; דִּבְרֵי רַבִּי יְהוּדָה, וְרַבִּי
יוֹסֵי מַתִּיר. אֲפִילוּ חֲבוּרָה שֶׁל
מֵאָה [2]שֶׁאֵין יְכוֹלִין לֶאֱכוֹל כְּזַיִת

They must not slaughter the Passover offering for a single individual;[1] this is the view of R. Judah, but R. Jose permits it. They must not slaughter even for a company of a hundred if they[2] are not able

אֵין שׁוֹחֲטִין עֲלֵיהֶן. [3]וְאֵין עוֹשִׂין חֲבוּרַת [4]נָשִׁים וַעֲבָדִים וּקְטַנִּים[5].

to eat an olive's bulk. And they must not prepare[3] for groups of women[4] and slaves and minors.[5]

1 For one person could not eat it all and would cause the rest to become פָּסוּל, invalid, which would then have to be burned. **2** *i.e.*, if there is not one to eat of it. But if there is one who will be able to eat as little as an olive's bulk of it the Passover offering may be slaughtered for the whole party. **3** The קָרְבַּן פֶּסַח. **4** *i.e.*, for a group composed of women and slaves, to prevent immoral behaviour. But for a party of women separately or for a party of slaves alone it is permitted. **5** *i.e.*, for a party made up of slaves and minors, to avoid risk of obscene conduct, nor for a group made up of minors only for they are not responsible persons.

Mishnah 8 — מִשְׁנָה ח

[1]אוֹנֵן טוֹבֵל וְאוֹכֵל אֶת־פִּסְחוֹ לָעֶרֶב, אֲבָל [2]לֹא בַּקָּדָשִׁים. הַשּׁוֹמֵעַ עַל [3]מֵתוֹ, וְהַמְלַקֵּט לוֹ [4]עַצְמוֹת, טוֹבֵל [5]וְאוֹכֵל בַּקָּדָשִׁים. גֵּר שֶׁנִּתְגַּיֵּר בְּעֶרֶב פֶּסַח בֵּית שַׁמַּאי אוֹמְרִים, טוֹבֵל וְאוֹכֵל אֶת־פִּסְחוֹ לָעֶרֶב; וּבֵית הִלֵּל אוֹמְרִים, הַפּוֹרֵשׁ מִן־[6]הָעָרְלָה כְּפוֹרֵשׁ מִן־הַקֶּבֶר[7].

A mourner[1] has a ritual bath and may eat of his Passover offering in the evening, but not[2] of the sacrifices. He who learns of the death of his kinsman,[3] and he who assembles the bones [of his parent], has a ritual bath and may eat[5] the sacrifices. A proselyte who was proselytised on the eve of Passover —the School of Shammai say, He has the ritual bath and eats of his Passover offering in the evening; but the School of Hillel say, One who separates from the uncircumcised[6] is as one who separates from the grave.[7]

1 See *Mishnah* 6, **Note 1**, of this Chapter. If he is an אוֹנֵן on עֶרֶב פֶּסַח. **2** He must not eat. **3** He receives news of the death of a near kinsman for whom he becomes mourner: he is an אוֹנֵן until burial. **4** Of dead parents. The bones in rock-sepulchres a year after they were deposited were gathered from the tomb-niche and deposited in an ossuary (or carried to Palestine for burial). (It used to be a custom to bury first in damp soil to cause complete decomposition of all flesh quickly.) **5** At night. **6** Literally *foreskin, prepuce.** **7** And has therefore to be sprinkled with the water of the Red Heifer (פָּרָה אֲדֻמָּה) on the third day and on the seventh day after his circumcision. A יִשְׂרָאֵל עָרֵל who was circumcised on עֶרֶב פֶּסַח has the קָרְבַּן פֶּסַח slaughtered on his behalf; but a proselyte who was circumcised on עֶרֶב פֶּסַח and had the ritual bath may not have the קָרְבַּן פֶּסַח slaughtered for him.

* Figuratively used for one who leaves heathenism and becomes an Israelite.

CHAPTER 9 — פֶּרֶק ט

Mishnah 1 — מִשְׁנָה א

Whoever was unclean or was away on a far-off journey[1] and had not prepared the First-Passover offering[2] must prepare the Second.[3] If unintentionally or accidentally[4] he omitted to prepare the First, he must prepare the Second. If this be so, why* does Scripture say *unclean or was away on a far off journey?*—The former[5] are exempt from excision,[6] but the latter[7] are liable to excision.

[1]מִי שֶׁהָיָה טָמֵא אוֹ בְּדֶרֶךְ רְחוֹקָה
וְלֹא עָשָׂה אֶת־[2]הָרִאשׁוֹן יַעֲשֶׂה
אֶת־[3]הַשֵּׁנִי. שָׁגַג אוֹ [4]נֶאֱנַס וְלֹא
עָשָׂה אֶת הָרִאשׁוֹן יַעֲשֶׂה אֶת־הַשֵּׁנִי.
אִם כֵּן, *לָמָּה נֶאֱמַר, טָמֵא אוֹ שֶׁהָיָה
בְּדֶרֶךְ רְחוֹקָה? [5]שֶׁאֵלּוּ פְּטוּרִין
[6]מֵהִכָּרֵת [7]וְאֵלּוּ חַיָּבִין בְּהִכָּרֵת.

1 *Numbers* **9**, 9 ff. **2** The general Passover offering on the 14th of Nisan. **3** On the 14th of Iyar. **4** Which prevented him from preparing the קָרְבַּן פֶּסַח. **5** One who was unclean and one on a distant journey if they did not observe the פֶּסַח שֵׁנִי. **6** Or *extirpation.*§ See *Appendix,* **Note 2**. **7** Those who had forgotten and those who had met with a mishap are liable to כָּרֵת if they did not prepare the פֶּסַח שֵׁנִי. * Or לָמָה. § הִכָּרֵת, *Niphal construct infinitive* used as a *verb noun* for כָּרֵת.

Mishnah 2 — מִשְׁנָה ב

What is meant by a *distant journey?*[1] From Modaim[2] and beyond[3] and the like measure in all directions.[4] This is the opinion of R. Akiba.[5] R. Eliezer[6] says, From the threshold[7] of the Forecourt and beyond.[8] R. Jose said, That is why there is a dot over [the letter] *Hei,*[9] to declare that it is not through actual distances but from the threshold of the Forecourt and beyond.

אֵיזוּ הִיא [1]דֶּרֶךְ רְחוֹקָה? מִן־
[2]הַמּוֹדִיעִים [3]וְלַחוּץ, וּכְמִדָּתָהּ [4]לְכָל
רוּחַ. דִּבְרֵי רַבִּי [5]עֲקִיבָא. רַבִּי
[6]אֱלִיעֶזֶר אוֹמֵר, [7]מֵאַסְקוּפַּת הָעֲזָרָה
[8]וְלַחוּץ. אָמַר רַבִּי יוֹסֵי, לְפִיכָךְ
נָקוּד עַל [9]ה, לוֹמַר לֹא מִפְּנֵי
שֶׁרְחוֹקָה וַדַּאי אֶלָּא מֵאַסְקוּפַּת
הָעֲזָרָה וְלַחוּץ.

1 *Numbers* **9**, 9ff. **2** מוֹדִיעִים, מוֹדָעִים, מוֹדָעִין, *Modin,* the native town of the Hasmoneans (about seven miles north-west of Beth-Horon). **3** From Modin to Jerusalem was a distance of about 20 miles. **4** On every side of Jerusalem. This distance from Jerusalem was taken to be the דֶּרֶךְ רְחוֹקָה. **5** His view is accepted. **6** His opinion is rejected. **7** מֵאִיסְקוּפַּת in some editions. **8** Even if one was near Jerusalem but became so ill as not to be able to reach

the threshold of the Forecourt before nightfall that is also considered a דֶּרֶךְ רְחוֹקָה for him—in R. Eliezer's opinion. **9** Of the word רְחוֹקָה in Scripture.

Mishnah 3

מִשְׁנָה ג

מַה־בֵּין [1]פֶּסַח רִאשׁוֹן לַשֵּׁנִי? הָרִאשׁוֹן אָסוּר [2]בְּבַל יֵרָאֶה [3]וּבַל יִמָּצֵא, וְהַשֵּׁנִי מֻצָּה וְחָמֵץ עִמּוֹ בַּבַּיִת. הָרִאשׁוֹן טָעוּן [4]הַלֵּל [5]בַּאֲכִילָתוֹ, וְהַשֵּׁנִי אֵינוֹ טָעוּן הַלֵּל [5]בַּאֲכִילָתוֹ. [6]זֶה [7]וְזֶה טָעוּן הַלֵּל בִּעֲשִׂיָּתָן. וְנֶאֱכָלִין צָלִי עַל מַצּוֹת וּמְרוֹרִים, וְדוֹחִין אֶת־הַשַּׁבָּת[8].

What is the difference between the First-Passover[1] and the Second [-Passover]?—The First [-Passover] comes under the prohibitions *it shall not be seen*[2] and *it shall not be found*,[3] but in the Second [-Passover] one may have both unleavened and leavened bread with him in the house. The First [-Passover] requires the recital of the *Hallel*[4] while it[5] is eaten, but the Second [-Passover] does not require *Hallel* when it[5] is eaten. Both the former[6] and the latter[7] require *Hallel* to be recited when they are prepared and both must be eaten roasted with unleavened bread and bitter herbs, and both override the Sabbath.[8]

1 הַפֶּסַח in some editions. **2** *Exodus* **13**, 7. **3** *Exodus* **12**, 19. There must be no חָמֵץ in one's house when the קָרְבַּן פֶּסַח is slaughtered. (The Passover offering on the First Passover, פֶּסַח רִאשׁוֹן, is offered together with a קָרְבַּן חֲגִיגָה. The offering on פֶּסַח שֵׁנִי, the Second Passover, is not). **4** To be recited or sung. **5** The קָרְבַּן פֶּסַח. **6** פֶּסַח רִאשׁוֹן. **7** פֶּסַח שֵׁנִי. **8** If the 14th נִיסָן or the 14th אִיָּר be שַׁבָּת the קָרְבַּן פֶּסַח must be prepared none the less—thus the Sabbath law in this case is superseded. (Compare 6[1,2]).

Mishnah 4

מִשְׁנָה ד

הַפֶּסַח [1]שֶׁבָּא [2]בְּטוּמְאָה לֹא יֹאכְלוּ מִמֶּנּוּ [3,4]זָבִין וְזָבוֹת [5]נִדּוֹת [6]וְיוֹלְדוֹת, וְאִם אָכְלוּ [7]פְּטוּרִים [8]מִכָּרֵת. רַבִּי [9]אֱלִיעֶזֶר [10]פּוֹטֵר אַף עַל בִּיאַת מִקְדָּשׁ[11].

The Passover offering which was brought[1] in an unclean state[2] may not be eaten even by those[3] who suffer a flux,[4] men or women, menstruants[5] or women after childbirth,[6] but if they did eat of it, they are exempt[7] from the penalty of extirpation.[8] R. Eliezer[9] exempts them[10] even if they entered the Temple.[11]

1 *i.e.*, offered. **2** See 7[6]. Compare 8[5]. **3** These and the others now enumerated may not eat of it. **4** Or *issue, discharge, gonorrhoea.* **5** Women during menstruation. *Leviticus* **15**, 19-33. **6** *Leviticus* **12**, 1-8. **7** *i.e.*, not liable to the penalty. **8** Or *excision* (see *APPENDIX*, **Note 2**).

Leviticus **7**, 20, 21. **9** His view is rejected. **10** *i.e.*, declares that they are not punishable. **11** On עֶרֶב פֶּסַח when the קָרְבַּן פֶּסַח was prepared by those who were unclean or any of those not enumerated. *Numbers* **19**, 20.

Mishnah 5

מִשְׁנָה ה

[1]מַה־בֵּין פֶּסַח מִצְרַיִם [2]לְפֶסַח דּוֹרוֹת? פֶּסַח מִצְרַיִם [3]מִקָּחוֹ [4]מִבֶּעָשׂוֹר, וְטָעוּן הַזָּאָה בַאֲגוּדַת [5]אֵזוֹב עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי מְזוּזוֹת, וְנֶאֱכָל בְּחִפָּזוֹן [7]בְּלַיְלָה [6]אֶחָת, [8]וּפֶסַח דּוֹרוֹת [9]נוֹהֵג כָּל־שִׁבְעָה.

What is the difference between the Passover offering in Egypt[1] and the Passover offering of succeeding generations?[2] The Passover offering in Egypt had to be acquired[3] on the tenth[4] and required sprinkling with a bunch of hyssop[5] upon the lintel and upon the two doorposts and was eaten in haste during one[6] night,[7] but the Passover[8] of all succeeding generations had to be observed[9] throughout seven days.

1 At the Exodus (*Exodus* **12**, 1-13). **2** Literally *the Passover offering of the generations* following the Exodus (*Exodus* **12**, 14-20). **3** Or *selected*, literally *bought*. **4** 10th of Nisan (*Exodus* **12**, 3, 22, 23). **5** Or *caper, savory, thyme** (*Exodus* **12**, 7). **6** אֶחָד in some editions. **7** But the prohibition of eating חָמֵץ lasted only one day (the day of the Exodus) in the Passover of Egypt. **8** The Passover Festival. **9** By abstention from חָמֵץ (*Exodus* **13**, 6, 7; **12**, 15, 18, 19). * See SUPPLEMENT, *Flora*.

Mishnah 6

מִשְׁנָה ו

אָמַר רַבִּי יְהוֹשֻׁעַ, שָׁמַעְתִּי [1]שֶׁתְּמוּרַת הַפֶּסַח קְרֵיבָה, וּתְמוּרַת הַפֶּסַח [2]אֵינָהּ קְרֵיבָה, וְאֵין לִי לְפָרֵשׁ. אָמַר רַבִּי עֲקִיבָא, אֲנִי אֲפָרֵשׁ; [3]הַפֶּסַח שֶׁנִּמְצָא קוֹדֶם שְׁחִיטַת [4]הַפֶּסַח יִרְעֶה עַד [5]שֶׁיִּסְתָּאֵב *וְיִמָּכֵר וְיֵקָח בְּדָמָיו שְׁלָמִים; וְכֵן [6]תְּמוּרָתוֹ; אַחַר שְׁחִיטַת [7]הַפֶּסַח [8]קָרֵב שְׁלָמִים, וְכֵן תְּמוּרָתוֹ.

R. Joshua said, 'I have heard that when the Paschal-lamb had been substituted[1] it is offered up and also that if the Paschal-lamb had been substituted it is not offered up,[2] and I can not explain it.' R. Akiba said, 'I will explain; the Paschal-lamb[3] that was found before the slaughtering of the Passover offering[4] must be allowed to pasture until it becomes disqualified[5] when it is sold* and with the money is purchased a *peace-offering;* and similarly in the case of the substitute;[6] but after the slaughtering of the Passover offering[7] it[8] must be offered as a *peace-offering;* likewise its substitute.[9] * See next Mishnah, **Note** *.

1 For another, a substitute (*Leviticus* **27**, 10). **2** And must be left to pasture until it develops a blemish when it is sold and for its price a קָרְבַּן שְׁלָמִים is offered up. **3** Which had strayed or was lost, and was not recovered when required, a substitute had to be provided. **4** The substitute had not yet been slaughtered when the original was found. The actual ruling is that if the missing one was recovered before the substitute was slaughtered then either may be slaughtered and the other is offered as שְׁלָמִים, but if the substitute had been slaughtered then the one found is offered as שְׁלָמִים. **5** Or *becomes maimed, receives a disqualifying defect.* **6** When this substitute had been slaughtered and the original had been exchanged for an animal of חוּלִין, this animal must remain at pasture until it becomes disqualified, and then it is sold and the money expended on שְׁלָמִים. **7** *i.e.*, the substitute was slaughtered and then the original was found. **8** The missing one was recovered. **9** If it had been exchanged for an animal חוּלִין it is sacrificed as שְׁלָמִים.

Mishnah 7

מִשְׁנָה ז

[1]הַמַּפְרִישׁ נְקֵבָה לְפִסְחוֹ, אוֹ זָכָר בֶּן שְׁתֵּי שָׁנִים, יִרְעֶה עַד שֶׁיִּסְתָּאֵב *וְיִמָּכֵר, וְיִפְּלוּ [2]דָּמָיו לִנְדָבָה. הַמַּפְרִישׁ פִּסְחוֹ [3]וּמֵת לֹא יְבִיאֶנּוּ בְּנוֹ אַחֲרָיו [4]לְשֵׁם פֶּסַח, אֶלָּא לְשֵׁם שְׁלָמִים.

If one set aside[1] a female for his Passover offering, or a male two years old, it must be put to pasture until it becomes disqualified and is then sold,* and the money[2] for it must go for a *freewill-offering*. If one select his Passover offering and he died,[3] his son who succeeds him must not offer it under the name of a Passover offering but under the name of a *peace-offering*.

1 Literally *separate*. The קָרְבַּן פֶּסַח must be a lamb or kid in accordance with the injunction (*Exodus* **12**, 5) שֶׂה תָמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים וּמִן־הָעִזִּים תִּקָּחוּ, *Ye shall have a* **lamb without blemish**, *a* **male** *of the* **first year**, *from the* **sheep**, *or from the* **goats** *shall ye take it.* **2** If the animal receives a blemish and it is still possible to sell it in time to purchase another קָרְבַּן פֶּסַח this is done; otherwise the money, realised after it has been kept till it becomes maimed and is sold, is deposited in a box in the Temple and used for עוֹלוֹת נְדָבוֹת, *freewill burnt-offerings*, which were offered up on the Altar when not used for other sacrifices. **3** Thus leaving a קָרְבַּן פֶּסַח without an owner. * וְיִמָּכֵר [*Niphal*]; or וְיִמְכֹּר [*Kal*], *and let him sell* [*it*].

Mishnah 8

מִשְׁנָה ה

הַפֶּסַח [1]שֶׁנִּתְעָרֵב [2]בִּזְבָחִים, כּוּלָּן יִרְעוּ עַד [3]שֶׁיִּסְתָּאֲבוּ, וְיִמָּכְרוּ, וְיָבִיא

If a Passover offering were confused[1] with other sacrifices,[2] they must all be put to graze until they

בִּדְמֵי הַיָּפֶה שֶׁבָּהֶן ⁴מִמִּין זֶה, ⁵וּבִדְמֵי הַיָּפֶה שֶׁבָּהֶן ⁶מִמִּין זֶה. וַיַּפְסִיד הַמּוֹתָר ⁷מִבֵּיתוֹ. ⁸נִתְעָרֵב בִּבְכוֹרוֹת, רַבִּי ⁹שִׁמְעוֹן אוֹמֵר; ¹⁰אִם חֲבוּרַת כֹּהֲנִים יֹאכְלוּ ¹¹.

become disqualified[3] and then sold. And with the money of the best one of the one kind[4] he should bring an offering, and with the money[5] from the best of the other kind[6] he should bring an offering. The added cost he must lose from his household expenditure.[7] If it[8] were confused with firstlings, R. Simon[9] says, If the company[10] were priests they may eat.[11]

1 *i.e.*, mixed up so that it was impossible to determine which was which. **2** חַטָּאת or שְׁלָמִים or אָשָׁם. **3** Or *becomes maimed, suffers a disqualifying defect.* **4** *i.e.*, the largest sum must be used to buy one of the offerings. **5** *i.e.*, the same amount as just mentioned. **6** And so on, using this sum to purchase *a substitute offering.* **7** Literally *from his house.* The purchase money for these two new offerings will exceed the money received by the sale of the animals whose identity had been lost. Compare זְבָחִים 8ᵃ. **8** The קָרְבַּן פֶּסַח. **9** His opinion is rejected. **10** Who were to eat of the קָרְבַּן פֶּסַח. **11** Each is slaughtered as קָרְבַּן פֶּסַח.

Mishnah 9 — מִשְׁנָה ט

חֲבוּרָה שֶׁאָבְדָה פִּסְחָהּ, וְאָמְרָה לְאֶחָד, צֵא וּבַקֵּשׁ ¹וּשְׁחוֹט עָלֵינוּ, וְהָלַךְ וּמָצָא וְשָׁחַט, וְהֵם לָקְחוּ ²וְשָׁחֲטוּ, אִם ³שֶׁלּוֹ נִשְׁחַט רִאשׁוֹן הוּא אוֹכֵל ⁴מִשֶּׁלּוֹ, וְהֵם אוֹכְלִים ⁵עִמּוֹ מִשֶּׁלּוֹ, וְאִם שֶׁלָּהֶן נִשְׁחַט רִאשׁוֹן, הֵם אוֹכְלִים ⁶מִשֶּׁלָּהֶן, וְהוּא אוֹכֵל ⁷מִשֶּׁלּוֹ; וְאִם אֵינוֹ יָדוּעַ אֵיזוּ מֵהֶן נִשְׁחַט רִאשׁוֹן, אוֹ שֶׁשָּׁחֲטוּ שְׁנֵיהֶן כְּאֶחָד, הוּא אוֹכֵל ⁸מִשֶּׁלּוֹ וְהֵם אֵינָן אוֹכְלִין עִמּוֹ, וְשֶׁלָּהֶן יֵצֵא ⁹לְבֵית הַשְּׂרֵפָה, וּפְטוּרִין מִלַּעֲשׂוֹת פֶּסַח שֵׁנִי. ¹⁰אָמַר לָהֶן, אִם אִחַרְתִּי צְאוּ וְשָׁחֲטוּ ⁸עָלַי, הָלַךְ וּמָצָא וְשָׁחַט וְהֵן לָקְחוּ וְשָׁחֲטוּ, אִם שֶׁלָּהֶן נִשְׁחַט

If a company lost their Passover offering and said to one, 'Go forth and search and slaughter[1] for us,' and he went and found and slaughtered one while they also obtained one and slaughtered,[2] if his[3] were slaughtered first he eats of his[3] and they eat of his with him,[4] but if theirs were slaughtered first they eat of theirs[5] and he eats of his;[3] but if it be not known which of them were slaughtered first, or if they both slaughtered at the same time, he eats of his,[3] but they may not eat of his with him and theirs must be burned[6] and they are exempt from preparing the Second-Passover offering. If he[7] said to them, 'If I tarry go forth and slaughter on my behalf,'[8] and he then went and obtained one and

רִאשׁוֹן, הֵן אוֹכְלִים מִשֶּׁלָּהֶן וְהוּא אוֹכֵל עִמָּהֶן; וְאִם שֶׁלּוֹ נִשְׁחַט רִאשׁוֹן, הוּא אוֹכֵל מִשֶּׁלּוֹ וְהֵן אוֹכְלִין מִשֶּׁלָּהֶן; וְאִם אֵינוֹ יָדוּעַ אֵיזֶה מֵהֶם נִשְׁחַט רִאשׁוֹן, אוֹ שֶׁשְּׁחָטוּ שְׁנֵיהֶם כְּאֶחָד, הֵן אוֹכְלִין מִשֶּׁלָּהֶן וְהוּא אֵינוֹ אוֹכֵל עִמָּהֶן, וְשֶׁלּוֹ יֵצֵא לְבֵית הַשְּׂרֵפָה, וּפָטוּר מִלַּעֲשׂוֹת פֶּסַח שֵׁנִי. [9]אָמַר לָהֶן, [10]וְאָמְרוּ לוֹ, אוֹכְלִין כּוּלָּם מִן־[11]הָרִאשׁוֹן, וְאִם אֵין יָדוּעַ אֵיזֶה מֵהֶן נִשְׁחַט רִאשׁוֹן, [12]שְׁנֵיהֶן [13]יוֹצְאִין לְבֵית הַשְּׂרֵיפָה. [9]לֹא אָמַר לָהֶן, וְלֹא אָמְרוּ [10]לוֹ, אֵינָן אַחֲרָאִין זֶה לָזֶה[14].

slaughtered it while they also obtained one and slaughtered it, if theirs were slaughtered first they eat of theirs and he eats with them, and if his were slaughtered first he eats of his and they eat of theirs; but if it were not known which of theirs was slaughtered first, or they had both slaughtered at the same time, they eat of theirs and he may not eat with them but his own must be burned and he is absolved from observing the Second-Passover offering. If he said to them[9] and they said to him,[10] all of them eat from the first,[11] but if it be not known which of them was slaughtered first the two of them[12] must be burned.[13] If he had not said[9] anything to them, nor had they said anything to him,[10] they are not responsible for each other.[14]

1 Another. **2** For themselves. **3** The one he found. **4** And theirs must be burned. **5** Which they had slaughtered. **6** Literally *must go forth to the house of burning.* **7** The one—or one of the company—they sent to find the lost Passover offering. **8** To include in their Passover offering. **9** *'If I be late slaughter for me also.'* **10** *'If you find it slaughter to include us too.'* **11** That was slaughtered. **12** Both carcases. **13** And all are exempt from the פֶּסַח שֵׁנִי. **14** He eats of his and they eat of theirs.

Mishnah 10

מִשְׁנָה י

שְׁתֵּי חֲבוּרוֹת [1]שֶׁנִּתְעָרְבוּ פִּסְחֵיהֶן, אֵלּוּ מוֹשְׁכִין לָהֶן [2]אֶחָד וְאֵלּוּ מוֹשְׁכִין לָהֶן אֶחָד; אֶחָד [3]מֵאֵלּוּ בָּא לוֹ אֶצֶל אֵלּוּ, וְאֶחָד מֵאֵלּוּ בָּא לוֹ אֶצֶל אֵלּוּ, וְכָךְ הֵם [4]אוֹמְרִים, אִם שֶׁלָּנוּ הוּא [5]הַפֶּסַח הַזֶּה יְדֵיכֶם

If there be two groups whose Passover offerings are confused,[1] one group draws one[2] for themselves and the other group draws the other to them; then one man from each group[3] comes up to the other group, and another member from each group comes up to the first group, and says thus,[4] *'If this Passover offering[5] be ours then the*

מְשׁוּכוֹת מִשֶּׁלְּךָ, וְנִמְנֵיתָ עַל שֶׁלָּנוּ, וְאִם שֶׁלְּךָ הוּא הַפֶּסַח הַזֶּה יָדֵינוּ מְשׁוּכוֹת מִשֶּׁלָּנוּ, וְנִמְנֵינוּ עַל שֶׁלָּךָ. וְכֵן חָמֵשׁ חֲבוּרוֹת שֶׁל חֲמִשָּׁה חֲמִשָּׁה וְשֶׁל עֲשָׂרָה [6]עֲשָׂרָה, מוֹשְׁכִין לָהֶן אֶחָד מִכָּל חֲבוּרָה וַחֲבוּרָה, וְכֵן הֵם [7]אוֹמְרִים.

right of possession is withdrawn from thine own and thou shalt be counted in with ours, but if this Passover offering belong to thee then we renounce claim to ours and we are included with thine.'* And similarly if there be five parties each having five persons or ten persons,[6] they draw to themselves one person from every party and they express the same formula.[7]

1 Before they were slaughtered, and they could not decide which was whose. **2** Of the animals. **3** A complete company must not leave their קָרְבַּן פֶּסַח. **4** Each group to the representative of the other group. **5** *i.e., 'which we have withdrawn.'* **6** Whose Passover offerings were intermingled and they could not recognise which belonged to each company. Each picks any one animal and calls upon one person from every one of the other companies. **7** All minus one of each company say to one of the others; which proceeding is repeated by all the companies in turn.

Mishnah 11

מִשְׁנָה יא

[1]שְׁנַיִם שֶׁנִּתְעָרְבוּ פִּסְחֵיהֶם, זֶה מוֹשֵׁךְ לוֹ [2]אֶחָד וְזֶה מוֹשֵׁךְ [3]לוֹ [3]אֶחָד; זֶה מְמַנֶּה עִמּוֹ אֶחָד מִן־[4]הַשּׁוּק וְזֶה מְמַנֶּה עִמּוֹ אֶחָד מִן־הַשּׁוּק; זֶה בָּא אֶצֶל [5]זֶה וְזֶה בָּא אֶצֶל [5]זֶה, וְכֵן הֵם [6]אוֹמְרִים, אִם שֶׁלִּי הוּא פֶּסַח זֶה [7]יָדֶיךָ מְשׁוּכוֹת מִשֶּׁלְּךָ וְנִמְנֵיתָ עַל [8]שֶׁלִּי, וְאִם שֶׁלְּךָ הוּא פֶּסַח זֶה יָדַי מְשׁוּכוֹת מִשֶּׁלִּי, וְנִמְנֵיתִי עַל שֶׁלְּךָ.

If there be two persons whose Passover offerings were confused,[1] one withdraws one to himself,[2] and the other withdraws the other[2] to himself;[3] the first joins with himself one from the street[4] and the other appoints with himself someone from the street; the first enters with the other[5] and the second enters with[5] the first, and they[6] make a joint statement in this wise, *'If this Passover offering be mine then thy title[7] is withdrawn from thine and thou art included with mine,[8] but if this Passover offering be thine my title is withdrawn from mine and I am included with thine.'*

1 And it was impossible to say to whom each belonged. **2** One קָרְבַּן פֶּסַח. **3** In order to form two groups. **4** Or *market place*. **5** *i.e.,* to the man the other has invited from the street. **6** Each one makes this statement to

the man brought from outside. **7** Literally *hands*. **8** To eat of the קָרְבַּן פֶּסַח.

CHAPTER 10 — פֶּרֶק י

Mishnah 1 — מִשְׁנָה א

When the eve of Passover is close to the *Minchah Service*,[1] one may not eat until it becomes dark,[2] and even a poor person in Israel may not eat until he reclines,[3] and they[4] give him[5] not less than four cups of wine[6] even though he[7] is supported from the charity-food.[8]

[1]עַרְבֵי פְסָחִים סָמוּךְ [2]לַמִּנְחָה, לֹא יֹאכַל אָדָם עַד [2]שֶׁתֶּחְשָׁךְ, וַאֲפִילוּ עָנִי שֶׁבְּיִשְׂרָאֵל לֹא יֹאכַל עַד [3]שֶׁיְּסֻב, [4]וְלֹא יִפְחֲתוּ [5]לוֹ [6]מֵאַרְבַּע כּוֹסוֹת שֶׁל יַיִן, [6,7]וַאֲפִילוּ מִן־הַתְּמְחוּי.

1 Or *the Evening Sacrifice, i.e.*, מִנְחָה קְטַנָּה. About half an hour before, *i.e.*, at the beginning of the tenth hour (3.0 p.m.) (*Numbers* **28**, 8. See 5[1].) **2** So as to enjoy fully the eating of מַצָּה. **3** On a couch at the table. **4** The guardians of the poor. **5** Or her. **6** Corresponding to the four terms וְהוֹצֵאתִי = *and I will bring out*, וְהִצַּלְתִּי = *and I will deliver*, וְגָאַלְתִּי = *and I will redeem*, וְלָקַחְתִּי = *and I will take*. (*Exodus* **6**, 6, 7). **7** He must still get wine for four cups **8** Or *Poor-Dish*. תַּמְחוּי, *tray, pot*, in which food was collected from the public for the poor.

Mishnah 2 — מִשְׁנָה ב

When the first cup had been filled up,[1] the School of Shammai say, He recites the Benediction over the day[2] and then he recites the Benediction over the wine;[3] but the School of Hillel[4] say, He recites the Benediction over the wine and after that he recites the Benediction over the day.[5]

[1]מָזְגוּ לוֹ כּוֹס רִאשׁוֹן, בֵּית שַׁמַּאי אוֹמְרִים, מְבָרֵךְ עַל [2]הַיּוֹם, וְאַחַר כָּךְ מְבָרֵךְ עַל [3]הַיַּיִן; וּבֵית [4]הִלֵּל אוֹמְרִים, מְבָרֵךְ עַל הַיַּיִן, וְאַחַר כָּךְ מְבָרֵךְ עַל [5]הַיּוֹם.

1 Literally *they poured out for him the first cup.** Here begins a description of the סֵדֶר Service which is essentially as we practise it nowadays. **2** *i.e.*, the קִדּוּשׁ is recited first. **3** בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן *Blessed art Thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.* **4** Their view is accepted. **5** Compare בְּרָכוֹת 8[1]. Concerning the sanctity of the Festival.

* מָזַג; *mix, i.e.*, mingle with water and spices.

Mishnah 3

מִשְׁנָה ג

When they had brought[1] before him[2] he dips[3] lettuce[4] before he reaches *the breaking* of the bread.[5] They brought before him[6] unleavened bread, lettuce, fruit-spice sauce,[7] and two cooked dishes,[8] although the fruit-spice is not obligatory;[9] R. Eliezer bar Zadok says, It is obligatory.[10] And when the Temple existed they used to bring before him the bones of the Passover offering.[11]

[1]הֵבִיאוּ [2]לְפָנָיו, [3]מְטַבֵּל [4]בַּחֲזֶרֶת עַד שֶׁמַּגִּיעַ [5]לְפַרְפֶּרֶת הַפַּת. הֵבִיאוּ [6]לְפָנָיו מַצָּה, וַחֲזֶרֶת [7]וַחֲרוֹסֶת [8]וּשְׁנֵי תַבְשִׁילִין, אַף עַל פִּי [9]שֶׁאֵין חֲרוֹסֶת מִצְוָה; רַבִּי אֱלִיעֶזֶר בַּר צָדוֹק אוֹמֵר, [10]מִצְוָה. וּבַמִּקְדָּשׁ הָיוּ מְבִיאִים לְפָנָיו גּוּפוֹ שֶׁל פֶּסַח[11].

1 *Vegetables* (according to רש״י and רשבא), *the food* (according to ר׳ חננאל). Some texts add *greens and lettuce.* **2** The participant at the table. **3** Into vinegar or salt water. **4** Or other vegetable into a condiment and eats it. **5** 'bread sauce'—a bread condiment which was bitter. Only the vegetable (referred to as כַּרְפַּס in the instructions in the הַגָּדַת הַפֶּסַח) may be eaten until the proper time for eating the מַצָּה. פַּרְפֶּרֶת actually means *appetiser, salad, dessert*, and some render this phrase *until he comes to the bitter herbs.* **6** *i.e.*, the celebrant. **7** Finely ground fruit, nut and spices mixed with wine, used as a sauce for neutralising the bitter taste of the מָרוֹר. **8** An egg to symbolise the קָרְבַּן חֲגִיגָה and meat (roasted bone) in token of the קָרְבַּן פֶּסַח. **9** Literally *commandment, i.e.*, a ritual obligation. No benediction is recited over the חֲרוֹסֶת because it is secondary to the מָרוֹר. **10** The חֲרוֹסֶת is symbolic in remembrance of the mortar which the Israelites used for building in Egypt. **11** *i.e.*, the whole roasted carcase of the קָרְבַּן פֶּסַח was served up.

Mishnah 4

מִשְׁנָה ד

They poured out for him the second cup.[1] And here* the child[2] asks his father, and if the child has insufficient understanding[3] his father instructs[4] him: *Wherefore*[5] *is this night different from all other nights, because on all other nights we may eat both leavened and unleavened bread but on this night only unleavened bread? Because*[6] *on all other nights we may eat any kind of herbs, but on this*

[1]מָזְגוּ לוֹ כּוֹס [2]שֵׁנִי. *וְכָאן [2]הַבֵּן שׁוֹאֵל אֶת־אָבִיו, וְאִם [3]אֵין דַּעַת בַּבֵּן, אָבִיו [4]מְלַמְּדוֹ, [5]מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת, שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה? [6]שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר? [6,7]שֶׁבְּכָל הַלֵּילוֹת אָנוּ

אוֹכְלִין בָּשָׂר צָלִי, שָׁלוּק, וּמְבוּשָׁל, הַלַּיְלָה הַזֶּה כֻּלּוֹ צָלִי? שֶׁבְּכָל הַלֵּילוֹת אָנוּ מַטְבִּילִין [8]פַּעַם אֶחָת, הַלַּיְלָה הַזֶּה [9]שְׁתֵּי פְּעָמִים? וּלְפִי דַעְתּוֹ שֶׁל בֵּן אָבִיו [10]מְלַמְּדוֹ. מַתְחִיל [11]בִּגְנוּת וּמְסַיֵּם [12]בְּשֶׁבַח, וְדוֹרֵשׁ [13]מֵאֲרַמִּי אוֹבֵד אָבִי, עַד שֶׁיִּגְמוֹר כָּל־הַפָּרָשָׁה כּוּלָּהּ[14].

night bitter herb? Because[6,7] *on all other nights we may eat flesh which is roasted, cooked or boiled, but on this night entirely roasted? Because*[6] *on all other nights we might dip once*[8] *but on this night twice?*[9] And according to the knowledge of the child his father instructs[10] him. He begins with the shameful tale[11] and ends with the praiseworthy narrative.[12] And he explains from *My ancestor was a wandering Aramean*[13] until he concludes the whole portion.[14]

1 *i.e.,* the celebrant's cup of wine was filled up. **2** Or *son.* **3** *viz.,* who does not know how to put the questions. **4** *prompts him* how to word the questions. **5** This is the text as given in the תַּלְמוּד בַּבְלִי, *Babylonian Talmud.* The תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud,* gives
מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת, שֶׁבְּכָל הַלֵּילוֹת אָנוּ מַטְבִּילִין פַּעַם אֶחָת וְהַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים? שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, וְהַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה? שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בָּשָׂר צָלִי שָׁלוּק וּמְבֻשָּׁל וְהַלַּיְלָה הַזֶּה כֻּלּוֹ צָלִי?
The Berlin Mishnah Edition gives
מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת, שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה? שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר?
6 This is preceded mentally by מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת. **7** This question naturally could only have been put during the existence of the Temple. But after the destruction of the Temple it is no longer applicable and is therefore omitted from our סֵדֶר liturgy. **8** *i.e.,* there is no question whatever regarding ritual observance. The גְּמָרָא points out that the *Mishnah* text should be אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת, *we do not have to dip* **even** *once.* It is so given in the הַגָּדָה שֶׁל פֶּסַח. **9** *i.e.,* we must dip twice, once after the first washing of the hands and before the halving of the middle מַצָּה and again when eating the מָרוֹר (see the preceding *Mishnah,* **Notes 3, 7**). **10** *i.e.,* he explains suitably and according to his intelligence. **11** עֲבָדִים הָיִינוּ = *we were slaves;* מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ ..... = *originally our forefathers were idolaters.*
Note 12, וְעַכְשָׁיו קֵרְבָנוּ הַמָּקוֹם לַעֲבוֹדָתוֹ = *but now the Omnipresent has brought us near unto His service;* * וְגָאַל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם = *and He has redeemed our ancestors from E*
13 Or *Chaldaean, Chaldee.* **14** *Deuteronomy* **26**, 5.* Popular pronunciation כאן

Mishnah 5

מִשְׁנָה ה

Rabban Gamaliel used to say, anyone who has not said these three things[1] at Passover has not fulfilled his obligation,[2] and they are these: 'Passover,' 'unleavened bread,' and 'bitter herbs.' "Passover."[3] because the Almighty passed over the houses of our ancestors in Egypt; "unleavened bread"[4] because our forefathers were delivered from Egypt; "bitter herbs,"[5] because the Egyptians made the lives of our ancestors bitter in Egypt. In all generations it is the duty of a man to consider himself as if he had come forth from Egypt; as Scripture says,[6] 'And thou shalt relate unto thy son in that day saying, Because of this hath the Eternal wrought for me when I came forth from Egypt.' Therefore we are in duty bound to give thanks, to praise, to laud, to glorify, to exalt, to honour, to bless, to extol and to adore Him Who performed for our forefathers and for us all these miracles; He brought us forth from slavery to freedom, from sorrow to rejoicing, (and) from mourning to festivity, (and) from darkness to light, and from servitude to redemption; and let us say before Him, 'Praise ye the Eternal.'[7]*

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, כָּל־שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן, פֶּסַח, מַצָּה, וּמָרוֹר. פֶּסַח, עַל שׁוּם שֶׁפָּסַח הַמָּקוֹם עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם; מַצָּה, עַל *שׁוּם שֶׁנִּגְאֲלוּ אֲבוֹתֵינוּ מִמִּצְרַיִם; מָרוֹר, עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. בְּכָל דּוֹר וָדוֹר חַיָּיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִילּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרַיִם. לְפִיכָךְ אֲנַחְנוּ חַיָּיבִין לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ, אֶת־כָּל־הַנִּסִּים הָאֵלּוּ; הוֹצִיאָנוּ מֵעַבְדוּת לְחֵירוּת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵילָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאוּלָה, וְנֹאמַר לְפָנָיו הַלְלוּיָהּ׳.

1 *Exodus* **12**, 27, 39; **1**, 4. 2 Regarding the narration (הַגָּדָה). 3 *i.e.*, Why is the Passover offering eaten? (or—more in keeping with the post-Temple practice—Why do we observe Passover?) 4 *i.e.*, Why is unleavened bread eaten? 5 *i.e.*, Why do we eat bitter herbs? 6 *Exodus*, **13**, 8. 7 *i.e.*, the *Hallel* (see 5[7]). The whole of this *Mishnah* is included in the הַגָּדָה שֶׁל פֶּסַח. * שֶׁם in some texts.

Mishnah 6

How far does one recite?[1]— The School of Shammai say, Up to *as a joyous mother of children;*[2] but the School of Hillel say, As far as *the flint into a fountain of water.*[3] And he concludes[4] with a Benediction of *Redemption.*[5] R. Tarphon says, *Who*[6] *redeemed us and redeemed our forefathers from Egypt,* but he does not conclude.[7] R. Akiba says,[8] *Thus shall the Eternal our God and the God of our ancestors let us attain to other seasons and festivals that come towards us in peace, rejoicing in the rebuilding of Thy city and joyous in Thy service and we shall eat there of the sacrifices*[9] *and of the Passover offerings, etc.,*[10] up to *Blessed art Thou, O Eternal, Who hast redeemed Israel.*

מִשְׁנָה ו

עַד הֵיכָן הוּא [1]אוֹמֵר? בֵּית שַׁמַּאי אוֹמְרִים, עַד [2]אֵם הַבָּנִים שְׂמֵחָה; וּבֵית הִלֵּל אוֹמְרִים, עַד [3]חַלָּמִישׁ לְמַעְיְנוֹ מָיִם. [4]וְחוֹתֵם [5]בִּגְאוּלָה. רַבִּי טַרְפוֹן אוֹמֵר, אֲשֶׁר [6]גְּאָלָנוּ, וְגָאַל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, [7]וְלֹא הָיָה חוֹתֵם. רַבִּי [8]עֲקִיבָא אוֹמֵר, כֵּן ה׳ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירֶךָ וְשָׂשִׂים בַּעֲבוֹדָתֶךָ, וְנֹאכַל שָׁם מִן־ [9]הַזְּבָחִים וּמִן־הַפְּסָחִים [10]כּוֹ׳, עַד בָּרוּךְ אַתָּה ה׳ גָּאַל יִשְׂרָאֵל.

1 The Hallel, before the meal. (*Psalms* **113**, **114**). **2** The conclusion of *Psalm* **113**. **3** The end of *Psalm* **114**. **4** Literally *seals*. **5** Since the *Mishnah* does not give the exact formula R. Tarphon and R. Akiba offer their views what the Blessing should be. **6** Preceded by בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. **7** With a Benediction commencing with בָּרוּךְ. **8** The Blessing begins as R. Tarphon stated and continues as he gives it now. R. Akiba's opinion is accepted. **9** The חֲגִיגָה. (See חֲגִיגָה **Introduction**). **10** וְכוּלָּה, וְכוּ׳, כּוֹ׳, *etc., and so on.*

Mishnah 7

Then they mixed* for him the third cup.[1] He recites the *Grace after his food.* Over the fourth[2] [cup] he concludes the *Hallel* and says after it the *Benediction Over Song.*[3] Between these cups[4] if he desire to drink[5] he may drink; but between the third and fourth he must not drink.[6] * Compare 10[2].

מִשְׁנָה ז

*מָזְגוּ לוֹ [1]כּוֹס שְׁלִישִׁי. מְבָרֵךְ עַל מְזוֹנוֹ. [2]רְבִיעִי גּוֹמֵר עָלָיו אֶת־הַהַלֵּל, וְאוֹמֵר עָלָיו [3]בִּרְכַּת הַשִּׁיר. בֵּין [4]הַכּוֹסוֹת הַלָּלוּ אִם רוֹצֶה לִשְׁתּוֹת [5]יִשְׁתֶּה; בֵּין שְׁלִישִׁי לָרְבִיעִי [6]לֹא יִשְׁתֶּה.

1 *i.e.*, the celebrant's cup is filled up with wine for the third time, at the conclusion of the meal. **2** Cup of wine. Then *Psalms* **115-118** are recited. **3** The liturgical portions beginning נִשְׁמַת כָּל־חַי and יְהַלְלוּךָ ה׳ עַל כָּל־מַעֲשֶׂיךָ (mentioned in the *Talmud Bavli,* פְּסָחִים 118). **4** The second and third cups. **5** If the celebrant wishes to drink more wine. **6** Because wine taken after food may cause insobriety and will thus prevent a sober conclusion of the *Hallel.*

Mishnah 8 — מִשְׁנָה ח

§אֵין מַפְטִירִין אַחַר [1]הַפֶּסַח *אֲפִיקוֹמָן. [2]יָשְׁנוּ מִקְצָתָן [3]יֹאכְלוּ, כּוּלָּן [4]לֹא יֹאכֵלוּ. רַבִּי [5]יוֹסֵי אוֹמֵר, [6]נִתְנַמְנְמוּ [3]יֹאכְלוּ, [7]נִרְדְּמוּ [8]לֹא יֹאכֵלוּ.

They§ must not call for more food after the Passover offering.[1] If a few of them fell asleep[2] they may eat,[3] but if all fell asleep they may not eat.[4] R. Jose says,[5] If they[6] dozed they may eat,[3] but if they were fast asleep[7] they must not eat.[8]

1 *At the end of the Passover meal one must not say, 'Let us have the dessert now'*—no food was to be eaten so that the taste of the Passover offering might linger and not be vitiated; and for the same reason nowadays no food may be eaten after the מַצָּה אֲפִיקוֹמָן. [Literally *They may not depart for revelry after the Passover celebration*: but tradition refers it to a sweetmeat or dessert after a meal. אֲפִיקוֹמִין, Greek *epikomin*]. **2** At the eating of the קָרְבַּן פֶּסַח. **3** Of the קָרְבַּן פֶּסַח if they awoke while the others were still eating. **4** Of the קָרְבַּן פֶּסַח on awakening even though it becomes נוֹתָר (see *Appendix,* **Note 18**). **5** His view is accepted. **6** The small number—the few—referred to above. **7** Even though they were few. **8** On awakening.
* The traditional reading for אֲפִיקוֹמָן. § Phrase included in the הַגָּדָה.

Mishnah 9 — מִשְׁנָה ט

הַפֶּסַח אַחַר חֲצוֹת, [1]מְטַמֵּא אֶת־הַיָּדַיִם. [2]הַפְּגוּל [2]וְהַנּוֹתָר, מְטַמְּאִין אֶת־הַיָּדַיִם. בֵּירֵךְ [3]בִּרְכַּת הַפֶּסַח, פָּטַר אֶת־שֶׁל [4]זֶבַח. בֵּירֵךְ אֶת־[5]שֶׁל [6]זֶבַח לֹא פָּטַר אֶת־שֶׁל פֶּסַח. דִּבְרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי [7]עֲקִיבָא אוֹמֵר, לֹא *זוּ פּוֹטֶרֶת *זוּ וְלֹא *זוּ פּוֹטֶרֶת *זוּ.

The flesh of the Passover offering after midnight renders the hands unclean.[1] A *rejected sacrifice*[2] and the *remnant of a sacrifice*[2] render the hands unclean. If one recited the Benediction[3] over the Passover offering, he exempts that over the *festival sacrifice,*[4] but if he recited the Benediction[5] for the *festival sacrifice*[6] he does not exempt that over the Passover offering. This is

the opinion of R. Ishmael. R. Akiba[7] says, Neither does the first* exempt the second* nor the second* the first.*

1 If touched: it has become נוֹתָר (see *Appendix* **Note 18**). Actually מִן־הַתּוֹרָה (or מִדְּאוֹרַיְתָא), as *enjoined bythe Law* it may be eaten until עַמּוּד הַשַּׁחַר, *dawn,* but מִדְּרַבָּנָן, *as laid down by the Sages,* only till חֲצוֹת, *midnight* (see בְּרָכוֹת 1[1]). **2** See *Appendix,* **Note 18**. **3** *viz.,* בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֶאֱכוֹל הַפֶּסַח, *Blessed art Thou, O Eternal Our God, King of the Universe, Who hath sanctified us by His commandments and hath commanded us to eat* (or *concerning the eating of*) *the Passover offering.* **4** קָרְבַּן חֲגִיגָה. See 6[3,4], and also חֲגִיגָה **Introduction**. **5** *viz.,* בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֶאֱכוֹל הַזָּבַח (or חֲגִיגָה) *Blessed art Thou, O Eternal our God, King of the Universe, Who hath hallowed us by His commandments and hath commanded us to eat* (or *regarding the eating of*) *the Festival sacrifice.* **6** חֲגִיגָה. **7** His opinion is accepted. **8** Or חִסְלַת מַסֶּכֶת פְּסָחִים. * Or זוֹ (זוּ, *masculine and feminine, singular and plural;* זוֹ, *feminine singular;* בְּרָכָה, *feminine singular*).

סְלִיק מַסֶּכֶת פְּסָחִים[8]

CONCLUSION OF TRACTATE PESACHIM.

מַסֶּכֶת

שְׁקָלִים

TRACTATE
SHEKALIM

[BEING THE FOURTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by

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INTRODUCTION

This *Tractate* **Shekalim**—the fourth of the *Second Order* of the *Mishnah*—deals with the subject of the **half-shekel** that every male over twenty years of age had to give to the Temple treasury as enjoined in *Exodus* **30**, 12-16.

The *silver shekel* weighed about 220 grains troy (110 grains troy for the *silver half-shekel*). (See זֶרַעִים, Pages 18, 19).

The term שֶׁקֶל (*pl.* שְׁקָלִים) is a derivative of the *verb* שָׁקַל, *lift, balance, poise, weigh;* **offer the half-shekel**.

בֵּית דִּין used to make announcement on the 1st of אֲדָר throughout the Land of Israel that every adult male, whether rich or poor, must contribute a *half-shekel* (neither more nor less and not in driblets) by the 1st of נִיסָן to the treasury towards the upkeep of the Temple (בֶּדֶק הַבַּיִת *), and from these new funds *daily burnt-offerings* (תְּמִידִין) and *additional-offerings* (מוּסָפִין)—based on *Numbers* **28**, 14—were offered up from the 1st of נִיסָן to the following 1st of נִיסָן.

This *Tractate* has no גְּמָרָא in the תַּלְמוּד בַּבְלִי (*Babylonian Talmud*) and is printed with the גְּמָרָא from the תַּלְמוּד יְרוּשַׁלְמִי (*Jerusalem* [or *Palestinian*] *Talmud*).

This *Tractate* contains eight Chapters and their titles are:

CHAPTER 1	בְּאֶחָד בַּאֲדָר	א	פֶּרֶק
CHAPTER 2	מְצָרְפִין	ב	פֶּרֶק
CHAPTER 3	בִּשְׁלֹשָׁה פְּרָקִים	ג	פֶּרֶק
CHAPTER 4	הַתְּרוּמָה	ד	פֶּרֶק
CHAPTER 5	אֵלּוּ הֵן	ה	פֶּרֶק
CHAPTER 6	שְׁלֹשָׁה עָשָׂר	ו	פֶּרֶק
CHAPTER 7	מָעוֹת	ז	פֶּרֶק
CHAPTER 8	כָּל־§הָרוֹקִין	ח	פֶּרֶק

The most important matters treated in these eight Chapters are:

1. The payment on the 1st Adar; public works on the 15th Adar; money changers; non-Jews and Samaritans regarding tax payments. 2. Changing shekels into gold coins for transporting to Jerusalem; the chests for the half-shekels; money lost or stolen on the way to Jerusalem. 3. Treasury gold coins used for purchasing offerings. 4. Purchases with treasury money and disposal of the residue; disposal of other consecrated objects. 5. The fifteen offices and the head officers connected with the Sanctuary; how the sacrificant acquired wine, oil and meal. 6. Occurrence of the number *thirteen* in the Temple; place of concealment of the Ark of the Covenant. 7. Disposal of cattle, flesh or money found in the Sanctuary or in the vicinity of Jerusalem; seven special regulations regarding sacrifices and dedicated objects. 8. Cleanness and uncleanness of saliva and of utensils and slaughtering knives found in Jerusalem; purification of the Curtain if defiled.

*—Some consider בֶּדֶק הַבַּיִת to refer to *the fund for Temple purposes* as well as *Temple repairs.* § Some prefer the vowelisation הָרִיקִין.

מַסֶּכֶת

שְׁקָלִים

TRACTATE

SHEKALIM

CHAPTER 1

Mishnah 1

On* the first day of Adar[1] they make proclamation[2] regarding the *half-shekel*[3] tax, and regarding the *forbidden junction*[4]. On the fifteenth day thereof[5] they read the *Scroll*[6] in those cities surrounded by the wall[7], and they repair the roads[8] and broadways[9], and the water reservoirs[10], and they carry out[11] all public requirements, and they mark out the graves[12], and they also go forth regarding the *forbidden junction*[13].

פֶּרֶק א

מִשְׁנָה א

*בְּאֶחָד [1]בַּאֲדָר [2]מַשְׁמִיעִין עַל [3]הַשְּׁקָלִים וְעַל [4]הַכִּלְאַיִם. בַּחֲמִשָּׁה עָשָׂר [5]בּוֹ קוֹרִין אֶת־[6]הַמְּגִילָה [7]בַּכְּרַכִּין וּמְתַקְּנִין אֶת־[8]הַדְּרָכִים, וְאֶת־[9]הָרְחוֹבוֹת, וְאֶת־[10]מִקְוְאוֹת הַמַּיִם, [11]וְעוֹשִׂין כָּל־צָרְכֵי הָרַבִּים, וּמְצַיְּנִין אֶת־[12]הַקְּבָרוֹת, [13]וְיוֹצְאִין אַף עַל הַכִּלְאַיִם.

1 The last month of the civil year. **2** See **Introduction**. **3** Literally *shekels* (see זְרָעִים, Pages 18, 19); for *congregational sacrifices* in readiness by the 1st of Nisan (*Numbers* **28**, 14). **4** Or *diverse kinds* (see *Appendix,* **Note 14**; כִּלְאַיִם, **Introduction** and 2[1ff]); to remove the forbidden admixtures among the growing produce and in the vineyard. **5** Of Adar. **6** מְגִלַּת אֶסְתֵּר, the *Scroll of the Book of Esther*. **7** From the period of Joshua. This refers to the *Purim of Shushan* (see *Esther* **9**, 18-19; מְגִלָּה 1[1ff]). **8** After the rains to make them good for the pilgrims. According to the רמב"ם, for the benefit of fugitives to the Cities of Refuge (*Deuteronomy* **19**, 2 et seq.; מַכּוֹת 2[5]). **9** Or *streets, paths, highways*. **10** These were cleaned out in readiness for ritual immersion, and to make sure that the prescribed forty *seahs* of water were there (מִקְוָאוֹת 1[7]; עֲדוּיוֹת 1[8]). **11** Literally *and do*. **12** By means of lime or whitewash so that the priests and nazirites did not walk over them. *Numbers* **6**, 16; **19**, 16. **13** בֵּית דִּין sent out men to look for and tear out any כִּלְאַיִם still left in the fields and vineyards. * Or בְּאֶחָד בַּאֲדָר.

Mishnah 2

R. Judah said, Beforetime they used to pull up[1] and throw it away before them[2], but when the number of transgressors increased[3] they used to tear out[1] and cast it upon the roads[4]; finally[5] they ordained that every such field be declared ownerless[6].

מִשְׁנָה ב

אָמַר רַבִּי יְהוּדָה, בָּרִאשׁוֹנָה הָיוּ
[1]עוֹקְרִין וּמַשְׁלִיכִין [2]לִפְנֵיהֶם,
[3]מִשֶּׁרָבוּ עוֹבְרֵי עֲבֵירָה הָיוּ עוֹקְרִין
וּמַשְׁלִיכִין עַל [4]הַדְּרָכִים; [5]הִתְקִינוּ
שֶׁיְּהוּ [6]מַפְקִירִין כָּל־הַשָּׂדֶה כּוּלָּהּ.

1 Uproot the כִּלְאַיִם **2** In front of the owners to put them to shame for their neglect. **3** The owners were pleased with the costless work done for them, and when the inspectors had left they used to feed this uprooted כִּלְאַיִם to their cattle. **4** The obnoxious plants were trodden on and otherwise rendered useless for cattle feed. **5** When the owners still purposely left such work to be carried out by the men sent by בֵּית דִּין. **6** All the produce from such fields became common property to all if the owners themselves were neglectful in clearing away the כִּלְאַיִם.

Mishnah 3

On the fifteenth thereof[1] they set up money exchanges in the provinces[2]; on the twenty-fifth[3] they set them up in the Temple[4]; when they had set them up in the Temple they commenced to accept pledges[5]. From whom did they take pledges? Levites, and Israelites[6], proselytes and freed slaves, but not women, or slaves, or minors[7]; but any minor, on whose behalf his father had begun to pay the *half-shekel,* must not discontinue to do so; but no pledges may be taken from the priests[8] for the sake of peace[9].

מִשְׁנָה ג

בַּחֲמִשָּׁה עָשָׂר [1]בּוֹ שׁוּלְחָנוֹת הָיוּ
יוֹשְׁבִין [2]בַּמְּדִינָה; [3]בְּעֶשְׂרִים וַחֲמִשָּׁה
יָשְׁבוּ [4]בַּמִּקְדָּשׁ; מִשֶּׁיָּשְׁבוּ בַּמִּקְדָּשׁ
הִתְחִילוּ [5]לְמַשְׁכֵּן. אֶת־מִי מְמַשְׁכְּנִין?
לְוִיִּים, [6]וְיִשְׂרְאֵלִים, גֵּרִים, וַעֲבָדִים
מְשׁוּחְרָרִים, אֲבָל לֹא נָשִׁים,
וַעֲבָדִים, [7]וּקְטַנִּים; כָּל־קָטָן
שֶׁהִתְחִיל אָבִיו לִשְׁקֹל עַל יָדוֹ שׁוּב
אֵינוֹ פּוֹסֵק; וְאֵין מְמַשְׁכְּנִין אֶת־
[8]הַכֹּהֲנִים [9]מִפְּנֵי דַרְכֵי שָׁלוֹם.

1 Of Adar. **2** *i.e.,* outside Jerusalem (according to some, outside the Temple. Compare 2[1]). To enable people, especially those from the Diaspora who would be most likely to bring foreign coins, to exchange their coins for the requisite מַחֲצִית הַשֶּׁקֶל (*half-shekel*). **3** Of Adar. **4** To effect the exchange of coins for the *half-shekel.* Some render מְדִינָה here *Jerusalem*

and others *all the provincial towns.* **5** They distrained on the goods of those who had not yet given in the *half-shekel.* **6** *i.e.,* non-Levites, non-priests. **7** Under twenty years of age—the *half-shekel* contribution was a voluntary act in their case. If the father died, the minor or his guardian must pay the *half-shekel.* **8** Though they too must give the *half-shekel,* yet as they were the ones to perform the sacrifices they were relied upon to pay the levy. **9** Literally 'because of the ways of peace.'

Mishnah 4

מִשְׁנָה ד

R. Judah said, 'Ben Buchri[1] testified in Jabneh that any priest who contributed the *half-shekel* due did not commit any sin'.[3] R. Jochanan[2] ben Zakkai answered him, 'Not so; on the contrary, any priest who did not contribute the *half-shekel* due did commit a sin. Only the priests render this Scriptural verse[4] for their own benefit,[5] *And every meal-offering of the priest must be wholly*[6] *burnt; it shall not be eaten*: hence if the *Omer*[7] and the *Two Loaves*[8] and the *Showbread*[9] are ours, how can they be eaten?'[10]

אָמַר רַבִּי יְהוּדָה, הֵעִיד [1]בֶּן בּוּכְרִי בְּיַבְנֶה כָּל־כֹּהֵן שֶׁשּׁוֹקֵל אֵינוֹ חוֹטֵא. אָמַר לוֹ רַבִּי [2]יוֹחָנָן בֶּן זַכַּאי, לֹא כִּי אֶלָּא כָּל־כֹּהֵן שֶׁאֵינוֹ שׁוֹקֵל [3]חוֹטֵא. אֶלָּא שֶׁהַכֹּהֲנִים דּוֹרְשִׁים [4]מִקְרָא זֶה [5]לְעַצְמָן, כָּל־מִנְחַת כֹּהֵן [6]כָּלִיל תִּהְיֶה לֹא תֵאָכֵל, הוֹאִיל [7]וְעוֹמֶר [8]וּשְׁתֵּי הַלֶּחֶם [9]וְלֶחֶם הַפָּנִים שֶׁלָּנוּ הֵיאַךְ נֵאָכְלִים? [10]

1 His opinion was that priests did not have to give this levy as he mistakenly assumed that the command (*Exodus* **30**, 14) כֹּל הָעוֹבֵר עַל הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה, *Every one that passeth among them that are numbered from twenty years old and over,* did not apply to the priests (or Levites), so that if the כֹּהֵן gives the מַחֲצִית הַשֶּׁקֶל voluntarily he may do so. **2** His view is that כֹּל הָעוֹבֵר עַל הַפְּקֻדִים means כָּל־הָעוֹבֵר בְּיַם סוּף עַל הַפְּקוּדִים, *Each one* [priest, Levite, Israelite] *who crossed the Red Sea that were mustered 'as Hebrews.'* **3** *i.e.,* he may contribute, but is under no obligation to do so. **4** *Leviticus* **6**, 16. **5** To avoid giving the *half-shekel.* **6** כָּלִיל, *i.e.,* all of it is the oblation and naught of it must be eaten by the priests. **7** Of פֶּסַח, Passover. *Leviticus* **23**, 9 et seq.; מִנְחוֹת 10[1ff]. **8** Of שָׁבוּעוֹת, the Festival of Weeks. *Leviticus* **23**, 17; מִנְחוֹת 11[1ff]. **9** Of every שַׁבָּת, *Exodus* **25**, 30; *Leviticus* **24**, 5 et seq. **10** This argument of the priests is incorrect; the מִנְחוֹת offered by a כֹּהֵן must be burned, but those offered in partnership with Israelites are eaten. The ruling is that priests must give the *half-shekel.*

Mishnah 5

מִשְׁנָה ה

Although they said that they do not exact pledges[1] from women, or slaves, or minors, nevertheless if they gave the *half-shekel*, they accept it from them. If a non-Jew[2] or a Samaritan[3] gave the *half-shekel*, they may not accept it from them; nor may they accept in their case the *bird-offerings*[4] of men who have an issue[5], nor the *bird-offerings* of women who suffer a discharge, nor the *bird-offerings* of women after childbirth[6], nor *sin-offerings* nor *guilt-offerings;* but[7] they may accept from them *vow-offerings*[8] and *freewill-offerings*[9]. This is the general principle: they accept from them all that is vowed or voluntarily offered[10], but they may not accept from them what is not vowed or freely offered; and so it is enjoined expressly by Ezra, as it is said[11], *You have no part with us to build the house of our God.*

אַף עַל פִּי שֶׁאָמְרוּ אֵין [1]מְמַשְׁכְּנִין
נָשִׁים, וַעֲבָדִים, וּקְטַנִּים, אִם שָׁקְלוּ
מְקַבְּלִין מִיָּדָן. [2]הָעוֹבֵד כּוֹכָבִים
[3]וְהַכּוּתִי שֶׁשָּׁקְלוּ אֵין מְקַבְּלִין מִיָּדָן;
וְאֵין מְקַבְּלִין מִיָּדָן [4]קִנֵּי זָבִין, [5]וְקִנֵּי
זָבוֹת, וְקִנֵּי [6]יוֹלְדוֹת, וְחַטָּאוֹת
וַאֲשָׁמוֹת, [7]אֲבָל [8]נְדָרִים [9]וּנְדָבוֹת
מְקַבְּלִין מִיָּדָן. זֶה הַכְּלָל, כָּל־
[10]שֶׁנִּידַּר וְנִידַּב מְקַבְּלִין מִיָּדָן, כָּל־
שֶׁאֵין נִידַּר וְנִידַּב אֵין מְקַבְּלִים
מִיָּדָם; וְכֵן הוּא מְפוֹרָשׁ עַל יְדֵי
עֶזְרָא, [11]שֶׁנֶּאֱמַר, לֹא לָכֶם וְלָנוּ
לִבְנוֹת אֶת־בֵּית אֱלֹהֵינוּ.

1 For the *half-shekel.* **2** Literally *idolater.* **3** Or *Samaritan.* Literally *Cuthean* (a person from Cutha), an opprobrious term derived from *Kings II* **17**, 24. **4** *Pigeons* (*doves*). *Leviticus* **15**, 14, 15, 29, 30. **5** זָב, one afflicted with a *discharge, flux, issue, gonorrhoea* (זָבָה, *feminine* of זָב). **6** *Leviticus* **12**, 8. **7** According to some authorities אֲבָל is redundant. **8** Compare 6[6]. **9** See קִנִּים 1[1]. **10** For שְׁלָמִים, עוֹלוֹת, flour, wine, and wood. **11** *Ezra* **4**, 3. Although this refers definitely only to the בֶּדֶק הַבַּיִת, *repairs of the Temple, upkeep of the Temple.*

Mishnah 6

מִשְׁנָה ו

And these are liable to agio[1]: Levites, and Israelites[2], and proselytes, and freed slaves, but not priests[3], or women or slaves or minors. Anyone who pays in[4] the

וְאֵלּוּ שֶׁחַיָּבִין [1]בְּקַלְבּוֹן, לְוִיִּים,
[2]וְיִשְׂרְאֵלִים, וְגֵרִים, וַעֲבָדִים
מְשׁוּחְרָרִים, אֲבָל לֹא [3]כֹּהֲנִים,

וְנָשִׁים, וַעֲבָדִים, וּקְטַנִּים. [6]הַשּׁוֹקֵל עַל יְדֵי כֹּהֵן, עַל יְדֵי אִשָּׁה, עַל יְדֵי עֶבֶד, עַל יְדֵי קָטָן, [7]פָּטוּר. וְאִם שָׁקַל עַל יָדוֹ וְעַל יַד חֲבֵירוֹ חַיָּב [8]בְּקָלְבּוֹן אֶחָד; רַבִּי [9]מֵאִיר אוֹמֵר, ב׳ קָלְבּוֹנוֹת. הַנּוֹתֵן [10]סֶלַע וְנוֹטֵל [10]שֶׁקֶל חַיָּב ב׳ קָלְבּוֹנוֹת.

half-shekel on behalf of a priest, on behalf of a woman, on behalf of a slave, or on behalf of a minor is exempt[5]. And if one gave a *shekel*[6] both for himself and for his fellow, he must pay but one agio[7]; but R. Meir[8] says, Two agios. One who presents a *sela*[9] and receives a *shekel*[10] is liable to pay two agios.

1 Or *surcharge,* the difference in value between one sort of money and another or between the nominal and real values of money, as compensation to the Temple for any loss incurred in the exchange (see next *Mishnah*). **2** *i.e.,* non-priests, non-Levites. Levites, Israelites, proselytes and freed slaves are bound by law to contribute the *half-shekel,* but not the others. **3** Some texts omit כֹּהֲנִים. **4** Or *who loans.* **5** *i.e.,* he does not have to pay agio, even if he lent it to them. **6** *i.e.,* a *whole* shekel (*viz.,* in one coin). **7** On his own behalf. **8** His view is rejected. **9** For instance, he denotes a shekel to the money-changer for הֶקְדֵּשׁ (*dedication*). סֶלַע = שֶׁקֶל ב (see זְרָעִים, Pages 18-19). **10** In change to be used for paying the *half-shekel.* One agio for the *half-shekel* paid in, although הֶקְדֵּשׁ had not actually paid it out to him first, and the other agio for the change he receives in הֶקְדֵּשׁ coins.

Mishnah 7 מִשְׁנָה ז

[1]הַשּׁוֹקֵל עַל יְדֵי עָנִי, וְעַל יְדֵי שְׁכֵינוֹ, וְעַל יְדֵי בֶן עִירוֹ [2]פָּטוּר; וְאִם הִלְוָום [3]חַיָּב. הָאַחִין [4]וְהַשּׁוּתָּפִין שֶׁחַיָּבִין בְּקָלְבּוֹן פְּטוּרִין מִמַּעֲשַׂר [5]בְּהֵמָה, וּכְשֶׁחַיָּבִין בְּמַעֲשַׂר [6]בְּהֵמָה פְּטוּרִין מִן־[7]הַקָּלְבּוֹן. וְכַמָּה הוּא קָלְבּוֹן? [8]מָעָה כֶּסֶף, דִּבְרֵי רַבִּי [9]מֵאִיר; [10]וַחֲכָמִים אוֹמְרִים, חֲצִי.

One who pays in[1] a *half-shekel* for a poor person, or for his neighbour, or for his townsman is exempt[2]; but if he loaned to them, he is liable.[3] Brothers who became joint owners[4] must pay agio but are exempt from the *tithe of cattle*[5]; but if they are liable to the *tithe of cattle*[6] they are exempt from agio.[7] And how much is this agio? A silver *maah*[8]. This is the view of R. Meir[9]; but the Sages[10] say, Half of a *maah*.

1 As a gift. **2** From agio. **3** He must pay agio. **4** They had first divided their heritance and then became partners. **5** Cattle born to partners are not tithed, because this tithe is a personal (*i.e.,* an individual's) charge.

6 They had not shared out the heritage and the cattle are still deemed as their father's property. **7** If the payment came from the inheritance (their *half-shekels* being accounted as a *gift* from their father are exempt from agio). **8** מָעָה = $\frac{1}{24}$ סֶלַע or $\frac{1}{12}$ שֶׁקֶל (see זְרָעִים, Pages 18-19). **9** His view is rejected. **10** Their opinion is accepted.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

They may exchange *half-shekels* for *darics*[1] to lighten the weight on the way[2]. Just as there were horn-shaped chests[3] in the Temple so there were horn-shaped chests in the provinces.[4] If townsmen sent on[5] their *half-shekels* and they were stolen or lost, then if these had already been appropriated[6] for sacrifices, they[7] must swear[8] to the treasurers, but if not,[9] they must swear to the townsfolk[10] and the townsfolk must pay other *half-shekels* in their stead. If they[11] were found or the thieves restored them,[12] both the former[13] and the latter[14] are deemed *half-shekels*,[15] but they must not be accredited[16] to the following year.

* Popular pronunciation לאו.

מְצָרְפִין שְׁקָלִים [1]לְדַרְכּוֹנוֹת מִפְּנֵי
מַשּׂוֹי [2]הַדֶּרֶךְ. כְּשֵׁם שֶׁהָיוּ [3]שׁוֹפָרוֹת
בַּמִּקְדָּשׁ כָּךְ הָיוּ שׁוֹפָרוֹת [4]בַּמְּדִינָה.
בְּנֵי הָעִיר [5]שֶׁשָּׁלְחוּ אֶת־שְׁקָלֵיהֶן
וְנִגְנְבוּ, אוֹ שֶׁאָבְדוּ, אִם [6]נִתְרְמָה
הַתְּרוּמָה [7]נִשְׁבָּעִין [8]לַגִּזְבָּרִים, [9]וְאִם
*לָאו נִשְׁבָּעִין [10]לִבְנֵי הָעִיר, וּבְנֵי
הָעִיר שׁוֹקְלִין תַּחְתֵּיהֶן. [11]נִמְצְאוּ,
אוֹ [12]שֶׁהֶחֱזִירוּם הַגַּנָּבִים, [13]אֵלּוּ
[14]וְאֵלּוּ [15]שְׁקָלִים, [16]וְאֵין עוֹלִין לָהֶם
לַשָּׁנָה הַבָּאָה.

1 דַּרְכּוֹן, דַּרְכְּמוֹן, an ancient Persian coin = [2] שֶׁקֶל (see זְרָעִים, Pages 18-19; compare *Ezra* **2**, 69, **8**, 17). **2** To the Temple. This procedure would be likely to be adopted by a company of men. **3** For collecting the *half-shekels*. The opening at the top was narrow and the lower end widened out to prevent theft from the contents. In the provinces the money exchangers had each before them two of these horn-shaped chests, one for the new *half-shekels* and the other containing what remained of the past year's contributions. There were thirteen such chests in the Temple: (i) for the new *half-shekels*; (ii) for the residue of the past year's *half-shekels*; (iii) for contributions from those liable to the *two turtle-doves* or *two young pigeons* (one for a *sin-offering* and the other for a *burnt-offering*; (iv) for those who had to contribute to *bird-burnt-offerings*; (v) for *freewill-offerings* for *wood* for the Altar wood-

pile; (vi) for voluntary contributions for *incense*; (vii) for voluntary contributions for the *Curtain* [*Vail*]; (viii) for money left over after the purchase of *sin-offerings*; (ix) for money remaining after buying *guilt-offerings*; (x) for residual money after purchasing *bird-offerings* by those suffering from a flux or by women after childbirth; (xi) for money remaining after purchasing *offerings* by *nazirites*; (xii) for money left over after purchase of *guilt-offerings* by *lepers*; (xiii) for freewill donations for cattle for *burnt-offerings* (see 1[3], 6[1,5]). **4** See 1[3], **Note 4**. **5** By messengers. **6** Before having been stolen or lost, in which case הֶקְדֵּשׁ must suffer the loss. תְּרוּמָה, literally *heave-offering, priest's-due* (see *Appendix*, **Note 1**). Compare 3[1ff]. The appropriation renders all the shekels in hand and all that have yet to come the property of the Temple (see בָּבָא מְצִיעָא 33b, 58a). **7** The messengers. **8** The messengers must take the oath of acquittal that the money had been stolen or lost. **9** *i.e.*, the theft or loss occurred in transit. **10** That the theft or loss had occured during transit. **11** The lost *half-shekels*. **12** The stolen *half-shekels*. **13** Those paid in to replace the missing *half-shekels*. **14** The *half-shekels* found or restored. **15** *i.e., sacred shekels. i.e.,* they must remain as valid *half-shekels* and the property of the Temple. **16** No allowance or rebate must be made for them at the next *half-shekel* levy.

Mishnah 2

מִשְׁנָה ב

הַנּוֹתֵן שִׁקְלוֹ לַחֲבֵירוֹ לִשְׁקוֹל עַל יָדוֹ, [1]וְשָׁקַלוֹ עַל יְדֵי עַצְמוֹ, אִם [2]נִתְרְמָה תְּרוּמָה [3]מֶעָל. [4]הַשּׁוֹקֵל שִׁקְלוֹ מִמַּעוֹת הֶקְדֵּשׁ, אִם [5]נִתְרְמָה תְּרוּמָה וְקָרְבָה הַבְּהֵמָה מֶעָל. [6]מִדְּמֵי מַעֲשֵׂר שֵׁנִי, [7]מִדְּמֵי שְׁבִיעִית, [8]יֹאכַל כְּנֶגְדָּן.

If one gave his *half-shekel* to his fellow to pay in on his behalf, but he[1] paid it in on his own behalf, then if the money had been already appropriated,[2] he[1] is guilty of transgressing the law against the improper use of sacred property.[3] If anyone paid the *half-shekel*[4] from money devoted to the upkeep of the Temple, and the money for the *offerings* had already been appropriated[5] and the animals had been offered up, he has transgressed the law against the improper use of sacred property. If from the money[6] of *second tithe* or from the money of *Sabbatical year produce*,[7] he must consume in their stead.[8]

1 The latter did so in error. **2** The appropriation was made for *offerings* before the latter placed the *half-shekel* in the chest. Compare the preceding

Mishnah, **Note 6.** **3** He is liable to a קָרְבַּן מְעִילָה. מְעִילָה, *sacrilege, misappropriation of sacred property; Leviticus* **5**, 15; *Numbers* **5**, 12; מְעִילָה **Introduction.** There is disagreement whether in the cases here cited the offering out of the appropriation must be made before he becomes guilty of sacrilege. **4** In forgetfulness he put it in the chest. **5** From the chest. But no guilt is incurred if any of the money is transferred from one sacred denomination to another. **6** *i.e., If one took his half-shekel.....* (*Second-tithe* money must be expended in Jerusalem. See *Appendix,* **Note 1**). **7** See שְׁבִיעִית **Introduction**, 8^{1-5}, 9^{8}; מַעֲשֵׂר שֵׁנִי 2^{1-4}, 5^{6}. **8** *i.e.,* he must replace the money with an equivalent amount and make a declaration that this is to replace the wrongly used money of the *second tithe* or *Sabbatical year produce* as the case may be.

Mishnah 3

מִשְׁנָה ג

[1]הַמְּכַנֵּס מָעוֹת [2]וְאָמַר, הֲרֵי אֵלּוּ לְשִׁקְלִי, בֵּית שַׁמַּאי אוֹמְרִים, [3]מוֹתָרָן נְדָבָה, וּבֵית הִלֵּל אוֹמְרִים, מוֹתָרָן [4]חוּלִין. [5]שֶׁאָבִיא מֵהֶן לְשִׁקְלִי, [6]שָׁוִין שֶׁמּוֹתָרָן חוּלִין. [5]אֵלּוּ לְחַטָּאת, [6]שָׁוִין שֶׁהַמּוֹתָר נְדָבָה. [5]שֶׁאָבִיא מֵהֶן לְחַטָּאת, [6]שָׁוִין שֶׁהַמּוֹתָר חוּלִין.

If one saved up coins[1] and declared,[2] 'Lo, these shall be for my *half-shekel,*' the School of Shammai say, The excess thereof[3] must go for *freewill-offerings,* but the School of Hillel say, The excess thereof is non-holy.[4] That[5] 'I shall bring from them my *half-shekel*', both[6] agree that the excess thereof is non-holy. 'These are towards a *sin-offering,*' both[6] agree that the excess is for *freewill-offerings.* That[5] 'I shall bring from them for a *sin-offering*', both[6] agree that the excess is non-holy.

1 Coin by coin. **2** When he began saving. **3** The money thus saved up was more than the required *half-shekel.* All the coins saved up having become sacred, the overplus was put into the chests from which when necessary sums were withdrawn to purchase animals for *congregational burnt-offerings*; thus Shammai's ruling is accepted. Compare 6^{6}. **4** And the surplus should be returned to the owner to be expended as he may wish, because the intention was to save up for the *half-shekel* only. This view is rejected. **5** *i.e.,* if one saved up and made this declaration. **6** Both Schools. See the next *Mishnah.*

Mishnah 4

מִשְׁנָה ד

R. Simon said, 'What is the difference between the *half-shekels* and a *sin-offering*'?—The *half-shekels* have a definite limit,[2] but a *sin-offering* has no prescribed limit.' R. Judah says, Even the *half-shekels* have no prescribed limit; for when the Israelites returned from exile[3] they paid the *half-shekel* in *darics*,[4] then they reverted[5] to pay the *half-shekel* in selas,[6] they then resumed to pay the *half-shekel* in *tebain*,[7] and [finally] they sought to pay the *half-shekel* in *dinars*.[8] R. Simon[9] said, Nevertheless they all gave[10] a like amount[11], but in the case of a *sin-offering* one may bring for a *sela*, another for two[12], and yet another for three.[12]

אָמַר רַבִּי שִׁמְעוֹן, מַה־בֵּין שְׁקָלִים לְחַטָּאת? שְׁקָלִים יֵשׁ לָהֶם קִצְבָה, וְחַטָּאת אֵין לָהּ [2]קִצְבָה. רַבִּי יְהוּדָה אוֹמֵר, אַף לְשְׁקָלִים אֵין לָהֶן קִצְבָה; שֶׁכְּשֶׁעָלוּ יִשְׂרָאֵל מִן־[3]הַגּוֹלָה, הָיוּ שׁוֹקְלִים [4]דַּרְכּוֹנוֹת, [5]חָזְרוּ לִשְׁקוֹל [6]סְלָעִים, חָזְרוּ לִשְׁקוֹל [7]טְבָעִין, וּבִקְּשׁוּ לִשְׁקוֹל [8]דִּינָרִים. אָמַר רַבִּי [9]שִׁמְעוֹן, אַף עַל פִּי כֵן [10]יַד כּוּלָּן [11]שָׁוָה, אֲבָל חַטָּאת זֶה מֵבִיא בְסֶלַע, וְזֶה מֵבִיא [12]בִּשְׁתַּיִם, וְזֶה מֵבִיא [12]בְּשָׁלֹשׁ.

1 *i.e.*, If one say, 'הֲרֵי אֵלּוּ לְשִׁקְלִי', *Lo, these* [coins] *shall be towards my half-shekel,'* the School of Hillel maintain that the excess saved up is חוּלִין, but if one declares 'הֲרֵי אֵלּוּ לְחַטָּאת', *Lo, these* [coins] *are towards a sin-offering,'* they insist that the surplus must be for נְדָבָה, a *freewill-offering* (compare the preceding *Mishnah*). **2** A prescribed amount, neither more nor less. **3** The Babylonian captivity, in the period of Cyrus. **4** *i.e.*, half a *daric* instead of a *half-shekel* (see 2[1], **Note 1**). The *daric* took the place of the *shekel* at that time. See זְרָעִים, Pages 18, 19. **5** When the *daric* fell out of use. **6** See 1[7], **Note 7**. **7** סֶלַע = ½ שֶׁקֶל. **8** דִּינָר = ⅓ שֶׁקֶל. In the גְּמָרָא is added the phrase וְלֹא קִבְּלוּ מֵהֶן, *but they did not accept from them.* **9** Here he brings evidence to show that the School of Hillel give the correct view. **10** In the case of the *half-shekel*. **11** Literally *the hand of all of them was alike*. **12** *Selas*.

Mishnah 5

מִשְׁנָה ה

The excess[1] of the *half-shekels* is non-holy.[2] The excess of the *tenth of the ephah*,[3] the excess of

[1]מוֹתַר שְׁקָלִים [2]חוּלִין. מוֹתַר [3]עֲשִׂירִית הָאֵפָה, מוֹתַר קִינֵי [4]זָבִין,

קִנֵּי [4]זָבוֹת, קִנֵּי [4]יוֹלְדוֹת, וְחַטָּאוֹת,
וַאֲשָׁמוֹת, [5]מוֹתְרֵיהֶן נְדָבָה. זֶה
הַכְּלָל, כָּל־שֶׁהוּא בָּא לְשֵׁם חַטָּאת,
וּלְשֵׁם אָשָׁם [5]מוֹתְרֵיהֶן נְדָבָה. [5]מוֹתַר
עוֹלָה לְעוֹלָה, [5]מוֹתַר מִנְחָה לְמִנְחָה,
[5]מוֹתַר שְׁלָמִים לִשְׁלָמִים, [5]מוֹתַר
פֶּסַח לִשְׁלָמִים, [5]מוֹתַר נְזִירִים
לִנְזִירִים, [5]מוֹתַר [6]נָזִיר לִנְדָבָה,
[5]מוֹתַר עֲנִיִּים לַעֲנִיִּים, [5]מוֹתַר [7]עָנִי
לְאוֹתוֹ עָנִי, [5]מוֹתַר [8]שְׁבוּיִים
לִשְׁבוּיִים, [5]מוֹתַר [9]שָׁבוּי לְאוֹתוֹ שָׁבוּי,
[5]מוֹתַר [10]הַמֵּתִים לְמֵתִים, [5]מוֹתַר
[11]הַמֵּת לְיוֹרְשָׁיו. רַבִּי [12]מֵאִיר אוֹמֵר,
[5]מוֹתַר הַמֵּת יְהֵא [13]מוּנַח עַד שֶׁיָּבֹא
אֵלִיָּהוּ. רַבִּי [14]נָתָן אוֹמֵר, [5]מוֹתַר
הַמֵּת בּוֹנִין לוֹ [15]נֶפֶשׁ עַל קִבְרוֹ.

the *bird-offerings* of men who suffer with an issue or of the *bird-offerings* of women who have a discharge,[4] or of the *bird-offerings* of women after childbirth,[4] or of *sin-offerings*, or of *guilt-offerings*—their excess must be for *freewill-offerings*. This is the general principle: whatever has been designated for a *sin-offering* or has been assigned for a *guilt-offering*—their excess[5] must be for *freewill-offerings*. The excess[5] of a *burnt-offering* must be for a *burnt-offering*, the excess[5] of a *meal-offering* must be for a *meal-offering*, the excess[5] of a *peace-offering* must be for a *peace-offering*, the excess[5] of a *Passover-offering* must be for a *peace-offering*, the excess[5] of *nazirites'-offering* must be for *nazirites'-offerings*, but the excess[5] of a[6] *nazirite's-offering* must be for a *freewill-offering*, the excess[5] for poor people must be for poor people, but the excess[5] for a[7] poor person must be for that poor person, the excess[5] for captives[8] must be for captives, but the excess[5] for a[9] captive must be for that captive. The excess[5] for the dead[10] must be for the dead, but the excess[5] for a[11] dead person must be for his heirs. R. Meir[12] says, The excess[5] for a dead individual must be put away[13] until Elijah comes. R. Nathan[14] says, The excess[5] for a dead person must be for building for him a monument[15] over his grave.

1 Or *surplus, overplus*. **2** From moneys saved up to give the *half-shekel*. See *Mishnah* **3** of this Chapter. **3** עֲשִׂירִית הָאֵפָה = עִשָּׂרוֹן אֵיפָה or בַּת = סְאָה ג (see זְרָעִים, Pages 18, 19). *Leviticus* **5**, 11-13. **4** Compare 1[5]. **5** Of moneys saved up for this purpose. See *Numbers* **6**, 10 et seq. **6** *i.e.*, of *one* nazirite's. **7** *i.e.*, for *one* captive. **7** *i.e.*, for *one* poor person. If it were intended for a definite need it must still be given to meet his other needs. **8** Money

collected to ransom prisoners. **9** *i.e.*, for *one* captive. **10** Money collected for defraying the expenses of a funeral and burial. **11** *i.e.*, for *one* dead person. **12** His opinion is accepted. **13** *i.e.*, it must never be used. 'Elijah will settle the question of its disposal.' **14** His view is rejected. **15** Or *tombstone*.

CHAPTER 3

Mishnah 1

At three periods in the year did they appropriate the *half-shekel* funds from the Temple Treasury-chamber[1]: half a month[2] before Passover, half a month before Pentecost[3], and half a month before the Festival of Tabernacles[4], and these are also the fixed seasons for the *tithe of cattle*[5]. This is the view of R. Akiba[6]; ben Azzai says, On the twenty-sixth of Adar, and on the first of Sivan, and on the twenty-ninth of Ab; R. Eliezer and R. Simon say, On the first of Nisan, on the first of Sivan, and on the twenty-ninth of Ellul. Why did they say 'On the twenty-ninth of Ellul' and did not say 'On the first of Tishri'? Because that[7] is a Festival Day and it is not possible[8] to tithe on a Festival Day; consequently they made it earlier, on the twenty-ninth of Ellul.[9]

פֶּרֶק ג

מִשְׁנָה א

בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה תּוֹרְמִין אֶת־
[1]הַלִּשְׁכָּה, [2]בִּפְרוּס הַפֶּסַח, בִּפְרוּס
[3]עֲצֶרֶת, בִּפְרוּס [4]הֶחָג, וְהֵן גְּרָנוֹת
[5]לְמַעֲשַׂר בְּהֵמָה. דִּבְרֵי רַבִּי
עֲקִיבָא. בֶּן עַזַּאי אוֹמֵר, בָּעֶשְׂרִים
וְתִשְׁעָה בַּאֲדָר, וּבָאֶחָד בְּסִיוָן,
וּבָעֶשְׂרִים וְתִשְׁעָה בְּאָב; רַבִּי
אֱלִיעֶזֶר וְרַבִּי שִׁמְעוֹן אוֹמְרִים,
בָּאֶחָד בְּנִיסָן, בָּאֶחָד בְּסִיוָן,
בָּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל. מִפְּנֵי
מָה אָמְרוּ, בָּעֶשְׂרִים וְתִשְׁעָה
בֶּאֱלוּל, וְלֹא אָמְרוּ, בָּאֶחָד בְּתִשְׁרִי?
מִפְּנֵי [6]שֶׁהוּא יוֹם טוֹב, [7]וְאִי אֶפְשָׁר
לְעַשֵּׂר בְּיוֹם טוֹב; לְפִיכָךְ הִקְדִּימוּהוּ
[9]לְעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל.

1 The shekels were collected in one chamber that served as the Treasury, and three times in the year they were made up into three heaps each of three *seahs* for the purchase of *congregational offerings*. **2** פְּרוּס, *half, i.e.*, at the middle (of the month). **3** עֲצֶרֶת, *Pentecost*, or שָׁבוּעוֹת, *Feast of Weeks*. **4** חַג or סֻכּוֹת. Actually immediately after רֹאשׁ הַשָּׁנָה. **5** *Leviticus* **27**, 32, בְּכוֹרוֹת 9[5,6]. These dates were chosen to allow dealers to sell their young animals after tithing for offerings on the שָׁלֹשׁ רְגָלִים. **6** Regarding

tithing. His corroboration is correct. **7** The 1st of תִּשְׁרִי is רֹאשׁ הַשָּׁנָה. **8** *i.e.*, not permitted. **9** עֵרֶב רֹאשׁ הַשָּׁנָה.

Mishnah 2

מִשְׁנָה ב

בְּשָׁלֹשׁ קוּפּוֹת שֶׁל שָׁלֹשׁ שָׁלֹשׁ [1]סְאִין תּוֹרְמִין אֶת־הַלִּשְׁכָּה, וְכָתוּב [2]בָּהֶן אָלֶ״ף בֵּי״ת [3]גִּימֶ״ל; רַבִּי יִשְׁמָעֵאל אוֹמֵר, יָבְנִית [4]כָּתוּב בָּהֶן אַלְפָּ״א בֵּיתָ״א גַּמְלָ״א. אֵין [5]הַתּוֹרֵם [6]נִכְנָס לֹא [7]בְּפַרְגּוֹד חָפוּת, וְלֹא [8]בְּמַנְעָל, וְלֹא בְּסַנְדָּל, וְלֹא *בַּתְּפִילִּין, וְלֹא [9]בְּקָמִיעַ, שֶׁמָּא יֵעָנִי וְיֹאמְרוּ, [10]מֵעֵין הַלִּשְׁכָּה הֶעֱנִי, אוֹ שֶׁמָּא יַעֲשִׁיר וְיֹאמְרוּ, מִתְּרוּמַת הַלִּשְׁכָּה הֶעֱשִׁיר, לְפִי שֶׁאָדָם צָרִיךְ לָצֵאת יְדֵי הַבְּרִיּוֹת, כְּדֶרֶךְ שֶׁצָּרִיךְ לָצֵאת יְדֵי הַמָּקוֹם, [11]שֶׁנֶּאֱמַר, וִהְיִיתֶם נְקִיִּם מֵה׳ וּמִיִּשְׂרָאֵל, [12]וְאוֹמֵר, וּמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

The *half-shekel* funds from the Temple Treasury-chamber were appropriated in three baskets,[1] each holding three *seahs*, and on them[2] were written *Aleph, Beth* and *Gimmel*;[3] R. Ishmael says the Greek letters *Alpha, Beta* and *Gamma* were inscribed[4] on them. He who made the appropriation[5] did not enter[6] with a hem[7] in his cloak, or in shoes,[8] or in slippers, or with the phylacteries,* or with an amulet,[9] lest if he became impoverished people might say, 'Because of the money of[10] the Temple Treasury-chamber has he become poor', or if he became rich people might say, 'Because from the appropriated funds of the Temple Treasury-chamber has he enriched himself', for a man must satisfy people just as he has to satisfy the Almighty, as it is said,[11] *And ye shall be guiltless before the Eternal and before Israel,* and it says,[12] *And so shalt thou find grace and good understanding in the sight of God and man.*

1 See 2[5], **Note 3**. **2** *i.e.*, on one, on the second, and on the third They were filled in this order and their contents used in this same order. **3** Some texts read גַּמְלָ״א, *Gamla.* **4** During the existence of the Second Temple. **5** Literally *removes.* **6** The לִשְׁכָּה. **7** Or *lining*, or, according to the עָרוּךְ, *a cloak with sleeves.* Anything stolen could be hidden in such articles here enumerated. **8** No one was allowed to enter the עֲזָרָה, *Forecourt*, in footwear. Literally *shoe, slipper* (or *sandal*). **9** Or *charm, mascot, talisman*—objects of superstition forbidden to be used. **10** Literally

from the sin of. The money which he was suspected of having stolen and was therefore thus punished. **11** *Numbers* **32**, 22. **12** *Proverbs* **3**, 4. * Or בִּתְפִילִין, *with phylacteries.*

Mishnah 3

מִשְׁנָה ג

Each of the household of Rabban Gamaliel used to go in[1] with his *half-shekel* between his fingers and threw it[2] in front of the one who was to appropriate the *half-shekel* funds, and he[3] intentionally pressed it into the basket. He who had to make the appropriation did not make it before he said to them,[4] 'Shall I remove them?' And they answered him, 'Remove, Remove, Remove'[5]—three[6] times.

שֶׁל בֵּית רַבָּן גַּמְלִיאֵל [1]הָיָה נִכְנָס
וְשִׁקְלוֹ בֵּין אֶצְבְּעוֹתָיו, [2]וּזְרָקוֹ לִפְנֵי
הַתּוֹרֵם, וְהַתּוֹרֵם מִתְכַּוֵּין [3]וְדוֹחֲקוֹ
לַקּוּפָּה. אֵין הַתּוֹרֵם תּוֹרֵם עַד
שֶׁיֹּאמַר [4]לָהֶם, אֶתְרוֹם? וְהֵן אוֹמְרִים
לוֹ, [5]תְּרוֹם, תְּרוֹם, תְּרוֹם, שְׁלֹשָׁה
פְּעָמִים.

1 הָיָה is omitted in some texts (hence נִכְנָס · *went in*). **2** They did not place their *half-shekels* in the chest so as to make certain that these coins were to be among those for the purchase of *congregational-offerings* and not to be left perhaps among those in excess. וּזְרָקוֹ, *past tense,* could be pointed וְזֹרְקוֹ, *present participle,* uniform with וְדוֹחֲקוֹ. **3** The appropriator. **4** To those who stood outside the chamber. **5** *i.e.,* he first asked, 'Shall I remove?' and they replied, 'Remove'; this question and response were repeated and then once more a third time. **6** שָׁלֹשׁ more correct grammatically.

Mishnah 4

מִשְׁנָה ד

He made the first appropriation[1] and put a leather cover over;[2] and after the second[3] he put a leather cover over;[4] but after the third[5] he did not cover over[6] lest he might forget and appropriate again[7] from what an appropriation had already been made. He appropriated the first[1,8] on behalf of the Land of Israel, and the second[3] on behalf of the cities near by,[9] and the third[5] on behalf of Babylon, and on behalf of Media and on behalf of the distant lands.

תָּרַם אֶת־[1]הָרִאשׁוֹנָה, [2]וּמְחַפֶּה
בְּקַטְבְּלָאוֹת; [3]שְׁנִיָּה, [4]וּמְחַפֶּה
בְּקַטְבְּלָאוֹת; [5]שְׁלִישִׁית [6]לֹא הָיָה
מְחַפֶּה שֶׁמָּא יִשְׁכַּח [7]וְיִתְרוֹם מִן־
הַדָּבָר הַתָּרוּם. תָּרַם אֶת־
[1,8]הָרִאשׁוֹנָה לְשׁוּם אֶרֶץ יִשְׂרָאֵל,
[3]וּשְׁנִיָּה לְשׁוּם כְּרַכִּים [9]הַמּוּקָפִין לָהּ,
[5]וְהַשְּׁלִישִׁית לְשׁוּם בָּבֶל, וּלְשׁוּם מָדַי
וּלְשׁוּם מְדִינוֹת הָרְחוֹקוֹת.

1 Before פֶּסַח, Passover. **2** *i.e.*, over the residual *half-shekels*; on it were placed the *half-shekels* brought in between Passover and the Festival of Weeks. **3** Before שָׁבוּעוֹת or עֲצֶרֶת, the Festival of Weeks or Pentecost. **4** *i.e.*, over the surplus *half-shekels*, and on it were put the *half-shekels* contributed between the Festival of Weeks and the Festival of Tabernacles. **5** Before סֻכּוֹת or חַג, the Festival of Tabernacles. **6** Because there was *no* further תְּרוּמָה, *appropriation*, after that. **7** Some texts have אֶת־הַתְּרוּמָה instead of וְיִתְרוֹם. **8** From the *half-shekels* brought in from the Land of Israel. **9**. *i.e.*, close to the border of the Land of Israel, as Ammon and Moab, whence the *half-shekels* were brought in somewhat late. * Or בְּקַטַבְּלָאוֹת.

CHAPTER 4

פֶּרֶק ד

Mishnah 1

מִשְׁנָה א

What did they do with the *sacred contributions*?[1] — They purchased therewith the *daily burnt-offerings*,[2] and the *additional-offerings*,[3] and their *libations*,[4] the *omer*,[5] and the *two loaves*,[6] and the *show-bread*,[7] and all the *offerings of the congregation*. Those who watched over[8] the aftergrowths[9] of the *Sabbatical year* received their pay from the funds of the Temple Treasury-chamber. R. Jose[10] says, If anyone wished to do so,[11] he could volunteer to act as watcher without fee.[12] They[13] replied to him, 'Thou, too, admittest that these are not offered except from public funds.'

[1]הַתְּרוּמָה מָה הָיוּ עוֹשִׂין בָּהּ? לוֹקְחִין בָּהּ [2]תְּמִידִין [3]וּמוּסָפִין, [4]וְנִסְכֵּיהֶם, [5]הָעוֹמֶר, [6]וּשְׁתֵּי הַלֶּחֶם, [7]וְלֶחֶם הַפָּנִים, וְכָל־קָרְבְּנוֹת הַצִּבּוּר. [8]שׁוֹמְרֵי [9]סְפִיחִים בַּשְּׁבִיעִית נוֹטְלִין שְׂכָרָן מִתְּרוּמַת הַלִּשְׁכָּה. רַבִּי [10]יוֹסֵי אוֹמֵר, [11]אַף הָרוֹצֶה מִתְנַדֵּב שׁוֹמֵר [12]חִנָּם. [13]אָמְרוּ לוֹ, אַף אַתָּה אוֹמֵר שֶׁאֵינָן בָּאִין אֶלָּא מִשֶּׁל צִבּוּר.

1 תְּרוּמָה · *sacred treasure, contributions to the Sanctuary* (but compare also *Appendix*, **Note 1**); the funds could not correctly be termed *appropriations* before removal from the chests. **2** *Numbers* **28**, 1-8, **39**, 39. **3** *Numbers* **28**, 9-31, **29**, 1-39. These were offered on שַׁבָּת, רֹאשׁ חֹדֶשׁ and יוֹם טוֹב. **4** Or *drink-offerings*. See 7[6]. **5** *Leviticus* **23**, 9ff. **6** *Leviticus* **23**, 16, 17. **7** *Exodus* **25**, 30; *Leviticus* **24**, 5ff. **8** Men hired to prevent people from collecting from the aftergrowth such as might be used for the עֹמֶר in the *Sabbatical year*. *Leviticus* **25**, 5, 11; שְׁבִיעִית, **Introduction**. **9** Required

not only for the עֹמֶר on פֶּסַח but also for the שְׁתֵּי הַלֶּחֶם for שָׁבוּעוֹת. The aftergrowths for these purposes had also to be protected from being trampled down by cattle. **10** His view is rejected. **11** אַף הָרוֹצֶה is omitted in some texts. **12** To keep watch over the aftergrowth. An unpaid watcher becomes automatically the owner of the aftergrowths which cannot be then offered up. **13** The חֲכָמִים, *Sages*. Their ruling is accepted.

Mishnah 2

מִשְׁנָה ב

[1]פָּרָה, [2]וְשָׂעִיר הַמִּשְׁתַּלֵּחַ, [3]וְלָשׁוֹן שֶׁל זְהוֹרִית בָּאִין מִתְּרוּמַת [4]הַלִּשְׁכָּה. [1,5]כֶּבֶשׁ פָּרָה, [2,6]וְכֶבֶשׁ שָׂעִיר הַמִּשְׁתַּלֵּחַ, [7]וְלָשׁוֹן שֶׁבֵּין קַרְנָיו, [8]וְאַמַּת הַמַּיִם, [9,10]וְחוֹמַת הָעִיר וּמִגְדְּלוֹתֶיהָ, [11]וְכָל־צָרְכֵי הָעִיר, [12]בָּאִין מִשְּׁיָרֵי הַלִּשְׁכָּה. אַבָּא שָׁאוּל אוֹמֵר, [1,5]כֶּבֶשׁ פָּרָה כֹּהֲנִים גְּדוֹלִים עוֹשִׂין אוֹתוֹ מִשֶּׁל עַצְמָן.

The heifer,[1] and the scapegoat,[2] and the *crimson thread*[3] were provided from the appropriations from the Temple Treasury-chamber.[4] The *causeway* for the heifer[1,5], and the *causeway* for the scapegoat[2,6], and the *thread*[7] between its horns, and the[8] *water-channel*,[9] and the wall of the city[10] and its towers, and all the requirements[11] of the city were purchased[12] from the surplus of the Temple Treasury-chamber. Abba Saul says, The *causeway* for the *heifer*[1,5] — the High Priests built it at their own expense.

1 *i.e.*, פָּרָה * אֲדֻמָּה. *red heifer*. *Numbers* **19**, 1 et seq. **2** *Leviticus* **16**, 10, 2 1f. **3** *Numbers* **19**, 6; יוֹמָא 4[2]. This strip of wool was burned with the heifer, together with the cedar wood and hyssop. **4** See 3[1], **Note 1**. **5** See פָּרָה 3[6]. **6** See יוֹמָא 6[4]. **7** See יוֹמָא 6[6,8], 41b. **8** *i.e., the upkeep of*. **9** Which flowed through the Temple Court. **10** *i.e.*, Jerusalem. **11** Such as digging reservoirs, repairing roads, guarding the city. **12** With the *half-shekels*. See 3[2,4]. * Or אֲדָמָה.

Mishnah 3

מִשְׁנָה ג

[1]מוֹתַר שִׁירֵי [2]הַלִּשְׁכָּה מָה הָיוּ עוֹשִׂין בָּהֶן? לוֹקְחִין בָּהֶן יֵינוֹת שְׁמָנִים [3]וּסְלָתוֹת וְהַשָּׂכָר לְהֶקְדֵּשׁ. דִּבְרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָא אוֹמֵר,

What was done with the excess[1] of the residue from the Temple Treasury-chamber?[2] They bought with it wines, oils and fine flours,[3] and the gain went to the Temple property.[4] This is the opinion of R. Ishmael. R. Akiba says, They

אֵין מִשְׁתַּכְּרִין מִשֶּׁל [4]הֶקְדֵּשׁ, וְלֹא מִשֶּׁל [5]עֲנִיִּים.

may not make profit from sacred property, or from what belongs to the poor.[5]

1 The surplus after the requisite amount of *half-shekels* had been taken from the chest for necessary repairs (see the preceding *Mishnah*). **2** See 3[1], **Note 1**. **3** To be resold to those bringing *private offerings, meal-offerings* (מְנָחוֹת), and *libations* (נְסָכִים). **4** Because it is derogatory to the Temple, and further it may entail loss. **5** One who collects alms for charity may not trade with this money in order to increase it by profit in case some poor person requires some and it is not immediately available.

Mishnah 4 — מִשְׁנָה ד

[1]מוֹתַר [2]תְּרוּמָה מֶה הָיוּ עוֹשִׂין בָּהּ? [3]רִקּוּעֵי זָהָב [4]צִפּוּי לְבֵית קָדְשֵׁי [*]הַקָּדָשִׁים. רַבִּי יִשְׁמָעֵאל אוֹמֵר, מוֹתַר [5]הַפֵּירוֹת לְקֵיץ הַמִּזְבֵּחַ, וּמוֹתַר [6]הַתְּרוּמָה לְכְלֵי שָׁרֵת. רַבִּי עֲקִיבָא אוֹמֵר, [5]מוֹתַר הַתְּרוּמָה לְקֵיץ הַמִּזְבֵּחַ, וּמוֹתַר [7]נְסָכִים לְכְלֵי שָׁרֵת. רַבִּי חֲנִינָא [8]סְגַן הַכֹּהֲנִים אוֹמֵר, מוֹתַר נְסָכִים לְקֵיץ הַמִּזְבֵּחַ, וּמוֹתַר הַתְּרוּמָה לְכְלֵי שָׁרֵת. [9]זֶה [10]וְזֶה לֹא הָיוּ מוֹדִים [5]בְּפֵירוֹת.

What did they do with the surplus[1] of the Treasury-funds?[2]—Golden sheets[3] for bedecking[4] the Holy of Holies.* R. Ishmael says, the surplus of the gains[5] was for the Altar when it lay idle, and the surplus of the *half-shekels*[6] was for the vessels of ministry. R. Akiba says, The surplus[6] of the *half-shekels* was for the Altar when it lay idle, and the surplus from the *libations*[7] was for the vessels of ministry. R. Chanina the Prefect[8] of the Priests says, The surplus from the *libations* was for the Altar when idle and the surplus from the *half-shekels* was for the vessels of ministry. Neither the one[9] nor the other[10] admitted that profits were permissible.[5] * Or הַקָּדָשִׁים.

1 The surplus after the purchase of the things mentioned in the two preceding *Mishnahs*. **2** The surplus after the funds had been removed from the chest on רֹאשׁ חֹדֶשׁ נִיסָן because then the new שְׁקָלִים were used for the purchase of offerings. **3** Were bought with the surplus. **4** *i.e.*, the floors, walls and ceiling of ..... **5** The surplus of the profits on the wine, oil and flour (see the preceding *Mishnah*) for buying offerings for the Altar when no offerings happened to be at hand. **6** Left over in the baskets (see 3[2]). **7** Or *drink-offerings*. See 5[4]. The גִּבָּאֵי הֶקְדֵּשׁ, *collectors for the sacred treasury,*

used to arrange in advance with the dealers in wine, oil and flour for the supply for the whole year; and thus for their moneys they used to obtain profitable quantities and surplus from these was designated מוֹתַר נְסָכִים, *surplus from the libations.* **8** Or *chief.* **9** R. Akiba. **10** R. Chanina.

Mishnah 5

מִשְׁנָה ה

מוֹתַר [1] הַקְּטֹרֶת מֶה הָיוּ עוֹשִׂין [2] בָּהּ? מַפְרִישִׁין מִמֶּנָּה שְׂכַר [3] הָאוּמָּנִין; וּמְחַלְּלִין [4] אוֹתָהּ עַל [5] שְׂכַר הָאוּמָּנִין, וְנוֹתְנִין [4] אוֹתָהּ לְאוּמָּנִין בִּשְׂכָרָן, וְחוֹזְרִין וְלוֹקְחִין [4] אוֹתָהּ מִתְּרוּמָה חֲדָשָׁה. אִם בָּא [6] הֶחָדָשׁ בִּזְמַנּוֹ לוֹקְחִין אוֹתָהּ מִתְּרוּמָה חֲדָשָׁה; וְאִם לֹא מִן־הַיָּשָׁנָה.

What did they do[2] with the remaining supply of incense?[1] They set aside from it the pay of the craftsmen;[3] and when they had exchanged it[4] for the hire money[5] of the craftsmen, they gave it[4] to the craftsmen as their pay, and then repurchased it[4] from the new *half-shekel* money. If the new[6] came in due time, they repurchased it with the new *half-shekel* money; but if not, with the old.[7]

1 The surplus in the Temple, not used up during the year. 368 *minas* of incense (this was traditionally הֲלָכָה לְמֹשֶׁה מִסִּינַי, *an undisputed accepted ruling instituted by Moses,* that this was the prescribed quantity) were prepared every year; half a *mina* was used every morning, half a *mina* every afternoon, and three *minas* were used on the Day of Atonement; the ordinary year had 354 days and a leap-year 384 days, thus there was a surplus in ordinary years and a deficiency in leap-years; hence the method adopted as here detailed for making use of a year's surplus on the 1st of Nisan because offerings had to be made from newly accepted *half-shekels.* **2** To render it valid for the coming year. **3** These prepared the incense, guarded the *Sabbatical year* aftergrowths and baked the *shewbread.* See 4[1], 5[1]. **4** The incense in excess thus separated was rendered non-holy by this indirect method out of reverence for its sanctity. **5** Some editions have מָעוֹת, *small coins, money,* instead of שְׂכַר. **6** The new *half-shekels.* **7** *Half-shekels.*

Mishnah 6

מִשְׁנָה ו

הַמַּקְדִּישׁ [1] נְכָסָיו וְהָיוּ בָהֶן [2] דְּבָרִים רְאוּיִן לְקָרְבְּנוֹת הַצִּבּוּר, יִנָּתְנוּ [3] לְאוּמָּנִין בִּשְׂכָרָן. דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ בֶּן עַזַּאי, אֵינָהּ

If anyone dedicated his goods,[1] and [though] there were among them things[2] suitable for the *offerings of the congregation,* they should be given to the craftsmen[3] for their pay. This is the view of

R. Akiba. Ben Azzai said to him, That is not the prescribed method,[4] but rather they separate therefrom[5] the pay of the craftsmen, and when they had exchanged them[5] with the money due to the craftsmen, they gave them[5] to the craftsmen as their pay and then repurchased them from the new *half-shekels*.[6]

הִיא [6]הַמִּדָּה, אֶלָּא מַפְרִישִׁין [5]מֵהֶן שְׂכַר הָאוּמְּנִין וּמְחַלְּלִין [5]אוֹתָן עַל מְעוֹת הָאוּמְּנִין, וְנוֹתְּנִין [5]אוֹתָן לָאוּמְּנִין בִּשְׂכָרָן, וְחוֹזְרִין וְלוֹקְחִין אוֹתָן מִתְּרוּמָה חֲדָשָׁה.[6]

1 To the Temple. If the donor did not expressly state the purpose, then all such dedicated goods were sold and the money realised applied to בֶּדֶק הַבַּיִת (*repairs and upkeep of the Temple*). **2** For instance, wine, oil, flour, frankincense. **3** See the preceding *Mishnah*, **Note 3**. Also to those carrying out repairs to the Temple. **4** See the preceding *Mishnah*. **5** The ingredients for the incense thus dedicated. **6** Ben Azzai's ruling is accepted.

Mishnah 7

מִשְׁנָה ז

If one dedicated[1] his goods and there were among them cattle, male and female, fit for the Altar, R. Eliezer[2] says, the males should be sold to such as need *burnt-offerings*, and the females should be sold to those that require *peace-offerings*, and their price[3] should fall together with the rest of the goods for Temple repairs. R. Joshua[4] says, The males themselves should be offered up as *burnt-offerings*, and the females should be sold to them that require *peace-offerings*, and with their money[5] should be bought *burnt-offerings*,[5] and the rest of the goods fall for Temple repairs. R. Akiba[7] says, 'I prefer the opinion of R. Eliezer to the opinion of R. Joshua, for R. Eliezer applied his ruling equally[8] while R. Joshua made a distinc-

[1]הַמַּקְדִּישׁ נְכָסָיו וְהָיְתָה בָהֶן בְּהֵמָה רְאוּיָה לְגַבֵּי הַמִּזְבֵּחַ, זְכָרִים וּנְקֵבוֹת, רַבִּי [2]אֱלִיעֶזֶר אוֹמֵר, זְכָרִים יִמָּכְרוּ לְצֹרְכֵי עוֹלוֹת, וּנְקֵבוֹת יִמָּכְרוּ לְצֹרְכֵי זִבְחֵי שְׁלָמִים, [3]וּדְמֵיהֶן יִפְּלוּ עִם שְׁאָר נְכָסִים לְבֶדֶק הַבַּיִת. רַבִּי [4]יְהוֹשֻׁעַ אוֹמֵר, זְכָרִים עַצְמָן יִקְרְבוּ עוֹלוֹת, וּנְקֵבוֹת יִמָּכְרוּ לְצֹרְכֵי זִבְחֵי שְׁלָמִים וְיָבִיא [5]בִּדְמֵיהֶן [6]עוֹלוֹת, וּשְׁאָר נְכָסִים יִפְּלוּ לְבֶדֶק הַבַּיִת. רַבִּי [7]עֲקִיבָא אוֹמֵר, רוֹאֶה אֲנִי אֶת־דִּבְרֵי רַבִּי אֱלִיעֶזֶר מִדִּבְרֵי רַבִּי יְהוֹשֻׁעַ, שֶׁרַבִּי אֱלִיעֶזֶר

[9]הִשְׁוָה אֶת־מִדָּתוֹ וְרַבִּי יְהוֹשֻׁעַ [8]חָלָק. אָמַר רַבִּי פַּפְּיָס, [10]שָׁמַעְתִּי כְּדִבְרֵי שְׁנֵיהֶן, שֶׁהַמַּקְדִּישׁ [11]בְּפֵירוּשׁ כְּדִבְרֵי רַבִּי [12]אֱלִיעֶזֶר וְהַמַּקְדִּישׁ [13]סְתָם כְּדִבְרֵי רַבִּי [14]יְהוֹשֻׁעַ.

tion."[9] R. Papias said, 'I have heard what[10] accords with both their views: that one who dedicates explicity[11] acts in accordance with the opinion of R. Eliezer,[12] and if one dedicate unconditionally,[13] it is according to the opinion of R. Joshua.'[14]

1 To the Temple. Females could be used for *peace-offerings* but not for *burnt-offerings*. *Leviticus* **1**, 3, 10, **3**, 1, 6. **2** His view is accepted. The pointing לְצֹרְכֵי [participial noun form], *to those needing, to those that need,* might be לְצָרְכֵי [abstract noun], *for the requirements of*. **3** The money realised from the sale. See *Kings II* **12**, 6 et seq. **4** His opinion is rejected. **5** Realised from their sale. **6** וְיָבִיא בִדְמֵיהֶן עוֹלוֹת is omitted in some editions. **7** He agrees with the accepted ruling. **8** *i.e.*, that both males and females should be sold. **9** *i.e.*, the males should be offered up and the females should be sold. **10** A tradition or ruling. But R. Akiba's ruling is accepted, *i.e.*, that R. Eliezer is correct. **11** Designating specifically the cattle. **12** *i.e.*, that cattle should be dealt with as any other possession. **13** Making no mention of the cattle. The traditional reading of סְתָם is סְתַם. **14** *i.e.*, each must be dealt with after the manner it is fit for.

Mishnah 8 — מִשְׁנָה ח

[1]הַמַּקְדִּישׁ נְכָסִים וְהָיוּ בָהֶן דְּבָרִים רְאוּיִן עַל גַּבֵּי הַמִּזְבֵּחַ, [2]יֵינוֹת [3]שְׁמָנִים [4]וְעוֹפוֹת, רַבִּי [5]אֱלִיעֶזֶר אוֹמֵר, יִמָּכְרוּ [6]לְצֹרְכֵי אוֹתוֹ הַמִּין, וְיָבִיא [7]בִדְמֵיהֶן [8]עוֹלוֹת, [*]וּשְׁאָר נְכָסִים יִפְּלוּ לְבֶדֶק הַבַּיִת.

If one dedicated[1] his goods, and there were among them things fit for the Altar — wines,[2] oils,[3] or birds[4] — R. Eliezer[5] says, They should be sold to those who require[6] that particular kind, and with their money[7] *burnt-offerings*[8] should be offered, and the rest* of the goods falls for Temple repairs.

1 Consecrated to the Temple. **2** For נְסָכִים, *libations*. **3** For מִנְחוֹת, *meal-offerings*. *Numbers* **28**, 5, 7. Some texts add here סְלָתוֹת, *fine flours*. **4** Doves and young pigeons. **5** The reading is רַבִּי אֱלִיעֶזֶר, but the view is ascribed to (בֶּן שְׁטַח) רַבִּי אֶלְעָזָר. **6** Compare **Note 2** in the preceding *Mishnah*. **7** Realised from the sale. **8** Of בְּהֵמוֹת, *cattle*. This is derived from *Leviticus* **22**, 18. * Popular pronunciation וּשְׁאָר.

Mishnah 9

מִשְׁנָה ט

Once in thirty days they assessed the prices[1] with the Temple Treasury-chamber.[2] Anyone who undertook to supply fine flour at four,[3] and the price stood[4] at three,[3] he must still supply at four[3]; at three[3, 5], and the price stood at four,[3] he must provide at four,[3] since the Temple has the advantage.[6] If the fine flour became maggoty, the maggoty flour is his;[7] and if the wine turned sour, the sour wine is his.[8] And he cannot receive his money[9] until the Altar has effected acceptance.[10]

אַחַת לִשְׁלֹשִׁים יוֹם מְשָׁעֲרִין אֶת־
הַלִּשְׁכָּה. כָּל־הַמְקַבֵּל עָלָיו לְסַפֵּק
סֶלֶתוֹת מֵאַרְבָּעָה, עָמְדוּ מִשָּׁלֹשׁ,
יְסַפֵּק מֵאַרְבָּעָה; מִשָּׁלֹשׁ, וְעָמְדוּ
מֵאַרְבָּעָה, יְסַפֵּק מֵאַרְבָּעָה, שֶׁיַּד
הֶקְדֵּשׁ עַל הָעֶלְיוֹנָה. וְאִם הִתְלִיעָה
סוֹלֶת הִתְלִיעָה לוֹ; וְאִם הֶחֱמִיץ
יַיִן הֶחֱמִיץ לוֹ. וְאֵינוֹ מְקַבֵּל אֶת־
מְעוֹתָיו עַד שֶׁיְּהֵא הַמִּזְבֵּחַ מְרַצֶּה.

1 With those who sold wine, oil and flour to sell at the price arranged in advance, payment being made from the *half-shekels* in the לִשְׁכָּה (see 3[1], **Note 1**), on condition that the treasury got the benefit of any fluctuations in prices (*i.e.*, if prices fell, the treasury paid at the lower prices, if prices rose, payments were made at the agreed rates). **2** See 3[1]. **3** *Seahs* for a *sela* (see זְרָעִים, Page 18 ff.). **4** That month. **5** *i.e.*, anyone who undertook to supply flour at three *seahs* per *sela*. **6** Literally *the upper hand*. The treasury must suffer no loss. Compare קִדּוּשִׁין 29a. **7** Even if the treasurer had already paid out. *i.e.*, the seller must bear the loss and replace it with good flour. **8** *i.e.*, the seller must replace it with good wine at his own expense. **9** Even if payments had already been made to the seller it is still not his. **10** *i.e.*, as proof that the wares supplied were of the right quality.

CHAPTER 5

פֶּרֶק ה

Mishnah 1

מִשְׁנָה א

These were the officers[1] that served[2] in the Temple: Jochanan ben Phineas over the *seals*,[3] Ahijah over the *libations*,[4] Mattithiah ben Samuel over the *lots*,[5] Petachiah, over the *bird-offerings*[6] this Petachiah was Mordecia.[7] Why was his name called Petachiah?[8]—Because

אֵלּוּ הֵן הַמְמוּנִין שֶׁהָיוּ בַּמִּקְדָּשׁ,
יוֹחָנָן בֶּן פִּינְחָס עַל הַחוֹתָמוֹת,
אֲחִיָּה עַל הַנְּסָכִים, מַתִּתְיָה בֶּן
שְׁמוּאֵל עַל הַפְּיָסוֹת, פְּתַחְיָה עַל
הַקִּנִּין, פְּתַחְיָה זֶה מָרְדְּכַי. לָמָּה

נִקְרָא שְׁמוֹ [8]פְּתַחְיָה? שֶׁהָיָה פּוֹתֵחַ בִּדְבָרִים וְדוֹרְשָׁן וְיוֹדֵעַ שִׁבְעִים לָשׁוֹן; בֶּן אֲחִיָּה עַל [9]חוֹלֵי מֵעַיִם, נְחוּנְיָה [10]חוֹפֵר שִׁיחִין, גְּבִינִי [11]כָּרוֹז, בֶּן גֶּבֶר עַל [12]נְעִילַת שְׁעָרִים, בֶּן בֶּבִי עַל [13]הַפְּקִיעַ, בֶּן עַרְזָה עַל [14]הַצִּלְצֵל, הוּגְרָס בֶּן לֵוִי עַל [15]הַשִּׁיר, בֵּית גַּרְמוּ עַל מַעֲשֵׂה [16]לֶחֶם הַפָּנִים, בֵּית אַבְטִינָס עַל מַעֲשֵׂה הַקְּטֹרֶת, אֶלְעָזָר עַל [17]הַפָּרֹכוֹת, וּפִנְחָס עַל [18]הַמַּלְבּוּשׁ.

he used to discuss subjects and expound them and he knew seventy languages), ben Ahijah [specialist] over the *bowel-complaints,*[9] Nechuniah was the *pits-digger,*[10] Gabini the *public crier,*[11] ben Geber over the *locking of the gates,*[12] ben Bebi over the *strap-whip,*[13] ben Arzah over the *cymbal,*[14] Hugros ben Levi over the *singing,*[15] the House of Garmu over the preparation of the *show-bread,*[16] the House of Abtinas over the preparation of the *frankincense,* Elazar over the *hangings,*[17] and Phineas over the *vestments.*[18]

1 Fifteen in number. These mentioned here were the first to hold these offices and their successors throughout were designated by the same respective names officially. **2** Literally *were.* **3** See *Mishnahs* **3**, **4** of this Chapter. **4** Or *drink-offerings.* **5** To settle which priests were to carry out the various services. See תָּמִיד 3^{1ff}, $5^{4,5}$, $6^{1,2,3}$. **6** Turtle-doves and pigeons offered by זָבִים and זָבוֹת (see 1^{5}). The numbers of birds were so great that there was risk of much confusion and it required a man deeply versed in the Law to decide the involved cases. **7** Of the *Book of Esther* according to רש״י (מְנָחוֹת 64b); some identify him with Mordecai Bilshan of *Ezra* **2**, 2. Compare מְגִלָּה 13b. **8** This name is composed of פָּתַח and יָהּ meaning *the Eternal has opened.* **9** The priests used to suffer from stomach sickness caused by their consumption of much flesh and fat, and the drinking of cold water, and the necessity for walking barefoot on the cold stone floors in the Temple. **10** He used to dig cisterns and wells for water for the pilgrims to Jerusalem. **11** He awoke the priests to the Service. יוֹמָא 20b; תָּמִיד 3^{8}. **12** *i.e.,* the opening and shutting of the gates in the morning and evening respectively. **13** A strip of leather used to scourge priests and Levites who slept at their posts in the Temple at night, but in מִדּוֹת 1^{2} it is stated that a stick was used. The גְּמָרָא in the תַּלְמוּד יְרוּשַׁלְמִי states that it refers to the strips of cloth used as wicks for the lamps and torches in the Temple. **14** Used as a signal for the Levites to begin the singing. He was in charge of the singers. **15** יוֹמָא 38a; תָּמִיד $7^{3,4}$. **16** The preparation of the *Showbread* was a complicated and highly specialised craft, and the compounding of the incense was an intricate and closely guarded secret. **17** To make new ones when needed. There were thirteen curtains, one for each

gateway. See 8[5]. **18** Which were put on by the priests when performing the עֲבוֹדָה, *Service*, and were then returned to be kept in special chambers. He also had to see to their making. תָּמִיד 5[3]; מִדּוֹת 1[4].

Mishnah 2

מִשְׁנָה ב

There were[1] no less than three treasurers and seven trustees,[2] and no office for communal money affairs was instituted with less than two officers, except only ben Ahijah[3] who was [expert] over the stomach complaints and Elazar who was over the hangings both whom[4] the majority[5] of the congregation elected over them.

[1]אֵין פּוֹחֲתִין מִשְׁלֹשָׁה גִזְבָּרִין
וּמִשְׁבְּעָה [2]אֲמַרְכְּלִין, וְאֵין עוֹשִׂין
שְׁרָרָה עַל הַצִּיבּוּר בְּמָמוֹן פָּחוֹת
מִשְּׁנַיִם, חוּץ מִבֶּן [3]אֲחִיָּה שֶׁעַל חוֹלִי
מֵעַיִם וְאֶלְעָזָר שֶׁעַל הַפָּרֹכוֹת,
[4]שֶׁאוֹתָן קִיבְּלוּ [5]רוֹב הַצִּבּוּר עֲלֵיהֶן.

1 Literally *are*. **2** To supervise and superintend the Temple cashiers and treasury, and the treasurers could not withdraw or deposit moneys without their authorization. The trustees were under two principles who were responsible to the Prefect of the priests and through him to the High Priest. **3** He was also authorized to expend necessary moneys for the purchase of medicaments. Some render הַפָּרֹכוֹת [plural] *the Veil* as if it were the form הַפָּרֹכֶת [singular]. **4** Each of them was so trustworthy. **5** רוֹב, *the majority of*, is omitted in some texts.

Mishnah 3

מִשְׁנָה ג

There were four seals[1] in the Temple, and on them were inscribed [respectively] *Calf*[2], *Ram*[3], *Kid*,[4] *Sinner*.[5] Ben Azzai says, There were five[6] and on them were inscribed [respectively] in Aramaic,[7] *Calf, Ram, Kid, Poor Sinner*,[8] and *Rich Sinner*. *Calf* signified *libations*[9] for [10] herds, whether large or small, male[11] or female;[12] *Kid* signified *libations* for flocks, whether large or small, male or

אַרְבָּעָה [1]חוֹתָמוֹת הָיוּ בַּמִּקְדָּשׁ,
וְכָתוּב עֲלֵיהֶן, [2]עֵגֶל, [3]זְכַר, [4]גְּדִי,
[5]חוֹטֵא. בֶּן עַזַּאי אוֹמֵר, [6]חֲמִשָּׁה
הָיוּ [7]וַאֲרָמִית כָּתוּב עֲלֵיהֶן, עֵגֶל,
זְכַר, גְּדִי, [8]חוֹטֵא דַל, וְחוֹטֵא
עָשִׁיר. עֵגֶל מְשַׁמֵּשׁ עִם [9]נִסְכֵּי
[10]בָקָר, גְּדוֹלִים וּקְטַנִּים, [11]זְכָרִים
[12]וּנְקֵבוֹת; גְּדִי מְשַׁמֵּשׁ עִם נִסְכֵּי
צֹאן, גְּדוֹלִים וּקְטַנִּים, זְכָרִים
וּנְקֵבוֹת, חוּץ מִשֶּׁל אֵילִים; זָכָר

מְשַׁמֵּשׁ עִם נְסָכֵי [10]אֵילִים בִּלְבָד;
[13]חוֹטֵא מְשַׁמֵּשׁ עִם נְסָכֵי שָׁלֹשׁ
בְּהֵמוֹת [14]שֶׁל [15]מְצוֹרָעִין.

female, excepting rams; *Ram* signified *libations* for[10] rams alone; *Sinner*[13] signified the *libations* for the three beasts of[14] lepers.[15]

1 Used for stamping receipts (made of small pieces of parchment) to purchasers.* **2** עֵגֶל, *calf.* The נְסָכֵי בָקָר consisted of 3 עֶשְׂרוֹנִים (אֵיפָה = $\frac{1}{10}$ עִשָּׂרוֹן see זְרָעִים, Page 18 ff.) of fine flour mingled with $\frac{1}{2}$ הִין of oil (סְאָה = $\frac{1}{3}$ הִין) and $\frac{1}{2}$ הִין of wine for libation. **3** זָכָר, *ram,* literally *male, i.e.,* זָכָר שֶׁל רְחֵלִים, *male of sheep.* נְסָכֵי אַיִל consisted of 2 עֶשְׂרוֹנִים of fine flour mingled with $\frac{1}{3}$ הִין of oil and libation wine $\frac{1}{3}$ הִין. **4** גְּדִי, *kid.* 1 עִשָּׂרוֹן of fine flour mingled with $\frac{1}{4}$ הִין of oil and $\frac{1}{4}$ הִין of wine for libation. **5** חוֹטֵא, *sinner, i.e., one who had to be cleansed,* referring to the *leper.* 3 עֶשְׂרוֹנִים of fine flour, 9 לוג of oil (for the 9 rams) and $\frac{3}{4}$ hin of wine for libation, also 1 לוג of oil for the lobe of the ear and for the thumbs. **6** Five seals. His view is not accepted. **7** This being the vernacular. **8** חוֹטֵא דַּל, *poor sinner, i.e.,* מְצוֹרָע עָנִי, *poor leper. Leviticus* **14**, 21ff. The *rich sinner* refers to the well-to-do leper who must bring the prescribed offerings (*Leviticus* **14**, 10). **9** Or *drink-offerings, meal-offerings.* **10** *i.e., for offerings from the* ..... **11** Male for עוֹלָה (*burnt-offering*) and שְׁלָמִים (*peace-offering*). **12** Female also for שְׁלָמִים (but not for עוֹלָה). **13** A rich leper's נְסָכִים were 3 cattle, 10 לוג of oil (9 לוג of oil for the 3 sheep, and 1 לוג for the thumbs and the ear lobe. The poor leper's נְסָכִים are stated in **Note 4**. **14** שֶׁל, *i.e., offered by.....* **15** *Leviticus* **14**, 10, 21. *Some render חוֹתָמוֹת *tokens.*

Mishnah 4

מִשְׁנָה ד

מִי שֶׁהוּא מְבַקֵּשׁ [1]נְסָכִים, הוֹלֵךְ
לוֹ אֶצֶל יוֹחָנָן, שֶׁהוּא מְמוּנֶה עַל
הַחוֹתָמוֹת, נוֹתֵן לוֹ [2]מָעוֹת וּמְקַבֵּל
מִמֶּנּוּ חוֹתָם; [3]בָּא לוֹ אֶצֶל [4]אֲחִיָּה
שֶׁהוּא מְמוּנֶה עַל הַנְּסָכִים, וְנוֹתֵן לוֹ
חוֹתָם וּמְקַבֵּל מִמֶּנּוּ נְסָכִים. וְלָעֶרֶב
[5]בָּאִין זֶה אֶצֶל זֶה, וַאֲחִיָּה מוֹצִיא
אֶת־הַחוֹתָמוֹת וּמְקַבֵּל כְּנֶגְדָּן מָעוֹת;

Any who required *libations*[1] would go to Jochanan who was officer over the *seals,* give him money[2] and receive from him a *seal*; he would go[3] to Ahijah[4] who was superintendent over the *libations,* and give him the *seal* and receive from him *libations.* And in the evening[5] they would come together, and Ahijah would bring out the *seals* and receive corresponding to them the money; and if there were any excess,[6] the excess belonged to

וְאִם [1]הוֹתִירוּ, הוֹתִירוּ [2]לְהֶקְדֵּשׁ, וְאִם [*]פָּחֲתוּ, הָיָה מְשַׁלֵּם יוֹחָנָן [3]מִבֵּיתוֹ, [4]שֶׁיַּד הֶקְדֵּשׁ עַל הָעֶלְיוֹנָה.

the Temple property,[7] and if there were a deficiency, Jochanan used to pay it from his own means,[8] since the Temple property benefits.[9]

1 Or *drink-offerings.* **2** The exact amount. **3** To buy libation wine, oil and flour. **4** He got the wine whenever required from the tradesmen who had contracted to supply it; he also had to purchase the pigeons, flour and oil. **5** Jochanan and Ahijah had to compare and check up the accounts. **6** Or *surplus, overplus.* **7** Jochanan could not lay claim to it (see 4[4]). **8** Literally *from his house.* **9** Literally *has the upper hand, i.e., has the advantage.* * פָּחֲתוּ [*Kal*] or פִּחֲתוּ [*Piel*].

Mishnah 5 — מִשְׁנָה ה

מִי שֶׁאָבַד מִמֶּנּוּ חוֹתָמוֹ, [1]מַמְתִּינִין לוֹ עַד [2]הָעֶרֶב; אִם [3]מוֹצְאִין [4]לוֹ [5]כְּדֵי [6]חוֹתְמוֹ [7]נוֹתְנִין לוֹ, וְאִם [*]לָאו [8]לֹא הָיָה לוֹ. וְשֵׁם [9]הַיּוֹם כָּתוּב [10]עֲלֵיהֶן מִפְּנֵי הָרַמָּאִין.

If one lost his *seal,* they would make him wait[1] until the evening;[2] if they found[3] with him[4] enough[5] to correspond with his *seal,*[6] they gave[7] him, but if not,* he received naught.[8] And the name of the day[9] was inscribed on them[10] because of defrauders.

1 *i.e.,* his case was deferred for settlement. **2** When Jochanan and Ahijah were both present to settle the daily accounts. **3** Literally *find.* **4** Jochanan. **5** Sufficient money. **6** Ahijah's *seal.* **7** The money. **8** The תַּלְמוּד יְרוּשַׁלְמִי (*Jerusalem,* or *Palestinian, Talmud*) gives instead לֹא הָיוּ נוֹתְנִים לוֹ, *they used not to give him any.* **9** *i.e.,* the day and month [date]. **10** The *seals.* To prevent any dishonest person demanding payment on another day, whereas on the same day the owner would report its loss and it could not be wrongly used. * לָאו popular reading.

Mishnah 6 — מִשְׁנָה ו

שְׁתֵּי לְשָׁכוֹת הָיוּ בַּמִּקְדָּשׁ, אַחַת [1]לִשְׁכַּת חֲשָׁאִים, וְאַחַת לִשְׁכַּת הַכֵּלִים. לִשְׁכַּת חֲשָׁאִים, יִרְאֵי חֵטְא [2]נוֹתְנִים לְתוֹכָהּ בַּחֲשַׁאי, וַעֲנִיִּים בְּנֵי טוֹבִים [3]מִתְפַּרְנְסִים מִתּוֹכָהּ בַּחֲשָׁאי.

There were two Treasury-chambers in the Temple, one the *Chamber of Secrets,*[1] and the other the *Chamber of Utensils.* The *Chamber of Secrets* — the devout used to put[2] into it secretly, and the poor of good family were supported[3] therefrom in secret. The

לִשְׁכַּת הַכֵּלִים, כָּל־מִי שֶׁהוּא מִתְנַדֵּב כֶּלִי, זָרְקוֹ לְתוֹכָהּ, וְאֶחָד לִשְׁלֹשִׁים יוֹם גִּזְבָּרִין פּוֹתְחִין אוֹתָהּ, וְכָל־כְּלִי שֶׁמּוֹצְאִין בּוֹ צוֹרֶךְ *לְבֶדֶק הַבַּיִת [4]מַנִּיחִין אוֹתוֹ, וְהַשְּׁאָר נִמְכָּרִין [5]בִּדְמֵיהֶן וְנוֹפְלִין לְלִשְׁכַּת בֶּדֶק הַבַּיִת.

Chamber of Utensils—anyone who donated an article used to cast it therein, and once every thirty days the treasurers opened it, and any article which they found therein useful for Temple repairs they left[4] there; and the remainder was sold and their realised moneys fell[5] to the Treasury-chamber for Temple repairs.

1 Or *Hall of Secret Donations.* Literally *office of whisperings* (or *stillness*). **2** Their *donations, gifts.* **3** Literally *support themselves.* **4** Or מְנִיחִין. **5** The תַּלְמוּד יְרוּשַׁלְמִי (*Palestinian,* or *Jerusalem, Talmud*) has דְּמֵיהֶן נוֹפְלִין. *See Introduction.

CHAPTER 6 — פֶּרֶק ו

Mishnah 1 — מִשְׁנָה א

שְׁלֹשָׁה עָשָׂר [1]שׁוֹפָרוֹת, שְׁלֹשָׁה עָשָׂר שׁוּלְחָנוֹת, שְׁלֹשׁ עֶשְׂרֵה [2]הִשְׁתַּחֲוָיוֹת הָיוּ בַּמִּקְדָּשׁ. שֶׁל בֵּית רַבָּן גַּמְלִיאֵל וְשֶׁל בֵּית רַבִּי חֲנַנְיָא סְגַן הַכֹּהֲנִים הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עָשָׂר. וְהֵיכָן הָיְתָה [3]יִתְרָה? כְּנֶגֶד דִּיר הָעֵצִים, שֶׁכֵּן מַסּוֹרֶת בְּיָדָם מֵאֲבוֹתֵיהֶם שֶׁשָּׁם הָאָרוֹן [4]גְּנוּז.

There were thirteen horn-shaped chests,[1] thirteen tables, and thirteen prostrations[2] in the Temple. Those of the House of Rabban Gamaliel and they of the House of R. Chanania the Prefect of the priests used to prostrate themselves fourteen times. And where was the extra one?[3]—Opposite the wood-store, for thus was a tradition among them from their ancestors that the Ark was hidden there.[4]

1 See *Mishnah* 5 of this Chapter and 2[1], **Note 3**. **2** All who came up by the Temple Mount made their way on the right and round to the left, and the thirteen prostrations were made during this journey. Compare 6[3]; מִדּוֹת 2[3, 6]. **3** *i.e.,* the fourteenth prostration. **4** *Chronicles II,* **35**, 3; compare יוֹמָא 53b. According to traditional belief together with the Ark were also hidden Aaron's rod, the flask of manna, and the cruse of oil of anointment.

Mishnah 2

מִשְׁנָה ב

It happened once[1] that a certain priest[2] was occupied[3] and noticed that some flooring[4] was different from the rest.[5] He went and was telling it to his fellow, but before he could end the matter his soul was departed from him.[6] And thus they knew definitely that there[7] the Ark had been hidden.

[1]מַעֲשֶׂה [2]בְּכֹהֵן אֶחָד שֶׁהָיָה [3]מִתְעַסֵּק וְרָאָה [4]רִצְפָּה שֶׁהִיא מְשׁוּנָה [5]מֵחֲבֵרוֹתֶיהָ. בָּא וְאָמַר לַחֲבֵרוֹ, לֹא הִסְפִּיק לִגְמוֹר אֶת־הַדָּבָר עַד שֶׁיָּצְתָה [6]נִשְׁמָתוֹ. וְיָדְעוּ בְּיִחוּד [7]שֶׁשָּׁם הָאָרוֹן נִגְנַז.

1 *i.e.,* מַעֲשֶׂה, *it is a recorded fact.* **2** Any priest who was a בַּעַל מוּם (with blemish), and was therefore disqualified from service duties, had to remove the worm-eaten wood (which was פָּסוּל, *unfit,* for the Altar) from the wood-store. See יוֹמָא 54a. **3** In the wood-store. **4** One of the slabs projected above the others. **5** Literally *from its fellows.* **6** And thus his secret died with him and no one ever knew which slab it was. **7** Somewhere under the floor of this wood-store.

Mishnah 3

מִשְׁנָה ג

And where did they prostrate themselves?[1]— Four times in the north, and four times in the south, thrice in the east, and twice in the west, opposite the thirteen gates.[2] The southern gates close to the west were the Upper Gate,[3] the Fuel[4] Gate,[5] the Firstlings Gate,[6] and the Water Gate.[7] And why was it called the Water Gate?— Because through it they brought the flagon of water for the *libation* at the Festival of Tabernacles.[8] R. Eliezer ben Jacob says, Therethrough the water trickles forth and is destined to issue from beneath the threshold of the House.[9] Opposite them, on the north, towards the west, were the Gate of Jeconiah,[10] the Offering Gate,[11] the Women's Gate,[12] and the Gate

וְהֵיכָן הָיוּ [1]מִשְׁתַּחֲוִים? אַרְבַּע בַּצָּפוֹן, וְאַרְבַּע בַּדָּרוֹם, שָׁלֹשׁ בַּמִּזְרָח, וּשְׁתַּיִם בַּמַּעֲרָב כְּנֶגֶד שְׁלֹשָׁה עָשָׂר [2]שְׁעָרִים. שְׁעָרִים דְּרוֹמִים סְמוּכִין לַמַּעֲרָב, [3]שַׁעַר הָעֶלְיוֹן, [4]שַׁעַר [5]הַדֶּלֶק, [6]שַׁעַר הַבְּכוֹרוֹת, [7]שַׁעַר הַמַּיִם. וְלָמָּה נִקְרָא שְׁמוֹ שַׁעַר הַמַּיִם? שֶׁבּוֹ מַכְנִיסִין צְלוֹחִית שֶׁל מַיִם שֶׁל נִסּוּךְ [8]בֶּחָג. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, בּוֹ הַמַּיִם מְפַכִּים, וַעֲתִידִין לִהְיוֹת יוֹצְאִין מִתַּחַת מִפְתַּן [9]הַבַּיִת. לְעוּמָתָן בַּצָּפוֹן סְמוּכִין לַמַּעֲרָב, [10]שַׁעַר יְכָנְיָה, [11]שַׁעַר

קָרְבָּן, [12]שַׁעַר נָשִׁים, [13]שַׁעַר הַשִּׁיר. וְלָמָּה נִקְרָא שְׁמוֹ שַׁעַר יְכָנְיָה? שֶׁבּוֹ יָצָא יְכָנְיָה [14]*בְּגָלוּתוֹ. בַּמִּזְרָח [15]שַׁעַר נִיקָנוֹר וּשְׁתֵּי [16]פִּשְׁפָּשִׁין הָיוּ לוֹ, אֶחָד בִּימִינוֹ וְאֶחָד בִּשְׂמֹאלוֹ. [17]וּשְׁנַיִם בַּמַּעֲרָב שֶׁלֹּא הָיָה לָהֶם שֵׁם.

of Song.[13] And why was it called the Gate of Jeconiah? — Because through it Jeconiah went forth into his exile.[14] In the east was the Nicanor Gate,[15] and it had two wickets,[16] one on the right of it and one on the left of it. And there were two[17] in the west that had no name.

1 *i.e.,* the thirteen prostrations mentioned in *Mishnah* 1 of this Chapter. **2** In the opinion of the חֲכָמִים, *Sages,* the thirteen prostrations commemorated the thirteen breaches which the enemy made in the wall of the עֲזָרָה, Forecourt,§ in the wars of Judas Maccabaeus who had them repaired. See מִדּוֹת 2[3]. **3** Its purpose is uncertain. It was so named because of its elevated position. **4** Or *Kindling Gate.*§ **5** The wood was brought through it for the wood-pile. **6** For bringing in the firstlings. **7** See סוּכָּה 4[9]. **8** חֵג or סֻכּוֹת. **9** *Ezekiel* **47,** 1-5. **10** See **Note 14.** **11** Through it were brought the קָדְשֵׁי קָדָשִׁים (see זְבָחִים 5[1-4]) which had to be slaughtered in the north. **12** Through it entered the women who leaned against the offerings they brought. **13** Through it were brought in the musical instruments. **14** Into Babylon. *Kings II,* **24,** 12 et seq. **15** Nicanor brought the gate doors from Egypt and so they were named after him (see יוֹמָא 3[10], 38a). **16** To make it easier to enter and leave at all times. See מִדּוֹת 1[4]. **17** Two gates. According to some authorities there were no such gates in the Second Temple. * בְּגָלוּתוֹ (*substantive*) or בִּגְלוֹתוֹ (*verbal infinitive*). § See APPENDIX, **Note 20.**

Mishnah 4 — מִשְׁנָה ד

There were thirteen tables in the Temple, eight of marble[1] in the slaughterhouse upon which they rinsed the inwards, and two to the west of the *Slope,*[2] one of marble and the other of silver; upon the marble one[3] they laid[4] the parts of the offerings,[5] and upon the silver one the service vessels.[6] And there were two in the *Hall*[7] within[8] at the entrance of the *House,*[9] one of marble and one of gold; and upon that of marble they placed the

שְׁלֹשָׁה עָשָׂר שֻׁלְחָנוֹת הָיוּ בַּמִּקְדָּשׁ, שְׁמֹנָה שֶׁל [1]שַׁיִשׁ בְּבֵית *הַמִּטְבָּחַיִם שֶׁעֲלֵיהֶן מַדִּיחִין אֶת־הַקְּרָבַיִם, וּשְׁנַיִם בְּמַעֲרַב [2]הַכֶּבֶשׁ, אֶחָד שֶׁל שַׁיִשׁ וְאֶחָד שֶׁל כֶּסֶף; עַל [3]שֶׁל שַׁיִשׁ הָיוּ [4]נוֹתְנִים אֶת־[5]הָאֵבָרִים, עַל שֶׁל כֶּסֶף [6]כְּלֵי שָׁרֵת. וּשְׁנַיִם [7]בָּאוּלָם [8]מִבִּפְנִים עַל פֶּתַח [9]הַבַּיִת, אֶחָד שֶׁל שַׁיִשׁ וְאֶחָד שֶׁל זָהָב; עַל שֶׁל שַׁיִשׁ

נוֹתְנִין לֶחֶם הַפָּנִים [10]בְּכְנִיסָתוֹ, וְעַל שֶׁל [11]זָהָב בִּיצִיאָתוֹ, [12]שֶׁמַּעֲלִין בַּקּוֹדֶשׁ וְלֹא מוֹרִידִין. וְאֶחָד שֶׁל זָהָב [13]מִבִּפְנִים שֶׁעָלָיו לֶחֶם הַפָּנִים [14]תָּמִיד.

Showbread when it was brought in,[10] and upon that of gold[11] when it was brought out, because whatever is holy must be enhanced[12] and not degraded. And there was one of gold within[13] upon which the *Showbread* always[14] [lay].

1 The cool marble prevented the decomposition of the flesh of the offerings. **2** Or *Altar-ramp.* See מִדּוֹת 3[3] (compare *Exodus* **20**, 26). **3** See **Note 1**. **4** Literally *lay.* **5** Literally *the limbs.* **6** Ninety-three utensils of ministry were brought out every morning. **7** Or *Porch,* leading to the interior of the Temple. See Plan of the Temple. **8** Some texts have instead מִבַּחוּץ *outside, without.* **9** *i.e.* the הֵיכָל (*Hall*) with the Golden Altar, *etc.* **10** *Exodus* **25**, 30; *Leviticus* **24**, 6. On עֶרֶב שַׁבָּת after it was baked it was first placed on the marble table until it was arranged on the golden table (compare 4[1], 5[1]; *Leviticus* **24**, 8; מְנָחוֹת 11[8]). **11** They left the Showbread there until it was divided up among the priests. **12** In honour. Compare מְנָחוֹת 6[7]. **13** In the הֵיכָל. **14** *Exodus* **25**, 23-30. *Some vowelise this הַמִּטְבָּחַיִם

Mishnah 5 — מִשְׁנָה ה

שְׁלֹשָׁה עָשָׂר [1]שׁוֹפָרוֹת הָיוּ בַּמִּקְדָּשׁ, וְכָתוּב עֲלֵיהֶם [2]תְּקָלִין חֲדָתִין, [3]וְתְקָלִין עַתִּיקִין, [4]קִנִּין, [5]וְנִחְלֵי עוֹלָה, [7]עֵצִים, [8]וּלְבוֹנָה, [9]זָהָב לְכַפֹּרֶת, שֵׁשָׁה [10]לִנְדָבָה. [11]תְּקָלִין חֲדָתִין? שֶׁבְּכָל שָׁנָה וְשָׁנָה. [11]עַתִּיקִין? מִי שֶׁלֹּא שָׁקַל אֶשְׁתַּקֵּד שׁוֹקֵל [12]לַשָּׁנָה הַבָּאָה. [11]קִנִּין? הֵם [13]תּוֹרִים. [11]וְנִחְלֵי עוֹלָה? הֵן [14]בְּנֵי יוֹנָה. [15]וְכוּלָּן עוֹלוֹת; דִּבְרֵי רַבִּי

There were thirteen horn-shaped chests[1] in the Temple,[2] whereon were inscribed [respectively] *New Shekel-dues,*[3] *Old Shekel-dues,*[4] *Bird*[5]*-offerings,* and *Young Birds*[6] *for Burnt-offerings, Wood,*[7] and *Frankincense,*[8] *Gold for the Holy-Ark Cover,*[9] and on six *For Free-will-offerings.*[10] *New Shekel-dues?*[11]—Those for each year. *Old Shekel-dues?*[11]—Whoever had not paid his *half-shekel* in the past year must pay it in the following year.[12] *Bird-offerings?*[11]—They are turtle-doves.[13] And *Young Birds for Burnt-offerings?*[11] — These are young pigeons.[14] And all these[15] are for *burnt-offerings*; this is the view of R. Judah.[16] But the Sages[17] say, Of the *bird-offerings* one is a

[16]יְהוּדָה. [17]וַחֲכָמִים אוֹמְרִים, [18]קִנִּין אֶחָד חַטָּאת, וְאֶחָד עוֹלָה, וְגוֹזְלֵי עוֹלָה כּוּלָּן עוֹלוֹת[19].

sin-offering and the other a *burnt-offering,*[18] but the *young birds for burnt-offerings* are all of them for *burnt-offerings.*[19]

1 See *Mishnah* 1 of this Chapter and 2[1], **Note 3.** **2** *i.e.,* in the עֲזָרָה (Forecourt). **3** תִּקְלִין חַדְתִּין. תקלין, חדתין, עתיקין are Aramaic terms. **4** תִּקְלִין עַתִּיקִין. **5** קִנִּין. Or *pigeons.* **6** גּוֹזְלֵי עוֹלָה. Or *pigeons, doves.* **7** עֵצִים. **8** לְבוֹנָה. **9** זָהָב לַכַּפֹּרֶת. According to some authorities כַּפֹּרֶת here refers to the כְּלֵי שָׁרֵת, the *vessels of ministry,* seeing that in the Second Temple there was no *Ark* [some render it *Mercy-seat*] and therefore no Cover was needed. Compare *Ezra* **1,** 10; *Chronicles I,* **28,** 17. **10** לִנְדָבָה. On one chest was inscribed מותר חטאת [=מוֹתַר חַטָּאת], *Surplus money for sin-offerings,* for money left over after one had expended a previously dedicated sum for a *sin-offering*; on a second was inscribed מותר אשם [=מוֹתַר אָשָׁם], *Surplus money for guilt-offerings;* on the third מותר קיני זבין וזבות וילדות [=מוֹתַר קִנֵּי זָבִין וְזָבוֹת וְיוֹלְדוֹת], *Surplus money for bird-offerings of men and women who had suffered from a discharge and of women after childbirth;* on the fourth מותר קרבנות נזיר [=מוֹתַר קָרְבְּנוֹת נָזִיר], *Surplus money from the offerings of a nazirite;* on the fifth מותר אשם מצורע [=מוֹתַר אָשָׁם מְצוֹרָע], *Surplus money from the guilt-offerings of a leper;* and on the sixth נדבה [=נְדָבָה], *Freewill-offering*—voluntary contributions for offerings on the Altar. **11** *i.e., What is meant by this term?* or *What is the purpose of this chest?* **12** The Treasurer placed the money among the old shekels (see 4[3]). **13** A species of big pigeons, *turtle-doves,* those whose feathers have turned golden yellow and are valid for offering (the small ones are invalid); the sign of validity is the absence of blood when the feathers are plucked. **14** Small and delicate pigeons whose feathers have not yet changed to the full golden yellow colour, and they may not be offered up when this change is taking place. Compare זְבָחִים 7[5], 14[2]; חוּלִּין 1[5]. **15** *i.e.,* both the old pigeons and the young pigeons. **16** His view is rejected. **17** Their opinion is the accepted ruling. **18** Anyone who had to bring a pair of pigeons could place the money into the chest and thus fulfil his obligation, for his requirements would be discharged with the offerings purchased with the money from this chest. **19** Hence *freewill-offerings* only (*i.e.,* but not *obligatory offerings*) could be deposited in this chest.

Mishnah 6 — מִשְׁנָה ו

הָאוֹמֵר, [1]הֲרֵי עָלַי עֵצִים, לֹא יִפְחוֹת [2]מִשְּׁנֵי §גְזִירִין; [3]לְבוֹנָה, לֹא יִפְחוֹת

If one say, 'Lo, I vow[1] to offer wood,' he must not bring less than two logs;[2]§ '..... frankincense,'[3] he

must not bring less than a handful;[4] '..... gold,'[3] he must not give less than a golden *denar*.[5] Six were for *freewill-offerings*[6]—the *freewill-offerings*:[7] what did they do with this?—They bought therewith *burnt-offerings*, the flesh for God[8] and the hides for the priests. This exposition was expounded by Jehoiada the High Priest, *It is a guilt-offering, he is certainly guilty before the Eternal*.[9] This is the general rule: what is offered[10] for an act of sin or guilt there must be bought therewith *burnt-offerings*, the flesh for God and the hides for the priests. Thus the two Scriptural quotations are established, *A guilt-offering* to *the Eternal*[11] and *A guilt-offering unto the priests*.[12] And it says also,[13] The *guilt-offering money, and the sin-offering money, were not brought into the House*[14] *of the Eternal*; it was the priests.'[15] § Or גְּרִין.

[4]מִקְּוֹמֶץ; [5]זָהָב, לֹא יִפְחוֹת [6]מִדִּינָר
זָהָב. [7]שִׁשָּׁה לִנְדָבָה, [8]נְדָבָה, מָה הָיוּ
עוֹשִׂין בָּהּ? לוֹקְחִין בָּהּ עוֹלוֹת,
הַבָּשָׂר [9]לַשֵּׁם, וְהָעוֹרוֹת לַכֹּהֲנִים.
זֶה מִדְרָשׁ דָּרַשׁ יְהוֹיָדָע כֹּהֵן גָּדוֹל,
[10]אָשָׁם הוּא אָשֹׁם אָשַׁם לַה׳. זֶה
הַכְּלָל, כָּל־שֶׁהוּא [10]בָּא מִשּׁוּם חֵטְא
וּמִשּׁוּם אַשְׁמָה יִלָּקַח בּוֹ עוֹלוֹת,
הַבָּשָׂר לַשֵּׁם וְהָעוֹרוֹת לַכֹּהֲנִים.
נִמְצְאוּ שְׁנֵי כְתוּבִים קַיָּמִים, [11]אָשָׁם
לַה׳ [12]וְאָשָׁם לַכֹּהֲנִים. [13]וְאוֹמֵר,
כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאת לֹא יוּבָא
[14]בֵּית ה׳, [15]לַכֹּהֲנִים יִהְיוּ.

1 Or 'I pledge.' **2** Each one cubit [see זְרָעִים, *P*ages 18-20] in length. But money could be given instead. **3** If anyone vows to offer this. **4** The donor places the money in the chest marked לבונה (see the preceding *Mishnah*). **5** דִּינָר זָהָב = 24 דִּינָר כֶּסֶף. The donor puts it into the chest inscribed כפרת **6** The word נדבה was inscribed on each of these six chests. **7** This money in the six נדבה chests. **8** *i.e.*, the flesh was burned up. **9** *Leviticus* **5**, 19. Or *It is a guilt-offering, he hath assuredly incurred guilt before the Eternal*: the first phrase implies that the priests had a share in it (see *Leviticus* **7**, 6), and the second phrase implies that the whole is consumed on the Altar, and this contradiction is reconciled by using the surplus money offered for a חַטָּאת or אָשָׁם to purchase עוֹלוֹת of which the flesh is consumed by the Altar and the hides pertain to the priests. **10** *i.e.*, מוֹתַר חַטָּאת or מוֹתַר אָשָׁם from surplus money from what had to be used for purchasing these offerings. **11** *Leviticus* **5**, 15: *i.e.*, the flesh of the offering bought with the excess of the money intended for a חַטָּאת. **12** *Leviticus* **5**, 18: *i.e.*, the priests take the hides. **13**

Kings II, **12,** 17: *i.e.,* the surplus of money originally assigned for a חַטָּאת or אָשָׁם. **14** *i.e.,* for בֶּדֶק הַבַּיִת (Temple repairs). **15** The money should be used for sacrifices so that the priests could have the hides.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנָה א

If any money were found between the chest for *shekels* and that for *freewill-offerings,*[1] and it was found nearer to the chest for *shekels,* it falls to the chest for *shekels,* if[2] to the chest for *freewill-offerings,* it falls to the chest for *freewill-offerings,* if half-way between them, it falls to the chest for *freewill-offerings;*[3] if[4] between the chest for *wood* and that for *frankincense,* and[4] closer to the chest for *wood,* it falls to the chest for *wood,* if closer to the chest for *frankincense,* it falls to the chest for *frankincense,* if midway between them, it falls to the chest for *frankincense;*[5] if[4] between the chest for *bird-offerings* and that for *young pigeons for burnt-offerings,* and closer to the chest for *bird-offerings,* it falls to the chest for *bird-offerings,* if closer to the chest for *young pigeons for burnt-offerings,* it falls to the chest for *young pigeons for burnt-offerings,* if half-way between them, it falls to the chest for *young pigeons for burnt-offerings;*[6] if[4] between *common*[7] *money* and *second-tithe money,* and nearer to the *common*

מָעוֹת שֶׁנִּמְצְאוּ בֵּין [1]הַשְּׁקָלִים
[1]לַנְּדָבָה, [2]קָרוֹב לַשְּׁקָלִים יִפְּלוּ
לַשְּׁקָלִים, לַנְּדָבָה יִפְּלוּ לַנְּדָבָה,
מֶחֱצָה לְמֶחֱצָה יִפְּלוּ [3]לַנְּדָבָה, [4]בֵּין
עֵצִים לַלְּבוֹנָה, [4]קָרוֹב לָעֵצִים יִפְּלוּ
לָעֵצִים, לַלְּבוֹנָה יִפְּלוּ לַלְּבוֹנָה,
מֶחֱצָה לְמֶחֱצָה יִפְּלוּ [5]לַלְּבוֹנָה, [4]בֵּין
קִנִּין לְגוֹזְלֵי עוֹלָה, קָרוֹב לַקִּנִּין
יִפְּלוּ לַקִּנִּין, לְגוֹזְלֵי עוֹלָה יִפְּלוּ
לְגוֹזְלֵי עוֹלָה, מֶחֱצָה לְמֶחֱצָה יִפְּלוּ
[6]לְגוֹזְלֵי עוֹלָה; [4]בֵּין [7]חוּלִין לְמַעֲשֵׂר
שֵׁנִי, קָרוֹב לַחוּלִין יִפְּלוּ לַחוּלִין,
לַמַּעֲשֵׂר שֵׁנִי יִפְּלוּ לְמַעֲשֵׂר שֵׁנִי,
מֶחֱצָה לְמֶחֱצָה יִפְּלוּ [6]לְמַעֲשֵׂר
שֵׁנִי. זֶה הַכְּלָל, [7]הוֹלְכִין אַחַר
הַקָּרוֹב לְהֶקֵּל, מֶחֱצָה לְמֶחֱצָה
לְהַחֲמִיר[1].

money, it falls to the *common money,* if nearer to the *second-tithe money,* it falls to the *second-tithe money,* if midway between them, it falls to the *second-tithe money.*[8] This is the general principle: the decision[9] is which is the nearer even though the result be lenient, but if half-way, the decision[9] is according to the stricter ruling.[10]

1 Literally *If any money were found between* [the chests for] *the shekels* (compare 6[5] and similarly further on here). **2** *i.e.,* if the money lay nearer. The presumption (inferred from *Deuteronomy* **21**, 3) is that the money came from the nearer chest (compare בָּבָא בַּתְרָא 23a). **3** According to the stricter ruling. The שְׁקָלִים have a lower status of holiness as they can be used to buy *sin-offerings,* parts of which may be eaten by the priests, and for other purposes, as for repairing the city walls, whereas נְדָבָה moneys may be used only for עוֹלוֹת (*burnt-offerings*). **4** *i.e., if the money lay* or *if the money were found.* **5** The *frankincense* has a higher status of sanctity, as it is a direct *offering,* whereas the wood is merely subservient—an aid to the *offerings.* **6** In accordance with the more stringent ruling (see 1[5], 2[5], 6[5]). **7** *i.e.,* profane, secular, non-holy (as opposed to קֹדֶשׁ; compare also *Appendix,* **Note 1**). **8** Because *tithe* possesses the quality of sacredness. **9** In regard to the other chests here concerned and also under other circumstances. **10** *i.e.,* in favour of עוֹלָה of which the כֹּהֵן gets no share.

Mishnah 2

מִשְׁנָה ב

Money that is found in front of cattle-dealers[1] must always be considered as *tithe*[2] money; if[3] on the Temple Mount,[4] it was deemed *common money*;[5] if in Jerusalem,[6] during a *Festival season,*[7] it must counted as *tithe*[8] money; but at all other times of the year it is considered *common money.*

מָעוֹת שֶׁנִּמְצְאוּ לִפְנֵי [1]סוֹחֲרֵי בְהֵמָה
לְעוֹלָם [2]מַעֲשֵׂר; [3]בְּהַר הַבַּיִת, [4]
[5]חוּלִין; [6]בִּירוּשָׁלַיִם, בְּשְׁעַת [7]הָרֶגֶל,
[8]מַעֲשֵׂר; וּבְשְׁאָר כָּל־יְמוֹת הַשָּׁנָה
חוּלִין.

1 *i.e.,* in the Jerusalem cattle-market. Some render this (by transposing לְעוֹלָם): *If money were found in front of cattle-dealers at any time, it must be considered as tithe money.* It is presumed that people had lost the *second-tithe* money intended for the purchase of שְׁלָמִים (*peace-offerings*). **2** Even if not during the שָׁלֹשׁ רְגָלִים periods (see **Note 7**). This refers to *second-tithe.*

Those who came to Jerusalem for יום טוב did not always manage to expend all the *second-tithe money* and left the surplus with friends or relatives to expend on food to be consumed in the sanctity of *second tithe*; most of the *second-tithe money* was used for the purchase of cattle. **3** *i.e.*, if the money were found. **4** Being high and exposed it was always clean, and money dropped would not escape notice, and pilgrims would be unlikely to have then on them any *second-tithe money*. **5** Compare the foregoing *Mishnah*, **Note 7**. The assumption is that it was ordinary money lost before the Festival. **6** The markets there were swept clean daily. Not in the cattle-market in front of the cattle-dealers (see בבא מציעא 26a), but anywhere else. **7** פֶּסַח, Passover, שָׁבוּעוֹת or עֲצֶרֶת, Festival of Weeks or Pentecost, סֻכּוֹת or חַג, Festival of Tabernacles, when pilgrims came with their *second-tithe money*. **8** *Second tithe*.

Mishnah 3 — מִשְׁנָה ג

בָּשָׂר שֶׁנִּמְצָא בָּעֲזָרָה, [1]אֵבָרִים עוֹלוֹת וַחֲתִיכוֹת [2]חַטָּאוֹת. [3]בִּירוּשָׁלַיִם, [4]זִבְחֵי שְׁלָמִים. [5]זֶה וָזֶה [6]תְּעוּבַּר צוּרָתוֹ וְיֵצֵא לְבֵית הַשְּׂרֵפָה. [7]נִמְצָא [8]בַּגְּבוּלִין, אֵבָרִים [9]נְבֵלוֹת, חֲתִיכוֹת [10]מוּתָּרוֹת; וּבִשְׁעַת [11]הָרֶגֶל [12]שֶׁהַבָּשָׂר מְרוּבֶּה אַף אֵבָרִים [13]מוּתָּרִין.

If flesh were found in the Temple Court, and it was in whole limbs,[1] it was considered as belonging to *burnt-offerings*; if it were in cut-up pieces, it was deemed to belong to *sin-offerings*.[2] If[3] in Jerusalem, it must be accounted as belonging to *peace-offerings*.[4] But in either case[5] its status must be altered,[6] and it must be removed to the place of burning. If it[7] were found elsewhere in a Jewish town,[8] and in whole limbs, it must be reckoned as carrion,[9] if in cut pieces, they are permitted;[10] but at the season of a Festival,[11] when there is much flesh,[12] even entire limbs are permitted.[13]

1 Or *entire members*. See תָּמִיד 4[2f]. **2** Because thus was flesh cut up to be shared among the priests. **3** *i.e., If flesh were found outside the* עֲזָרָה (the Temple Forecourt). **4** Because flesh of שְׁלָמִים could be eaten outside the עֲזָרָה. See זְבָחִים 5[7]. **5** Whether found in the עֲזָרָה, or in Jerusalem. It may have suffered some defilement and must not be eaten. **6** Literally *its appearance must be spoilt, i.e.*, it must be left to become פָּסוּל (*unfit*) or נוֹתָר (see *Appendix*, **Note 18**). See *Leviticus* **7**, 17; פְּסָחִים 7[9]. **7** *i.e., If any flesh.....* **8** Literally *elsewhere within the borders* [of Judea]; or *in*

the provinces. **9** As carcases are cut up for dogs. *Deuteronomy* **14**, 21. **10** To be eaten. **11** See the preceding *Mishnah,* **Note 7.** **12** And then whole members were boiled, etc. **13** To be eaten. Though the Law permits, the Sages would prohibit it because of the doubtful character of such limbs.

Mishnah 4

מִשְׁנָה ד

[1]בְּהֵמָה שֶׁנִּמְצֵאת מִירוּשָׁלַיִם וְעַד [2]מִגְדַּל עֵדֶר, וּכְמִידָתָהּ [3]לְכָל רוּחַ, [4]זְכָרִים עוֹלוֹת, [5]נְקֵיבוֹת זִבְחֵי שְׁלָמִים. רַבִּי [6]יְהוּדָה אוֹמֵר, הָרְאוּיִ [7]לְפִסְחִים [8]פְּסָחִים, קוֹדֶם [9]לְרֶגֶל שְׁלֹשִׁים יוֹם.

If cattle[1] be found between Jerusalem and Migdal Eder[2]—and to an equal distance in every direction[3]—males[4] are to be considered as *burnt-offerings* and females[5] as *peace-offerings.* R. Judah[6] says, If valid for *Passover-offerings*[7] they must be considered as *Passover-offerings* if[8] within thirty days before the Festival.[9]

1 It is assumed that these have strayed away from Jerusalem, and most of the males from Jerusalem were for עוֹלוֹת and the majority of the females were for שְׁלָמִים. **2** *Genesis* **35**, 21; *Micah* **4**, 8. Migdal Eder, a small town near Bethlehem on the Hebron road. **3** With Jerusalem as centre. **4** The accepted ruling is that if two years old it is offeerd as עוֹלָה; if one year old it is kept until it acquires a blemish when it is sold, and two cattle must be bought one for עוֹלָה and the other for שְׁלָמִים. **5** *Leviticus* **1**, 3. The accepted ruling is that a female a year old is kept until it dies, if two years old it is offered as שְׁלָמִים. **6** His view is rejected. **7** A male sheep or male goat and one year old (see *Exodus* **12**, 5; פְּסָחִים 6[4]). **8** If such are found. **9** Of פֶּסַח, Passover. During that period most of such animals were intended for the Passover-offering.

Mishnah 5

מִשְׁנָה ה

בָּרִאשׁוֹנָה הָיוּ מְמַשְׁכְּנִין אֶת־[1]מוֹצְאֶיהָ עַד שֶׁהוּא מֵבִיא [2]נְסָכֶיהָ; חָזְרוּ לִהְיוֹת [3]מַנִּיחִין אוֹתָהּ [4]וּבוֹרְחִין, הִתְקִינוּ בֵּית דִּין שֶׁיְּהוּ נְסָכֶיהָ בָּאִין מִשֶּׁל [5]צִבּוּר.

Aforetime they exacted pledges from anyone who found such[1] until he brought its *libations*;[2] but when they began to abandon[3] them and flee,[4] the Court ordained that their *libations* should come from the public funds.[5]

1 A straying animal (see the preceding *Mishnah*). Distraint was made beforetime on anyone's goods to pay for the necessary libations and meal-offerings (compare 5[1]). **2** Or *drink-offerings.* (3 עֶשְׂרוֹנִים for a bull, 2 עֶשְׂרוֹנִים

for a ram, 1 עִשָּׂרוֹן for a lamb, and also the necessary quantities of oil and wine; see זְרָעִים, Page 18f). **3** Or מִנְיָנָן. **4** The finders would not keep them but left them where they were in order not to have to go to the expense of supplying *libations* for them. **5** *i.e.*, from the תְּרוּמַת הַלִּשְׁכָּה (see 3[2], 4[2]). Thus the finders, not having to provide the necessary accompanying *libations*, took the animals to the Temple.

Mishnah 6

מִשְׁנָה ו

R. Simon said, The Court ordained seven matters and this was one of them: if a non-Jew sent his *burnt-offering* from a country beyond the sea[1] and sent *libations*[2] with it, they offer up his,[3] but if not,[4] they offer up[5] at the public expense.[6] And likewise also, if a proselyte died and left* animal sacrifices, if he had *libations*,[7] they offer up from his,[8] but if not, they offer up at the public expense.[8] And the Court also instituted a condition that if a High Priest died,[9] his *meal-offering*[10] should be offered up from the public funds;[11] R. Judah[12] says, From that of his heirs,[13] and it was offered whole.[14]

אָמַר רַבִּי שִׁמְעוֹן, שִׁבְעָה דְבָרִים הִתְקִינוּ בֵּית דִּין, וְזֶה אֶחָד מֵהֶן, עוֹבֵד כּוֹכָבִים שֶׁשָּׁלַח עוֹלָתוֹ [1]מִמְּדִינַת הַיָּם וְשָׁלַח עִמָּהּ [2]נְסָכִים, קְרֵיבִין [3]מִשֶּׁלּוֹ, וְאִם §לָאו [4]קְרֵיבִין מִשֶּׁל [5]צִבּוּר. וְכֵן גֵּר שֶׁמֵּת *וְהִנִּיחַ זְבָחִים, אִם יֵשׁ לוֹ [7]נְסָכִים קְרֵיבִין [8]מִשֶּׁלּוֹ, וְאִם §לָאו קְרֵיבִין מִשֶּׁל [8]צִבּוּר. וּתְנַאי בֵּית דִּין הוּא עַל כֹּהֵן גָּדוֹל [9]שֶׁמֵּת שֶׁתְּהֵא [10]מִנְחָתוֹ קְרֵיבָה מִשֶּׁל [11]צִבּוּר; רַבִּי [12]יְהוּדָה אוֹמֵר, מִשֶּׁל [13]יוֹרְשִׁין, [14]וּשְׁלֵימָה הָיְתָה קְרֵיבָה.

1 *i.e.*, any place foreign to the Land of Israel. **2** *i.e.*, *money* for *libations* (because actual *libations* would have become ritually unclean before arrival). **3** *i.e.*, they are offered out of his means, since the *libation* he brought is considered ritually unclean. **4** *i.e.*, he sent no *libations* (*viz.*, money equivalent). **5** *Libations*. **6** From הֶקְדֵּשׁ funds. **7** Which had been set aside before his death. **8** But in the case of a Jew who died his heirs had to supply the *libations* from his property. **9** Before a successor had been appointed. **10** 1 עִשָּׂרוֹן (see זְרָעִים, Page 18ff.) made into twelve loaves, six offered every morning and six every evening. **11** *Leviticus* **6**, 12-16. If from public funds, they offered up twelve loaves from 1 עִשָּׂרוֹן in the morning and a like number in the evening. **12** His view is accepted. **13** They should defray the cost of such מִנְחָה. **14** *i.e.*, in one undivided עִשָּׂרוֹן and not half of an עִשָּׂרוֹן. *Or וְהֵנִים. § Or לאו popular reading.

Mishnah 7

מִשְׁנָה ז

Regarding[1] the salt[2] and the wood[2] that the priests should enjoy free use of them,[3] and concerning the *heifer*[4] that they should not be liable[5] for making inappropriate use of its ashes, and with regard to *bird-offerings*[6] that were invalid that others[7] should be offered from the public funds.[8] R. Jose says, One who provides[9] the *bird-offerings* must supply others in place of such as have become invalid.

[1]עַל [2]הַמֶּלַח וְעַל [2]הָעֵצִים שֶׁיִּהְיוּ
הַכֹּהֲנִים נֶאוֹתִין [3]בָּהֶן, וְעַל [4]הַפָּרָה
[5]שֶׁלֹּא יְהוּ מוֹעֲלִין בְּאַפְרָהּ, וְעַל
[6]הַקִּינִּין הַפְּסוּלוֹת [7]שֶׁיִּהְיוּ בָּאוֹת
מִשֶּׁל [8]צִבּוּר. רַבִּי יוֹסֵי אוֹמֵר,
[9]הַמְסַפֵּק אֶת־הַקִּינִּין מְסַפֵּק אֶת־
הַפְּסוּלוֹת.

1 *i.e.*, בֵּית דִּין *ordained also*..... (see the preceding *Mishnah*). **2** Of הֶקְדֵּשׁ. **3** When eating of the קָדָשִׁים (*sacrifices;* see זְבָחִים 5[1ff]). **4** פָּרָה *אֲדוּמָּה, *red heifer* (*Numbers* **19**, 1 et seq.). **5** Liable to a קָרְבַּן מְעִילָה, an offering for the wrongful use of holy property; this was instituted מִדְּרַבָּנָן, by the Sages, because the priests began to use wrongfully the ashes for curing abscesses and boils. See *Leviticus* **5**, 14-16. **6** Pigeons (see 1[5], 2[5], 6[5]). Those who had to offer pigeons placed the money for them in the appropriate chest and בֵּית דִּין bought the birds on the same day, and if these birds became unfit or escaped they were then replaced from the public funds. But if those liable brought their own birds, then they themselves had to replace them if they became invalid or were lost. **7** To replace such as became unfit or had disappeared. **8** From הֶקְדֵּשׁ. **9** *i.e.*, the merchant with whom the treasurers had arranged to provide the birds. Compare 4[9]. *Or אֲדָמָּה.

CHAPTER 8

פֶּרֶק ח

Mishnah 1

מִשְׁנָה א

Any spittle found in Jerusalem may be considered clean[1] save that[2] in the Upper market. This is the opinion of R. Meir.[3] R. Jose[4] says, At other times[5] of the year that[6] in the middle[7] is unclean and

כָּל־*הָרוֹקִין הַנִּמְצָאִים בִּירוּשָׁלַיִם
[1]טְהוֹרִין חוּץ [2]מִשֶּׁל שׁוּק הָעֶלְיוֹן,
דִּבְרֵי רַבִּי [3]מֵאִיר. רַבִּי [4]יוֹסֵי אוֹמֵר,
[5]בִּשְׁאָר יְמוֹת הַשָּׁנָה, [6]שֶׁבָּאֶמְצַע

that at the sides[7] is clean;[8] but during any Festival[9] season, that in the middle[7] is clean and that at the sides[7] is unclean, because they are then few[10] and they withdraw to the sides[7, 11].

טְמֵאִין [1]וְשֶׁבַּצְּדָדִין [2]טְהוֹרִין; וּבְשְׁעַת הָרֶגֶל, [3]שֶׁבָּאֶמְצָע טְהוֹרִין [4]וְשֶׁבַּצְּדָדִין טְמֵאִים, מִפְּנֵי שֶׁהֵן [10]מוּעָטִים מִסְתַּלְּקִים [11,7]לַצְּדָדִין.

1 Free from ritual uncleanness. Generally people were scrupulous in Jerusalem regarding ritual cleanness. Compare טָהֳרוֹת 4[5]. **2** Saliva there was to be deemed unclean, טָמֵא, because this place was frequented by gentile laundry-workers; others maintain that the reason was because זָבִין and זָבוֹת (see 1[5], **Note 5**) used to frequent the place to keep away from others. Compare *Leviticus* **15**, 8. **3** His opinion is rejected. **4** His view is accepted. **5** *i.e.*, not during יוֹם טוֹב, when there were many people suffering with defilement. **6** שֶׁבָּאֶמְצָע popular reading. *viz.*, spittle. **7** Of the roadway. This was comparatively crowded with people. **8** The unclean kept to the centre of the roads and the clean to the sides. The clean, who were meticulous regarding matters of purity, avoided contact with the crowds in the middle of the roads. **9** See 7[2], **Note 7**. At these seasons the unclean sought to recover their purity in order to participate in the Temple services. **10** At a יוֹם טוֹב there were few טְמֵאִים in Jerusalem in comparison with the large numbers of pilgrims who were טְהוֹרִים. **11** So as not to defile the clean in the middle of the road. *Some prefer the pointing הָרוּקָן.

Mishnah 2

מִשְׁנָה ב

All utensils found in Jerusalem on the downward path to the place of ritual immersion[1] are considered unclean,[2] but if on the upward path,[3] they are deemed clean, since their status on their descent is not the same as that on their ascent.[4] This is the view of R. Meir. R. Jose[5] says, All may be considered clean except the basket,[6] and the spade[7] and the crusher[8] that are specially used for grave digging.[9]

כָּל־הַכֵּלִים הַנִּמְצָאִים בִּירוּשָׁלַיִם, דֶּרֶךְ יְרִידָה [1]לְבֵית הַטְּבִילָה [2]טְמֵאִין, [3]דֶּרֶךְ עֲלִיָּה טְהוֹרִין, [4]שֶׁלֹּא כְדֶרֶךְ יְרִידָתָן עֲלִיָּתָן. דִּבְרֵי רַבִּי מֵאִיר. רַבִּי [5]יוֹסֵי אוֹמֵר, כּוּלָּן טְהוֹרִין חוּץ מִן־[6]הַסַּל [7]וְהַמַּגְרִיפָה [8]וְהַמְּרִיצָה הַמְּיוּחָדִין [9]לְקִבָּרוֹת.

1 There were two roads to the מִקְוֶה, *ritual immersion pool,* so that the unclean going thither did not encounter the clean proceeding thence. The presumption is that the utensils were lost before the immersion. Literally

הַכֵּלִים, *'the' utensils.* **2** It is assumed that they had been carried by the טְמֵאִים (unclean). Utensils found outside Jerusalem were deemed unclean because of uncertainty. **3** Away from the ritual bath. The utensils may be presumed to have been lost after the immersion. **4** Literally (according to רש"י in פְּסָחִים 19b) *since the route of their descent* (*i.e.,* approach) *is not the same as that of their ascent* (*i.e.,* departure). The alternative rendering is in accordance with the view of the רמב"ם. **5** His opinion is accepted against that of R. Meir. **6** Used for carrying the bones of the dead. **7** Or *shovel.* **8** Used for breaking up the bones of the dead for more convenient transport in a basket from one place to another. **9** Literally *for graves.*

Mishnah 3

מִשְׁנָה ג

If a knife were found on the fourteenth,[1] one may slaughter[2] with it straightway;[3] but if[4] on the thirteenth, it must be immersed again;[5] but a chopper,[6] whether on this day or on that day,[7] again requires immersion. If the fourteenth fell on the Sabbath, one may slaughter with it[8] at once; if on the fifteenth,[9] one may slaughter with it[10] forthwith. If it[11] were found tied to a knife, it may be deemed[12] as the knife.

סַכִּין שֶׁנִּמְצֵאת [1]בְּאַרְבָּעָה עָשָׂר, [2]שׁוֹחֵט בָּהּ [3]מִיָּד; [4]בִּשְׁלֹשָׁה עָשָׂר, [5]שׁוּנָה וּמַטְבִּיל; [6]וְקוֹפִיץ בֵּין [7]בָּזֶה וּבֵין בָּזֶה, שׁוּנָה וּמַטְבִּיל. חָל אַרְבָּעָה עָשָׂר לִהְיוֹת בַּשַּׁבָּת, שׁוֹחֵט [8]בָּהּ מִיָּד; [9]בַּחֲמִשָּׁה עָשָׂר, שׁוֹחֵט [10]בָּהּ מִיָּד. [11]נִמְצֵאת קְשׁוּרָה לְסַכִּין, [12]הֲרֵי זוֹ כַּסַּכִּין.

1 Of נִיסָן. See *Exodus* **12**, 6. **2** The קָרְבַּן פֶּסַח, *Passover-offering.* **3** It may be assumed that it had received ritual immersion in readiness for the purpose of slaughtering. **4** It was found. **5** Because there is time to do so even if the presumption is that its previous owner had immersed it. **6** Or *bill, cleaver.* Used for chopping meat and bones. If found. **7** *i.e.,* on the 13th or 14th of נִיסָן. **8** A knife or chopper found on שַׁבָּת, because it is assumed that the owner was aware that שַׁבָּת precludes טְבִילָה and had undoubtedly already immersed it. **9** The knife or chopper was found on the 15th of נִיסָן. **10** For all know that there is no הַזָּאָה (*sprinkling*) nor טְבִילָה on יוֹם טוֹב, and so it may be assumed that even a chopper had been immersed before יוֹם טוֹב. **11** A chopper. **12** *i.e.,* fit for use without requiring immersion (even if found on the 14th of נִיסָן, but not on a שַׁבָּת).

Mishnah 4

מִשְׁנָה ד

If the Curtain[1] became unclean[2] from a *secondary uncleanness,*[3] they immerse it within[4] and bring it in again at once;[5] but if from an *original*[6] *uncleanness,*[7] they immerse it without[8] and spread it out[9] in the *Chel.*[10] And if it were new, they spread it out on the roof of the portico[11] so that the people might see[12] how beautiful was its workmanship.

[1]פָּרוֹכֶת [2]שֶׁנִּטְמֵאת [3]בְּוֶלֶד הַטּוּמְאָה, מַטְבִּילִין אוֹתָהּ [4]בִּפְנִים וּמַכְנִיסִין אוֹתָהּ [5]מִיָּד; וְאֶת־שֶׁנִּטְמָא [6]בְּאַב [7]הַטּוּמְאָה, מַטְבִּילִין אוֹתָהּ [8]בַּחוּץ [9]וְשׁוֹטְחִין אוֹתָהּ [10]בַּחֵיל. וְאִם הָיְתָה חֲדָשָׁה, שׁוֹטְחִין אוֹתָהּ עַל גַּג [11]הָאִיצְטַבָּא, כְּדֵי [12]שֶׁיִּרְאוּ הָעָם אֶת־מְלַאכְתָּהּ שֶׁהִיא נָאָה.

1 Or *Vail, Veil* in the Temple (*Exodus* **26**, 31 et seq.). **2** By contact with unclean מַשְׁקֶה, *liquors,* and is thus טָמֵא (unclean) מִדְּרַבָּנָן (as enjoined by the Sages). **3** Or *derived uncleanness* (אַב הַטּוּמְאָה, *direct* or *original source* or *cause of uncleanness;* see טָהֳרוֹת, **General Introduction**). **4** Inside the Temple, in the *Sea of Solomon* (see *Kings I,* **7**, 23 et seq.). **5** In the הֵיכָל *Sanctuary.* **6** Or *direct, primary.* **7** By contact with a שֶׁרֶץ, *creeping thing,* or נְבֵלָה, *carrion,* when it becomes טָמֵא (unclean) מִדְּאוֹרַיְתָא or מִן־הַתּוֹרָה (as prescribed by the *Law*). **8** Outside the Temple Court. **9** To dry in the sun and remain there till sunset. **10** Or *rampart,* a place between the fortification of the Temple, the סוֹרֵג, and the עֶזְרַת הַנָּשִׁים, *Women's Forecourt,* on the ascent to the Temple. See Plan of Temple;* מִדּוֹת 2[3]. Some editions add: *since it needs* [the advent of the] *sunset.* **11** Or *colonnade,* on the הַר הַבַּיִת, *Temple Mount.* The Vail could not be viewed so well from the חֵיל. **12** Even from a considerable distance. * APPENDIX, **Note 20**.

Mishnah 5

מִשְׁנָה ה

Rabban Simon ben Gamaliel says in the name of[1] R. Simon son of the Prefect, The Curtain was one handbreadth[2] in thickness and was woven on seventy-two strands,[3] and over each strand were[4] twenty-four§ threads. Its length was forty cubits[5] and its breadth twenty cubits; and of the value of twenty thousand and eighty[6] *denars*[7] was it made; and they made two[8] every year; and three hundred priests immersed it.[9]

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר [1]מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן הַסְּגָן, פָּרוֹכֶת עָבְיָהּ [2]טֶפַח וְעַל שִׁבְעִים וּשְׁנַיִם [3]נִימִין נֶאֱרֶגֶת, [4]וְעַל כָּל־נִימָא וְנִימָא §אַרְבָּעָה וְעֶשְׂרִים חוּטִין. אָרְכָּהּ אַרְבָּעִים [5]אַמָּה וְרָחְבָּהּ עֶשְׂרִים אַמָּה; [6]וּמִשְׁמוֹנִים וּשְׁתֵּי רִבּוֹא [7]נַעֲשֵׂית; [8]וּשְׁתַּיִם עוֹשִׂין בְּכָל שָׁנָה; וּשְׁלֹשׁ מֵאוֹת כֹּהֲנִים מַטְבִּילִין [9]אוֹתָהּ.

1 *i.e.*, that he heard it from..... **2** 9.34 cm. or 3.65 inches (see זְרָעִים, Page 18ff.). **3** Or *threads*. **4** Or *each strand was made up of*..... **5** אַמָּה= 56.1 cm. or 22.1 inches. According to the length and width respectively of the entrance to the Holy of Holies. **6** Some render this as *eighty-two times ten thousand*; others translate it as if it were רִבּוֹת, from רִיבָה, *girl, viz., eighty-two young virgins were employed in its making*; still others maintain that this number refers to the number of strands in the Curtain. **7** דִּינָר = $\frac{1}{2}$ שֶׁקֶל. **8** There were two Curtains over the entrance of the Holy of Holies. **9** The Curtain was very heavy. Three hundred is an exaggeration for actually only a small number was required. Though it was made in טָהֲרָה, *cleanness*, it nevertheless required immersion on completion. See חֲגִיגָה 3[2]. § Or עֶשְׂרִים וְאַרְבָּעָה.

Mishnah 6

מִשְׁנָה ו

בְּשַׂר [1]קָדְשֵׁי *קָדָשִׁים שֶׁנִּטְמָא, בֵּין בְּאַב הַטּוּמְאָה בֵּין בְּוֶלֶד הַטּוּמְאָה, בֵּין בִּפְנִים בֵּין [2]בַּחוּץ, בֵּית [3]שַׁמַּאי אוֹמְרִים, [4]הַכֹּל יִשָּׂרֵף [5]בִּפְנִים, חוּץ מִשֶּׁנִּטְמָא בְּאַב הַטּוּמְאָה [6]בַּחוּץ; וּבֵית [7]הִלֵּל אוֹמְרִים, הַכֹּל יִשָּׂרֵף בַּחוּץ, חוּץ מִשֶּׁנִּטְמָא בְּוֶלֶד הַטּוּמְאָה בִּפְנִים.

If flesh of the *most holy sacrifices*[1] became unclean, whether from a *primary uncleanness* or from a *secondary uncleanness*, whether within or without,[2] the School of Shammai[3] say, All[4] must be burned inside[5] except that which has become unclean from a *primary uncleanness* outside;[6] but the School of Hillel[7] say, All must be burned outside, excepting what had contracted uncleanness from a *secondary uncleanness* inside.

1 See זְבָחִים 5[1ff]: עוֹלוֹת, *burnt-offerings*, חַטָּאוֹת, *sin-offerings*, אֲשָׁמוֹת, *guilt-offerings*, שְׁלָמִים, *peace-offerings*, could only be consumed in cleanness, whether on the Altar or by the priests, inside the Temple Court. See טָהֲרוֹת, **General Introduction**. **2** *i.e.*, inside (see **Note 5**) or outside the Temple Court. **3** Their view is rejected. **4** On every occasion. **5** In the עֲזָרָה (Forecourt) in the בֵּית הַדֶּשֶׁן הַגָּדוֹל, *the (large) place where the ashes of sacrifices were deposited*. **6** Not in the עֲזָרָה. **7** Their opinion is accepted. *Or קֹדֶשׁ.

Mishnah 7

מִשְׁנָה ז

רַבִּי [1]אֱלִיעֶזֶר אוֹמֵר, אֶת שֶׁנִּטְמָא בְּאַב הַטּוּמְאָה, בֵּין בִּפְנִים בֵּין [2]בַּחוּץ, יִשָּׂרֵף בַּחוּץ; וְאֶת־שֶׁנִּטְמָא

R. Eliezer[1] says, Whatever has become unclean from a *primary uncleanness*, whether within or without,[2] must be burned outside; and what became unclean from a

בְּוֹלַד הַטּוּמְאָה, בֵּין בְּפְנִים בֵּין בַּחוּץ, יִשָּׂרֵף בְּפְנִים. רַבִּי [3]עֲקִיבָא אוֹמֵר, מְקוֹם [4]טוּמְאָתוֹ שָׁם יִשָּׂרֵיפָתוֹ.

secondary uncleanness, whether inside or outside, must be burned inside. R. Akiba[3] says, Wherever it became unclean[4] there it should be burned.

1 His view is rejected. **2** Inside or outside the עֲזָרָה (Forecourt).* **3** His opinion is not accepted. Referring to the flesh of קָדְשֵׁי קָדָשִׁים (see the preceding *Mishnah*); no other flesh was permitted to be burned in the Temple Court.* **4** Literally *the place of its uncleanness.* * See APPENDIX, **Note 20**.

Mishnah 8 — מִשְׁנָה ח

[1]אֵבְרֵי הַתָּמִיד נִתָּנִין מֵחֲצִי [2]כֶּבֶשׁ וּלְמַטָּה [3]בַּמִּזְרָח וְשֶׁל מוּסָפִין נִתָּנִין מֵחֲצִי כֶּבֶשׁ וּלְמַטָּה [4]בַּמַּעֲרָב, וְשֶׁל [5]רָאשֵׁי חֳדָשִׁים נִתָּנִין מִתַּחַת [6]כַּרְכּוֹב הַמִּזְבֵּחַ [7]מִלְּמַטָּה. הַשְּׁקָלִים וְהַבְּכוּרִים [8]אֵין נוֹהֲגִין אֶלָּא בִּפְנֵי הַבַּיִת; אֲבָל [9]מַעֲשַׂר דָּגָן [10]וּמַעֲשַׂר בְּהֵמָה [11]וְהַבְּכוֹרוֹת, נוֹהֲגִין בֵּין בִּפְנֵי הַבַּיִת בֵּין שֶׁלֹּא בִּפְנֵי הַבַּיִת. [12]הַמַּקְדִּישׁ שְׁקָלִים וּבְכוּרִים הֲרֵי זֶה קֹדֶשׁ. רַבִּי [13]שִׁמְעוֹן אוֹמֵר, [14]הָאוֹמֵר, בְּכוּרִים קֹדֶשׁ, אֵינָן קֹדֶשׁ.[15]

The limbs[1] of the *daily burnt-offering* were placed on the lower half of the Altar-slope[2] on its eastern[3] side, and those of the *additional-offerings* were set down on the lower half of the Altar-slope on its western side;[4] and those of the *New Moon offerings*[5] were put down below the rim[6] of the Altar beneath.[7] The *half-shekel dues* and the *first-fruits* were[8] brought in only during the existence of the Temple; but the *corn-tithe,*[9] the *cattle-tithe*[10] and *firstlings*[11] are to be rendered whether the Temple exists or whether the Temple does not exist. If one dedicate[12] the *half-shekel* or *first-fruits,* such become hallowed. R. Simon[13] says, If anyone declare[14] *first-fruits* sanctified, they do not thereby become sanctified.[15]

1 These were first set down by the priests, who burned them later on after they had been to the לִשְׁכַּת הַגָּזִית (the seat of the Great Sanhedrin)* to recite the שְׁמַע. See *Numbers* **28**, 1-8; יוֹמָא 25a, 26a. **2** Or ramp,* used instead of steps. It was 32 cubits long and 16 cubits wide. See מִדּוֹת 3[3], 5[2]. **3** Some

authorities say it should be בַּמַּעֲרָב, *on the western side* (see תָּמִיד 4[3]). **4** Some authorities maintain that it should read בַּמִּזְרָח, *on the eastern side*. See מִדּוֹת 3[3]. **5** *Numbers* **28**, 11. **6** Which projected one cubit all round and on which the priests used to step; there the limbs were put down overagainst the *horns* at the top of the Altar. Some prefer the alternative reading עַל כַּרְכּוֹב הַמִּזְבֵּחַ מִלְּמַעְלָה, *upon the rim of the Altar above* (see מִדּוֹת 3[1]; *Exodus* **27**, 5). **9** See *Appendix*, **Note 1**. **10** *Leviticus* **27**, 32. **11** *Exodus* **13**, 11-13; *Numbers* **18**, 15-18. **12** Even when the Temple no longer exists. **13** His opinion is accepted. **14** When the Temple no longer exists. **15** Some render this *If one declare his first-fruits hallowed as first-fruits, they do not thereby become hallowed*. **16** Or חִסְלַת מַסֶּכֶת שְׁקָלִים. * See APPENDIX, **Note 20**.

[16]סְלִיק מַסֶּכֶת שְׁקָלִים

CONCLUSION OF TRACTATE SHEKALIM

מַסֶּכֶת

יוֹמָא

TRACTATE
YOMA

[BEING THE FIFTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by

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יוֹמָא—the *Fifth Tractate* of *Moed* the *Second Order* of the *Mishnah*—treats of the divine Temple Service and of the Fast of יוֹם כִּפּוּר or יוֹם הַכִּפּוּרִים, *The Day of Atonement,* which was also known as יוֹמָא רַבָּא, *The Great Day.* This last term was abbreviated to יוֹמָא, *The Day,* whence **Yoma** the title of this Treatise.

This מַסֶּכֶת, *Tractate,* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud.*

יוֹמָא, The *Day*—the Day of Atonement—is enjoined in *Leviticus* **16**, 3-34, **23**, 26-32, *Numbers* **29**, 7-11.

Some parts of the Paragraphs (מִשְׁנָיוֹת*), particularly 3^{8}, 4^{2}, $5^{3,4}$, 6^{2}, are incorporated in the מוּסָף Liturgy for יוֹם כִּפּוּר.

(* Traditional or popular reading מִשְׁנַיּוֹת).

There are eight Chapters whose titles are:

CHAPTER 1	שִׁבְעַת יָמִים	א	פֶּרֶק
CHAPTER 2	בָּרִאשׁוֹנָה	ב	פֶּרֶק
CHAPTER 3	אָמַר לָהֶם הַמְּמוּנֶה	ג	פֶּרֶק
CHAPTER 4	טָרַף בַּקֻּלְפִּי	ד	פֶּרֶק
CHAPTER 5	הוֹצִיאוּ לוֹ	ה	פֶּרֶק
CHAPTER 6	שְׁנֵי שְׂעִירֵי	ו	פֶּרֶק
CHAPTER 7	בָּא לוֹ כֹּהֵן גָּדוֹל	ז	פֶּרֶק
CHAPTER 8	יוֹם הַכִּפּוּרִים	ח	פֶּרֶק

The main themes of the Chapters are:—1. The High Priest's seven days' preparation for the Day of Atonement; his procedure on that day. 2. Removal of the ashes; the *daily sacrifice* and other sacrifices. 3. The divine service; the High Priest's immersions; his raiment; the sacrifices; the lots and the he-goats. 4. The lots and the he-goats; the incense offering. 5. Procedure in the Sanctuary. 6. The *scape-goat.* 7. The High Priest's reading of the Law; his Benediction; his other duties; the *Urim and Thummim.* 8. The fasting.

מַסֶּכֶת

יוֹמָא

TRACTATE

YOMA

CHAPTER 1

Mishnah 1

Seven Days before the Day of Atonement[1] they separated the High Priest from his own house[2] into the Assessors'[3] Chamber[4] and they made ready for him another priest[5] in his stead in case some ineligibility[6] should befall him. R. Judah[7] says, They also prepared for him another wife lest his own wife should die, for it is said,[8] *and he shall make atonement*[9] *for himself and for his house—his house* that is his wife. They[10] said to him, If so there would be no limit to the matter.[11]

פֶּרֶק א

מִשְׁנָה א

שִׁבְעַת יָמִים קוֹדֶם [1]יוֹם הַכִּפּוּרִים
מַפְרִישִׁין כֹּהֵן גָּדוֹל [2]מִבֵּיתוֹ
[3]לְלִשְׁכַּת [4]פַּלְהֶדְרִין וּמַתְקִינִין לוֹ
[5]כֹּהֵן אַחֵר תַּחְתָּיו, שֶׁמָּא יֵאָרַע בּוֹ
[6]פְּסוּל. רַבִּי [7]יְהוּדָה אוֹמֵר, אַף
אִשָּׁה אַחֶרֶת מַתְקִינִין לוֹ שֶׁמָּא
תָּמוּת אִשְׁתּוֹ, [8]שֶׁנֶּאֱמַר, [9]וְכִפֶּר
בַּעֲדוֹ וּבְעַד בֵּיתוֹ, בֵּיתוֹ זוֹ אִשְׁתּוֹ.
[10]אָמְרוּ לוֹ, אִם כֵּן אֵין [11]לַדָּבָר סוֹף.

1 The tenth day of תִּשְׁרִי. *Leviticus* **16**, 1-34. *Numbers* **29**, 7-11. **2** From both his house and *his wife*. The validity of the whole יוֹם כִּפּוּר service depended on him. **3** Or *Counsellors'*. **4** An apartment in the Temple Court opening on to the exterior. **5** Temporary substitute priest to act as High Priest immediately in case of need. **6** Pollution or uncleanness or defect would render the High Priest ineligible to carry out the עֲבוֹדָה, *Service*. In this case the High Priest returns to his duties after the Day of Atonement. **7** His view is rejected. **8** *Leviticus* **16**, 17. **9** Or *expiation*. **10** The חֲכָמִים, *Sages*, maintain that this provision of a deputy wife was not to be made. Their ruling is accepted. **11** *i.e.*, one might argue that the substitute wife might also die and so a second, etc., substitute wife would have to be provided. [Disqualification through the contingence of another פְּסוּל* was prevalent, that through the sudden death of his wife was not. Hence they made provisions against prevalent contingencies but not against those which are not so. Otherwise there would have been no limit to the provisions they would have had to make. **disqualification, invalidation, invalidity*].

Mishnah 2

מִשְׁנָה ב

The whole of the seven days he must toss[1] the blood,[2] and burn the incense,[3] and trim the lamps,[4] and offer up the head and leg.[5] But on all other days if he wish[6] to offer up he offers up, for the High Priest has first right[7] in offering up a portion[8] and has first place in taking a portion.[9]

כָּל־שִׁבְעַת יָמִים הוּא ׳זוֹרֵק אֶת־
׳הַדָּם, וּמַקְטִיר אֶת־׳הַקְּטֹרֶת,
וּמֵטִיב אֶת־׳הַנֵּרוֹת, וּמַקְרִיב אֶת־
הָרֹאשׁ וְאֶת־׳הַרֶגֶל. וּשְׁאָר כָּל־
הַיָּמִים אִם ׳רָצָה לְהַקְרִיב מַקְרִיב;
שֶׁכֹּהֵן גָּדוֹל מַקְרִיב ׳חֵלֶק ׳בְּרֹאשׁ,
וְנוֹטֵל ׳חֵלֶק בְּרֹאשׁ.

1 Or *sprinkle* against the Altar. **2** Of the קָרְבַּן תָּמִיד, *daily burnt-offering,* on every one of these seven days as practice to become expert for יוֹם כִּפּוּר. *Exodus* **29**, 38ff. **3** *Exodus* **30**, 1-8. **4** To remove the ash from the wicks after offering the incense. *Exodus* **27**, 20-21; **30**, 7-8. **5** The *hind-leg.* **6** And the אַנְשֵׁי מִשְׁמָר (see *Appendix,* **Note 17**) cannot prevent him doing so. **7** He does not have to participate in the casting of the lots (see *Chapter* 2). **8** Any part of the sacrifices he chooses. **9** For his own use.

Mishnah 3

מִשְׁנָה ג

They delivered to him[1] elders from the Elders of the Court[2] and they read[3] before him out of the rite[4] of the day; and they said[5] to him, 'My lord High Priest, recite with thine own mouth in case thou hast forgotten or lest thou hast never learnt.'[10] On the eve of the Day of Atonement in the morning they made[7] him stand at the Eastern Gate and passed[8] before him oxen, and rams, and sheep[9] in order that he should become acquainted[10] and versed in the Service.

מָסְרוּ ׳לוֹ זְקֵנִים מִזְּקֵנֵי ׳בֵית דִּין
׳וְקוֹרִין לְפָנָיו ׳בְּסֵדֶר הַיּוֹם;
׳וְאוֹמְרִים לוֹ, אִישִׁי כֹּהֵן גָּדוֹל, קְרָא
אַתָּה בְּפִיךָ שֶׁמָּא שָׁכַחְתָּ אוֹ שֶׁמָּא
לֹא ׳לָמַדְתָּ. עֶרֶב יוֹם כִּפּוּרִים
שַׁחֲרִית ׳מַעֲמִידִין אוֹתוֹ בַּשַּׁעַר
מִזְרָח ׳וּמַעֲבִירִין לְפָנָיו פָּרִים
וְאֵילִים ׳וּכְבָשִׂים כְּדֵי שֶׁיְּהֵא
׳מַכִּיר וְרָגִיל בָּעֲבוֹדָה.

1 To the High Priest, throughout the seven days. **2** *i.e.,* from the סַנְהֶדְרִין, Sanhedrim (Synedrium, Synedrion), the supreme council of the Jews; the סַנְהֶדְרִין גְּדוֹלָה consisted of 71 members; the סַנְהֶדְרִין קְטַנָּה was a judicial court of 23 members (see סַנְהֶדְרִין, **Introduction**). **3** All the seven days. **4** *i.e.,* the Pentateuchal portion appertaining to the sacrifices on the Day of Atonement. **5** Literally *say.* **6** For during the period of the Second Temple many High Priests were appointed not for their learning and piety and

high moral character but for corrupt political reasons or by bribery. **7** Literally *make*. **8** Literally *pass*. **9** But not the he-goats. **10** Gain knowledge and experience concerning the animals. And for the particular sacrifice each was to serve on the day.

Mishnah 4

מִשְׁנָה ד

Throughout the whole of the seven days they did not withhold[1] from him food and drink; but on the eve of the Day of Atonement towards nightfall they did not suffer him to eat much[2] because food induces sleep.[3]*

כָּל־שִׁבְעַת הַיָּמִים [1]לֹא הָיוּ מוֹנְעִין מִמֶּנּוּ מַאֲכָל וּמִשְׁתֶּה; עֶרֶב יוֹם הַכִּפּוּרִים עִם חֲשֵׁיכָה לֹא הָיוּ מַנִּיחִים אוֹתוֹ לֶאֱכוֹל [2]הַרְבֵּה, מִפְּנֵי שֶׁהַמַּאֲכָל מֵבִיא אֶת־[3]*הַשֵּׁינָה.

1 He was not stinted. **2** Nor any kind of food or drink, such as milk, eggs, fat meat or old wine, which induce heat and stimulate sexual desire. **3** To prevent sleep to avoid accidental seminal discharge which would render him unclean. * The correct Biblical orthography is הַשֵּׁנָה.

Mishnah 5

מִשְׁנָה ה

The Elders of the Court[1] delivered him[2] to the elders of the priesthood, and they brought him[3] to the upper chamber[4] of the House of Abtinas; and they adjured him,[5] and took their leave[6] and departed after they had said to him, 'My* lord, High Priest, we are delegates of the Court,[7] and thou art our delegate and the delegate of the Court[8] we adjure thee by Him Who made His Name to dwell in this House that thou shalt not change aught of all that which we have said to thee.' He turned away and wept[9] and they turned aside and wept.[10]

מְסָרוּהוּ [2]זְקֵנֵי [1]בֵית דִּין לְזִקְנֵי כְהוּנָּה, [3]וְהֶעֱלוּהוּ [4]לַעֲלִיַּת בֵּית אַבְטִינָס; [5]וְהִשְׁבִּיעוּהוּ [6]וְנִפְטְרוּ וְהָלְכוּ לָהֶם, וְאָמְרוּ לוֹ, [7]אִישִׁי, כֹּהֵן גָּדוֹל, אָנוּ שְׁלוּחֵי [8]בֵית דִּין. וְאַתָּה שְׁלוּחֵנוּ וּשְׁלִיחַ [8]בֵּית דִּין; מַשְׁבִּיעִין אָנוּ עָלֶיךָ בְּמִי שֶׁשִּׁכֵּן שְׁמוֹ בַּבַּיִת הַזֶּה, שֶׁלֹּא תְשַׁנֶּה דָבָר מִכָּל מַה־שֶּׁאָמַרְנוּ לָךְ. הוּא פוֹרֵשׁ [9]וּבוֹכֶה וְהֵן פוֹרְשִׁין [10]וּבוֹכִין.

1 Of the סַנְהֶדְרִין. **2** On עֶרֶב יוֹם כִּפּוּר. **3** After adjuring him. **4** Where the incense was made to instruct him how to handle it. The House of Abtinas possessed the secret of the preparation of the frankincense. **5** To offer the

incense inside the Holy of Holies by placing it upon the glowing embers there as the Sages enjoined and not according to the views of and method advocated by the Sadducees who maintained that the incense had to be offered on the live-coals of the censer before bringing it inside the Curtain and not inside it, as the Rabbis and Pharisees required. **6** With his permission. **7** And almost apologetically therefore the implication was that they had to state what they said by the order of the Court. **8** And it was therefore implied that he had to respond with אָמֵן at the conclusion of the adjuration. **9** Literally *turns away and weeps.* Because they suspected him of being perhaps a Sadducee. **10** Literally *turn aside and weep.* Because they had perforce to be suspicious. * This is the description of the oath with which they adjured him. It took place in the upper chamber.

Mishnah 6

מִשְׁנָה ו

If he were a Sage[1] he expounded,[2] but if not[3] the disciples of the Sages expounded before him. If he were versed in reading[4] he read,[5] and if not they read before him. And from what did they read before him?—From *Job,* and from *Ezra,* and from the *Chronicles.*[6] Zachariah ben Kabutal, says, 'On many occasions have I read before him out of *Daniel.*'*

אִם הָיָה חָכָם דּוֹרֵשׁ, וְאִם לָאו תַּלְמִידֵי חֲכָמִים דּוֹרְשִׁין לְפָנָיו. וְאִם רָגִיל לִקְרוֹת קוֹרֵא, וְאִם לָאו קוֹרִין לְפָנָיו. וּבַמֶּה קוֹרִין לְפָנָיו? בְּאִיּוֹב, וּבְעֶזְרָא, וּבְדִבְרֵי הַיָּמִים. זְכַרְיָה בֶן־קְבוּטַל אוֹמֵר, פְּעָמִים הַרְבֵּה קָרִיתִי לְפָנָיו בְּדָנִיאֵל.

1 Or *scholar, learned.* **2** The Scriptures the whole night of the Day of Atonement so as not to fall asleep. **3** *i.e.,* if he was an ignorant man. **4** *i.e.,* an habitual, conversant reader. The Scriptures—תנ"ך (תורה נביאים כתובים). **5** After the Halachic discourse. **6** Works that divert and prevent sleep. * Compare דָּנִיאֵל, *Daniel* **1**, 6; דָּנֵאל, *Ezra* **14**, 14.

Mishnah 7

מִשְׁנָה ז

If he desired to slumber, young[1] men of the priesthood would snap their index[2] finger and say to him, 'My lord, High Priest, stand up and expel[3] this once on the floor,'[4] and they used to divert him until the time for slaughtering[5] arrived.

בִּקֵּשׁ לְהִתְנַמְנֵם, פִּרְחֵי כְהוּנָּה מַכִּין לְפָנָיו בְּאֶצְבַּע צְרָדָה, וְאוֹמְרִים לוֹ, אִישִׁי, כֹּהֵן גָּדוֹל, עֲמֹד וְהָפֵג אַחַת עַל הָרִצְפָּה; וּמַעֲסִיקִין אוֹתוֹ עַד שֶׁיַּגִּיעַ זְמַן הַשְּׁחִיטָה.

1 *i.e.*, young and active. **2** Some translate צְרָדָה as *middle*. This finger was placed against the end of the thumb and the two struck smartly against the palm of the same hand to produce an awakening sound. **3** Sleep. **4** *i.e., get up on thy feet and drive away slumber this once by stepping on the cold marble pavement.* According to one view he had to place his thumbs on the floor with his lips touching the floor and then stand up without having lowered his body all the time to the floor. **5** The קָרְבַּן תָּמִיד, *daily burnt-offering.* * Popular traditional reading הָרִצְפָּה.

Mishnah 8

מִשְׁנָה ח

Every day did they clear away[1] the ashes from the Altar, at cockcrow or close to it, either before it or after it;[2] but on the Day of Atonement[3] at midnight;[4] and on the Festivals[5] at the first watch,[6] and before cockcrow time drew near[7] the Forecourt was already filled with Israelites.[8]

בְּכָל־יוֹם [1]תּוֹרְמִין אֶת־הַמִּזְבֵּחַ, בְּקְרִיאַת הַגֶּבֶר, אוֹ סָמוּךְ לוֹ, בֵּין לְפָנָיו בֵּין [2]לְאַחֲרָיו; [3]וּבְיוֹם הַכִּפּוּרִים [4]מֵחֲצוֹת; [5]וּבְרְגָלִים [6]מֵאַשְׁמוֹרָה הָרִאשׁוֹנָה, וְלֹא הָיְתָה קְרִיאַת הַגֶּבֶר [7]מַגִּעַת עַד שֶׁהָיְתָה עֲזָרָה מְלֵאָה [8]מִיִּשְׂרָאֵל.

1 Literally *do they clear away.* This was the first thing done every morning; a priest filled a fire-pan with the burning embers and put them on the east side of the ramp, and then other priests removed the rest of the ashes. **2** Cockcrow. **3** The ashes were removed. **4** Because the High Priest had to carry out the whole Service and there was so much to be done. **5** פֶּסַח, Passover, עֲצֶרֶת or שָׁבוּעוֹת, Pentecost, and חַג or סֻכּוֹת, Festival of Tabernacles. **6** 10.0 p.m.* **7** On the שָׁלֹשׁ רְגָלִים (see **Note 5**). **8** Who used to bring their offerings on the שָׁלֹשׁ רְגָלִים to be offered up immediately after the תָּמִיד שֶׁל שַׁחַר. * Popular pronunciation מֵאַשְׁמוּרָה.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

Aforetime whoever[1] wished to clear away the Altar ashes cleared it away; and if at any time[2] there were many,[3] they ran and ascended the Altar-slope[4] and anyone who was within four cubits[5] in advance of his fellows won,[6] but if two of them were level,[7] the officer[8] said

בָּרִאשׁוֹנָה [1]כָּל־מִי שֶׁרוֹצֶה לִתְרוֹם אֶת־הַמִּזְבֵּחַ תּוֹרֵם; [2]וּבִזְמַן שֶׁהֵן [3]מְרוּבִּין, רָצִין וְעוֹלִין [4]בַּכֶּבֶשׁ, וְכָל הַקּוֹדֵם אֶת־חֲבֵרוֹ [5]בְּאַרְבַּע [6]אַמּוֹת [7]זָכָה, וְאִם הָיוּ שְׁנֵיהֶם [7]שָׁוִין

[9]הַמְּמוּנֶה אָמַר [8]לָהֶם, הַצְבִּיעוּ. וּמָה הֵן מוֹצִיאִין? [10]אַחַת אוֹ [11]שְׁתַּיִם, וְאֵין מוֹצִיאִין אֲגוּדָל [10]בַּמִּקְדָּשׁ.

to them,[9] 'Raise a finger!' And what did they raise?—One[10] or two,[11] but they did not hold out the thumb in the Temple.[12]

1 Of the priests on duty (from the בֵּית אָב for the day. See *Appendix*, **Note 17**). **2** Or יִבּוּמִן. **3** Many priests all of whom were minded to clear the ashes from the Altar. **4** Or *ramp* used instead of steps. It was 32 cubits long and 16 cubits wide. **5** At the head of the ramp near the Altar. **6** *i.e.*, secured the coveted task of clearing away the ashes. **7** *i.e.*, within four cubits from the Altar. **8** Who was in charge of the lots (see שְׁקָלִים 5[1]). **9** To all the priests present there. **10** If sound. **11** If one were unsound *so that he could not protrude one finger* by itself without protruding the finger next to it (but the two fingers counted as one). **12** The method for casting the lot was as follows: the officer (one of the סְגָנִים) made them all stand round him in a ring, then he took off the headgear from one and from that one counted the fingers held up to terminate at a previously agreed figure (a number taken at random but naturally greater than the number of competing priests), and the one on whom the number fell was the winner. For this counting the fingers were used, as persons were not to be counted direct (compare *II Samuel* **24**, 9-16). The thumb was not to be used in any such method for deciding by lot because the space between it and a finger on the same one hand might lead to the officer in the hurry and crowded conditions to count such as a separate finger with its fellow finger, for two priests.

* The תַּלְמוּד יְרוּשַׁלְמִי gives לְתוֹךְ אַרְבַּע אַמּוֹת.

Mishnah 2

מִשְׁנָה ב

מַעֲשֶׂה שֶׁהָיוּ שְׁנֵיהֶם שָׁוִין, וְרָצִין [1]וְעוֹלִין בַּכֶּבֶשׁ; וְדָחַף אֶחָד מֵהֶן אֶת־חֲבֵרוֹ וְנָפַל וְנִשְׁבְּרָה רַגְלוֹ; וְכֵיוָן שֶׁרָאוּ בֵית דִּין שֶׁבָּאִין לִידֵי סַכָּנָה, הִתְקִינוּ שֶׁלֹּא יְהוּ תוֹרְמִין אֶת־הַמִּזְבֵּחַ אֶלָּא [2]בְּפַיִס. אַרְבַּע פְּיָסוֹת הָיוּ [3]שָׁם, וְזֶה הַפַּיִס [4]הָרִאשׁוֹן.

It once happened that two were equal and they ran and ascended[1] the slope; and one of them pushed his fellow causing him to fall and his leg was broken; and so when the Court saw that they ran risk they enjoined that they should not clear up the Altar-ashes except by lot.[2] There were four lots there,[3] and this was the first lot.[4]

1 Each desired to perform the duty. **2** פַּיִס, פִּיס (*plural* פְּיָסוֹת, פִּיסוֹת), *division, decision by counting out*. **3** The priests assembled four times daily to determine by lot. **4** To clear away the ashes as already detailed; this one

had also to arrange the wood-pile, fetch up two logs for the Altar, and bring in a fire-pan full of burning coals from the outer Altar to the inside Altar for offering up the incense.

Mishnah 3

מִשְׁנָה ג

[1]הַפִּיס הַשֵּׁנִי, מִי [2]שׁוֹחֵט, מִי [3]זוֹרֵק, וּמִי מְדַשֵּׁן מִזְּבֵחַ הַפְּנִימִי, וּמִי מְדַשֵּׁן אֶת־הַמְּנוֹרָה, וּמִי מַעֲלֶה [4]אֵבָרִים לַכֶּבֶשׁ, [5]הָרֹאשׁ [6]וְהָרֶגֶל, וּשְׁתֵּי [7]הַיָּדַיִם, [8]הָעוֹקֶץ [9]וְהָרֶגֶל, הֶחָזֶה [10]וְהַגֵּרָה, וּשְׁתֵּי [11]הַדְּפָנוֹת, [12]וְהַקְּרָבַיִם, [13]וְהַסֹּלֶת, [14]וְהַחֲבִתִּין [15]וְהַיָּיִן; שְׁלֹשָׁה עָשָׂר כֹּהֲנִים זָכוּ בוֹ. אָמַר [16]בֶּן עַזַּאי לִפְנֵי רַבִּי עֲקִיבָא מִשּׁוּם רַבִּי יְהוֹשֻׁעַ, דֶּרֶךְ [18]הִלּוּכוֹ הָיָה [17]קָרֵב.

The second lot[1] — who should slaughter,[2] who should toss the blood,[3] (and) who should remove the ashes from the Inner Altar, (and) who should clear away the ashes from the Candlestick, (and) who should take up the limbs[4] to the Altar-slope—the head[5] and the leg,[6] and the two fore-legs,[7] the rump[8] and the leg,[9] the breast and the neck,[10] (and) the two flanks,[11] (and) the entrails,[12] (and) the fine flour,[13] (and) the cakes,[14] and the wine;[15] thirteen priests secured each a task. Ben Azzai[16] said before R. Akiba in the name of R. Joshua, It [—each constituent part of the תָּמִיד—] was offered up[17] in order of precedence of place that part occupied when walking.[18]

1 *i.e.*, the second lot was to decide..... **2** The קָרְבַּן תָּמִיד, *daily burnt-offering.* **3** Of the *daily burnt-offering;* this priest also received the blood. **4** Of the *daily burnt-offering.* **5** The head and leg were carried by one priest. **6** The right hind-leg. **7** Both fore-legs were carried by a second priest. **8** Haunch (with tail). **9** The left hind-leg. Both the rump and leg were carried by a third priest. **10** To which hung the lungs, liver and heart. A fourth priest carried all these. **11** Borne by a fifth priest. **12** A sixth priest brought these. **13** Flour for the מִנְחָה, *meal-offering,* for the קָרְבַּן תָּמִיד was carried by a seventh priest. *Numbers* **28**, 5. **14** Twelve loaves made of 1 עִשָּׂרוֹן flour and 3 לוג oil carried by the eighth priest (*Leviticus* 6, 13). (עִשָּׂרוֹן = about 18 pints. לוג = about 33½ c. inches). **15** 3 לוג carried by the ninth priest for the libation of the *daily burnt-sacrifice. Exodus* 29, 40; *Numbers* 28, 7. **16** His opinion is rejected. **17** The various parts enumerated, *viz.*, head, breast, neck, two fore-legs, two flanks, rump, left hind-leg, right hind-leg. **18** The live animal.

Mishnah 4

מִשְׁנָה ד

The third lot[1]—'Fresh[2] priests, come and draw lots for the incense!' And at the fourth lot,[3]—'Both fresh priests and old![4], as to who shall take up the limbs[5] from the Altar-slope[6] to the Altar.*

ᵃהַפַּייִס הַשְּׁלִישִׁי, ᵇחֲדָשִׁים לִקְטֹרֶת בּוֹאוּ וְהַפִּיסוּ. ᵃוְהָרְבִיעִי, חֲדָשִׁים עִם ᵇיְשָׁנִים, מִי מַעֲלֶה ᵃאֵבָרִים מִן־ᵃהַכֶּבֶשׁ וְלַמִּזְבֵּחַ*.

1 *i.e.*, at the casting of the third lot the supervising officer called out in the עֲזָרָה, Forecourt..... 2 Such of the בֵּית אָב on duty that day as had never before officiated at the offering of the incense. 3 *i.e.*, at the casting of the fourth lot the superintending officer announced..... 4 Whether they had officiated before or not. 5 Or *members*. 6 The inclined plain leading to the Altar. See מִדּוֹת 3[3], זְבָחִים 5[5]. * Some consider the ו redundant.

Mishnah 5

מִשְׁנָה ה

The *daily burnt-offering*[1] was offered up by nine, by ten, by eleven, or by twelve,[2] never by fewer* and never by more. How so?—Itself by nine;[3] on the Festival of Tabernacles,[4] one held in his hand the flagon of water,[5] and thus there were ten;[3] in the afternoon,[6] by eleven,[3] itself by nine and two held in their hands two logs of wood;[7] (and) on the Sabbath by eleven,[3] itself by nine and two held in their hands two dishes of frankincense for the *Shew-bread*,[8] and on a Sabbath in the Festival of Tabernacles[9] another held in his hand the flagon of water.

ᵃתָּמִיד קָרֵב בְּתִשְׁעָה, בַּעֲשָׂרָה, בְּאַחַד עָשָׂר, ᵇבִּשְׁנֵים עָשָׂר, לֹא ᵃפָּחוּת וְלֹא יוֹתֵר. כֵּיצַד? עַצְמוֹ ᵃבְּתִשְׁעָה; ᵃבֶּחָג, בְּיַד אֶחָד צְלוֹחִית שֶׁל ᵃמַיִם, הֲרֵי § כָּאן ᵃעֲשָׂרָה; ᵃבֵּין הָעַרְבַּיִם, ᵃבְּאַחַד עָשָׂר, הוּא עַצְמוֹ בְּתִשְׁעָה, וּשְׁנַיִם בְּיָדָם שְׁנֵי גְזִירֵי ᵃעֵצִים; וּבַשַּׁבָּת ᵃבְּאַחַד עָשָׂר, הוּא עַצְמוֹ בְּתִשְׁעָה, וּשְׁנַיִם בְּיָדָם שְׁנֵי בְזִיכֵי לְבוֹנָה שֶׁל ᵃלֶחֶם הַפָּנִים, וּבַשַּׁבָּת שֶׁבְּתוֹךְ ᵃהֶחָג בְּיַד אֶחָד צְלוֹחִית שֶׁל מַיִם.

1 A עֵגֶל, כֶּבֶשׂ and שְׂעִיר עִזִּים, less than one year old; אַיִל and שָׂעִיר, from one year and 31 days and less than two years old; פַּר, not less than two years and not more than three years old. 2 Priests. Five for the אֵבָרִים, *limbs*, one for the קְרָבִים, *inwards*, and three for the חֲבִיתִין, *cakes*, סֹלֶת, *flour*, and יַיִן, *wine* (see *Mishnah* 3 of this Chapter). 3 Priests. 4 חַג or סֻכּוֹת. 5 See סוּכָּה 4[9]. Water poured on the Altar in the morning. 6 Every afternoon before dusk a קָרְבַּן תָּמִיד was offered. 7 To add to the wood-pile for the Altar fire.

8 *Leviticus* **24**, 7, 8. **9** When two libations in the morning were required, one of wine and one of water. § Popular pronunciation כֵּאן.

Mishnah 6

מִשְׁנָה ו

A ram[1] was offered up by eleven;[2] the flesh[3] by five,[2,4] and the inwards, the fine flour and the wine by two[2] each.[5]

אַיִל [1]קָרֵב [2]בְּאַחַד עָשָׂר; [3]הַבָּשָׂר [2,4]בַּחֲמִשָּׁה, הַקְּרָבַיִם, וְהַסֹּלֶת, וְהַיַּיִן [3]בִּשְׁנַיִם שְׁנַיִם[5].

1 Male sheep (see preceeding *Mishnah*, **Note 1**). **2** Priests. **3** See foregoing *Mishnah*, **Note 1** כֶּבֶשׂ. **4** As stated in *Mishnah* **3**. **5** *Numbers* **15**, 6, 7. Two priests were required for the סֹלֶת because with אַיִל two עֶשְׂרוֹנִים were offered up instead of one when the תָּמִיד was a כֶּבֶשׂ and two priests were required for the wine because it consisted in the case of אַיִל of four לוּגִין * instead of merely the three in the case of כֶּבֶשׂ. * See זְרָעִים, Page 18f.

Mishnah 7

מִשְׁנָה ז

A bullock was offered by twenty-four[1]—the head and the leg:[2] the head by one[5] and the leg by two;[1] the rump[3] and the leg:[4] the rump by two[1] and the leg by two;[1] the breast and the neck: the breast by one[5] and the neck by three;[1] the two forelegs by two;[1] the two flanks by two;[1] the inwards, the fine flour and the wine by three[1] each. When is this the case?[6]—In the case of *offerings of the congregation;* but in the case of a private offering if one[7] wished to offer all he may offer all. The flaying and dismembering of the former[8] and the latter[9]—the methods of procedure are alike.[10]

פַּר קָרֵב [1]בְּעֶשְׂרִים וְאַרְבָּעָה, הָרֹאשׁ [2]וְהָרֶגֶל, הָרֹאשׁ [5]בְּאֶחָד וְהָרֶגֶל [1]בִּשְׁנַיִם; [3]הָעוּקָץ [4]וְהָרֶגֶל, הָעוּקָץ [1]בִּשְׁנַיִם וְהָרֶגֶל [1]בִּשְׁנַיִם; הֶחָזֶה וְהַגְּרָה, הֶחָזֶה [5]בְּאֶחָד וְהַגְּרָה [1]בִּשְׁלֹשָׁה; שְׁתֵּי יָדַיִם [1]בִּשְׁנַיִם; שְׁתֵּי דְּפָנוֹת [1]בִּשְׁנַיִם; הַקְּרָבַיִם, וְהַסֹּלֶת, וְהַיַּיִן [1]בִּשְׁלֹשָׁה שְׁלֹשָׁה. בַּמֶּה דְּבָרִים [6]אֲמוּרִים? בְּקָרְבְּנוֹת צִבּוּר; אֲבָל בְּקָרְבַּן יָחִיד אִם [7]רָצָה לְהַקְרִיב מַקְרִיב. הַפְשָׁטָן וְנִתּוּחָן שֶׁל [8]אֵלּוּ [9]וְאֵלּוּ [10]שָׁוִין.

1 Priests. **2** The right hind-leg. **3** Or *haunch* (*with tail*). **4** The left hind-leg. **5** Priest. **6** *i.e.*, 'When do the preceding details apply?' **7** One priest may carry out all the operations in this case without having recourse to casting lots. **8** *Congregational offerings*. **9** Private offerings. **10** Requiring no priest to perform this function, for a layman may perform it. Hence no casting of lots for this function was required.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

The officer[1] said to them,[2] 'Go forth[3] and see if the time[4] has arrived for slaughtering.'[5] If it had arrived, he who was on the lookout said,[6] 'It is daylight.'[13] Mattathia[7] ben Samuel said,[6,8] 'The whole of the east is lit up.'[9] 'As[10] far as Hebron?' -- And he[11] replied,[6] 'Yea.'[12]

אָמַר יָלֶהָם [1]הַמְּמוּנֶה, [2]צְאוּ וּרְאוּ אִם הִגִּיעַ [3]זְמַן [4]הַשְּׁחִיטָה אִם הִגִּיעַ הָרוֹאֶה [6]אוֹמֵר, [13]בַּרְקַאי. [7]מַתִּתְיָא בֶּן שְׁמוּאֵל [6,8]אוֹמֵר, [9]הֵאִיר פְּנֵי כָל־הַמִּזְרָח [10]עַד שֶׁבְּחֶבְרוֹן? [11]וְהוּא [6]אוֹמֵר, [12]הֵן.

1 The סְגַן הַכֹּהֲנִים, *Prefect over the priests.* **2** On יוֹם כִּפּוּר also as on all other days. **3** Upon a high place in the Temple. **4** *i.e.*, dawn, daybreak. The animal slaughtered before dawn becomes disqualified to be a קָרְבָּן. **5** The קָרְבַּן תָּמִיד, *daily burnt-sacrifice.* **6** Literally *the perceiver says.* **7** His view is accepted. He was in charge of the lots (see שְׁקָלִים 5[1]). **8** *i.e.*, the statement made by him who perceived the dawn was..... **9** Which would be somewhat later than dawn. **10** Then the observer was asked this question. Hebron was quoted in remembrance of the Patriarchs. **11** The observer. **12** *i.e.*, 'The whole eastern horizon up to Hebron is lit up.' **13** בַּרְקַאי, *Morning-star, Venus.*

Mishnah 2

מִשְׁנָה ב

And why* was this[1] necessary?— Because on one occasion[2] the light of the moon arose and they thought that the east was lit up by the dawn, and they slaughtered the *daily burnt-offering* and took it out to the place of burning.[3]§ They led the High Priest down to the place of immersion.[4] This was the general principle in the Temple: whoever covered[5] his feet[6] required[7] immersion, and whosoever urinated[8] had to[9] sanctify the hands and feet.

*וְלָמָּה הוּצְרְכוּ [1]לְכָךְ? [2]שֶׁפַּעַם אַחַת עָלָה מְאוֹר הַלְּבָנָה וְדִימוּ שֶׁהֵאִיר מִזְרָח, וְשָׁחֲטוּ אֶת־הַתָּמִיד וְהוֹצִיאוּהוּ [3]לְבֵית הַשְּׂרֵיפָה. הוֹרִידוּ כֹהֵן גָּדוֹל [4]לְבֵית הַטְּבִילָה. זֶה הַכְּלָל הָיָה בַּמִּקְדָּשׁ, [5]כָּל־הַמְּכַסֶּה [6]אֶת־רַגְלָיו [7]טָעוּן טְבִילָה וְכָל־[8]הַמַּטִּיל מַיִם [9]טָעוּן קִדּוּשׁ יָדַיִם וְרַגְלַיִם.

1 To ascend to the roof to make observation of the arrival of dawn. **2** It was cloudy. This did not occur on a יוֹם כִּפּוּר (when the moon is not seen

in the morning). **3** And after this incident they took precautions to avoid such mistake occurring again. **4** טְבִילָה was required before the slaughtering of the קָרְבַּן תָּמִיד. **5** Literally *covers.* **6** *i.e., used the* בֵּית הַכִּפֻּא, *evacuated the bowels.* **7** Literally *requires.* **8** Literally *urinates,* or *micturates.* **9** Literally *has to.* * Or וְלָמָּה.

Mishnah 3

מִשְׁנָה ג

No man might enter the Court[1] for Service, even if he were clean, until he had immersed himself. On this day[2] the high Priest immersed[3] five times[4] and sanctified[5] himself ten times,[6] and all these—save this one[7] only—in the Temple by the Parvah[8] Chamber.

אֵין אָדָם נִכְנָס לְעֲזָרָה לַעֲבוֹדָה, אֲפִילוּ טָהוֹר, עַד שֶׁיִּטְבּוֹל. חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִדּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם, וְכוּלָּן בַּקֹּדֶשׁ עַל בֵּית הַפַּרְוָה, חוּץ מִזּוּ בִלְבָד.

1 The עֲזָרַת יִשְׂרָאֵל, *Inner Court** (not the עֲזָרַת נָשִׁים, *Women's Hall* or *Outer Court*). **2** יוֹם כִּפּוּר. **3** Literally *immerses.* **4** Literally *five immersions.* **5** Literally *sanctified.* **6** Literally *ten sanctifications. i.e.,* water from the flagon (see 2[5]) was poured over his hands and feet on ten occasions (for he changed his vestments five times and sanctified himself before and after each change). **7** The first immersion excepted, which took place over the Water Gate alongside his office. **8** The name of a Persian builder after whom a Temple compartment was thus named בֵּית הַפַּרְוָה or לִשְׁכַּת הַפַּרְוָה. It was within the Temple Court south of the Court of the Priests. עַל גַּג בֵּית הַפַּרְוָה, *in the roof of the Parvah Chamber,* would be more correct. * *Appendix,* **Note 20.**

Mishnah 4

מִשְׁנָה ד

They spread a sheet of linen[1] between him and the people; he stripped,[2] went down and immersed himself; he came up and wiped[3] himself; they brought him the golden vestments and he put them on, and he sanctified[4] his hands and his feet; they brought to him the *daily burnt-offering;* he made the ritually required incision[5] and another[6] completed the slaughtering on his behalf;[7] he received the blood[8] and tossed it; he entered to

פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם; פָּשַׁט, יָרַד וְטָבַל; עָלָה וְנִסְתַּפֵּג; הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו; הֵבִיאוּ לוֹ אֶת־הַתָּמִיד; קִרְצוֹ וּמָרַק אַחֵר שְׁחִיטָה עַל יָדוֹ; קִבֵּל אֶת־הַדָּם וּזְרָקוֹ; נִכְנַס לְהַקְטִיר קְטֹרֶת שֶׁל שַׁחַר וּלְהֵיטִיב אֶת־הַנֵּרוֹת,

וּלְהַקְרִיב אֶת־הָרֹאשׁ וְאֶת־[10]הָאֵבָרִים וְאֶת־[11]הַחֲבִיתִין וְאֶת־[12]הַיָּיִן.

burn the morning incense and to trim the lamps,[9] and to offer up the head and the members[10] and the *baked cakes*[11] and the wine.[12]

1 Or *byssus*. To remind him that on יוֹם כִּפּוּר he was to minister also in linen garments and not in gold vestments only. **2** He removed his garments. **3** Or *dried*. To prevent wetting or soiling the vestments. **4** Not from the כִּיּוֹר, *laver*, but from a special קִיתוֹן זָהָב. **5** The required ritual incision, *i.e.*, he cut through the windpipe and gullet. **6** Another כֹּהֵן, priest. **7** Or *close behind him*. **8** From the incision he had made. **9** Only two (the five other lamps had already been trimmed by the priests before the offering up of the incense). **10** Of the קָרְבַּן תָּמִיד. **11** The מִנְחָה, *meal offering*, which the High Priest offered every day. **12** The *libation* upon the Altar.

Mishnah 5

מִשְׁנָה ה

קְטֹרֶת שֶׁל שַׁחַר הָיְתָה קְרֵיבָה בֵּין [1]דַּם [2]לָאֵבָרִים; שֶׁל בֵּין [3]הָעַרְבַּיִם בֵּין [4]אֵבָרִים [5]לַנְּסָכִים. אִם הָיָה כֹהֵן גָּדוֹל זָקֵן אוֹ [6]אִיסְטְנִיס, [7]מְחַמִּין לוֹ חַמִּין, [8]וּמַטִּילִין לְתוֹךְ הַצּוֹנֶן, כְּדֵי [9]שֶׁתְּפִיג צִנָּתָן.

The morning incense was offered up between the blood[1] and the members;[2] that of the afternoon[3] between the members[2] and the *libations*.[4] If the High Priest were old or delicate[5] they prepared[6] for him warm water and poured[7] it into cold in order that its coldness became less intense.[8]

1 *i.e.*, the tossing of the blood. **2** *i.e.*, the burning of the members. **3** *i.e.*, the afternoon incense. **4** Or *drink-offerings* (*Numbers* **28**, 8). **5** Or *of feeble health*. **6** Literally *warm*, *i.e.*, warmed. On the eve of יוֹם כִּפּוּר. **7** On יוֹם כִּפּוּר. **8** Literally *became weaker*. This was not done for a strong healthy High Priest.

Mishnah 6

מִשְׁנָה ו

[1]הֶבִיאוּהוּ [2]לְבֵית הַפַּרְוָה, וּבַקֹּדֶשׁ הָיְתָה; פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם; קִדֵּשׁ יָדָיו וְרַגְלָיו [3]וּפָשַׁט. רַבִּי [4]מֵאִיר אוֹמֵר, פָּשַׁט [5]קִדֵּשׁ יָדָיו וְרַגְלָיו; יָרַד וְטָבַל; עָלָה [6]וְנִסְתַּפֵּג; הֵבִיאוּ לוֹ [7]בִּגְדֵי לָבָן; לָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו.

They led him[1] to the Parvah Chamber[2] which was in a holy place; they spread a sheet of linen between him and the people; he sanctified his hands and his feet and stripped.[3]—R. Meir[4] says, He stripped and[5] sanctified his hands and his feet—he went down and immersed himself; he came up and

dried[6] himself; they brought him white garments[7] he put them on, and he sanctified his hands and his feet.

1 The High Priest. **2** See *Mishnah* **3**, **Note 8**, of this *Chapter*. **3** He removed his raiment. **4** His view that he stripped before he sanctified his hands and his feet is rejected. **5** *i.e.*, and then. **6** Or *wiped*. **7** *i.e.*, undercoat, drawers, belt and turban.

Mishnah 7

מִשְׁנָה ז

In the morning he used to put on[1] Pelusian[2] linen[3] worth twelve *manch*[4] and in the afternoon Indian linen[5] worth eight hudred *zuz*;[6] this is the opinion of R. Meir. But the Sages say, In the morning he used to wear[7] worth eighteen *manch*, and in the afternoon[8] worth twelve *maneh*, in all thirty *maneh*. These were from the funds of the congregation,[9] and if he desired to add[10] he added from his own.

בַּשַּׁחַר הָיָה [1]לוֹבֵשׁ [2,3]פְּלוּסִין שֶׁל [4]י"ב מָנֶה וּבֵין הָעַרְבַּיִם [5]הִנְדּוּין שֶׁל [6]שְׁמֹנֶה מֵאָה זוּז; דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, בַּשַּׁחַר הָיָה [7]לוֹבֵשׁ שֶׁל י"ח מָנֶה וּבֵין [8]הָעַרְבַּיִם שֶׁל י"ב מָנֶה, הַכֹּל שְׁלֹשִׁים מָנֶה. אֵלּוּ מִשֶּׁל [9]צִבּוּר וְאִם רָצָה [10]לְהוֹסִיף מוֹסִיף מִשֶּׁלּוֹ.

1 On יוֹם כִּפּוּר, in preparation for taking the incense and blood into the Holy of Holies. **2** Or פִּילוּסִין, Pilusa, Pelusium, a town near Rameses in Lower Egypt. **3** A very fine thin linen. **4** י"ב = שְׁתֵּים עֶשְׂרֵה or שְׁתֵּי עֶשְׂרֵה. 1 מָנֶה = 100 זוּז or 100 silver דִּינָר. **5** He put on white linen garments before removing the ladle and fire-pan. **6** י"ח = שְׁמֹנֶה עָשָׂר. 1 gold דִּינָר = 24 זוּז. **7** *i.e.*, wear garments. **8** Vestments put on before removing the censer and coal-pan (or snuff-dish). **9** From the freewill donations in the Temple. Some editions have אֶלָּא מִשֶּׁל צִבּוּר and others נוֹטֵל מִן־הַהֶקְדֵּשׁ. **10** To spend more for finer raiments. The first cost had to come from the public funds, and any addition he wished to make he had first to donate of his own money to the נְדָבוֹת and then use it for this purpose.

Mishnah 8

מִשְׁנָה ח

He came to his own bullock;[1] and his bullock stood[2] between the Porch and the Altar, its head to the south and its face[3] to the west;[4] and the priest stood[5] in the east and his face to the west and laid both his hands upon it[6] and made

בָּא לוֹ אֵצֶל [1]פָּרוֹ; וּפָרוֹ הָיָה [2]עוֹמֵד בֵּין הָאוּלָם וְלַמִּזְבֵּחַ; רֹאשׁוֹ לַדָּרוֹם [3]וּפָנָיו [4]לַמַּעֲרָב; וְהַכֹּהֵן [5]עוֹמֵד בַּמִּזְרָח וּפָנָיו לַמַּעֲרָב וְסוֹמֵךְ שְׁתֵּי יָדָיו [6]עָלָיו וּמִתְוַדֶּה. וְכָךְ

הָיָה [1]אוֹמֵר, אָנָּא, הַשֵּׁם, [2]עָוִיתִי, [3]פָּשַׁעְתִּי, [4]חָטָאתִי לְפָנֶיךָ, אֲנִי וּבֵיתִי; אָנָּא, הַשֵּׁם, כַּפֶּר נָא [5]לַעֲוֹנוֹת [6]וְלַפְּשָׁעִים [7]וְלַחֲטָאִים, שֶׁעָוִיתִי, וְשֶׁפָּשַׁעְתִּי, וְשֶׁחָטָאתִי לְפָנֶיךָ, אֲנִי וּבֵיתִי, [10]כַּכָּתוּב בְּתוֹרַת מֹשֶׁה, עַבְדֶּךָ, כִּי בַיּוֹם הַזֶּה [11]יְכַפֵּר עֲלֵיכֶם [12]וְגוֹ', וְהֵן [13]עוֹנִין אַחֲרָיו, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד[14].

confession. And thus he used to say,[7] 'I pray, O Eternal! I have done wrong,[8] I have transgressed,[8] I have sinned[8] before Thee, both I and my house; I pray, O Eternal! Forgive, I pray, the iniquities,[9] and the transgressions,[9] and the sins,[9] which I have wrongly committed, and which I have transgressed, and which I have sinned before Thee, both I and my house, as it is written[10] in the Law of Moses, Thy servant, *For on this day shall atonement*[11] *be made for you, etc.*'[12] And they responded[13] after him, *'Blessed be His Name, the glory of His Kingdom is for ever and ever.'*[14]

1 *Numbers* **29**, 8. *Leviticus* **16**, 3, 6. **2** Literally *was standing*. In the north of the עֲזָרָה. **3** Twisted. **4** To face the Sanctuary. **5** Literally *is standing*. **6** Between its horns. **7** Make confession. **8** עָוֹה, *sin knowingly;* חָטָא *sin unwittingly;* פָּשַׁע, *transgress purposely.* **9** חֵטְא, *unintentional wrong-doing.* עָוֹן, *conscious sin.* פֶּשַׁע, *purposeful transgression.* **10** *Leviticus* **16**, 30. **11** Or *expiation.* **12** Compare 4[2]. **13** Literally *respond.* When the assembly in the Temple heard the High Priest pronounce the Ineffable Name. At the same time they prostrated themselves. **14** See 4[2], **Note 9**; 6[2], **Note 4**.

Mishnah 9 — מִשְׁנָה ט

בָּא לוֹ לְמִזְרַח הָעֲזָרָה, לִצְפוֹן הַמִּזְבֵּחַ, [1]הַסְּגָן מִימִינוֹ וְרֹאשׁ [2]בֵּית אָב מִשְּׂמֹאלוֹ; וְשָׁם שְׁנֵי [3]שְׂעִירִים, [4]וְקַלְפִּי הָיְתָה שָׁם וּבָהּ שְׁנֵי גּוֹרָלוֹת שֶׁל אֶשְׁכְּרוֹעַ הָיוּ, וַעֲשָׂאָן [5]בֶּן גַּמְלָא שֶׁל זָהָב, וְהָיוּ מַזְכִּירִין אוֹתוֹ [6]לְשֶׁבַח.

He came to the east side of the Forecourt, to the north of the Altar, the Prefect[1] on his right and the chief of the weekly guard[2] on his left; and two he-goats[3] were there, and also a casket[4] was there with two lots therein which were of ebony, but ben Gamla[5] made some of gold, and the people used to recall him to memory for praise.[6]

1 The one in rank after the High Priest. **2** The מִשְׁמָר (see *Appendix*, **Note 17**). Each weekly guard had its own chief. **3** *Leviticus* **16**, 5, 7. **4** A hollow wooden box. אֶשְׁכְּרוֹעַ, or *boxwood.* **5** Joshua ben Gamla, when he was appointed High Priest. These lots were of equal size, and were valid if

made of wood, stone or any metal; originally they were fashioned from אֶשְׁכְּרוֹעַ.
6 It reminded people of his generosity.

Mishnah 10.

מִשְׁנָה י

בֶּן [1]קְטִין עָשָׂה שְׁנֵים עָשָׂר [2]דַּד [3]לַכִּיּוֹר שֶׁלֹּא הָיוּ לוֹ אֶלָּא [4]שְׁנַיִם; וְאַף הוּא עָשָׂה [5]מוּכְנִי לַכִּיּוֹר שֶׁלֹּא יִהְיוּ מֵימָיו נִפְסָלִין *בְּלִינָה. [6]מוּנְבַּז הַמֶּלֶךְ הָיָה עוֹשֶׂה כָּל־יְדוֹת הַכֵּלִים שֶׁל יוֹם הַכִּפּוּרִים שֶׁל זָהָב. הֵילֶנִי אִמּוֹ עָשְׂתָה [7]נִבְרֶשֶׁת שֶׁל זָהָב עַל פִּתְחוֹ שֶׁל הֵיכָל וְאַף הִיא [8]עָשְׂתָה טַבְלָא שֶׁל זָהָב שֶׁפָּרְשַׁת [9]סוֹטָה כְּתוּבָה עָלֶיהָ. [10]נִקָּנוֹר נַעֲשׂוּ נִסִּים לְדַלְתוֹתָיו וְהָיוּ מַזְכִּירִין [11]אוֹתוֹ לְשֶׁבַח.

Ben Katin[1] made twelve spigots[2] for the laver[3] which had had only two;[4] and he also made a machine[5] for the laver so that its waters should not become unfit overnight.* King Munbaz[6] made of gold all the handles of the utensils used on the Day of Atonement. Helen his mother made a golden candlestick[7] over the door of the Sanctuary, and she also provided[8] a golden tablet on which was written the paragraph of the *suspected adulteress*.[9] Miracles befell the Gates of Nicanor[10] and they used to keep his[11] memory in honour.

1 He was High Priest. **2** Or *taps, spouts, stopcocks*. So that twelve priests could wash their hands at the same time (see 2[6]); the one who slaughtered did not require sanctification as this duty might be carried out by a non-priest also. **3** The basin for the priests in the Inner Forecourt. *Exodus* **30**, 18ff. **4** Before then. **5** A wheel-device to lower the laver into the cistern of water below it. A method to avoid invalidating the water. **6** Of Adiabene. He was a convert to Judaism and, according to רש"י, from the family of the Hasmoneans. **7** Or *candelabra, lamp*. This was set in the topmost part of the הֵיכָל so that at sunrise it glittered and could be seen by the inhabitants of Jerusalem who set their time by it for reciting the שְׁמַע. **8** Literally *made*. **9** So that it was unnecessary to make use of a סֵפֶר תּוֹרָה for copying out the paragraph. *Numbers* **5**, 12-31. **10** it is related in the *Tosephta* **2**, 4 that he was on the way from Alexandria to bring the doors to Jerusalem by ship. A great storm arose and one of the heavy gates was thrown overboard to lighten the ship. When the crew were about to cast the other gate also into the sea he begged to be thrown in with it. The storm immediately abated, and when they landed at Acre the missing gate was found beneath the ship's keel. **11** Some texts have אוֹתָן, *their* (literally *them*) instead of אוֹתוֹ, *his* (literally *him*). Thus אוֹתָן would refer to the persons enumerated here. * *sc.*, disqualified for use through being kept overnight.

Mishnah 11

מִשְׁנָה יא

And these were in disgrace:[1] those of the House of Garmu[2] did not want to instruct[3] regarding the preparation of the *Shewbread;* they of the House of Abtinas[2] did not want to teach the preparation of the incense;[4] Hugros ben Levi[2] had a particular art in singing[5] but would not teach it; ben Kamtzar[6] did not want to instruct the method of writing.[6] Of the first[7] it is said,[8] *The memory of a righteous man is for a blessing,* but of these[9] it is said,[10] *But the name of the wicked shall rot.*

וְאֵלּוּ לְגֶנַאי, שֶׁל בֵּית גַּרְמוּ לֹא רָצוּ לְלַמֵּד עַל מַעֲשֵׂה לֶחֶם הַפָּנִים; שֶׁל בֵּית אַבְטִינָס לֹא רָצוּ לְלַמֵּד עַל מַעֲשֵׂה הַקְּטוֹרֶת; הֻגְרוֹס בֶּן לֵוִי הָיָה יוֹדֵעַ פֶּרֶק בְּשִׁיר וְלֹא רָצָה לְלַמֵּד; בֶּן קַמְצָר לֹא רָצָה לְלַמֵּד עַל מַעֲשֵׂה הַכְּתָב. עַל הָרִאשׁוֹנִים נֶאֱמַר, זֵכֶר צַדִּיק לִבְרָכָה, וְעַל אֵלּוּ נֶאֱמַר, וְשֵׁם רְשָׁעִים יִרְקָב.

1 This phrase is elliptic: the full text would be וְאֵלּוּ הָיוּ מְזֻכָּרִין לְגֶנַאי, *and these were recalled to memory for disgrace.* 2 See שְׁקָלִים 5[1]. 3 *i.e.,* to teach others outside their own circle. They had a secret method for baking the loaves so that they kept whole and fresh for a long time. 4 They kept secret the knowledge of one of the ingredients (a special herb) which caused the smoke of the incense to rise straight upwards and not spread out in all directions. 5 He had a special method of producing pleasant notes by manipulating his fingers against his mouth. 6 He could hold four quills between his fingers (or had four quills tied one to each finger) and could write a word of four different letters at the same time. 7 Those mentioned in 3[10] above and in שְׁקָלִים 5[1]: ben Gamla, ben Katin, Munbaz, Helene, Nicanor. 8 *Proverbs* **10**, *7.* 9 The House of Garmu, the House of Abtinas, Hugros ben Levi, ben Kamtzar. 10 *Proverbs* **10**, *7.*

CHAPTER 4

פֶּרֶק ד

Mishnah 1

מִשְׁנָה א

He[1] shook the casket[2] and brought out the two lots[3]—one had written on it *For the Eternal*§ and on the other was written *For Azazel.*[4] The Prefect was on his right and the chief of the weekly guard[5] on his left. If that[6] with the Name of

טָרַף בַּקַּלְפִּי וְהֶעֱלָה שְׁנֵי גּוֹרָלוֹת, אֶחָד כָּתוּב עָלָיו לַשֵּׁם וְאֶחָד כָּתוּב עָלָיו לַעֲזָאזֵל. הַסְּגָן בִּימִינוֹ יוֹרֵשׁ בֵּית אָב מִשְּׂמֹאלוֹ. אִם שֶׁל שֵׁם עָלָה בִּימִינוֹ הַסְּגָן

[7]אוֹמֵר לוֹ, אִישִׁי, כֹּהֵן גָּדוֹל, הַגְבַּהּ יְמִינְךָ; וְאִם [6]שֶׁל שֵׁם עָלָה בִשְׂמֹאלוֹ רֹאשׁ בֵּית אָב [7]אוֹמֵר לוֹ, אִישִׁי כֹּהֵן גָּדוֹל, הַגְבַּהּ שְׂמֹאלְךָ. [8]נְתָנָן עַל שְׂעִירֵי [9]הַשְּׂעִירִים [10]וְאוֹמֵר, [11]לַה׳ חַטָּאת. רַבִּי [12]יִשְׁמָעֵאל אוֹמֵר, לֹא הָיָה צָרִיךְ לוֹמַר חַטָּאת אֶלָּא לַה׳. וְהֵן [13]עוֹנִין אַחֲרָיו, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

the Eternal came up in his right hand the Prefect said[7] to him, 'My lord, High Priest, raise thy right hand;' and if the one[6] bearing the Name of the Eternal came up in his left hand the chief of the weekly guard said[7] to him, 'My lord, High Priest, raise thy left hand.' He placed them[8] upon the two he-goats[9] and said,[10] 'A *sin-offering* to the Eternal.'[11] R. Ishmael[12] says, It was not necessary to say *'Sin-offering'* but merely 'To the Eternal.' And they responded[13] after him, *'Blessed be His Name, the glory of His kingdom is for ever and ever.'*

1 The High Priest. **2** Others translate טָרַף בַּקַּלְפִּי by *He snatched quickly from the casket* so as to avoid suspicion of attempting to pick out the lot with the inscribed Divine Name in his right hand. **3** One in the right hand and the other in the left hand. **4** Literally *Fort** a rugged rocky hill. *Leviticus* **16**, 10. **5** See *Appendix*, **Note 17**, מִשְׁמָר. **6** Lot. **7** Literally *says*. **8** Many editions give mistakenly נְתָנוֹ instead of נְתָנָן (נְתָנָם in some texts). **9** The lot in his right hand upon the goat on his right, and the lot in the left hand upon the goat on the left. **10** Literally *says*. **11** Uttering the Ineffable Name. **12** His opinion is rejected. He was High Priest. **13** Literally *respond*. They prostrated themselves at the same time as the High Priest pronounced the Divine Name. * Some prefer the rendering for עֲזָאזֵל, *entire removal* [of sin]. § Literally *For the Name*.

Mishnah 2 — מִשְׁנָה ב

קָשַׁר [1]לְשׁוֹן שֶׁל זְהוֹרִית [2]בְּרֹאשׁ [3]שָׂעִיר הַמִּשְׁתַּלֵּחַ וְהֶעֱמִידוֹ כְּנֶגֶד [4]בֵּית שִׁלּוּחוֹ, וְלַנִּשְׁחָט כְּנֶגֶד [5]בֵּית שְׁחִיטָתוֹ. בָּא לוֹ אֵצֶל [6]פָּרוֹ שֵׁנִיָּה, וְסָמַךְ שְׁתֵּי יָדָיו [7]עָלָיו [8]וּמִתְוַדֶּה. וְכָךְ הָיָה אוֹמֵר, אָנָּא הַשֵּׁם, [9]עָוִיתִי, [10]פָּשַׁעְתִּי, [11]חָטָאתִי לְפָנֶיךָ, אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ.

He tied a strip[1] of crimson wool on the head[2] of the scapegoat[3] and stood it over against the departure gate,[4] and upon the one to be slaughtered round its throat.[5] He came to his bullock[6] the second time, and placed both his hands upon it[7] and made confession.[8] And this he used to say, 'I pray, O Eternal! I have done wrong,[9] I have transgressed,[10] I have sinned[11] before Thee, both I and my house

אָנָּא, הַשֵּׁם, כַּפֶּר, נָא, לַעֲוֹנוֹת וְלַפְּשָׁעִים וְלַחֲטָאִים שֶׁעָרִיתִי, וְשֶׁפָּשַׁעְתִּי, וְשֶׁחָטָאתִי לְפָנֶיךָ, אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ, [12]כַּכָּתוּב בְּתוֹרַת מֹשֶׁה, עַבְדֶּךָ, כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ. וְהֵן [13]עוֹנִין אַחֲרָיו, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

and the children of Aaron Thy holy people. I pray, O Eternal! Forgive, I pray, the iniquities, and the transgressions, and the sins which I have wrongly committed, Thee, both I and my house and the children of Aaron Thy holy people, as it is written[12] in the Law of Moses, Thy servant, *For on this day shall atonement be made for you to cleanse you from all your sins, before the Eternal shall ye be clean.'* And they responded[13] after him, *'Blessed be His Name, the glory of His kingdom is for ever and ever.'*

1 Combed out, above broad and below narrow, tongue-shaped. **2** Between its horns. **3** That had to be sent away to Azazel. **4** With its face towards the gate through which it was sent off. **5** Was also tied a strip of scarlet wool. **6** See 3[8]. **7** Between the horns. **8** Compare 3[8]. **9** חָטָא, *sin unwittingly*. The order as given in the *Mishnah*, viz., עָרִיתִי פָּשַׁעְתִּי חָטָאתִי and לַעֲוֹנוֹת וְלַפְּשָׁעִים וְלַחֲטָאִים שֶׁעָרִיתִי וְשֶׁפָּשַׁעְתִּי וְשֶׁחָטָאתִי is according to the view of R. Meir, but the Sages did not accept his opinion but suggested the order—as given in the מַחֲזוֹר שֶׁל יוֹם כִּפּוּר, *The Festival Prayer Book for the Day of Atonement*—viz., חָטָאתִי עָרִיתִי פָּשַׁעְתִּי and לַחֲטָאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים שֶׁחָטָאתִי וְשֶׁעָרִיתִי וְשֶׁפָּשַׁעְתִּי (compare 3[8]; 6[2], **Note 4**). **10** עָוָה, *transgress knowingly*. **11** פָּשַׁע, *sin rebelliously* (*purposely*). **12** *Leviticus* **16**, 30. **13** Literally *respond*. At the same time they prostrated themselves.

Mishnah 3 — מִשְׁנָה ג

[1]שְׁחָטוֹ וְקִבֵּל [2]בְּמִזְרָק אֶת־דָּמוֹ, וְנוֹתְנוֹ לְמִי שֶׁהוּא מְמָרֵס בּוֹ עַל [3]הָרוֹבֵד הָרְבִיעִי שֶׁבַּהֵיכָל כְּדֵי שֶׁלֹּא יִקְרַשׁ. [4]נָטַל מַחְתָּה וְעָלָה לְרֹאשׁ הַמִּזְבֵּחַ; וּפִנָּה גֶחָלִים אֵילֵךְ וְאֵילֵךְ, [5]וְחוֹתֶה מִן־[6]הַמְּעוּכָּלוֹת הַפְּנִימִיּוֹת; וְיָרַד [7]וְהִנִּיחָה עַל הָרוֹבֵד הָרְבִיעִי שֶׁבָּעֲזָרָה.

He slaughtered it[1] and received its blood in a basin,[2] and he gave it to him who had to stir it upon the fourth terrace[3] of the Sanctuary so that it should not congeal. He[4] took a fire-pan and went up to the top of the Altar; and he cleared away the coals to one side and to the other and scooped out[5] (from) the innermost glowing coals;[6] and he came down and set it[7] on the fourth terrace in the Forecourt.

1 The bullrock. **2** From which the blood had to be sprinkled or tossed. **3** The mosaic pavement between the steps. **4** The High Priest. **5** He scooped the red-hot embers into the fire-pan. **6** These gave off no smoke. **7** The fire-pan in readiness for burning the incense on it was set upon the floor next to the priest who was stirring the blood.

Mishnah 4

מִשְׁנָה ד

בְּכָל יוֹם הָיָה [1]חוֹתֶה [2]בְּשֶׁל כֶּסֶף וּמַעֲרֶה בְּתוֹךְ שֶׁל זָהָב, [3]וְהַיּוֹם [4]חוֹתֶה בְּשֶׁל זָהָב [5]וּבָה הָיָה מַכְנִיס. בְּכָל יוֹם חוֹתֶה בְּשֶׁל אַרְבַּעַת [6]קַבִּין וּמַעֲרֶה בְּתוֹךְ שֶׁל שְׁלֹשֶׁת קַבִּין, וְהַיּוֹם [7]חוֹתֶה בְּשֶׁל שְׁלֹשֶׁת קַבִּין [8]וּבָה הָיָה [9]מַכְנִיס. רַבִּי יוֹסֵי אוֹמֵר, בְּכָל יוֹם חוֹתֶה בְּשֶׁל [10]סְאָה וּמַעֲרֶה בְּתוֹךְ שֶׁל שְׁלֹשֶׁת קַבִּין, וְהַיּוֹם חוֹתֶה בְּשֶׁל שְׁלֹשֶׁת קַבִּין [11]וּבָה הָיָה מַכְנִיס. בְּכָל יוֹם הָיְתָה כְבֵדָה, וְהַיּוֹם קַלָּה. בְּכָל יוֹם הָיְתָה יָדָהּ קְצֵרָה וְהַיּוֹם [12]אֲרוּכָה. בְּכָל יוֹם הָיְתָה זְהֻבָּה יָרוֹק, וְהַיּוֹם [13]אָדוֹם. דִּבְרֵי רַבִּי מְנַחֵם. בְּכָל יוֹם מַקְרִיב [14]פְּרָס בְּשַׁחֲרִית וּפְרָס בֵּין הָעַרְבַּיִם, וְהַיּוֹם [15]מוֹסִיף מְלֹא חָפְנָיו. בְּכָל יוֹם הָיְתָה [16]דַּקָּה, וְהַיּוֹם דַּקָּה מִן־הַדַּקָּה.

On all other days he used to scoop up[1] with one[2] of silver and empty it out into one of gold, but on this day[3] he scooped[4] up in one of gold and therein[5] brought in. On all other days he used to scoop up in one holding four *kabs*[6] and empty out into one holding three *kabs*, but on this day he scooped[4] up in one holding three *kabs* and with it[7] he used to bring in.[8] R. Jose says, On all other days he used to scoop up with one holding a *seah*[9] and empty out into one holding three *kabs*, but on this day he scooped up with one holding three *kabs* and with it[7] he brought in. On all other days it was a heavy one, but on this day a light one. On all other days its handle was short, but on this day long.[10] On all other days it was of yellow gold, but on this day of red.[11] This is the view of R. Menahem. On all other days he used to offer up half *a maneh*[12] in the morning and *half a maneh* in the afternoon, but on this day he added[13] also his two handfuls. On all other days it was of fine[14] quality, but on this day the very finest.

1 The glowing cinders. **2** Fire-pan. **3** יוֹם כִּפּוּר. **4** Literally *scoops*. **5** To lessen somewhat the labour of the High Priest on this day by not having to scoop up the embers in one fire-pan and transferring them into the other one. **6** קַב = 2200 c. cm. (or 5 pints liquid measure).* **7** To lighten his work to some extent on this day. **8** The glowing embers. **9** סְאָה (or גְּרִיבָה) = 13200 c. cm. (or 29 pints). **10** So that the arm of the High Priest

aided him when he dealt with the incense in the Holy of Holies (see 5[1]).§ **11** Which is more precious than yellow gold. **12** Of incense. מָנֶה = 591 grams (or מָנֶה אִיטַלְקִי = 394 grams). **13** Literally *adds*. The incense in the Holy of Holies (*Leviticus* **16**, 12). **14** Or *thin*. The incense. * See זְרָעִים, Page 18f. § Or אַרְבָּה.

Mishnah 5 מִשְׁנָה ה

On all other days priests used to go up[1] on the east side of the Altar-slope[2] and descended[3] on its western side, but on this day[4] the High Priest went up[5] in the middle[6] and came down[7] in the middle.[8] R. Judah says, On all ocacsions did the High Priest ascend[9] in the middle and descend[10] in the middle. On all other days the High Priest sanctified[11] his hands and his feet from the laver, but on this day from the golden jug.[12] R. Judah says, At all times did the High Priest sanctify[11] his hands and his feet from the golden jug.

בְּכָל יוֹם כֹּהֲנִים עוֹלִין בְּמִזְרָחוֹ שֶׁל כֶּבֶשׁ וְיוֹרְדִין בְּמַעֲרָבוֹ, וְהַיּוֹם כֹּהֵן גָּדוֹל עוֹלֶה בָאֶמְצָע וְיוֹרֵד בָּאֶמְצָע. רַבִּי יְהוּדָה אוֹמֵר, לְעוֹלָם כֹּהֵן גָּדוֹל עוֹלֶה בָאֶמְצָע וְיוֹרֵד בָּאֶמְצָע. בְּכָל יוֹם כֹּהֵן גָּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן־הַכִּיּוֹר, וְהַיּוֹם מִן־הַקִּיתוֹן שֶׁל זָהָב. רַבִּי יְהוּדָה אוֹמֵר, לְעוֹלָם כֹּהֵן גָּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן־הַקִּיתוֹן שֶׁל זָהָב.

1 Literally *priests go up*. **2** Or *Altar-ramp*. See 2[1]. It was on the south side of the Altar. **3** Not by the way they came up. **4** Some texts have וְהַיּוֹם עוֹלִין בָּאֶמְצָע וְיוֹרְדִין בָּאֶמְצָא. **5** Literally *goes up*. **6** A distinction in honour of the High Priest. **7** Literally *comes down*. **8** Some texts have הַיּוֹם כֹּהֵן גָּדוֹל עוֹלֶה בָאֶמְצָע וְיוֹרֵד בָּאֶמְצָע and others וְהַיּוֹם עוֹלִים בָּאֶמְצָע וְיוֹרְדִים בָּאֶמְצָע **9** Literally *ascends*. **10** Literally *descends*. **11** Literally *sanctifies*. With water. **12** Or *ladle, pitcher*. Because out of respect to him he did not use the same vessel as the other priests used.

Mishnah 6 מִשְׁנָה ו

On all other days there were four wood-piles there,[1] but on this day five.[2] This is the opinion of R. Meir. R. Jose says,[3] On all other days there were three, but on this day four. R. Judah says, On all other days two, but on this day three.

בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת, וְהַיּוֹם חָמֵשׁ. דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר, בְּכָל יוֹם שָׁלֹשׁ וְהַיּוֹם אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר, בְּכָל יוֹם שְׁתַּיִם וְהַיּוֹם שָׁלֹשׁ.

1 On the outer Altar. One large stack for the limbs of the *daily burnt-offering,* another for burning the incense, the third for maintaining the fire, and the fourth for burning up the members and fat-pieces of the afternoon *daily burnt-offering* which had not been completely burnt up during the preceding evening and night. On the Day of Atonement a fifth stack was added. **2** For the glowing embers for burning the incense in the Holy of Holies. **3** He says that the members left over from the afternoon *daily burnt-offering* need no extra wood-pile but were burnt with the wood of the first wood-pile. His view is accepted.

CHAPTER 5

פֶּרֶק ה

Mishnah 1

מִשְׁנָה א

They brought out to him[1] the ladle[2] and the fire-pan,[3] and he filled his two hands full[4] and put it into the ladle which was[5] as large in size[6] as corresponding to his largeness[7] and which was as small in size[6] as corresponding to his smallness;[8] and such was its prescribed measure.[9] He took the fire-pan[10] in his right hand[11] and the ladle in his left hand. He walked through the Sanctuary until he reached the space between the two Curtains that separated the Sanctuary from the Holy of Holies, and between them[12] was a cubit's space.[13] R. Jose says, Only one Curtain was there, as it is said,[14] *And the vail shall divide unto you between the holy place and the most holy.* The outer one was folded up[15] on the south side,[16] and the inner one on the north side. He walked between them until he reached the north side;[17] when he arrived at the north side he turned round to the south side walking along with the Curtain[18] until he

הוֹצִיאוּ [1]לוֹ אֶת־[2]הַכַּף וְאֶת־
[3]הַמַּחְתָּה, וְחָפַן [4]מְלֹא חָפְנָיו וְנָתַן
לְתוֹךְ הַכַּף, [5]הַגָּדוֹל לְפִי [6]גָדְלוֹ
[7]וְהַקָּטָן לְפִי [8]קָטְנוֹ; וְכַךְ הָיָה
[9]מִדָּתָהּ. נָטַל אֶת־[10]הַמַּחְתָּה
[11]בִּימִינוֹ וְאֶת־הַכַּף בִּשְׂמֹאלוֹ. הָיָה
מְהַלֵּךְ בַּהֵיכָל, עַד שֶׁמַּגִּיעַ לְבֵין
שְׁתֵּי הַפָּרוֹכוֹת הַמַּבְדִּילוֹת בֵּין
הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים,
[12]וּבֵינֵיהֶן [13]אַמָּה. רַבִּי יוֹסֵי אוֹמֵר,
לֹא הָיְתָה שָׁם אֶלָּא פָּרוֹכֶת אַחַת
בִּלְבַד, [14]שֶׁנֶּאֱמַר, וְהִבְדִּילָה
הַפָּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין
קֹדֶשׁ הַקָּדָשִׁים. הַחִיצוֹנָה הָיְתָה
[15]פְּרוּפָה מִן־הַדָּרוֹם, [16]וְהַפְּנִימִית
מִן־הַצָּפוֹן. מְהַלֵּךְ בֵּינֵיהֶן עַד
שֶׁמַּגִּיעַ [17]לַצָּפוֹן; הִגִּיעַ לַצָּפוֹן,
הוֹפֵךְ פָּנָיו לַדָּרוֹם, מְהַלֵּךְ לִשְׂמֹאלוֹ
עִם [18]הַפָּרוֹכֶת עַד־שֶׁהוּא מַגִּיעַ
[19]לָאָרוֹן; הִגִּיעַ לָאָרוֹן, נוֹתֵן־אֶת

arrived at the Ark;[19] when he reached the Ark he set the fire-pan between the two bars;[20] he heaped up the incense on the burning coals and the whole compartment was filled with smoke;[21] he came forth and went along by[22] the way he entered, and in the outer compartment he offered up a short prayer,[23] but he did not prolong his prayer so as not to dismay the Jews.[24]

הַמַּחְתָּה בֵּין שְׁנֵי [18]הַבַּדִּים; צָבַר אֶת־הַקְּטֹרֶת עַל גַּבֵּי גֶחָלִים וְנִתְמַלֵּא כָל־הַבַּיִת כּוּלוֹ [21]עָשָׁן; יָצָא וּבָא לוֹ [22]בְּדֶרֶךְ בֵּית כְּנִיסָתוֹ וּמִתְפַּלֵּל [23]תְּפִלָּה קְצָרָה בְּבֵית הַחִיצוֹן וְלֹא הָיָה מַאֲרִיךְ בִּתְפִלָּתוֹ שֶׁלֹּא לְהַבְעִית אֶת־[24]יִשְׂרָאֵל.

1 The High Priest. **2** From the Chamber of Utensils the golden ladle for the incense. **3** Also from the Chamber of Utensils for the glowing embers. **4** Of incense. **5** The incense. **6** In quantity. **7** *i.e.*, according to the large size of the High Priest's hands. **8** Of the High Priest's hands. **9** *i.e.*, the High Priest did not pour the incense from the ladle upon the glowing coals in the fire-pan, but first from the ladle into his hands, and thence upon the glowing coals in the fire-pan. The ladle had to be of the exact size the contents of which would fill the priest's hands. **10** With the glowing embers. **11** The fire-pan was heavier than the ladle. **12** The two Curtains. **13** Like a corridor. Entry from the הֵיכָל into it was on the left and thence into the קָדְשֵׁי קָדָשִׁים on the north (right) side.* **14** *Exodus* **26**, 33. But this referred to the Tabernacle only. **15** And pinned up. **16** It spread along the west side from the north wall to the south wall, and the southern edge was held up by a golden hook towards the outside. **17** The folded part. **18** His right was towards the Ark. **19** Where the Ark used to be. (Here it refers to the Second Temple and the Ark was not there.) **20** Projecting from the Ark. *Exodus* **25**, 13ff. **21** The Holy of Holies. He stayed there until the whole compartment was full of smoke. **22** Or *in*, *i.e.*, he walked out backward facing the Ark (in the First Temple) or where the Ark used to be (in the Second Temple) all the time. **23** In the sanctuary just outside the Holy of Holies. This Prayer began..... יְהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹהַי שֶׁאִם שָׁנָה זוֹ שְׁחוּנָה..... and various versions of it are given in the מַחֲזוֹר שֶׁל יוֹם הַכִּפּוּרִים, *The Festival Prayer Book for the Day of Atonement.* **24** Literally *Israel*, *i.e.*, the congregation or assembly who might fear for his safety (lest he had fallen dead). * *Appendix*, **Note 20**.

Mishnah 2

מִשְׁנָה ב

After the Ark was taken away[1] a stone lay there[2] from the time of the early Prophets[3] and it was

[1]מִשֶּׁנִּיטַּל הָאָרוֹן, אֶבֶן הָיְתָה [2]שָׁם מִימוֹת [3]נְבִיאִים רִאשׁוֹנִים, [4]וּשְׁתִיָּה

called Foundation.[4] It was three fingerbreadths high[5] above the ground and upon it he[6] used to put.[7]

הָיְתָה נִקְרֵאת. [4]גְּבוֹהָה מִן־הָאָרֶץ שְׁלֹשָׁה אֶצְבָּעוֹת וְעָלֶיהָ [6]הָיָה [7]נוֹתֵן.

1 *i.e.*, disappeared. After the destruction of the First Temple. **2** On that spot in the middle of the Holy of Holies.* **3** The period of David and Samuel. **4** Or *The Foundation Stone.* Compare שְׁקָלִים 6[2]. **5** Literally *Its height above the ground was.....* אֶצְבַּע or גּוֹדֶל = 2.33 cm. or 0.93 inches. **6** The High Priest. **7** The fire-pan and incense. * *Appendix,* **Note 20.**

Mishnah 3

מִשְׁנָה ג

He took the blood from him who was stirring it; he went[1] into the place where he had entered[2] and stood[1] in the place whereon he had stood,[3] and tossed[4] from it once upwards and seven times downwards, and he did not attempt to toss on high[5] or below[6] but as if wielding a whip.[7] And thus he used to count, 'One, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.' He came out and set it down[8] upon the golden stand in the Sanctuary.

נָטַל אֶת־הַדָּם מִמִּי שֶׁהָיָה מְמָרֵס בּוֹ; [1]נִכְנַס לַמָּקוֹם [2]שֶׁנִּכְנַס [1]וְעָמַד בַּמָּקוֹם [3]שֶׁעָמַד, [4]וְהִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּן לְהַזּוֹת [5]לֹא לְמַעְלָה [6]וְלֹא לְמַטָּה אֶלָּא [7]כְּמַצְלִיף. וְכָךְ הָיָה מוֹנֶה, אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע. יָצָא [8]וְהִנִּיחוֹ עַל כֵּן הַזָּהָב שֶׁבַּהֵיכָל.

1 *i.e.*, the High Priest went again..... **2** The Holy of Holies. **3** Between the staves. **4** Or *sprinkled* the blood. **5** Towards the highest edge of the Curtain. **6** Towards the lowest edge of the Curtain. **7** Or *rod. i.e.*, eight sprinklings fell upon the floor one after the other in a row, but none actually upon the Curtain. **8** Or וְהֵנִיחוּ. The basin with the blood.

Mishnah 4

מִשְׁנָה ד

They brought the he-goat to him. He slaughtered it and received its blood in a basin. He went[1] into the place where he had entered[2] and stood[1] in the place where he had stood[3] and tossed from it once upwards and seven times downwards, and did not attempt to toss

הֵבִיאוּ לוֹ אֶת־הַשָּׂעִיר. שְׁחָטוֹ וְקִבֵּל בְּמִזְרָק אֶת־דָּמוֹ. [1]נִכְנַס לַמָּקוֹם [2]שֶׁנִּכְנַס [1]וְעָמַד בַּמָּקוֹם [3]שֶׁעָמַד, וְהִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּן לְהַזּוֹת [5]לֹא לְמַעְלָה [6]וְלֹא לְמַטָּה

אֶלָּא [4]כְּמַצְלִיף. וְכַךְ הָיָה מוֹנֶה, אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, [5]וְכוֹ׳; יָצָא וְהִנִּיחוֹ עַל כֵּן הַשֵּׁנִי שֶׁהָיָה בַּהֵיכָל. רַבִּי יְהוּדָה אוֹמֵר, לֹא הָיָה שָׁם אֶלָּא כֵּן אֶחָד בִּלְבָד. נָטַל דַּם הַפָּר [6]וְהִנִּיחַ דַּם הַשָּׂעִיר וְהִזָּה [7]מִמֶּנּוּ [8]עַל הַפָּרוֹכֶת, שֶׁכְּנֶגֶד הָאָרוֹן מִבַּחוּץ, אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּן [10]וְכוֹ׳; וְכַךְ הָיָה מוֹנֶה, [9]וְכוֹ׳. [11]נָטַל דַּם הַשָּׂעִיר [12]וְהִנִּיחַ דַּם הַפָּר וְהִזָּה [13]מִמֶּנּוּ עַל הַפָּרוֹכֶת, שֶׁכְּנֶגֶד הָאָרוֹן מִבַּחוּץ, אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, [10]וְכוֹ׳. עֵירָה דַם הַפָּר לְתוֹךְ דַּם הַשָּׂעִיר וְנָתַן אֶת־[14]הַמָּלֵא [15]בָּרֵיקָן.

on high[4] or below,[4] but as though wielding a whip.[4] And thus used he to count, 'One, one and one, one and two,' etc.;[5] he came forth and set it down upon the second stand in the Sanctuary. R. Judah says,[6] Only one stand was there. He took the blood of the bullock and set down[7] the blood of the he-goat and tossed from it[8] towards the Curtain,[9] on the outside part opposite the Ark, once upwards and seven times downwards, and he did not attempt etc.;[10] and thus he used to count, etc.[5] He took[11] the blood of the he-goat and set down[12] the blood of the bullock and tossed from it[13] towards the Curtain, the outer side opposite the Ark, once upwards and seven times downwards, etc.[10] He emptied out the blood of the bullock into the blood of the he-goat and then poured out the full one[14] into the empty one[15]

1 The High Priest again went..... **2** The Holy of Holies. **3** Between the staves. **4** See the preceding *Mishnah*, **Notes 5, 6.** **5** וְכוֹלָה, *i.e.*, as set out in the foregoing *Mishnah*. **6** His opinion is rejected. **7** Or וְהִנִּיחַ. In its place. **8** The blood of the bullock. **9** Between the staves. **10** *i.e.*, *and he did not attempt to toss on high or below but as if wielding a whip* (as set out in the foregoing *Mishnah*). **11** Then. **12** In its place. **13** The blood of the he-goat. **14** The contents of the full bason. **15** So that the two kinds of blood were well mixed up.

Mishnah 5 — מִשְׁנָה ה

And he went forth unto the Altar which was before the Eternal:[1] that is, the Golden Altar.[2] He began to sprinkle[3] downward. Where did he commence?[4]—From the north-east corner,[5] (then) north-west, south-west, north-east.

וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי [1]ה׳, זֶה [2]מִזְבַּח הַזָּהָב. הִתְחִיל [3]מְחַטֵּא וְיוֹרֵד. מֵהֵיכָן הוּא [4]מַתְחִיל? [5]מִקֶּרֶן מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית,

דְּרוֹמִית מִזְרָחִית. מָקוֹם שֶׁהוּא [6]מַתְחִיל בַּחַטָּאת עַל מִזְבֵּחַ הַחִצּוֹן מִשָּׁם הָיָה [7]גּוֹמֵר עַל מִזְבֵּחַ הַפְּנִימִי. רַבִּי [8]אֱלִיעֶזֶר אוֹמֵר, בְּמָקוֹמוֹ הָיָה עוֹמֵד וּמְחַטֵּא, וְעַל [9]כּוּלָּן הָיָה נוֹתֵן מִלְּמַטָּה לְמַעְלָה, חוּץ [10]מִזּוּ שֶׁהָיְתָה [11]לְפָנָיו, שֶׁעָלֶיהָ הָיָה נוֹתֵן מִלְּמַעְלָה [12]לְמַטָּה.

The place where he began[6] with the sprinkling of the outer Altar there he used to complete[7] on the Inner Altar. R. Eliezer[8] says, He used to stand in one place and sprinkle, and upon all of them[9] he sprinkled from below upward, save this one[10] which was in front of him[11] because on this one he used to sprinkle from above downward.[12]

1 *Leviticus* **16**, 18. **2** *Exodus* **30**, 1ff. **3** Literally *do the purification*, or *cleanse from sin* (compare *Exodus* **29**, 36). **4** Literally *commences*. **5** Literally *horn*. **6** Literally *begins*. **7** The sprinkling of the blood. **8** His view is rejected. **9** The corners. **10** Corner. **11** *i.e.*, the corner before which he stood immediately. **12** So that the blood should not drop into his sleeve.

מִשְׁנָה ו

Mishnah 6

[1]הִזָּה עַל [2]טָהֳרוֹ שֶׁל מִזְבֵּחַ שֶׁבַע פְּעָמִים, וּשְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל [3]מִזְבֵּחַ הַחִיצוֹן; וְשֶׁל [4]מִזְבֵּחַ הַחִיצוֹן הָיָה שׁוֹפֵךְ עַל [5]יְסוֹד דְּרוֹמִי. [6]אֵלּוּ וְאֵלּוּ מִתְעָרְבִין [7]בָּאַמָּה וְיוֹצְאִין [8]לְנַחַל קִדְרוֹן. וְנִמְכָּרִין לְגַנָּנִין [9]לְזֶבֶל, [10]וּמוֹעֲלִין [11]בָּהֶן.

He then sprinkled[1] the cleared surface[2] of the Altar seven times, and he used to pour out the rest of the blood upon the western base of the outer Altar;[3] and that of the outer Altar[4] he used to pour out on the southern base.[5] Both[6] mingled together in the Channel[7] and flowed away into the Brook of Kidron.[8] And it was sold to gardeners as fertiliser,[9] and the law of making inappropriate use of sacred property applied[10] to it.[11]

1 Having first cleared away the embers and ashes. **2** The exposed surface from which the ashes had been raked. *Leviticus* **16**, 19. **3** See פְּסָחִים 5[6]. **4** And the remains of the blood sprinkled on the outer Altar. **5** *Leviticus* **4**, 7. **6** The blood of the inside sacrifices and the blood of the outside sacrifices which were poured upon the base of the Outer Altar. **7** Compare שְׁקָלִים 4[2] It emerged from the עֲזָרָה, *Forecourt*. **8** The brook running in the valley of Kidron between Jerusalem and the Mount of Olives and discharging into the Dead Sea (*Samuel II*, **15**, 23). **9** Or *manure*. **10** Literally *applies*.

Leviticus **5**, 15. **11** Literally *with them, i.e.*, it was sacrilege מִדְּרַבָּנָן (as enjoined by the חֲכָמִים, Sages) to make use of it without payment.

מִשְׁנָה ז

Mishnah 7

[1]כָּל־מַעֲשֵׂה יוֹם הַכִּפּוּרִים הָאָמוּר
עַל [2]הַסֵּדֶר, [3]אִם הִקְדִּים מַעֲשֶׂה
לַחֲבֵרוֹ לֹא עָשָׂה *כְּלוּם; [4]הִקְדִּים
דַּם הַשָּׂעִיר לְדַם הַפָּר, יַחֲזוֹר וְיַזֶּה
מִדַּם הַשָּׂעִיר לְאַחַר דַּם הַפָּר. וְאִם
עַד שֶׁלֹּא גָמַר אֶת־הַמַּתָּנוֹת
[5]שֶׁבִּפְנִים נִשְׁפַּךְ הַדָּם, יָבִיא דָם
אַחֵר וְיַחֲזוֹר וְיַזֶּה §בַּתְּחִלָּה [6]בִּפְנִים.
וְכֵן §בַּהֵיכָל, וְכֵן [7]בַּמִּזְבַּח הַזָּהָב,
שֶׁכּוּלָּן כַּפָּרָה בִּפְנֵי עַצְמָן. רַבִּי
[9]אֱלִעֶזֶר וְרַבִּי שִׁמְעוֹן אוֹמְרִים,
מִמָּקוֹם שֶׁפָּסַק מִשָּׁם הוּא מַתְחִיל.

Every act[1] for the Day of Atonement here told in order of precedence,[2] if he[3] performed one act before the preceding one it is as if he have done nothing at all;* if he used[4] the blood of the he-goat before the blood of the bullock, he must sprinkle again from the blood of the he-goat after [he sprinkled] from the blood of the bullock. And if, before he had finished the sprinklings within,[5] the blood were poured away, he must bring other blood and commence afresh§ and sprinkle anew within.[6] And likewise also in[7] the Sanctuary, and similarly, too, on[8] the Golden Altar, because each one of them all is a separate act of atonement. R. Eliezer and R. Simon[9] say, At the place where he broke off there he starts again.

1 Of the High Priest. All the acts of the Service which he carries out in the white vestments within and in the sanctuary. **2** Detailed in connection with those acts performed in the linen garments in the הֵיכָל and קָדְשֵׁי קָדָשִׁים. **3** If the High Priest carried out any operation not in its proper turn. **4** *i.e.*, sprinkled or tossed. **5** The Holy of Holies. **6** The Holy of Holies. The incense also must be offered again. **7** i.e., in what concerns the Sanctuary. **8** i.e., regarding the Golden Altar. **9** Their view is rejected. אֱלִיעֶזֶר in some editions. * *viz.*, he has not carried out the prescribed service for the day. § He had to offer incense again in the קָדְשֵׁי קָדָשִׁים after he slaughtered the second bullock. See *Appendix*, **Note 20**.

CHAPTER 6 — פֶּרֶק ו

מִשְׁנָה א

Mishnah 1

שְׁנֵי שְׂעִירֵי יוֹם הַכִּפּוּרִים [2]מִצְוָתָן
שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִים [1]בְּמַרְאֶה,
וּבְקוֹמָה, וּבְדָמִים, [3]וּבִלְקִיחָתָן

*It is a meritorious act that the two he-goats of the Day of Atonement should be alike in appearance,[1] and in height, and in value,

כְּאֶחָד. וְאַף עַל פִּי שֶׁאֵינָן שָׁוִין כְּשֵׁרִין. [2]לָקַח אֶחָד הַיּוֹם וְאֶחָד לְמָחָר כְּשֵׁרִין. מֵת אֶחָד מֵהֶן, אִם עַד שֶׁלֹּא הִגְרִיל מֵת [3]יִקַּח זוּג לַשֵּׁנִי, וְאִם מִשֶּׁהִגְרִיל מֵת [4]יָבִיא זוּג אַחֵר וְיַגְרִיל עֲלֵיהֶם בַּתְּחִלָּה, [5]יֹאמַר, אִם שֶׁל שֵׁם מֵת, זֶה שֶׁעָלָה עָלָיו הַגּוֹרָל לַשֵּׁם יִתְקַיֵּים תַּחְתָּיו; [6]וְאִם שֶׁל עֲזָאזֵל מֵת, זֶה שֶׁעָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יִתְקַיֵּים תַּחְתָּיו. וְהַשֵּׁנִי יִרְעֶה עַד [7]שֶׁיִּסְתָּאֵב וְיִמָּכֵר וְיִפְּלוּ דָמָיו [8]לִנְדָבָה; שֶׁאֵין [9]חַטַּאת צִבּוּר מֵתָה. רַבִּי יְהוּדָה אוֹמֵר, [10]תָּמוּת. וְעוֹד אָמַר רַבִּי יְהוּדָה, נִשְׁפַּךְ [11]הַדָּם יָמוּת הַמִּשְׁתַּלֵּחַ; מֵת הַמִּשְׁתַּלֵּחַ [12]יִשְׁפַּךְ [11]הַדָּם.

and should be purchased at the same time. But nevertheless even though they are not alike they are valid. If one were bought[2] one day and the other on the morrow, they are valid. If one of them died —if it died before the lot had been cast, a fellow must be purchased[3] for the other, but if it died when the lot had already been cast, another pair must be brought[4] and the lot cast over them again, and he[5] must say, if the one cast for the Eternal had died, 'Let this one upon which the lot *For the Eternal* has fallen stand in its stead;' and if[6] the one cast for the Scapegoat had died, 'Let this one upon which the lot *For Scapegoat* had fallen stand in its stead.' And the other must remain at pasture until it acquires a blemish[7] when it must be sold and the money falls to the *freewill donations,*[8] for the *sin-offering*[9] *of the congregation* must not be put to death. R. Judah says, It[10] is left to die. R. Judah made another statement, If the blood[11] were poured away, the Scapegoat must be left to die; if the Scapegoat died, the blood[11] must be poured away.[12]

* A paraphrased rendering: —*The two he-goats of the Day of Atonement, to answer best to or to comply with the commandment of Scripture should be alike in appearance,' and in height, and in value, and should be purchased simultaneously.....* § The תַּלְמוּד יְרוּשַׁלְמִי and the Warsaw edition of the מִשְׁנַיּוֹת have the reading וּלְקִיחָתָן, *i.e.*, שֶׁיִּהְיֶה is understood, *viz.*, וְשֶׁיִּהְיֶה לְקִיחָתָן כְּאֶחָד, *and that they should be purchased together, sc.*, simultaneously.

1 *i.e.*, colour. **2** Literally, *If he bought.* **3** Literally, *he must purchase a fellow.* **4** Literally, *he must bring another pair.* **5** The High Priest. **6** *i.e., and he must say if.....* **7** *Leviticus* **22**, 19ff. **8** *i.e.*, the money is placed in the horn-shaped box for freewill donations (שְׁקָלִים 2[1], 6[1]). **9** Which becomes פָּסוּל, *unfit.* **10** The second one of the first pair. **11** Of the goat designated לַשֵּׁם, *For the Eternal.* **12** And two other he-goats must be selected and lots be cast for them.

Mishnah 2

מִשְׁנָה ב

[1]בָּא לוֹ אֵצֶל שָׂעִיר הַמִּשְׁתַּלֵּחַ, וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו וּמִתְוַדֶּה; וְכָךְ הָיָה [2]אוֹמֵר, אָנָּא [3]הַשֵּׁם, עָווּ, פָּשְׁעוּ, חָטְאוּ [4]לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל. אָנָּא בַשֵּׁם, כַּפֶּר נָא, לַעֲוֹנוֹת, וְלַפְּשָׁעִים, וְלַחֲטָאִים שֶׁעָוּו, וְשֶׁפָּשְׁעוּ, וְשֶׁחָטְאוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל, [5]כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ, לֵאמֹר, כִּי בַיּוֹם הַזֶּה [6]יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ. וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים שֵׁם הַמְּפוֹרָשׁ שֶׁהוּא יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

He[1] then[2] came next to the Scapegoat, and he laid his two hands upon it and made confession; and thus he used to say,[3] 'I pray, O Eternal! Thy people, the house of Israel, have done wrong, they have transgressed, they have sinned before Thee.[4] I pray, by Thy Name!* Pardon, I pray, the iniquities, the transgressions, and the sins which Thy people, the house of Israel, have wrongly committed, and which they have transgressed, and which they have sinned before Thee, as it is written[5] in the Law of Moses, Thy servant, *For on This day shall atonement[6] be made for you to cleanse you from all your sins, before the Eternal shall ye be clean.'* And the priests and the people who were standing in the Forecourt, when they heard the Ineffable Name come forth from the mouth of the High Priest,[7] used to kneel and prostrate themselves and fall down on their faces and say, *'Blessed be His Name the glory of His Kingdom is for ever and ever.'*

* Or, *for the sake of Thy Name;* some render this by *O God* and *O Eternal.*

1 Now begins a further description of the continuation of the Service. **2** After the sprinkling of the blood of the bullock and of the he-goat. **3** The High Priest kept his hands between the horns of the scapegoat while uttering these words. **4** The גְּמָרָא has חָטְאוּ עָווּ פָּשְׁעוּ (חָטָא, *sin inadvertently,* עָוָה *sin knowingly,* פָּשַׁע, *sin purposely, transgress intentionally*). The order עָווּ פָּשְׁעוּ חָטְאוּ and לַעֲוֹנוֹת וְלַפְּשָׁעִים וְלַחֲטָאִים שֶׁעָוּו וְשֶׁפָּשְׁעוּ וְשֶׁחָטְאוּ is in accordance with R. Meir's opinion, but the Sages, חֲכָמִים, are in favour of the order חָטְאוּ עָווּ פָּשְׁעוּ and לַחֲטָאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים שֶׁחָטְאוּ וְשֶׁעָוּו וְשֶׁפָּשְׁעוּ, and this latter is the formula as set out in the מַחְזוֹר לְיוֹם הַכִּפּוּרִים, *The Festival Prayer Book for the Day of Atonement* (compare 3[8], 4[2]). **5** *Leviticus* **16**, 30. **6** Or *expiation.* **7** The High Priest did not consciously pronounce the Ineffable Name but the שְׁכִינָה itself used his voice for the purpose on the Day of Atonement.

Mishnah 3

מִשְׁנָה ג

He delivered it[1] to him who was to lead it away.[2] All were eligible to lead it away; but the priests[3] had made it a fixed rule not to allow[4] a non-priest to lead it away. R. Jose said, It once happened that Arsela,[5] who was a non-priest, led it away.

[1]מְסָרוֹ לְמִי שֶׁהָיָה [2]מוֹלִיכוֹ. הַכֹּל כְּשֵׁרִין לְהוֹלִיכוֹ; אֶלָּא שֶׁעָשׂוּ [3]הַכֹּהֲנִים (גְּדוֹלִים) קָבַע וְלֹא הָיוּ [4]מַנִּיחִין אֶת־יִשְׂרָאֵל לְהוֹלִיכוֹ. אָמַר רַבִּי יוֹסֵי, מַעֲשֶׂה וְהוֹלִיכוֹ [5]עַרְסֶלָא וְיִשְׂרָאֵל הָיָה.

1 The scapegoat. **2** To עַזָּאזֵל. **3** הַכֹּהֲנִים גְּדוֹלִים, *High Priests,* in some texts. **4** Or מַנִּיחִין. **5** Arsela of Sepphoris a town in upper Galilee and so called because it was perched on a hill like a bird.

Mishnah 4

מִשְׁנָה ד

And they made a causeway[1] for him[2] because of the Babylonians,[3] for they used to pull his hair and say to him, 'Bear and go forth! Bear and go forth!'[4] Some of the leading men of Jerusalem used to accompany him to the first booth. There were ten booths[5] from Jerusalem to the peak[6]—ninety *ris*[7] of which seven and a half make a mile.

[1]וְכֶבֶשׁ עָשׂוּ [2]לוֹ מִפְּנֵי [3]הַבַּבְלִיִּים, שֶׁהָיוּ מְתַלְּשִׁים בְּשַׂעֲרוֹ וְאוֹמְרִים לוֹ, [4]טוּל וְצֵא טוּל וְצֵא. מְיַקִּירֵי יְרוּשָׁלַיִם הָיוּ מְלַוִּין אוֹתוֹ עַד סוּכָּה הָרִאשׁוֹנָה. [5]עֲשָׂר סֻכּוֹת מִירוּשָׁלַיִם וְעַד [6]צוּק, תִּשְׁעִים [7]רִיס שִׁבְעָה וּמֶחֱצָה לְכָל מִיל.

1 As a protection. It was somewhat higher than the height of a man. **2** Who led away the scapegoat to be hurled into the ravine. **3** They were thus nicknamed because of their rough behaviour. They were actually Alexandrians. **4** *i.e.,* 'Bear away our sins! Do not tarry!' **5** Men were sent before יוֹם כִּפּוּר to stay in each booth and they escorted him from one booth to the next. **6** *i.e.,* Mount Tsok, from the peak of which the scapegoat was precipitated. **7** *i.e.,* the distance between Jerusalem and Tsok was 90 *ris.* רִיס = $\frac{2}{15}$ mile (see זְרָעִים, Page 18f).

Mishnah 5

מִשְׁנָה ה

At every booth they used to say to him, 'Here is food and here is water,'[1] and they accompanied[2] him from one booth to the next

עַל כָּל־סוּכָּה וְסוּכָּה אוֹמְרִים לוֹ, [1]הֲרֵי מָזוֹן וַהֲרֵי מָיִם, [2]וּמְלַוִּין אוֹתוֹ מִסּוּכָּה לְסוּכָּה, [3]חוּץ מֵאַחֲרוֹנָה

שֶׁבָּהֶן, שֶׁאֵינוֹ [1]מַגִּיעַ עִמּוֹ לַצּוּק אֶלָּא [2]עוֹמֵד מֵרָחוֹק [3]וְרוֹאֶה אֶת־[4]מַעֲשָׂיו.

booth, but not from[3] the last one of them, for none used to go[4] with him to the precipice but stood[5] at a distance and beheld[6] his deeds.[7]

1 In case of emergency. **2** Literally *accompany, escort.* **3** Literally *excepting.* **4** Literally *goes, arrives.* **5** Literally *stands.* **6** Literally *beholds.* **7** The last lap was two מִיל so that the escort went only one מִיל (the distance of the תְּחוּם שַׁבָּת, *Sabbath limit*); the two מִיל stretch was designated אֶרֶץ גְּזֵרָה and none might cross that space on יוֹם כִּפּוּר

Mishnah 6 — מִשְׁנָה ו

What used he[1] to do?—He parted the strip of crimson wool,[2] half of it he tied to the rock,[3] and the other half he tied between its two horns; and he pushed it down backwards; and it went rolling downward, and before it reached half-way down the hill it was broken to pieces. He came back[4] and sat down beneath the last booth until nightfall. And from what time[5] does he render the garments[6] unclean?[7]—From the moment when he had gone forth outside the wall of Jerusalem. R. Simon[8] says, From the time* when he hurled it from the precipice.

מָה הָיָה [1]עוֹשֶׂה? חוֹלֵק [2]לְשׁוֹן שֶׁל זְהוֹרִית, חֶצְיוֹ קָשַׁר [3]בַּסֶּלַע, וְחֶצְיוֹ קָשַׁר בֵּין שְׁתֵּי קַרְנָיו; וּדְחָפוֹ לַאֲחוֹרָיו; וְהוּא מִתְגַּלְגֵּל וְיוֹרֵד, וְלֹא הָיָה מַגִּיעַ לַחֲצִי הָהָר עַד שֶׁנַּעֲשָׂה אֵבָרִים אֵבָרִים. [4]בָּא וְיָשַׁב לוֹ תַּחַת סוּכָּה אַחֲרוֹנָה עַד שֶׁתֶּחְשָׁךְ. [5]וּמֵאֵימָתַי [6]מְטַמֵּא [6]בְּגָדִים? מִשֶּׁיָּצָא חוּץ לְחוֹמַת יְרוּשָׁלַיִם. רַבִּי [8]שִׁמְעוֹן אוֹמֵר, *מִשַּׁעַת דְּחִיָּיתוֹ לַצּוּק.

1 With the scapegoat. **2** This was bleached white in the sunlight. **3** So that he who hurled it down could see the wool had bleached. **4** Literally *he came.* He was not to stay in the open wilderness till dusk because of possible dangers. **5** מֵאֵמָתַי in some texts. **6** Any garments or vessels that the man who led the scapegoat touched became unclean. **7** *Leviticus* **16**, 26. **8** His opinion is rejected. * Popular pronunciation מִשַּׁעַת.

Mishnah 7 — מִשְׁנָה ז

He[1] came next to the bullock and the he-goat which were to be burned.[2] He ripped[3] them open and took out their sacrificial parts,[4] he put them on a tray[5] and burned them* on the Altar. He twisted them[6] around carrying-poles[7] and

[1]בָּא לוֹ אֵצֶל פַּר וְשָׂעִיר [2]הַנִּשְׂרָפִין. [3]קְרָעָן וְהוֹצִיא אֶת־[4]אֵימוּרֵיהֶן, נְתָנָם [5]בְּמֵגִיס [6]וְהִקְטִירָן עַל גַּבֵּי הַמִּזְבֵּחַ. [7]קְלָעָן [7]בְּמִקְלָעוֹת

וְהוֹצִיאָן [8]לְבֵית הַשְּׂרֵיפָה. וּמֵאֵימָתַי [10]מְטַמְּאִין [9]בְּגָדִים? מִשֶּׁיָּצְאוּ חוּץ לְחוֹמַת הָעַזָּרָה. רַבִּי [11]שִׁמְעוֹן אוֹמֵר, מִשֶּׁיַּצִּית הָאוֹר בְּרוּבָּן.

brought them forth to the place of burning.[8] And from what time do they render the vestments[9] unclean?[10]—From the time when they have gone forth outside the wall of the Forecourt. R. Simon[11] says, When the fire has seized the greater portion of them.

1 The High Priest. **2** *Leviticus* **16**, 27. **3** Literally *tore*. **4** Those portions which had to be burned on the Altar, as the חֵלֶב. **5** Or *dish, basin*. **6** The two carcases by their limbs. **7** In the Jerusalem Talmud בְּמַקְלוֹת. **8** Outside Jerusalem. Four men—two in front and two behind—with two poles. **9** Those who carried them out to be burned defiled any garments or vessels they touched. **10** *Leviticus* **16**, 28. **11** His view is rejected. * The תַּלְמוּד בַּבְלִי emends to לְהַקְטִירָן because the offering up of אֵימוּרִין did not take place immediately.

מִשְׁנָה ח

Mishnah 8

אָמְרוּ לוֹ לְכֹהֵן גָּדוֹל, [1]הִגִּיעַ שָׂעִיר לַמִּדְבָּר. וּמִנַּיִן הָיוּ יוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר? [2]דַּרְכִּיּוֹת הָיוּ עוֹשִׂין [3]וּמְנִיפִין [4]בְּסוּדָרִין, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר. אָמַר רַבִּי יְהוּדָה, וַהֲלֹא [5]סִימָן גָּדוֹל הָיָה לָהֶם? מִירוּשָׁלַיִם. וְעַד [6]בֵּית חִדּוּדוֹ שָׁלֹשׁ מִילִין, הוֹלְכִין מִיל, וְחוֹזְרִין מִיל, וְשׁוֹהִין כְּדֵי מִיל, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר. רַבִּי יִשְׁמָעֵאל [8]אוֹמֵר, וַהֲלֹא [9]סִימָן אַחֵר הָיָה לָהֶם? לָשׁוֹן שֶׁל זְהוֹרִית הָיָה קָשׁוּר עַל פִּתְחוֹ שֶׁל הֵיכָל וּכְשֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן מַלְבִּין; [10]שֶׁנֶּאֱמַר, אִם יִהְיוּ חַטֹּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ.

They said to him—to the High Priest,—'The he-goat has reached the wilderness.'[1] And whence did they know that the he-goat had arrived at the wilderness?—They used to set up sentry stations[2] and wave[3] with cloths,[4] and thus they knew that the he-goat had reached the wilderness. R. Judah said, 'And did they not have an evident sign?[5] —From Jerusalem to Beth-Hidure[6] was three miles: they might walk a mile, (and) go back a mile, (and) delay[7] a mile, and then they would know that the he-goat had arrived at the wilderness.' R. Ishmael says,[8] 'And did they not have another sign?[9]—A strip of crimson wool was tied to the door of the Sanctuary and when the he-goat reached the wilderness the strip turned white; as it is said,[10] *Though your sins be as scarlet, they shall be as white as the snow.*'

1 The High Priest could not resume the Service until this information was reported. **2** High sentinel posts formed of big boulders. **3** Or וּמַנִּיפִין. **4** Literally *scarves, turbans.* From one post to the other until the last signal was seen from the Temple. **5** A manifest method for judging the correct interval. **6** The name of a summit whence the scapegoat was hurled down. The *Palestinian* (or *Jerusalem*) *Talmud*, תַּלְמוּד יְרוּשַׁלְמִי, has בֵּית חוֹרִין (the חוֹרֹן mentioned in *Joshua* **16**, 3 and **18**, 13). See *Leviticus* **16**, 21ff. (and the *Targum Yerushalmi* to Verse 22). **7** As long as one could walk. **8** This final part is a בָּרַיְיתָא, *extraneous Mishnah.* **9** A method for determining the time required. **10** *Isaiah* **1**, 18.

CHAPTER 7

Mishnah 1

The High Priest came[1] to read.[2] If he wished to read in the linen vestments[3] he could read thus, but if not he could read in his own[4] white garments. The sexton of the Synagogue took[5] a Scroll of the Law and gave[6] it to the President of the Synagogue,[7] and the President of the Synagogue gave[6] it to the Prefect,[8] and the Prefect gave[6] it to the High Priest. And the High Priest stood and received it and read[9] standing. And he read[10] *After the death of*.....[11] and *Howbeit on the tenth day*..... And then he rolled[12] up the Scroll of the Law and put[13] it in his lap[14] and said,[15] 'More than what I have read before you is written here.' *And on the tenth*.....[16] which is in the *Book of Numbers* he recited[17] by heart. And thereat he pronounced[18] eight Benedictions: For the *Law*,[19] And for the *Service*,[20] And for the *Thanksgiving*,[21] And for the *Pardon of Sin*,[22] And for the *Temple*[23]

פֶּרֶק ז

מִשְׁנָה א

[1]בָּא לוֹ כֹּהֵן גָּדוֹל [2]לִקְרוֹת. אִם רָצָה לִקְרוֹת [3]בְּבִגְדֵי בוּץ קוֹרֵא, וְאִם לָאו קוֹרֵא בְּאִצְטְלִית לָבָן [4]מִשֶּׁלּוֹ. חַזָּן הַכְּנֶסֶת [5]נוֹטֵל סֵפֶר תּוֹרָה [6]וְנוֹתְנוֹ [7]לְרֹאשׁ הַכְּנֶסֶת, וְרֹאשׁ הַכְּנֶסֶת [8]נוֹתְנוֹ [9]לַסְּגָן, וְהַסְּגָן [8]נוֹתְנוֹ לְכֹהֵן גָּדוֹל. וְכֹהֵן גָּדוֹל עוֹמֵד וּמְקַבֵּל [10]וְקוֹרֵא עוֹמֵד. [10]וְקוֹרֵא [11]אַחֲרֵי מוֹת וְאַךְ בֶּעָשׂוֹר. [12]וְגוֹלֵל סֵפֶר תּוֹרָה [13]וּמַנִּיחוֹ [14]בְּחֵיקוֹ [15]וְאוֹמֵר, יוֹתֵר מִמַּה־שֶּׁקָּרָאתִי לִפְנֵיכֶם כָּתוּב כָּאן. [16]וּבֶעָשׂוֹר שֶׁבַּחֹמֶשׁ הַפְּקוּדִים [17]קוֹרֵא עַל פֶּה. [18]וּמְבָרֵךְ עָלֶיהָ שְׁמֹנֶה בְרָכוֹת, [19]עַל הַתּוֹרָה, [20]וְעַל הָעֲבוֹדָה, [21]וְעַל הַהוֹדָאָה, [22]וְעַל מְחִילַת הֶעָוֹן, [23]וְעַל הַמִּקְדָּשׁ בִּפְנֵי עַצְמוֹ, [24]וְעַל יִשְׂרָאֵל בִּפְנֵי עַצְמָן,

separately, And for *Israel*[24] separately, And for *Jerusalem*[25] separately, And for the *Priests*[26] separately, And for other matters a prayer.[24].

״וְעַל יְרוּשָׁלַיִם בִּפְנֵי עַצְמָהּ, ״וְעַל הַכֹּהֲנִים בִּפְנֵי עַצְמָן, ״וְעַל שְׁאָר הַתְּפִלָּה.

1 To the עֲזָרַת הַנָּשִׁים, the Women's Court.* He sat down until the סֵפֶר תּוֹרָה was brought to him. **2** The *Portion* for יוֹם כִּפּוּר. **3** In which he had carried out the עֲבוֹדָה. **4** *i.e.,* which he had bought at his own expense. **5** Literally *takes.* **6** Literally *gives.* **7** On the Temple Mount in front of the East Gate. **8** The second to the High Priest. **9** Literally *stands and received it and reads it.* **10** Or *recited.* **11** *Leviticus* **16**, 1-34, **23**, 26-32. **12** Literally *rolls.* **13** Or וּמְנִיחוֹ. **14** Or according to some authorities *in his bosom,* or *under his arm,* or *in its case.* **15** Literally *says.* While standing. **16** *Numbers* **29**, 7-11. **17** Or *read.* **18** Or *recited, read.* **19** One Blessing before the reading and one after it. **20** This corresponds to the רְצֵה in the שְׁמֹנֶה עֶשְׂרֵה or עֲמִידָה. **21** This corresponds to the מוֹדִים in the שְׁמֹנֶה עֶשְׂרֵה up to הַטּוֹב שִׁמְךָ... **22** This corresponds to the סְלַח לָנוּ in the שְׁמֹנֶה עֶשְׂרֵה and concludes with מֶלֶךְ מוֹחֵל וְסוֹלֵחַ... **23** שֶׁתִּשְׁרֶה בּוֹ שְׁכִינָה concluding with תְּחִנָּה רְנָה בַּקָּשָׁה מִלְּפָנֶיךָ..... concluding with בָּרוּךְ אַתָּה ה׳ שׁוֹכֵן בְּצִיּוֹן. **24** עַל עַמְּךָ יִשְׂרָאֵל שֶׁצְּרִיכִין לְהִוָּשַׁע בָּרוּךְ אַתָּה ה׳ שׁוֹמֵעַ תְּפִלָּה. **25** A prayer for the restoration of the Kingdom and concludes with שֶׁיִּתְבָּרְכוּ... **26** שֶׁיִּתְבָּרְכוּ וְיִהְיוּ קָרְבְּנוֹתָם לְרָצוֹן and concludes בָּרוּךְ אַתָּה ה׳ מְקַדֵּשׁ הַכֹּהֲנִים.

* *Appendix,* **Note 20.**

Mishnah 2

מִשְׁנָה ב

He who saw[1] the High Priest when he read[2] did not see[3] the bullock and the he-goat when they were being burned; and he that saw the bullock and the he-goat that were being burned did not see[3] the High Priest when he read[2]—and not because it was not allowed, but because the distance[4] was great, and both acts were carried out at the same time.[5]

[1]הָרוֹאֶה כֹּהֵן גָּדוֹל כְּשֶׁהוּא [2]קוֹרֵא אֵינוֹ [3]רוֹאֶה פַּר וְשָׂעִיר הַנִּשְׂרָפִים; וְהָרוֹאֶה פַּר וְשָׂעִיר הַנִּשְׂרָפִים אֵינוֹ רוֹאֶה כֹּהֵן גָּדוֹל כְּשֶׁהוּא [2]קוֹרֵא, וְלֹא מִפְּנֵי שֶׁאֵינוֹ רַשַּׁאי אֶלָּא שֶׁהָיְתָה [4]דֶּרֶךְ רְחוֹקָה וּמְלֶאכֶת שְׁנֵיהֶן [5]שָׁוָה כְּאֶחָת.

1 Literally *sees.* **2** Literally *reads.* **3** Literally *did not see.* **4** Between the places of burning and of reading. **5** The תַּלְמוּד יְרוּשַׁלְמִי has הָיְתָה נַעֲשֵׂית כְּאֶחָת instead of שָׁוָה כְּאֶחָת.

Mishnah 3

מִשְׁנָה ג

אִם בְּבִגְדֵי בּוּץ [1]קוֹרֵא קִדֵּשׁ [2]יָדָיו וְרַגְלָיו, פָּשַׁט, יָרַד וְטָבַל; עָלָה וְנִסְתַּפֵּג; הֵבִיאוּ לוֹ בִּגְדֵי זָהָב, וְלָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו וְיָצָא, וְעָשָׂה אֶת־[3]אֵילוֹ וְאֶת־אֵיל הָעָם וְאֶת־שִׁבְעַת כְּבָשִׂים תְּמִימִים [4]בְּנֵי שָׁנָה. דִּבְרֵי רַבִּי [5]אֱלִיעֶזֶר. רַבִּי [6]עֲקִיבָא אוֹמֵר, עִם תָּמִיד שֶׁל שַׁחַר הָיוּ קְרֵבִין וּפַר הָעוֹלָה וְשָׂעִיר הַנַּעֲשֶׂה [7]בַּחוּץ הָיוּ קְרֵבִין עִם תָּמִיד שֶׁל בֵּין הָעַרְבָּיִם.

If he read[1] in the garments of linen he sanctified his hands and his feet,[2] stripped, went down and immersed himself; he came up and dried himself; they brought him the golden raiment; and he put it on, and sanctified his hands and his feet and went out; and he offered up his ram[3] and the ram of the people and the seven unblemished lambs of one year old.[4] This is the view of R. Eliezer.[5] R. Akiba[6] says, With the *morning daily burnt-offering* did they offer these, and the bullock of the *burnt-offering* and the he-goat which is offered outside[7] were offered with the *afternoon daily burnt-offering*.

1 Literally *reads*. See *Mishnah* **1** of this *Chapter*. **2** After the reading by washing with water from the hand-bason in the עֲזָרָה. **3** *Leviticus* **16**, 3. **4** Or *of the first year*. *Numbers* **29**, 8. **5** His opinion is rejected. **6** His view is accepted. **7** On the outer Altar. *Numbers* **28**, 23, מִלְּבַד עוֹלַת הַבֹּקֶר, *beside the morning burnt-offering;* **29**, 11, מִלְּבַד חַטַּאת הַכִּפֻּרִים, *beside the sin-offering of atonement* (or *expiation*).

Mishnah 4

מִשְׁנָה ד

קִדֵּשׁ יָדָיו וְרַגְלָיו, וּפָשַׁט, וְיָרַד וְטָבַל, וְעָלָה וְנִסְתַּפֵּג; הֵבִיאוּ לוֹ בִּגְדֵי לָבָן וְלָבַשׁ; וְקִדֵּשׁ יָדָיו וְרַגְלָיו. נִכְנַס לְהוֹצִיא אֶת־הַכַּף וְאֶת־הַמַּחְתָּה. קִדֵּשׁ יָדָיו וְרַגְלָיו, וּפָשַׁט, וְיָרַד וְטָבַל; עָלָה וְנִסְתַּפֵּג; הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו; וְנִכְנַס [1]לְהַקְטִיר קְטוֹרֶת שֶׁל בֵּין הָעַרְבָּיִם [2]וּלְהֵיטִיב אֶת־הַנֵּרוֹת.

He then sanctified his hands and his feet, (and) stripped, (and) went down and immersed himself, and came up and dried himself; they brought to him the white vestments and he put them on; and he sanctified his hands and his feet. He went in to bring out the ladle and the fire-pan. He sanctified his hands and his feet, (and) stripped, (and) went down and immersed himself; he came up and dried himself; and they brought him the

וְקִדֵּשׁ יָדָיו וְרַגְלָיו, וּפָשַׁט; הֵבִיאוּ לוֹ בִגְדֵי עַצְמוֹ וְלָבָשׁ. וּמְלַוִּין אוֹתוֹ עַד בֵּיתוֹ. יוֹם טוֹב הָיָה עוֹשֶׂה לְאוֹהֲבָיו בַּשָּׁעָה שֶׁיָּצָא בְשָׁלוֹם מִן־הַקֹּדֶשׁ.

golden raiment and he put it on, and he sanctified his hands and his feet; and he went in to offer up[1] the afternoon incense, and to light[2] the lamps. And he sanctified his hands and his feet, and stripped; they brought him his own garments and he put them on. And they accompanied him to his house. And he made a feast[3] for his friends because[4] he had come forth safely from the Sanctuary.[5]

1 The תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud,* has וְהִקְטִיר, *and offered up,* instead of לְהַקְטִיר, *to offer up.* **2** After the *afternoon burnt-offering* had been offered up the incense was offered (*Exodus* **27**, 21); then the lamps were lit (*Exodus* **30**, 8). וּלְהַטִּיב, literally *and to trim.* The תַּלְמוּד יְרוּשַׁלְמִי gives וְהַטִּיב, *and he lit* (literally *and he trimmed*). **3** Literally *holiday, Holy-day, Festival.* **4** Literally *at the time* (*when*). **5** *i.e.,* the קֹדֶשׁ קָדָשִׁים, *Holy of Holies.* See *Appendix,* **Note 20**.

Mishnah 5

מִשְׁנָה ה

The High Priest ministers in eight pieces of vestments, and a common priest in four pieces—in a tunic, (and) drawers, (and) a turban, and a girdle. The High Priest adds to these[1] the breastplate, (and) the Ephod,[2] (and) the upper garment, and the frontlet.[3] In these they were approached for the decision* of the *Urim and Thummim;*[4] and they did not inquire of them except for a king[5] or for the Court[6] or for one whom the congregation had need of.[7]

כֹּהֵן גָּדוֹל מְשַׁמֵּשׁ בִּשְׁמֹנָה כֵלִים, וְהַהֶדְיוֹט בְּאַרְבָּעָה, בְּכְתֹנֶת, וּמִכְנָסַיִם, וּמִצְנֶפֶת, וְאַבְנֵט. מוֹסִיף עָלָיו כֹּהֵן גָּדוֹל חֹשֶׁן, וְאֵפוֹד, וּמְעִיל, וְצִיץ. בְּאֵלּוּ נִשְׁאָלִין בְּאוּרִים וְתוּמִּים וְאֵין נִשְׁאָלִין אֶלָּא לְמֶלֶךְ וּלְבֵית דִּין וּלְמִי שֶׁהַצִּבּוּר צָרִיךְ בּוֹ.

1 Literally *this, it.* **2** Or *apron.* **3** Or *front-plate.* **4** *Exodus* **28**, 30. אוּרִים from אוּר, *light, flame;* תוּמִּים from תֹּם, *integrity, perfection.* The priest to whom questions were put had to wear eight pieces of vestments; the one who made enquiry had his face behind the priest whose face was towards the Ark. The questions put took the form of 'Shall I do so and so' or 'Shall I not do so and so' and were uttered softly. The priest was invested with the Divine Spirit and looked at the חֹשֶׁן, breastplate, and saw the letters on it as if

protruding or else lit up reading 'Do so' or 'Do not do so.' On the jewels of the breastplate were written or engraved the names of the Twelve Tribes and also the names of the Patriarchs (Abraham, Isaac, Jacob) and the words וְשִׁבְטֵי יָהּ *And the Tribes of the Eternal.* Thus all the letters of the Alphabet were there, and the Divine Spirit let the priest combine correctly the outstanding letters for the answer.§ **5** *Numbers* **27**, 21. **6** Or *Great Sanhedrin.* **7** The commander-in-chief. * Only when arrayed in these garments were they approached to give the decision of the אורים וְתֻמִּים. Compare *Numbers* **27**, 21. And they (*i.e.*, the High Priests as a class) could be asked for it (*sc.*, the decision of the אורים וְתֻמִּים) by a king, by the בֵּית דִּין, and by him of whom the community were in need.

§ [*Rashi*] The *Urim and Thummim* was some unknown material inscribed with the *Tetragrammaton* and placed in the fold of the breastplate. In the Second Temple the breastplate lacked this. [Nachmanides] Only Moses knew the secret of its preparation.

CHAPTER 8 — פֶּרֶק ח

Mishnah 1 — מִשְׁנָה א

On the Day of Atonement eating, (and) drinking,[1] (and) washing,[2] and anointing,[3] (and) putting on sandals,[4] and sexual intercourse are forbidden. But a king[5] and a bride[6] may wash their faces, and a woman after confinement[7] may wear sandals;[8] this is the opinion of R. Eliezer;[9] but the Sages prohibit it.

יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה, [1]וּבִשְׁתִיָּה, [2]וּבִרְחִיצָה, [3]וּבְסִיכָה, [4]וּבִנְעִילַת הַסַּנְדָּל, וּבְתַשְׁמִישׁ הַמִּטָּה. [5]וְהַמֶּלֶךְ [6]וְהַכַּלָּה יִרְחֲצוּ אֶת־פְּנֵיהֶם, [7]וְהַחַיָּה תִּנְעוֹל אֶת־[8]הַסַّנְדָּל; דִּבְרֵי רַבִּי [9]אֱלִיעֶזֶר; וַחֲכָמִים אוֹסְרִין.

1 *Eating* and *drinking* are included under one category so that five prohibitions are enumerated here and are mentioned in the מַחֲזוֹר שֶׁל יוֹם כִּפּוּר, the Festival Prayer Book for the Day of Atonement. **2** In hot or cold water for mere enjoyment is prohibited, but it is permitted to wash away dirt. **3** A wound, etc., may be anointed. **4** Skin or leather ones only are prohibited; of other materials they are permitted. **5** Because of his position. **6** During the first thirty days after marriage. **7** *i.e.*, childbirth. **8** For warmth. Literally *sandal, slipper.* **9** His view on these points is accepted.

Mishnah 2 — מִשְׁנָה ב

If one eat[1] as much as a big date's bulk—just as it is together with its stone—or if he drink a mouthful,[2]

[1]הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה, כָּמוּהָ וּכְגַרְעִינָתָהּ, וְהַשּׁוֹתֶה יִמְלָא לוּגְמָיו,

[3]חַיָּיב. כָּל־הָאוֹכְלִין מִצְטָרְפִין לִכְזַיִת; כָּל־הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לוּגְמָיו; הָאוֹכֵל וְשׁוֹתֶה אֵין מִצְטָרְפִין.

he is culpable.[3] Different foods may be computed together to make up the size of a date; different liquids are computed together for making up a mouthful; but what one eats and drinks may not be computed together.

1 Any food. **2** A quantity such if kept in one side of the mouth makes the cheek bulge out (about a רְבִיעִית, 4.2 cubic inches). **3** He is liable to punishment by כָּרֵת, *excision* (*Leviticus* **23**, *29*; *Appendix*, **Note 2**), if he transgressed wantonly, and to a חַטָּאת, *sin-offering* (*Leviticus* **4**, *27*-35) if in error.

Mishnah 3

מִשְׁנָה ג

אָכַל וְשָׁתָה [1]בְּהֶעְלֵם אַחַת אֵינוֹ חַיָּיב אֶלָּא חַטָּאת אַחַת. אָכַל וְעָשָׂה [2]מְלָאכָה חַיָּיב *שְׁנֵי חַטָּאוֹת. אָכַל אוֹכְלִין שֶׁאֵינָן רְאוּיִין לַאֲכִילָה, וְשָׁתָה מַשְׁקִין שֶׁאֵינָן רְאוּיִין לִשְׁתִּיָּיה, וְשָׁתָה [3]צִיר אוֹ מוּרְיֵיס [3]פָּטוּר.

If one both ate and drank in one act of forgetfulness,[1] he is only liable to one *sin-offering*. If one both ate and performed an act of work,[1] he is liable to two *sin-offerings*. If one ate foods that are not fit for eating, or drank liquids which are not fit for drinking, or if he drank brine or pickle liquor[2] he is exempt.[3]

1 Forgetting it was יוֹם כִּפּוּר. **2** Or *fish-brine* (containing fish-hash or wine). **3** From כָּרֵת, but liable to מַכּוֹת מַרְדּוּת. * Grammatically better שְׁתֵּי.

Mishnah 4

מִשְׁנָה ד

הַתִּינוֹקוֹת אֵין מְעַנִּין אוֹתָן בְּיוֹם הַכִּפּוּרִים, אֲבָל מְחַנְּכִין [1]אוֹתָם לִפְנֵי [2]שָׁנָה וְלִפְנֵי [3]שְׁנָתַיִם, בִּשְׁבִיל שֶׁיִּהְיוּ רְגִילִין בְּמִצְוֹת.

Children need not be made to fast on the Day of Atonement, but they should train them[1] the year before[2] or two years before,[3] in order that they become accustomed to the observance of commandments.

1 To abstain from eating at their usual times but to eat an hour or so later. **2** In the case of an ailing child this practice is begun a year before he (or she) must fast. **3** In the case of a healthy child he (or she) is thus trained two years before fasting is compulsory. *Before.....*, *viz.*, a boy must fast at the age of thirteen years and one day, a girl at the age of twelve years and one day.

Mishnah 5

מִשְׁנָה ה

If a pregnant woman smelled,[1] they may give her food[2] until she recovers.[3] They may give food to a sick person on the advice of expert persons;[4] and if no skilled persons be there, they may feed him at his own request until he says, 'Enough.'[5]

עוּבָּרָה שֶׁהֵרִיחָה מַאֲכִילִין אוֹתָהּ עַד שֶׁתִּשְׁשִׁיב. חוֹלֶה מַאֲכִילִין אוֹתוֹ עַל פִּי בְּקִיאִין; וְאִם אֵין שָׁם בְּקִיאִין מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ עַד שֶׁיֹּאמַר דַּי.

1 Food and drink. **2** Including drink. If she asks for any or if she appears in need. **3** Otherwise both she and the unborn child may be in danger. The גְּמָרָא has שֶׁתִּשְׁשִׁיב נַפְשָׁהּ. **4** Doctors, whether Jews or non-Jews; the patient must be made to eat even if he says it is unnecessary. **5** Even if doctors say he can fast he must be fed if he wishes for food. If Jewish doctors say the patient can fast safely and a non-Jewish doctor says the patient may not do so in safety, the advice of the latter must be followed even if the patient thinks he can go without food.

Mishnah 6

מִשְׁנָה ו

If anyone be seized with bulimy,[1] he is to be fed even with unclean things[2] until his eyes become clear[3] [*or* bright]. If a mad dog[4] bit anyone they may not give him the lobe of its liver to eat,[5] but R. Mattathia[6] ben Cheresh permits it. And moreover R. Mattathia ben Cheresh said, If one have a sore throat, his mouth on [the] Sabbath* because there is a doubt whether there is danger to life.[8] (And) a case of risk of loss of life, [or any illness that engenders the risk of loss of life], supersedes the Sabbath [law].

מִי שֶׁאֲחָזוֹ בּוּלְמוּס, מַאֲכִילִין אוֹתוֹ אֲפִילוּ דְּבָרִים טְמֵאִים עַד שֶׁיֵּאוֹרוּ עֵינָיו. מִי שֶׁנָּשַׁכוֹ כֶּלֶב שׁוֹטֶה אֵין מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ, וְרַבִּי מַתִּתְיָא בֶּן חֶרֶשׁ מַתִּיר. וְעוֹד אָמַר רַבִּי מַתִּתְיָא בֶּן חֶרֶשׁ, הַחוֹשֵׁשׁ בִּגְרוֹנוֹ, מַטִּילִין לוֹ סַם בְּתוֹךְ פִּיו בְּשַׁבָּת מִפְּנֵי שֶׁהוּא סָפֵק נְפָשׁוֹת, וְכָל סָפֵק נְפָשׁוֹת דּוֹחֶה אֶת־הַשַּׁבָּת.

1 Or *bulimia, morbid or ravenous hunger* (a kind of complaint). **2** *i.e.*, ritually unclean (even נְבֵלוֹת and טְרֵפוֹת). **3** *viz.*, until he feels better. **4** The symptoms are open mouth, dripping saliva, tail between legs, fierce look, running in one direction, and attempting to bite everyone. **5** Because this remedy is unreliable. **6** His opinion is rejected. **7** Healing herb. **8** There is uncertainty whether if medicine is withheld he might outlive that day but die as a result some time during the following seven days. * Or בַּשַּׁבָּת.

Mishnah 7

מִשְׁנָה ז

If debris of a collapsing building fell in the vicinity of someone and there is a doubt whether he is there or whether he is not there, or if there be a doubt whether he is alive or whether he is dead, or if there be a doubt whether he is a heathen[1] or whether he is not a heathen,[1] they must probe[2] the heap of debris concerning him. If they find[3] him alive, they must remove [the debris][4] on account of him, but if he be dead, they must leave him.[5]

מִי שֶׁנָּפְלָה עָלָיו מַפֹּלֶת, סָפֵק הוּא שָׁם סָפֵק אֵינוֹ שָׁם, סָפֵק חַי סָפֵק מֵת, סָפֵק יְעוֹבֵד כּוֹכָבִים סָפֵק בְּלִתִּי יְעוֹבֵד כּוֹכָבִים, יְמַפַּקְחִין עָלָיו אֶת־הַגַּל. יְמְצָאוּהוּ חַי יְמַפַּקְחִין עָלָיו, וְאִם מֵת יַנִּיחוּהוּ.

1 Literally *idolater.* No distinction as to race or creed may be made in matters of life and death. **2** Even if digging is necessary. **3** Literally *found.* **4** *i.e.,* clear away still more to effect rescue. **5** The corpse can be recovered later.

Mishnah 8

מִשְׁנָה ח

A *sin-offering*[1] and a *trespass-offering*[2] *for sins committed wittingly* atone [for sins]; death or the Day of Atonement effects atonement if accompanied with penitence;[3] repentance effects atonement for lesser transgressions against positive commands[4] and against negative commands,[4] whereas for graver sins it suspends punishment until the Day of Atonement arrives and effects atonement.

חַטָּאת וְאָשָׁם וַדַּאי מְכַפְּרִין; מִיתָה וְיוֹם הַכִּפּוּרִים מְכַפְּרִין עִם הַתְּשׁוּבָה; תְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵירוֹת קַלּוֹת עַל עֲשֵׂה וְעַל לֹא תַעֲשֶׂה, וְעַל הַחֲמוּרוֹת הוּא תּוֹלֶה עַד שֶׁיָּבוֹא יוֹם הַכִּפּוּרִים וִיכַפֵּר.

1 *Leviticus* **4**, 27-35. **2** *Leviticus* **5**, 17ff. As for instance אָשָׁם גְּזֵרוֹת, *guilt offering for the illegal appropriation of private property,* אָשָׁם מְעִילוֹת, *guilt-offering for the misappropriation of sacred property,* אָשָׁם שִׁפְחָה חֲרוּפָה, *guilt-offering for cohabitation with a slave betrothed to another man.* **3** Or *repentance.* **4** In the Law.

Mishnah 9

מִשְׁנָה ט

If one say,[1] 'I will sin and repent, I will sin and repent,' he will not be given [from on high] an opportunity[2] to repent. 'I[3] will sin and the Day of Atonement will effect

הָאוֹמֵר, אֶחֱטָא וְאָשׁוּב, אֶחֱטָא וְאָשׁוּב, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר.

עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם יוֹם הַכִּפּוּרִים מְכַפֵּר; עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ. אֶת־זוּ דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ, עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם יוֹם הַכִּפּוּרִים מְכַפֵּר, עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ. אָמַר רַבִּי עֲקִיבָא, אַשְׁרֵיכֶם, יִשְׂרָאֵל, לִפְנֵי מִי אַתֶּם מִתְטַהֲרִין וּמִי מְטַהֵר אֶתְכֶם? אֲבִיכֶם שֶׁבַּשָּׁמַיִם; שֶׁנֶּאֱמַר, וְזָרַקְתִּי, עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם. וְאוֹמֵר, מִקְוֵה יִשְׂרָאֵל, מַה־מִּקְוֶה מְטַהֵר אֶת־הַטְּמֵאִים אַף הַקָּדוֹשׁ בָּרוּךְ הוּא מְטַהֵר אֶת־יִשְׂרָאֵל.

atonement,' then the Day of Atonement does not effect atonement. For transgression from[4] man towards God* the Day of Atonement effects atonement; but for transgressions[5] between a man and his fellow man the Day of Atonement does not effect atonement until he shall have first appeased[6] his fellow man. This did R. Elazar ben Azariah expound, *From all your sins before the Eternal shall ye be clean*[7] — for transgressions from man towards God the Day of Atonement effects atonement, but for transgressions between a man and his fellow man the Day of Atonement does not effect Atonement until he shall have first placated[8] his fellow man. R. Akiba said, 'Happy are ye, O Israel, before whom do ye cleanse yourselves and who cleanses you [from your transgressions]?—Your Father that is in heaven; as it is said,[9] *And I will sprinkle clean water upon you and ye shall be clean.* And it says again,[10] *The hope of Israel*—just as the ritual bath cleanses the unclean so does the Holy One Blessed Be He cleanse Israel.

1 *i.e.*, If one say twice, 'I will sin.....' **2** *i.e.*, he will not be given the chance from heaven. **3** *i.e.*, If one say, 'I will sin.....' *atonement, expiation.* **4** Literally *between.....and.* **5** Monetary damage, personal injury, abuse, insult, slander, defamation or libel. **6** Or *conciliated, i.e.*, put matters right between them. **7** *Leviticus* **16**, 30. **8** Or *propitiated, i.e.*, removed all wrongs between them. **9** *Ezekiel* **36**, 25. **10** *Jeremiah* **17**, 13 (*Thou hope of Israel, the Eternal*). The word מִקְוֶה, *hope of*, means also ritual *immersion pool of*: hence the homiletic-exegetic explanatory comparison. **11** Or נִשְׁלְמָה מַסֶּכֶת יוֹמָא, TRACTATE YOMA CONCLUDED. * Or *The Omnipresent.*

יְסִלִּיק מַסֶּכֶת יוֹמָא

CONCLUSION OF TRACTATE YOMA.

מַסֶּכֶת

סוּכָּה

TRACTATE
SUCCAH

[BEING THE SIXTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by
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INTRODUCTION

מַסֶּכֶת סוּכָּה, **Tractate Succah,** is the sixth treatise of סֵדֶר מוֹעֵד, *the Second Order* or *Order Moed,* of the מִשְׁנָה, *Mishnah.*

It treats of the laws concerning the *Festival of Tabernacles* according to *Leviticus* **23**, 33-43, *Numbers* **29**, 12-39, and *Deuteronomy* **16**, 13-17.

סוּכָּה (Talmudical spelling) or סֻכָּה (Biblical spelling), *hut, tent, booth, tabernacle*—also *house, dwelling, arbour, covert, thicket,* is a derivative of the verb סָכַךְ, *interlace, interweave, plait, cover, shelter.* The *plural* form סֻכּוֹת (Biblical and Talmudical spelling) or סוּכּוֹת (Talmudical spelling) also has the meaning *Festival of Tabernacles* which is also referred to as חַג.

The *Tractate* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.*

There are five Chapters whose titles are:

CHAPTER 1	סוּכָּה	א	פֶּרֶק
CHAPTER 2	הַיָּשֵׁן תַּחַת הַמִּטָּה	ב	פֶּרֶק
CHAPTER 3	לוּלָב הַגָּזוּל	ג	פֶּרֶק
CHAPTER 4	לוּלָב וַעֲרָבָה	ד	פֶּרֶק
CHAPTER 5	הֶחָלִיל	ה	פֶּרֶק

The principle matters treated in these Chapters are: 1. The *succah* —its size, materials, nature, use. 2. Sleeping and eating in the *succah;* exemption of women, children, bondservants. 3. The *lulav;* its constitution; the *ethrog;* the use of both. 4. Observances during the Festival of Tabernacles; further regulations regarding the *lulav;* processions round the Altar; water libation ceremony. 5. Ceremonial water drawing and libation; sounding the *shofar;* sacrifices during the Feast of Tabernacles; the priestly divisions and their shares of the sacrificial portions and *shewbread.*

מַסֶּכֶת

סוּכָּה

TRACTATE

SUCCAH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

If a *Succah*[1] be above twenty cubits[2] in height, it is invalid,[3] but R. Judah[4] declares it valid; and if it be not ten handbreadths[5] high or has not three sides[6] or if its unshaded part be more than its shaded part it is invalid. In the case of an old *Succah*, the School of Shammai[7] declare it invalid but the School of Hillel[8] declare it valid. And what* is considered an old *Succah*?—Any[9] which was constructed thirty days before the Festival of Tabernacles;[10] but if it were made expressly for the Festival of Tabernacles, even at the beginning of the year,[11] it is valid.[12]

[1]סוּכָּה שֶׁהִיא גְּבוֹהַּ לְמַעְלָה מֵעֶשְׂרִים [2]אַמָּה [3]פְּסוּלָה, רַבִּי [4]יְהוּדָה מַכְשִׁיר; וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה [5]טְפָחִים וְשֶׁאֵין לָהּ [6]שְׁלֹשָׁה דְפָנוֹת וְשֶׁחַמָּתָהּ מְרוּבָּה מִצִּילָתָהּ פְּסוּלָה. סוּכָּה יְשָׁנָה, בֵּית [7]שַׁמַּאי פּוֹסְלִין וּבֵית [8]הִלֵּל מַכְשִׁירִין. *וְאֵיזוֹ הִיא סוּכָּה יְשָׁנָה? [9]כָּל־שֶׁעֲשָׂאָהּ לְיוֹם [10]לְחַג שְׁלֹשִׁים יוֹם; אֲבָל אִם עֲשָׂאָהּ לְשֵׁם חַג, אֲפִילּוּ [11]מִתְּחִלַּת הַשָּׁנָה, [12]כְּשֵׁרָה.

1 גְּבוֹהַּ seems grammatically incorrect and should be גְּבוֹהָה (as given further on in this *Mishnah*) in agreement with the *feminine* substantive סוּכָּה. *Succah*, or *booth, hut, tent*. *Leviticus* **23**, 42. **2** אַמָּה *cubit* = 22.08 inches.§ **3** *i.e.*, unfit for ritual use as *Succah*. As the *Succah* must be theoretically of a temporary (*i.e.*, frail) character any structure higher than twenty cubits would have to be so strongly constructed as to become a permanent substantial building. **4** His view is rejected. **5** טֶפַח, *handbreadth* = 3.65 inches = $\frac{1}{6}$ אַמָּה. Such a low structure would not be fit for use as a *Succah*. **6** This is considered הֲלָכָה לְמֹשֶׁה מִסִּינַי, a law dating from Moses and accepted without dispute. **7** Their opinion is rejected. **8** Their view is accepted. **9** If it had not been originally built expressly to serve as a *Succah*, however old it may be, it is valid if some part of it is renewed (*e.g.*, new סְכָךְ, *roof covering*). **10** חַג or סוּכּוֹת. **11** As the literal meaning of the *beginning of the year* would

be the first day of תִּשְׁרִי, *i.e.*, only fifteen days before סוּכּוֹת, this phrase must evidently be taken to mean (*many*) *months before.* **12** However long ago previously it had been constructed. * Or וְאִיזוֹ. § זְרָעִים, Page 18f.

Mishnah 2

מִשְׁנָה ב

If one make his *Succah* under a tree,[1] it is as though he had constructed it[2] inside the house. If one *Succah* were above another *Succah,* the upper one is valid[3] and the lower one is invalid. R. Judah[4] says, If there be no occupants in the upper one, the lower one is valid.

הָעוֹשֶׂה סוּכָּתוֹ תַּחַת הָאִילָן כְּאִילוּ עֲשָׂאָהּ בְּתוֹךְ הַבַּיִת. סוּכָּה עַל גַּבֵּי סוּכָּה, הָעֶלְיוֹנָה כְּשֵׁרָה וְהַתַּחְתּוֹנָה פְּסוּלָה. רַבִּי יְהוּדָה אוֹמֵר, אִם אֵין דְּיוֹרִין בָּעֶלְיוֹנָה הַתַּחְתּוֹנָה כְּשֵׁרָה.

1 Whose branches do not constitute a valid roofing. **2** And it is invalid. **3** But if the סְכָךְ, *roof-covering,* of the lower one (*i.e.*, the סְכָךְ between the two *Succahs*) cannot support the furniture of the upper one then the lower one is also valid. **4** His opinion is rejected.

Mishnah 3

מִשְׁנָה ג

If anyone spread a sheet[1] over it[2] because of the sun, or beneath it because of the dropping,[3] or if he spread it over a four-post bed,[4] it[5] is invalid; but he may spread it over a two-post bed.[6]

פִּירֵס עָלֶיהָ סָדִין מִפְּנֵי הַחַמָּה, אוֹ תַּחְתֶּיהָ מִפְּנֵי הַנֶּשֶׁר, אוֹ שֶׁפִּירֵס עַל גַּבֵּי הַקִּינּוּף, פְּסוּלָה; אֲבָל פּוֹרֵס הוּא עַל גַּבֵּי נַקְלִיטֵי הַמִּטָּה.

1 Which is susceptible to טוּמְאָה, uncleanness, and invalidates the סְכָךְ, roof-covering. **2** Over the סְכָךְ, ceiling or roofing of twigs or leaves. **3** A sheet to catch any leaves, etc., dropping on to the food. **4** If one sits in there it is as if he was in a tent inside another tent. **5** The *Succah.* **6** One which has a post at the head and another at the foot, with a pole joining the two. In this case a sheet over the horizontal pole would not constitute a *Succah* because the apex is not wide enough to be considered a roof.

Mishnah 4

מִשְׁנָה ד

If one trained over it[1] a vine or a gourd or an ivy[2] and covered such over,[3] it[4] is invalid. But if the roofing[5] were more than them,[6] or if he cut them,[6] it is valid.[7] This is the

הִדְלָה עָלֶיהָ אֶת־הַגֶּפֶן וְאֶת־הַדְּלַעַת וְאֶת־הַקִּיסוֹם וְסָכָהּ עַל גַּבָּהּ פְּסוּלָה. וְאִם הָיָה סִכּוּךְ הַרְבֵּה מֵהֶן אוֹ שֶׁקִּצָּצִי, כְּשֵׁרָה.

זֶה *הַכְּלָל, כָּל־שֶׁהוּא מְקַבֵּל
[8]טוּמְאָה [9]וְאֵין גִּידּוּלוֹ מִן־[10]הָאָרֶץ
אֵין מְסַכְּכִין בּוֹ; וְכָל דָּבָר שֶׁאֵינוֹ
מְקַבֵּל טוּמְאָה [11]וְגִידּוּלוֹ מִן־הָאָרֶץ
מְסַכְּכִין בּוֹ.

general principle:* Whatever is susceptible to uncleanness[8] and does not[9] grow from the soil[10] may not be covered therewith; but whatever is not susceptible to uncleanness and its growth[11] is from the soil may be covered with it.

1 The *Succah*. **2** Any one of these to serve as part סְכָךְ, roofing. **3** With סְכָךְ, roofing of leaves or branches. Or גַּבּוֹ (*masculine suffix* grammatically incorrect as the reference is to the *feminine noun* סוּכָּה) in some editions instead of גַּבָּהּ. **4** The *Succah*. **5** The סְכָךְ. **6** The vine, gourd or ivy. שֶׁקְּצָצָן (*Kal*) or שֶׁקִּצְּצָן (*Piel*). **7** Provided that the cut plants be lifted and relaid (*i.e.*, moved) as if the roofing is renewed because immediately before the cutting they are invalid and cannot become valid in their unaltered status. **8** Food, utensils, woollens, garments. **9** Or *or does not*. **10** Metals, minerals, bones, hides. **11** Branches, leaves, brushwood. * Popularly, הַכְּלָל.

Mishnah 5 — מִשְׁנָה ה

חֲבִילֵי קַשׁ וַחֲבִילֵי עֵצִים וַחֲבִילֵי
[1]זְרָדִין אֵין [1]מְסַכְּכִין בָּהֶן. וְכוּלָּן
[2]שֶׁהִתִּירָן כְּשֵׁרוֹת [2]וְכוּלָּן כְּשֵׁרוֹת
[3]לְדֹפָנוֹת.

They may not cover[1] with bundles of straw or bundles of wood or bundles of young green shoots,[2] but if they are untied,[3] they are valid. But all these[4] are valid for the sides.[5]

1 The roofing of a *Succah*. **2** Or *brushwood*. **3** Which shows they are not there for the purpose of being dried. **4** Just mentioned as invalid roofing. **5** Of the *Succah*.

Mishnah 6 — מִשְׁנָה ו

[1]מְסַכְּכִין [2]בִּנְסָרִים; דִּבְרֵי רַבִּי
[3]יְהוּדָה, וְרַבִּי [4]מֵאִיר אוֹסֵר. נָתַן
[5]עָלֶיהָ [5]נֵסֶר שֶׁהוּא רָחָב אַרְבָּעָה
טְפָחִים כְּשֵׁרָה וּבִלְבַד שֶׁלֹּא [7]יִישַׁן
תַּחְתָּיו.

They may roof[1] with boards;[2] this is the view of R. Judah,[3] but R. Meir[4] forbids it. If one put over it[5] a board[6] that is four handbreadths wide, it is valid provided that one does not sleep[7] under it.

1 The *Succah*. **2** Narrower than four handbreadths. If wider than four handbreadths even when set up on edge they are not invalid. **3** His view is accepted. **4** His opinion is rejected. **5** Across the roofing next to the side. **6** A single board. **7** Or eat.

וְאֵין מְסַכְּכִים בָּהּ; [5]לְסִיכּוּךְ,
מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טוּמְאָה.
רַבִּי [6]אֱלִיעֶזֶר אוֹמֵר, אַחַת [7]קְטַנָּה

be used for *Succah*-roofing; for *Succah*-roofing,[5] it may be used for *Succah*-roofing and is not susceptible to defilement. R. Eliezer[6] says, Whether small[7] or large, if it

Mishnah 7

מִשְׁנָה ז

If there be a board-roofing with no plaster over it, R. Judah says, The School of Shammai[1] say one loosens them and one[2] is removed

תִּקְרָה שֶׁאֵין עָלֶיהָ מַעֲזִיבָה, רַבִּי יְהוּדָה אוֹמֵר, [1]בֵּית שַׁמַּאי אוֹמְרִים מְפַקְפֵּק וְנוֹטֵל [2]אַחַת [3]מִבֵּינָתַיִם,

were made for lying upon it is susceptive to uncleanness and they may not use it for *Succah*-roofing, if for *Succah*-roofing,[5] they may use it for *Succah*-roofing and it is not susceptive to defilement.

וְאַחַת גְּדוֹלָה, עֲשָׂאָה לִשְׁכִּיבָה מְקַבֶּלֶת טוּמְאָה וְאֵין מְסַכְּכִין בָּהּ, [4]לְסִיכּוּךְ מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טוּמְאָה.

1 Covering it with סְכָךְ, *Succah*-roofing, which hangs down to form the sides or walls. **2** So that the סְכָךְ slopes to the wall and it is not clear where the side ends and the roof begin. **3** His view is rejected. **4** Apparently it seemed that R. Eliezer's ruling was accepted against the opinion of the Sages, but authorities have decided that it was R. Eliezer who declared it valid and that the Sages had ruled its invalidity and such a *Succah* is invalid. **5** *i.e.*, if it was made expressly for *Succah*-roofing and not for lying on. **6** This variation of opinion is rejected. **7** *i.e.*, whether the reed mat is small or big. Literally, *It is all one whether*.....

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

If one sleep under a bed in the *Succah* he has not fulfilled his obligation.[1] R. Judah[2] said, 'We were accustomed to sleep under the bed in the presence of the Elders and they did not say aught to us.' R. Simon said, It happened that Tabi, the slave of Rabban Gamaliel, slept on one occasion under the bed, and Rabban Gamaliel said to the Elders, 'You have seen Tabi, my slave, that he is a learned man, and knows that slaves are exempt from[3] the *Succah*, therefore he sleeps under the bed.' Thus, incidentally, we learn that one who sleeps under the bed[4] has not complied with his duty.

הַיָּשֵׁן תַּחַת הַמִּטָּה בַּסּוּכָּה [1]לֹא יָצָא יְדֵי חוֹבָתוֹ. אָמַר רַבִּי [2]יְהוּדָה, נוֹהֲגִין הָיִינוּ שֶׁהָיִינוּ יְשֵׁנִים תַּחַת הַמִּטָּה בִּפְנֵי הַזְּקֵנִים וְלֹא אָמְרוּ לָנוּ דָּבָר. אָמַר רַבִּי שִׁמְעוֹן, מַעֲשֶׂה בְּטָבִי עַבְדּוֹ שֶׁל רַבָּן גַּמְלִיאֵל שֶׁהָיָה יָשֵׁן תַּחַת הַמִּטָּה, וְאָמַר לְהֶן רַבָּן גַּמְלִיאֵל לַזְּקֵנִים רְאִיתֶם טָבִי עַבְדִּי, שֶׁהוּא תַּלְמִיד חָכָם, וְיוֹדֵעַ שֶׁעֲבָדִים פְּטוּרִים [3]מִן־הַסּוּכָּה, לְפִיכָךְ יָשֵׁן הוּא תַּחַת הַמִּטָּה. וּלְפִי דַרְכֵּנוּ, לָמַדְנוּ שֶׁהַיָּשֵׁן תַּחַת [4]הַמִּטָּה לֹא יָצָא יְדֵי חוֹבָתוֹ.

1 Literally *the bed*. It would be as a booth inside another booth. The obligation is eating, drinking, and sleeping (*i.e.*, *on* the bed if there be one) in the *Succah*. **2** His opinion is rejected. **3** *i.e.*, from observing the laws

זֶה *הַכְּלָל, כָּל־שֶׁהוּא מְקַבֵּל
[8]טוּמְאָה [9]וְאֵין גִּידוּלוֹ מִן־[10]הָאָרֶץ
אֵין מְסַכְּכִין בּוֹ; וְכָל דָּבָר שֶׁאֵינוֹ
מְקַבֵּל טוּמְאָה [11]וְגִידוּלוֹ מִן־הָאָרֶץ
מְסַכְּכִין בּוֹ.

general principle:* Whatever is susceptible to uncleanness[8] and does not[9] grow from the soil[10] may not be covered therewith; but whatever is not susceptible to uncleanness and its growth[11] is from the soil may be covered with it.

1 The *Succah*. **2** Any one of these to serve as part סְכָךְ, roofing. **3** With סְכָךְ, roofing of leaves or branches. Or גַּבּוֹ (*masculine suffix* grammatically incorrect as the reference is to the *feminine noun* סוּכָּה) in some editions instead of גַּבָּהּ. **4** The *Succah*. **5** The סְכָךְ. **6** The vine, gourd or ivy. שָׁקְצָצָן (*Kal*) or שִׁקְצָצָן (*Piel*). **7** Provided that the cut plants be lifted and relaid (*i.e.*, moved) as if the roofing is renewed because immediately before the cutting they are invalid and cannot become valid in their unaltered status. **8** Food, utensils, woollens, garments. **9** Or *or does not*. **10** Metals, minerals, bones, hides. **11** Branches, leaves, brushwood. * Popularly, הַכְּלָל.

Mishnah 5 — מִשְׁנָה ה

חֲבִילֵי קַשׁ וַחֲבִילֵי עֵצִים וַחֲבִילֵי
[2]זְרָדִין אֵין [3]מְסַכְּכִין בָּהֶן. וְכוּלָּן
[4]שֶׁהִתִּירָן כְּשֵׁרוֹת [5]וְכוּלָּן כְּשֵׁרוֹת
[5]לַדְּפָנוֹת.

They may not cover[1] with bundles of straw or bundles of wood or bundles of young green shoots,[2] but if they are untied,[3] they are valid. But all these[4] are valid for the sides.[5]

1 The roofing of a *Succah*. **2** Or *brushwood*. **3** Which shows they are not there for the purpose of being dried. **4** Just mentioned as invalid roofing. **5** Of the *Succah*.

Mishnah 6 — מִשְׁנָה ו

[1]מְסַכְּכִין [2]בִּנְסָרִים; דִּבְרֵי רַבִּי
[3]יְהוּדָה, וְרַבִּי [4]מֵאִיר אוֹסֵר. נָתַן
[5]עָלֶיהָ [6]נֵסֶר שֶׁהוּא רָחָב אַרְבָּעָה
טְפָחִים כְּשֵׁרָה וּבִלְבַד שֶׁלֹּא [7]יִישַׁן
תַּחְתָּיו.

They may roof[1] with boards;[2] this is the view of R. Judah,[3] but R. Meir[4] forbids it. If one put over it[5] a board[6] that is four handbreadths wide, it is valid provided that one does not sleep[7] under it.

1 The *Succah*. **2** Narrower than four handbreadths. If wider than four handbreadths even when set up on edge they are not invalid. **3** His view is accepted. **4** His opinion is rejected. **5** Across the roofing next to the side. **6** A single board. **7** Or eat.

Mishnah 7

מִשְׁנָה ז

תִּקְרָה שֶׁאֵין עָלֶיהָ מַעֲזִיבָה, רַבִּי יְהוּדָה אוֹמֵר, [1]בֵּית שַׁמַּאי אוֹמְרִים מְפַקְּפֵק וְנוֹטֵל [1]אַחַת [1]מִבֵּינָתַיִם, וּבֵית הִלֵּל אוֹמְרִים מְפַקְּפֵק אוֹ נוֹטֵל אַחַת [1]מִבֵּינָתַיִם. רַבִּי מֵאִיר אוֹמֵר, נוֹטֵל אַחַת [1]מִבֵּינָתַיִם וְאֵין מְפַקְּפֵק.

If there be a board-roofing with no plaster over it, R. Judah says, The School of Shammai[1] say one loosens them and one[2] is removed between every two,[3] but the School of Hillel[4] say one either loosens them or removes one between each two.[5] R. Meir says, One takes out every alternate one[5] but does not loosen them.

1 Their opinion is rejected. **2** Board. **3** And סְכָךְ, *Succah roofing*, put over the gap. **4** This ruling is accepted. In the case even if the boards are four or more handbreadths wide they are valid (but some authorities maintain they are invalid if they exceed four handbreadths. Compare the preceding *Mishnah*, **Note 2**). R. Judah reports both views. **5** Or *one between two*. R. Meir's view is not accepted.

Mishnah 8

מִשְׁנָה ח

הַמְקֹרֶה סוּכָּתוֹ [1]בְּשַׁפּוּדִין אוֹ [1]בַּאֲרוּכוֹת הַמִּטָּה, אִם *יֵשׁ־רֶיוַח בֵּינֵיהֶן [1]כְּמוֹתָן כְּשֵׁרָה. הַחוֹטֵט בְּגָדִישׁ לַעֲשׂוֹת בּוֹ סוּכָּה אֵינָהּ סוּכָּה.

If one roofed over his *Succah* with spits[1] or with the long side-pieces[1] of a bed, if there be* between them a space equal to[2] themselves[3] it is valid. If one hollowed out a space in a stack of grain to make therein a *Succah*, this is no *Succah* at all.

* Or יֵשׁ רֶיוַח.

1 Not of metal. **2** Actually it must be *greater than* to be valid. **3** *i.e.*, each intervening space equals their own thickness and is covered with סְכָךְ.

Mishnah 9

מִשְׁנָה ט

[1]הַמְשַׁלְשֵׁל דְּפָנוֹת מִלְּמַעְלָה לְמַטָּה, אִם *גָּבוֹהַּ מִן־הָאָרֶץ שְׁלֹשָׁה טְפָחִים, [1]פְּסוּלָה; [1]מִלְּמַטָּה לְמַעְלָה אִם גָּבוֹהַּ מִן־הָאָרֶץ עֲשָׂרָה טְפָחִים, כְּשֵׁרָה. רַבִּי [1]יוֹסֵי אוֹמֵר, כְּשֵׁם שֶׁמִּלְּמַטָּה לְמַעְלָה עֲשָׂרָה טְפָחִים כָּךְ מִלְּמַעְלָה לְמַטָּה [1]עֲשָׂרָה

If one constructed[1] the sides from above downwards and they are three handbreadths from the ground, it[2] is not valid; but if[3] from below upwards and ten handbreadths above the ground, it is valid. R. Jose[4] says, Just as from below upwards there need be but ten handbreadths so from above

טְפָחִים[6]. הִרְחִיק אֶת־הַסִּיכּוּךְ מִן־הַדְּפָנוֹת שְׁלֹשָׁה טְפָחִים [7]פְּסוּלָה.

downwards there need be only ten handbreadths.[5] If one made the roofing three handbreadths distant[6] from the sides, it[7] is invalid.

1 Literally *suspend, plait, weave.* **2** The *Succah.* **3** *i.e.*, the sides were built up. **4** His view is rejected. **5** Even if the lower edge of the wall is more than three handbreadths above the ground. **6** Horizontally. **7** The *Succah.* * Compare 1[1], **Note 1.**

Mishnah 10

מִשְׁנָה י

[1]בַּיִת [2]שֶׁנִּפְחַת וְסִיכֵּךְ [3]עַל גַּבָּיו, אִם יֵשׁ מִי־הַכּוֹתֶל לְסִיכּוּךְ אַרְבַּע אַמּוֹת, [4]פְּסוּלָה. [5]וְכֵן [6]חָצֵר שֶׁהִיא מוּקֶפֶת [7]אַכְסַדְרָה. סוּכָּה גְּדוֹלָה [8]שֶׁהִיקִּיפוּהָ בְּדָבָר שֶׁאֵין מְסַכְּכִים בּוֹ, אִם יֵשׁ־[9]תַּחְתָּיו אַרְבַּע אַמּוֹת [10]פְּסוּלָה.

If a room[1] were damaged[2] and one covered it over,[3] and if there were four cubits' space from the wall to the *Succah*-roofing, it is invalid.[4] And so likewise[5] with a courtyard[6] surrounded by a portico.[7] If a large *Succah* were surrounded[8] with material which is not to be used as *Succah*-roofing, and if there were beneath it[9] a space of four cubits, it[10] is invalid.

1 Literally *house.* **2** The roof or ceiling had a gap. **3** The gap with סְכָךְ. **4** But valid if less than four cubits. **5** If the סְכָךְ is four cubits from the wall. **6** בְּחָצֵר in the *Jerusalem* (or *Palestinian*) *Talmud.* **7** Or *porch, peristyle* (a covered place in front of a house). **8** At the roofing. **9** The invalid סְכָךְ. **10** The *Succah.*

Mishnah 11

מִשְׁנָה יא

הָעוֹשֶׂה סוּכָּתוֹ כְּמִין [1]צְרִיף אוֹ שֶׁסְּמָכָהּ [2]לְכוֹתֶל, רַבִּי [3]אֱלִיעֶזֶר פּוֹסֵל מִפְּנֵי שֶׁאֵין לָהּ גַּג, [4]וַחֲכָמִים מַכְשִׁירִין. מַחֲצֶלֶת קָנִים גְּדוֹלָה עֲשָׂאָהּ לִשְׁכִיבָה מְקַבֶּלֶת טוּמְאָה וְאֵין מְסַכְּכִים בָּהּ; [5]לְסִיכּוּךְ, מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טוּמְאָה. רַבִּי [6]אֱלִיעֶזֶר אוֹמֵר, אַחַת [7]קְטַנָּה

If one made his *Succah* like a cone-shaped hut[1] or propped it up against a wall,[2] R. Eliezer[3] declares it invalid since it has no roof, but the Sages[4] declare it valid. A large reed mat made for lying on is susceptible to defilement and may not be used for *Succah*-roofing; for *Succah*-roofing,[5] it may be used for *Succah*-roofing and is not susceptible to defilement. R. Eliezer[6] says, Whether small[7] or large, if it

וְאַחַת גְּדוֹלָה, עֲשָׂאָהּ לִשְׁכִּיבָה מְקַבֶּלֶת טוּמְאָה וְאֵין מְסַכְּכִין בָּהּ, [5]לְסִיכּוּךְ מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טוּמְאָה.

were made for lying upon it is susceptive to uncleanness and they may not use it for *Succah*-roofing, if for *Succah*-roofing,[5] they may use it for *Succah*-roofing and it is not susceptive to defilement.

1 Covering it with סָכָךְ, *Succah*-roofing, which hangs down to form the sides or walls. **2** So that the סָכָךְ slopes to the wall and it is not clear where the side ends and the roof begin. **3** His view is rejected. **4** Apparently it seemed that R. Eliezer's ruling was accepted against the opinion of the Sages, but authorities have decided that it was R. Eliezer who declared it valid and that the Sages had ruled its invalidity and such a *Succah* is invalid. **5** *i.e.*, if it was made expressly for *Succah*-roofing and not for lying on. **6** This variation of opinion is rejected. **7** *i.e.*, whether the reed mat is small or big. Literally, *It is all one whether*.....

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

If one sleep under a bed in the *Succah* he has not fulfilled his obligation.[1] R. Judah[2] said, 'We were accustomed to sleep under the bed in the presence of the Elders and they did not say aught to us.' R. Simon said, It happened that Tabi, the slave of Rabban Gamaliel, slept on one occasion under the bed, and Rabban Gamaliel said to the Elders, 'You have seen Tabi, my slave, that he is a learned man, and knows that slaves are exempt from[3] the *Succah,* therefore he sleeps under the bed.' Thus, incidentally, we learn that one who sleeps under the bed[4] has not complied with his duty.

הַיָּשֵׁן תַּחַת הַמִּטָּה בַּסּוּכָּה [1]לֹא יָצָא יְדֵי חוֹבָתוֹ. אָמַר רַבִּי [2]יְהוּדָה, נוֹהֲגִין הָיִינוּ שֶׁהָיִינוּ יְשֵׁנִים תַּחַת הַמִּטָּה בִּפְנֵי הַזְּקֵנִים וְלֹא אָמְרוּ לָנוּ דָּבָר. אָמַר רַבִּי שִׁמְעוֹן, מַעֲשֶׂה בְּטָבִי עַבְדּוֹ שֶׁל רַבָּן גַּמְלִיאֵל שֶׁהָיָה יָשֵׁן תַּחַת הַמִּטָּה, וְאָמַר לָהֶן רַבָּן גַּמְלִיאֵל לַזְּקֵנִים רְאִיתֶם טָבִי עַבְדִּי, שֶׁהוּא תַּלְמִיד חָכָם, וְיוֹדֵעַ שֶׁעֲבָדִים פְּטוּרִים [3]מִן־הַסּוּכָּה, לְפִיכָךְ יָשֵׁן הוּא תַּחַת הַמִּטָּה. וּלְפִי דַרְכֵּנוּ, לָמַדְנוּ שֶׁהַיָּשֵׁן תַּחַת [4]הַמִּטָּה לֹא יָצָא יְדֵי חוֹבָתוֹ.

1 Literally *the bed*. It would be as a booth inside another booth. The obligation is eating, drinking, and sleeping (*i.e.*, *on* the bed if there be one) in the *Succah*. **2** His opinion is rejected. **3** *i.e.*, from observing the laws

concerning the *Succah*. Women and slaves are exempt from *positive commands* which have a *time* limit for their fulfilment. **4** In a *Succah*.

Mishnah 2

If one prop up his *Succah*[1] with the legs[2] of a bed, it is valid. R. Judah[3] says, If it[4] can not stand up by itself,[5] it is invalid. If a *Succah* be unevenly roofed,[6] but its shaded part[7] is more than its unshaded part,[8] it is valid. If thickly roofed[9] as over a house, even though the stars can not be seen through it,[10] it is valid.

מִשְׁנָה ב

הַסּוּכָּךְ [1]סוּכָּתוֹ [2]בְּכַרְעֵי הַמִּטָּה, כְּשֵׁרָה. רַבִּי [3]יְהוּדָה אוֹמֵר, אִם [4]אֵינָהּ יְכוֹלָה לַעֲמוֹד בִּפְנֵי [5]עַצְמָהּ פְּסוּלָה. סוּכָּה [6]הַמְּדוּבְלֶלֶת, [7]וְשֶׁצִּלָּתָהּ מְרוּבָּה [8]מֵחַמָּתָהּ, כְּשֵׁרָה. [9]הַמְּעוּבָה כְּמִין בַּיִת, אַף עַל פִּי שֶׁאֵין הַכּוֹכָבִים נִרְאִים [10]מִתּוֹכָהּ, כְּשֵׁרָה.

1 *i.e.*, the סְכָךְ, *roof-covering*. **2** Or *sides*. **3** His opinion is rejected. **4** The סְכָךְ thus held up. **5** *i.e.*, without support or propping up. **6** *i.e.*, loosely fashioned or ill-arranged. **7** The סְכָךְ. **8** Literally *sun-lit*. **9** *i.e.*, the סְכָךְ is thick and plentiful. **10** But actually the stars should be seen through the סְכָךְ.

Mishnah 3

If one build his *Succah* on the top of a waggon or on the deck of a ship, it is valid, and they may go up into it on a Festival-day.[1] If[2] at the top of a tree[3] or on the back of a camel, it is valid,[4] but they may not go up into it on a Festival-day. If two[5] were formed by a tree and one by hand,[6]* or if two by hand* and one by a tree, it is valid but they may not go up into it on a Festival-day. If three by hand* and one by a tree, it is valid and they may go up into it on a Festival-day. This is the general principle: § in every case where, if the tree were removed, it[7] could stand by itself,[8] it is valid and they may go up into it on a Festival-day.

* Literally *men's hands*.

מִשְׁנָה ג

הָעוֹשֶׂה סוּכָּתוֹ בְּרֹאשׁ הָעֲגָלָה אוֹ בְרֹאשׁ הַסְּפִינָה, כְּשֵׁרָה, וְעוֹלִין לָהּ [1]בְּיוֹם טוֹב. [2]בְּרֹאשׁ [3]הָאִילָן אוֹ עַל גַּבֵּי גָמָל, [4]כְּשֵׁרָה, וְאֵין עוֹלִין לָהּ בְּיוֹם טוֹב. [5]שְׁתַּיִם בְּאִילָן וְאַחַת [6]בְּיָדֵי אָדָם, אוֹ שְׁתַּיִם בְּיָדֵי אָדָם וְאַחַת בְּאִילָן, כְּשֵׁרָה, וְאֵין עוֹלִין לָהּ בְּיוֹם טוֹב. שְׁלֹשָׁה בְּיָדֵי אָדָם וְאַחַת בְּאִילָן, כְּשֵׁרָה וְעוֹלִין לָהּ בְּיוֹם טוֹב. זֶה §הַכְּלָל, כָּל־שֶׁנִּיטַּל הָאִילָן [7]וְיָכוֹלָה לַעֲמוֹד בִּפְנֵי [8]עַצְמָהּ, כְּשֵׁרָה וְעוֹלִין לָהּ בְּיוֹם טוֹב.

1 Or *Holyday* (*-day*). **2** *i.e., If one build a Succah*..... **3** But the סְכָךְ, roof-covering, must be supported on poles and not by the branches of the tree. **4** For the חוֹל הַמּוֹעֵד, the *Intermediate Days*. **5** *i.e., If two sides of the Succah*..... **6** *i.e., and one side made by men's hands*..... **7** The *Succah*. **8** *i.e.*, without further support. § Popularly, הִכְלֵל.

Mishnah 4

מִשְׁנָה ד

If one construct the *Succah* between (the) trees and the trees form its sides,[1] it is valid.[2] Those who are sent forth on a religious[3] duty are exempt from the *Succah*.[4] Sick persons and their attendants[5] are exempt from the *Succah*. People may partake of an improvised meal or drink outside the *Succah*.

הָעוֹשֶׂה סוּכָּתוֹ בֵּין הָאִילָנוֹת וְהָאִילָנוֹת דְּפָנוֹת [1]לָהּ [2]כְּשֵׁרָה. שְׁלוּחֵי [3]מִצְוָה פְּטוּרִין מִן־[4]הַסּוּכָּה. חוֹלִין [5]וּמְשַׁמְּשֵׁיהֶן פְּטוּרִין מִן־הַסּוּכָּה. אוֹכְלִין [6]וְשׁוֹתִין עֲרַאי חוּץ לַסּוּכָּה.

1 But the סְכָךְ, roof-covering, must be held up by posts or poles and not by the tree branches. **2** Provided the trunks are thick and firm so that the wind will not disturb them. **3** Or *pious*. **4** *i.e.*, from the law of the *Succah*. **5** When on duty. **6** *i.e.*, partake of refreshments just sufficient to allay one's hunger or thirst until the full meal or drink is partaken of.

Mishnah 5

מִשְׁנָה ה

It once happened that they brought cooked food to Rabban Jochanan ben Zakkai to taste, and two dates and a bucket[1] of water[2] to Rabban Gamaliel, and they said, 'Bring them up to the *Succah*.' But when[3] they gave R. Zadok less* than an egg's bulk of food he took it in a napkin[4] and ate it outside the *Succah;* and he did not recite the Grace after it.[5] * Or פָּחוֹת.

מַעֲשֶׂה וְהֵבִיאוּ לוֹ לְרַבָּן יוֹחָנָן בֶּן זַכַּאי לִטְעוֹם אֶת־הַתַּבְשִׁיל, וּלְרַבָּן גַּמְלִיאֵל שְׁנֵי כוֹתְבוֹת [1]וּדְלִי שֶׁל מַיִם, [2]וְאָמְרוּ, הַעֲלוּם לַסּוּכָּה. [3]וּכְשֶׁנָּתְנוּ לוֹ לְרַבִּי צָדוֹק אוֹכֶל *פָּחוֹת מִכְּבֵיצָה נְטָלוֹ בְּמַפָּה וַאֲכָלוֹ חוּץ לַסּוּכָּה; וְלֹא בֵּרֵךְ [4]אַחֲרָיו.

1 Or *pail*. **2** They would not partake of an improvised meal or drink. **3** On some other occasion. **4** Or *towel*. Because he had not first washed his hands. **5** Because there was not sufficient food to satisfy him to the full.

Mishnah 6

R. Eliezer[1] says, A man is in duty bound to eat fourteen meals[2] in the *Succah,* one each day and one every night. But the Sages say, There is no prescribed number[3] except only on the night[4] of the first night of the Holyday[5]* of the Festival of Tabernacles. And R. Eliezer[6] made a further statement, If one had not eaten[7] on the first night of the Holyday of the Festival,* he must fulfil his lapse on the last night of the Festival.[8] But the Sages say, The matter can not be rectified; regarding this Scripture says,[9] *That which is crooked can not be made straight; and that which is lacking can not be numbered.*

מִשְׁנָה ו

רַבִּי אֱלִיעֶזֶר אוֹמֵר, אַרְבַּע עֶשְׂרֵה
סְעוּדוֹת חַיָּיב אָדָם לֶאֱכוֹל
בַּסּוּכָּה, אַחַת בַּיּוֹם וְאַחַת בַּלַּיְלָה.
וַחֲכָמִים אוֹמְרִים, אֵין לַדָּבָר
קְצָבָה חוּץ מִלֵּילֵי יוֹם טוֹב רִאשׁוֹן
שֶׁל חַג בִּלְבָד. וְעוֹד אָמַר רַבִּי
אֱלִיעֶזֶר, מִי שֶׁלֹּא אָכַל לֵילֵי יוֹם
טוֹב הָרִאשׁוֹן יַשְׁלִים בְּלֵילֵי יוֹם
טוֹב הָאַחֲרוֹן. וַחֲכָמִים אוֹמְרִים,
אֵין לַדָּבָר תַּשְׁלוּמִין; עַל זֶה
נֶאֱמַר, מְעֻוָּת לֹא יוּכַל לְתֻקָּן
וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת.

1 His opinion is rejected. **2** Two meals every day for the seven days of the Feast of Tabernacles. **3** Except that every meal should be partaken of in the *Succah.* **4** When one must recite the קִדּוּשׁ and eat at least an olive's bulk of bread even if it rains into the *Succah.* **5** Or *Festival-day.* **6** His view is not accepted. **7** In the *Succah.* **8** *i.e.,* the night of שְׁמִינִי עֲצֶרֶת. **9** *Ecclesiastes* **1,** 15. Compare חֲגִיגָה 1[7] for a parallel expression.

* Literally *night of the first Holyday-day;* Compare 4[8].

Mishnah 7

If a man's head and the greater part of his body[1] were in the *Succah* but his table were in the house, the School of Shammai[2] declare it invalid, but the School of Hillel[3] declare it valid. The School of Hillel said to the School of Shammai, 'Was it not a fact that the Elders of the School of Shammai and the Elders of the School of

מִשְׁנָה ז

מִי שֶׁהָיָה רֹאשׁוֹ וְרוּבּוֹ בַּסּוּכָּה
וְשֻׁלְחָנוֹ בְּתוֹךְ הַבַּיִת, בֵּית שַׁמַּאי
פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין.
אָמְרוּ לָהֶן בֵּית הִלֵּל לְבֵית שַׁמַּאי,
לֹא כָךְ הָיָה מַעֲשֶׂה שֶׁהָלְכוּ זְקֵנֵי
בֵית שַׁמַּאי וְזִקְנֵי בֵית הִלֵּל לְבַקֵּר
אֶת־רַבִּי יוֹחָנָן בֶּן הַחוֹרְנִי

וּמְצָאוּהוּ שֶׁהָיָה יוֹשֵׁב רֹאשׁוֹ וְרוּבּוֹ בַּסּוּכָּה וְשׁוּלְחָנוֹ בְּתוֹךְ הַבַּיִת?[5] וְלֹא אָמְרוּ לוֹ דָּבָר. אָמְרוּ לָהֶן בֵּית שַׁמַּאי, מִשָּׁם [6]רְאָיָה? אַף הֵם אָמְרוּ לוֹ, אִם [7]כֵּן הָיִיתָ נוֹהֵג [8]לֹא קִיַּמְתָּ מִצְוַת סוּכָּה מִיָּמֶיךָ.

Hillel once visited R. Jochanan ben Hahoroni[4] and they found him sitting with his head and the greater part of his body inside the *Succah* and his table within the house?—And they said naught to him.'[5] The School of Shammai replied to them, 'Is there evidence[6] from that? But they even said to him, "If thou have been wont to act thus[7] thou hast never in thy life fulfilled the obligation of *Succah*".'[8]

1 Because in those days it was customary to sit on couches leaning to the left at meals, hence this injunction. **2** Their view is accepted. **3** Their opinion is rejected. **4** Some texts have יוֹחָנָן הַחוֹרֹנִי, Jochanan Hahoroni. **5** וְלֹא אָמְרוּ לוֹ דָּבָר, *And they said naught to him,* is omitted in some texts. **6** Or *proof.* **7** Even though מִדְּאוֹרַיְיתָא (or מִן־הַתּוֹרָה), *as enjoined by the Law,* it is permitted. **8** Because it it forbidden מִדְּרַבָּנָן, *as instituted by the* חֲכָמִים, *Sages.*

Mishnah 8 — מִשְׁנָה ח

נָשִׁים וַעֲבָדִים וּקְטַנִּים פְּטוּרִין מִן־[1]הַסּוּכָּה; [2]קָטָן שֶׁאֵינוֹ צָרִיךְ [3]לְאִמּוֹ [4]חַיָּיב בְּסוּכָּה. מַעֲשֶׂה [5]וְיָלְדָה כַּלָּתוֹ שֶׁל שַׁמַּאי הַזָּקֵן וּפִיחֵת אֶת־[6]הַמַּעֲזִיבָה [7]וְסִיכֵּךְ עַל גַּבֵּי הַמִּטָּה בִּשְׁבִיל [8]קָטָן.

Women, (and) slaves and minors are exempt from the *Succah;*[1] but a minor[2] who no longer needs his mother[3] is bound to observe[4] the *Succah.* It once happened that the daughter-in-law of Shammai the Elder gave birth[5] and he broke away some of the ceiling-plaster[6] and covered it with *Succah*-roofing[7] over the bed for the sake of the child.[8]

1 *i.e.,* from the law of the *Succah.* **2** Above five or six years of age. **3** One who does not persist in waking and calling for his mother. **4** *i.e.,* to observe the law of the *Succah.* This is an accepted ruling. **5** During סוּכּוֹת. **6** Or *roof-plaster.* **7** *i.e.,* סָכַךְ. **8** But his example has not been accepted as a ruling.

Mishnah 9 — מִשְׁנָה ט

כָּל־שִׁבְעַת [1]הַיָּמִים אָדָם עוֹשֶׂה סוּכָּתוֹ קֶבַע וּבֵיתוֹ עֲרַאי. יָרַדוּ

Throughout the seven days[1] a man must make his *Succah* his principle abode and his house a temporary

dwelling. If rain fell, when may he clear out?[2]—When a dish[3] would be spoiled.[4] They made a comparison:[5] To what can the matter be compared?—To a slave who came to fill[6] the cup for his master and he[7] poured the jug[8] over his[9] face.

וְשָׁמִים, מֵאֵימָתַי מוּתָּר לִפְנוֹת? מִשֶּׁתִּסְרַח הַמִּקְפָּה. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְעֶבֶד שֶׁבָּא לִמְזוֹג כּוֹס לְרַבּוֹ וְשָׁפַךְ לוֹ קִיתּוֹן עַל פָּנָיו.

1 Of סוּכּוֹת. **2** The סוּכָּה. **3** Of porridge. **4** By the dripping rain, also if one feels uncomfortable for any reason such as extreme cold, stench, or flies. **5** Or *they propounded a parable.* **6** Literally *mix.* **7** The master. **8** Or *pitcher, ladle.* **9** The slave's face. In תֹּסֶפְתָּא 1[1] it is stated that rain during סוּכּוֹת is a symbol of God's wrath; and thus Israel wishes to serve Him by observing the law of the סוּכָּה but He rejects them and shows his displeasure.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

A *palm-branch*[1] that has been obtained through robbery or that is dry[2] is invalid; one from a grove[3] or from a condemned city[4] is invalid; if its tip[5] be broken off or if its leaves were split,[6] it is invalid; if its leaves were separated,[7] it is valid. R. Judah[8] says, One should tie it up at the top end. The stone-palms of the Iron Mount[10] are valid. A *palm-branch* that is* three handbreadths[11] long, sufficiently long to shake it, is valid.

לוּלָב הַגָּזוּל וְהַיָּבֵשׁ פָּסוּל; שֶׁל אֲשֵׁירָה וְשֶׁל עִיר הַנִּדַּחַת פָּסוּל. נִקְטַם רֹאשׁוֹ נִפְרְצוּ עָלָיו פָּסוּל; נִפְרְדוּ עָלָיו כָּשֵׁר. רַבִּי יְהוּדָה אוֹמֵר, יֶאֱגֹדֶנּוּ מִלְּמַעְלָה. צִינֵי הַר הַבַּרְזֶל כְּשֵׁרוֹת. לוּלָב שֶׁיֵּשׁ בּוֹ שְׁלֹשָׁה טְפָחִים, כְּדֵי לְנַעְנֵעַ בּוֹ, כָּשֵׁר.

* Or שֶׁיֵּשׁ־בּוֹ.

1 The לוּלָב, used in the ritual. It is composed of אַרְבָּעָה מִינִין, four kinds of plants: (1) לוּלָב a branch of the palm-tree, (2) הֲדַסִּים (three) myrtle branches, and (3) עֲרָבוֹת, (two) willow twigs (these three are tied together with a strip or strips of palm-leaf), and, separately, (4) אֶתְרוֹג, the citron. In accordance with a *Midrashic* interpretation these species represent four different types, the לוּלָב beautiful in form but lacking fragrance, the הֲדַסִּים inferior in form but with pleasant fragrance, the עֲרָבוֹת plain in form and possessing no agreeable fragrance, and the אֶתְרוֹג which possesses both beautiful form and delightful odour, as a lesson to be grateful to the Almighty for His plenteous and varied bounties. **2** *i.e.,* withered over the greater part of its leaves. **3**

Devoted to idolatry. *Deuteronomy* **12**, 3. **4** *i.e.*, an apostate city (given up to idolatry), those responsible were executed by stoning, those condoning were executed by the sword, and the town itself with everything in it was destroyed by fire. **5** The top leaves. **6** Or *broken away, severed,* and hang down. **7** *i.e.*, spread apart. **8** His opinion is rejected. **9** Or *thorn-palms.* **10** A hill near Jerusalem. Some of the branches of the palms growing there were too short for valid לוּלָבִים. **11** טֶפַח = 3.65 inches or 9.34 cms. (אֶצְבַּע = ¼ טֶפַח). The הֲדַס and עֲרָבָה should be twelve אֶצְבָּעוֹת (or גּוֹדְלִין) and the middle leaf of the לוּלָב sixteen אֶצְבָּעוֹת (*i.e.*, three טְפָחִים as stated and one extra טֶפַח for holding it). See זְרָעִים, Page 18f.

Mishnah 2

מִשְׁנָה ב

A *myrtle-branch*[1] obtained through robbery or which is dry[2] is invalid; if from a grove[3] or from a condemned city,[3] it is invalid; if its tip be broken away[4] or if its leaves were split[5] or if its berries were more numerous than its leaves, it is invalid, but if one reduced their number,[6] it is valid; but the number must not be decreased on a Festival.[7]

[1]הֲדַס הַגָּזוּל [2]וְהַיָּבֵשׁ פָּסוּל; שֶׁל [3]אֲשֵׁרָה וְשֶׁל [3]עִיר הַנִּדַּחַת פָּסוּל; [4]נִקְטַם רֹאשׁוֹ [5]נִפְרְצוּ עָלָיו אוֹ שֶׁהָיוּ עֲנָבָיו מְרוּבּוֹת מֵעָלָיו פָּסוּל, וְאִם [6]מִיעָטָן כָּשֵׁר; וְאֵין מְמַעֲטִין [7]בְּיוֹם טוֹב.

1 With three leaves on top. *Leviticus* **23**, 40. It forms part of the לוּלָב. **2** *i.e.*, withered entirely. **3** See the preceding *Mishnah*, **Notes 3, 4.** **4** The ruling is the reverse, *viz.*, it is valid if the tip is severed. **5** Or *severed, broken off.* **6** *i.e.*, some of the berries were pinched off until their number was less than that of the leaves; this applies only when the berries are red or black, but if they are green it is valid. **7** *i.e.*, during סוּכּוֹת itself. Literally *Holyday-day.*

Mishnah 3

מִשְׁנָה ג

A *willow-branch*[1] obtained through robbery or that is dry[2] is invalid; one from a grove[3] or (if) from a condemned city[3] is invalid; if its tip be severed[4] or its leaves were broken off[5] or if it be a mountain-willow,[6] it is invalid if it be shrivelled or if some[7] of its leaves had fallen off or if it grew in a field,[8] it is valid.

[1]עֲרָבָה גְּזוּלָה [2]וְיָבֵשָׁה פְּסוּלָה; שֶׁל [3]אֲשֵׁרָה וְשֶׁל [3]עִיר הַנִּדַּחַת פְּסוּלָה; [4]נִקְטַם רֹאשָׁהּ [5]נִפְרְצוּ עָלֶיהָ [6]וְהַצַּפְצָפָה פְּסוּלָה; כְּמוּשָׁה וְשֶׁנָּשְׁרוּ [7]מִקְצַת עָלֶיהָ וְשֶׁל [8]בַּעַל כְּשֵׁרָה.

1 To be attached to the לוּלָב. *Leviticus* **23**, 40. **2** Or *withered*. **3** See *Mishnah* **1** of this *Chapter*, **Notes 3, 4.** **4** Or *broken away*. But the ruling is that if this is broken off it is valid. **5** Or *split*. **6** It grows in waterless regions and has round leaves. **7** But not *most* of the leaves. **8** Not irrigated. Actually if obtainable it should be of עַרְבֵי נָחַל, the species that grows by the waterside.

Mishnah 4

מִשְׁנָה ד

R. Ishmael says,[1] Three myrtle-branches, and) two willow-branches, one palm-branch and one citron—even if two be broken off[2] and one be not broken away.[3] R. Tarfon says,[4] Even if the three of them be severed.[5] R. Akiba says, Just as one palm-branch and one citron,[6] even so one myrtle-branch[7] and one willow-branch.[8]

רַבִּי יִשְׁמָעֵאל [1]אוֹמֵר, שְׁלֹשָׁה הֲדַסִּים, וּשְׁתֵּי עֲרָבוֹת, לוּלָב אֶחָד וְאֶתְרוֹג אֶחָד, אֲפִילוּ שְׁנַיִם [2]קְטוּמִים וְאֶחָד [3]אֵינוֹ קָטוּם. רַבִּי [4]טַרְפוֹן אוֹמֵר, אֲפִילוּ שְׁלָשְׁתָּן [5]קְטוּמִים. רַבִּי עֲקִיבָא אוֹמֵר, כְּשֵׁם שֶׁלּוּלָב אֶחָד [6]וְאֶתְרוֹג אֶחָד כֵּן [7]הָדָס אֶחָד [8]וַעֲרָבָה אֶחָת.

1 That the four species here mentioned are required to make the ritual לוּלָב. **2** *i.e.*, even if two of the myrtle-branches have their tips severed. **3** The לוּלָב is still valid. **4** His view is accepted. **5** The לוּלָב is valid. **6** Are required. **7** Or הָדָס. **8** Are all that is needed. One may fulfil his obligation with such a לוּלָב in an emergency.

Mishnah 5

מִשְׁנָה ה

A citron that has been obtained through robbery or which is dried up[1] is invalid; if from a grove[2] or from a condemned city,[2] it is invalid; if it were of *Orlah*,[3] fruit it is invalid; if it were of unclean *priest's-due*,[4] it is invalid; if it were of clean *priest's-due*, one should not take it, but if one did take[5] it, it is valid; if it came from *doubtfully tithed fruit*,[4] the School of Shammai[6] declare it invalid but the School of Hillel[7] declare it valid; if it came from *second-tithe fruit*[4] in Jerusalem,[8] one should not take it, but if one took it, it is valid.

אֶתְרוֹג הַגָּזוּל [1]וְהַיָּבֵשׁ פָּסוּל; שֶׁל [2]אֲשֵׁרָה וְשֶׁל [2]עִיר הַנִּדַּחַת פָּסוּל; שֶׁל [3]עָרְלָה פָּסוּל; שֶׁל [4]תְּרוּמָה טְמֵאָה פָּסוּל; שֶׁל תְּרוּמָה טְהוֹרָה לֹא יִטּוֹל, וְאִם [5]נָטַל כָּשֵׁר; שֶׁל [4]דְּמַאי, [6]בֵּית שַׁמַּאי פּוֹסְלִין וּבֵית [7]הִלֵּל מַכְשִׁירִין; שֶׁל [4]מַעֲשֵׂר שֵׁנִי [8]בִּירוּשָׁלַיִם [5]לֹא יִטּוֹל, וְאִם נָטַל כָּשֵׁר.

1 Or *withered.* **2** See *Mishnah* **1** of this *Chapter,* **Notes 3, 4.** **3** See *Appendix,* **Note 10.** **4** See *Appendix,* **Note 1.** **5** Or *carry, i.e.,* use it for ritual purpose. **6** This view is rejected. **7** Their opinion is accepted. **8** *i.e.,* even in Jerusalem.

Mishnah 6

מִשְׁנָה ו

If the greater part of it[1] be covered with lichen,[2] or if its nipple[3] were removed, or if it were peeled, or if it were cracked,[4] or if it were holed[5] and lacked ever so little,[6] it is invalid. If the smaller part of it[7] were covered with lichen, or if its stalk were removed,[8] or if it were holed yet lacked nothing whatever, it is valid. An Ethiopian citron[9] is invalid; but one green like a leek—R. Meir[10] declares it valid, but R. Judah[11] declares it invalid.

עָלְתָה [2]חֲזִית [1]עַל רוּבוֹ, נִטְלָה [3]פִּטְמָתוֹ, נִקְלַף, [4]נִסְדַּק, [5]נִקַּב [6]וְחָסֵר כָּל־שֶׁהוּא, פָּסוּל. עָלְתָה חֲזִית [7]עַל מִיעוּטוֹ, [8]נִטַּל עוֹקְצוֹ, נִקַּב וְלֹא חָסֵר כָּל־שֶׁהוּא, כָּשֵׁר. אֶתְרוֹג [9]הַכּוּשִׁי פָּסוּל; וְהַיָּרוֹק כְּכָרְתִּי, רַבִּי [10]מֵאִיר מַכְשִׁיר וְרַבִּי [11]יְהוּדָה פּוֹסֵל.

1 *i.e.,* the אֶתְרוֹג, citron. **2** *i.e.,* lichen scabs or scars, like thin blisters. **3** The pestle-like protuberance on the blossom end of the citron. **4** Or *split.* **5** Or *pierced right through.* If the hole is not wide nor right through it is כָּשֵׁר. **6** Or חָסַר in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.* **7** But in this case however little the פִּיטְמָא is covered with חֲזִית the אֶתְרוֹג is פָּסוּל. **8** But the hollow in the citron must be filled with the remains of the stalk. **9** Or *a citron resembling an Ethiopian,* or *a dark-coloured citron.* **10** His opinion is rejected. **11** His view is accepted. But if from any cause it changes to the appearance of an ordinary citron it is valid.

Mishnah 7

מִשְׁנָה ז

The smallest size for a citron[1]—R. Meir[2] says, Like that of a nut; R. Judah[3] says, Like that of an egg. And the largest size—such as one can hold[4] two[5] in one hand; this is the opinion of R. Judah;[6] but R. Jose[7] says, Even one[8] in one's two hands.

שִׁעוּר [1]אֶתְרוֹג הַקָּטָן, רַבִּי [2]מֵאִיר אוֹמֵר, כְּאֱגוֹז; רַבִּי [3]יְהוּדָה אוֹמֵר, כְּבֵיצָה. וּבַגָּדוֹל, כְּדֵי [4]שֶׁיֵּאָחֵז [5]שְׁנַיִם בְּיָדוֹ אֶחָת; דִּבְרֵי רַבִּי [6]יְהוּדָה; רַבִּי [7]יוֹסֵי אוֹמֵר, אֲפִילוּ [8]אֶחָד בִּשְׁתֵּי יָדָיו.

1 To be valid. **2** His view is rejected. **3** His opinion is accepted. **4** Or שֶׁיֵּאָחֵז. **5** שְׁנֵיהֶם, *two of them,* in the תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or

Jerusalem) *Talmud.* **6** His opinion is not accepted. **7** His ruling is accepted. **8** *i.e.*, even one which can be held only.....

Mishnah 8

מִשְׁנָה ח

The *Lulav*[1] must not be tied up with aught except of its own species; this is the view of R. Judah;[2] but R. Meir[3] says, Even with a cord. R. Meir said, It is a fact that the men of Jerusalem used to bind up their *Lulavin* with threads of gold. They[4] answered him, With strands of its own species did they bind it up below.[5]

אֵין אוֹגְדִין אֶת־[1]הַלּוּלָב אֶלָּא בְּמִינוֹ; דִּבְרֵי רַבִּי [2]יְהוּדָה; רַבִּי [3]מֵאִיר אוֹמֵר, אֲפִילוּ בְּמְשִׁיחָה. אָמַר רַבִּי מֵאִיר, מַעֲשֶׂה בְּאַנְשֵׁי יְרוּשָׁלַיִם שֶׁהָיוּ אוֹגְדִין אֶת־לוּלְבֵיהֶן בְּגִימוֹנִיּוֹת שֶׁל זָהָב. [4]אָמְרוּ לוֹ, בְּמִינוֹ הָיוּ אוֹגְדִין אוֹתוֹ [5]מִלְּמָטָּה.

1 The whole *Lulav, i.e.*, not only the palm-branch but also the willow branch and myrtle branch. **2** His opinion is rejected. **3** His view is accepted. **4** The חֲכָמִים, Sages. **5** But the top end did not need binding up so that the golden threads might be used.

Mishnah 9

מִשְׁנָה ט

And where do they wave?[1]—At the beginning and end[2] of *Give thanks unto the Eternal*[3] and at *We beseech Thee, O Eternal, save us, we pray;* this is the view of the School of Hillel.[4] The School of[5] Shammai says, Also at *We beseech Thee, O Eternal, send us prosperity, we pray.*[6] R. Akiba said, 'I was observing Rabban Gamaliel and R. Joshua, and all the people were waving their *Lulavin* but they themselves did not wave them except at *We beseech Thee, O Eternal, save us, we pray.*' If one were on a journey and did not have a *Lulav* ready to hand,[7] when he returns home he must take it up[7] even at his table.[8] If one had not taken it up[7] in the morning, he should take it up[7] in the evening, for the whole day[9] is valid for the *Lulav.*

וְהֵיכָן הָיוּ [1]מְנַעְנְעִין? [2]בְּהוֹדוּ לַה׳ [3]תְּחִלָּה וְסוֹף וּבְאָנָּא הַשֵּׁם הוֹשִׁיעָה נָא; דִּבְרֵי [4]בֵית הִלֵּל. [5]בֵּית שַׁמַּאי אוֹמְרִים, אַף [6]בְּאָנָּא ה׳ הַצְלִיחָה נָא. אָמַר רַבִּי עֲקִיבָא, צוֹפֶה הָיִיתִי בְּרַבָּן גַּמְלִיאֵל וְרַבִּי יְהוֹשֻׁעַ, שֶׁכָּל הָעָם הָיוּ מְנַעְנְעִין אֶת־לוּלְבֵיהֶן וְהֵן לֹא נִעְנְעוּ אֶלָּא בְּאָנָּא ה׳ הוֹשִׁיעָה נָא. מִי שֶׁבָּא בַדֶּרֶךְ וְלֹא הָיָה [7]בְּיָדוֹ לוּלָב לִיטּוֹל, לְכְשֶׁיִּכָּנֵס לְבֵיתוֹ [7]יִטּוֹל עַל [8]שֻׁלְחָנוֹ. לֹא [7]נָטַל שַׁחֲרִית [7]יִטּוֹל בֵּין הָעַרְבַּיִם שֶׁכָּל [9]הַיּוֹם כָּשֵׁר לַלּוּלָב.

1 Literally .....*used they to wave* (or *shake*)? *i.e.*, the לוּלָב. The לוּלָב is agitated to the east, south, west and north, and then up and down. **2** After כִּי לְעוֹלָם חַסְדּוֹ. **3** *Psalm* **118**, 25. **4** Their opinion is accepted. The practice of Rabban Gamaliel and R. Joshua as mentioned here by R. Akiba is not in accordance with the accepted ruling. **5** וּבֵית, *But the School of*..... in some editions. **6** *Psalm* **118**, 25. **7** For Benediction. **8** *i.e.*, he must recite the Benediction over it even during the meal if he had forgotten to do so before. **9** *i.e.*, the period of daylight up to dusk.

Mishnah 10

מִשְׁנָה י

If a slave, or a woman, or a minor recited[1] to one,[2] he must repeat[3] after them what they say, and it shall be a curse to him.[4] If an adult were reciting to him, he[5] responds[6] after him *Praise ye the Eternal*!

מִי שֶׁהָיָה עֶבֶד, אוֹ אִשָּׁה, אוֹ קָטָן [1]מַקְרִין [2]אוֹתוֹ, [3]עוֹנֶה אַחֲרֵיהֶן מַה שֶּׁהֵן אוֹמְרִין, וּתְהִי לוֹ [4]מְאֵרָה. אִם הָיָה גָּדוֹל מַקְרֵא אוֹתוֹ, [5,6]עוֹנֶה אַחֲרָיו הַלְלוּיָהּ.

1 The הַלֵּל (*Psalms* **113-118**). **2** Who does not know it nor can read. **3** To fulfil the obligation. **4** For not having learned to read. **5** The illiterate person. **6** At the end of every verse, but does not repeat the actual verses. This custom is no longer followed: it is assumed that everyone can read.

Mishnah 11

מִשְׁנָה יא

Where the custom is to repeat,[1] they must repeat; if once only,[2] they must recite once only; to recite the Benediction after it,[3] they must recite the Benediction after it;[4] all should be according to the usage of the country.[5] If one bought a *Lulav* from his fellow[6] during the Sabbatical Year,[7] he[8] must give him[9] a citron as a gift because it is not permitted to buy it[10] during the Sabbatical Year.

מָקוֹם שֶׁנָּהֲגוּ [1]לִכְפּוֹל, יִכְפּוֹל; [2]לִפְשׁוֹט, יִפְשׁוֹט; לְבָרֵךְ [3](אַחֲרָיו), יְבָרֵךְ [4](אַחֲרָיו); הַכֹּל כְּמִנְהַג [5]הַמְּדִינָה. הַלּוֹקֵחַ לוּלָב [6]מֵחֲבֵירוֹ [7]בַּשְּׁבִיעִית [8]נוֹתֵן [9]לוֹ אֶתְרוֹג בְּמַתָּנָה לְפִי שֶׁאֵין רַשַּׁאי [10]לְלוֹקְחוֹ בַּשְּׁבִיעִית.

1 *Psalm* **118**. The last nine verses are repeated. **2** Where the verses are recited once each. **3** At the end of the הַלֵּל. But the בְּרָכָה at the beginning is universally obligatory. אַחֲרָיו is omitted in the גְּמָרָא. **4** אַחֲרָיו is omitted in the גְּמָרָא. **5** *i.e.*, the congregation must follow local custom. **6** An עַם הָאָרֶץ (see *Appendix*, **Note 12**) who is suspect regarding *tithes*. **7** See *Tractate* שְׁבִיעִית **Introduction**. *Leviticus* **25**, 1-7. **8** The seller. But if he will

not do so, the buyer must pay more for the לוּלָב than it is worth and stipulate that the citron is to be a gift. **9** The purchaser. **10** One may not purchase an אֶתְרוֹג during שְׁבִיעִית because the אֶתְרוֹג being a fruit is considered holy under the law of שְׁבִיעִית and must be either ownerless or the money obtained for it become ownerless, and an עַם הָאָרֶץ is suspect whether he would or would not nullify such money. But a לוּלָב—being regarded as 'a tree'—does not come under the Sabbatical Year restriction and so may be bought from an עַם הָאָרֶץ.

Mishnah 12

מִשְׁנָה יב

בָּרִאשׁוֹנָה הָיָה לוּלָב נִיטָּל בַּמִּקְדָּשׁ שִׁבְעָה [1]וּבַמְּדִינָה [2]יוֹם אֶחָד. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי שֶׁיְּהֵא לוּלָב [3]נִיטָּל בַּמְּדִינָה שִׁבְעָה זֵכֶר לַמִּקְדָּשׁ; וְשֶׁיְּהֵא [4]יוֹם הָנֵף כּוּלּוֹ [5]אָסוּר.

Aforetime the *Lulav* used to be taken to the Temple the whole seven days but in the provinces[1] only one day.[2] After the destruction of the Temple Rabban Jochanan ben Zakkai ordained that the *Lulav* should be used[3] in the provinces the whole of the seven days in remembrance of the Temple; and that on the whole of the *Day of Waving*[4] it should be forbidden.[5]

1 And also in Jerusalem. **2** The first day of סוּכּוֹת. **3** Literally *taken*. **4** The 16th נִיסָן (the second day of פֶּסַח, *Passover*) when the עֹמֶר, (sheaf of new barley, *Leviticus* **23**, 10, 11) was offered up and new corn was then permitted to be eaten. **5** To eat from the new produce until the 17th נִיסָן.

Mishnah 13

מִשְׁנָה יג

יוֹם טוֹב הָרִאשׁוֹן שֶׁל [1]חַג שֶׁחָל לִהְיוֹת *בַּשַּׁבָּת כָּל־הָעָם מוֹלִיכִין אֶת־לוּלְבֵיהֶן [2]לְבֵית הַכְּנֶסֶת, [3]לַמָּחֳרָת מַשְׁכִּימִין וּבָאִין, כָּל־אֶחָד וְאֶחָד מַכִּיר [4]אֶת־שֶׁלּוֹ [5]וְנוֹטְלוֹ, מִפְּנֵי שֶׁאָמְרוּ חֲכָמִים, אֵין אָדָם יוֹצֵא יְדֵי [6]חוֹבָתוֹ בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג בְּלוּלְבוֹ שֶׁל חֲבֵירוֹ. §וּשְׁאָר יְמוֹת [1]הַחַג אָדָם יוֹצֵא יְדֵי [7]חוֹבָתוֹ בְּלוּלְבוֹ שֶׁל חֲבֵירוֹ.

If the first Holyday day of the Festival of Tabernacles[1] happened to fall on the Sabbath,* all the people bring their *Lulavin* to the Synagogue.[2] On the morrow[3] they come early, and every man discerns his own[4] and takes it up,[5] because the Sages have said, No man can fulfil his obligation[6] on the first Festival day of Tabernacles with the *Lulav* of his fellow. But on the other§ days of the Festival of Tabernacles[1] a man may fulfil his obligation[7] with the *Lulav* of his fellow.

1 חַג or סוּכּוֹת. **2** On the eve of the Sabbath. **3** Saturday. **4** לוּלָב. **5** Compare 4[4]. **6** But he may carry out this duty if the owner offers it to him first to make use of it. **7** With or without first obtaining the owner's consent to use it. * Or בְּשַׁבָּת. § Popular pronunciation וִשְׁאַר.

Mishnah 14

מִשְׁנָה יד

R. Jose[1] says, If the first Holyday (day) of the Festival of Tabernacles happened to fall on the Sabbath,* and one forgot and carried out the *Lulav* into the public domain, he is exempt[2] for he brought it out[3] for a religious purpose.[4]

רַבִּי [1]יוֹסֵי אוֹמֵר, יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג שֶׁחָל לִהְיוֹת *בַּשַּׁבָּת וְשָׁכַח וְהוֹצִיא אֶת־הַלּוּלָב לִרְשׁוּת הָרַבִּים, [2]פָּטוּר, מִפְּנֵי [3]שֶׁהוֹצִיאוֹ [4]בִּרְשׁוּת.

1 His view is accepted. **2** *i.e.*, not culpable (see שַׁבָּת 1[1]). **3** In forgetfulness that it was שַׁבָּת. **4** *i.e.*, meritorious or licit act. * Or בְּשַׁבָּת.

Mishnah 15

מִשְׁנָה טו

A woman may take it[1] out of the hand of her son or from the hand of her husband, and put it back in water[2] on the Sabbath. R. Judah[3] says, On the Sabbath it may be put back,[4] they may add[5] on a Festival day,[6] and during the *Intermediate Days*[7] they may change.[8] A minor who understands how to wave it must use[9] the *Lulav*.

[1]מְקַבֶּלֶת אִשָּׁה מִיַּד בְּנָהּ וּמִיַּד בַּעֲלָהּ, וּמַחֲזִירָתוֹ [2]לְמַיִם *בַּשַּׁבָּת. רַבִּי [3]יְהוּדָה אוֹמֵר, בַּשַּׁבָּת [4]מַחֲזִירִין, [5]בְּיוֹם טוֹב [6]מוֹסִיפִין, [7]וּבַמּוֹעֵד [8]מַחֲלִיפִין. קָטָן הַיּוֹדֵעַ לְנַעְנֵעַ [9]חַיָּיב בַּלּוּלָב.

1 The לוּלָב, on שַׁבָּת. **2** To prevent it from drying up and withering. **3** His view is accepted. **4** In the same water, but more may not be added. **5** More water, but not change it. **6** Or *Festival*.§ **7** חוֹל הַמּוֹעֵד סוּכּוֹת. **8** The water. **9** *i.e.*, must be trained to make use of the *Lulav*.
* Or בְּשַׁבָּת, *on Sabbath*. § Compare 4[8].*

CHAPTER 4

פֶּרֶק ד

Mishnah 1

מִשְׁנָה א

The *Lulav* and the *willow-branch* —sometimes six and sometimes seven days;[1] the *Hallel*[2] and the *rejoicing*[3]—eight days; the *Succah*[4]

לוּלָב וַעֲרָבָה, [1]שִׁשָּׁה וְשִׁבְעָה; [2]הַהַלֵּל [3]וְהַשִּׂמְחָה, שְׁמוֹנָה; [4]סוּכָּה

and the *water-libation*[5] — seven days; and the *flute-playing*[6] — sometimes five and sometimes six days.

[5]וְנִיסּוּךְ הַמַּיִם, שִׁבְעָה; [6]וְהֶחָלִיל, חֲמִשָּׁה וְשִׁשָּׁה.

1 The Benediction over the לוּלָב and the carrying of the willow-branches by the priests round the Altar; these rites were continued for six or seven days according to whether they did not or did override the Sabbath (see next two *Mishnahs*). **2** See 3[9,10,11]. **3** To eat of שְׁלָמִים on סֻכּוֹת. *Deuteronomy* **16**, 14. **4** Its observance. **5** After *the morning daily burnt-sacrifice*. **6** See 5[1-4]. At the *drawing of the water* ceremony they used to play on flutes (or fifes) and on harps (or lutes, citherns) and they did not supersede the law of שַׁבָּת or יוֹם טוֹב. This music was continued throughout every night until dawn.

Mishnah 2

מִשְׁנָה ב

The *Lulav*—seven days.[1] How so? —If the first day[2] of the Festival of Tabernacles happened to fall on the Sabbath,* the *Lulav*[3] during seven days; but if on the other† days,[4] then during six days only.

לוּלָב [1]שִׁבְעָה. כֵּיצַד? [2]יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג שֶׁחָל לִהְיוֹת *בַּשַּׁבָּת, [3]לוּלָב שִׁבְעָה; †וּשְׁאָר [4]כָּל־הַיָּמִים, שִׁשָּׁה.

† Popularly וּשְׁאַר.

1 See *Mishnah* **1**, **Note 1**, above. **2** Or *Holyday-day*.§ **3** Was used for Benediction. **4** *i.e.*, if one of the six other days was שַׁבָּת (only שַׁבָּת on the first day of סֻכּוֹת superseded the law of the Sabbath. *Leviticus* **23**, 40). But the actual ruling is not to carry out the ritual of using the לוּלָב and reciting the Benediction over it on שַׁבָּת. § Compare 4[8].* * Or בְּשַׁבָּת.

Mishnah 3

מִשְׁנָה ג

The *willow-branch*—seven days.[1] How so?—If the seventh day of the *willow-branch*[2] happened to fall on the Sabbath,* the *willow-branch*[2] continued seven days; but if on the other* days, then during six days.[3]

עֲרָבָה [1]שִׁבְעָה, כֵּיצַד? יוֹם שְׁבִיעִי שֶׁל [2]עֲרָבָה שֶׁחָל לִהְיוֹת *בַּשַּׁבָּת, [2]עֲרָבָה שִׁבְעָה *וּשְׁאָר כָּל־הַיָּמִים [3]שִׁשָּׁה.

* Compare 4[2].

1 *See Mishnah* **1**, **Note 1**, of this Chapter. **2** *i.e.*, the procession by the priests with the willow-branches round the Altar. **3** Compare the preceding *Mishnah*, **Note 4**. This practice is no longer carried out on שַׁבָּת.

Mishnah 4

מִשְׁנָה ד

What was the rite[1] of the *Lulav*? —If the first Holyday[2]-day of the Feast of Tabernacles happened to fall on the Sabbath,* they brought[3] their *Lulavin* to the Temple Mount and the superintendents[4] took[5] them from them and arranged them on the roof of the colonnade,[6] but the older people[7] placed[8] theirs in an office.[9] And they[10] taught[11] them[12] to say, 'Whoever takes up my *Lulav* in his hand[13] let it be his as a gift.'[14] The following day they came early and the superintendents threw[15] them[16] before them,[17] and they snatched[18] at them and struck one another. And when the Court saw that they incurred danger they ordained that every man should carry his *Lulav* to his own home.[19]

[1]מִצְוַת לוּלָב, כֵּיצַד? [2]יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג שֶׁחָל לִהְיוֹת *בַּשַּׁבָּת, [3]מוֹלִיכִין אֶת־לוּלְבֵיהֶן לְהַר הַבַּיִת [4]וְהַחַזָּנִין [5]מְקַבְּלִים מֵהֶם וְסוֹדְרִין אוֹתָם עַל גַּב [6]אִיצְטַבָּא, [7]וְהַזְּקֵנִים [8]מַנִּיחִין אֶת־שֶׁלָּהֶן [9]בְּלִשְׁכָּה [10,11]וּמְלַמְּדִים [12]אוֹתָם לוֹמַר, כָּל־מִי שֶׁמַּגִּיעַ לוּלְבִי [13]בְּיָדוֹ הֲרֵי הוּא לוֹ [14]בְּמַתָּנָה. לַמָּחָר מַשְׁכִּימִין וּבָאִין וְהַחַזָּנִים [15]זוֹרְקִין [16]אוֹתָם [17]לִפְנֵיהֶם, וְהֵן [18]מְחַטְּפִין וּמַכִּין אִישׁ אֶת־חֲבֵירוֹ. וּכְשֶׁרָאוּ בֵית דִּין שֶׁבָּאוּ לִידֵי סַכָּנָה הִתְקִינוּ שֶׁיְּהֵא כָּל־אֶחָד וְאֶחָד נוֹטֵל [19]בְּבֵיתוֹ.

1 *i.e.*, how was the rite fulfilled? **2** Or *Festival*—. **3** Literally *bring*. On עֶרֶב שַׁבָּת. **4** Who supervised the needs of the assembly. **5** Literally *take*. **6** Or *balcony, portico*. According to some authorities the *Lulavin* were placed on stools beneath the portico roof so that they were prevented from drying up. **7** Who were afraid of the confusion and crowd. **8** Or מַנִּיחִין. **9** Or *chamber* especially set apart for the purpose. **10** The בֵּית דִּין. **11** Literally *teach*. **12** The people who deposited their לוּלְבִין. **13** In the confusion some person would take possession of someone else's לוּלָב. **14** A conditional method for preventing acts of mistake becoming acts of stealing or borrowing. Compare 3[13]. **15** Literally *throw*. **16** The לוּלְבִין. **17** The congregation. On to the Temple Mount outside the עֲזָרָה, Forecourt. **18** Literally *snatch, strike*. **19** No לוּלָב was to be left behind. * Or בְּשַׁבָּת.

Mishnah 5

מִשְׁנָה ה

What was the rite[1] of *the willow-branch*?—There was a place below Jerusalem called Motsa.[2] They went[3] down thither and collected[4] thence young willow-branches,[5]

[1]מִצְוַת עֲרָבָה, כֵּיצַד? מָקוֹם הָיָה לְמַטָּה מִירוּשָׁלַיִם וְנִקְרָא [2]מוֹצָא. [3]יוֹרְדִין לְשָׁם [4]וּמְלַקְּטִין מִשָּׁם [5]מוּרְבִּיוֹת שֶׁל עֲרָבָה, [6]וּבָאִין

[7]וְזוֹקְפִין אוֹתָן בְּצִדֵּי הַמִּזְבֵּחַ
וְרָאשֵׁיהֶן כְּפוּפִין עַל גַּבֵּי הַמִּזְבֵּחַ.
[9,10,11]תָּקְעוּ וְהֵרִיעוּ [12]וְתָקְעוּ.
[13]בְּכָל יוֹם מַקִּיפִין אֶת־הַמִּזְבֵּחַ
פַּעַם אַחַת [14]וְאוֹמְרִים, [15]אָנָּא
ה׳ הוֹשִׁיעָה נָא, אָנָּא ה׳ הַצְלִיחָה
נָא. רַבִּי יְהוּדָה [16]אוֹמֵר, אֲנִי וָהוּ
הוֹשִׁיעָה נָא. [17]וְאוֹתוֹ הַיּוֹם מַקִּיפִין
אֶת־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים.
[18]בְּשָׁעַת [19]פְּטִירָתָן, מָה הֵן
[20]אוֹמְרִים? [21]יֹפִי *לְךָ מִזְבֵּחַ, יֹפִי
*לְךָ מִזְבֵּחַ. רַבִּי אֱלִיעֶזֶר [22]אוֹמֵר,
[23]לְיָהּ §וְלָךְ מִזְבֵּחַ לְיָהּ §וְלָךְ מִזְבֵּחַ.

and they came[6] and set them upright[7] along the sides of the Altar with their tops bent over the top[8] of the Altar. They then sounded[9] a prolonged[10] blast,[11] (and) a quavering note, and a prolonged blast.[12] Each day[13] they walked in procession once round the Altar and recited[14] *We beseech Thee, O Eternal, save, we pray; we beseech Thee, O Eternal, send prosperity, we pray.*[15] R. Judah says,[16] *We beseech Thee, O Eternal, save, we pray.* But on that day[17] they walked in procession round the Altar seven times. When[18] they separated,[19] what did[20] they say?—*To thee, O Altar, is beauty*[21] *due; to thee, O Altar, is beauty due.* R. Eliezer says,[22] *To the Eternal and to thee, O Altar, to the Eternal and to thee, O Altar.*[23] * Or לוֹ. § Or וּלְךָ.

1 *i.e.*, How was the rite carried out? **2** Also called קַלְנְיָא, *Colonia* (it was called מוֹצָא because its inhabitants were exempt from royal taxation). *Joshua* **18**, 26. **3** Literally *go*. Every day. **4** *i.e.*, *cut*. **5** מוּרְבִּית, *young tree or branch*. Each about eleven cubits high. **6** Literally *come*. **7** And the congregation used to take from them one or more stalks to beat upon the floor. **8** About a cubit above. **9** On the שׁוֹפָר. **10** Or *sustained*. **11** As a sign of joy. **12** Compare רֹאשׁ הַשָּׁנָה 4[9], פְּסָחִים 5[5]. **13** Of the six first days. **14** Literally *recite*. **15** *Psalm* **118**, 25. **16** That they used to recite. This wording is incorporated in the Liturgy. There is no consensus of opinion regarding the real significance of the terms אֲנִי וָהוּ. Several suggestions have been made as to their meaning but none is convincingly conclusive. The usual meaning attached to them is the one given here and is obviously most suited if they are to represent an alternative but parallel to אָנָּא ה׳, and in this case the explanation is derived by the method known as גִּימַטְרִיָּא or גֶּמַטְרִיָּא [*geometry*], a homiletical interpretation based on the sum of the numerical values of the letters of a word or words being equal to that of some other word or words, thus here the sum of the numerical values of the letters of אֲנִי וָהוּ is 78 and is equal to that (78) of the letters of אָנָּא ה׳ (the Tetragrammation corresponding to the abbreviation ה׳ being given its full form for the purpose). **17** The seventh day. **18** Some editions omit the rest of this paragraph. **19** From the Altar. Literally *At the time of their departure*..... **20** Literally *do*. **21** *i.e.*, *beauty of forgiveness*. Some render it as *honour, homage*. **22** That

their parting words were..... **23** *Have we given homage* understood as conclusion to these phrases. *i.e., We give thanks to the Eternal and we give praise to thee that thou art so loved by Him that thou art able to atone for us.*

Mishnah 6

מִשְׁנָה ו

Just as the rite was carried out on a week-day so was the rite fulfilled on a Sabbath,* except that they used to gather them[1] on the eve of the Sabbath and placed[2] them in golden vessels[3] that they might not wither. R. Jochanan[4] ben Baroka says, They used to bring palm twigs and beat them on the ground at the sides[5] of the Altar, and that day was called *The day of beating the palm twigs.*[6]

כְּמַעֲשֵׂהוּ בְּחוֹל כַּךְ מַעֲשֵׂהוּ *בְּשַׁבָּת, אֶלָּא שֶׁהָיוּ מְלַקְּטִין [1]אוֹתָן מֵעֶרֶב שַׁבָּת [2]וּמַנִּיחִים אוֹתָן [3]בְּגִינְיוֹת שֶׁל זָהָב כְּדֵי שֶׁלֹּא יִכְמְשׁוּ. רַבִּי [4]יוֹחָנָן בֶּן בָּרוֹקָא אוֹמֵר, חֲרָיוֹת שֶׁל דֶּקֶל הָיוּ מְבִיאִין וְחוֹבְטִין אוֹתָן בְּקַרְקַע [5]בְּצִדֵּי הַמִּזְבֵּחַ, וְאוֹתוֹ הַיּוֹם נִקְרָא יוֹם חִבּוּט [6]חֲרָיוֹת.

1 The עֲרָבוֹת, willow-branches. **2**. Or וּמַנִּיחִים. **3** Or *tanks, casks, tubs,* filled with water. **4** His opinion is rejected. **5** Or according to some עַל גַּבֵּי *on top.* **6** חָרִים, dried up (or hardened or inflexible) tuft (or twig) of a palm. * Or בַּשַּׁבָּת, *on the Sabbath.*

Mishnah 7

מִשְׁנָה ז

Forthwith[1] the children threw[2] away their *Lulavin* and ate[3] their citrons.[4]

[1]מִיָּד הַתִּינוֹקוֹת [2]שׁוֹמְטִין אֶת־לוּלְבֵיהֶן [3]וְאוֹכְלִין [4]אֶתְרוֹגֵיהֶן.

1 On the seventh day when the congregation left the Temple. **2** Literally *throw.* **3** Literally *eat.* **4** Some render this *Mishnah* thus: *They straightway took away the Lulavin from the children and ate their citrons.* Here there was no question of an act of 'robbery' because it was carried out in the customary spirit of festivity.

Mishnah 8

מִשְׁנָה ח

The *Hallel* and the *Rejoicing*—eight days.[1] How so?[2]—This is to teach us that a man is in duty bound to recite the *Hallel* and to observe the *Rejoicing* and the honour due to the last Holy-day* of the Festival of Tabernacles[3] as on

הַהַלֵּל וְהַשִּׂמְחָה, [1]שְׁמֹנֶה. [2]כֵּיצַד? מְלַמֵּד שֶׁחַיָּיב אָדָם בַּהַלֵּל וּבַשִּׂמְחָה וּבְכָבוֹד יוֹם טוֹב הָאַחֲרוֹן שֶׁל [3]חַג כְּשְׁאָר כָּל־יְמוֹת הֶחָג. סוּכָּה, [4]שִׁבְעָה. כֵּיצַד? גְּמַר [5]מְלֶאֱכוֹל לֹא

יַתִּיר סוּכָּתוֹ אֲבָל [6]מוֹרִיד אֶת־
[7]הַכֵּלִים מִן־הַמִּנְחָה וּלְמַעְלָה מִפְּנֵי
[8]כְּבוֹד יוֹם טוֹב הָאַחֲרוֹן שֶׁל חָג.

all other days of the Festival. The *Succah*—seven days.[4] How so?—When one has finished eating[5] he must not pull down his *Succah*, but he may bring down[6] the utensils[7] from the afternoon and later out of respect[8] for the last Holyday* of the Festival of Tabernacles.

1 See *Mishnah* **1** of this *Chapter*. **2** *i.e., How were they fulfilled?* **3** *Leviticus* **23**, 36. **4** See this *Chapter, Mishnah* 1. **5** The last meal, in the morning of the seventh day of סֻכּוֹת. **6** *i.e.,* remove. **7** And other objects in the *Succah*. **8** To honour the Festival by not being in such haste to clear up from the *Succah*. Nowadays as we observe סֻכּוֹת for eight days the clearing up may be done on the eighth day after the meal. * Compare 2^6, 3^2, 4^2, 5^6.

Mishnah 9

מִשְׁנָה ט

[1]נִיסּוּךְ הַמַּיִם, [2]כֵּיצַד? [3]צְלוֹחִית שֶׁל
זָהָב מַחֲזֶקֶת שְׁלֹשָׁה [4]לוּגִים הָיָה
מְמַלֵּא מִן־[5]הַשִּׁילֹחַ. הִגִּיעוּ [6]לְשַׁעַר
הַמַּיִם, [7]תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ.
[8]עָלָה [9]בַּכֶּבֶשׁ, וּפָנָה [10]לִשְׂמֹאלוֹ,
שְׁנֵי [11]סְפָלִים שֶׁל כֶּסֶף הָיוּ שָׁם.
רַבִּי יְהוּדָה אוֹמֵר, שֶׁל סִיד [12]הָיוּ,
אֶלָּא שֶׁהָיוּ מוּשְׁחָרִין פְּנֵיהֶם מִפְּנֵי
הַיָּיִן. וּמְנוּקָבִין כְּמִין שְׁנֵי חוֹטְמִין
דַּקִּין, אֶחָד [13]מְעוּבֶּה וְאֶחָד [14]דַּק,
כְּדֵי שֶׁיִּהְיוּ שְׁנֵיהֶם כָּלִין [15]בְּבַת
אַחַת, מַעֲרָבִי שֶׁל מַיִם מִזְרָחִי שֶׁל
יַיִן. [16]עִירָה שֶׁל מַיִם לְתוֹךְ שֶׁל יַיִן,
וְשֶׁל יַיִן לְתוֹךְ שֶׁל מַיִם, [17]יָצָא. רַבִּי
יְהוּדָה אוֹמֵר, בְּלוּג הָיָה מְנַסֵּךְ
כָּל־שְׁמֹנָה. וְלַמְּנַסֵּךְ אוֹמְרִים לוֹ,
הַגְבַּהּ [18]יָדֶךָ, שֶׁפַּעַם אַחַת [19]נִיסַּךְ
אֶחָד עַל גַּבֵּי רַגְלָיו וּרְגָמוּהוּ כָּל־
הָעָם [20]בְּאֶתְרוֹגֵיהֶן.

The *water-libation;*[1] How so?[2]—A golden flagon[3] holding three *log*[4] was filled from the pool of Shiloah.[5] When they arrived at the Water Gate[6] they sounded[7] a prolonged blast, (and) a quavering note, and a prolonged blast. He[8] went up the ramp[9] and turned to his left[10] where there were two silver bowls.[11] R. Judah says, They[12] were of plaster, but their surfaces were blackened because of the wine. And they each had a hole like a narrow spout, one wide[13] and the other narrow,[14] so that both were emptied out together,[15] the one to the west was for water and that to the east for wine. If one emptied out[16] that for water into the one for wine or that for wine into the one for water, it was valid.[17] R. Judah says, With one *log* they could carry out the libations all the eight days. To him who performed the libation they used to say, 'Raise thy hand!',[18] for on one occasion he[19] poured it over his feet and all the people pelted him with their citrons.[20]

1 See this *Chapter, Mishnah* 1. This is הֲלָכָה לְמֹשֶׁה מִסִּינַי, and its carrying out was without dispute. **2** *i.e.,* How was it carried out? Some texts have נִיסּוּךְ הַמַּיִם שִׁבְעָה, כֵּיצַד *The water libation, seven days: how so?* **3** A flask with a narrow neck and a wide body. **4** לוֹג = about 1½ pints. **5** Or *Siloam,* near Jerusalem. **6** In the עֲזָרָה Forecourt.* **7** On the שׁוֹפָר. **8** The כֹּהֵן, priest, on duty for the purpose of carrying the water. **9** The Altar slope on the southern side. **10** The south-west corner of the Altar. **11** One for water and the other for wine fixed to the Altar foundation. **12** The bowls. **13** In the wine flagon, for wine flows more slowly than water. **14** In the water flagon. **15** On to the Altar. **16** In error. **17** *i.e.,* the rite was valid **18** So that all could see that the libation was being performed correctly, for the Sadducees did not carry out this function. **19** A צְדוּקִי, Sadducee. **20** The *water-libation* was carried out during the morning when they used the לוּלָב and אֶתְרוֹג. * *Appendix,* **Note 20.**

Mishnah 10

מִשְׁנָה י

כְּמַעֲשֵׂהוּ בְּחוֹל כֵּן מַעֲשֵׂהוּ *בְּשַׁבָּת, אֶלָּא שֶׁהָיָה מְמַלֵּא מֵעֶרֶב שַׁבָּת חָבִית שֶׁל זָהָב שֶׁאֵינָהּ [1]מְקוּדֶּשֶׁת מִן־הַשִּׁלֹּחַ [2]וּמַנִּיחָהּ בְּלִשְׁכָּה. נִשְׁפְּכָה אוֹ נִתְגַּלְּתָה הָיָה מְמַלֵּא מִן־[3]הַכִּיּוֹר, שֶׁהַיַּיִן וְהַמַּיִם הַמְּגוּלִּין [4]פְּסוּלִים לְגַבֵּי הַמִּזְבֵּחַ.

Just as the rite was performed on a week day so was the rite carried out on a Sabbath,* except that on the eve of the Sabbath they used to fill a golden jar which had not been sanctified[1] from the pool of Shiloah and put it[2] in a chamber. If it were spilled or uncovered it was refilled from the laver,[3] because wine or water that had been uncovered is ritually unfit[4] for the Altar.

1 For the Altar service. Otherwise the water could not have been kept in it overnight. It was forbidden to go on the Sabbath outside the city to draw water from the רְשׁוּת הָרַבִּים, *public domain,* and to carry it to the רְשׁוּת הַיָּחִיד, *private domain.* **2** Or וּמַנִּיחָהּ. **3** This was sunk the previous evening in a water pit to prevent it becoming טָמֵא, defiled or unclean. *Exodus* **30,** 18ff. **4** *i.e.,* invalid. * Or בַּשַּׁבָּת, *on the Sabbath.*

CHAPTER 5

פֶּרֶק ה

Mishnah 1

מִשְׁנָה א

The flute-playing—sometimes five days and sometimes six days.[1] This was[2] the flute-playing at the Liba-

הֶחָלִיל חֲמִשָּׁה [1]וְשִׁשָּׁה. [2]זֶהוּ הֶחָלִיל שֶׁל [3]בֵּית הַשּׁוֹאֵבָה, שֶׁאֵינוֹ [4]דּוֹחֶה

לֹא אֶת־הַשַּׁבָּת וְלֹא אֶת־יוֹם טוֹב. אָמְרוּ כָּל־מִי שֶׁלֹּא רָאָה שִׂמְחַת בֵּית הַשּׁוֹאֵבָה לֹא רָאָה שִׂמְחָה מִיָּמָיו.

tion Water-Well[3] which overrode[4] neither a Sabbath nor a Holyday.§[5] They said that anyone who had not witnessed the rejoicing at the Libation Water-Well had never seen rejoicing in his life.

1 See 4[1]. If the first day was a Sabbath the flute was used on six days. If another day was a Sabbath it was played on five days. The music was thus designated 'the flute-playing' because the flute was the dominant instrument. **2** Literally *is*. **3** The well, in the עֲזֶרֶת נָשִׁים, Women's Forecourt, from which the water was drawn for libation on סֻכּוֹת. Another rendering of this part is *This was the flute-playing at the ceremony of the drawing of the water from the Libation well.* Actually other musical instruments were also used at this ceremony (see **Note 1**). **4** Literally *overrides, supersedes.* **5** Or *Festival-day.* The playing of musical instruments was forbidden under the Rabbinical restriction termed שְׁבוּת (see *Appendix,* **Note 19**). § Compare 4[8].

Mishnah 2

מִשְׁנָה ב

בְּמוֹצָאֵי יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג יָרְדוּ לְעֲזֶרֶת נָשִׁים וּמְתַקְּנִין שָׁם תִּקּוּן גָּדוֹל. וּמְנוֹרוֹת שֶׁל זָהָב הָיוּ שָׁם וְאַרְבָּעָה סְפָלִים שֶׁל זָהָב בְּרָאשֵׁיהֶן וְאַרְבַּע סוּלָּמוֹת לְכָל אֶחָד וְאֶחָד, וְאַרְבָּעָה יְלָדִים מִפִּרְחֵי כְהוּנָּה וּבְיָדֵיהֶם כַּדֵּים שֶׁל שֶׁמֶן, שֶׁל מֵאָה וְעֶשְׂרִים לוג, שֶׁהֵן מַטִּילִין לְכָל סֵפֶל וְסֵפֶל.

At the close of the first Holyday[1] of the Festival of Tabernacles they[2] went down to the Court of the Women where they had made[3] an important rearrangement.[4] And golden candlesticks[5] were there with four golden bowls at their tops[6] and four ladders to each one,[7] and four youths from the young priests[8] with pitchers of oil, holding a hundred and twenty *logs,*[9] in their hands, which they used to pour[10] into every bowl.

1 Or *Festival-day.* And also on the other days after *the daily afternoon burnt-offering.* **2** The priests and Levites from the temporary עֲזֶרֶת יִשְׂרָאֵל. **3** Literally *they make.* **4** They put up a kind of gallery for the women and on the floor below stood the men. **5** Each was fifty cubits high and from the Temple Mount overlooked the whole of Jerusalem. **6** At the top of each candlestick with a very thick wick in every bowl. **7** Each candlestick, or according to some, a ladder to each bowl. **8** *i.e.,* slim and agile. **9** In each jar. **10** Every now and then to keep up the flames.

Mishnah 3

From the worn-out drawers and girdles of the priests they made[1] wicks and with them set alight;[2] and there was no courtyard in Jerusalem that was not lit up[3] with the light at the Libation Water-Well ceremony.

מִשְׁנָה ג

מִבְּלָאֵי מִכְנְסֵי כֹהֲנִים וּמֵהֶמְיָנֵיהֶן מֵהֶן הָיוּ [1]מַפְקִיעִין וּבָהֶן הָיוּ [2]מַדְלִיקִין; וְלֹא הָיָה חָצֵר בִּירוּשָׁלַיִם שֶׁאֵינָהּ [3]מְאִירָה מֵאוֹר בֵּית הַשּׁוֹאֵבָה.

1 Literally *tore up into strips.* **2** The oil in the candlestick bowls. **3** See the foregoing *Mishnah,* **Note 5.**

Mishnah 4

Pious men and men of good deeds[1] used to dance before them with burning torches in their hands and sang[2] before them songs and praises. And the Levites[3] on harps,[4] and on lyres, and with cymbals, and with trumpets and with other instruments of music without number[5] upon the fifteen steps leading down from the court of the Israelites[6] to the Women's Court,[7] corresponding to *The Fifteen Songs of Ascent* in the *Psalms;*[8] upon them the Levites used to stand with musical instruments and sing[2] hymns. And two priests stood at the Upper Gate[9] which led[10] down from the Israelites' Court to the Court of the Women with two trumpets in their hands. At cock-crow they sounded a prolonged[11] blast, (and) a quavering note, and a prolonged blast.[12] When they[13] arrived at the tenth step they sounded a prolonged blast, (and) a quavering note, and a prolonged blast. When they reached the Forecourt[14] they blew a prolonged blast, (and) a quavering note, and a pro-

מִשְׁנָה ד

חֲסִידִים [1]וְאַנְשֵׁי מַעֲשֶׂה הָיוּ מְרַקְּדִים לִפְנֵיהֶם בַּאֲבוּקוֹת שֶׁל אוֹר שֶׁבְּיָדֵיהֶן [2]וְאוֹמְרִים לִפְנֵיהֶם דִּבְרֵי שִׁירוֹת וְתִשְׁבָּחוֹת. [3]וְהַלְוִיִּם [4]בְּכִנּוֹרוֹת, וּבִנְבָלִים, וּבְמְצִלְתַּיִם, וּבַחֲצוֹצְרוֹת וּבִכְלֵי שִׁיר [5]בְּלֹא מִסְפָּר עַל חֲמִשָּׁה עָשָׂר מַעֲלוֹת הַיּוֹרְדוֹת [6]מֵעֶזְרַת יִשְׂרָאֵל [7]לְעֶזְרַת נָשִׁים, וּכְנֶגֶד חֲמִשָּׁה עָשָׂר שִׁיר הַמַּעֲלוֹת [8]שֶׁבַּתְּהִלִּים, שֶׁעֲלֵיהֶן לְוִיִּם עוֹמְדִין בִּכְלֵי שִׁיר [2]וְאוֹמְרִים שִׁירָה. וְעָמְדוּ שְׁנֵי כֹהֲנִים [9]בַּשַּׁעַר הָעֶלְיוֹן [10]שֶׁיּוֹרֵד מֵעֶזְרַת יִשְׂרָאֵל לְעֶזְרַת נָשִׁים וּשְׁנֵי חֲצוֹצְרוֹת בְּיָדֵיהֶן. קָרָא הַגֶּבֶר [11]תָּקְעוּ וְהַרִיעוּ [12]וְתָקְעוּ. [13]הִגִּיעוּ לְמַעֲלָה עֲשִׂירִית תָּקְעוּ וְהַרִיעוּ וְתָקְעוּ. הִגִּיעוּ [14]לְעֲזָרָה תָּקְעוּ וְהַרִיעוּ וְתָקְעוּ. הָיוּ תוֹקְעִין וְהוֹלְכִין עַד שֶׁמַּגִּיעִין לַשַּׁעַר [15]הַיּוֹצֵא [16]מִמִּזְרָח; הִגִּיעוּ לַשַּׁעַר הַיּוֹצֵא מִמִּזְרָח הָפְכוּ

פְּנֵיהֶן [17]לַמַּעֲרָב וְאָמְרוּ, אֲבוֹתֵינוּ שֶׁהָיוּ [18]בַּמָּקוֹם הַזֶּה אֲחוֹרֵיהֶם אֶל [19]הֵיכָל וּפְנֵיהֶם קֵדְמָה וְהֵמָּה מִשְׁתַּחֲוִים קֵדְמָה [20]לַשֶּׁמֶשׁ וְאָנוּ לְיָהּ עֵינֵינוּ. רַבִּי יְהוּדָה אוֹמֵר, הָיוּ שׁוֹנִין וְאוֹמְרִים, [21]אָנוּ לְיָהּ וּלְיָהּ עֵינֵינוּ.

longed blast. They kept up prolonged blasts and proceeded until they reached the gate that led[15] out to the east;[16] when they arrived at the gate that led forth to the East they turned their faces to the West[17] and said, 'Our ancestors when they were in this place[18] turned *with their backs unto the Temple*[19] *and their faces towards the East and they prostrated themselves eastward towards the sun,*[20] but as for us our eyes are turned to the Eternal.' R. Judah says, They used to repeat the words *We are for the Eternal and to the Eternal our eyes are turned.*[21]

1 Or *famous men* (such as members of the Sanhedrin and heads of the colleges). The common people were only spectators so that no unseemly behaviour was committed. **2** Literally *say*. **3** Played..... **4** Or *lutes, citherns, citters*. **5** *i.e.*, no fixed number. **6** *Israelites' Hall.** **7** Or *Outer Court*. **8** *Psalms* **120-134**. **9** Nicanor Gate. Thus they stood on a higher level than the performers. **10** Literally *leads*. **11** Or *sustained*. **12** As a signal for the people to go out to draw water for the libation. **13** The two priests in front and the people behind. **14** The Women's Hall. **15** Literally *leads*. **16** Or מִזְרָח in some texts. **17** Towards the Sanctuary in the Temple. **18** The First Temple. **19** *i.e.*, the הֵיכָל wherein were the קָדְשֵׁי קָדָשִׁים, Holy of Holies, the מְנוֹרָה, Candlesticks, the מִזְבַּח הַקְּטֹרֶת, Altar for the Incense, and the שֻׁלְחָן לֶחֶם הַפָּנִים, Table for the Showbread. **20** *Ezekiel* **8**, 16. **21** *i.e.*, 'We worship unto Him in gratitude for the past, and unto Him our eyes are directed in hope for the future.' * *Appendix*, **Note 20**.

Mishnah 5 — מִשְׁנָה ה

[1]אֵין פּוֹחֲתִין מֵעֶשְׂרִים וְאַחַת [2]תְּקִיעוֹת בַּמִּקְדָּשׁ, וְאֵין מוֹסִיפִין עַל אַרְבָּעִים וּשְׁמֹנֶה. בְּכָל יוֹם הָיוּ שָׁם עֶשְׂרִים וְאַחַת [3]תְּקִיעוֹת [4](בַּמִּקְדָּשׁ), שָׁלֹשׁ לִפְתִיחַת [5]שְׁעָרִים, תֵּשַׁע [6]לַתָּמִיד שֶׁל שַׁחַר, וְתֵשַׁע [7]לַתָּמִיד שֶׁל בֵּין הָעַרְבַּיִם. וּבַמּוּסָפִין הָיוּ מוֹסִיפִין עוֹד [8]תֵּשַׁע. וּבְעֶרֶב שַׁבָּת

They did[1] not sound less than twenty-one blasts[2] in the Temple and not more than forty-eight. On every day they blew (there) twenty-one blasts[3] in the Temple:[4] three at the opening of the gates,[5] nine at the *morning daily burnt-offering,*[6] and nine at the *evening daily burnt-offering.*[7] (And) at the *additional offerings* they added another nine.[8] (And) at the eve of the Sabbath they added six more,[9] three

to cause the people to lay down their work and three to mark the distinction between the sacred and the profane.[10] If the eve of a Sabbath were within the Festival of Tabernacles there were[11] (there) forty-eight:[12] three at the opening of the gates, three at the Upper Gate,[13] (and) three at the Lower Gate,[14] (and) three at the drawing of water, (and) three at the Altar,[15] nine at the *morning daily burnt-offering,* (and) nine at the *evening daily burnt-offering,* (and) nine at the *evening daily burnt-offering,* (and) nine at the *additional-offerings,* three to make the people cease work, and three to differentiate between the sacred and the profane.

הָיוּ מוֹסִיפִין עוֹד [9]שֵׁשׁ, שָׁלֹשׁ לְהַבְטִיל הָעָם מִמְּלָאכָה וְשָׁלֹשׁ לְהַבְדִּיל בֵּין [10]קוֹדֶשׁ לְחוֹל. עֶרֶב שַׁבָּת שֶׁבְּתוֹךְ הֶחָג [11]הָיוּ שָׁם [12]אַרְבָּעִים וּשְׁמֹנֶה, שָׁלֹשׁ לִפְתִיחַת שְׁעָרִים, שָׁלֹשׁ [13]לַשַּׁעַר הָעֶלְיוֹן, וְשָׁלֹשׁ [14]לַשַּׁעַר הַתַּחְתּוֹן, וְשָׁלֹשׁ לְמִלּוּי הַמַּיִם, וְשָׁלֹשׁ עַל גַּבֵּי [15]מִזְבֵּחַ, תֵּשַׁע לַתָּמִיד שֶׁל שַׁחַר, וְתֵשַׁע לַתָּמִיד שֶׁל בֵּין הָעַרְבַּיִם, וְתֵשַׁע לַמּוּסָפִיו, שָׁלֹשׁ לְהַבְטִיל אֶת־הָעָם מִן־הַמְּלָאכָה, וְשָׁלֹשׁ לְהַבְדִּיל בֵּין קֹדֶשׁ לְחוֹל.

1 Literally *do.* Every day. **2** Literally *sustained blasts.* Seven times, each containing תְּקִיעָה תְּרוּעָה תְּקִיעָה, *sustained* (or *prolonged*) *note, quavering* (or *trembling*) *note, sustained* (or *prolonged*) *note.* **3** Literally *prolonged blasts.* **4** בַּמִּקְדָּשׁ is omitted in some texts. **5** Of the עֲזָרָה,* *Forecourt,* in the morning. **6** At the libation the Levites sang a hymn in three parts sounding תְּקִיעָה תְּרוּעָה תְּקִיעָה at the beginning of each part. **7** See תָּמִיד 7[3]. (See preceding **Note**). **8** Blasts. Only three times תְּקִיעָה תְּרוּעָה תְּקִיעָה at the libations. **9** Blasts. **10** *i.e.,* between the week-day and the holy Sabbath. **11** *i.e.,* they blew. **12** Blasts. **13** Nicanor Gate. **14** That led east. **15** Before the libation. * *Appendix,* **Note 20**.

Mishnah 6

מִשְׁנָה ו

On the first Holy-day§ of the Festival of Tabernacles there were there[1] thirteen bullocks and two rams and one he-goat.[2] There still remained (there) fourteen he-lambs[3] for the eight *Watches.*[4] On the first day six offered two each,[5] and the rest† one each. On the second day[6] five[7] offered two each,

§יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג הָיוּ [1]שָׁם שְׁלֹשָׁה עָשָׂר פָּרִים, וְאֵלִים שְׁנַיִם, [2]וְשָׂעִיר אֶחָד. נִשְׁתַּיְּרוּ שָׁם אַרְבַּע עֶשְׂרֵה [3]כְּבָשִׂים לַשְּׁמֹנֶה [4]מִשְׁמָרוֹת. בַּיּוֹם רִאשׁוֹן שִׁשָּׁה [5]מַקְרִיבִין שְׁנַיִם שְׁנַיִם, †וְהַשְּׁאָר אֶחָד אֶחָד. [6]בַּשֵּׁנִי

and the remainder one each.[8] On the third day[9] four offered up two each, and the rest one each. On the fourth day[10] three offered two each, and the others one each. On the fifth day[11] two offered two each, and the remainder one each. On the sixth day[12] one offered up two each, and the remainder one each. On the seventh day all were equal.[13] On the eighth day they reverted to the casting of lots as on all other Festivals.[14] They said, the one that had offered bullocks on one day should not offer them on the next day but must take it in turns.[15] § Compare 4[8].*

[7]וְהַשְּׁאָר אֶחָד אֶחָד. [8]בַּשְּׁלִישִׁי
אַרְבָּעָה מַקְרִיבִין שְׁנַיִם שְׁנַיִם,
וְהַשְּׁאָר אֶחָד אֶחָד. [10]בָּרְבִיעִי
שְׁלֹשָׁה מַקְרִיבִין שְׁנַיִם שְׁנַיִם,
וְהַשְּׁאָר אֶחָד אֶחָד. [11]בַּחֲמִישִׁי
שְׁנַיִם מַקְרִיבִין שְׁנַיִם שְׁנַיִם, וְהַשְּׁאָר
אֶחָד אֶחָד. [12]בַּשִּׁשִּׁי אֶחָד מַקְרִיב
שְׁנַיִם, וְהַשְּׁאָר אֶחָד אֶחָד. בַּשְּׁבִיעִי
כּוּלָּן [13]שָׁוִין. בַּשְּׁמִינִי חָזְרוּ לְפַיֵּס
[14]כְּבָרְגָלִים. אָמְרוּ, מִי שֶׁהִקְרִיב
פָּרִים הַיּוֹם לֹא יַקְרִיב לַמָּחָר אֶלָּא
חוֹזְרִין [15]חֲלִילָה.

1 For offerings. **2** *Numbers* **29**, 13, 16; sixteen bullocks and fourteen male-lambs as מוּסָפִים for the first to the seventh days of סֻכּוֹת; one bullock less was offered up on each successive day. The bullocks and rams were עוֹלוֹת, *burnt-offerings;* the goat was a חַטָּאת, *sin-offering.* **3** For מוּסָף, *Additional Service.* **4** See *Appendix,* **Note 17**. All the twenty-four מִשְׁמָרוֹת were present during the שָׁלֹשׁ רְגָלִים (פֶּסַח, Passover, שָׁבוּעוֹת, Festival of Weeks, and סוּכּוֹת, Festival of Tabernacles) and shared equally in the offerings. **5** Sixteen מִשְׁמָרוֹת offered thirteen bullocks, two rams and one he-goat; thus there were left eight מִשְׁמָרוֹת for the fourteen he-lambs, and six מִשְׁמָרוֹת (of these eight) offered up two (he-) lambs each thus making twelve in all and the other two מִשְׁמָרוֹת offered one each. **6** There now being one bullock less to offer up. **7** מִשְׁמָרוֹת. **8** There now remained nine מִשְׁמָרוֹת for the fourteen he-lambs; five offered up two each, making ten in all, and the four other מִשְׁמָרוֹת offered each one he-lamb. **9** Now there were two bullock less to offer up. There remained ten מִשְׁמָרוֹת for the fourteen he-lambs, so four offered two each (making a total of eight) and the six remaining one he-lamb each. **10** When three bullocks less were offered. **11** When four bullocks less were offered up. **12** When five bullocks less were offered. **13** *Numbers* **29**, 32, 33, 34. Each of the twenty-four מִשְׁמָרוֹת offered one offering, *viz.*, seven offered seven bullocks, two offered two rams, one offered a he-goat, and fourteen offered fourteen he-lambs—a total of twenty-four animal offerings. **14** On פֶּסַח, Passover, שָׁבוּעוֹת, Pentecost, and סֻכּוֹת, Feast of Tabernacles. See יוֹמָא 2[2-4]. **15** The מִשְׁמָרוֹת took it in turns to offer bullocks or sheep on the different days thus giving each מִשְׁמָר an opportunity to participate in the offering of the different kinds of animals. † Popular pronunciation וְהַשְּׁאָר.

Mishnah 7

מִשְׁנָה ז

At three periods of the year[1] all the *Watches* shared equally in the prescribed offerings of the Festivals[1] and in the division of the *Shewbread.*[2] On the Festival of Weeks[3] they used to say to each,[4] 'Here is unleavened bread[5] for thee, here is leavened bread[6] for thee.' The *Watch* whose time for ministering was fixed[7] offered the *daily burnt-offerings, vow-offerings,* and *free-will-offerings,* and all other* offerings of the congregation[8]—it offered all of them. On a Holy(day)-day[9] which fell next to a Sabbath either before it[10] or after it[11] all the *Watches* used to share equally in the division of the *Showbread.*

בִּשְׁלֹשָׁה פְּרָקִים [1]בַּשָּׁנָה הָיוּ כָל־
מִשְׁמָרוֹת שָׁוֹת בְּאֵמוּרֵי [1]הָרְגָלִים,
וּבְחִלּוּק [2]לֶחֶם הַפָּנִים. [3]בַּעֲצֶרֶת
אוֹמְרִים [4]לוֹ, הֵילֵךְ [5]מַצָּה, הֵילֵךְ
[6]חָמֵץ. מִשְׁמָר שֶׁזְּמַנּוֹ [7]קָבוּעַ הוּא
מַקְרִיב תְּמִידִין, נְדָרִים, וּנְדָבוֹת,
*וּשְׁאָר קָרְבְּנוֹת [8]צִבּוּר, וּמַקְרִיב
אֶת־הַכֹּל. [9]יוֹם טוֹב הַסָּמוּךְ
לְשַׁבָּת בֵּין [10]מִלְּפָנֶיהָ בֵּין
[11]מִלְּאַחֲרֶיהָ, הָיוּ כָל־הַמִּשְׁמָרוֹת
שָׁוֹת בְּחִלּוּק לֶחֶם הַפָּנִים.

1 *i.e.,* the שָׁלֹשׁ רְגָלִים (פֶּסַח, Passover, שָׁבוּעוֹת, Pentecost, סֻכּוֹת Feast of Tabernacles). **2** *Leviticus* **24**, 5-9. When שַׁבָּת is a day of יוֹם טוֹב all the מִשְׁמָרוֹת Watches, share the Shewbread equally. **3** עֲצֶרֶת or שָׁבוּעוֹת, Festival of Weeks (when it fell on שַׁבָּת), when there were to be divided out also the שְׁתֵּי לֶחֶם, *two leavened loaves* or *bread of the first-fruits* (*Leviticus* **23**, 17). **4** מִשְׁמָר, *i.e.,* every כֹּהֵן who was to have a share. **5** Of the Showbread, לֶחֶם הַפָּנִים. **6** Of the שְׁתֵּי לֶחֶם. **7** For that week of the Festival, and this Watch had the right to such offerings as were not specially prescribed for the Festival, in spite of the fact that all the other Watches were also present. **8** The מוּסָפִין שֶׁל שַׁבָּת and the פַּר הַעְלֵם דָּבָר. **9** Or *Festival-day.* **10** On Friday (שַׁבָּת was אִסְרוּ־חַג). **11** On Saturday (שַׁבָּת was עֶרֶב יוֹם טוֹב). * Popularly וּשְׁאָר.

Mishnah 8

מִשְׁנָה ח

If it happened that a day intervened,[1] the *Watch* whose period of ministration was fixed[2] used to take ten loaves but the one that delayed[3] took[4] two. But on all other days of the year the incoming[5] took six[6] (and the departing took six[6]).[7] R. Judah[8] says, the arriving[5] took seven[6] and the outgoing[5] took five.[6]

חָל לִהְיוֹת יוֹם אֶחָד [1]לְהַפְסִיק
בֵּינָתַיִם, מִשְׁמָר שֶׁזְּמַנּוֹ [2]קָבוּעַ הָיָה
נוֹטֵל עֶשֶׂר חַלּוֹת [3]וְהַמִּתְעַכֵּב [4]נוֹטֵל
שְׁתַּיִם. וּבְשְׁאַר יְמוֹת הַשָּׁנָה
[5]הַנִּכְנָס נוֹטֵל [6]שֵׁשׁ [7](וְהַיּוֹצֵא נוֹטֵל
[6]שֵׁשׁ). רַבִּי [8]יְהוּדָה אוֹמֵר, [5]הַנִּכְנָס

נוֹטֵל [8]שֶׁבַע [9]וְהַיּוֹצֵא נוֹטֵל [6]חָמֵשׁ.
הַנִּכְנָסִין [9]חוֹלְקִין [10]בַּצָּפוֹן
וְהַיּוֹצְאִין [11]בַּדָּרוֹם. [12]בִּילְגָּה
לְעוֹלָם חוֹלֶקֶת [11]בַּדָּרוֹם, וְטַבַּעְתָּהּ
[13]קְבוּעָה [14]וַחֲלוֹנָהּ סְתוּמָה.

Those who arrived shared out[9] in the north[10] and those who left divided out in the south.[11] *Bilgah*[12] always divided it in the south,[11] for their ring was rendered immovable[13] and their window[14] was blocked up.

1 Between יוֹם טוֹב and שַׁבָּת (if יוֹם טוֹב was on a Monday or Thursday). **2** For that week. **3** To leave the Temple on a Friday, but stayed over the Sabbath of יוֹם טוֹב, or if the first day of יוֹם טוֹב was on a Monday the מִשְׁמָר, *Watch*, could have arrived on the Sunday before and not so early as the Friday before. **4** Literally *takes*. **5** מִשְׁמָר. **6** Loaves. **7** Some editions omit וְהַיּוֹצֵא נוֹטֵל שֵׁשׁ. **8** His opinion is rejected. **9** The Shewbread, לֶחֶם הַפָּנִים. **10** In the northern parts of the Temple Court where the קָדְשֵׁי קָדָשִׁים were slaughtered. **11** The southern parts of the Temple Court. **12** *Chronicles I*, **24**, 14. Every מִשְׁמָר was named after its original first head. The *Bilgah Watch* was in disgrace and always took up its position to the south—according to some this was due to one of Bilgah's daughters marrying a Greek soldier; and some maintain that this was due to their slowness and indifference in the performance of their duties. **13** Each מִשְׁמָר had a ring fixed in the floor of the slaughterhouse and it had an opening through which the neck of an animal to be slaughtered was passed to render the slaughtering easier. **14** Or *niche*, in the wall (or according to another opinion *box* in the niche) in which the slaughterers' knives were kept. **15** Or נִשְׁלְמָה מַסֶּכֶת סוּכָּה, TREATISE SUCCAH CONCLUDED.

[15]סְלִיק מַסֶּכֶת סוּכָּה

CONCLUSION OF TRACTATE SUCCAH.

מַסֶּכֶת

בֵּיצָה

TRACTATE
BETSAH

[BEING THE SEVENTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by

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INTRODUCTION

בֵּיצָה, **Betsah**, in the *Seventh* מַסֶּכֶת, *Tractate,* of the *Second Order Moed,* סֵדֶר מוֹעֵד, of the מִשְׁנָה, *Mishnah.*

The term בֵּיצָה, meaning *egg,* is a derivative of a verb בוּץ, *bubble, burst, distend, swell, shine.*

The *Tractate* is termed בֵּיצָה because it begins with this word, though this is the only instance to do so among the Talmudic Treatises. The *Tractate* is also called יוֹם טוֹב, **Festival Day,** in keeping with its contents.

A great deal of the discussions throughout the five Chapters centres round the agreements and distinctions between כָּל־מְלָאכָה, *all manner of work* (*Exodus* **20**, 10, and reiterated in *Deuteronomy* **5**, 14) prohibited on the Sabbath and כָּל־מְלֶאכֶת עֲבוֹדָה, *all manner of servile work* (*Exodus* **12**, 16) forbidden on the Holydays.

All work is forbidden מִדְּאוֹרַיְיתָה or מִן־הַתּוֹרָה, as enjoined in the Law (*Leviticus* **23**, 7, 8, 21, 25, 35, 36), on the 1st and 7th days of פֶּסַח, *Passover,* the 1st day of שָׁבוּעוֹת or עֲצֶרֶת, *Pentecost* or the *Festival of Weeks,* the 1st and 8th days of סֻכּוֹת or חַג, the *Festival of Tabernacles,* and רֹאשׁ הַשָּׁנָה, the *New Year* (*both* days).

Only the necessary preparation of food, with certain safeguards or restrictions, is permitted on יוֹם טוֹב (*Exodus* **12**, 16), otherwise the prohibited acts of work apply to שַׁבָּת and יוֹם טוֹב alike.

The restrictions or safeguards just mentioned are allowed only if preparation is made beforehand before the יוֹם טוֹב. Under this category comes the classic example of *the egg laid on* יוֹם טוֹב (see 1[1]) which did not previously exist—like everything else that might be used if previously intended to be so used on יוֹם טוֹב but not otherwise—may not be used on יוֹם טוֹב.

This *Tractate* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.* The *Tractate* is based on *Exodus* **12**, 16; *Leviticus* **23**, 3, 7, 21, 25, 35, 36.

The *Tractate* contains five *Chapters* whose titles are:

CHAPTER 1	בֵּיצָה	א	פֶּרֶק
CHAPTER 2	יוֹם טוֹב	ב	פֶּרֶק
CHAPTER 3	אֵין צָדִין	ג	פֶּרֶק
CHAPTER 4	הַמֵּבִיא	ד	פֶּרֶק
CHAPTER 5	מַשְׁקִין	ה	פֶּרֶק

The main subjects dealt with in these Chapters are: 1. The law of מוּקְצֶה. 2. The preparation of food on Holydays. 3. Preliminaries to the preparation of food on Holydays. 4. Continuation of the theme of 3. 5. Prohibitions termed שְׁבוּת.

מַסֶּכֶת

בֵּיצָה

TRACTATE

BETSAH

CHAPTER 1 — פֶּרֶק א

Mishnah 1 — מִשְׁנָה א

If an egg were laid[1] on a Holyday-day,[2] the School of Shammai say, It may be eaten,[3] but the School of Hillel[4] say, It may not be eaten.[5] The School of Shammai say, An olive's bulk of leaven[6] and a date's bulk of what is leavened; but the School of Hillel say, An olive's bulk in either case.[7]

בֵּיצָה [1]שֶׁנּוֹלְדָה [2]בְּיוֹם טוֹב, בֵּית שַׁמַּאי אוֹמְרִים, [3]תֵּאָכֵל, [4]וּבֵית הִלֵּל אוֹמְרִים, [5]לֹא תֵאָכֵל. בֵּית שַׁמַּאי אוֹמְרִים, [6]שְׁאוֹר בִּכְזַיִת וְחָמֵץ בְּכַכּוֹתֶבֶת; וּבֵית הִלֵּל אוֹמְרִים, [7]זֶה וָזֶה בִּכְזַיִת.

1 Literally *born*. **2** Or *Festival day*. Whether שַׁבָּת or not. **3** On that day. **4** This ruling is accepted. (When the day the egg is laid is a Friday יוֹם טוֹב, or a שַׁבָּת that is עֶרֶב יוֹם טוֹב). **5** On that day, but later. In the diaspora where Jews observe two days יוֹם טוֹב if the egg is laid on the first day it may be eaten on the second day; and if Sunday and Monday are יוֹם טוֹב an egg laid on Saturday may be eaten on the third day, *viz.*, Monday. The two days of רֹאשׁ הַשָּׁנָה are as one day. (Basis *Exodus* **16**, 5). **6** Basis *Exodus* **12**, 15, 19, 20. **7** With reference to the quantity that may not be left at פֶּסַח, Passover, as for being guilty of a transgression.

Mishnah 2 — מִשְׁנָה ב

If one slaughter[1] an animal[2] or a bird on a Holyday-day, the School of Shammai say, He must dig with a mattock and cover up;[3] but the School of Hillel say,[4] He may not slaughter unless he had first made ready earth[5] on the day before. But they[6] admit that, if one had slaughtered, he should dig with a mattock and cover up. The ashes of a double stove[7] may be considered as if made ready.[8]

[1]הַשּׁוֹחֵט [2]חַיָּה וְעוֹף בְּיוֹם טוֹב, בֵּית שַׁמַּאי אוֹמְרִים, יַחְפּוֹר בְּדֶקֶר [3]וִיכַסֶּה; [4]וּבֵית הִלֵּל אוֹמְרִים, לֹא יִשְׁחוֹט אֶלָּא אִם כֵּן הָיָה לוֹ [5]עָפָר מוּכָן מִבְּעוֹד יוֹם. [6]וּמוֹדִים שֶׁאִם שָׁחַט שֶׁיַּחְפּוֹר בְּדֶקֶר וִיכַסֶּה. שֶׁאֵפֶר [7]כִּירָה [8]מוּכָן הוּא.

1 And first enquires of בֵּית דִּין how to act. **2** Especially a wild animal such as is chased or hunted (deer, etc.) in contradistinction to בְּהֵמָה, a domestic beast. **3** The blood (*Leviticus* **17**, 13). Actually the tool must have been stuck in the earth on the עֶרֶב יוֹם טוֹב and after the slaughtering it is pulled up and the adhering earth or earth thus displaced allowed to fall on the blood. **4** This view is accepted. **5** For covering up the blood. In an urgent case thin loose earth or dry sand even not made ready beforehand may be used. **6** The School of Hillel. **7** כִּירָה is a portable stove on two feet with openings for two pots (compare שַׁבָּת 3[1]). **8** And may be used for covering up the blood if left over from the preceding day; hot ashes—if sufficiently hot to cook an egg—from the same day יוֹם טוֹב may also be used for covering the blood.

Mishnah 3

מִשְׁנָה ג

The School of Shammai say, They may not move a ladder[1] from one dovecote to another dovecote, but they may incline it[2] from one opening to the other opening;[3] but the School of Hillel permit it.[4] The School of Shammai say, One may not take[5] unless he had agitated them[6] on the preceding day; but the School of Hillel say, One stands[7] and says, 'This one and that one I shall take.'

בֵּית שַׁמַּאי אוֹמְרִים, אֵין מוֹלִיכִין
אֶת־הַסּוּלָּם מִשּׁוֹבֶךְ לְשׁוֹבֶךְ,
אֲבָל מַטֶּהוּ מֵחַלּוֹן לַחַלּוֹן; וּבֵית
הִלֵּל מַתִּירִין. בֵּית שַׁמַּאי אוֹמְרִים,
לֹא יִטּוֹל אֶלָּא אִם כֵּן נִעְנַע
מִבְּעוֹד יוֹם; וּבֵית הִלֵּל אוֹמְרִים,
עוֹמֵד וְאוֹמֵר, זֶה וָזֶה אֲנִי נוֹטֵל.

1 To bring away the pigeons to be slaughtered. To avoid suspicion (*for appearance's sake* מִפְּנֵי מַרְאִית הָעַיִן) of being engaged on some work. **2** The ladder.* **3** Literally *window;* of the *same* dovecot (cots frequently have more than one opening). **4** But for appearance's sake only in the courtyard where none might observe it, but not in the road or public domain where he might be suspect of using it for an act of work. But the actual ruling is that this may be done even in the public domain. **5** Pigeons from the cote to be slaughtered on יוֹם טוֹב. **6** *i.e.*, handled the birds on עֶרֶב יוֹם טוֹב in preparation. **7** Overagainst the pigeons. (Here ducks, and geese and turkeys may be taken up without this preparation). * Literally *he may incline it.*

Mishnah 4

מִשְׁנָה ד

If one had designated[1] black ones but found white ones,[2] or white ones but found black ones,[2] or two

זִימֵּן שְׁחוֹרִים וּמְצָאָ לְבָנִים, לְבָנִים
וּמְצָאָ שְׁחוֹרִים, שְׁנַיִם וּמְצָאָ

[4]שְׁלֹשָׁה, [4]אֲסוּרִים; שְׁלֹשָׁה וּמְצָא שְׁנַיִם, [5]מוּתָּרִים, בְּתוֹךְ [6]הַקַּן וּמְצָא [7]לִפְנֵי הַקַּן, [8]אֲסוּרִים; וְאִם [9]אֵין שָׁם אֶלָּא הֵם הֲרֵי אֵלּוּ [5]מוּתָּרִין.

but found three,[3] they are prohibited;[4] if three, and he found two, they are permitted.[5] If within the nest,[6] and he found them in front of[7] the nest, they are forbidden;[8] but if there were no others[9] save these, they are allowed.[5]

1 *i.e.*, arranged, or prepared, or bespoken the birds in the dovecot before יוֹם טוֹב. **2** And the assumption must be that those he had bespoken had fled and strangers had taken their place. **3** And it is impossible to determine which is the newcomer. **4** It is forbidden to slaughter them. **5** To be slaughtered. **6** He had designated them when they were in the cote. **7** *i.e.*, outside on the footboard of the cote. **8** It is assumed that they are strange birds. **9** No pigeons in another dovecote within 50 cubits (or if there is another dovecote less than 50 cubits away but out of sight). Young pigeons (גּוֹזָלוֹת) are here referred to which can not yet fly away and do not hop off to a greater distance.

Mishnah 5 — מִשְׁנָה ה

בֵּית שַׁמַּאי אוֹמְרִים, אֵין [1]מְסַלְּקִין אֶת־[2]הַתְּרִיסִין בְּיוֹם טוֹב; וּבֵית הִלֵּל מַתִּירִין אַף [3]לְהַחֲזִיר. בֵּית שַׁמַּאי אוֹמְרִים, אֵין נוֹטְלִין אֶת־הָעֵלִי לְקַצֵּב עָלָיו בָּשָׂר; [4]וּבֵית הִלֵּל מַתִּירִין. [5]בֵּית שַׁמַּאי אוֹמְרִים, אֵין נוֹתְנִין אֶת־[6]הָעוֹר לִפְנֵי [7]הַדּוֹרְסָן, וְלֹא [8]יַגְבִּיהֶנּוּ אֶלָּא אִם כֵּן *יֵשׁ [9]עִמּוֹ כְּזַיִת [10]בָּשָׂר, וּבֵית הִלֵּל [11]מַתִּירִין. [5]בֵּית שַׁמַּאי אוֹמְרִים, אֵין מוֹצִיאִין לֹא אֶת־הַקָּטָן, וְלֹא אֶת־[12]הַלּוּלָב, וְלֹא אֶת־סֵפֶר תּוֹרָה לִרְשׁוּת הָרַבִּים; [13]וּבֵית הִלֵּל מַתִּירִין.

* Or־יֵשׁ.

The School of Shammai say, They may not take down[1] the shutters[2] on a Holyday-day; but the School of Hillel even allow them to be put back.[3] The School of Shammai say, They may not take up a pestle to chop up meat thereon; but the School of Hillel[4] permit it. The School of Shammai[5] say, They must not place a hide[6] in front of the treading-place,[7] and one must not lift one up[8] unless there be* on it[9] an olive's bulk of flesh;[10] but the School of Hillel permit it.[11] The School of Shammai[5] say, They must not carry out a child, or a *Lulav*,[12] or a Scroll of the Law into the public domain; but the School of Hillel[13] permit it.

1 Or *remove, take apart.* **2** Or *covers, lids* of chests or cupboards to sell their contents (as spices). (These covers were let down and served as stalls for displaying goods and wares). **3** As well as to remove them for the sale

of the contents; but only if such have the hinge (or support) at the middle and not as in an ordinary door. **4** This opinion is accepted. **5** Their opinion is rejected. **6** Literally *the hide.* As a door mat. People treading on it would commit an act of work on יוֹם טוֹב. **7** הַדְּרִיסָה in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.* Where hides are trodden on or fulled before tanning. **8** To hang it up. **9** עָלָיו in the תַּלְמוּד יְרוּשַׁלְמִי. **10** The maximum quantity of food that is permitted to be carried on יוֹם טוֹב. **11** Otherwise the animal might not be slaughtered and thus the enjoyment of the יוֹם טוֹב would be minimised. This view is accepted. **12** See סוּכָּה 3[1] ff. Literally *the child,* or *the Lulav.* **13** This ruling is accepted.

Mishnah 6 — מִשְׁנָה ו

בֵּית שַׁמַּאי אוֹמְרִים, אֵין מוֹלִיכִין חַלָּה וּמַתָּנוֹת לַכֹּהֵן בְּיוֹם טוֹב בֵּין שֶׁהוּרְמוּ מֵאֶמֶשׁ בֵּין שֶׁהוּרְמוּ מֵהַיּוֹם; וּבֵית הִלֵּל מַתִּירִין. אָמְרוּ לָהֶם בֵּית שַׁמַּאי גְּזֵרָה שָׁוָה, חַלָּה וּמַתָּנוֹת מַתָּנָה לַכֹּהֵן, וּתְרוּמָה מַתָּנָה לַכֹּהֵן, כְּשֵׁם שֶׁאֵין מוֹלִיכִין אֶת הַתְּרוּמָה כָּךְ אֵין מוֹלִיכִין אֶת־הַמַּתָּנוֹת. אָמְרוּ לָהֶם בֵּית הִלֵּל, לֹא, אִם אֲמַרְתֶּם בִּתְרוּמָה שֶׁאֵינוֹ זַכַּאי בַּהֲרָמָתָהּ תֹּאמְרוּ בְּמַתָּנוֹת שֶׁזַּכַּאי בַּהֲרָמָתָן.

The School of Shammai say, They may not take to the priest the *priest's share of the dough*[1] or *priests'-dues*[2] to the priest on a Holyday whether they were separated on the preceding day or whether they were separated on the same day; but the School of Hillel permit it.[3] The School of Shammai replied to them with a logical analogy,[4] As *priest's share of the dough*[1] and *priests'-dues*[2] are a gift to the priest, and the *priest's-due*[5] is a gift to the priest, and just as they may *not* bring[6] the *priest's-due*[5] so they may not bring the *priests'-dues.*[7] The School of Hillel replied to them, 'Not so! Would you maintain the argument in the case of *priest's-due*[5] which one may not separate[6] and also the same argument in the case of *priests'-dues*[7] which one has the right to separate?'[6,8]

1 *Numbers* **15**, 17-21. *Appendix,* **Note 3.** **2** *Deuteronomy* **18**, 3; the shoulder, the two cheeks and the stomach (or maw). **3** חַלָּה but not תְּרוּמָה may be taken to the priest on יוֹם טוֹב. **4** An inference or deduction from a similarity of phrases in a text or texts. **5** תְּרוּמוֹת of produce. See *Appendix,* **Note 1.** *Numbers* **18**, 11 ff. **6** On יוֹם טוֹב. Literally *no one obtains any privilege by its being separated.* **7** מַתָּנוֹת on יוֹם טוֹב. See **Note 2.** **8** When slaughtering is permitted. The argument between the two Schools centres round the question of מוֹלִיכִין only. Literally *where one obtains a privilege in their being set apart.*

Mishnah 7

מִשְׁנָה ז

The School of Shammai say, Spices[1] may be pounded with a wooden pestle, and salt with a flask[2] or with a wooden pot-ladle;[3] but the School of Hillel say, Spices may be pounded in their usual manner[4] with a stone pestle, and salt with a wooden pestle.[5]

בֵּית שַׁמַּאי אוֹמְרִים, תַּבְלִין נִדּוֹכִין בְּמָדוֹךְ שֶׁל עֵץ, וְהַמֶּלַח בְּפַךְ וּבְעֵץ הַפָּרוּר; וּבֵית הִלֵּל אוֹמְרִין, תַּבְלִין נִדּוֹכִין כְּדַרְכָּן בְּמָדוֹךְ שֶׁל אֶבֶן וְהַמֶּלַח בְּמָדוֹךְ שֶׁל עֵץ.

1 Or *seasoning.* **2** Or *jar, cruse* with a narrow neck. The flask is used as a roller to crush the salt fine. **3** For crushing the salt fine. **4** This ruling is accepted. **5** On יום טוב salt is pounded on an upturned mortar, *i.e.,* the method is varied from that on other days.

Mishnah 8

מִשְׁנָה ח

One who picks out[1] pulse[2] on a Holyday-day, the School of Shammai say, He picks out the eatable parts and eats[3] forthwith; but the School of Hillel say, He may pick out in his usual manner into his lap, or into a reed-basket, or into a plate,[4] but not on to a board, or into a fine-sieve or into a coarse-sieve.[5] Rabban Gamaliel[6] says, He may even rinse them[7] and husk them.

הַבּוֹרֵר קִטְנִיּוֹת בְּיוֹם טוֹב, בֵּית שַׁמַּאי אוֹמְרִים, בּוֹרֵר אוֹכֵל וְאוֹכֵל; וּבֵית הִלֵּל אוֹמְרִים, בּוֹרֵר כְּדַרְכּוֹ בְּחֵיקוֹ, בְּקָנוֹן וּבְתַמְחוּי, אֲבָל לֹא בְטַבְלָא וְלֹא בְנָפָה וְלֹא בִכְבָרָה. רַבָּן גַּמְלִיאֵל אוֹמֵר, אַף מַדִּיחַ וְשׁוֹלֶה.

1 Separates from the husks, etc. **2** *i.e., peas, beans,* etc. **3** The תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud,* has אוֹכֵל instead of וְאוֹכֵל. **4** Or *tray* to hold various dishes. **5** To avoid being suspected of preparing for the following day. **6** His view is rejected. **7** Or מַדִּיחַ. *i.e.,* swill them in water to cause the husks to rise to the top.

Mishnah 9

מִשְׁנָה ט

The School of Shammai say, They may not send except portions[1] as gifts on a Holyday-day; but the School of Hillel say, They may send[2] cattle, wild animals, or fowls,

בֵּית שַׁמַּאי אוֹמְרִים, אֵין מְשַׁלְּחִין בְּיוֹם טוֹב אֶלָּא מָנוֹת; וּבֵית הִלֵּל אוֹמְרִים, מְשַׁלְּחִין בְּהֵמָה, חַיָּה, וְעוֹף, בֵּין חַיִּין בֵּין שְׁחוּטִין. מְשַׁלְּחִין

יֵינוֹת, שְׁמָנִים, וּסְלָתוֹת וְקִטְנִיּוֹת, אֲבָל לֹא יִתְבּוֹאָה; וְרַבִּי שִׁמְעוֹן מַתִּיר בִּתְבוּאָה.

whether alive or slaughtered. They may send wines, oils, (and) flour and pulse, but not grain;[3] but R. Simon[4] permits grain.[5]

1 To be eaten on the same day. **2** By one or two persons, but not by three to avoid the appearance of taking to market. **3** Which would have to be ground or pounded (an act of work forbidden on יוֹם טוֹב). **4** His view is rejected. **5** As it may be cooked when merely crushed, without being first ground or pounded.

Mishnah 10

מִשְׁנָה י

מְשַׁלְּחִין כֵּלִים בֵּין יִתְפּוּרִין בֵּין שֶׁאֵינָן תְּפוּרִין, וְאַף עַל פִּי שֶׁיֵּשׁ בָּהֶן כִּלְאַיִם, וְהֵן לְצוֹרֶךְ הַמּוֹעֵד; אֲבָל לֹא סַנְדָּל הַמְּסוּמָר וְלֹא מַנְעָל שֶׁאֵינוֹ תָפוּר. רַבִּי יְהוּדָה אוֹמֵר, אַף לֹא מַנְעָל לָבָן מִפְּנֵי שֶׁצָּרִיךְ אוּמָן. זֶה הַכְּלָל, כָּל שֶׁנֶּאוֹתִין בּוֹ בְּיוֹם טוֹב מְשַׁלְּחִין אוֹתוֹ.

They may send garments whether sewn up[1] or not sewn up, even though there may be *forbidden junction material*[2] in them, if they be required for the needs of the Holyday; but not a nailed sandal[3] or an unsewn shoe.[4] R. Judah says, Not even a white shoe since it needs a craftsman.[5] This is the general principle:* whatever one can use[6] straightway that they may send on a Holyday-day.

1 When they can be used as covering. **2** See *Appendix,* **Note 14**; *Leviticus* **19**, 19; *Deuteronomy* **22**, 11; כִּלְאַיִם **Introduction**. **3** Unseemly for wear on יוֹם טוֹב. See שַׁבָּת 6[2]. **4** Which requires finishing off. **5** To blacken it before wearing. **6** Without having to perform an act of work on it before being thus used. * Popular pronunciation הַכְּלָל.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

יוֹם טוֹב שֶׁחָל לִהְיוֹת עֶרֶב שַׁבָּת לֹא יְבַשֵּׁל אָדָם בַּתְּחִלָּה מִיּוֹם טוֹב לַשַּׁבָּת; אֲבָל מְבַשֵּׁל הוּא לְיוֹם טוֹב, וְאִם הוֹתִיר הוֹתִיר לַשַּׁבָּת, וְעוֹשֶׂה תַּבְשִׁיל מֵעֶרֶב יוֹם טוֹב וְסוֹמֵךְ עָלָיו לַשַּׁבָּת. בֵּית שַׁמַּאי

If a Holyday-day fell on the eve of Sabbath a man may not begin to cook on the Holyday-day for the Sabbath; but he may cook for the Holyday-day, and if any be left over it may remain for the Sabbath, or he may make ready a dish on the eve of[1] the Holyday-day

אוֹמְרִים, שְׁנֵי תַבְשִׁילִין; וּבֵית הִלֵּל אוֹמְרִים, תַּבְשִׁיל אֶחָד; וְשָׁוִין בְּדָג וּבֵיצָה שֶׁעָלָיו שֶׁהֵן שְׁנֵי תַבְשִׁילִין. [1]אֲכָלוֹ אוֹ [2]שֶׁאָבַד, לֹא יְבַשֵּׁל עָלָיו בַּתְּחִלָּה, וְאִם שִׁיֵּר מִמֶּנּוּ [3]כָּל־שֶׁהוּא סוֹמֵךְ [4]עָלָיו לַשַּׁבָּת.

and depend on it for the Sabbath.[2] The School of Shammai say, Two dishes; but the School of Hillel say, One dish; but they are both in agreement that fish with an egg over it is considered as two dishes. If someone had eaten it[3] or if it were lost,[4] one must not cook another in its stead, but if however small a quantity[5] of it remained he may depend upon it[6] for the Sabbath.

1 Or better בְּעֶרֶב יוֹם טוֹב, in some editions. **2** See עֵרוּבֵי תַבְשִׁילִין, *Appendix*, **Note 4**. **3** אֲכָלוֹ, *if someone had eaten it*. Or אָכְלוּ, *if people had eaten*. **4** But if it was lost while the cooking dependent upon it went on then the cooking may be finished. **5** Not less than an olive's bulk (כְּזַיִת). **6** To cook food on the יוֹם טוֹב for the שַׁבָּת.

Mishnah 2 — מִשְׁנָה ב

[1]חָל לִהְיוֹת אַחַר [2]הַשַּׁבָּת, בֵּית שַׁמַּאי אוֹמְרִים, מַטְבִּילִין אֶת־[3]הַכֹּל מִלִּפְנֵי הַשַּׁבָּת; [4]וּבֵית הִלֵּל אוֹמְרִים, [5]כֵּלִים וְמִלִּפְנֵי הַשַּׁבָּת, [6]וְאָדָם בַּשַּׁבָּת.

If it[1] fell after the Sabbath,[2] the School of Shammai say, They must immerse everything[3] before the Sabbath; but the School of Hillel say,[4] Utensils[5] before the Sabbath, but a man[6] on the Sabbath.

1 יוֹם טוֹב. **2** *i.e.*, if the יוֹם טוֹב was on a Sunday. **3** That requires טְבִילָה, ritual immersion. **4** Their view is accepted. **5** Or *vessels; i.e.*, must be immersed. **6** May immerse himself; and this ruling is accepted.

Mishnah 3 — מִשְׁנָה ג

[1]וְשָׁוִין שֶׁמַּשִּׁיקִין אֶת־הַמַּיִם בִּכְלִי אֶבֶן [2]לְטַהֲרָן; אֲבָל לֹא [3]מַטְבִּילִין; וּמַטְבִּילִין [4]מִגַּב לְגַב, [5]וּמֵחֲבוּרָה לַחֲבוּרָה.

But they agree[1] that they may cause water in a stone vessel to make contact in order to make it clean;[2] but they must not immerse it;[3] and they must immerse from one purpose to another,[4] or from one company to another.[5]

1 Both בֵּית שַׁמַּאי and בֵּית הִלֵּל. **2** *i.e.*, unclean water may be rendered clean by filling a stone vessel to the brim with it and lowering it into a מִקְוֶה, *ritual purification bath*, until the surfaces of the waters come in contact. **3** This process of purification cannot be applied to foods or other liquids. **4** For

instance, if one had immersed vessels for expressing olives of חוּלִּין, *non-holy produce,* and then wished to use them instead for a more holy purpose (*e.g.*, for expressing grapes of תְּרוּמָה, *priest's-due*) the vessels must be immersed first, or if they were immersed for תְּרוּמָה use and instead were to be used for קֹדֶשׁ purposes (*e.g.*, for flesh of קָרְבָּנוֹת) they require reimmersion first; this may be carried out on יוֹם טוֹב. **5** If one had counted himself in with one group to eat of the קָרְבַּן פֶּסַח and then determined to join another party he must first immerse his utensils again; and this reimmersion of the utensils may take place when יוֹם טוֹב has already commenced.

Mishnah 4

מִשְׁנָה ד

The School of Shammai say, They may bring *peace-offerings*[1] but they may not lay their hands[2] on them; but not[3] *burnt-offerings*.[4] But the School of Hillel say, They may bring *peace-offerings* and *burnt-offerings* and lay their hands on them.[5]

בֵּית שַׁמַּאי אוֹמְרִים, מְבִיאִין
[1]שְׁלָמִים, וְאֵין [2]סוֹמְכִין עֲלֵיהֶם;
אֲבָל [3]לֹא [4]עוֹלוֹת. וּבֵית הִלֵּל
אוֹמְרִים, מְבִיאִין שְׁלָמִים וְעוֹלוֹת
וְסוֹמְכִין [5]עֲלֵיהֶם.

1 See חֲגִיגָה 2[3]. **2** The hands have to be laid heavily on the head of the living animal sacrifice and must be done on צָרֵב יוֹם טוֹב. *Leviticus* **3**, 2. On יוֹם טוֹב; the laying on of hands is *forbidden* because of שְׁבוּת. (See *Appendix*, **Note 19**). **3** *i.e.*, they may not bring on יוֹם טוֹב. **4** תְּמִידִין and מוּסָפִין may be offered on יוֹם טוֹב even according to בֵּית שַׁמַּאי. (See *Numbers* **29**, 35). **5** But בֵּית הִלֵּל also admit that שְׁלָמִים and עוֹלוֹת which are נְדָרִים and נְדָבוֹת may not be offered on יוֹם טוֹב (basis *Deuteronomy* **16**, 8).

Mishnah 5

מִשְׁנָה ה

The School of Shammai say, One may not heat water[1] for his feet, unless it be also fit for drinking;[2] but the School of Hillel permit it. A man may make a fire and warm himself before it.[3]

בֵּית שַׁמַּאי אוֹמְרִים, לֹא יְחַם אָדָם
[1]חַמִּין לְרַגְלָיו, אֶלָּא אִם כֵּן רְאוּיִין
[2]לִשְׁתִיָּה; וּבֵית הִלֵּל מַתִּירִין. עוֹשֶׂה
אָדָם מְדוּרָה וּמִתְחַמֵּם [3]כְּנֶגְדָּהּ.

1 On יוֹם טוֹב. **2** מִדְּאוֹרַיְיתָא (or מִן־הַתּוֹרָה), *as enjoined by the Law,* boiling on יוֹם טוֹב for food or drink is permitted but not for bathing and washing. But מִדְּרַבָּנָן, *as enjoined by the Sages*, water heated on יוֹם טוֹב may be used for washing one's hands, face and feet but not the whole body; but hot water prepared before יוֹם טוֹב may be used for washing one's body on יוֹם טוֹב. **3** Literally *against it.*

Mishnah 6

מִשְׁנָה ו

שְׁלֹשָׁה דְבָרִים [1]רַבָּן גַּמְלִיאֵל מַחְמִיר כְּדִבְרֵי בֵית שַׁמַּאי, אֵין טוֹמְנִין אֶת־הַחַמִּין מִיּוֹם טוֹב [2]לְשַׁבָּת, וְאֵין זוֹקְפִין אֶת־הַמְּנוֹרָה [3]בְּיוֹם טוֹב, וְאֵין אוֹפִין פִּתִּין גְּרִיצִין אֶלָּא [4]רְקִיקִין. אָמַר [5]רַבָּן גַּמְלִיאֵל, מִימֵיהֶן שֶׁל בֵּית אַבָּא לֹא הָיוּ אוֹפִין פִּתִּין גְּרִיצִין אֶלָּא רְקִיקִין. [6]אָמְרוּ לוֹ, מַה־נַּעֲשֶׂה [7]לְבֵית אָבִיךָ שֶׁהָיוּ מַחְמִירִין עַל עַצְמָן, וּמַקִּילִין לְכָל יִשְׂרָאֵל לִהְיוֹת אוֹפִין פִּתִּין גְּרִיצִין [8]וְחָרֵי.

In three matters does Rabban Gamaliel[1] give the stricter ruling in accordance with the view of the School of Shammai: they may not cover up hot food on a Holyday-day for the Sabbath,[2] nor may they put together a candlestick on the Holyday-day,[3] and they may not bake bread in the form of large loaves but only in thin cakes.[4] Rabban Gamaliel[5] said, 'In my father's household they never baked bread in the form of large loaves but only in thin cakes.' They[6] answered him, 'What shall we deduce from[7] thy father's household who used to apply the more stringent ruling to themselves, but the lenient ruling to all Israel so that they might bake bread in the form of large loaves or thick cake.'[8]

1 His opinion is not accepted on all these three matters. **2** Or לְשַׁבָּת better. Compare 2[1]. **3** It is accounted as בּוֹנֶה, *building*. **4** On יוֹם טוֹב. To avoid unnecessary labour. **5** His opinion is rejected. **6** The חֲכָמִים, Sages. **7** *i.e.*, infer from the practice of ..... **8** Or וְחָרֵי (וַחֲרָרָה), cake baked on coals. פִּתִּין גְּרִיצִין, bread or cake formed from slices or strips or layers twisted together or placed one above the other.

Mishnah 7

מִשְׁנָה ז

אַף [1]הוּא אָמַר שְׁלֹשָׁה דְבָרִים לְהָקֵל, [2]מְכַבְּדִין בֵּין [3]הַמִּטּוֹת, [4]וּמַנִּיחִין אֶת־[5]הַמּוּגְמָר בְּיוֹם טוֹב, [6]וְעוֹשִׂין גְּדִי [7]מְקוּלָּס בְּלֵילֵי פְּסָחִים [8]וַחֲכָמִים אוֹסְרִין.

He[1] also stated three views for lenient ruling: they may sweep up[2] between the couches,[3] and put[4] perfumes[5] on embers on a Holyday-day, and on Passover night they may prepare[6] a kid in its entirety.[7] But the Sages[8] forbid these.

1 Rabban Gamaliel. But these opinions are rejected. **2** On יוֹם טוֹב any food on the floor. **3** On which people used to sit (recline) at meals. **4** Or וּמַנִּיחִין **5** Or *spices*. **6** *i.e.*, roast (*Exodus* **12**, 9). **7** *i.e.*, with the en-

trails and legs over the head. **8** Because it would appear as if the קָרְבַּן פֶּסַח, *Paschal lamb,* was being eaten בַּחוּץ, *outside* the Temple precincts. Their view is accepted.

Mishnah 8

מִשְׁנָה ח

R. Elazar[1] ben Azariah permits three things but the Sages forbid: one's cow may go out[2] with the strap which is between its horns, and they may curry[3] cattle on a Holyday-day, and they may grind pepper in their mill.[4] R. Judah says, They may not curry[3] cattle on a Holyday-day since it may cause a wound,[5] but they may scrape.[6] But the Sages say, Not only may they not curry[3] them but they must not even scrape[6] them.

שְׁלֹשָׁה דְבָרִים רַבִּי [1]אֱלִעֶזֶר בֶּן עֲזַרְיָה מַתִּיר וַחֲכָמִים אוֹסְרִין, פָּרָתוֹ [2]יוֹצֵאָה בָרְצוּעָה שֶׁבֵּין קַרְנֶיהָ, [3]וּמְקָרְדִין אֶת־הַבְּהֵמָה בְּיוֹם טוֹב, וְשׁוֹחֲקִין אֶת־הַפִּלְפְּלִין [4]בָּרֵחַיִם שֶׁלָּהֶם. רַבִּי יְהוּדָה אוֹמֵר, [5]אֵין מְקָרְדִין אֶת־הַבְּהֵמָה בְּיוֹם טוֹב מִפְּנֵי שֶׁעוֹשֶׂה [6]חַבּוּרָה, אֲבָל [7]מְקַרְצְפִין. וַחֲכָמִים אוֹמְרִים, [8]אֵין מְקָרְדִין אַף לֹא [9]מְקַרְצְפִין.

1 His opinions here are rejected. **2** On the Sabbath into the public domain. **3** With a metal-toothed curry-comb. **4** Just as on a week-day. **5** Or *weal.* **6** *i.e.,* comb or curry with a wooden-toothed strigil which will not cause a wound.

Mishnah 9

מִשְׁנָה ט

Pepper-mills are susceptible to uncleanness because they come under the category of three kinds of utensils: under the category of a utensil with a receptacle,[1] (and) under the category of a metal utensil,[2] and under the category of a utensil used as a sifter.[3]

הָרֵחַיִם שֶׁל פִּלְפְּלִין טְמֵאָה מִשּׁוּם שְׁלֹשָׁה כֵלִים, מִשּׁוּם כְּלִי [1]קִבּוּל, וּמִשּׁוּם [2]כְּלִי מַתֶּכֶת וּמִשּׁוּם כְּלִי [3]כְּבָרָה.

1 See כֵּלִים 11[1]. The lower part (the case to receive the ground material) may become טָמֵא unclean. **2** See כֵּלִים 11[2]. The upper metal part (into which is put the material to be ground) is susceptive to טוּמְאָה, uncleanness. **3** Or *rough* (*course*) *sieve* (the middle part). See כֵּלִים 16[3], 17[4]. The middle perforated or plaited part may acquire טֻמְאָה.

Mishnah 10

מִשְׁנָה י

A child's cart[1] is susceptible to *treading-contact-uncleanness,*[2] and it may be taken up[3] on the Sabbath; but it may not be dragged[4] except over other articles.[5] R. Judah says, No articles may be drawn along save a waggon because this only presses.[6]

עֲגָלָה שֶׁל קָטָן טְמֵאָה מִדְּרָס, וְנִטֶּלֶת בַּשַּׁבָּת; וְאֵינָהּ נִגְרֶרֶת אֶלָּא עַל גַּבֵּי כֵלִים. רַבִּי יְהוּדָה אוֹמֵר, כָּל־הַכֵּלִים אֵין נִגְרָרִין חוּץ מִן־הָעֲגָלָה מִפְּנֵי שֶׁהִיא כּוֹבֶשֶׁת.

1 A small wagon with wheels used for learning to walk is susceptive to acquire uncleanness. **2** מִדְּרָס,* uncleanness caused by the direct immediate contact (treading, leaning, sitting, lying, riding) of a זָב (sufferer from an issue or a flux or a discharge or gonorrhoea). **3** *i.e.,* carried by hand. **4** On שַׁבָּת and יוֹם טוֹב. **5** Not upon the bare earth to avoid scraping the ground (an act forbidden under the category of 'ploughing'; see שַׁבָּת 7^{2}), but over boards or matting. **6** It presses the wheels upon the earth and does not break up the ground. * Compare נִדָּה 6^{3}; כֵּלִים 24^{1}; פָּרָה 10^{1}; חֲגִיגָה 2^{7}.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

They must not catch fish from a vivarium[1] on a Holyday-day; and they must not put food before them; but they may catch wild animals or birds[2] from vivaria and set food before them. Rabban Simon[3] ben Gamaliel says, Not all vivaria are alike. This is the general principle:[4] whatever still needs to be hunted is prohibited, but what does not require to be hunted is permitted.[5]

אֵין צָדִין דָּגִים מִן־הַבִּיבָרִין בְּיוֹם טוֹב; וְאֵין נוֹתְנִין לִפְנֵיהֶן מְזוֹנוֹת; אֲבָל צָדִין חַיָּה וְעוֹף מִן־הַבִּיבָרִין וְנוֹתְנִין לִפְנֵיהֶם מְזוֹנוֹת. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לֹא כָל־הַבִּיבָרִין שָׁוִין. זֶה הַכְּלָל, כָּל־הַמְּחוּסָר צֵידָה אָסוּר, וְשֶׁאֵינוֹ מְחוּסָר צֵידָה מוּתָּר.

1 בִּיבָר means also an *enclosure for game or wild animals.* **2** Which has been made ready the day before. **3** His view is accepted. **4** See שַׁבָּת 13^{5}. **5** To be fed, caught and consumed.

Mishnah 2

If nets[1] for wild animals, or birds, or fish were set on the eve of a Holyday-day, one may not remove[2] from them unless he knows that they were caught during the eve[3] of the Holyday-day. It once happened that a certain non-Jew brought fish[4] to Rabban Gamaliel, and he[5] said, 'They are permitted, but it is not my wish to accept from him.'[6]

מִשְׁנָה ב

מְצוּדוֹת חַיָּה וְעוֹף וְדָגִים שֶׁצָּפָן מֵעֶרֶב יוֹם טוֹב, לֹא יִטּוֹל מֵהֶן בְּיוֹם טוֹב אֶלָּא אִם כֵּן יוֹדֵעַ שֶׁנִּצּוֹדוּ מֵעֶרֶב יוֹם טוֹב. וּמַעֲשֶׂה בְּעוֹבֵד כּוֹכָבִים אֶחָד שֶׁהֵבִיא דָגִים לְרַבָּן גַּמְלִיאֵל, וְאָמַר, מוּתָּרִין הֵן אֶלָּא שֶׁאֵין רְצוֹנִי לְקַבֵּל הֵימֶנּוּ.

1 Or *traps*. **2** On יוֹם טוֹב; anything caught or trapped. **3** Even circumstantial evidence that they had been caught before יוֹם טוֹב is also admissible to permit their use as food on יוֹם טוֹב (*e.g.*, if the fish had been brought from a very long way off). **4** And it was not known when the fish was caught. **5** Rabban Gamaliel. He maintained that if there was a doubt whether fish had been caught on עֶרֶב יוֹם טוֹב it is permitted to eat it on יוֹם טוֹב. But his view is rejected. **6** Rabban Gamaliel had a dislike for this particular man and did not want to have any dealings with him.

Mishnah 3

If a beast be dangerously ill,[1] one may not slaughter it[2] unless there is still time enough on that day to eat an olive's bulk of it roasted.[3] R. Akiba[4] says, Even an olive's bulk raw from the slaughtering part.[5] If one slaughtered it[6] in the field, he must not bring it in[7] on a pole or on a barrow,[8] but he brings it in by hand piece by piece.[9]

מִשְׁנָה ג

בְּהֵמָה מְסוּכֶנֶת לֹא יִשְׁחוֹט אֶלָּא אִם כֵּן יֵשׁ שְׁהוּת בַּיּוֹם לֶאֱכוֹל מִמֶּנָּה כְּזַיִת צָלִי. רַבִּי עֲקִיבָא אוֹמֵר, אֲפִילוּ כְּזַיִת חַי מִבֵּית טְבִיחָתָהּ. שְׁחָטָהּ בַּשָּׂדֶה לֹא יְבִיאֶנָּה בְּמוֹט וּבְמוֹטָה, אֲבָל מֵבִיא בְּיָדוֹ אֵיבָרִים אֵיבָרִים.

1 *i.e.*, on the point of death. **2** On יוֹם טוֹב. **3** After the animal had been slaughtered. **4** His view is rejected. (Some authorities insist that his opinion is sound and should be accepted). **5** *i.e.*, even if there is sufficient time to eat raw an olive's bulk of the flesh taken from the cut throat the beast may be slaughtered on יוֹם טוֹב. **6** Whether healthy or otherwise. **7** To town. **8** *i.e.*, by a method requiring two men to carry out the task. **9** And this is the accepted ruling.

Mishnah 4

מִשְׁנָה ד

If a firstling[1] fell into a pit,[2] R. Judah says, An expert[3] may go down and have a look: if it have* incurred a blemish[4] he may bring it up and slaughter it, but if not[5] he must not slaughter it. R. Simon says, In any case where its blemish was not perceived on the preceding day it can not be considered as that which is set in readiness.[6]

[1]בְּכוֹר שֶׁנָּפַל [2]לְבוֹר, רַבִּי יְהוּדָה אוֹמֵר, יֵרֵד [3]מוּמְחֶה וְיִרְאֶה, אִם *יֵשׁ בּוֹ [4]מוּם יַעֲלֶה וְיִשְׁחוֹט, וְאִם [5]לָאו לֹא יִשְׁחוֹט. רַבִּי שִׁמְעוֹן אוֹמֵר, כָּל־שֶׁאֵין מוּמוֹ נִיכָּר מִבְּעוֹד יוֹם אֵין זֶה מִן־[6]הַמּוּכָן.

* Or־יֵשׁ.

1 With a blemish which had not been examined by a competent experienced person. **2** On יוֹם יוֹם and the owner is afraid for its life. **3** Or *skilled person,* who must examine both the injury just caused and the previous blemish. **4** A decisive blemish. **5** *i.e.,* if it has not acquired a decisive blemish. **6** And the animal must not be slaughtered on the יוֹם טוֹב.

Mishnah 5

מִשְׁנָה ה

If a beast[1] died, one must not move it from its place. It once happened,[2] and they asked R. Tarfon concerning this, and also regarding *the priest's share of the dough*[3] that had become unclean;[4] and he[5] entered the House of Study* and inquired, and they replied to him, One must not move them[6] from their place.

[1]בְּהֵמָה שֶׁמֵּתָה, לֹא יַזִּיזֶנָּה מִמְּקוֹמָהּ. [2]וּמַעֲשֶׂה וְשָׁאֲלוּ אֶת־רַבִּי טַרְפוֹן עָלֶיהָ, וְעַל [3]הַחַלָּה שֶׁנִּטְמֵאת; [4]וְנִכְנַס לְבֵית *הַמִּדְרָשׁ וְשָׁאַל, וְאָמְרוּ לוֹ, לֹא [5]יַזִּיזֵם מִמְּקוֹמָם.

1 A קָרְבָּן, offering. On יוֹם טוֹב. **2** That a beast, a קָרְבָּן, died on יוֹם טוֹב. **3** See *Appendix,* **Note 3**; *Numbers* **15**, 17-21; פְּסָחִים 3[3]. **4** And must not be eaten nor burnt nor fed to an animal (a dog) on יוֹם טוֹב. **5** R. Tarfon. **6** On יוֹם טוֹב. * Popular pronunciation הַמִּדְרָשׁ.

Mishnah 6

מִשְׁנָה ו

They must not allot shares directly[1] in a beast on a Holyday-day; but they may allot shares on the eve of a Holyday-day and slaughter[2] and share out[3] among them. R. Judah says, A man may weigh out[4] flesh against a vessel[5] or against a chop-

אֵין נִמְנִין עַל הַבְּהֵמָה [1]לְכַתְּחִלָּה בְּיוֹם טוֹב; אֲבָל נִמְנִין עָלֶיהָ מֵעֶרֶב יוֹם טוֹב [2]וְשׁוֹחֲטִין [3]וּמְחַלְּקִין בֵּינֵיהֶן. רַבִּי יְהוּדָה אוֹמֵר, [4]שׁוֹקֵל אָדָם בָּשָׂר כְּנֶגֶד [5]הַכֶּלִי אוֹ כְנֶגֶד

[6]הַקּוֹפִיץ. [7]וַחֲכָמִים אוֹמְרִים, אֵין מַשְׁגִּיחִין בְּכַף מֹאזְנַיִם [8]כָּל־עִיקָּר.

per.[6] But the Sages[7] say, They must not use scales in any way whatever.[8]

1 *i.e.*, compute its value and decide what worth of it to take each as a share, a process equivalent to a transaction which is forbidden on יום טוב. **2** On יום טוב. **3** Without casting lots. **4** On יום טוב. On the pans of a pair of scales or balance. **5** Or *utensils.** Literally *the vessel.* **6** Or *hatchet, axe.* Literally *the chopper.* That is, the weight must not be determined on יום טוב direct (by means of weights), but after יום טוב the correct weight is then measured by weighing the article used with real weights. **7** Their view is accepted. **8** For instance, a scale pan may not be used on יום טוב for covering over meat as a protection from mice. * Or הַכְּלִי.

Mishnah 7 — מִשְׁנָה ז

[1]אֵין מַשְׁחִיזִין אֶת־הַסַּכִּין בְּיוֹם טוֹב, אֲבָל מַשִּׁיאָה עַל גַּבֵּי [2]חֲבֵרְתָּהּ. לֹא יֹאמַר אָדָם לְטַבָּח, [3]שְׁקוֹל לִי [4]בְּדִינָר [5]בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלְּקִים [6]בֵּינֵיהֶן.

They must not whet[1] a knife on a Holyday-day, but one may sharpen one against another.[2] A man may not say to a butcher, 'Weigh out[3] for me a dinar's[4] worth of meat,'[5] but he may slaughter and they share out among themselves.[6]

1 In the usual manner (with a file or on a whet-stone or grind-stone). **2** By drawing one knife edge over another, or upon a piece of wood, shard or stone (not a whet-stone); but not in view of others for appearance's sake (מִפְּנֵי מַרְאִית הָעַיִן). **3** מְכוֹר, *sell,* in some texts. **4** דִּינָר = half of a שֶׁקֶל. **5** Or *flesh.* **6** And after יום טוב they settle what amount each customer has to pay.

Mishnah 8 — מִשְׁנָה ח

אוֹמֵר [1]אָדָם לַחֲבֵירוֹ, מַלֵּא לִי *כְּלִי זֶה, אֲבָל, לֹא [2]בַּמִּדָּה. רַבִּי [3]יְהוּדָה אוֹמֵר, אִם הָיָה כְּלִי שֶׁל [4]מִדָּה לֹא יְמַלְּאֶנּוּ. מַעֲשֶׂה בְּאַבָּא שָׁאוּל בֶּן בָּטְנִית שֶׁהָיָה מְמַלֵּא מִדּוֹתָיו מֵעֶרֶב יוֹם טוֹב וְנוֹתְנָן לְלִקּוּחוֹת בְּיוֹם טוֹב. אַבָּא שָׁאוּל אוֹמֵר, אַף [5]בְּמוֹעֵד עוֹשֶׂה כֵּן מִפְּנֵי

A man may say[1] to his fellow, 'Fill for me this vessel,'* but not, 'With the measure.'[2] R. Judah[3] says, If the vessel were a measure[4] one must not fill it. It is a fact that Abba Saul ben Batnith used to fill up his measures on the eve of a Holyday-day and give them to customers on the Holyday-day. Abba Saul says, He also did so during the *Intermediate Days*[5] for the sake of the clearness of the meas-

ures.[6] And the Sages say, He did[7] so even on ordinary week-days for the sake of correctness[8] of measure. A man may go to a shopkeeper with whom he is familiar[9] and say to him, 'Give me eggs and nuts by number': for such is the way of a householder[10] to reckon[10] in his own house.

בְּרוּרֵי [6]הַמִּדּוֹת. וַחֲכָמִים אוֹמְרִים, אַף בְּחוֹל [7]עוֹשֶׂה כֵּן מִפְּנֵי [8]מִצּוּי הַמִּדּוֹת. הוֹלֵךְ אָדָם אֵצֶל חֲנָוָנִי [9]הָרָגִיל אֶצְלוֹ וְאוֹמֵר לוֹ, תֵּן לִי בֵּיצִים וֶאֱגוֹזִים בְּמִנְיָן, שֶׁכֵּן דֶּרֶךְ בַּעַל הַבַּיִת [10]לְהִיוֹת מוֹנֶה בְּתוֹךְ בֵּיתוֹ.

* Or כֶּלִי.

1 On יוֹם טוֹב. 2 Or בְּמִדָּה, *with a measure; i.e.,* if the particular vessel is a measuring-vessel it must not be filled to the top, because that would be equivalent to measuring on יוֹם טוֹב. 3 His view is not accepted. 4 Even if not used for selling anything. 5 חוֹל הַמּוֹעֵד פֶּסַח and חוֹל הַמּוֹעֵד סֻכּוֹת. 6 *i.e.,* the froth from liquids measured should settle and so customers should receive full measure. Or, the measures were left to drain completely into the customers' receptacles; or, to avoid measuring hurriedly and thus perhaps give short measure inadvertently. 7 Literally *does.* 8 מִצּוּי הַמִּדּוֹת, *the complete draining of the measures,* so that the customers were not deprived of even a drop. 9 And who will therefore trust the customer to pay after יוֹם טוֹב. 10 *i.e.,* the *number* of eggs or nuts used.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

If one take jars of wine from place to place,[1] he should not bring them in a basket or in a hamper,[2] but he should carry[3] on his shoulder or in front of him.[4] And likewise, also, if one remove straw, he should not carry[5] the hamper behind him but he brings it along in his hand. And they may begin[6] on a stack of straw but not on wood in a backyard.[7]

הַמֵּבִיא כַּדֵּי יַיִן [1]מִמָּקוֹם לְמָקוֹם לֹא יְבִיאֵם בְּסַל [2]וּבְקוּפָּה אֲבָל [3]מֵבִיא הוּא עַל כְּתֵפוֹ אוֹ [4]לְפָנָיו. וְכֵן הַמּוֹלִיךְ אֶת־הַתֶּבֶן [5]לֹא יַפְשִׁיל אֶת־הַקּוּפָּה לַאֲחוֹרָיו אֲבָל מְבִיאָהּ הוּא בְיָדוֹ. [6]וּמַתְחִילִין בַּעֲרֵמַת הַתֶּבֶן אֲבָל לֹא בָעֵצִים [7]שֶׁבַּמּוּקְצָה.

1 On יוֹם טוֹב. Within the Sabbath limit (תְּחוּם שַׁבָּת). 2 As is done on a week-day. 3 Many or a number of vessels. 4 In his hands. 5 הַפְשֵׁל, *tie up a bundle and throw it over the shoulder to hang on the back.* 6 *i.e.,* use as fodder or fuel for the first time on יוֹם טוֹב. 7 Or *rearcourt,* a space behind a dwelling for storing cattle, wood, etc.

Mishnah 2

מִשְׁנָה ב

They must not remove wood from a hut[1] but only from what is next to it. They may bring[2] out of the field wood from what had been gathered,[3] and from an outer-enclosure,[4] *even from what*[5] is scattered about. What is considered an outer-enclosure? — All such as is close to[6] a town. This is the opinion of R. Judah. But R. Jose[7] says, All such as one must enter with a key and *even also within the Sabbath limit.*[8]

אֵין נוֹטְלִין עֵצִים מִן־הַסּוּכָּה אֶלָּא מִז־הַסָּמוּךְ לָהּ. יַמְבִיאִין עֵצִים מִן־הַשָּׂדֶה מִן־הַמְּכוּנָס, וּמִן־הַקַּרְפֵּף, אֲפִילוּ מִן־הַמְּפוּזָר. אֵיזֶהוּ קַרְפֵּף? כָּל־שֶׁסָּמוּךְ לְעִיר. דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי יוֹסֵי אוֹמֵר, כָּל־שֶׁנִּכְנָסִין לוֹ בְּפוֹתֵחַת וַאֲפִילוּ בְּתוֹךְ תְּחוּם שַׁבָּת.

1 *i.e.*, from the wood forming the hut, on יוֹם טוֹב, because this would be demolition and an act of work. 2 On יוֹם טוֹב. 3 During the weekdays. 4 קַרְפֵּף, enclosure for storing wood, etc., *outside* a settlement, etc. 5 *i.e.*, such wood. 6 Within 70 cubits and 4 handbreadths.* 7 Giving his opinion on the use of the קַרְפֵּף on יוֹם טוֹב. Some authorities accept the view of R. Judah and others favour the opinion of R. Jose. 8 See צִירוּבִין, **Introduction** and 5[2]. * See זְרָעִים, Page 18f.

Mishnah 3

מִשְׁנָה ג

They must not split wood[1] from rafters[2] nor from a rafter which had been broken on a Holyday-day; nor may they split with an axe or a saw or a sickle[3] but with a butcher's chopper[4] only. If a house be full of produce[5] and closed up but with a breach, one may take[6] from the part breached. R. Meir[7] says, One may actually make a breach[8] and take therefrom.

אֵין מְבַקְּעִין עֵצִים לֹא מִן־הַקּוֹרוֹת וְלֹא מִן־הַקּוֹרָה שֶׁנִּשְׁבְּרָה בְּיוֹם טוֹב. וְאֵין מְבַקְּעִין לֹא בְּקַרְדּוֹם וְלֹא בְּמְגֵרָה וְלֹא בְּמַגָּל אֶלָּא בְּקוֹפִיץ. בַּיִת שֶׁהוּא מָלֵא פֵּירוֹת סָתוּם וְנִפְחַת, נוֹטֵל מִמְּקוֹם הַפֶּחָת. רַבִּי מֵאִיר אוֹמֵר, אַף פּוֹחֵת לְכַתְּחִילָּה וְנוֹטֵל.

1 *i.e.*, firewood. On יוֹם טוֹב. 2 Or *planks, beams, joists.* 3 Or *scythe.* To avoid the appearance of committing an act of work on יוֹם טוֹב with such tools. 4 With its pointed edge and not with its broad edge or blade (so as to vary from the regular method of splitting up wood on an ordinary weekday).

5 Made ready to be eaten. **6** Produce. **7** His view is rejected. **8** If the stones or bricks are uncemented and loose. But even here this would still be equivalent to demolition, an act of work forbidden on יום טוב.

Mishnah 4

מִשְׁנָה ד

אֵין [1]פּוֹחֲתִין אֶת־[2]הַנֵּר מִפְּנֵי שֶׁהוּא עוֹשֶׂה כֶּלִי. וְאֵין עוֹשִׂין פֶּחָמִין בְּיוֹם טוֹב, וְאֵין חוֹתְכִין אֶת־*הַפְּתִילָה לִשְׁנַיִם. רַבִּי [3]יְהוּדָה אוֹמֵר, חוֹתְכָהּ בְּאוּר לִשְׁתֵּי [4]נֵרוֹת.

One must not open out[1] for a lamp[2] because he thereby makes a vessel. They must not make charcoal on a Holyday-day, nor may they cut a* wick into two. R. Judah[3] says, He may sever it with a flame to form two lights.[4]

1 On יום טוב. 'פּוֹתְחִין' in some editions.§ **2** *i.e.*, make a hole in a lump of clay to serve as a lamp or candlestick. **3** His opinion is accepted. **4** The whole wick is placed with the ends in two separate lamps, and the middle of the wick is lit. * Literally *the wick*. § פָּחַת, *hollow out, dig out*.

Mishnah 5

מִשְׁנָה ה

אֵין שׁוֹבְרִין אֶת־[1]חַרֶס וְאֵין חוֹתְכִין אֶת־הַנְּיָיר לִצְלוֹת [2]בּוֹ מָלִיחַ; וְאֵין גּוֹרְפִין תַּנּוּר [3]וְכִרָּיִם, אֲבָל [4,5]מְכַבְּשִׁין; וְאֵין מַקִּיפִין שְׁתֵּי [6]חָבִיּוֹת לִשְׁפּוֹת [7]עֲלֵיהֶן אֶת־הַקְּדֵרָה וְאֵין [8]סוֹמְכִין אֶת־הַקְּדֵרָה בִּבְקָעַת, [9]וְכֵן בְּדֶלֶת. וְאֵין מַנְהִיגִין אֶת־הַבְּהֵמָה בְּמַקֵּל [10]בְּיוֹם טוֹב; וְרַבִּי [11]אֱלִיעֶזֶר בְּרַבִּי שִׁמְעוֹן מַתִּיר.

They must not break up a shard[1] nor may they cut paper to roast salt fish thereon;[2] nor may they clear out an oven or a double-stove,[3] but they may press[4] down the ashes;[5] and they must not move together two jars[6] to rest the pot upon them,[7] nor may they support[8] the pot with a chip of wood, and this[9] applies also to a door. And they must not lead cattle along with a staff on a Holyday-day;[10] but R. Eliezer[11] ben R. Simon allows it.

1 Or *potsherd, sherd*. Literally *the shard*. **2** On יום טוב. **3** A portable stove on two feet with two receptacles for two pots. See שַׁבָּת 3[2]. **4** Or *level*. **5** Or clay. But if it is impossible even then to bake then all the ashes and rubble may be cleared out. **6** Or *tubs, casks, barrels*. **7** In order that a fire may be built up between. **8** Or *prop up*. **9** Propping up with a piece of wood. **10** It should not appear as if it was being driven to market. **11** His opinion is rejected.

Mishnah 6

מִשְׁנָה ו

R. Eliezer says, A man may take a chip[1] from what lies before him[2] to clean his teeth[3] therewith, and he may gather up[4] from the courtyard and make a fire since whatever is in a courtyard may be considered as set in readiness. But the Sages[5] say, He may gather together only what is before him and light a fire.

רַבִּי אֱלִיעֶזֶר אוֹמֵר, נוֹטֵל אָדָם [1]קִיסָם [2]מִשֶּׁלְּפָנָיו לַחֲצוֹץ בּוֹ [3]שִׁנָּיו, [4]וּמְגַבֵּב מִן־הֶחָצֵר וּמַדְלִיק, שֶׁכָּל מַה־שֶּׁבְּחָצֵר מוּכָן הוּא. [5]וַחֲכָמִים אוֹמְרִים, מְגַבֵּב מִשֶּׁלְּפָנָיו וּמַדְלִיק.

1 Or 'קֶסֶם', a chip of wood. On יוֹם טוֹב. **2** In the house or courtyard. **3** Or 'שִׁנָּיו'. **4** Wood. **5** Their opinion is accepted.

Mishnah 7

מִשְׁנָה ז

They must not produce fire[1] out of wood,[2] or out of stone,[3] or out of earth,[4] or from water;[5] nor may they heat white-hot glazed tiles to roast thereon. And R. Eliezer said further,[6] A man may stand by a store of fruits[7] on the eve of a Sabbath in the *Sabbatical Year*[8] and say, 'From this part I shall eat tomorrow.' But the Sages[9] say, Only if he mark it off and says, '... from here up to there.'[10]

אֵין מוֹצִיאִין אֶת־[1]הָאוֹר לֹא מִן־[2]הָעֵצִים, וְלֹא מִן־[3]הָאֲבָנִים, וְלֹא מִן־[4]הֶעָפָר, וְלֹא מִן־[5]הַמַּיִם; וְאֵין מְלַבְּנִין אֶת־הָרְעָפִים לִצְלוֹת בָּהֶן. [6]וְעוֹד אָמַר רַבִּי אֱלִיעֶזֶר, עוֹמֵד אָדָם עַל [7]הַמּוּקְצֶה עֶרֶב שַׁבָּת [8]בַּשְּׁבִיעִית וְאוֹמֵר, מִכָּאן אֲנִי אוֹכֵל לְמָחָר. [9]וַחֲכָמִים אוֹמְרִים, עַד שֶׁיְּרַשֵּׁם וְיֹאמַר, [10]מִכָּאן וְעַד כָּאן.

1 Literally *the fire*. On יוֹם טוֹב. Only ready lit fire may be used. **2** Literally *the wood*. By friction. **3** Literally *the stones*. By friction or striking. **4** Literally *the earth*. Any inflammable mineral. **5** Water placed in a round glass vessel and held in the sunlight acts as a burning-glass. **6** In continuation of his statement in the preceding Mishnah. But his opinion is rejected. **7** When its preparation is not complete and so is free from tithes. **8** See *Appendix*, **Note 1**; שְׁבִיעִית, **Introduction**; *Leviticus* **25**, 1-7. In the שְׁמִיטָה year fruit is exempt from tithes. **9** Their view is accepted. **10** *i.e., 'I shall eat to-morrow from here up to there.'* Popular pronunciation מִכָּאן, כָּאן.

CHAPTER 5

פֶּרֶק ה

Mishnah 1

מִשְׁנָה א

They may throw down[1] fruit[2] through a trapdoor[3] on a Holyday-day, but not on a Sabbath; and they may cover over fruit with vessels[4] because of the dripping rain;[5] and similarly, also, jars of wine and jars of oil.[6] And even on the Sabbath they may put a vessel beneath the dripping rain.[7]

[1]מַשִּׁילִין [2]פֵּירוֹת דֶּרֶךְ [3]אֲרוּבָּה בְּיוֹם טוֹב, אֲבָל לֹא בְּשַׁבָּת; וּמְכַסִּים פֵּירוֹת [4]בְּכֵלִים מִפְּנֵי הַדֶּלֶף; וְכֵן, [6]כַּדֵּי יַיִן וְכַדֵּי שֶׁמֶן. וְנוֹתְנִין כְּלִי תַּחַת [7]הַדֶּלֶף בַּשַּׁבָּת.

1 If it is about to rain. **2** Spread out to dry on the roof. **3** Or *hatchway*, an opening in the roof. But not through a window in the roof or wall. **4** Even on שַׁבָּת. **5** From the roof. **6** These may also be covered up against dripping rain. **7** Under the roof inside the house; and when full it is emptied out and replaced; this may be repeated during the whole Sabbath.

Mishnah 2

מִשְׁנָה ב

Any act for which one is liable on the Sabbath, whether because it is a *Rabbinical abstention from work acts,*[1] or by virtue of an optional act,[2] or regarding a religious duty, on the Sabbath,[3] they are culpable concerning it[4] on a Holyday-day. And these are the ones[5] under the category of the *Rabbinical abstention from work acts*: they must not ascend[6] a tree, nor may they ride upon a beast,[7] nor swim on the water,[8] nor clap the hands, nor slap the thighs, nor dance.[9] And these come under the category of *optional acts*[10]: they must not sit in judgment, nor may they betroth, nor may they perform the ceremony of *Chalitzah*,[11] nor contract a *levirate* marriage.[12] And these come under the category of pious duties[13]: they must not dedicate, or make any

כָּל־שֶׁחַיָּיבִין עָלָיו מִשּׁוּם [1]שְׁבוּת, מִשּׁוּם [2]רְשׁוּת, מִשּׁוּם מִצְוָה, [3]בַּשַּׁבָּת, חַיָּיבִין [4]עָלָיו בְּיוֹם טוֹב. וְאֵלּוּ [5]הֵן מִשּׁוּם שְׁבוּת, [6]לֹא עוֹלִין בְּאִילָן, וְלֹא רוֹכְבִין עַל גַּבֵּי [7]בְהֵמָה, וְלֹא שָׁטִין עַל פְּנֵי [8]הַמַּיִם, וְלֹא מְטַפְּחִים, וְלֹא מְסַפְּקִין, וְלֹא [9]מְרַקְּדִין. וְאֵלּוּ הֵן מִשּׁוּם [10]רְשׁוּת, לֹא דָנִין, וְלֹא מְקַדְּשִׁין, וְלֹא [11]חוֹלְצִין, וְלֹא [12]מְיַבְּמִין. וְאֵלּוּ הֵן מִשּׁוּם [13]מִצְוָה, לֹא מַקְדִּישִׁין, וְלֹא [14]מַעֲרִיכִין, וְלֹא [15]מַחֲרִימִין, וְלֹא מַגְבִּיהִין [16]תְּרוּמוֹת וּמַעְשְׂרוֹת. כָּל־אֵלּוּ בְּיוֹם טוֹב אָמְרוּ, [17]קַל וָחוֹמֶר בַּשַּׁבָּת. אֵין בֵּין יוֹם טוֹב [18]לַשַּׁבָּת אֶלָּא [19]אוֹכֶל נֶפֶשׁ בִּלְבָד.

valuation vow,[14] or devote anything,[15] or separate *priest's-dues* or *tithes.*[16] All these they have prescribed on a Holyday-day, all the more so[17] on the Sabbath. There is no differentiation between a Holyday-day and the Sabbath[18] except only in the preparation of necessary food.[19]

1 See *Appendix,* **Note 19.** **2** Or *act of choice.* **3** *i.e.,* in all such cases which the חֲכָמִים, Sages, have forbidden on the Sabbath. **4** If such act is performed. **5** Acts which the Sages have prohibited. **6** To guard against plucking anything on שַׁבָּת. **7** To guard against reaching up and breaking off a branch to serve as a whip or goad. **8** To guard against making any apparatus for floating or swimming. **9** Or *stamp.* To avoid adjusting musical instruments. **10** These may require the drawing up of written documents. **11** *Deuteronomy* **25,** 5-11. When a man refuses to carry out a *levirate* marriage (to marry the wife of a brother who died without issue. See יְבָמוֹת, **Introduction**). **12** Marry a deceased childless brother's widow. **13** They savour of business transactions. **14** *Leviticus* **27,** 1-9; עֲרָכִין **Introduction.** **15** עֲרָכִין 8[6]. **16** See *Appendix,* **Note 1.** **17** קַל וָחוֹמֶר, *conclusion (deduction, inference) from a minor to a major.** **18** *i.e.,* primarily whatever is prohibited on the שַׁבָּת is also forbidden on the יוֹם טוֹב, the concession being made on the question of the preparation of food on a יוֹם טוֹב day (that is not on שַׁבָּת). **19** Which is permitted on a Festival-day (not on Sabbath).
* (also ..... *from a major to a minor.*)

Mishnah 3

מִשְׁנָה ג

הַבְּהֵמָה וְהַכֵּלִים כְּרַגְלֵי הַבְּעָלִים. הַמּוֹסֵר בְּהֶמְתּוֹ לִבְנוֹ אוֹ לְרוֹעֶה, הֲרֵי אֵלּוּ כְרַגְלֵי הַבְּעָלִים. כֵּלִים הַמְיוּחָדִין לְאֶחָד מִן־הָאַחִין שֶׁבַּבַּיִת, הֲרֵי אֵלּוּ כְרַגְלָיו; וְשֶׁאֵין מְיוּחָדִין, הֲרֵי אֵלּוּ כְּמָקוֹם שֶׁהוֹלְכִין.

Cattle and utensils[1] are as the feet of[2] their owners. If one commit his beast to his son or to a herdsman, they are as the feet of the owner.[3] If utensils are for the particular use of any one of the brothers in a house, they are as his feet; but if they are not for his[4] special use, they may go only where they may go.[5]

1 Or *vessels.* Literally *the cattle and the utensils.* **2** *i.e.,* they are restricted to the same extent or limits as on שַׁבָּת and יוֹם טוֹב. Literally *the owners.* **3** Literally *owners.* **4** Or *their.* **5** כְּמָקוֹם שֶׁהוֹלְכִין, *as the place to which they go,* or לְמָקוֹם שֶׁהוֹלְכִין, *as 'a' place whither they go.* Which in actual practice is the area common to all if their limits are not the same.

Mishnah 4

מִשְׁנָה ד

If one borrow a utensil[1] from his fellow on the eve of a Holyday-day, it is as the feet of[2] the borrower; but if[3] on the Holyday-day, it is as the feet of the lender. If a woman borrowed[4] from her neighbour spices,[5] or water and salt for her dough,[6] these[7] are as the feet of[8] the two of them. R. Judah[9] exempts the water, because there is no substantial character about it.[10]

[1]הַשּׁוֹאֵל כְּלִי מֵחֲבֵירוֹ מֵעֶרֶב יוֹם
טוֹב, [2]כְּרַגְלֵי הַשּׁוֹאֵל; [3]בְּיוֹם טוֹב,
כְּרַגְלֵי הַמַּשְׁאִיל. הָאִשָּׁה [4]שֶׁשָּׁאֲלָה
מֵחֲבֶרְתָּהּ [5]תַּבְלִין, מַיִם וּמֶלַח
[6]לְעִיסָתָהּ הֲרֵי [7]אֵלּוּ [8]כְּרַגְלֵי שְׁתֵּיהֶן.
רַבִּי [9]יְהוּדָה פּוֹטֵר בַּמַּיִם, מִפְּנֵי
שֶׁאֵין בָּהֶן [10]מַמָּשׁ.

1 Or *vessel.* **2** *i.e.,* 'it is prescribed to the like degree or limits as' (compare the foregoing *Mishnah,* **Note 2**). **3** *i.e.,* 'but if one borrows a utensil.' **4** On יוֹם טוֹב. **5** For a dish. **6** Or לְעִסָּתָהּ. **7** Both dish and dough. **8** *i.e.,* as their common limit. **9** His opinion is rejected. **10** *i.e.,* water cannot be conspicuously detected as such in dough nor in a dish.

Mishnah 5

מִשְׁנָה ה

A burning coal is as the feet of[1] the owner,[2] but the flame anywhere.[3] They who make use of a burning coal from the Temple are guilty of making misappropriate use of sacred property;[4] they may not make use of the flame,[5] yet they are not guilty of committing thereby[6] sacriligeous misappropriation of sacred property. (If[7] anyone take forth[8] a burning coal into the public domain, he is culpable, but if the flame,[9] he is exempt.) The well[10] of a single person is as the feet of[11] that single person, and if it belong to the people of that town it is as the feet of the people of that town;[12] and that[13] of those who used to come up from Babylon is as the feet of the one who draws[14] from it.

הַנֶּחֱלֶת [1]כְּרַגְלֵי [2]הַבְּעָלִים, וְשַׁלְהֶבֶת
[3]בְּכָל מָקוֹם. נֶחֱלֶת שֶׁל הֶקְדֵּשׁ
מוֹעֲלִין [4]בָּהּ; [5]וְשַׁלְהֶבֶת לֹא נֶהֱנִין,
וְלֹא [6]מוֹעֲלִין. [7](הַמּוֹצִיא נֶחֱלֶת
לִרְשׁוּת הָרַבִּים, חַיָּב, [8]וְשַׁלְהֶבֶת
פָּטוּר). [9]בּוֹר שֶׁל יָחִיד [11]כְּרַגְלֵי
הַיָּחִיד, וְשֶׁל אַנְשֵׁי אוֹתָהּ הָעִיר
כְּרַגְלֵי אַנְשֵׁי [12]אוֹתָהּ הָעִיר; [13]וְשֶׁל
עוֹלֵי בָבֶל כְּרַגְלֵי [14]הַמְּמַלֵּא.

1 *i.e.,* 'it is restricted to the same degree or extent as.' **2** Literally *owners.* **3** A lamp or candle lit from the burning coal is not restricted to the limits or extent of the owner of the burning coal. **4** And the transgressors are liable

to a קָרְבַּן אָשָׁם מְעִילוֹת, *guilt-offering for committing sacriligeous misappropriation of holy property.* **5** From a burning coal from the Temple (this restriction is only מִדְּרַבָּנָן). **6** If such flame is made use of. **7** The whole sentence in brackets is omitted in the תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud.* **8** On Sabbath. **9** *i.e.,* he fanned it with his hand from the private domain into the public domain. **10** Or *cistern, water-pit.* **11** *i.e.,* 'it is restricted to the same extent or limits as.' **12** See עֵרוּבִין **Introduction** and 4[1]. *i.e.,* 2000 cubits beyond the outer periphery of 70 cubits outside the town. **13** Every well dug specially for the pilgrims who came on the שָׁלֹשׁ רְגָלִים (פֶּסַח *Passover,* שָׁבוּעוֹת or עֲצֶרֶת, *Pentecost* or *Festival of Weeks,* and סוּכּוֹת or חַג, *Feast of Tabernacles*). Such a well was הֶפְקֵר, *common or ownerless property.* **14** Water.

Mishnah 6

מִשְׁנָה ו

If anyone had his produce in another town, and the people of that town prepared *Erub*[1] in order to bring to him some of his produce, they may not bring it to him;[2] but if he himself prepared *Erub,* his produce is as[3] himself.

מִי שֶׁהָיוּ פֵּירוֹתָיו בְּעִיר אֲחֵרֶת, [1]וְעָרְבוּ בְנֵי אוֹתָהּ הָעִיר לְהָבִיא אֶצְלוֹ מִפֵּירוֹתָיו, לֹא יָבִיאוּ [2]לוֹ; וְאִם עֵרֵב הוּא פֵּירוֹתָיו [3]כְּמוֹהוּ.

1 See *Appendix,* **Note 4,** עֵרוּבִין **Introduction.** **2** For he had not made ready עֵרוּב. **3** *i.e.,* is limited to the same scope or restrictions as .....

Mishnah 7

מִשְׁנָה ז

If one invited[1] guests[2] to his home,[3] they may not take back any portions with them,[4] unless he had authorized[5] on their behalf their portions on the eve of the Holyday-day. They must not give drink to or slaughter pasture animals,[6] but they may give drink to or slaughter domestic animals.[7] These are domestic animals: such as[8] pass the night in a town; pasture animals[9]: such as spend the night in a meadow.[10]

מִי [1]שֶׁזִּמֵּן [2]אֶצְלוֹ [2]אוֹרְחִים לֹא יוֹלִיכוּ [4]בְּיָדָם מָנוֹת, אֶלָּא אִם כֵּן [5]זִיכָּה לָהֶם מָנוֹתֵיהֶם מֵעֶרֶב יוֹם טוֹב. אֵין מַשְׁקִין וְשׁוֹחֲטִין אֶת־[6]הַמִּדְבָּרִיּוֹת, אֲבָל מַשְׁקִין וְשׁוֹחֲטִין אֶת־[7]הַבָּיְתוֹת. אֵלּוּ הֵן בַּיָּתוֹת, [8]הַלָּנוֹת בָּעִיר; [9]מִדְּבָרִיּוֹת, הַלָּנוֹת [10]בָּאֶפֶר.

1 By preparing עֵרוּב. **2** From another town. **3** For יוֹם טוֹב. **4** Literally *in their hand.* To any place that the host may not go to. **5** Granted possession by proxy. Or וְכָה. **6** Or *wild animals;* literally *animals of the wilderness.* **7** Or *household animals.* **8** Even though they may be at pasture during the day outside the town. **9** *i.e.,* 'and these are pasture animals.' **10** *i.e.,* a *pasturage* outside the town. **11** Or סְלִיק מַסֶּכֶת בֵּיצָה, CONCLUSION OF TRACTATE BETSAH.

[11]נִשְׁלְמָה מַסֶּכֶת בֵּיצָה

TRACTATE BETSAH CONCLUDED.

מַסֶּכֶת

רֹאשׁ הַשָּׁנָה

TRACTATE
ROSH HASHANAH

[BEING THE EIGHTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by

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INTRODUCTION

רֹאשׁ הַשָּׁנָה, **Rosh Hashanah**, is the eighth מַסֶּכֶת, *Tractate* or *Treatise*, of the Second Order (סֵדֶר) of the מִשְׁנָה, *Mishnah, i.e.,* מוֹעֵד (*Moed*).

The term רֹאשׁ הַשָּׁנָה literally means *the beginning of the Year.*

The Tractate treats of the most important rules regarding the calendar year and gives an account of the inauguration of the months by the נָשִׂיא and אַב בֵּית דִּין, and it deals also with the laws concerning the form and use of the שׁוֹפָר, *ritual horn-trumpet* on, רֹאשׁ הַשָּׁנָה, *the New Year*, together with a description of the ritual service on those two days. The *Tractate* is based on *Leviticus* **23**, 24-25; *Numbers* **29**, 1.

The *Tractate* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud*, and תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud.*

The titles of the four *Chapters* of this *Tractate* are:—

CHAPTER 1	אַרְבָּעָה רָאשֵׁי שָׁנִים	א	פֶּרֶק
CHAPTER 2	אִם אֵינָן מַכִּירִין	ב	פֶּרֶק
CHAPTER 3	רָאָהוּ בֵית דִּין	ג	פֶּרֶק
CHAPTER 4	יוֹם טוֹב	ד	פֶּרֶק

The chief subjects treated in the Chapters are: 1. The religious and civil year; the messengers, the witnesses, and the announcement of the 'new moon.' 2. The assembly place for the witnesses and their examination; the declaration of the 'new moon.' 3. The *shofar*—its form, care, blowing. 4. Sounding the *shofar;* the *lulav;* eating new grain; the רֹאשׁ הַשָּׁנָה ritual.

מַסֶּכֶת

רֹאשׁ הַשָּׁנָה

TRACTATE

ROSH HASHANAH

CHAPTER 1 — פֶּרֶק א

Mishnah 1 — מִשְׁנָה א

There are four[1] New Years. On the first of Nisan is the New Year for Kings[2] and for Festivals;[3] on the first of Elul is the New Year for the tithe of animals[4] — R. Eliezer[5] and R. Simon[6] say, On the first of Tishri — on the first of Tishri is the New Year for the years,[7] for Sabbatical Years,[8] for Jubilee Years,[9] for planting[10] and for vegetables;[11] and on the first of Shevat is the New Year for Trees,[12] according to the view of the School of Shammai, but the School of Hillel say, On the fifteenth thereof.[13]

אַרְבָּעָה [1]רָאשֵׁי שָׁנִים הֵם. בְּאֶחָד בְּנִיסָן רֹאשׁ הַשָּׁנָה [2]לְמְלָכִים וּלְרְגָלִים; בְּאֶחָד בֶּאֱלוּל רֹאשׁ הַשָּׁנָה [3]לְמַעֲשַׂר בְּהֵמָה, [5]רַבִּי אֱלִיעֶזֶר [6]וְרַבִּי שִׁמְעוֹן אוֹמְרִים, בְּאֶחָד בְּתִשְׁרִי; בְּאֶחָד בְּתִשְׁרִי רֹאשׁ הַשָּׁנָה [7]לְשָׁנִים, [8]וְלִשְׁמִיטִּין, [9]וּלְיוֹבְלוֹת, [10]לְנִטִּיעָה, [11]וְלִירָקוֹת; בְּאֶחָד בִּשְׁבָט רֹאשׁ הַשָּׁנָה [12]לְאִילָן, כְּדִבְרֵי בֵית שַׁמַּאי, בֵּית הִלֵּל אוֹמְרִים, בַּחֲמִשָּׁה עָשָׂר [13]בּוֹ.

1 Four days in every year (both days of רֹאשׁ הַשָּׁנָה counting as one day). **2** For Jewish kings. On whatever day—even if the day was the last of אֲדָר—one became king the period to the next 1st day of נִיסָן counted as the first year of his reign. This is of importance for the dates of documents. **3** If one has dedicated something by vow to the Temple he must fulfil this vow within a period set by the passing of the three pilgrim feasts, פֶּסַח, שָׁבוּעוֹת, and סוּכּוֹת— according to this opinion—in order not to transgress the prohibition of *do not delay, i.e.*, the fulfilment of such a vow (*Deuteronomy* **23**, 22). **4** Or *cattle. Leviticus* **27**, 32; *Deuteronomy* **14**, 22. One tenth of the animals born in any one year had to be separated as *tithe*. In Palestine most animals were born in אָב, hence the choice of the 1st day of אֱלוּל for tithing. An animal born before the 1st day of אֱלוּל was not to be given as *tithe* for an animal born on or after that day, or vice versa. These tithed animals were taken by the

owners to be slaughtered by the priests in the Temple and were then consumed by the owners and their guests in Jerusalem. **5** רַבִּי אֱלִיעֶזֶר בֶּן שַׁמּוּעַ. **6** רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי. Their view is rejected. The beginning of the period is reckoned from נִיסָן. Grammatically בְּתִשְׁרֵי. **7** (a) For רֹאשׁ הַשָּׁנָה, the Holyday of the New Year; (b) for non-Jewish kings. Compare **Note 2**. **8** See *Leviticus* **25**, 1-7; *Deuteronomy* **15**, 1-3; שְׁבִיעִית, INTRODUCTION; APPENDIX, **Notes 1, 6**. **9** There were seven cycles of seven years each, the final forty-ninth year being followed by the *fiftieth year* which was called *Jubilee Year* (שְׁנַת הַיּוֹבֵל), when all Jewish slaves were set free and all land sold during the preceding forty-nine years had to be returned to the original owners. Tradition says that the seventy years of the Babylonian Exile were in punishment for seventy Jubilee Years not observed by the Jews. Jubilee Years were not observed after the return from the Babylonian Exile. See 3[5]; *Leviticus* **25**, 8-17. **10** Trees. See APPENDIX, **Note 10**; עָרְלָה, INTRODUCTION; *Leviticus* **19**, 23 et seq. **11** For tithing vegetables. See APPENDIX, **Note 1**; מַעֲשְׂרוֹת, INTRODUCTION; מַעֲשֵׂר שֵׁנִי, INTRODUCTION. No produce gathered before the 1st day of תִּשְׁרֵי might be given as tithe for produce gathered after the 1st day of תִּשְׁרֵי. The 1st day of תִּשְׁרֵי was also the New Year for tithing grain and peas (beans and the like), but only such crops fully grown one-third part in the same year might be tithed together. **12** Tree-fruit that budded before the 1st of שְׁבָט might not be tithed for tree-fruit that budded later, neither vice versa. Or לְאִילָן; literally *for a* tree. **13** Of שְׁבָט. This date—in accordance with the view of the School of Hillel—is observed even now as a semi-festival, and is observed ritually and by the eating of fruit (especially such as had not been eaten before that season).

Mishnah 2 — מִשְׁנָה ב

בְּאַרְבָּעָה פְּרָקִים הָעוֹלָם נִידּוֹן, בַּפֶּסַח, עַל הַתְּבוּאָה; בָּעֲצֶרֶת, עַל פֵּרוֹת הָאִילָן; בְּרֹאשׁ הַשָּׁנָה, כָּל־בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן, שֶׁנֶּאֱמַר, הַיּוֹצֵר יָחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם; וּבֶחָג, נִידּוֹנִין עַל הַמָּיִם.

The world is judged at four periods in the year:[1] on Passover, for grain;[2] on the Festival of Weeks,[3] for the fruits of trees;[4] on the New Year, all the inhabitants of the world pass[5] before Him, like flocks of sheep,[6] as it is said,[7] *He Who fashioneth the hearts of them all, Who understandeth all their doings;* and on the Festival of Tabernacles,[8] they are judged for water.[9]

1 God's verdict is shown by the plenteousness or poverty of the produce for mankind. **2** In Palestine barley is the first cereal to ripen and is ready to

be harvested at Passover, but first the עֹמֶר, *sheaf* of barley must be gathered on the second day of Passover and taken to the Temple (*Leviticus* **23**, 9-14). **3** עֲצֶרֶת or שָׁבוּעוֹת, Pentecost, is the beginning of the fruit season. From שָׁבוּעוֹת until סוּכּוֹת the בִּכּוּרִים, *first fruits,* are brought to the Temple (see APPENDIX, **Note 16**; בִּכּוּרִים INTRODUCTION). **4** Literally the tree. Or הָאִילָן. **5** For judgment. **6** That pass through a narrow gateway so that not one is missed in the count. **7** *Psalm* **33**, 15. **8** חַג or סֻכּוֹת. **9** At the סֻכּוֹת season the rains called יוֹרֶה are due (see APPENDIX, **Note 11**).

Mishnah 3

מִשְׁנָה ג

On six months[1] the messengers go forth: on Nisan, because of *Passover;*[2] on Ab, because of the *Fast;*[3] on Elul, because of the *New Year;*[4] on Tishri, because of the determination of the *Holydays;*[5] on Kislev, because of the *Festival of Dedication;*[6] and on Adar, because of *Purim.*[7] And while the Temple still existed, they went forth also on Iyyar, because of the *Minor Passover.*[8]

עַל שִׁשָּׁה [1]חֳדָשִׁים הַשְּׁלוּחִין יוֹצְאִין, עַל נִיסָן, מִפְּנֵי [2]הַפֶּסַח; עַל אָב, מִפְּנֵי [3]הַתַּעֲנִית; עַל אֱלוּל, מִפְּנֵי [4]רֹאשׁ הַשָּׁנָה; עַל תִּשְׁרִי, מִפְּנֵי תַּקָּנַת [5]הַמּוֹעֲדוֹת; עַל כִּסְלֵיו, מִפְּנֵי [6]חֲנוּכָּה; וְעַל אֲדָר, מִפְּנֵי [7]הַפּוּרִים. וּכְשֶׁהָיָה בֵּית הַמִּקְדָּשׁ קַיָּם, יוֹצְאִין אַף עַל אִיָּר, מִפְּנֵי [8]פֶּסַח קָטָן.

1 Of the year. The accepted הֲלָכָה is that at all times we should rely on עֵדֵי הָרְאִיָּה, witnesses of the new moon, for the proclamation of רֹאשׁ חֹדֶשׁ, even when we are able to calculate it beforehand. But in post-Mishnaic times owing to political *plus* religious circumstances the method of calculation had to be introduced—an infallible method—and is permanently adhered to in our days. This *Mishnah* **3** is written for the benefit of the Jews in בָּבֶל, the main centre of the then Diaspora, who had to be informed of the New Moon—whether the previous month had 29 or 30 days—so that they might know the exact days of the Festivals. The original method of information through the beacon system (see 2[2])—because of interference by Samaritans or Samarians to cause confusion and falsification—had to be substituted by sending messengers who left Jerusalem immediately רֹאשׁ חֹדֶשׁ was proclaimed and (except for שַׁבָּת) were on the way all the time. About 14 days' journey was needed for them to reach the bulk of Jewish communities in בָּבֶל. The Biblical Festivals could therefore not be observed with certainty by most Jews in בָּבֶל since פֶּסַח had definitely started before the arrival of the messengers, and also סוּכּוֹת; שָׁבוּעוֹת was merely a concluding Festival (עֲצֶרֶת) of פֶּסַח connected with it through the reckoning of the עֹמֶר for 49 days. רֹאשׁ הַשָּׁנָה and יוֹם כִּפּוּר were too close to the beginning of the month to give the messengers enough time to

reach בָּבֶל. All these Festivals (with the exception of יוֹם כִּפּוּר) had therefore to be kept *two days*, and we *in the Diaspora have since followed that example* although we rely nowadays only on computation with regard to the New Moon. As the Jews in Palestine could be informed of the New Moon within a day they always observed only one day of a Festival. **2** Which begins on the 15th day of נִיסָן. **3** תִּשְׁעָה בְּאָב, on the 9th day of אָב. **4** Which should be observed either 30 or 31 days after the 1st day of אֱלוּל, hence both days are kept. **5** יוֹם כִּפּוּר and סֻכּוֹת (or תַּג). **6** Or חֲנֻכָּה. Which begins on the 25th day of כִּסְלֵיו and lasts eight days. **7** Which falls on the 14th day of אֲדָר. **8** Or פֶּסַח שֵׁנִי (on the 14th day of אִיָּר) when the קָרְבַּן פֶּסַח, *Passover offering* was offered by such as could not observe this on the 14th day of נִיסָן (see פְּסָחִים, INTRODUCTION and 2[1,2,3]; *Numbers* 9[9]).

Mishnah 4

מִשְׁנָה ד

Because of two months[1] could they[2] profane[3] the Sabbath:[4] because of Nisan and Tishri, for on them[7] messengers went[5] forth to Syria, and by them[7] the Holydays[6] were determined.[7] And when the Temple still stood, they[8] could profane it[9] indeed for all of them[10] for the correct regulation of the offering.[11]

עַל שְׁנֵי [1]חֳדָשִׁים [2,3]מְחַלְּלִין אֶת־[4]הַשַּׁבָּת עַל נִיסָן וְעַל תִּשְׁרִי, [7]שֶׁבָּהֶן הַשְּׁלוּחִין [5]יוֹצְאִין לְסוּרְיָא, וּבָהֶן [7]מְתַקְּנִין אֶת [6]הַמּוֹעֲדוֹת. וּכְשֶׁהָיָה בֵּית הַמִּקְדָּשׁ קַיָּים, [8,9]מְחַלְּלִין אַף עַל [10]כּוּלָּן מִפְּנֵי תַּקָּנַת [11]הַקָּרְבָּן.

1 In the year. **2** The witnesses. **3** Literally *they profane*. **4** If the witnesses saw the New Moon on the eve of the Sabbath they were permitted to walk even on the Sabbath more than a תְּחוּם שַׁבָּת, *Sabbath limit* (see APPENDIX, **Note 4**; עֵירוּבִין, INTRODUCTION) to report evidence to בֵּית דִּין. רַבִּי יוֹחָנָן בֶּן זַכַּאי forbade this profanation of the Sabbath on the other months after the destruction of the Temple. **5** Literally *go out*. **6** Or *Festivals*. **7*** By *for on them* is meant that in Nisan and Tishri the messengers leave Jerusalem on their journey to the Diaspora only after the proclamation of the New Moon has actually been made so as to avoid a possible deferment of it by one day, because *by them* [*sc.*, the messengers] *the Holydays were fixed*. In the case of the four other months (see previous *Mishnah*) such a possible deferment was not taken into account so that when the proclamation of the New Moon—which could take place only during day-time—was considered certain (on the evening before it) the messengers could already leave Jerusalem. **8** The witnesses. **9** The Sabbath. **10** The twelve months. **11** So that the קָרְבַּן מוּסָף, *Additional offering*, for רֹאשׁ חֹדֶשׁ be sacrificed at the Temple at its right time (*Numbers* **28**, 11-15). מִן־הַתּוֹרָה or מִדְּאוֹרַיְתָא, *as ordained by the Law*, this profanation

of the Sabbath by witnesses was permitted for all the months, but מִדְּרַבָּנָן, *as enjoined by the Sages,* it was limited to נִיסָן and תִּשְׁרִי as these were sufficient to fix all the required dates. * See ADDENDUM (after 4[9]).

Mishnah 5

מִשְׁנָה ה

בֵּין שֶׁנִּרְאֶה בַּעֲלִיל, בֵּין שֶׁלֹּא נִרְאֶה בַּעֲלִיל, מְחַלְּלִין עָלָיו אֶת־הַשַּׁבָּת. רַבִּי יוֹסֵי אוֹמֵר, אִם נִרְאֶה בַּעֲלִיל אֵין מְחַלְּלִין עָלָיו אֶת־הַשַּׁבָּת.

Whether the crescent[1] were clearly visible[2] or whether it were not manifestly visible,[3] they may profane the Sabbath because of it. R. Jose[4] says, If the crescent were undoubtedly seen, they must not profane the Sabbath because of it.

1 Of the new moon. **2** The sky being clear from clouds. **3** The sky being overcast with clouds. **4** רַבִּי יוֹסֵי בֶּן חַלַּפְתָּא. His opinion was that in such a case others quite near to and even in Jerusalem must have seen it and reported before the Sabbath began. His view is rejected.

Mishnah 6

מִשְׁנָה ו

מַעֲשֶׂה שֶׁעָבְרוּ יוֹתֵר מֵאַרְבָּעִים זוּג, וְעִכְּבָן רַבִּי עֲקִיבָא בְּלוֹד. שָׁלַח לוֹ רַבָּן גַּמְלִיאֵל, אִם מְעַכֵּב אַתָּה אֶת־הָרַבִּים, נִמְצֵאתָ מַכְשִׁילָן לֶעָתִיד לָבוֹא.

It once happened that more than forty pairs[1] passed through, but R. Akiba restrained[2] them in Lydda.[3] Rabban Gamaliel[4] sent to him,[5] 'If thou detainest the many,[6] thou mayest lead them astray in the future.'[7]

1 Of witnesses who had seen the new moon. **2** Or *detained.* He agreed with the view of R. Jose (see preceding *Mishnah*). **3** לֹד, *Lod, Lydda* (Diospolis) in southern Palestine about one day's journey (= 10 פַּרְסוֹת or 40 מִיל = 44800 metres) from Jerusalem (not to be confused with לוּד, *Lud, Lydia,* a district in Asia Minor). **4** His opinion is accepted. **5** The following message. **6** On this occasion. **7** Potential witnesses may in future not come forward to volunteer in this מִצְוָה seeing that others were prevented from accomplishing their self set task.

Mishnah 7

מִשְׁנָה ז

אָב וּבְנוֹ שֶׁרָאוּ אֶת־הַחֹדֶשׁ יֵלְכוּ, לֹא שֶׁמִּצְטָרְפִין זֶה עִם זֶה, אֶלָּא שֶׁאִם יִפָּסֵל אֶחָד מֵהֶן יִצְטָרֵף

If a father and his son saw the New Moon both should go,[1] not that they can be paired together, but in order that if one of them become ineligible[2] the second one

הַשֵּׁנִי עִם ·אַחֵר. רַבִּי שִׁמְעוֹן אוֹמֵר, אָב וּבְנוֹ וְכָל הַקְּרוֹבִין כְּשֵׁרִין לְעֵדוּת הַחֹדֶשׁ. ·אָמַר רַבִּי יוֹסֵי, מַעֲשֶׂה בְטוּבִיָּה הָרוֹפֵא שֶׁרָאָה אֶת־הַחֹדֶשׁ בִּירוּשָׁלַיִם, הוּא וּבְנוֹ וְעַבְדּוֹ מְשׁוּחְרָר; וְקִבְּלוּ ·הַכֹּהֲנִים אוֹתוֹ וְאֶת־בְּנוֹ, וּפָסְלוּ אֶת־·עַבְדּוֹ; וּכְשֶׁבָּאוּ לִפְנֵי בֵית דִּין קִבְּלוּ אוֹתוֹ וְאֶת־עַבְדּוֹ ·וּפָסְלוּ אֶת־בְּנוֹ.

may be included with another.[3] R. Simon says, A father and his son and all of near kin are eligible to give evidence about the New Moon.[4] R. Jose said, It once happened that Tobiah the Physician saw the new moon in Jerusalem, he himself, and his son, and his freed slave; the priests[5] accepted him and his son, but pronounced his slave[6] ineligible; but when they came before the Court they accepted him and his slave but declared his son ineligible.[7]

1 To bear witness. Even on the Sabbath. They may not be paired—for New Moon evidence—as eligible witnesses. Near relatives cannot in law give evidence together. **2** Because of any discrepancy in his evidence, or for any reason mentioned in the next *Mishnah*. **3** Witness. **4** His view that near relatives together are eligible is based on *Exodus* **12**, 2, where the fixing of the New Moon is handed over to Moses and Aaron although they were brothers. R. Simon takes this to refer also to the actual observation of the new crescent. **5** The priests mentioned here were perhaps a Sadducaic priest ridden Sanhedrin or priests who received the witnesses in the Beth Yaazek courtyard on their way to report to the Sanhedrin. **6** The freed slave. The priests maintained that evidence regarding the new moon, produced by a man of such inferior status, could not be valid though he could bear witness in any other matter. **7** Because of close kinship. This view considers that *Exodus* **12**, 2 only empowers Moses and Aaron to proclaim New Moon (see **Note 4** above).

Mishnah 8

מִשְׁנָה ח

אֵלּוּ הֵן ·הַפְּסוּלִין, ·הַמְשַׂחֵק בְּקוּבְיָא, ·וּמַלְוֵי בְּרִבִּית, ·וּמַפְרִיחֵי יוֹנִים, וְסוֹחֲרֵי ·שְׁבִיעִית, וַעֲבָדִים. זֶה *הַכְּלָל, כָּל־עֵדוּת שֶׁאֵין הָאִשָּׁה כְּשֵׁרָה ·לָהּ, אַף הֵן §אֵינָן כְּשֵׁרִים לָהּ.

These are they who are ineligible:[1] a dice-player,[2] a usurer,[3] those who fly[4] pigeons, dealers in the produce of a *Sabbatical Year*,[5] and slaves. This is the general principle:* all evidence that a woman is not eligible to give,[6] these§ also are not eligible to bring.

§ *sc.*, types just mentioned.

1 Whose testimony is invalid: as they are addicted to gaining money dishonestly their trustworthiness is doubtful. **2** *i.e.*, a *gambler*, since he plays for money which is not his by right the Sages look upon him as a robber whose

evidence can therefore not be trusted. **3** Or הַמַּלְוֶה. A money lender or creditor even if his debtor pays him interest of his own free will. **4** *i.e., race.* Persons engaged in such a profession are not considered as pursuing an honest living and are in the same category as dice players. **5** It was forbidden to traffic in Sabbatical Year produce, but anyone who unwittingly gathered more than necessary could sell the excess and purchase other food with this money. **6** Certain kinds of evidence were accepted from a woman as for instance evidence regarding her husband's death or evidence concerning an unfaithful wife. * Popular pronunciation הַכְּלָל.

Mishnah 9

מִשְׁנָה ט

If one see the New Moon and is not able to walk, they bring him on an ass[1] or even on a litter;[2] and if any lie in wait for them,[3] they may take sticks in their hands. If the journey be a long one, they may carry food in their hands, because for a journey[4] lasting a night and a day[5] they may profane the Sabbath and go forth to give evidence about the new moon, as it is said,[6] *These are the appointed seasons of the Eternal which ye shall proclaim in their appointed season.*[7]

מִי שֶׁרָאָה אֶת־הַחֹדֶשׁ וְאֵינוֹ יָכוֹל לְהַלֵּךְ, מוֹלִיכִין אוֹתוֹ עַל־הַחֲמוֹר אֲפִילוּ בְּמִטָּה; וְאִם צוֹדֶה לָהֶם, לוֹקְחִין בְּיָדָם מַקְלוֹת. וְאִם הָיְתָה דֶּרֶךְ רְחוֹקָה, לוֹקְחִין בְּיָדָם מְזוֹנוֹת, שֶׁעַל מַהֲלַךְ לַיְלָה וְיוֹם, מְחַלְּלִין אֶת־הַשַּׁבָּת וְיוֹצְאִין לְעֵדוּת הַחֹדֶשׁ, שֶׁנֶּאֱמַר, אֵלֶּה מוֹעֲדֵי ה׳ אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם.

1 Literally *the ass.* **2** The whole *Mishnah* speaks of שַׁבָּת. **3** Or *if someone lie in ambush before them.* Saducees and Samaritans (or Samarians) and other evil minded people were often wont to waylay and detain these witnesses in order to mislead בֵּית דִּין. **4** Or מְהַלֵּךְ. **5** But no longer, because the evidence produced after the 30th day was of no use as the month would by then have already been declared intercalated. **6** *Leviticus* **23**, 4 (the actual Scriptural wording is אֵלֶּה מוֹעֲדֵי ה׳ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם; compare the somewhat similar form in *Leviticus* **23**, 37 אֵלֶּה מוֹעֲדֵי ה׳ אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ, and abridged also in *Leviticus* **23**, 2). **7** The term מוֹעֵד—*appointed time, season*—in connection with a commandment is understood to imply that this commandment has to be performed at that time in all circumstances including the Sabbath. We have many such duties which override the Sabbath, as for instance circumcision, additional offerings on Festivals and New Moons, the Passover offering.

CHAPTER 2 — פֶּרֶק ב

Mishnah 1 — מִשְׁנָה א

If they[1] did not know[2] him,[3] they sent[4] another[5] with him to vouch for him.* Aforetime they used to accept evidence about the New Moon from any man,[6] but after the sectarians[7] caused great harm, they[8] enacted that evidence should be admitted only from those whom they knew.[9]

אִם [1,1]אֵינָן מַכִּירִין [2]אוֹתוֹ [3]מְשַׁלְּחִין [4]אַחֵר עִמּוֹ *לְהָעִידוֹ. בָּרִאשׁוֹנָה הָיוּ מְקַבְּלִין עֵדוּת הַחֹדֶשׁ מִכָּל [5]אָדָם, מִשֶּׁקִּלְקְלוּ [6]הַמִּינִין, [7]הִתְקִינוּ שֶׁלֹּא יְהוּ מְקַבְּלִין אֶלָּא מִן־[8]הַמַּכִּירִים.

1 בֵּית דִּין. **2** Literally *do not know.* **3** The witness, whether he was reliable. **4** Literally *send.* Even on שַׁבָּת. **5** Another pair known to be trustworthy. **6** *i.e.,* any Jew. **7** Or *Saducees.* They used to hire false witnesses to mislead the בֵּית דִּין purposely. **8** בֵּית דִּין. **9** And could be trusted. * Perhaps לְהַעִידוֹ.

Mishnah 2 — מִשְׁנָה ב

Beforetime they used to light beacons,[1] but after the Samaritans[2] caused great harm,[3] they[4] enacted that messengers should go forth.[5]

בָּרִאשׁוֹנָה הָיוּ מַשִּׁיאִין [1]מַשּׁוּאוֹת, [2]מִשֶּׁקִּלְקְלוּ [3]הַכּוּתִים, [4]הִתְקִינוּ שֶׁיְּהוּ שְׁלוּחִין [5]יוֹצְאִין.

1 On the high hills on the night after announcing the New Moon, thus passing on the information into Babylonia when רֹאשׁ חֹדֶשׁ was due. The beacons were lit on the eve of the 30th day if that day was to be רֹאשׁ חֹדֶשׁ. **2** Or *Samarians. Kings II* **17,** 24-41. They were originally treated as Jews, but after the discovery that they were addicted to idolatrous practices they were regarded for ever after as apostates. **3** In the time of R. Judah Hanasi (towards the end of the second century C.E.) the Samaritans lit the beacons at the wrong night in order to mislead the Jews, because they were out to create difficulties for the latter to revenge themselves since they were treated not as part of the Jewish people but as aliens. **4** בֵּית דִּין. **5** And the practice of using beacons was abolished (see 1[3]).

Mishnah 3 — מִשְׁנָה ג

In what manner did they kindle the beacons?—They used to bring long poles of cedar-wood,[1] and rushes,[2] and pine-wood, and tow-

כֵּיצַד הָיוּ מַשִּׁיאִין מַשּׁוּאוֹת. מְבִיאִין כִּלּוּנְסָאוֹת שֶׁל [1]אֶרֶז אֲרוּכִּין, [2]וְקָנִים, וַעֲצֵי שֶׁמֶן, וּנְעוֹרֶת שֶׁל

פִּשְׁתָּן; וְכוֹרֵךְ [3]בִּמְשִׁיחָה. [4]וְעוֹלֶה לְרֹאשׁ [5]הָהָר וּמַצִּית בָּהֶן אֶת־הָאוֹר, וּמוֹלִיךְ וּמֵבִיא וּמַעֲלֶה וּמוֹרִיד, עַד שֶׁהוּא רוֹאֶה אֶת־[6]חֲבֵירוֹ שֶׁהוּא עוֹשֶׂה כֵּן בְּרֹאשׁ הָהָר הַשֵּׁנִי, וְכֵן בְּרֹאשׁ הָהָר [7]הַשְּׁלִישִׁי.

flax; and a man tied these together with twine.[3] He[4] went up to the top of the hill[5] and set them on fire, and waved them to and fro and moved them up and down until he saw his fellow[6] doing likewise on the top of the next hill; and also similarly on the top of the third hill.[7]

1 Because it does not burn away too fast. **2** Or *reeds.* **3** Or *rope.* At the top of the pole. **4** The signaller. **5** A hill, some 3000 feet high, near Jerusalem. **6** Signaller. **7** And so on until the information was thus communicated to Babylonia.

Mishnah 4 — מִשְׁנָה ד

וּמֵאַיִן הָיוּ מַשִּׁיאִין מַשּׂוֹאוֹת? מֵהַר [1]הַמִּשְׁחָה [2]לְסַרְטָבָא, וּמִסַּרְטָבָא [3]לַגְּרוּפִינָא, וּמִגְּרוּפִינָא [4]לְחַוְרָן, וּמֵחַוְרָן לְבֵית [5]בַּלְתִּין; וּמִבֵּית בַּלְתִּין לֹא [6]זָזוּ מִשָּׁם, אֶלָּא [7]מוֹלִיךְ וּמֵבִיא וּמַעֲלֶה וּמוֹרִיד, עַד שֶׁהָיָה רוֹאֶה כָּל־[8]הַגּוֹלָה לְפָנָיו כְּמִדּוּרַת [9]הָאֵשׁ.

And from where did they kindle the beacons?—From the Mount of Olives[1] to Sartaba,[2] and from Sartaba to Agrippina,[3] and from Agrippina, to Hauran,[4] and from Hauran to Beth Baltin;[5] and from Beth Baltin they did not go,[6] but waved[7] to and fro and moved up and down, until he could see the whole of the diaspora[8] before him like a mass of fire.[9]

1 They signalled by beacon. **2** A hill 1264 feet high about 27 miles north-east of Jerusalem. **3** Or אַגְּרוּפִינָא, probably some high hill near Caesarea Philippi north-east of Sartaba. **4** Or *Auran,* a peak in Auranibis in Transjordania. **5** בַּלְתָּן, בַּלְתִּי or בִּירָם, *Biram,* a peak between Syria and Mesopotamia. **6** Literally *stir from there, i.e.,* they did not light any more beacons. **7** The beacon. **8** The people of Babylonia. **9** The people from near and far lit beacons, or torches, or flares on the roofs of their houses and the number was so great that it looked like a sea of fire.

Mishnah 5 — מִשְׁנָה ה

חָצֵר גְּדוֹלָה הָיְתָה בִּירוּשָׁלַיִם וּבֵית יַעֲזֵק הָיְתָה נִקְרֵאת, וּלְשָׁם כָּל־הָעֵדִים מִתְכַּנְּסִים, וּבֵית דִּין

There was a large courtyard in Jerusalem which was called Beth Yaazek, and thither all the witnesses used to assemble, and there the

בּוֹדְקִין אוֹתָם שָׁם. וּסְעוּדוֹת גְּדוֹלוֹת עוֹשִׂין לָהֶם, בִּשְׁבִיל שֶׁיְּהוּ רְגִילִין לָבֹא. בָּרִאשׁוֹנָה, לֹא יָהוּ זָזִין מִשָּׁם כָּל־הַיּוֹם; הִתְקִין רַבָּן גַּמְלִיאֵל הַזָּקֵן שֶׁיְּהוּ מְהַלְּכִין אַלְפַּיִם אַמָּה לְכָל־יְרוּחַ. וְלֹא אֶלּוּ בִּלְבַד, אֶלָּא אַף הַחַכְמָה הַבָּאָה יְלַיֶּלֶד, וְהַבָּא יְלַהֲצִיל מִן־הַדְّלֵיקָה, וּמִן־הַגַּיִס, וּמִן־הַנָּהָר, וּמִן־הַמַּפּוֹלֶת, הֲרֵי אֵלּוּ כְּאַנְשֵׁי הָעִיר, *וְיֵשׁ לָהֶם אַלְפַּיִם אַמָּה לְכָל יְרוּחַ.

court examined them. And they prepared big meals for them, so that they should acquire the habit of coming. Aforetime, they[1] might not move away from there all that day;[2] then Rabban Gamaliel the Elder ordained that they might go two thousand cubits in any direction.[3] And not only these, but also a midwife who comes to a delivery,[4] and one who comes to save[5] from[6] a fire, or from robbers,[7] or from a river,[8] or from a fallen building,[9] is as the other inhabitants of the city, and may* walk two thousand cubits in any direction.[10] * Or וְשֶׁ־.

1 The witness. **2** שַׁבָּת. Though their evidence allowed them to override the Sabbath once this mission was performed the restriction again applied. **3** He removed this restriction lest witnesses might be reluctant to come to give the essential evidence. **4** Or better *to assist in confinement* (*childbirth*). **5** *save life.* **6** מִיַּד in some texts. Literally *from the fire.* **7** Or *marauders, ravaging soldiers.* Literally *the robbers.* **8** In flood. Literally *the river.* **9** Literally *the fallen building.* **10** Outside the town.

מִשְׁנָה ו

Mishnah 6

כֵּיצַד בּוֹדְקִין אֶת־הָעֵדִים? זוּג שֶׁבָּא רִאשׁוֹן בּוֹדְקִין אוֹתוֹ רִאשׁוֹן וּמַכְנִיסִין אֶת־הַגָּדוֹל שֶׁבָּהֶן, וְאוֹמְרִים לוֹ, אֱמוֹר כֵּיצַד רָאִיתָ אֶת־הַלְּבָנָה, לִפְנֵי הַחַמָּה אוֹ לְאַחַר הַחַמָּה? לְצָפוֹנָהּ אוֹ לִדְרוֹמָהּ? כַּמָּה הָיָה גָּבְהָהּ? וּלְאֵיזֶן הָיָה נוֹטֶה? וְכַמָּה הָיָה רָחְבָּהּ? אִם אָמַר, לִפְנֵי הַחַמָּה, לֹא אָמַר כְּלוּם. וְאַחַר כָּךְ הָיוּ מַכְנִיסִים אֶת־הַשֵּׁנִי וּבוֹדְקִין אוֹתוֹ. אִם נִמְצְאוּ דִבְרֵיהֶם מְכוּוָנִים,

How did they examine[1] the witnesses? — The pair that arrived first they examined first. And they[2] brought[3] in the elder of the two and said[4] to him, 'Relate how thou sawest the moon: in front of the sun or behind the sun?[5] To the north of it or to the south of it?[6] How high[7] was it? And in what direction was it leaning? And how wide was it?'[8] If he said, 'In front of the sun,' his statement was worth naught.[9] And then they brought in the second one and examined him. If their statements[10] were found to agree,[11] their evi-

עֵדוּתָן קַיֶּמֶת, וְכָל שְׁאָר [12]הַזּוּגוֹת, שׁוֹאֲלִין אוֹתָם [13]רָאשֵׁי דְבָרִים, לֹא שֶׁהָיוּ צְרִיכִין [14]לָהֶן, אֶלָּא כְּדֵי שֶׁלֹּא יֵצְאוּ [15]בִּפְחִי נֶפֶשׁ בִּשְׁבִיל שֶׁיְּהוּ רְגִילִים לָבֹא.

dence stood. And as for all the other pairs,[12] they asked them the important points,[13] not because they required them,[14] but in order that they should not depart disappointed[15] and that they should acquire the habit to come.

1 Literally .....*do they examine?* (or if understood to be כֵּיצַד הָיוּ בוֹדְקִין, *How used they to examine?*) **2** בֵּית דִּין. **3** Literally *bring.* **4** Literally *say.* **5** *i.e.,* whether the horns of the crescent pointed towards the sun or turned away from it. On the first few evenings at sunset the new moon can be seen for a few minutes only. **6** *i.e.,* whether the new crescent appeared in the north-eastern or the south-western direction of the sun. **7** How far above the horizon. **8** *i.e.,* the crescent. The בֵּית דִּין from their astronomical knowledge were able to judge the accuracy of the statements. **9** Because the horns of the crescent do not point towards the sun. **10** The evidence of the two witnesses. **11** Or מְכֻוָּנִים. Literally *congruent, congruous, consistent, not discrepant.* **12** Of witnesses. **13** Only. **14** There was no need for further corroboration. In Jewish law two witnesses are sufficient. **15** Or better *in disappointment,* with the feeling that they had come on a useless errand.

Mishnah 7

מִשְׁנָה ז

רֹאשׁ בֵּית דִּין אוֹמֵר, [1]מְקוּדָּשׁ, וְכָל הָעָם [2]עוֹנִין אַחֲרָיו, מְקוּדָּשׁ *מְקוּדָּשׁ. בֵּין שֶׁנִּרְאֶה [3]בִּזְמַנּוֹ בֵּין שֶׁלֹּא נִרְאֶה [4]בִּזְמַנּוֹ [5,6]מְקַדְּשִׁין אוֹתוֹ. רַבִּי [7]אֱלִיעֶזֶר בְּרַבִּי צָדוֹק אוֹמֵר, אִם לֹא נִרְאֶה בִּזְמַנּוֹ אֵין [8]מְקַדְּשִׁין אוֹתוֹ שֶׁכְּבָר [9]קִדְּשׁוּהוּ שָׁמַיִם.

The head of the court said, 'It is hallowed!'[1] and all the people answered[2] after him, 'It is hallowed!* It is hallowed!'* Whether it was seen at its proper time,[3] or whether it was not observed at its due time[4] they proclaimed[5] it hallowed.[6] R. Eliezer[7] ben R. Zadok says, If it be not seen at its appointed time, they do not acclaim it as sanctified[8] since heaven has already sanctified it.[9] * Or מְקֻדָּשׁ.

1 Literally .....*says, 'It is hallowed!' i.e.,* the day of its appearance was רֹאשׁ חֹדֶשׁ (basis *Leviticus* **23**, 44). **2** Literally *answer.* **3** On the 30th night. The moon's lunation—from one new moon to the next—is a little more than 29½ days (to be exact 29 days 12 hours 44 minutes 3⅓ seconds); and so the evening after the 29th day of the last disappearance is the earliest possible time for its reappearance. **4** And רֹאשׁ חֹדֶשׁ begins on the 31st night. **5** Literally

proclaim. **6** בֵּית דִּין acclaimed it by the words מְקֻדָּשׁ מְקֻדָּשׁ. **7** His view is accepted. **8** Basis *Leviticus* **25**, 10. **9** *i.e.*, the 31st day is רֹאשׁ חֹדֶשׁ.

Mishnah 8

מִשְׁנָה ח

Rabban Gamaliel had diagrams of the shapes of the moon on a tablet and on the wall in his upper chamber.[1] These he used to show to the ordinary[2] people, asking,[3] 'Didst thou see it like this, or like that?' It once happened that two[4] came and said, 'We saw[5] it in the east* in the morning and in the west* in the evening.' R. Johanan[6] ben Nuri said, 'They are false witnesses.' But when they arrived at Jabneh[7] Rabban Gamaliel[8] accepted them.[9] And on another occasion two came and said, 'We saw it at its proper time,'[10] but on the following 'added' night[11] it could not be seen; yet Rabban Gamaliel[12] accepted them.[13] R. Dosa ben Hyrcanus said, 'They are false witnesses;[14] how can people say in evidence of a woman that she has been delivered[15] if the following day her belly is between her teeth?'[16] R. Joshua[17] replied to him, 'I agree with thee.'[18]

דְּמוּת צוּרוֹת לְבָנוֹת הָיוּ לוֹ לְרַבָּן
גַּמְלִיאֵל בְּטַבְלָא וּבַכּוֹתֶל
[1]בַּעֲלִיָּיתוֹ. שֶׁבָּהֶן מַרְאֶה אֶת־
[2]הַהֲדְיוֹטוֹת, [3]וְאוֹמֵר, הֲכָזֶה רָאִיתָ,
אוֹ כָזֶה? מַעֲשֶׂה שֶׁבָּאוּ [4]שְׁנַיִם
וְאָמְרוּ, [5]רְאִינוּהוּ שַׁחֲרִית *בַּמִּזְרָח
וְעַרְבִית *בַּמַּעֲרָב. אָמַר רַבִּי
[6]יוֹחָנָן בֶּן נוּרִי, עֵדֵי שֶׁקֶר הֵם.
כְּשֶׁבָּאוּ [7]לְיַבְנֶה [8]קִיבְּלָן רַבָּן
[9]גַּמְלִיאֵל. וְעוֹד בָּאוּ שְׁנַיִם וְאָמְרוּ,
רְאִינוּהוּ [10]בִּזְמַנּוֹ, [11]וּבְלֵיל עִבּוּרוֹ
לֹא נִרְאָה; [13]וְקִבְּלָן רַבָּן [12]גַּמְלִיאֵל.
אָמַר רַבִּי דוֹסָא בֶּן הָרְכִּינַס, [14]עֵדֵי
שֶׁקֶר הֵן; הֵיאַךְ מְעִידִים עַל
הָאִשָּׁה [15]שֶׁיָּלְדָה וּלְמָחָר כְּרֵיסָהּ
בֵּין [16]שִׁנֶּיהָ? אָמַר לוֹ רַבִּי [17]יְהוֹשֻׁעַ,
רוֹאֶה אֲנִי אֶת־[18]דְּבָרֶיךָ.

1 Where the witnesses were examined. **2** *i.e.*, the ignorant who were unable to describe accurately what they had seen. **3** As already stated in *Mishnah* **6** of this *Chapter*. וְאוֹמֵר literally *and saying*. **4** Witnesses. **5** On the 29th of the month. **6** But he was not an expert in these astronomical calculations. **7** Or *Jamnia*, north-west of Jerusalem, seat of the סַנְהֶדְרִין after the destruction of the Second Temple. **8** Who knew how to calculate the times of the appearance of the new moon. **9** Or קִבְּלָן. He accepted the second part of this evidence—that they had seen the new moon in the evening—as correct, and he overlooked the first part of this statement as an excusable error on their part. (What appeared to them in the morning as the incipient crescent might have been as a reflection of a cloud). **10** On the night of the

30th. **11** On the night of the 31st the people and the סַנְהֶדְרִין could not see the new crescent though the sky was, generally speaking, clear. **12** Relying on the accuracy of his expert knowledge. **13** Their statement as correct. Probably they did not see the new moon on the night of the 31st because it may have been hidden behind a cloud or for some other reason. **14** Seeing that on the second night the new moon should appear larger. **15** *i.e.*, given birth to a child. **16** *i.e.*, that she is still pregnant. **17** רַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָא. **18** Literally *I approve of thy words,* meaning that Rabban Gamaliel's knowledge was so great and accurate that he could have dispensed with evidence altogether. * Or the *indefinite* forms בְּמִזְרָח, בְּמַעֲרָב.

Mishnah 9

מִשְׁנָה ט

Rabban Gamaliel sent to him,[1] 'I order thee to come to me with thy staff and thy money on the day that the Day of Atonement will fall according to thy calculation.'[2] R. Akiba[3] went and found him looking troubled. He said to him,[4] 'I can* prove[5] to thee that whatever Rabban Gamaliel has done is decisive,[6] for it is said,[7] *These are the appointed seasons of the Eternal, holy convocations, which ye shall proclaim,* whether at their proper time or whether not at their right time, I have no other festivals than these.'[8] He[9] came to R. Dosa ben Hyrcanus who said to him,[10] 'If we desire to argue against[11] the Court of Rabban Gamaliel, we must argue against every Court that has arisen from the days of Moses until now, as it is said,[12] *Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel.* Why§ were not the names of the elders expressly mentioned?—Just to teach us that any three persons who have risen up as a Court over Israel are like to the Court of Moses.'[13] He[14] took his staff and

שָׁלַח [1]לוֹ רַבָּן גַּמְלִיאֵל, גּוֹזְרַנִּי עָלֶיךָ שֶׁתָּבֹא אֵצְלִי בְּמַקְלְךָ וּבְמָעוֹתֶיךָ בְּיוֹם הַכִּפּוּרִים שֶׁחָל לִהְיוֹת [2]בְּחֶשְׁבּוֹנְךָ. הָלַךְ וּמְצָאוֹ רַבִּי [3]עֲקִיבָא מְיֻצָּר. אָמַר [4]לוֹ, *[5]יֵשׁ לִי [6]לְלַמּוֹד שֶׁכָּל מַה־שֶּׁעָשָׂה רַבָּן גַּמְלִיאֵל [7]עָשׂוּי, [8]שֶׁנֶּאֱמַר, אֵלֶּה מוֹעֲדֵי ה׳ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם, בֵּין בִּזְמַנָּן בֵּין שֶׁלֹּא בִּזְמַנָּן, אֵין לִי מוֹעֲדוֹת אֶלָּא [9]אֵלּוּ. [9]בָּא לוֹ אֶצֶל רַבִּי דוֹסָא בֶּן הָרְכִּינַס, אָמַר [10]לוֹ, אִם בָּאִין אָנוּ לָדוּן [11]אַחַר בֵּית דִּינוֹ שֶׁל רַבָּן גַּמְלִיאֵל צְרִיכִין אָנוּ לָדוּן אַחַר כָּל־בֵּית דִּין וּבֵית דִּין שֶׁעָמַד מִימוֹת מֹשֶׁה וְעַד עַכְשָׁיו, [12]שֶׁנֶּאֱמַר, וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּ וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל. §וְלָמָּה לֹא נִתְפָּרְשׁוּ שְׁמוֹתָן שֶׁל זְקֵנִים? אֶלָּא לְלַמֵּד שֶׁכָּל שְׁלֹשָׁה וּשְׁלֹשָׁה שֶׁעָמְדוּ בֵּית דִּין עַל יִשְׂרָאֵל הֲרֵי הוּא כְּבֵית דִּינוֹ שֶׁל [13]מֹשֶׁה. [14]נָטַל

מַקְלוֹ וּמְעוֹתָיו בְּיָדוֹ הָלַךְ לְיַבְנֶה אֶצֶל רַבָּן גַּמְלִיאֵל בַּיּוֹם שֶׁחָל יוֹם הַכִּפּוּרִים לִהְיוֹת [14]בְּחֶשְׁבּוֹנוֹ. עָמַד רַבָּן גַּמְלִיאֵל וּנְשָׁקוֹ עַל רֹאשׁוֹ, אָמַר [15]לוֹ, בּוֹא בְשָׁלוֹם, רַבִּי וְתַלְמִידִי, רַבִּי בְחָכְמָה, וְתַלְמִידִי שֶׁקִּבַּלְתָּ [17]דְּבָרַי.

his money in his hand and went to Jabneh to Rabban Gamaliel on the day that the Day of Atonement fell in accordance with his[15] reckoning. Rabban Gamaliel stood up and kissed him on his head and said to him,[16] 'Come in peace, my master and my disciple!—my master in wisdom, and my disciple because thou hast accepted my words.'[17]

* Or יֶשׁ־לִי.

1 R. Joshua ben Chananiah. **2** Which would not have been on the 10th day of תִּשְׁרִי according to Rabban Gamaliel's computation. **3** Sent perhaps by Rabban Gamaliel. **4** R. Akiba to R. Joshua. **5** From the תּוֹרָה, Pentateuch. **6** By reading אַתֶּם for אֹתָם to emphasize that the courts' proclamation of the New Moon is final. **7** *Leviticus* **23**, 4 (compare 1[9] **Note 6**). **8** *i.e.*, 'I know no other except these which the Court enjoins.' **9** R. Joshua. **10** R. Joshua wished to make certain of the validity of R. Akiba's version and application of the Scriptural verse. And R. Dosa ben Hyrcanus then goes on to answer him as here stated. **11** The validity of the decisions of. **12** *Exodus* **24**, 9. **13** The competence of a court depends on its proper constitution and not on the scholarship of the members. **14** R. Joshua. **15** R. Joshua's. **16** To appease him. **17** Rabban Gamaliel here pointed out that he did not intend to display his remarkable knowledge but that his sole desire was for the supremacy of the Law. § Or וְלָמָה. Literally *And why*.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

[1,2]יְרָאוּהוּ בֵּית דִּין וְכָל יִשְׂרָאֵל, [3,4]נֶחְקְרוּ הָעֵדִים, וְלֹא [5]הִסְפִּיקוּ לוֹמַר, מְקוּדָּשׁ, עַד שֶׁחֲשֵׁיכָה, הֲרֵי [6]זֶה יִמְעוּבָּר. יְרָאוּהוּ [8]בֵּית דִּין, בִּלְבַד [10]יַעַמְדוּ שְׁנַיִם *וְיָעִידוּ [11]בִּפְנֵיהֶם וְיֹאמְרוּ, מְקוּדָּשׁ מְקוּדָּשׁ. רְאוּהוּ שְׁלֹשָׁה וְהֵן בֵּית דִּין, יַעַמְדוּ הַשְּׁנַיִם וְיוֹשִׁיבוּ מֵחַבְרֵיהֶם אֶצֶל

If[1] the Court itself and all Israel had seen it,[2] or[3] if the witnesses had been examined,[4] but they[5] did not manage to proclaim, 'It is hallowed!' before it grew dark, then this[6] is intercalated.[7] If only the stand up[10] and give evidence* bestand up[10] and give evidence before the others[11] who then say, 'It is hallowed! It is hallowed!' If three persons saw it and they com-

[11]הַיָּחִיד, *וְיַעֲמִידוּ בִּפְנֵיהֶם, וְיֹאמְרוּ, מְקוּדָּשׁ מְקוּדָּשׁ, שֶׁאֵין הַיָּחִיד נֶאֱמָן עַל יְדֵי [12]עַצְמוֹ.

pose the Court, two of them must stand up and set of their colleagues beside the single one,[12] and bear witness* before them, and these must say, 'It is hallowed! It is hallowed!' for a single person is not considered trustworthy by himself.[13]

1 This *Mishnah* is in continuation of 2[7]. **2** The new moon on the night of the 30th day. **3** Or *and*. **4** On the 30th day. **5** The בֵּית דִּין. **6** *i.e.*, this month just ending. **7** Or מְעֻבָּר. And this day which should have been the 1st of the new month remains the 30th of the month just ending. **8** And there were no other witnesses. **9** After dark, when the members of the court cease automatically and temporarily to function as judges of the בֵּית דִּין. **10** On the next day. **11** Of whom there must be at least three. **12** *i.e.*, they set two others of their colleagues in their stead to constitute a court of three. **13** To declare רֹאשׁ חֹדֶשׁ. But an expert judge may by himself give judgment in civil lawsuits. * Perhaps וַיַּעֲמִידוּ.

Mishnah 2 — מִשְׁנָה ב

[1]כָּל־הַשּׁוֹפָרוֹת כְּשֵׁרִין חוּץ מִשֶּׁל פָּרָה מִפְּנֵי שֶׁהוּא [2]קֶרֶן. אָמַר רַבִּי [3]יוֹסֵי, וַהֲלֹא כָּל־הַשּׁוֹפָרוֹת נִקְרְאוּ קֶרֶן? [4]שֶׁנֶּאֱמַר, בִּמְשֹׁךְ בֶּקֶרֶן הַיּוֹבֵל.

All kinds of *shofar*[1] are valid except that of a cow because this is a *horn*.[2] R. Jose[3] said, But are not all *shofars* called *horn*?—as it is said,[4] *When they make a long blast with the ram's horn.*'

1 Literally *all shofars*. On רֹאשׁ הַשָּׁנָה a curved ram's horn is used in remembrance of the ram which replaced Isaac on Mount Moriah. **2** Because though it is called קֶרֶן, *horn*, it is never called שׁוֹפָר, *horn*. The horn of a ram is called both קֶרֶן and שׁוֹפָר. The horn of a bull or ox is also invalid. (Basis *Deuteronomy* **33**, 17; *Leviticus* **25**, 9). **3** His opinion is rejected. **4** *Joshua* **6**, 5.

Mishnah 3 — מִשְׁנָה ג

[1]שׁוֹפָר שֶׁל [2]רֹאשׁ הַשָּׁנָה [3]שֶׁל יָעֵל, [4]פָּשׁוּט, וּפִיו מְצוּפֶּה [5]זָהָב. וּשְׁתֵּי [6]חֲצוֹצְרוֹת מִן־[7]הַצְّדָדִין. שׁוֹפָר מַאֲרִיךְ וַחֲצוֹצְרוֹת [8]מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם [9]בַּשּׁוֹפָר.

The *shofar*[1] for the New Year[2] was of[3] a wild goat, straight,[4] and its mouthpiece was overlaid with gold.[5] And there were two trumpets[6] at the sides.[7] The *shofar* sounded a long note, but the trumpets a short one,[8] for the duty of the day devolved on the *shofar*.[9]

1 Sounded in the Temple. **2** 1st and 2nd תִּשְׁרִי. **3** *i.e.,* '..... was made of the horn of .....' **4** *i.e.,* it was not a curved horn. **5** But so set that the lips of the blower did not touch the gold. Only the שׁוֹפָר used in the Temple was thus adorned with gold. **6** Of silver. **7** There was one priest to blow the שׁוֹפָר and two others at his sides to blow the trumpets. **8** The trumpeters finished first while the blast on the שׁוֹפָר was maintained. **9** The sound of the שׁוֹפָר had to be heard without any other accompanying sound. Based on *Psalm* **96,** 6.

Mishnah 4

מִשְׁנָה ד

On a *fast day*[1] they were of rams' horns,[2] curved, their mouthpieces overlaid with silver. And there were two trumpets[3] between them. The *shofar*[4] sounded a short note, but the trumpets prolonged, for the obligation of the day devolved upon[5] the trumpets.[6]

[1]בְּתַעֲנִית בְּשֶׁל [2]זְכָרִים, כְּפוּפִין, וּפִיהֶן מְצוּפֶה כֶּסֶף. וּשְׁתֵּי [3]חֲצוֹצְרוֹת בָּאֶמְצַע. [4]שׁוֹפָר מְקַצֵּר, וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם [5,6]בַּחֲצוֹצְרוֹת.

1 Referring to *public fast days* (because of pestilence, drought, war or other trouble. See תַּעֲנִית 1[4] ff.) **2** Two *shofars* made from rams' horns. **3** Blown by two priests. They were sounded during the שְׁמֹנֶה עֶשְׂרֵה, *Eighteen Benedictions* recital (see תַּעֲנִית 2[5]). **4** Two *shofars* sounded by two priests. **5** *i.e.,* '.....was the sounding of.....' **6** Based on *Numbers* **10,** 9.

Mishnah 5

מִשְׁנָה ה

The *Jubilee Year* was just like the New Year[1] regarding the blowing[2] and the *Benedictions.*[3] R. Judah[4] says, On the New Year they sounded on those of rams,[5] but at the *Jubilee* on those of wild goats.[6]

שָׁוָה הַיּוֹבֵל [1]לְרֹאשׁ הַשָּׁנָה, [2]לִתְקִיעָה וְלַבְּרָכוֹת. רַבִּי [4]יְהוּדָה אוֹמֵר, בְּרֹאשׁ הַשָּׁנָה תּוֹקְעִין בְּשֶׁל [5]זְכָרִים, וּבַיּוֹבֵל [6]בְּשֶׁל יְעֵלִים.

1 1st and 2nd תִּשְׁרִי. **2** Of the שׁוֹפָר. **3** See 4[5 6]. **4** His view is rejected. Only curved rams' horns were to be used as *shofars* on both occasions. **5** Literally *of males. i.e.,* on rams' horns. **6** *i.e.,* on wild goats' horns.

Mishnah 6

מִשְׁנָה ו

A *shofar* that split,[1] and someone stuck it together, is unfit.[2] If one cemented together pieces of a *shofar,* this is invalid.[2] If there be

שׁוֹפָר [1]שֶׁנִּסְדַּק וּדְבָקוֹ [2]פָּסוּל. דָּבַק שִׁבְרֵי שׁוֹפָרוֹת, [2]פָּסוּל. [2]נִיקַב

[6]וסִתְמוֹ, אִם מְעַכֵּב אֶת־[6]הַתְּקִיעָה פָּסוּל, וְאִם *לָאו, [6]כָּשֵׁר.

a hole in it[3] and one stopped it up,[4] if it hinder the blowing[5] it is not valid, but if not,* it is valid.[6]

1 Lengthwise. If it is broken across it may still be used as שׁוֹפָר provided that if that part be clasped the mouthpiece and the other end protrude from the fist on both sides. **2** It may not be used ritually as a שׁוֹפָר. **3** Or נִקֵּב, *if it were pierced.* **4** With its own kind of horn. **5** The tone is impaired. **6** But only if the greater part of the שׁוֹפָר is undamaged. * Popularly לֹא.

Mishnah 7 — מִשְׁנָה ז

[1]הַתּוֹקֵעַ לְתוֹךְ הַבּוֹר, אוֹ לְתוֹךְ [2]הַדּוּת, אוֹ לְתוֹךְ [3]הַפִּיטָם, אִם קוֹל שׁוֹפָר [4]שָׁמַע, [5]יָצָא; וְאִם קוֹל [6]הַבְּרָכָה שָׁמַע לֹא יָצָא. וְכֵן, מִי שֶׁהָיָה עוֹבֵר אַחוֹרֵי בֵית הַכְּנֶסֶת, אוֹ שֶׁהָיָה בֵיתוֹ סָמוּךְ לְבֵית הַכְּנֶסֶת, וְשָׁמַע קוֹל שׁוֹפָר אוֹ קוֹל [7]מְגִילָה, אִם כִּוֵּן [8]לִבּוֹ יָצָא וְאִם *לָאו לֹא יָצָא. אַף עַל פִּי שֶׁזֶּה שָׁמַע וְזֶה שָׁמַע זֶה כִּוֵּן [8]לִבּוֹ וְזֶה לֹא כִּוֵּן לִבּוֹ.[10]

If someone blow[1] in a well or in an underground masoned store-room,[2] or in a large cask,[3] and one heard[4] the sound of the *shofar,* he[5] has fulfilled his obligation; but if he heard the sound of the echo,[6] he has not done his duty. And likewise, if one were passing behind a synagogue, or if his house were close to a synagogue, and he heard the sound of the *shofar,* or the reading of the *Megillah,*[7] if he concentrated his mind[8] on it, he has performed his duty, but if not, he has not carried out his obligation. Though the former heard and the latter heard, but one directed his mind[9] and the other did not direct his mind.[10]

* Popularly לֹא.

1 Sound a שׁוֹפָר. **2** Or cellar. חֲדוּת or דּוּת. **3** פִּיטָם, פִּיטוּס, פִּיטָס, a large barrel-like cylindrical vessel. **4** From outside. **5** The listener outside. **6** *i.e.,* the sound was indistinct and uncertain. Thus a transmitted (recorded, telephoned, broadcast) sound of the שׁוֹפָר would not be permitted for ritual purposes. **7** The מְגִלַּת אֶסְתֵּר, *Scroll of Esther,* read on פּוּרִים. **8** *viz.,* in order to fulfil the commandment he intended in advance, or made up his mind just before to listen to the sound of the שׁוֹפָר or the reading of the מְגִלָּה, from outside the Synagogue. **9** And so יָצָא, he has fulfilled his religious duty. **10** And therefore לֹא יָצָא, he has not performed his religious obligation.

Mishnah 8[1] — [1]מִשְׁנָה ח

[2]וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל *וגו׳. וְכִי יָדָיו שֶׁל מֹשֶׁה

And[2] *it came to pass, when Moses held up his hand, that Israel prevailed, etc.** But could the hands of

עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה? אֶלָּא ¹לוֹמַר לְךָ כָּל־זְמַן שֶׁהָיוּ יִשְׂרָאֵל מִסְתַּכְּלִים כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת־לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם, הָיוּ מִתְגַּבְּרִין, וְאִם לָאו, הָיוּ נוֹפְלִין, כֵּיוֹצֵא בַּדָּבָר אַתָּה ¹אוֹמֵר, עֲשֵׂה לְךָ שָׂרָף וְשִׂים ¹אוֹתוֹ עַל־נֵס וְהָיָה כָּל־הַנָּשׁוּךְ וְרָאָה ¹אוֹתוֹ וָחָי. וְכִי ¹נָחָשׁ מֵמִית אוֹ ¹נָחָשׁ מְחַיֶּה? אֶלָּא בִּזְמַן *שֶׁהָיוּ יִשְׂרָאֵל מִסְתַּכְּלִין כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת־לִבָּם לַאֲבִיהֶן שֶׁבַּשָּׁמַיִם הָיוּ מִתְרַפְּאִים, וְאִם לָאו, הָיוּ נִימּוֹקִים. חֵרֵשׁ, ¹שׁוֹטֶה, ²וְקָטָן ¹אֵין מוֹצִיאִין אֶת־הָרַבִּים יְדֵי חוֹבָתָן. זֶה הַכְּלָל, כָּל־שֶׁאֵינוֹ ¹⁰מְחוּיָּב בַּדָּבָר אֵינוֹ מוֹצִיא אֶת־הָרַבִּים יְדֵי חוֹבָתָן¹¹.

Moses wage a battle or lose a battle?—This is rather to teach[3] thee that whenever Israel looked on high and subjected their heart to their Father in heaven, they prevailed, but if not, they fell. Likewise, thou mayest explain,[4] *Make for thee a fiery serpent and set it*[5] *upon a pole, and it shall be that whosoever is bitten and looks at it*[5] *he shall live.* But could the serpent[6] kill or could the serpent[5] keep alive? — Only, whenever Israel§ looked on high and subjected their heart to their Father in heaven were they healed, but if not, they perished. A deaf mute, an imbecile,[7] or a minor[8] can not assist[9] the many to fulfil their duty. This is the general principle: Whoever is himself not liable[10] to perform an act can not aid the many to carry out their obligation.[11]

1 This *Mishnah* wants to underline homelitically an idea brought out in the preceding *Mishnah*, namely כַּוָּנָה, *concentration of mind, devotion.* **2** *Exodus* **17**, 11. **3** Literally *tell, say.* **4** *Numbers* **21**, 8. **5** אֹתוֹ (and not אוֹתוֹ) in the Pentateuch. **6** Literally *can a serpent.* **7** Or *a mentally defective person.* **8** A boy under 13 years and 1 day of age. **9** In this case they can not sound the שׁוֹפָר ritually. **10** Better מְחֻיָּב. **11** *i.e.*, to fulfil a מִצְוָה on their behalf. * וְגוֹמֵר. § שֶׁיִּשְׂרָאֵל in some texts.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

When the Holyday of the New Year[1] fell on a Sabbath,* they used to sound[2] in the Temple,[3] but not in the provinces.[4] After the Temple was destroyed, Rabban Jochanan

יוֹם טוֹב שֶׁל ¹רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת *בְּשַׁבָּת, ²בַּמִּקְדָּשׁ הָיוּ ³תּוֹקְעִים, אֲבָל לֹא ⁴בַּמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן

יוֹחָנָן בֶּן זַכַּאי שֶׁיְּהוּ [2]תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ־בּוֹ [3]בֵּית דִּין. אָמַר רַבִּי [4]אֱלִיעֶזֶר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בְּיַבְנֶה בִּלְבָד. [7]אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל־מָקוֹם [8]שֶׁיֵּשׁ־בּוֹ בֵּית דִּין.

ben Zaccai ordained that they should sound[2] wherever there was a Court.[5] R. Eliezer[6] said, Rabban Jochanan ben Zaccai only instituted this for Jabneh itself. They[7] replied to him, It is all one whether it was Jabneh or any other place where the Court was.[8]

1 1st and 2nd תִּשְׁרִי. **2** The שׁוֹפָר. **3** And also in Jerusalem according to the Rambam. **4** Nor in Jerusalem either (according to one opinion), as the שׁוֹפָר might unwittingly be carried about on שַׁבָּת. This was not to be feared in the Temple precincts—or later on at a place where a court was situated (see further)—because its presence at any place was a sufficient safeguard to guarantee the public observance of the שַׁבָּת as much as it used to be in the past with the Temple at Jerusalem. **5** Composed of three judges. In the provinces however the שׁוֹפָר was sounded on שַׁבָּת only in the presence of בֵּית דִּין (see next *Mishnah*); this restriction did not apply to Jerusalem. **6** *sc.*, רַבִּי אֱלִיעֶזֶר בֶּן הוּרְכַּנּוּת. **7** The חֲכָמִים, Sages. Their view is accepted. **8** The שׁוֹפָר was sounded. * Or the *definite* form בַּשַּׁבָּת, *on the Sabbath.*

Mishnah 2 — מִשְׁנָה ב

וְעוֹד, זֹאת הָיְתָה יְרוּשָׁלַיִם יְתֵרָה עַל יַבְנֶה, שֶׁכָּל [1]עִיר שֶׁהִיא [2]רוֹאָה, [3]וְשׁוֹמַעַת, [4]וּקְרוֹבָה, [5]וְיֵכוֹלָה לָבֹא, [6]תוֹקְעִין, וּבְיַבְנֶה לֹא הָיוּ תוֹקְעִין אֶלָּא בְּבֵית דִּין בִּלְבָד.

And further, Jerusalem surpassed Jabneh in this respect, that every town[1] that could see[2] and hear,[3] or was near,[4] or could come,[5] was permitted to sound,[6] whereas in Jabneh they used to sound it only before the Court.

1 *i.e.*, the inhabitants of every town (or village). **2** Jerusalem. Thus a low-lying village, from which Jerusalem could not be seen, had not the privilege to sound the שׁוֹפָר on שַׁבָּת. **3** If a village was on high ground from which Jerusalem could be seen but in which could not be heard the sound of the שׁוֹפָר in Jerusalem, its inhabitants could not blow the שׁוֹפָר on שַׁבָּת. **4** Less than a תְּחוּם שַׁבָּת away (see APPENDIX, **Note 4**). **5** *i.e.*, its inhabitants could reach Jerusalem (there was no obstacle between). **6** The שׁוֹפָר on שַׁבָּת. (Compare the preceding *Mishnah*). The advantage of Jerusalem over Jabneh described here was again due to the fact that the proximity of the Temple to the neighbourhood around the Capital secured for the former an authority over the latter so that in the vicinity of Jerusalem sufficient care was taken for the observance of שַׁבָּת.

Mishnah 3

מִשְׁנָה ג

Aforetime the *lulav* was used[1] in the Temple for seven days,[2] and in the provinces for one day. After the Temple was destroyed, Rabban Jochanan ben Zaccai ordained that the *lulav* should be used for seven days in the provinces, in remembrance of the Temple;[3] and on the whole of the *Day of the Waving*[4] it should be altogether[5] forbidden.[6]

בָּרִאשׁוֹנָה הָיָה הַלּוּלָב [1]נִיטָּל בַּמִּקְדָּשׁ [2]שִׁבְעָה, וּבַמְּדִינָה יוֹם אֶחָד. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי שֶׁיְּהֵא לוּלָב נִיטָּל בַּמְּדִינָה שִׁבְעָה, זֵכֶר [3]לַמִּקְדָּשׁ; וְשֶׁיְּהֵא יוֹם [4]הַנֶּף [5]כּוּלּוֹ [6]אָסוּר.

1 Or *carried*. Better נִטָּל. Literally *taken*. **2** Based on *Leviticus* **23**, 40, 41. **3** See סוּכָּה $3^{12,13}$, $4^{1,2,3,4}$. **4** Of the עֹמֶר or הָנֵף. **5** Or כֻּלּוֹ. **6** To eat of new grain. On the 2nd day of פֶּסַח an עֹמֶר of barley (the so-called *wave-offering*) was taken to the Temple, and the new grain could be eaten after that day. Compare סוּכָּה 3^{12}. See *Leviticus* **23**, 10-12.

Mishnah 4

מִשְׁנָה ד

Beforetime they used to accept evidence about the New Moon throughout the day.[1] On one occasion the witnesses tarried in coming and the Levites were misled[2] in the *Psalm*. They then ordained that they should not admit[3] after the *Minchah* period.[4] And if witnesses came after *Minchah*,[5] they used to observe that day as holy and the morrow as holy.[6] After the Temple was destroyed,[7] Rabban Jochanan ben Zaccai enjoined that they should accept evidence about the New Moon all day long. R. Joshua ben Korcha said, And this also did Rabban Jochanan ben Zaccai establish, that wherever the head of the Court might be the witnesses were to go only to the meeting-place.[8]

בָּרִאשׁוֹנָה הָיוּ מְקַבְּלִין עֵדוּת הַחֹדֶשׁ כָּל־[1]הַיּוֹם. פַּעַם אַחַת נִשְׁתַּהוּ הָעֵדִים מִלָּבוֹא וְנִתְקַלְקְלוּ [2]הַלְּוִיִּם בַּשִּׁיר. הִתְקִינוּ שֶׁלֹּא יְהוּ [3]מְקַבְּלִין אֶלָּא עַד [4]הַמִּנְחָה. וְאִם בָּאוּ עֵדִים מִן־הַמִּנְחָה [5]וּלְמַעְלָה נוֹהֲגִין אוֹתוֹ הַיּוֹם קֹדֶשׁ וּלְמָחָר [6]קֹדֶשׁ. [7]מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי שֶׁיְּהוּ מְקַבְּלִין עֵדוּת הַחֹדֶשׁ כָּל־הַיּוֹם. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קֻרְחָה, וְעוֹד זֹאת הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁאֲפִילוּ רֹאשׁ בֵּית דִּין בְּכָל מָקוֹם שֶׁלֹּא יִהְיוּ הָעֵדִים הוֹלְכִין אֶלָּא [8]לִמְקוֹם הַוּעַד.

1 Of the New Year, רֹאשׁ הַשָּׁנָה. **2** The *afternoon daily burnt-offering* was slaughtered at half-past two, and on רֹאשׁ חֹדֶשׁ the מוּסָף sacrifice (the *additional offering*) was also offered, so it was necessary to delay the first in order to

know by the report of the witnesses if the other also had to be offered and whether the Levites were to sing the ordinary week-day Psalm or the Holyday Psalm. **3** Witnesses. **4** מִנְחָה גְדוֹלָה or מִנְחָא קַמָּא, the period from six and-a-half hours after sunrise to sunset; מִנְחָה קְטַנָּה or מִנְחָה אַחֲרוֹנָה, the period from nine and-a-half-hours to sundown (the day being divided into twelve hours). **5** Literally *from the Mincha period and beyond.* **6** This happened before the time of Ezra. It could not have recurred later as Ellul never after had more than 29 days (see 1[4], **Note 7**). **7** And thus the question of the appropriate שִׁיר, *Psalm,* to be chanted no longer arose. **8** Of the court or סַנְהֶדְרִין. בֵּית דִּין was to examine the witnesses even though its President was absent.

Mishnah 5 — מִשְׁנָה ה

The order of the *Blessings*:[1] one recites the *Patriarchs,*[2] the *Powers,*[3] the *Holiness of God's Name,*[4] and includes with them *Sovereignty,*[16] but one does not sound,[5] the *Holiness of the Day*[6] and one does sound,[5] the *Remembrances*[7] and one does sound,[5] the *Shofaroth*[8] and one does sound,[5,9] and he recites the *Temple Service,*[10] and the *Thanksgiving*[11] and the *Priestly Blessing;*[12] this is the view of R. Jochanan[13] ben Nuri. R. Akiba[14] said to him, If one do not sound[5] after the *Sovereignty,* why§ does he recite it?—But[15] one recites the *Patriarchs,*[2] the *Powers*[3] and the *Holiness of His Name,*[4] and combines *Sovereignty*[16] with the *Holiness of the Day,*[6] and sounds,[5] the *Remembrances*[7] and sounds,[5] the *Shofaroth*[8] and sounds,[5] and he recites the *Temple Service,*[10] the *Thanksgiving,*[11] and the *Priestly Blessing.*[12]

סֵדֶר [1]בְּרָכוֹת, אוֹמֵר [2]אָבוֹת, [3]וּגְבוּרוֹת, [4]וּקְדוּשַׁת הַשֵּׁם, וְכוֹלֵל [16]מַלְכִיּוֹת עִמָּהֶן, וְאֵינוֹ [5]תוֹקֵעַ, [6]קְדוּשַׁת הַיּוֹם [5]וְתוֹקֵעַ, [7]זִכְרוֹנוֹת [5]וְתוֹקֵעַ, [8]שׁוֹפָרוֹת [5,9]וְתוֹקֵעַ, וְאוֹמֵר [10]עֲבוֹדָה, [11]וְהוֹדָאָה, וּבִרְכַּת כֹּהֲנִים; [12]דִּבְרֵי רַבִּי [13]יוֹחָנָן בֶּן נוּרִי. אָמַר לוֹ רַבִּי [14]עֲקִיבָא, אִם אֵינוֹ [5]תוֹקֵעַ לַמַּלְכִיּוֹת §לָמָּה הוּא מַזְכִּיר? [15]אֶלָּא אוֹמֵר [2]אָבוֹת, [3]וּגְבוּרוֹת, [4]וּקְדוּשַׁת הַשֵּׁם, וְכוֹלֵל [16]מַלְכִיּוֹת עִם [6]קְדוּשַׁת הַיּוֹם [5]וְתוֹקֵעַ, [7]זִכְרוֹנוֹת [5]וְתוֹקֵעַ, [8]שׁוֹפָרוֹת [5]וְתוֹקֵעַ, וְאוֹמֵר [10]עֲבוֹדָה, [11]וְהוֹדָאָה, [12]וּבִרְכַּת כֹּהֲנִים.

1 *i.e.,* 'This is the order of the Benedictions in the עֲמִדָה of the מוּסָף for רֹאשׁ הַשָּׁנָה.' **2** מָגֵן אַבְרָהָם. **3** אַתָּה גִּבּוֹר. **4** קְדוּשָׁה*. **5** The שׁוֹפָר. **6** אַתָּה בְּחַרְתָּנוּ. **7** אַתָּה זוֹכֵר. **8** אַתָּה נִגְלֵיתָ. **9** Basis *Leviticus* **23**, *24*; *Numbers* **10**, 10. **10** רְצֵה. **11** מוֹדִים. **12** בָּרְכֵנוּ בַּבְּרָכָה and שִׂים שָׁלוֹם. **13** His view is rejected. **14** His opinion is accepted. **15** So R. Akiba infers that ..... **16** אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כֻּלּוֹ. * Or קִדְּשָׁה. § Or לָמָּה.

Mishnah 6

מִשְׁנָה ו

אֵין פּוֹחֲתִין [1,2]מֵעֲשָׂרָה מַלְכֻיּוֹת, [1,2]מֵעֲשָׂרָה זִכְרוֹנוֹת, מֵעֲשָׂרָה [1,2]שׁוֹפְרוֹת. רַבִּי [3]יוֹחָנָן בֶּן נוּרִי אוֹמֵר, אִם אָמַר [4]שָׁלֹשׁ שָׁלֹשׁ מְכוּלָּן יָצָא. אֵין מַזְכִּירִין [5]זִכְרוֹן [6]מַלְכוּת [6]וְשׁוֹפָר שֶׁל [6]פּוּרְעָנוּת. מַתְחִיל [7]בַּתּוֹרָה וּמַשְׁלִים [10]בְּנָבִיא. רַבִּי [11]יוֹסֵי אוֹמֵר, אִם הִשְׁלִים [7]בַּתּוֹרָה יָצָא.

They must not recite less than ten[1] verses[2] about *Sovereignty,* ten[1] verses[2] of *Remembrance,* and ten[1] *Shofaroth verses.*[2] Rabban Jochanan[3] ben Nuri says, If one recited three of each[4] of them all he has performed his obligation. They may not make mention of any verse of *Remembrance*[5] or of *Sovereignty*[6] or of *Shofaroth*[7] which alludes to divine punishment.[8] One begins with the *Law*[9] and concludes with the *Prophets.*[10] R. Jose[11] says, If one concluded with the *Law*[9] he has fulfilled his duty.

1 In remembrance of (a) the ten הַלֵּלוּיָה, *Laudations,* in *Psalm* **150**, (b) the *Ten commandments* (*Decalogue*), and (c) the *Ten Words* used in *The Creation* (פִּרְקֵי אָבוֹת, 5[1]). **2** Three from each of the Pentateuch, the Prophets and the Hagiographa, with a concluding one from the Pentateuch. (See foregoing *Mishnah*). **3** His view is accepted. **4** *i.e.,* one from the Pentateuch, one from the Prophets and one from the Hagiographa. **5** A Biblical verse containing allusion to divine remembrance (compare the preceding *Mishnah*). **6** A Biblical verse in which divine sovereignty is alluded to. **7** Verses that treat of the *shofar* (with reference to the *Revelation*). **8** As for example *Ezekiel* **20**, 33 (on מַלְכֻיּוֹת), *Psalm* **78**, 3-9 (on זִכְרוֹנוֹת), *Hosea* **5**, 8 (on שׁוֹפְרוֹת). Such verses would not be consonant with the character of רֹאשׁ הַשָּׁנָה when supplications are addressed to the mercy of God. This is the accepted ruling. **9** *i.e.,* with verses from the *Law.* **10** Literally *with a Prophet, i.e.,* with verses from the Prophets. **11** His opinion is accepted.

Mishnah 7

מִשְׁנָה ז

[1]הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה, [2]הַשֵּׁנִי [3]מַתְקִיעַ. §[4,7]וּבִשְׁעַת הַהַלֵּל, [5]רִאשׁוֹן [6]מַקְרֵא אֶת־[7]הַהַלֵּל.

Regarding the one who passes before the Ark[1] on the Holyday-day of the New Year, the second one[2] orders the *shofar* to be sounded.[3] (And) when§ *Hallel*[7] is to be recited,[4] the first one[5] reads[6] the *Hallel.*[7] § Popularly וּבְשָׁעַת.

1 To lead the congregation in prayer. This expression means the *Reader* variously known as שְׁלִיחַ צִבּוּר, מִתְפַּלֵּל (חַזָּן).* Here it refers to the בְּעַל שַׁחֲרִית, the *Reader of the Morning Service.* **2** The בְּעַל מוּסָף, *the Reader of the Additional Service.* **3** Together with the Blessings and verses as set out in the preceding two *Mishnahs.* Originally the שׁוֹפָר was blown during the שַׁחֲרִית; once owing to a misunderstanding by the Roman soldiery that it was the signal for revolt there was a massacre of the Jews and so the Rabbis ordained that it be blown during מוּסָף. This custom has been retained. **4** On the פֶּסַח—שָׁלֹשׁ רְגָלִים *Passover,* שָׁבוּעוֹת (or עֲצֶרֶת) *Pentecost* or *Festival of Weeks* and סוּכּוֹת (or חַג) *Feast of Tabernacles.* **5** The בְּעַל שַׁחֲרִית. **6** Or מַקְרִיא. **7** *Psalms* **113-118.** * חַזָּן, a post-Talmudical term for 'Reader.'

Mishnah 8

מִשְׁנָה ח

For the sake of the *shofar*[1] of the New Year:[2] they must not go beyond the *Sabbath limit,*[3] nor pull down a heap of stones,[4] nor climb up a tree,[5] nor ride on an animal,[6] nor swim on the water,[6] and they must not[7] cut, either with something[8] whose use transgresses *the law of the Sabbath rest*[9] or with something[10] the use of which transgress a *negative command,* but if one wish to pour[11] water or wine into it, he may do so.[12] They should not prevent children from sounding,[13] and indeed they should occupy themselves with them[14] until they learn;[15] but one who is occupied in sounding[16] for practice[17] does not fulfil his duty, and one who hears[18] it from a man who is engaged in practising does not carry out his obligation.[19]

[1]שׁוֹפָר שֶׁל [2]רֹאשׁ הַשָּׁנָה, אֵין מַעֲבִירִין עָלָיו אֶת־[3]הַתְּחוּם, וְלֹא מְפַקְּחִין עָלָיו אֶת־[4]הַגַּל, לֹא עוֹלִין [5]בְּאִילָן, וְלֹא רוֹכְבִין עַל גַּבֵּי [6]בְהֵמָה, וְלֹא שָׁטִין עַל פְּנֵי [6]הַמַּיִם, וְאֵין חוֹתְכִין [7]אוֹתוֹ בֵּין [8]בְּדָבָר שֶׁהוּא מִשּׁוּם [9]שְׁבוּת וּבֵין [10]בְּדָבָר שֶׁהוּא מִשּׁוּם לֹא תַעֲשֶׂה, אֲבָל אִם רָצָה [11]לִיתֵּן לְתוֹכוֹ מַיִם אוֹ יַיִן [12]יִתֵּן, אֵין מְעַכְּבִין אֶת־הַתִּינוֹקוֹת [13]מִלִּתְקוֹעַ, אֲבָל מִתְעַסְּקִין [14]עִמָּהֶן עַד [15]שֶׁיִּלְמְדוּ, [17,16]וְהַמִּתְעַסֵּק לֹא יָצָא, [18]וְהַשּׁוֹמֵעַ מִן־הַמִּתְעַסֵּק לֹא [19]יָצָא.

1 To fetch it or to hear it sounded. **2** 1st and 2nd תִּשְׁרִי. **3** See APPENDIX, **Note 4.** To bring it or to hear it sounded. **4** If the שׁוֹפָר is beneath it. **5** If the שׁוֹפָר is on it. **6** See בֵּיצָה 1[2]. **7** The שׁוֹפָר from the ram's head; or in order to improve it. **8** As for instance *a saw.* **9** See APPENDIX **Note 19.** **10** As for example *a tool.* **11** Literally *put.* **12** It is allowed

on יוֹם טוֹב as it is not an act of work. **13** The שׁוֹפָר on any Sabbath though musical instruments in general may not thus be used. **14** *i.e.*, encourage them to practise sounding it. **15** To sound it in readiness for רֹאשׁ הַשָּׁנָה. **16** The שׁוֹפָר. **17** Without intention to fulfil his duty thereby, of hearing the שׁוֹפָר sounded. **18** With the intention of fulfilling his obligation. **19** Because the one sounding must also have it in mind so that any listener may fulfil his duty thereby.

Mishnah 9 — מִשְׁנָה ט

The manner of sounding[1] is three,[2] of three each.[3] The length of [the] *sustained note** is the same as three *quavering*[4] *notes*;[5] the length of a *quavering note* is equal to that of three *wailing notes*. If one sounded the first *sustained note* and then prolonged the second *sustained note* for as long as two,[6] it counts only as one. If one had already recited the *Benediction*,[7] and then happened to obtain a *shofar*, he should sound three times a *sustained note*, a *quavering note* and a *sustained note*. Just as the Reader of the congregation is in duty bound,[8] so also is every individual bound.[9] Rabban Gamaliel said, The Reader of the congregation fulfils the obligation on behalf of the many.[10]

סֵדֶר [1]תְּקִיעוֹת [2]שָׁלֹשׁ, שֶׁל [2]שָׁלֹשׁ שָׁלֹשׁ. שִׁעוּר *תְּקִיעוֹת כְּשָׁלֹשׁ [4]תְּרוּעוֹת; שִׁעוּר תְּרוּעָה כְּשָׁלֹשׁ יְבָבוֹת. תָּקַע בָּרִאשׁוֹנָה וּמָשַׁךְ בַּשְּׁנִיָּה [6]כְּשִׁתַּיִם. אֵין בְּיָדוֹ אֶלָּא אֶחָת. מִי [7]שֶׁבֵּרַךְ וְאַחַר כַּךְ נִתְמַנָּה לוֹ שׁוֹפָר, תּוֹקֵעַ וּמֵרִיעַ וְתוֹקֵעַ שָׁלֹשׁ פְּעָמִים. כְּשֵׁם שֶׁשְּׁלִיחַ צִבּוּר [8]חַיָּיב, כַּךְ כָּל־יָחִיד וְיָחִד [9]חַיָּיב. רַבָּן גַּמְלִיאֵל אוֹמֵר, שְׁלִיחַ צִבּוּר מוֹצִיא אֶת־[10]הָרַבִּים יְדֵי חוֹבָתָן.

1 The שׁוֹפָר. **2** Three groups each of three notes, one group for the מַלְכִיּוֹת, the other for the זִכְרוֹנוֹת and the third for the שׁוֹפָרוֹת. **3** Basis *Leviticus* **25**, 9. **4** Or *trembling, quivering, quaking*. An additional note שְׁבָרִים, *broken, shattered*, is added now in the ritual because of the uncertainty of whether the תְּרוּעָה might also mean a *broken note*. **5** תְּקִיעָה is as long as a complete תְּרוּעָה which consists of three *trembling notes*. **6** תְּקִיעוֹת, *sustained notes*. **7** The תְּפִלַּת מוּסָף with the מַלְכִיּוֹת, זִכְרוֹנוֹת and שׁוֹפָרוֹת. Strictly speaking the שׁוֹפָר should be sounded only during this period. But even in Talmud times the שׁוֹפָר was sounded before מוּסָף. **8** To recite the תְּפִלָּה (or עֲמִידָה) all the year round and can not absolve by his own recital others from the obligation to recite for themselves. **9** To recite it softly. **10** He too refers to all the

year round. The accepted law follows the opinion of the חֲכָמִים, Sages, for all the year round—that the leader absolves by his recital only those who cannot say the *Benedictions* by themselves—and the view of Rabban Gamaliel for רֹאשׁ הַשָּׁנָה and יוֹם כִּפּוּר, since the different wording of the *Benedictions* for this season were not generally known. **11** סְלִיק מַסֶּכֶת רֹאשׁ הַשָּׁנָה, CONCLUSION OF TRACTATE ROSH HASHANAH, in some editions.

* Literally *sustained notes.* תְּקִיעָה, *a sustained note,* in the גְּמָרָא.

נִשְׁלְמָה מַסֶּכֶת רֹאשׁ הַשָּׁנָה[11]

TRACTATE ROSH HASHANAH CONCLUDED.

ADDENDUM

[Additional **Note** to 1[4], **Note 7**]

מְתַקְּנִין, *were determined, were regulated, were adjusted.* Literally *they determine, they regulate, they adjust.* Up to the period of Ezra the months of אֲדָר and אֱלוּל had on rare occasions—owing to the late arrival of reporting witnesses—30 days each, but from his time these two months never exceeded 29 days each (though in a *leap year* אֲדָר רִאשׁוֹן has 30 days and אֲדָר שֵׁנִי 29 days).

מַסֶּכֶת

תַּעֲנִית

TRACTATE
TAANITH

[BEING THE NINTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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INTRODUCTION

תַּעֲנִית, **Taanith**, is the ninth מַסֶּכֶת, *Tractate* or *Treatise,* of סֵדֶר מוֹעֵד, the *Second Order Moed* of the מִשְׁנָה, *Mishnah.*

The term תַּעֲנִית, *fast, affliction,* equivalent to the Aramaic תַּעֲנִית and תַּעֲנִיתָא, is a derivative of the verb עָנָה, *press, be pressed, be detained.*

The *Tractate* deals largely with matters, methods and ritual relating to fasting because of drought, epidemics and invasions, and it treats also of various subjects concerning the Temple services and of יוֹם כִּפּוּר, *The Day of Atonement,* the 17th day of תַּמּוּז and the 9th day of אָב.

The *Tractate* has גְּמָרָא in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.*

The *Tractate* is divided into four *Chapters* the titles of which are:

CHAPTER 1	מֵאֵימָתַי*	א	פֶּרֶק
CHAPTER 2	סֵדֶר תַּעֲנִיּוֹת כֵּיצַד*	ב	פֶּרֶק
CHAPTER 3	סֵדֶר תַּעֲנִיּוֹת אֵלּוּ	ג	פֶּרֶק
CHAPTER 4	בִּשְׁלֹשָׁה פְּרָקִים	ד	פֶּרֶק

The most important matters treated in these Chapters are: 1. and 2. Drought; prayers for rain; fasting for rain. 3. Continuation of 1. and 2; pestilence; hostile attacks; floods. 4. The *Maamad;* some remarks regarding the 17th of *Tammuz,* the 9th of *Ab,* the 15th of *Ab* and the Day of Atonement.

* Or סֵדֶר.

מַסֶּכֶת

תַּעֲנִית

TRACTATE

TAANITH

CHAPTER 1

Mishnah 1

From what time should they begin to mention the *Power of Rain*?[1]—R. Eliezer says, From the first Holyday[2] day[3] of the Festival of Tabernacles;[4] R. Joshua[5] says, From the last Holyday day[6] of the Festival of Tabernacles. Said R. Joshua to him, Since rain during the Holyday is but a sign[7] of a curse,[8] why* should one make mention of it?[9]—R. Eliezer replied to him, 'I did not really say *to pray for* but merely *to mention*,[10] *Who*[11] *causeth the wind to blow and the rain to fall* in its due season.' He[12] answered him, If so one should mention it at all times.[13]

פֶּרֶק א

מִשְׁנָה א

מֵאֵימָתַי מַזְכִּירִין [1]גְּבוּרוֹת גְּשָׁמִים? רַבִּי אֱלִיעֶזֶר אוֹמֵר, [2,3]מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל [4]חַג; רַבִּי [5]יְהוֹשֻׁעַ אוֹמֵר, [6]מִיּוֹם טוֹב הָאַחֲרוֹן שֶׁל חָג. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ, הוֹאִיל וְאֵין הַגְּשָׁמִים אֶלָּא [7]סִימָן [8]קְלָלָה בֶּחָג, *לָמָּה [9]מַזְכִּיר? אָמַר לוֹ רַבִּי אֱלִיעֶזֶר, אַף אֲנִי לֹא אָמַרְתִּי לִשְׁאוֹל אֶלָּא [10]לְהַזְכִּיר, [11]מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם, בְּעִתָּתוֹ. [12]אָמַר לוֹ, אִם כֵּן [13]לְעוֹלָם יְהֵא מַזְכִּיר.

1 מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם in the עֲמִידָה *Benediction* beginning אַתָּה גִּבּוֹר, generally designated גְּבוּרוֹת. Basis *Job* **5**, 9. **2** Or *Festival*. **3** In the תְּפִלַּת שַׁחֲרִית **4** See APPENDIX, **Note 11**. חַג or סֻכּוֹת. **5** His view is accepted. **6** שְׁמִינִי עֲצֶרֶת in the תְּפִילַת מַעֲרִיב. But the ruling is that it is first said in the תְּפִלַּת מוּסָף of שְׁמִינִי עֲצֶרֶת. **7** Or סִמָּן. **8** *i.e.*, divine displeasure, as the rain would prevent the use of the סֻכָּה. See סוּכָּה 2[9]. **9** In his prayer. **10** *i.e.*, using the wording ..... **11** Included in the second עֲמִידָה *Benediction* from the מוּסָף of שְׁמִינִי עֲצֶרֶת to the first day of פֶּסַח as is the practice universally. **12** R. Joshua. **13** All the year round. * Or לָמָה.

Mishnah 2

They may not pray for rain[1] until close to the season for rain.[2] R. Judah[3] says, Those who pass[4] before the Ark[5] on the last Holyday[6] day of the Festival of Tabernacles: the last one[7] makes mention,[8] but the first one[9] does not make mention; but[10] on the first Holyday day of Passover, the first one is to mention, but the last one does not mention.[11] Until what time should they pray for rain?—R. Judah says, Until Passover goes by; R. Meir[12] says, Until Nisan is passed, as it is said,[13] *And he causeth to come down for you the rain, the former rain and the latter rain,*[14] *in the first month.*[15]

מִשְׁנָה ב

אֵין שׁוֹאֲלִין אֶת־[1]הַגְּשָׁמִים אֶלָּא סָמוּךְ [2]לַגְּשָׁמִים, רַבִּי [3]יְהוּדָה אוֹמֵר, [4]הָעוֹבֵר לִפְנֵי [5]הַתֵּיבָה [6]בְּיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג, [7]הָאַחֲרוֹן [8]מַזְכִּיר, [9]הָרִאשׁוֹן אֵינוֹ מַזְכִּיר; [10]בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן [11]אֵינוֹ מַזְכִּיר. עַד אֵימָתַי שׁוֹאֲלִין אֶת־הַגְּשָׁמִים? רַבִּי יְהוּדָה אוֹמֵר, עַד שֶׁיַּעֲבוֹר הַפֶּסַח; רַבִּי [12]מֵאִיר אוֹמֵר, עַד שֶׁיֵּצֵא נִיסָן, [13]שֶׁנֶּאֱמַר, וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה [14]וּמַלְקוֹשׁ [15]בָּרִאשׁוֹן.

1 By including וְתֵן טַל וּמָטָר, *And grant dew and rain,* in the ninth Benediction (of the שְׁמֹנֶה עֶשְׂרֵה) beginning בָּרֵךְ עָלֵינוּ. **2** This sentence would fit in better before the clause further on beginning עַד אֵימָתַי, *Until what time.....* **3** His view is accepted. **4** Literally *He who passes.....* **5** *Pass before the Ark* an expression referring to the Reader or Leader in Prayer variously designated as שְׁלִיחַ צִבּוּר, מִתְפַּלֵּל, בַּעַל תְּפִלָּה.* **6** Or *Festival.* חַג or סֻכּוֹת. **7** *i.e.,* the *second* Reader, *viz.,* בַּעַל מוּסָף, he who reads the *Additional Service.* **8** Of the rain. **9** The בַּעַל שַׁחֲרִית, he who reads the *Morning Service.* **10** *i.e.,* conversely, on the other hand. **11** Normally by the 21st day of נִיסָן the rains cease in Palestine. **12** His opinion is rejected. **13** *Joel* **2**, 23. **14** See APPENDIX, **Note 11**. **15** נִיסָן. * חַזָּן is a post-Talmudic term for 'Reader,' 'Cantor,' 'Preceptor'; in the *Talmud* it means ***superintendent, official, officer, sexton*** (see יוֹמָא 7[1], סוֹטָה 7[8]).

Mishnah 3

On the third[1] of Marcheshvan* they pray for rain;[2] Rabban Gamaliel says, On the seventh thereof,[3] fifteen days after the Festival of Tabernacles[4] so that the last Israelite[5] may reach the River Euphrates.

מִשְׁנָה ג

[1]בַּשְּׁלִשָּׁה *בְּמַרְחֶשְׁוָן שׁוֹאֲלִין אֶת־[2]הַגְּשָׁמִים; רַבָּן גַּמְלִיאֵל אוֹמֵר, בַּשִּׁבְעָה [3]בּוֹ, חֲמִשָּׁה עָשָׂר יוֹם אַחַר [4]הֶחָג כְּדֵי שֶׁיַּגִּיעַ אַחֲרוֹן [5]שֶׁבְּיִשְׂרָאֵל לְנָהָר פְּרָת.

1 The season of the first רְבִיעָה rainfall (see APPENDIX, **Note 11**). **2** *i.e.*, וְתֵן טַל וּמָטָר, *And grant dew and rain,* is to be included in the ninth Benediction (designated בִּרְכַּת הַשָּׁנִים of the שְׁמֹנֶה עֶשְׂרֵה) beginning בָּרֵךְ עָלֵינוּ. In the ritual this insertion is recited from the 3rd or 4th of December (the sixtieth day after the autumnal equinox) until the 1st day of פֶּסַח. **3** חֶשְׁוָן. **4** חַג or סֻכּוֹת. **5** From Babylon on his return home from his pilgrimage to Jerusalem. Every able-bodied male had to make this pilgrimage on three occasions—the שָׁלֹשׁ רְגָלִים—in the year, for פֶּסַח, Passover, for שָׁבוּעוֹת or עֲצֶרֶת, Pentecost or the Festival of Weeks, and חַג or סֻכּוֹת, the Feast of Tabernacles. Those who lived east of the River Euphrates were, on account of the great distance, exempt. * See ADDENDA at the end of this *Tractate.*

Mishnah 4

מִשְׁנָה ד

If the seventeenth of Marcheshvan were come and no rain had fallen, individuals[1] begin to observe three fasts.[2] They may eat and drink after nightfall,[3] and they are permitted[4] to engage in work, and to bathe,[5] and to anoint themselves, and to wear sandals,[6] and to have marital sexual intercourse.

הִגִּיעַ שִׁבְעָה עָשָׂר בְּמַרְחֶשְׁוָן וְלֹא יָרְדוּ גְשָׁמִים, [2]הִתְחִילוּ [1]הַיְחִידִים מִתְעַנִּין שְׁלֹשָׁה תַעֲנִיּוֹת. אוֹכְלִין וְשׁוֹתִין [3]מִשֶּׁחֲשֵׁיכָה, [4]וּמוּתָּרִין בִּמְלָאכָה, [5]וּבִרְחִיצָה, וּבְסִיכָה, [6]וּבִנְעִילַת הַסַּנְדָּל, וּבְתַשְׁמִישׁ הַמִּטָּה.

1 Men of distinction and outstanding piety. **2** Literally *began to afflict themselves with three fasts.* Only three fasts—successively on Monday, Thursday, Monday (not more than two in one week)—were permitted. This order was observed during all the undermentioned fasts. Compare 2[9]. **3** *i.e.*, on the nights preceding the fasts. **4** Or וּמֻתָּרִים. On the actual fast days. **5** Or *wash themselves.* **6** Or *shoes, sandals.*

Mishnah 5

מִשְׁנָה ה

If the first of the month of Kislev were come and no rain had yet fallen, the Court enjoins three fasts[1] for the community. They may eat and drink after nightfall,[2] and they are permitted[3] to occupy themselves with work, and to wash themselves,[4] and to anoint themselves, and to put on sandals,[5] and to have conjugal sexual connexion.

הִגִּיעַ רֹאשׁ חֹדֶשׁ כִּסְלֵו וְלֹא יָרְדוּ גְשָׁמִים, בֵּית דִּין גּוֹזְרִין שָׁלֹשׁ [1]תַּעֲנִיּוֹת עַל הַצִּבּוּר. אוֹכְלִין וְשׁוֹתִין [2]מִשֶּׁחֲשֵׁיכָה, וּמוּתָּרִין בִּמְלָאכָה, [3]וּבִרְחִיצָה, וּבְסִיכָה, וּבִנְעִילַת [5]הַסַּנְדָּל, וּבְתַשְׁמִישׁ הַמִּטָּה.

1 On Monday, Thursday and Monday successively (see preceding *Mishnah*). **2** *i.e.*, on the nights preceding the fasts. **3** Or וּמִתְּרִין. On the actual fast days. **4** Or *to bathe*. **5** Or *to wear shoes*.

Mishnah 6

מִשְׁנָה ו

עָבְרוּ אֵלּוּ וְלֹא נֶעֱנוּ, בֵּית דִּין גּוֹזְרִין שָׁלֹשׁ [1]תַּעֲנִיּוֹת אֲחֵרוֹת עַל [2]הַצִּבּוּר. אוֹכְלִין וְשׁוֹתִין מִבְּעוֹד [3]יוֹם, [4]וַאֲסוּרִין בִּמְלָאכָה, [5]וּבִרְחִיצָה וּבְסִיכָה, וּבִנְעִילַת [6]הַסַּנְדָּל, וּבְתַשְׁמִישׁ הַמִּטָּה; וְנוֹעֲלִין אֶת־[7]הַמֶּרְחֲצָאוֹת. עָבְרוּ אֵלּוּ וְלֹא נֶעֱנוּ, בֵּית דִּין גּוֹזְרִין עֲלֵיהֶם עוֹד [8]שֶׁבַע, [9]שֶׁהֵן שְׁלֹשָׁה עֶשְׂרֵה [10]תַּעֲנִיּוֹת עַל הַצִּבּוּר. [11]הֲרֵי [12]אֵלּוּ [13]יְתֵרוֹת עַל הָרִאשׁוֹנוֹת, שֶׁבְּאֵלּוּ [14]מַתְרִיעִין וְנוֹעֲלִין אֶת־הַחֲנוּיוֹת. [15]בַּשֵּׁנִי [16]מַטִּין עִם חֲשֵׁיכָה, [17]וּבַחֲמִישִׁי [18]מוּתָּרִין מִפְּנֵי כְּבוֹד הַשַּׁבָּת.

If these days passed by and their prayers had not been answered, the Court decree three more fasts[1] on the congregation.[2] They may eat and drink while it is yet day,[3] and[4] they are forbidden to work, or to bathe,[5] or to anoint themselves, or to put on shoes,[6] or to have marital cohabitation; and they must close the bath-houses.[7] If these fast days also passed by and their prayers were not answered, the Court decreed seven additional ones[8] for the community—thus making[9] thirteen fast days.[10] Behold[11] these additional [fast days][12] surpass[13] the first, in that on these days they sound the *shofar*[14] and close the shops. On the Monday[15] they may partially open[16] at dusk, and on Thursday[17] they are allowed[18] because of the respect due to the Sabbath.

1 On Monday, Thursday and Monday. The second period of fast days is to be observed more strictly than the first (see the foregoing *Mishnah*). **2** Or *community*. **3** *viz.*, but not beyond sunset on the eve of the fast. **4** On the fast days proper. **5** Or *to wash themselves, i.e.*, the whole body with warm water. **6** Or *slippers*. **7** The warm baths. **8** Fasts on Monday, Thursday, Monday, Thursday, Monday, Thursday and Monday successively. The third period of fast days was to be kept even more stringently than the second. **9** A total of. **10** But no more after that. **11** וּמָה in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud*. **12** Some put this into question form. **13** *i.e.*, surpass in severity, have to be observed still more rigorously. **14** During the עֲמִידָה Prayers. הַתְרָעָה, *sound alarm, sound a quavering note* (see רֹאשׁ הַשָּׁנָה, 4[9], **Note 5**). **15** On the fasts falling on a Monday. **16** The shops. **17** When the fasts fall on a Thursday. **18** To keep the shops open the whole day as Friday may not give the people sufficient time to get in and prepare the food for the Sabbath.

Mishnah 7

מִשְׁנָה ז

If these days were past and their prayers were not answered,[1] they must reduce their business transactions, building or planting, betrothals or marriages, or greetings between one and another, as becomes those that suffer displeasure in the sight of God. Individuals[2] begin once more to fast until the end of Nisan. If Nisan ended and rain did not fall,[3] it is a symbol of curse,[4] as it is said,[5] *Is it not wheat harvest to-day,* etc.*

עָבְרוּ אֵלּוּ וְלֹא [1]נֶעֱנוּ, מְמַעֲטִין בְּמַשָּׂא וּמַתָּן, בְּבִנְיָן וּבִנְטִיעָה, בְּאֵירוּסִין וּבְנִשּׂוּאִין, וּבִשְׁאֵילַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, כִּבְנֵי אָדָם הַנִּזּוּפִין לַמָּקוֹם. [2]הַיְחִידִים חוֹזְרִים וּמִתְעַנִּים עַד שֶׁיֵּצֵא נִיסָן. יָצָא נִיסָן [3]וְלֹא יָרְדוּ גְשָׁמִים, סִימָן [4]קְלָלָה, שֶׁנֶּאֱמַר, [5]הֲלֹא קְצִיר חִטִּים הַיּוֹם *וְגוֹ'.

1 The fasts must become more rigorous than before. **2** Distinguished and pious persons. **3** The גְּמָרָא and תַּלְמוּד יְרוּשַׁלְמִי have וְיָרְדוּ גְשָׁמִים, *and rain then fell.* **4** Absence of rain in due season and rain in harvest time are considered punishments for wrongdoing. **5** *Samuel I* **12**, 17. * Or וְגוֹמֵר.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

What was the order of procedure on the fast days?[1]—They used to bring out the Ark[2] into the open space in the town, and strew wood-ashes upon the Ark[3] and upon the head of the President and on the head of the Chief of the Court; and every one there put some on his head. The eldest among them uttered[4] before them words of admonition:[5] 'Brethren, it is not said of the people of Ninevah *And God saw their sackcloth and their fasting* but[6] *And God*[7] *saw their works that they turned from their evil way,* and in the Prophets[8] it says,[9] *Rend*[10] *your heart and not your garments.*'[11]

סֵדֶר [1]תַּעֲנִיּוֹת כֵּיצַד? מוֹצִיאִין אֶת־[2]הַתֵּיבָה לִרְחוֹבָהּ שֶׁל עִיר, וְנוֹתְנִין אֵפֶר מַקְלֶה עַל גַּבֵּי [3]הַתֵּיבָה וּבְרֹאשׁ הַנָּשִׂיא וּבְרֹאשׁ אַב בֵּית דִּין; וְכָל אֶחָד וְאֶחָד נוֹתֵן בְּרֹאשׁוֹ. הַזָּקֵן שֶׁבָּהֶן [4]אוֹמֵר לְפָנֵיהֶן דְּבָרִי [5]כִבּוּשִׁין, אַחֵינוּ לֹא נֶאֱמַר בְּאַנְשֵׁי נִינְוֵה וַיַּרְא אֱלֹהִים אֶת־שַׂקָּם וְאֶת־תַּעֲנִיתָם, אֶלָּא [6]וַיַּרְא אֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדַּרְכָּם הָרָעָה, [7]וּבְקַבָּלָה הוּא [8]אוֹמֵר, [10]קְרָעוּ לְבַבְכֶם וְאַל [11]בִּגְדֵיכֶם.

1 *i.e.*, on the third period of the seven days of fasting. **2** Containing the סִפְרֵי תּוֹרָה. **3** Based on *Isaiah* **63**, 9. **4** Literally *says*. **5** Or *rebuke*. **6** *Jonah* **3**, 10. **7** The Scripture gives הָאֱלֹהִים and not אֱלֹהִים. **8** קַבָּלָה, *Tradition;* post-Pentateuchal Scriptures, *i.e.*, The Prophets. **9** *Joel* **2**, 13. **10** וְקָרְעוּ, and not קָרְעוּ, in the Scripture. **11** And he then proceeds to deliver an appropriate sermon and they conclude with Prayer, תְּפִלָּה.

Mishnah 2

מִשְׁנָה ב

They stood up for prayer;[1] they sent down before the Ark an old experienced[2] man, one who had* children and whose house was empty[3] so that his heart was wholly devoted[4] in the prayer. And he recited[5] before them *Twenty-four Benedictions*: the *Eighteen* recited every day to which he added six[6] more.

עָמְדוּ [1]בִּתְפִלָּה; מוֹרִידִין לִפְנֵי הַתֵּיבָה זָקֵן [2]וְרָגִיל, *[3]וְיֵשׁ לוֹ בָנִים וּבֵיתוֹ [3]רֵיקָם כְּדֵי שֶׁיְּהֵא לִבּוֹ [4]שָׁלֵם בַּתְּפִלָּה. [5]וְאוֹמֵר לִפְנֵיהֶם עֶשְׂרִים וְאַרְבָּעָה בְּרָכוֹת, שְׁמֹנֶה עֶשְׂרֵה שֶׁבְּכָל יוֹם וּמוֹסִיף עֲלֵיהֶן עוֹד [6]שֵׁשׁ.

1 תְּפִלַּת שַׁחֲרִית; and likewise, the same procedure followed at the תְּפִלַּת מִנְחָה and the תְּפִלַּת נְעִילָה. **2** Well-versed in prayer and in knowledge of תּוֹרָה (תּנ״ך Pentateuch, נְבִיאִים Prophets, כְּתוּבִים Hagiographa). **3** Of means, *sc.*, he was poor. **4** His poverty makes his prayer sincere and whole-hearted. **5** Or *read*. When he comes to the שְׁמֹנֶה עֶשְׂרֵה. **6** Between the *Seventh Benediction* (designated גּוֹאֵל) and the *Eighth Benediction* (designated רוֹפֵא) of the שְׁמֹנֶה עֶשְׂרֵה. See the next *Mishnah*. * Or וְיֵשׁ־לוֹ.

Mishnah 3

מִשְׁנָה ג

And they are these:[1] the *Remembrances,*[2] and the *Shofaroth,*[3] and *Unto the Eternal in my distress did I call and He answered me,*[4] and *I will lift up mine eyes unto the hills*[5] etc., *Out of the depths have I called Thee, O Eternal,*[6] and *A prayer of the afflicted when he fainteth.*[7] R. Judah says, He does not need to recite the *Remembrances* and the *Shofaroth* but he recites instead *If there be famine in the land, if there be pestilence*[8]..... *in the land,* and *The word of the*

וְאֵלּוּ [1]הֵן, [2]זִכְרוֹנוֹת, [3]וְשׁוֹפָרוֹת, [4]אֶל־ה׳ בַּצָּרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי, [5]אֶשָּׂא עֵינַי אֶל־הֶהָרִים וְגוֹ׳, [6]מִמַּעֲמַקִּים קְרָאתִיךָ ה׳, [7]תְּפִלָּה לְעָנִי כִּי יַעֲטוֹף. רַבִּי יְהוּדָה אוֹמֵר, לֹא הָיָה צָרִיךְ לוֹמַר זִכְרוֹנוֹת וְשׁוֹפָרוֹת אֶלָּא אוֹמֵר תַּחְתֵּיהֶן, [8]רָעָב כִּי יִהְיֶה בָאָרֶץ דֶּבֶר כִּי יִהְיֶה בָאָרֶץ, [9]אֲשֶׁר הָיָה דְבַר ה׳ אֶל־יִרְמְיָה עַל דִּבְרֵי [10]הַבַּצָּרוֹת וְאוֹמֵר [11]חוֹתְמֵיהֶן.

Eternal that came to Jeremiah[9] *regarding the droughts,*[10] and he concludes[11] each of them with its proper eulogy.

1 *viz.*, the six additional Benedictions referred to in the preceding *Mishnah*. **2** The רֹאשׁ הַשָּׁנָה Prayer recited during the מוּסָף and beginning with אַתָּה זוֹכֵר; it consists of three verses from the Pentateuch, three verses from the Prophets and three verses from the Hagiographa. See רֹאשׁ הַשָּׁנָה, 4[5,6]. **3** Literally *trumpets, horns*. See רֹאשׁ הַשָּׁנָה, 4[5,6]. **4** *Psalm* **120**, 1ff. **5** *Psalm* **121**, 1ff. **6** *Psalm* **130**, 1ff. **7** *Psalm* **102**, 1ff. יַעֲטוֹף and not יַעֲטוֹף is given in Scripture. **8** *Kings I*, **8**, 37-41. **9** Scripture has יִרְמְיָהוּ and not יִרְמְיָה. **10** *Jeremiah* **14**, 1-10. Or הַבַּצֹּרוֹת (הַבַּצּוֹרוֹת). **11** Literally *recites their sealings*.

Mishnah 4

מִשְׁנָה ד

After the first[1] he recites:[2,3] *He Who answered Abraham*[4] *on Mount Moriah may He answer you and hearken to the voice of your crying this day, Blessed art Thou, O Eternal, the Redeemer of Israel,*[5] After the second he recites:[2,6] *He That answered our ancestors at the Red Sea may He answer you and hear the voice*[7] *of your crying this day, Blessed art Thou, O Eternal, Who remember-est things forgotten.*[8] After the third he recites:[2,9] *He Who answered Joshua at Gilgal may He answer you and hearken to the voice*[7] *of your crying this day, Blessed art Thou, O Eternal, Who hear-est the sounding of the Shofar.*[10] After the fourth he recites:[2,11] *He Who answered Samuel in Mizpah may He answer you and hear the voice of your crying this day, Blessed art Thou, O Eternal, Who hear-est that cry.*[12] After the fifth he recites:[2,13] *He Who answered Eli-jah on Mount Carmel may He an-swer you and hearken to the voice*

עַל [1]הָרִאשׁוֹנָה הוּא [2,3]אוֹמֵר, מִי שֶׁעָנָה אֶת־[4]אַבְרָהָם בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ גּוֹאֵל [5]יִשְׂרָאֵל. עַל הַשְּׁנִיָּה הוּא [2,6]אוֹמֵר, מִי שֶׁעָנָה אֶת־אֲבוֹתֵינוּ עַל יַם סוּף הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע [7]בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ זוֹכֵר [8]הַנִּשְׁכָּחוֹת. עַל הַשְּׁלִישִׁית הוּא [2,9]אוֹמֵר, מִי שֶׁעָנָה אֶת־יְהוֹשֻׁעַ בְּגִלְגָּל הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע [7]בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ שׁוֹמֵעַ [10]תְּרוּעָה. עַל הָרְבִיעִית הוּא [2,11]אוֹמֵר, מִי שֶׁעָנָה אֶת־שְׁמוּאֵל בְּמִצְפָּה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ שׁוֹמֵעַ [12]צְעָקָה. עַל הַחֲמִישִׁית הוּא [2,13]אוֹמֵר, מִי שֶׁעָנָה אֶת־אֵלִיָּהוּ בְּהַר הַכַּרְמֶל הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה

בָּרוּךְ אַתָּה ה׳ שׁוֹמֵעַ [14]תְּפִלָּה. עַל הַשִּׁשִּׁית הוּא [2,15]אוֹמֵר, מִי שֶׁעָנָה אֶת־יוֹנָה מִמְּעֵי הַדָּגָה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ הָעוֹנֶה בְּעֵת [16]צָרָה. עַל הַשְּׁבִיעִית הוּא [2,17]אוֹמֵר, מִי שֶׁעָנָה אֶת־דָּוִד וְאֶת־שְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בָּרוּךְ אַתָּה ה׳ הַמְּרַחֵם עַל [18]הָאָרֶץ.

of your crying this day, Blessed art Thou, O Eternal, Who hearest prayer.[14] After the sixth he recites:[2,15] *He Who answered Jonah in the belly of the fish may He answer you and hear the voice of your crying, Blessed are Thou, O Eternal, Who answerest in time of distress.*[16] After the seventh he recites:[2,17] *He Who answered David and Solomon, his son, in Jerusalem may He answer you and hearken to the voice of your crying this day, Blessed art Thou, O Eternal, Who hast compassion on the land.*[18]

1 The paragraph מִי שֶׁעָנָה אֶת־אַבְרָהָם was inserted in the *seventh Benediction* (רְאֵה בְעָנְיֵנוּ); then follow the *six inserted Blessings* beginning with זִכְרוֹנוֹת. **2** *i.e., concludes.* **3** Beginning רְאֵה נָא בְעָנְיֵנוּ and before the Blessing recites עֲנֵנוּ ה׳ עֲנֵנוּ followed by the זִכְרוֹנוֹת as on רֹאשׁ הַשָּׁנָה. **4** The תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud*, has אַבְרָהָם אָבִינוּ. **5** And the congregation responds with אָמֵן followed by the sounding of תְּקִיעָה תְּרוּעָה תְּקִיעָה. **6** First the Prayer רְאֵה נָא and the זִכְרוֹנוֹת beginning אַתָּה זוֹכֵר as on רֹאשׁ הַשָּׁנָה. **7** קוֹל in some editions. **8** And the assembly responds with אָמֵן and תְּקִיעָה תְּרוּעָה תְּקִיעָה is sounded. **9** First the שׁוֹפָרוֹת beginning אַתָּה נִגְלֵיתָ as on רֹאשׁ הַשָּׁנָה. **10** The congregation responds with אָמֵן and תְּקִיעָה תְּרוּעָה תְּקִיעָה is sounded. **11** Beginning first with *Psalm* **120** (see *Mishnah* **3** of this Chapter) on to אָנָּא ה׳ אֱלֹהֵינוּ זְכוֹר לָנוּ זְכוּתוֹ שֶׁל שְׁמוּאֵל. **12** The assembly responds with אָמֵן and תְּקִיעָה תְּרוּעָה תְּקִיעָה is sounded. **13** Commencing with *Psalm* **121** (see *Mishnah* **3** of this Chapter) on to אָנָּא ה׳ אֱלֹהֵינוּ זְכוֹר לָנוּ זְכוּתוֹ שֶׁל אֵלִיָּהוּ. **14** The congregation responds with אָמֵן followed by the sounding of תְּקִיעָה תְּרוּעָה תְּקִיעָה. **15** Starting with *Psalm* **130** (see this Chapter, *Mishnah* **3**) on to אָנָּה ה׳ אֱלֹהֵינוּ זְכוֹר לָנוּ זְכוּתוֹ שֶׁל יוֹנָה. **16** The assembly responds with אָמֵן and תְּרוּעָה תְּקִיעָה תְּרוּעָה is sounded. **17** Beginning with *Psalm* **102** (see this Chapter, *Mishnah* **3**) on to אָנָּא ה׳ אֱלֹהֵינוּ זְכוֹר לָנוּ זְכוּתוֹ שֶׁל דָּוִד וּשְׁלֹמֹה **18** The congregation responds with אָמֵן and תְּקִיעָה תְּרוּעָה תְּקִיעָה is sounded.

Mishnah 5 — מִשְׁנָה ה

מַעֲשֶׂה בִּימֵי רַבִּי [1]חֲלַפְתָּא וְרַבִּי [2]חֲנַנְיָה בֶּן תְּרַדְיוֹן שֶׁעָבַר אֶחָד לִפְנֵי הַתֵּיבָה וְגָמַר אֶת־[3]הַבְּרָכָה

It happened in the days of R. Chalafta[1] and R. Chananiah[2] ben Teradyon that one went before the Ark and finished the whole Benedic-

כּוּלָּה, וְלֹא [4]עָנוּ אַחֲרָיו [5]אָמֵן. [6]תִּקְעוּ הַכֹּהֲנִים תִּקְעוּ, מִי שֶׁעָנָה אֶת־אַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה. [7]הָרִיעוּ בְּנֵי אַהֲרֹן הָרִיעוּ, מִי שֶׁעָנָה אֶת־אֲבוֹתֵינוּ עַל יַם סוּף הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם [8]הַזֶּה. וּכְשֶׁבָּא דָּבָר אֶצֶל [9]חֲכָמִים אָמְרוּ, לֹא הָיֵינוּ נוֹהֲגִין כֵּן אֶלָּא [10]בְּשַׁעַר הַמִּזְרָח וּבְהַר הַבַּיִת.

tion,[3] but they[4] did not respond with *Amen*[5] after him. 'Sound, ye priests, sound![6] He Who answered Abraham our father on Mount Moriah may He answer you and hearken to the voice of your crying this day. — Sound the alarm,[7] ye sons of Aaron, sound the alarm! He who answered our forefathers at the Red Sea may He answer you and hear the voice of your crying this day.'[8] And when the matter came up before the Sages[9] they said, 'This was not our customary procedure save only at the Eastern Gate[10] and on the Temple Mount.'

1 In Sepphoris. **2** Or חֲנִינָה, *Chaninah*. In Siknin. **3** Or כִּלָּה. The seventh Benediction (of the שְׁמוֹנֶה עֶשְׂרֵה) beginning רְאֵה נָא including the עֲנֵנוּ. Prayer as mentioned in the preceding *Mishnah*, **Note 3**. **4** The congregation. **5** But said instead בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. **6** The sexton (or superintendent or minister) in the synagogue gave the order to have the תְּקִיעָה, *sustained note*, sounded on the שׁוֹפָר (see ראש השנה 4[9]) which should not have been sounded. **7** The תְּרוּעָה *quavering* (or *trembling*) *note*. **8** And then תְּרוּעָה תְּקִיעָה תְּרוּעָה should have been sounded. And so on after each of the other Benedictions. **9** Their opinion was accepted. **10** Actually at both the Eastern Gate on the Temple Mount and the Eastern Gate of the Forecourt.

Mishnah 6 — מִשְׁנָה ו

שָׁלֹשׁ [1]תַּעֲנִיּוֹת הָרִאשׁוֹנוֹת אַנְשֵׁי [2]מִשְׁמָר [3]מִתְעַנִּין, וְלֹא מַשְׁלִימִין, וְאַנְשֵׁי בֵית אָב [4]לֹא הָיוּ מִתְעַנִּין כְּלָל. [5]שָׁלֹשׁ שְׁנִיּוֹת, אַנְשֵׁי מִשְׁמָר מִתְעַנִּין וּמַשְׁלִימִין, וְאַנְשֵׁי בֵית אָב מִתְעַנִּין וְלֹא מַשְׁלִימִין. [6]שֶׁבַע אַחֲרוֹנוֹת, אֵלּוּ וְאֵלּוּ מִתְעַנִּין וּמַשְׁלִימִין. דִּבְרֵי רַבִּי יְהוֹשֻׁעַ;

On the first three fast days[1] the *priests of the Guard*[2] fasted,[3] but not the whole day, but the priests of the subsection did not fast[4] at all. On the second three fast days,[5] the *priests of the Guard* fasted the whole day, but those of the subsection fasted but not to the end of the day. On the seven last fast days,[6] both the former and the latter fasted throughout the whole day. This is the view of R. Joshua;

וַחֲכָמִים אוֹמְרִים, שָׁלֹשׁ תַּעֲנִיּוֹת הָרִאשׁוֹנוֹת אֵלּוּ וְאֵלּוּ לֹא הָיוּ מִתְעַנִּין כְּלָל; שָׁלֹשׁ שְׁנִיּוֹת אַנְשֵׁי מִשְׁמָר מִתְעַנִּין וְלֹא מַשְׁלִימִין, וְאַנְשֵׁי בֵית אָב לֹא הָיוּ מִתְעַנִּין כְּלָל; שֶׁבַע אַחֲרוֹנוֹת אַנְשֵׁי מִשְׁמָר מִתְעַנִּין וּמַשְׁלִימִין וְאַנְשֵׁי בֵית אָב מִתְעַנִּין וְלֹא מַשְׁלִימִין.

but the Sages say, On the first three fast days, neither the former nor the latter fasted at all; on the second three fast days, *the priests of the Guard* fasted but not the whole day, while the subsection did not fast at all; on the seven last fast days, the *priests of the Guard* fasted the whole day whereas the subsection fasted but not all the day.

1 Decreed by בֵּית דִּין (see 1[5]). **2** See APPENDIX, **Note 17.** Literally *the men of the Guard.* **3** Literally *fast.* **4** So that their weakened condition should not interfere with the עֲבוֹדָה, *Service.* **5** Which had to be observed more stringently. **6** These had to be observed still more strictly.

Mishnah 7

מִשְׁנָה ז

אַנְשֵׁי מִשְׁמָר [1,2]מוּתָּרִים לִשְׁתּוֹת יַיִן [3]בַּלֵּילוֹת, אֲבָל לֹא [4]בַּיָּמִים, וְאַנְשֵׁי בֵית אָב לֹא בַיּוֹם וְלֹא [5]בַּלַּיְלָה. אַנְשֵׁי מִשְׁמָר וְאַנְשֵׁי מַעֲמָד [6]אֲסוּרִין מִלְּסַפֵּר [7]וּמִלְּכַבֵּס, [8]וּבַחֲמִישִׁי, [6]מוּתָּרִין מִפְּנֵי כְּבוֹד הַשַּׁבָּת.

Members of the *priests of the Guard* were[1] permitted[2] to drink wine during the night,[3] but not during the day,[4] whereas members of the subsection neither during the day nor during the night.[5] The *members of the priests of the Guard* and the men of the *lay division* were[6] forbidden to cut their hair or to wash their clothes;[7] however, on a Thursday,[8] they were[6] permitted out of respect due to the Sabbath.

1 Literally *are.* **2** Or מְתָּרִים. In general when they were stationed in Jerusalem for Temple service. **3** Literally *nights.* **4** Literally *days.* **5** Because these had to be on duty all night to remove the remnants of offerings from the Altar and burn them up. **6** Literally *are.* **7** These necessary acts were to be performed before their entry on duty for the period. **8** In case they might have no opportunity on עֶרֶב שַׁבָּת, the eve of the Sabbath.

Mishnah 8

מִשְׁנָה ח

כָּל־[1]הַכָּתוּב [2]בְּמְגִילַת תַּעֲנִית דְּלֹא לְמִסְפֵּד, לְפָנָיו אָסוּר לְאַחֲרָיו [3]מוּתָּר. רַבִּי יוֹסֵי אוֹמֵר, לְפָנָיו

Any day which is recorded[1] in the *Scroll of Fasts*[2] as one on which it is forbidden to mourn, it is forbidden to mourn also on the day before it but it is allowed[3] on the day

וּלְאַחֲרָיו אָסוּר. [1]דְּלֹא לְהִתְעַנֵּאוֹת בְּהוֹן, לְפָנָיו וּלְאַחֲרָיו [3,5]מוּתָּר. רַבִּי יוֹסֵי אוֹמֵר, לְפָנָיו [4]אָסוּר לְאַחֲרָיו [3]מוּתָּר.

following it. R. Jose says, It is prohibited both on the preceding day and on the day following. As one on which fasting is prohibited[4] —it is permitted[3,5] both on the day before it and on the next day. R. Jose says, It is forbidden[4] on the previous day but allowed[3] on the succeeding day.

1 Literally *written*. **2** מְגִלַּת תַּעֲנִית contains a list of 35 days, enumerated in the order of the months, telling in brief of certain joyous events in the history of the Jews and on which fasting—and public mourning in some cases—were forbidden. **3** Or מֻתָּר. **4** *i.e.*, any day that is recorded in the Scroll of Fasts as one on which it is forbidden to fast. **5** To fast.

Mishnah 9 — מִשְׁנָה ט

אֵין גּוֹזְרִין תַּעֲנִית עַל הַצִּבּוּר [1]בַּתְּחִלָּה בַּחֲמִישִׁי שֶׁלֹּא לְהַפְקִיעַ אֶת־[2]הַשְּׁעָרִים, אֶלָּא שָׁלֹשׁ תַּעֲנִיּוֹת הָרִאשׁוֹנוֹת [3]שֵׁנִי וַחֲמִישִׁי וְשֵׁנִי; וְשָׁלֹשׁ שְׁנִיּוֹת [3]חֲמִישִׁי שֵׁנִי וַחֲמִישִׁי. רַבִּי יוֹסֵי אוֹמֵר, כְּשֵׁם שֶׁאֵין [4]הָרִאשׁוֹנוֹת בַּחֲמִישִׁי כָּךְ לֹא [5]שְׁנִיּוֹת וְלֹא [6]אַחֲרוֹנוֹת.

They may not decree a fast upon the community to begin[1] on a Thursday so as not to cause a rise in market prices,[2] but the first three fasts should be on[3] a Monday, Thursday and Monday; but the second three fast days may be on[3] a Thursday, Monday and Thursday. R. Jose says, Just as the first[4] may not commence on a Thursday so may neither the second[5] nor the last.[6]

1 Or בַּתְּחִילָּה בַּחֲמִישִׁי. **2** *i.e.*, not to force up prices of victuals. People buy food on a Thursday for Friday as well in readiness for the Sabbath. A fast on a Thursday would cause them to buy extra food for the breaking of the fast and this would cause a jump in prices. **3** Consecutively. **4** First three fast days. **5** Second three days of fasting. **6** Seven last days.

Mishnah 10 — מִשְׁנָה י

אֵין גּוֹזְרִין תַּעֲנִיּוֹת עַל הַצִּבּוּר בְּרֹאשׁ חֹדֶשׁ, [1]בַּחֲנוּכָּה [2]וּבַפּוּרִים; וְאִם [3]הִתְחִילוּ אֵין [3]מַפְסִיקִין. דִּבְרֵי רַבָּן [4]גַּמְלִיאֵל. אָמַר רַבִּי [5]מֵאִיר,

They may not decree a fast upon the public on the first day(s) of the month, or during the Festival of Dedication[1] or on Purim;[2] but if they had begun[3] they should not interrupt them.[3] This is the view of Rabban Gamaliel.[4] R. Meir[5]

said, Although Rabban Gamaliel said that they should not interrupt them he admitted that they should not fast the whole day. And similarly, also, with the ninth of Ab[6] that happens to fall on the eve of a Sabbath.[7]

אַף עַל פִּי שֶׁאָמַר רַבָּן גַּמְלִיאֵל אֵין מַפְסִיקִין מוֹדֶה הָיָה שֶׁאֵין מַשְׁלִימִין. וְכֵן [6]תִּשְׁעָה בְּאָב שֶׁחָל לִהְיוֹת בְּעֶרֶב [7]שַׁבָּת.

1 Lasting for eight days beginning on the 25th day of כִּסְלֵיו. **2** On the 14th day of אֲדָר. **3** The fasts. **4** His view is accepted. **5** His opinion is rejected. **6** See 4[6]. **7** The שַׁבָּת must not be begun by anyone in a hungry and weak state.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

The order of these fasts, as already mentioned,[1] applies only[2] during the first rainfall;[3] but if the crops show signs of failure the *shofar*[4] must be sounded forthwith. And similarly, if rain had failed for forty days between one rainfall and the next rainfall,[6] they immediately[5] sound the *shofar*, since it means a calamity of dearth.[7]

סֵדֶר תַּעֲנִיּוֹת אֵלּוּ [1]הָאָמוּר [2,3]בְּרְבִיעָה רִאשׁוֹנָה; אֲבָל צְמָחִים שֶׁשָּׁנוּ [4]מַתְרִיעִין עֲלֵיהֶם מִיָּד. וְכֵן, שֶׁפָּסְקוּ גְּשָׁמִים בֵּין גֶּשֶׁם [6]לְגֶשֶׁם אַרְבָּעִים יוֹם, מַתְרִיעִין עֲלֵיהֶם [5]מִיָּד מִפְּנֵי שֶׁהִיא מַכַּת [7]בַּצֹּרֶת.

1 See 1[5,6,7]. **2** If there was a drought up to the 17th day of חֶשְׁוָן. **3** See APPENDIX, **Note 11**. **4** The תְּרוּעָה, *alarm note*. **5** מִיָּד, *straightway*, is omitted in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud*. **6** Between the first and second rainfalls. **7** Or *drought*.

Mishnah 2 — מִשְׁנָה ב

If rain came down[1] for[2] the crops[3] but not for the trees,[4] or[5] for the trees[3] and not for the crops,[6] or to the advantage of both but not for the cisterns, pits or caves,[7] they must sound the *shofar*[8] at once.

יָרְדוּ [2,3]לַצְּמָחִין אֲבָל לֹא יָרְדוּ [4]לָאִילָן, [2,5]לָאִילָן וְלֹא [6]לַצְּמָחִים, לָזֶה וְלָזֶה אֲבָל לֹא לַבּוֹרוֹת, לַשִּׁיחִין [7]וְלַמְּעָרוֹת, [8]מַתְרִיעִין עֲלֵיהֶן מִיָּד.

1 If rain fell gently. **2** To the benefit of. **3** The rain was not excessive (too much rain damages crops). **4** Or לְאִלָּן. Literally *for the tree.* **5** Abundant rain fell. **6** Too heavy rain is good for trees but harmful to crops. **7** In which the rain water was stored and preserved for future use. **8** The תְּרוּעָה, *alarm note.*

Mishnah 3

מִשְׁנָה ג

And likewise, also, if no rain fell upon any city, as it is written,[1] *And I caused it to rain upon one city, and I caused it not to rain upon another city; one part was rained upon* ..... etc., that city should fast and sound the *shofar,*[2] while the people of all the places around it should fast but not sound the *shofar.* R. Akiba[3] says, They should sound the *shofar* but not fast.

וְכֵן, עִיר שֶׁלֹּא יָרְדוּ עָלֶיהָ גְּשָׁמִים, [1]דִּכְתִיב, וְהִמְטַרְתִּי עַל עִיר אֶחָת וְעַל עִיר אַחַת לֹא אַמְטִיר חֶלְקָה אַחַת תִּמָּטֵר וְגו׳, אוֹתָהּ הָעִיר מִתְעַנָּה [2]וּמַתְרַעַת, וְכָל סְבִיבוֹתֶיהָ מִתְעַנּוֹת וְלֹא מַתְרִיעוֹת. רַבִּי [3]עֲקִיבָא אוֹמֵר, מַתְרִיעוֹת וְלֹא מִתְעַנּוֹת.

1 *Amos* **4**, *7.* **2** The תְּרוּעָה *alarm sound.* **3** His view is rejected. (He held that by having to supply food to the starving city they might themselves suffer famine).

Mishnah 4

מִשְׁנָה ד

And similarly, too, if a city suffered* from pestilence or its houses fell in,[1] that city should fast and sound the *shofar,*[2] while the places surrounding it should fast but not sound the *shofar.* R. Akiba[3] says, They should sound the *shofar* but should not fast. What is considered a pestilence?—If, in a city that can furnish five hundred foot-soldiers,[4] three men[5] die[6] one after the other within three successive days,[7] this is accounted a pestilence, but if less than this it is not considered a pestilence. * Or שֶׁיֵּשׁ־בָּהּ.

וְכֵן, עִיר *שֶׁיֵּשׁ בָּהּ דָּבָר אוֹ [1]מַפּוֹלֶת, אוֹתָהּ הָעִיר מִתְעַנָּה [2]וּמַתְרַעַת, וְכָל סְבִיבוֹתֶיהָ מִתְעַנּוֹת וְלֹא מַתְרִיעוֹת. רַבִּי [3]עֲקִיבָא אוֹמֵר, מַתְרִיעוֹת וְלֹא מִתְעַנּוֹת. אֵיזֶהוּ דָּבָר? עִיר הַמּוֹצִיאָה חֲמֵשׁ מֵאוֹת [4]רַגְלִי [5]וְיָצְאוּ מִמֶּנָּה [6]שְׁלֹשָׁה [7]מֵתִים בְּשְׁלֹשָׁה יָמִים זֶה אַחַר זֶה הֲרֵי זֶה דָּבָר, §פָּחוּת מִכָּאן אֵין זֶה דָּבָר.

§ Popularly, פָּחוֹת.

1 Collapse caused by earthquake or in such manner as can not be attributed to ordinary causes but to Divine displeasure. **2** The תְּרוּעָה *alarm note.* **3** His opinion is not accepted. **4** Or *men of military age.* **5** Of normal health. **6** Literally *go forth dead.* **7** One man on each of three days (three men in one day would be deemed a mere accident and not an epidemic).

Mishnah 5

מִשְׁנָה ה

And for these they must sound the *shofar*[1] in every place:[2] for blast or for mildew, for locusts or for crickets,[3] or for wild beasts,[4] or for the sword.[5] They sound the *shofar* because of these[6] since they[7] are a stalking plague.[8]

עַל אֵלּוּ [1]מַתְרִיעִין בְּכָל [2]מָקוֹם, עַל הַשִּׁדָּפוֹן וְעַל הַיֵּרָקוֹן, עַל הָאַרְבֶּה וְעַל [3]הֶחָסִיל, וְעַל [4]הַחַיָּה רָעָה וְעַל [5]הַחֶרֶב. מַתְרִיעִין [6]עֲלֵיהֶן מִפְּנֵי [7]שֶׁהִיא [8]מַכָּה מְהַלֶּכֶת.

1 The תְּרוּעָה, *alarm note.* **2** Even in places very far away as the swarms of these insects may invade such places also. The inhabitants observe a fast also. **3** Or *caterpillar(s)*, or a species of locust. These destroy the crops and other vegetation. **4** That ravage by day. **5** Armies at war. **6** Literally *of it* if taken to refer to מַכָּה. The תַּלְמוּד יְרוּשַׁלְמִי has עֲלֵיהֶן *of these.* **7** Literally *it,* if qualifying מַכָּה. **8** The affliction and destruction increase and spread.

Mishnah 6

מִשְׁנָה ו

It once happened that elders[1] came down from Jerusalem to their home towns and decreed a fast because there was seen in Ashkelon[2] a blast of an oven's mouth's extent.[3] And they further ordered a fast[4] because wolves had devoured two children beyond the Jordan. R. Jose said, Not because they had devoured but because they were seen.[5]

מַעֲשֶׂה שֶׁיָּרְדוּ [1]זְקֵנִים מִירוּשָׁלַיִם לְעָרֵיהֶם וְגָזְרוּ תַּעֲנִית עַל שֶׁנִּרְאֶה [2]כְּמֻלָּא פִּי תַנּוּר שִׁדָּפוֹן [3]בְּאַשְׁקְלוֹן. וְעוֹד גָּזְרוּ [4]תַּעֲנִית עַל שֶׁאָכְלוּ זְאֵבִים שְׁנֵי תִינוֹקוֹת בְּעֵבֶר הַיַּרְדֵּן. רַבִּי יוֹסֵי אוֹמֵר, לֹא עַל שֶׁאָכְלוּ אֶלָּא עַל [5]שֶׁנִּרְאֶה.

1 Of the סַנְהֶדְרִין. **2** In the country of the Philistines. **3** *i.e.,* there was a wind that spoiled a quantity of grain sufficient to make loaves of bread to fill the front opening of a baking oven. **4** So that the danger should not spread. **5** Literally *it was seen.* The תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud,* gives שֶׁנִּרְאוּ, *they were seen.*

Mishnah 7

מִשְׁנָה ז

For the following they sound the *shofar*[1] even on Sabbath:* when a city is surrounded by gentiles[2] or by floods,[3] or when a ship is foundering[4] on the sea. R. Jose says, To summon help[5] but not as a call to prayer. Simon the Temanite says, Also[6] for an epidemic; but the Sages did not agree with him.

עַל אֵלּוּ [1]מַתְרִיעִין *בְּשַׁבָּת, עַל עִיר שֶׁהִקִּיפוּהָ [2]עוֹבְדֵי כוֹכָבִים אוֹ [3]נָהָר, וְעַל הַסְּפִינָה [4]הַמִּיטַרֶפֶת בַּיָּם. רַבִּי יוֹסֵי אוֹמֵר, [5]לְעֶזְרָה וְלֹא לִצְעָקָה. שִׁמְעוֹן הַתֵּימָנִי אוֹמֵר, [6]אַף עַל הַדֶּבֶר, וְלֹא הוֹדוּ לוֹ חֲכָמִים.

1 The תְּרוּעָה, *alarm note*. **2** *i.e.*, hostile troops. Literally *idolaters*. **3** Literally *river*. **4** Or *is storm-tossed* and in danger of being wrecked or going down. **5** To rescue the *shofar* may be sounded. **6** The *shofar* is to be sounded. * Or בַּשַּׁבָּת, *on the Sabbath*.

Mishnah 8

מִשְׁנָה ח

They sound the *shofar*[1] on account of any calamity upon the public—may such never befall![2]—but not because of excessive rain.[3] Once it happened that they said to Choni[4] the Circle-drawer, 'Pray that rain may fall.' He replied, 'Go forth and bring in the Passover ovens[5] so that they might not be softened.'[6] He prayed but no rain fell.[7] What did he do?—He drew a circle and stood within it,[8] and said before Him,[9] 'Master of the universe, Thy children have set their faces to me, for that I am[10] as a son of the household before Thee. I swear by Thy great Name that I will not stir hence* until Thou shalt have compassion upon Thy children.'[11] Rain commenced to trickle. He said, 'Not for such rain did I pray, but for rain which will fill the cisterns, pits and caves.' The rain began to fall with violence. He

עַל כָּל־צָרָה שֶׁלֹּא [2]תָּבֹא עַל הַצִּבּוּר [1]מַתְרִיעִין עֲלֵיהֶן, חוּץ [3]מִרּוֹב גְּשָׁמִים. מַעֲשֶׂה שֶׁאָמְרוּ לוֹ [4]לְחוֹנִי הַמְּעַגֵּל, הִתְפַּלֵּל שֶׁיֵּרְדוּ גְּשָׁמִים. אָמַר לָהֶם, צְאוּ וְהַכְנִיסוּ [5]תַּנּוּרֵי פְסָחִים בִּשְׁבִיל שֶׁלֹּא [6]יִמּוֹקוּ. הִתְפַּלֵּל [7]וְלֹא יָרְדוּ גְּשָׁמִים. מֶה עָשָׂה? עָג עוּגָה וְעָמַד [8]בְּתוֹכָהּ, וְאָמַר [9]לְפָנָיו, רִבּוֹנוֹ שֶׁל עוֹלָם, בָּנֶיךָ שָׂמוּ פְנֵיהֶם עָלַי, [10]שֶׁאֲנִי כְּבֶן בַּיִת לְפָנֶיךָ. נִשְׁבַּע אֲנִי בְשִׁמְךָ הַגָּדוֹל שֶׁאֵינִי זָז *מִכָּאן עַד שֶׁתְּרַחֵם עַל [11]בָּנֶיךָ. הִתְחִילוּ גְּשָׁמִים מְנַטְּפִין. אָמַר, לֹא כַךְ שָׁאַלְתִּי, אֶלָּא גְּשָׁמֵי בוֹרוֹת, שִׁיחִין וּמְעָרוֹת. הִתְחִילוּ לֵירֵד בְּזַעַף. אָמַר, לֹא כַךְ שָׁאַלְתִּי, אֶלָּא גְּשָׁמֵי רָצוֹן, בְּרָכָה וּנְדָבָה. יָרְדוּ כְּתִיקָּנָן עַד

שֶׁיָּצְאוּ יִשְׂרָאֵל מִירוּשָׁלַיִם לְהַר הַבַּיִת מִפְּנֵי [12]הַגְּשָׁמִים. בָּאוּ וְאָמְרוּ לוֹ, כְּשֵׁם שֶׁהִתְפַּלַּלְתָּ עֲלֵיהֶם שֶׁיֵּרְדוּ כָּךְ הִתְפַּלֵּל שֶׁיֵּלְכוּ לָהֶן. אָמַר לָהֶן, צְאוּ וּרְאוּ אִם [14]נִמְחֵית [15]אֶבֶן הַטּוֹעִים. שָׁלַח לוֹ [15]שִׁמְעוֹן בֶּן שֶׁטַח, אִלְמָלֵא חוֹנִי אַתָּה גּוֹזַרְתִּי עָלֶיךָ [16]נִידוּי. אֲבָל מָה אֶעֱשֶׂה לְךָ, שֶׁאַתָּה [17]מִתְחַטֵּא לִפְנֵי הַמָּקוֹם וְעוֹשֶׂה לְךָ רְצוֹנְךָ כְּבֵן שֶׁהוּא מִתְחַטֵּא עַל אָבִיו [18]וְעוֹשֶׂה לוֹ רְצוֹנוֹ? וְעָלֶיךָ הַכָּתוּב [19]אוֹמֵר, יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ.

said, 'Not for such rain have I prayed, but for rain of benevolence, blessing and graciousness.' The rain fell according to their wont until the Israelites had to go up from Jerusalem to the Temple Mount because of the rain.[12] They came to him and said, 'Just as thou didst pray for the rain to fall so pray now that it may depart.' He answered them, 'Go and see if the Stone of Strayers[13] has been washed away.'[14] Simon[15] ben Shetach sent to him saying, 'Hadst thou not been Choni I would have pronounced a ban of excommunication[16] against thee! But what could I do to thee, since thou art petulant[17] before God and He performed thy will like a son who importuneth his father and he[18] doeth his desire? And of thee it is written,[19] *Let thy father and thy mother rejoice, and let her that bore thee be glad.'*

* Popular pronunciation מִכָּאן.

1 The תְּרוּעָה, *alarm note.* Also a fast is proclaimed. **2** Literally *any calamity that shall not befall upon the public,* a euphemistic expression for *any calamity that shall befall upon the public.* **3** Unless this is disastrous, when prayers are to be offered. **4** Or *Honi, Onias.* **5** Which were made of clay. **6** By the rain. **7** As a sign of Divine displeasure at his overconfidence. **8** In repentance and stood in it as a humble prisoner. **9** *i.e.,* God. **10** *i.e.,* 'I am considered.' **11** This utterance of his was made in true humility and atonement for his previous selfassurance. **12** *i.e.,* the flood waters. **13** A high stone in Jerusalem on which lost articles were publicly proclaimed to be claimed by their owners. The *strayers* referred to those who were seeking their lost property. **14** Or *covered over, blotted out.* The idea was intended to be conveyed that just as the stone could not be washed away, or because of its height could not be covered by flood waters, so prayer could not cause rain to cease. **15** (Compare חֲנִינָה 2[2]). He was אַב בֵּית דִּין, President of the Court. **16** נִדּוּי in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.* **17** *i.e.,* 'thou importunest God.' **18** The father. **19** *Proverbs* **23**, 25. Literally *Scripture says.*

Mishnah 9

If while they were fasting rain fell, if before sunrise[1] they do not fast to the end of the day, but if after[2] sunrise they must fast the whole day. R. Eliezer[3] says, If before midday[4] they do not fast throughout the whole day, but if after noon they must fast all the day. On one occasion they decreed a fast in Lydda and the rain came down before midday; R. Tarfon said to them, 'Go forth and eat and drink and observe a holiday.'—And they went out and ate and drank and made a holiday; and in the afternoon they came and recited the *Great Hallel.*[5]

משנה ט

הָיוּ מִתְעַנִּין וְיָרְדוּ לָהֶם גְּשָׁמִים, [1]קוֹדֶם הָנֵץ הַחַמָּה לֹא יַשְׁלִימוּ, [2]לְאַחַר הָנֵץ הַחַמָּה יַשְׁלִימוּ. רַבִּי [3]אֱלִיעֶזֶר אוֹמֵר, [4]קוֹדֶם חֲצוֹת לֹא יַשְׁלִימוּ, לְאַחַר חֲצוֹת יַשְׁלִימוּ. מַעֲשֶׂה שֶׁגָּזְרוּ תַּעֲנִית בְּלוּד וְיָרְדוּ לָהֶם גְּשָׁמִים קוֹדֶם חֲצוֹת; אָמַר לָהֶם רַבִּי טַרְפוֹן, צְאוּ וְאִכְלוּ וּשְׁתוּ וַעֲשׂוּ יוֹם טוֹב. וְיָצְאוּ וְאָכְלוּ וְשָׁתוּ וְעָשׂוּ יוֹם טוֹב וּבָאוּ בֵּין הָעַרְבַּיִם וְקָרְאוּ [5]הַלֵּל הַגָּדוֹל.

1 *i.e.,* if the rain came before dawn. 2 *i.e.,* if the rain fell after daybreak. 3 His opinion is accepted. This ruling applies to a community; but in the case of an individual who fasts for a patient who recovers or for any trouble which passes away before sunrise he must complete the fast. 4 *i.e.,* if the rain fell before noon. 5 *Psalm* **136**. (The ordinary *Hallel* consists of *Psalms* **113-118**).

CHAPTER 4

פֶּרֶק ד

Mishnah 1

At three periods in the year the priests lift up their hands[1] four times during the day—at the *Morning Service,* at the *Additional Service,* at the *Afternoon Service,*[2] and at the *Concluding Service*[3] — on public fast days,[4] on the days of the *Lay Divisions,*[5] and on the *Day of Atonement.*

משנה א

בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת־[1]כַּפֵּיהֶם אַרְבַּע פְּעָמִים בַּיּוֹם, בַּשַּׁחֲרִית בַּמּוּסָף [2]וּבַמִּנְחָה [3]וּבְנְעִילַת שְׁעָרִים, [4]בְּתַעֲנִיּוֹת [5]וּבַמַּעֲמָדוֹת וּבְיוֹם הַכִּפּוּרִים.

1 In blessing the people. 2 וּבַמִּנְחָה, 'and at the *Afternoon Service*' in some editions. 3 As on the Day of Atonement. The members of the *Lay Division* recited this every day while on duty. 4 Decreed by בֵּית־דִּין on the

community. **5** See *Appendix,* **Note 17**. *i.e.*, on the fast days when these were on duty. The members of the *Lay Division* used to fast for four days of the week.

Mishnah 2

מִשְׁנָה ב

These are the *Lay Divisions*:[1] in that it is said,[2] *Command the children of Israel and say unto them, My offering my food* ..... — how can one's offering be presented while he does not stand by it?— The Early Prophets[3] therefore established twenty-four *Divisions,*[4] and for every *Division*[5] there was a *Section* in Jerusalem of priests, of Levites,[6] and of Israelites. When the time came for a *Division*[5] to go up,[7] the priests and Levites thereof went up[8] to Jerusalem, while the Israelites[9] of that same *Division* assembled[10] in their own towns and read the Chapter on the Creation.[11]

אֵלּוּ הֵן [1]מַעֲמָדוֹת, לְפִי [2]שֶׁנֶּאֱמַר, צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֶת־קָרְבָּנִי לַחְמִי, וְכִי הֵיאַךְ קָרְבָּנוֹ שֶׁל אָדָם קָרֵב וְהוּא אֵינוֹ עוֹמֵד עַל גַּבָּיו? הִתְקִינוּ [3]נְבִיאִים הָרִאשׁוֹנִים עֶשְׂרִים וְאַרְבַּע [4]מִשְׁמָרוֹת, עַל כָּל [5]מִשְׁמָר וּמִשְׁמָר הָיָה מַעֲמָד בִּירוּשָׁלַיִם שֶׁל כֹּהֲנִים שֶׁל [6]לְוִיִּם וְשֶׁל יִשְׂרְאֵלִים. הִגִּיעַ זְמַן [5]הַמִּשְׁמָר [7]לַעֲלוֹת, כֹּהֲנִים וּלְוִיִּם [8]עוֹלִים לִירוּשָׁלַיִם, [9]וְיִשְׂרָאֵל שֶׁבְּאוֹתוֹ מִשְׁמָר [10]מִתְכַּנְּסִין לְעָרֵיהֶן וְקוֹרְאִין [11]בְּמַעֲשֵׂה בְרֵאשִׁית.

1 See APPENDIX, **Note 17**. **2** *Numbers* **28**, 2. **3** Samuel and David (or, according to some authorities, David and Solomon). **4** Or *Guards*. See 2[6]. **5** Or *Guard*. **6** Or לְוִיִּם. **7** To Jerusalem. **8** Literally *go up*. Together with the *lay representatives* of that Division. The daily מַעֲמָדוֹת as referred to here in the *Mishnah* are included in full in many editions of the סִדּוּר, Book of Daily Prayers, at the end of and to accompany the סֵפֶר תְּהִלִּים, Book of Psalms, arranged in seven daily sections. **9** *i.e.*, the *lay representatives* who stayed behind. **10** In the synagogues. Literally *assemble*. **11** *Genesis* **1**, 1-31; **2**. 1-3. These men who remained behind fasted and read daily just as their colleagues did in the Temple.

Mishnah 3

מִשְׁנָה ג

And the members of the *Lay Division* used to fast four days in the week, from the second day[1] until the fifth day,[2] but they did not fast on the eve of the Sabbath because of the honour due to the

וְאַנְשֵׁי הַמַּעֲמָד הָיוּ מִתְעַנִּין אַרְבָּעָה יָמִים בַּשָּׁבוּעַ, מִיּוֹם [1]שֵׁנִי וְעַד יוֹם [2]חֲמִישִׁי, וְלֹא הָיוּ מִתְעַנִּין עֶרֶב שַׁבָּת מִפְּנֵי כְּבוֹד הַשַּׁבָּת, וְלֹא בְּאֶחָד [3]בַּשַּׁבָּת כְּדֵי שֶׁלֹּא יֵצְאוּ

מִמְּנוּחָה וְעוֹנֶג לִיגִיעָה וְתַעֲנִית
וְיָמוּתוּ. [5]בַּיּוֹם הָרִאשׁוֹן [6]בְּרֵאשִׁית
וִיהִי רָקִיעַ, [7]בַּשֵּׁנִי יְהִי רָקִיעַ [8]וְיִקָּווּ
הַמַּיִם; [9]בַּשְּׁלִישִׁי [10]יִקָּווּ הַמַּיִם וִיהִי
מְאוֹרוֹת; [11]בָּרְבִיעִי [12]יְהִי מְאוֹרוֹת
וְיַשְׁרְצוּ הַמַּיִם; [13]בַּחֲמִישִׁי [14]יִשְׁרְצוּ
הַמַּיִם וְתוֹצֵא הָאָרֶץ; [15]בַּשִּׁשִּׁי
[16]תוֹצֵא הָאָרֶץ וַיְכֻלּוּ הַשָּׁמַיִם.
פַּרְשָׁה גְדוֹלָה קוֹרִין אוֹתָהּ [17]בִּשְׁנַיִם,
וְהַקְּטַנָּה בְּיָחִיד, בַּשַּׁחֲרִית
[18]בַּמּוּסָף; וּבַמִּנְחָה נִכְנָסִין וְקוֹרִין
[19]עַל פִּיהֶן כְּקוֹרִין אֶת־שְׁמַע.
[20]עֶרֶב שַׁבָּת בַּמִּנְחָה [21]לֹא הָיוּ
נִכְנָסִין מִפְּנֵי כְּבוֹד הַשַּׁבָּת.

Sabbath, nor on the first day[3] of the week in order that they should not go forth from rest and enjoyment to weariness and fasting and so be in danger of death.[4] On the first day[5] they read from *In the beginning* ... to ... *and let there be a firmament;*[6] on the second day[7] from *Let there be a firmament* ... to ... *and let the waters be gathered together;*[8] on the third day[9] from *Let the waters be gathered together* ... to ... *and let there be lights;*[10] on the fourth day[11] from *Let there be lights* ... to ... *let the waters produce abundantly;*[12] on the fifth day[13] from *let the waters produce abundantly* ... to ... *and let the earth bring forth;*[14] on the sixth day[15] from *Let the earth bring forth* ... to ... *And the heaven and the earth* ..... *were finished.*[16] If it were a long portion two men read it,[17] and a short section was read by one man, during both the *Morning Service* and *Additional Service;*[18] but during the *Afternoon Service* they assembled and recited it[19] by heart just as people recite the *Shema.* On the eve of the Sabbath,[20] at the *Afternoon Service,* they did not assemble[21] because of the honour due to the Sabbath.

1 Monday. **2** Thursday. **3** Sunday. **4** Not to be read thus literally but with the meaning that it was to avoid weakening themselves by excessive fasting. **5** Sunday. The בְּנֵי הַמַּעֲמָד read in the Synagogue. **6** *Genesis* **1**, 1-5. **7** Monday. **8** *Genesis* **1**, 6-8. **9** Tuesday. **10** *Genesis* **1**, 9-13. **11** Wednesday. **12** *Genesis* **1**, 14-19. **13** Thursday. **14** *Genesis* **1**, 20-23. **15** Friday. **16** *Genesis* **1**, 24-31; **2**, 1-3. **17** One one part and the other the remainder. No one person may read—or have read for him—less than three verses; if a paragraph containing only five verses had to be divided into two פָּרָשׁוֹת (or פַּרְשִׁיּוֹת). 'portions,' for two individuals then the first three verses are allotted to one and then the third (thus being read a second time) and the last two verses are apportioned to the other. **18** But only in the services held outside Jerusalem. When מוּסָף was recited there were no מַעֲמָדוֹת services in the Temple. **19** Each for himself the whole text but not from a סֵפֶר תּוֹרָה. **20** On Friday. **21** Time was necessary for preparations for the Sabbath.

Mishnah 4

מִשְׁנָה ד

[1]כָּל־יוֹם [2]שֶׁיֵּשׁ בּוֹ [2]הַלֵּל אֵין בּוֹ מַעֲמָד בַּשַּׁחֲרִית; [3]קָרְבַּן מוּסָף [3]אֵין בּוֹ [3]בַּנְּעִילָה; [3]קָרְבַּן עֵצִים אֵין בּוֹ בַּמִּנְחָה. דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ בֶּן עַזַּאי, כָּךְ הָיָה רַבִּי יְהוֹשֻׁעַ שׁוֹנֶה, קָרְבַּן מוּסָף אֵין בּוֹ בַּמִּנְחָה, קָרְבַּן עֵצִים אֵין בּוֹ [3]בַּנְּעִילָה. חָזַר רַבִּי עֲקִיבָא לִהְיוֹת שׁוֹנֶה כְּבֶן עַזַּאי.

On[1] any day when *Hallel*[2] is recited[2] there is no *Lay Division Service* in the morning; when an *additional offering* was brought[4] there was none[5] during the *Concluding Service;*[6] when a *wood-offering*[7] was brought there was none[5] during the *Afternoon Service.* This is the view of R. Akiba. Ben Azzai said to him, R. Joshua taught thus: when an *additional offering* was brought there was none[5] during the *Afternoon Service,* but when a *wood-offering* was brought there was none[5] at the *Concluding Service.*[6] R. Akiba retracted and taught in accordance with the opinion of ben Azzai.

1 This *Mishnah* refers to Temple procedure. **2** *Psalms* **113-118.** Literally *on which there is Hallel.* **3*** But not מוּסָף, the *Additional Service,* as on חֲנֻכָּה. **4** On רֹאשׁ חֹדֶשׁ שַׁבָּת and יוֹם טוֹב. **5** No *Lay Division Service.* **6** The final יוֹם כִּפּוּר Service. **7** See the next *Mishnah.* * Or שֶׁיֵּשׁ־בּוֹ.

Mishnah 5

מִשְׁנָה ה

זְמַן [1]עֲצֵי כֹהֲנִים וְהָעָם [1]תִּשְׁעָה, בָּאֶחָד בְּנִיסָן, בְּנֵי [2]אָרַח בֶּן [3]יְהוּדָה; בָּעֶשְׂרִים בְּתַמּוּז, [3]בְּנֵי דָוִד בֶּן יְהוּדָה; בַּחֲמִשָּׁה בְּאָב, בְּנֵי פַרְעוֹשׁ בֶּן [3]יְהוּדָה; בַּשְּׁבִעָה [3]בּוֹ, בְּנֵי יוֹנָדָב בֶּן [3]רֵכָב; בָּעֲשָׂרָה [3]בּוֹ, בְּנֵי סְנָאָה בֶּן [10]בִּנְיָמִין; בַּחֲמִשָּׁה עָשָׂר [3]בּוֹ, בְּנֵי [11]זַתּוּא בֶּן יְהוּדָה, [12]וְעִמָּהֶם כֹּהֲנִים וּלְוִיִּם, וְכָל־מִי שֶׁטָּעָה [13]בְּשִׁבְטוֹ וּבְנֵי [14]גוֹנְבֵי עֵלִי בְּנֵי [15]קוֹצְעֵי קְצִיעוֹת; בָּעֶשְׂרִים [3]בּוֹ, בְּנֵי פַחַת מוֹאָב בֶּן [16]יְהוּדָה; בָּעֶשְׂרִים בָּאֱלוּל, בְּנֵי עָדִין בֶּן

There were nine occasions[1] on which the priests and the people brought *wood-offerings*:[2] on the first of Nisan, by the family of Arach[3] of the tribe of Judah;[4] on the twentieth of Tammuz, by the family[5] of David of the tribe of Judah; on the fifth of Ab, by the family of Parosh, from the tribe of Judah;[6] on the seventh of the same month,[7] by the family of Jonadab son of Rechab;[8] on the tenth thereof,[9] by the family of Senaah from the tribe of Benjamin;[10] on the fifteenth thereof,[9] by the family of Zattu[11] of the tribe of Judah and with them[12] priests

[17]יְהוּדָה; בָּאֶחָד בְּטֵבֵת שֶׁבּוֹ, בְּנֵי פַרְעוֹשׁ שְׁנִיָּה. בָּאֶחָד [18]בְּטֵבֵת לֹא הָיָה בּוֹ מַעֲמָד, שֶׁהָיָה בּוֹ הַלֵּל [19]וְקָרְבַּן מוּסַף [20]וְקָרְבַּן עֵצִים.

and Levites, and all who were uncertain of their tribal descent[13] and the family of the *Pestle-deceivers*[14] and the family of the *Dry-fig-pressers*,[15] on the twentieth thereof,[9] by the family of Pahath-Moab from the tribe of Judah;[16] on the twentieth of Elul, by the family of Adin of the tribe of Judah;[17] on the first of Teveth, by the family of Parosh for the second time. On the first of Teveth[18] there was no *Lay Division Service* at all, since on that day *Hallel* was read and an *additional-offering*[19] and a *wood-offering*[20] were brought.

1 *i.e.*, nine days. **2** *Nehemiah* **10**, 34; **13**, 31. When the Jews returned from the Babylonian Exile they began to offer wood for the Altar and this became a permanent custom; with the wood they also brought *freewill-offerings;* and every anniversary of the commencement of this practice the families bringing the wood and accompanying burnt offerings observed as a יוֹם טוֹב. **3** Or *Arak.* **4** *Nehemiah* **7**, 10. **5** No such family is mentioned anywhere in *Nehemiah* nor in *Ezra.* **6** *Nehemiah* **7**, 8. **7** אָב. **8** Of the family of Jethro. *Nehemiah* **35**, 6; *Kings II* **10**, 15. **9** אָב. **10** *Nehemiah* **7**, 38. **11** *Nehemiah* **7**, 13. **12** Wood was also offered by these now enumerated together with the family of Zattu. **13** *Nehemiah* **7**, 64; *Ezra* **2**, 59. **14** In the *Tosefta* (תַּעֲנִית 4[7]) it is related that the Syrian overlords forbade, among many other cruel decrees, the bringing of בִּכּוּרִים, *first ripe fruits,* to the Temple; and some Jews filled their baskets with the בִּכּוּרִים covered up and hidden with dried figs and with a pestle on each basket explaining that these were to be pressed into fig-cakes. **15** Another decree forbade the bringing of wood fuel for the Altar. The Jews made wooden ladders and carried them to Jerusalem ostensibly for use to reach the dove-cotes but they were broken up and used for the Altar fires. These men were nicknamed בְּנֵי סַלְּמָאִים נוֹתְצִים, *the family of ladders-breakers.* **16** *Nehemiah* **7**, 11. Of the family of Joab. **17** *Nehemiah* **7**. 20. **18** Which fell during חֲנֻכָּה, the Festival of Dedication. **19** For רֹאשׁ חֹדֶשׁ. **20** By the family of Parosh already mentioned.

Mishnah 6 — מִשְׁנָה ו

חֲמִשָּׁה דְבָרִים אֵרְעוּ אֶת־אֲבוֹתֵינוּ בַּשִּׁבְעָה עָשָׂר בְּתַמּוּז וַחֲמִשָּׁה בַּתִּשְׁעָה בְּאָב. בַּשִּׁבְעָה עָשָׂר בְּתַמּוּז נִשְׁתַּבְּרוּ [1]הַלּוּחוֹת [2]וּבָטֵל

Five calamities befell our ancestors on the seventeenth of Tammuz and five on the ninth of Ab. On the seventeenth of Tammuz the Tables[1] were broken and the *daily burnt-offering* ceased,[2] and the

הַתָּמִיד, וְהוּבְקְעָה [3]הָעִיר, וְשָׂרַף
[4]אַפּוֹסְטְמוֹס אֶת־[5]הַתּוֹרָה וְהֶעֱמִיד
צֶלֶם בְּהֵיכָל. בַּתִּשְׁעָה בְּאָב גָּזַר
עַל אֲבוֹתֵינוּ שֶׁלֹּא יִכָּנְסוּ [6]לָאָרֶץ,
וְחָרַב הַבַּיִת [7]בָּרִאשׁוֹנָה [8]וּבַשֵּׁנִיָּה,
וְנִלְכְּדָה [9]*בִּיתֵר וְנֶחְרְשָׁה [3]הָעִיר.
מִשֶּׁנִּכְנַס אָב מְמַעֲטִין בְּשִׂמְחָה.

City[3] was breached, and Apostomos[4] burned the Scroll of the Law[5] and set up an idol in the Sanctuary. On the ninth of Ab it was decreed against our forefathers that they should not enter into the Land,[6] and the Temple was destroyed the first time[7] and the second time,[8] and Bettar[9]* was taken, and the City[3] was ploughed up. With the advent of Ab we should limit rejoicing. * See ADDENDA after 4[8].

1 Of the Ten Commandments ('The Decalogue'). *Exodus* **32**, 19. **2** Owing to the scarcity of the animals during the siege of Jerusalem. **3** Jerusalem. **4** Before the fall of the Second Temple. He was probably an officer of King Antiochus Epiphanes of Syria. **5** According to one view the Scroll which Ezra had written was among them. The Scrolls were kept in the עֲזָרָה, Forecourt. **6** Palestine. *Numbers* **14**, 29 ff. **7** By Nebuchadnezzar. The הֵיכָל, Sanctuary, was invaded on the 7th day of אָב and after defiling it on the 8th he set the Temple on fire on the 9th at dusk and it burned until nightfall of the 10th. **8** By Titus. **9** Or *Bethar*.

Mishnah 7

מִשְׁנָה ז

[1]שַׁבָּת שֶׁחָל תִּשְׁעָה בְּאָב לִהְיוֹת
בְּתוֹכָהּ אָסוּר מִלְּסַפֵּר וּמִלְּכַבֵּס,
וּבַחֲמִישִׁי מוּתָּרִין מִפְּנֵי כְּבוֹד
הַשַּׁבָּת. [2]עֶרֶב תִּשְׁעָה בְּאָב לֹא
יֹאכַל אָדָם שְׁנֵי [3]תַּבְשִׁילִין, לֹא
יֹאכַל בָּשָׂר וְלֹא יִשְׁתֶּה יַיִן. רַבָּן
[4]שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, [5]יְשַׁנֶּה.
רַבִּי [6]יְהוּדָה מְחַיֵּב בִּכְפִיַּת
[7]הַמִּטָּה, וְלֹא הוֹדוּ לוֹ [8]חֲכָמִים.

During the week[1] in which falls the ninth of Ab it is forbidden to cut the hair or to wash one's clothes, but it is permitted on Thursday in honour of the Sabbath. On the eve[2] of the ninth of Ab one should not partake of two cooked dishes,[3] nor should one eat meat or drink wine. Rabban Simon[4] ben Gamaliel says, One should make some variation.[5] R. Judah[6] makes it obligatory to turn over the couch,[7] but the Sages[8] did not agree with him.

1 To the end of the week after the 9th day of אָב. **2** After midday. **3** This does not refer to foods eaten raw. **4** His view is not accepted. **5** *i.e.*, make some difference in one's customary way of living—such as eating less. **6** His opinion is rejected. **7** As a sign of mourning, and sleep on the floor. **8** Their view is accepted.

Mishnah 8

מִשְׁנָה ח

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, לֹא
הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל [1]כַּחֲמִשָּׁה
עָשָׂר בְּאָב [2]וּכְיוֹם הַכִּפּוּרִים, שֶׁבָּהֶן
בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת [3]בִּכְלֵי לָבָן
[4]שְׁאוּלִין שֶׁלֹּא לְבַיֵּשׁ אֶת־מִי שֶׁאֵין
לוֹ. כָּל־הַכֵּלִים טְעוּנִין [5]טְבִילָה.
וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת
בַּכְּרָמִים. וּמָה הָיוּ אוֹמְרוֹת?
בָּחוּר, שָׂא נָא עֵינֶיךָ וּרְאֵה מָה
אַתָּה בּוֹרֵר [6]לְךָ; אַל תִּתֵּן עֵינֶיךָ
בְּנוֹי תֵּן עֵינֶיךָ בַּמִּשְׁפָּחָה. [7]שֶׁקֶר
הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת ה׳
הִיא תִתְהַלָּל. [8]וְאוֹמֵר, תְּנוּ לָהּ
מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים
מַעֲשֶׂיהָ. וְכֵן הוּא [9]אוֹמֵר, צְאֶינָה
וּרְאֶינָה בְּנוֹת צִיּוֹן [10]בַּמֶּלֶךְ שְׁלֹמֹה
בַּעֲטָרָה שֶׁעִטְּרָה לוֹ [11]אִמּוֹ בְּיוֹם
[12]חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ. בְּיוֹם
חֲתֻנָּתוֹ, זוֹ [13]מַתַּן תּוֹרָה; [14]וּבְיוֹם
שִׂמְחַת לִבּוֹ, זֶה [15]בִּנְיַן בֵּית הַמִּקְדָּשׁ.
שֶׁיִּבָּנֶה [16]בִּמְהֵרָה בְיָמֵינוּ אָמֵן.

Rabban Simon ben Gamaliel said, There were no happier days for Israel than the fifteenth of Ab[1] and the Day of Atonement,[2] for on them the daughters of Jerusalem used to go out dressed in white garments[3] which were borrowed[4] in order not to shame the one who had none. All the garments required immersion.[5] And the daughters of Jerusalem used to go forth to dance in the vineyards. And what did they say?—'Young man, lift up thine eyes and see what thou wilt select for thyself;[6] set not thine eyes on beauty but fix thine eyes on family; for *Grace*[7] *is deceitful and beauty is vain, but a woman who feareth the Eternal she shall be praised;* and it says further,[8] *Give to her the fruit of her hands and let her deeds praise her in the gates;* and it says[9] moreover, *Go forth, ye daughters of Zion, and gaze upon King Solomon,*[10] *even upon the crown wherewith his mother*[11] *hath crowned him in the day of his espousals*[12] *and in the day of the gladness of his heart.' In the day of his espousals*—this is 'the giving of the Law;'[13] and *in the day of the gladness of his heart*[14]—this is 'the building of the Temple.'[15] May it[16] be rebuilt speedily in our days! Amen!

1 On that day the curse of מִתֵּי מִסְפָּר, *few in number* (*Genesis* **34**, 30), in the Wilderness of Sinai at the end of the forty years' wanderings came to an end; on that day were removed the guards set up by Jeroboam to prevent the pilgrimages to Jerusalem; on that day the dead at Bethar who lay unburied for years were interred. **2** On that day the Second Tables of the Ten Commandments were given. Also this is a day of Divine pardon and forgiveness. **3** Of silk. **4** Even the well-to-do maidens used to borrow raiment so as not to put the poor to shame. **5** Before being worn. As some might be

ritually unclean (for instance, the raiment of a menstruant). *Leviticus* **15**, 25 ff. **6** As a wife. **7** *Proverbs* **31**, 30. **8** *Proverbs* **31**, 31. **9** *Song of Songs* **3**, 11. **10** Homiletically, by transposition of שְׁלֹמֹה to שָׁלוֹם, reference to the Almighty. **11** Homiletically, referring to כְּנֶסֶת יִשְׂרָאֵל, the people of Israel. **12** The Scripture has חֲתוּנָּתוֹ and not חֲתוּנָּתוֹ. **13** On the tenth day of תִּשְׁרִי were given the Second Tables of the Decalogue. **14** *Song of Songs* **3**, 11. **15** The First Temple was dedicated by King Solomon on יוֹם כִּפּוּר. **16** The Temple. **17** Or סְלִיק מַסֶּכֶת תַּעֲנִית, CONCLUSION OF TRACTATE TAANITH.

נִשְׁלְמָה מַסֶּכֶת תַּעֲנִית[17]

TRACTATE TAANITH CONCLUDED.

ADDENDA

[Additional **Notes**]

1[3], **Note 1.** מַרְחֶשְׁוָן = מָרַח for יָרֵחַ, *month*, and שְׁוָן or שְׁוָא for שְׁמֹנֶה, *eight, viz., the eighth month* (counting from נִיסָן as the first month). The initial letters מר have no connection with the word מַר, *bitter*, and the suggestion that מַרְחֶשְׁוָן is so called because it contains no festive days has no basis in fact. חֶשְׁוָן is therefore an abbreviation of מַרְחֶשְׁוָן. The probable meanings of the names of the months are: תִּשְׁרִי, *beginning, release;* מַרְחֶשְׁוָן, *eighth month;* כִּסְלֵו, *exhaustion, inertness;* טֵבֵת, *winter;* שְׁבָט, *inertness;* אֲדָר, *mighty;* נִיסָן, *blossom, new day;* אִיָּר, *light;* סִיוָן, *blooming, brightness;* תַּמּוּז, *perfect, deceased;* אָב, *blossoming, bright verdure;* אֱלוּל, *harvest, ingathering, disappearance.*

4[6], **Note 9.** בֵּיתַר, also called *Bither*—the modern *Bittir*—a town south of Jerusalem where Bar-Kochba suffered his final defeat in 135 C.E.

מַסֶּכֶת

מְגִלָּה

TRACTATE
MEGILLAH

[BEING THE TENTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.

MS. of this Tractate revised by

Rev. Dr. B. JOSEPH, B.A.

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INTRODUCTION

מְגִלָּה, **Megillah,** is the tenth מַסֶּכֶת, *Tractate* or *Treatise,* of the *Second Order Moed* of the מִשְׁנָה, *Mishnah.*

מְגִלָּה or מְגִילָה, *roll, scroll,* is a derivative of the verb גָּלַל, *roll;* and מְגִלַּת אֶסְתֵּר is the common or popular designation of the Biblical *Book of Esther.*

The *Tractate* deals principally with the dates, places, rules, and manner concerning the correct reading of the מְגִלָּה, *Scroll of the Book of Esther,* on פּוּרִים, and its writing; with the ritual readings from the *Law* and *Prophets* on the four special Sabbaths, New Moons, Holydays, Fast days, and Chanukah; and with various synagogue ritual procedures.

There are also discussions with reference to the sale of sacred objects, the constitution of the מִנְיָן,* and the manner of the reader or leader in prayer. * The ten male adults that form a 'congregation' for combined Service.

The *Tractate* has גְּמָרָא in the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.*

The Titles of its four Chapters are:—

CHAPTER 1	מְגִילָה נִקְרֵאת	א	פֶּרֶק
CHAPTER 2	הַקּוֹרֵא לְמַפְרֵעַ	ב	פֶּרֶק
CHAPTER 3	בְּנֵי הָעִיר	ג	פֶּרֶק
CHAPTER 4	הַקּוֹרֵא עוֹמֵד	ד	פֶּרֶק

The chief themes of these Chapters are: 1. Places where, and times when, the *Megillah* is read; some remarks concerning the *Scriptures, phylacteries, mezuzzahs.* 2. The reading of the *Megillah.* 3. Buying and selling holy things; readings of the Law on the 'Four Sabbaths,' on New Moons, and on the Holydays. 4. The manner of reading the Law; the *'Minyan';* the recital of the *Shema;* the leader in prayer; the *Priestly Blessing.*

מַסֶּכֶת

מְגִלָּה

TRACTATE

MEGILLAH

CHAPTER 1 — פֶּרֶק א

Mishnah 1 — מִשְׁנָה א

[1]מְגִילָה נִקְרֵאת בָּאֶחָד עָשָׂר, בִּשְׁנֵים עָשָׂר, בִּשְׁלֹשָׁה עָשָׂר, בְּאַרְבָּעָה עָשָׂר, [2]בַּחֲמִשָּׁה עָשָׂר, לֹא [3]פָּחוּת וְלֹא יוֹתֵר. כְּרַכִּין הַמּוּקָפִין חוֹמָה מִימוֹת [4]יְהוֹשֻׁעַ בִּן נוּן קוֹרִין [5]בַּחֲמִשָּׁה עָשָׂר; כְּפָרִים וַעֲיָרוֹת גְּדוֹלוֹת [6]קוֹרִין בְּאַרְבָּעָה עָשָׂר אֶלָּא שֶׁהַכְּפָרִים מַקְדִּימִין [7]לְיוֹם הַכְּנִיסָה.

The *Scroll*[1] is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, on[2] the fifteenth,[3] neither earlier* nor later. Cities encircled by a wall from the days of Joshua[4] the son of Nun read on the fifteenth;[5] villages and large towns read it on the fourteenth save that villages[6] read earlier on the day of assembly.[7]

1 Of *Esther*. The Fast of Esther, תַּעֲנִית אֶסְתֵּר, is observed on the 13th day of אֲדָר, but if the 13th is שַׁבָּת the fast is kept on the 11th (Thursday). **2** *i.e.. or on.* **3** Of אֲדָר. In a leap year the מְגִילָה is read in the Second Adar, אֲדָר שֵׁנִי, in which month פּוּרִים is celebrated (and also תַּעֲנִית אֶסְתֵּר is observed). **4** Even if such walls no longer exist and even outside Palestine there the מְגִילָה is read on the 15th. **5** *Esther* **9**, 18, 21, 26, 27, in *Shushan*. **6** *Esther* **9**, 17, 18. *i.e.*, 'people in villages and large town read the מְגִילָה on the 14th save that people in villages .....'. **7** On a Monday or Thursday, which were market days and also when the law courts were in session one of the learned men being called upon to read the מְגִילָה. The Sages, חֲכָמִים, made this concession in order to afford villagers an opportunity to hear the reading of the מְגִילָה by an expert townsman should the 14th אֲדָר happen to fall on any day other than Monday or Thursday. * Popular pronunciation פָּחוֹת.

Mishnah 2 — מִשְׁנָה ב

[1]כֵּיצַד? חָל לִהְיוֹת יוֹם אַרְבָּעָה עָשָׂר [2]בַּשֵּׁנִי, כְּפָרִים וַעֲיָרוֹת

How was this?[1]—If the fourteenth day fell on the second weekday,[2] in villages and large towns they read

גְּדוֹלוֹת קוֹרִין בּוֹ בַּיּוֹם, וּמוּקָפוֹת חוֹמָה לְמָחָר. חָל לִהְיוֹת [3]בַּשְּׁלִישִׁי אוֹ [4]בָּרְבִיעִי, כְּפָרִים מַקְדִּימִין [5]לְיוֹם הַכְּנִיסָה, וַעֲיָרוֹת גְּדוֹלוֹת קוֹרִין בּוֹ בַּיּוֹם וּמוּקָפוֹת חוֹמָה לְמָחָר. חָל לִהְיוֹת [6]בַּחֲמִישִׁי, כְּפָרִים וַעֲיָרוֹת גְּדוֹלוֹת קוֹרִין בּוֹ בַּיּוֹם וּמוּקָפוֹת חוֹמָה לְמָחָר. חָל לִהְיוֹת [7]עֶרֶב שַׁבָּת, כְּפָרִים מַקְדִּימִין [8]לְיוֹם הַכְּנִיסָה, וַעֲיָרוֹת גְּדוֹלוֹת וּמוּקָפוֹת חוֹמָה קוֹרִין בּוֹ בַּיּוֹם. [9]חָל לִהְיוֹת *בַּשַּׁבָּת, כְּפָרִים וַעֲיָרוֹת גְּדוֹלוֹת מַקְדִּימִין וְקוֹרִין [10]לְיוֹם הַכְּנִיסָה, וּמוּקָפוֹת חוֹמָה לְמָחָר. חָל לִהְיוֹת [11]אַחַר הַשַּׁבָּת, כְּפָרִים מַקְדִּימִין [12]לְיוֹם הַכְּנִיסָה, וַעֲיָרוֹת גְּדוֹלוֹת קוֹרִין בּוֹ בַּיּוֹם וּמוּקָפוֹת חוֹמָה [13]לְמָחָר.

on that day, and in walled cities on the following day. If it fell on the third[3] or on the fourth[4] weekday, in villages they read earlier on the day of assembly[5] but in large towns they read on the day itself and in walled cities on the morrow. If it fell on the fifth[6] weekday, in villages and big towns they read on that day and in walled cities on the next day. If it fell on the eve[7] of Sabbath, in villages they read earlier on the day of assembly,[8] but in big towns and walled cities on the day itself. If it[9] fell on the Sabbath,* in villages and big towns they read earlier on the day of assembly,[10] but in walled cities on the following day. If it fell on the day[11] after the Sabbath, in villages they read earlier on the day of assembly,[12] but in large towns they read on that day and in walled cities on the next day.[13]

1 The different days as mentioned in the foregoing *Mishnah*. **2** Monday. **3** Tuesday. **4** Wednesday. **5** Monday (the 12th or 13th). **6** Thursday. **7** Friday. **8** Thursday the 13th. **9** The 14th אֲדָר, since the adoption of the fixed calendar by Hillel II in 360 C.E.—in the 4th century C.E.—, cannot fall on a שַׁבָּת. **10** Thursday (the 12th). **11** Sunday. **12** Thursday (the 11th). **13** Nowadays, however, the מְגִלָּה is read on the 14th (on the 15th in any town still surrounded, or had been surrounded, by a wall since the period of Joshua). * Or בְּשַׁבָּת, *on a Sabbath.*

Mishnah 3 — מִשְׁנָה ג

אֵיזוֹ הִיא [1]עִיר גְּדוֹלָה? כָּל־שֶׁיֵּשׁ בָּהּ עֲשָׂרָה [2]בַּטְּלָנִים; *פָּחוֹת §מִכָּאן, הֲרֵי זֶה כְּפָר. בְּאֵלּוּ [3]אָמְרוּ, מַקְדִּימִין וְלֹא [4]מְאַחֲרִין; אֲבָל זְמַן [5]עֲצֵי כֹהֲנִים, [6]וְתִשְׁעָה בְּאָב,

What is meant by a large town?[1] —And in which there are ten unemployed men;[2] fewer* than this,§ it is a village. Of these they said,[3] They may anticipate but not postpone;[4] whereas the time of the priests' *wood-offering,*[5] the ninth

of Ab,[6] the *festival-offering*[7] and the *Assembly*[8] are postponed but not made earlier.[9] Although they said, They may anticipate but not postpone,[4] yet the holding of a funeral oration, the observance of a fast[10] and gifts to the poor[11] are permitted [on the day of Reading]. R. Judah said, When is this so?[12] —In a place where they assemble on the second[13] and fifth[14] weekdays, but in a place where they do not assemble on the second and fifth weekdays they[15] may not read it save at its appointed time.

יחֲגִיגָה, יוְהַקָּהָל מְאַחֲרִין יוְלֹא מַקְדִּימִין. אַף עַל פִּי שֶׁאָמְרוּ, מַקְדִּימִין יוְלֹא מְאַחֲרִין, מוּתָּרִין בְּהֶסְפֵּד יוְתַעֲנִית וּמַתָּנוֹת יאלָאֶבְיוֹנִים. אָמַר רַבִּי יְהוּדָה, יבאֵימָתַי? מָקוֹם שֶׁנִּכְנָסִין יגבַּשֵּׁנִי יוּבַחֲמִישִׁי, אֲבָל מָקוֹם שֶׁאֵין נִכְנָסִין לֹא בַשֵּׁנִי וְלֹא בַחֲמִישִׁי יטאֵין קוֹרִין אוֹתָהּ אֶלָּא בִזְמַנָּהּ.

1 Where the מְגִלָּה must be read on the 14th אֲדָר. **2** Or *unoccupied,* or *men of leisure,* who devote themselves to communal and welfare activities, or men who regularly combine for מִנְיָן for public service. **3** *i.e.,* concerning the dates (when the 14th or 15th אֲדָר falls on שַׁבָּת) mentioned in the preceding *Mishnah* the Sages said ..... **4** *viz.,* to read the מְגִלָּה earlier but not later. **5** Compare תַּעֲנִית 4[5]. When the Jews returned from the Babylonian Exile they began to supply wood for the Altar and this practice remained as a fixed permanent custom. **6** The fast. See תַּעֲנִית 4[6]. **7** *Deuteronomy* **16**, 16-17. From חֲגִיגָה 7b we see that a *festival-offering* was also offered on the 14th of Nisan together with the *Paschal lamb.* **8** *The Great Assembly.* **9** If it falls on שַׁבָּת. **10** See תַּעֲנִית 2[8]. **11** See *Esther* **9**, 22. **12** Regarding the earlier reading of the מְגִלָּה in the villages (see *Mishnah* **1**). **13** Monday. **14** Thursday. **15** Instead of אֵין קוֹרִין אוֹתָהּ אֶלָּא בִזְמַנָּהּ the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud,* has קוֹרִין אוֹתָהּ בִזְמַנָּהּ, *they read it at its appointed time.* * See 1[1],*. § Popular pronunciation מִכָּאן.

Mishnah 4 — מִשְׁנָה ד

If they read the *Scroll* in the First Adar and the year was intercalated,[1] they must read it again in the Second Adar.[2] The First Adar differs from the Second Adar[3] only in the reading of the *Scroll*[4] and in the giving of gifts to the poor.

קָרְאוּ אֶת־הַמְּגִילָּה בָּאֲדָר הָרִאשׁוֹן יוְנִתְעַבְּרָה הַשָּׁנָה, קוֹרִין אוֹתָהּ יבָּאֲדָר שֵׁנִי. אֵין בֵּין אֲדָר הָרִאשׁוֹן יגלַאֲדָר הַשֵּׁנִי אֶלָּא קְרִיאַת ידהַמְּגִילָּה וּמַתָּנוֹת לָאֶבְיוֹנִים.

1 i.e., the year was *afterwards* proclaimed a leap-year. As the Lunar Year, adopted by the Jews for ritual purposes, consists of approximately 354⅓ days, it is necessary to add seven leap-year months every nineteen years.* (the leap-years being the 3rd, 6th, 8th, 11th, 14th, 17th, 19th) in order to even up with the Solar Years. (The ordinary years fluctuate between 353, 354 and 355 days; and the leap-years are not uniform, and may have 383, 384 or 385 days). **2** One does not fulfil his obligation by the reading of the מְגִילָה and giving gifts to the needy in אֲדָר רִאשׁוֹן, the First Adar. The מְגִלָּה is read only (and פּוּרִים is observed) in אֲדָר שֵׁנִי, the Second Adar, in a leap-year. **3** With reference to the 14th and 15th days. **4** מְגִלַּת אֶסְתֵּר.

* The cycle of 19 years is called מַחֲזוֹר.

Mishnah 5 — מִשְׁנָה ה

אֵין בֵּין יוֹם טוֹב *לְשַׁבָּת אֶלָּא [1]אוֹכֶל נֶפֶשׁ בִּלְבָד. [2]אֵין בֵּין שַׁבָּת לְיוֹם הַכִּפּוּרִים אֶלָּא שֶׁזֶּה וְדוֹנוֹ [3]בְּיִדֵּי אָדָם וְזֶה וְדוֹנוֹ [4]בְּכָרֵת.

The difference between a Holyday-day and the Sabbath* is only the food.[1] The Sabbath differs[2] from the Day of Atonement only in that the wanton desecration of the former is punishable by man[3] and the wilful profanation of the other is by extirpation.[4] * Or לְשַׁבָּת, *and a Sabbath.*

1 *i.e.,* the distinction lies in the preparation of necessary victuals (see APPENDIX, **Note 4**). In general the views of the School of Hillel are accepted as against the opinions of the School of Shammai. On this subject compare בֵּיצָה 2[5]. **2** With reference to restrictions common to both. **3** *i.e.,* by בֵּית דִּין. The punishment for work done wantonly is סְקִילָה, *stoning.* See *Numbers* **15**, 35; סַנְהֶדְרִין 7[4]. **4** *Leviticus* **23**, 30. APPENDIX, **Note 2.**

Mishnah 6 — מִשְׁנָה ו

אֵין בֵּין הַמּוּדָר הַנָּאָה מֵחֲבֵירוֹ לַמּוּדָר מִמֶּנּוּ מַאֲכָל אֶלָּא [1]דְּרִיסַת הָרֶגֶל [2]וְכֵלִים שֶׁאֵין עוֹשִׂין בָּהֶן אוֹכֶל נֶפֶשׁ. אֵין בֵּין נְדָרִים לִנְדָבוֹת אֶלָּא [3]שֶׁהַנְּדָרִים חַיָּב בְּאַחֲרָיוּתָן [4]וּנְדָבוֹת אֵינוֹ חַיָּב בְּאַחֲרָיוּתָן.

The distinction between one who is interdicted by a *vow* from receiving any benefit from his fellow and one who is forbidden by *vow* to accept any food from him is only *in the treading of his foot*[1] and vessels[2] which are not used for the preparation of food. *Vow-offerings* differ from *freewill-offerings*[3] only in that one is responsible for *vow-offerings*[4] but is not answerable for *freewill-offerings.*[5]

1 *i.e.,* in the walking on the other's land. **2** *i.e.,* the use of utensils. **3** In the case of נֶדֶר the person making the *vow-offering* uses the expression הֲרֵי עָלַי, *I take upon myself* [to bring an offering]; for נְדָבָה the declaration begins הֲרֵי זוּ, *Behold this is* [an offering]. Basis *Deuteronomy* **23**, 24. **4** Which must be replaced if they are lost or die. **5** Such need not be replaced if they are lost or die.

Mishnah 7 — מִשְׁנָה ז

אֵין בֵּין זָב הָרוֹאֶה שְׁתֵּי [1]רְאִיּוֹת
*לְרוֹאֶה [2]שָׁלֹשׁ אֶלָּא קָרְבָּן. אֵין בֵּין
[3]מְצוֹרָע מוּסְגָּר לְמְצוֹרָע [4]מוּחְלָט
אֶלָּא פְרִיעָה [5]וּפְרִימָה. אֵין בֵּין
[6]טָהוֹר מִתּוֹךְ [7]הֶסְגֵּר [8]לְטָהוֹר מִתּוֹךְ
הֶחְלֵט אֶלָּא תִּגְלַחַת [9]וְצִפָּרִים.

The difference between one that has had two issues[1] and one who has had* three attacks[2] is only in the bringing of the offering. A leper[3] that is confined differs from a confirmed[4] leper only in letting the hair grow wild and in the rending of garments.[5] The distinction between one clean[6] after having been isolated[7] and one clean[8] after his certified leprosy is only in the cutting off the hair and in the bringing of the *bird-offerings.*[9]

1 *Leviticus* **15**, 1-15. Whether both discharges occurred in one day or in two consecutive days. **2** Whether all three fluxes came in one day or in three successive days, or two in one day and the third the next day. זָב, one who suffers from flux, issue or discharge or is afflicted with gonorrhoea. A זָב was not only unclean in himself but rendered unclean anything he came in contact with. On recovery he observed seven days of purification and on the eighth day offered two turtle-doves one as עוֹלָה (*burnt-offering*) and the other as חַטָּאת (*sin-offering*). *Leviticus* **15**, 14. **3** *Leviticus* **13**, 21 ff; נְגָעִים 8[6]. The כֹּהֵן, priest, isolated the suspect for seven days and on the eighth day examined him again either to discharge him as clean or certify him as a leper for further treatment. When a leper had recovered he had to undergo purification under the direction of the priest and had to bring two turtle-doves as offerings one as an עוֹלָה and the other as a חַטָּאת. **4** Or *certified.* **5** *i.e.,* in the purification of the rent garment. **6** Who has been declared clean. **7** Or *confined, in quarantine.* **8** Who has been pronounced clean. **9** *Leviticus* **14**, 4 ff.

* Or לָרוֹאֶה, *and the one who has had.* (Literally . . . *one who sees*).

Mishnah 8 — מִשְׁנָה ח

אֵין בֵּין [1]סְפָרִים [2]לִתְפִילִין [3]וּמְזוּזוֹת
אֶלָּא שֶׁהַסְּפָרִים נִכְתָּבִין בְּכָל

The only difference between *Sacred Books*[1] and between *phylacteries*[2] and *mezuzzahs*[3] is that

Sacred Books may be written in any language,[4] whereas *phylacteries* and *mezuzzahs* must not be written save in Hebrew[5] only. Rabban Simon[6] ben Gamaliel says, In the case of the Books, too, the only other language they permitted them to be written in[7] is Greek.[8]

[8]לָשׁוֹן, וּתְפִילִין וּמְזוּזוֹת אֵינָן
נִכְתָּבוֹת אֶלָּא [5]אַשּׁוּרִית. רַבָּן
[6]שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, אַף
בַּסְּפָרִים לֹא הִתִּירוּ *[7]שֶׁיִּכָּתְבוּ
אֶלָּא [8]יְוָנִית.

* *Niphal.*

1 Literally *Books* (not 'the *Books*'). Of Scripture, תְּ"נַ"ךְ (תּוֹרָה, *Pentateuch*, נְבִיאִים, *Prophets*, כְּתוּבִים, *Hagiographa*). **2** *Deuteronomy* **6**, 8; **11**, 18. **3** *Deuteronomy* **6**, 9; **11**, 20. **4** Script or print. **5** Literally *Assyrian, and* this is the Talmudic designation of the Hebrew square letters (Ezra is supposed to have made the change from the ancient Hebrew angular characters to this square type). The paragraphs in the תְּפִלִּין and מְזוּזוֹת must be written and not printed. **6** His view *was* accepted but his ruling is no longer applicable. **7** Or שֶׁיִּכְתְּבוּ [*Kal*], *i.e.*, 'In the case of the *Books*, too, they did not permit them to write them save in Greek only.' **8** As well as in Hebrew. A סֵפֶר תּוֹרָה, *Scroll of the Law*, to be כָּשֵׁר, *ritually fit*, for reading from to a congregation must be written on parchment and in Hebrew, otherwise such a scroll is treated as any Hebrew Pentateuch for study and ordinary reading.

Mishnah 9 — מִשְׁנָה ט

The distinction between the Priest[1] anointed with the oil of anointing[2] and the one in many vestments[3] is only in the bullock on all the commandments.[4] The Priest[1] in office differs from a preceding temporary Priest[5] only in the bullock[6] of the Day of Atonement and the *tenth of the ephah.*[7]

אֵין בֵּין [1]כֹּהֵן מָשׁוּחַ, [2]בְּשֶׁמֶן הַמִּשְׁחָה
[3]לַמְּרוּבֶּה בְּגָדִים אֶלָּא פַּר הַבָּא
עַל כָּל־[4]הַמִּצְוֹת. אֵין בֵּין [1]כֹּהֵן
מְשַׁמֵּשׁ [5]לְכֹהֵן שֶׁעָבַר, אֶלָּא [6]פַּר
יוֹם הַכִּפּוּרִים [7]וַעֲשִׂירִית הָאֵיפָה.

1 Literally *a priest*. The כֹּהֵן גָּדוֹל, High Priest, is referred to here. *Leviticus* **4**, 3, 5. **2** This was not carried out after the period of Josiah. See הוֹרָיוֹת 12a. **3** Or לְמְרוּבֶּה בְּגָדִים, 'and one in many vestments' (or לַמְרֻבֶּה, לְמִרְבֶּה, more grammatically correct). *i.e.*, the High Priest garbed in many garments. See יוֹמָא 7[5]. **4** Literally 'in a bullock.' *i.e.*, the bullock that it is obligatory to be offered up for the transgression of any of the commandments. *Leviticus* **4**, 2, 3. **5** The substitute emergency High Priest on יוֹם כִּפּוּר. See יוֹמָא 1[1]; הוֹרָיוֹת 3[4]. Or לְכֹהֵן, 'from the ..... Priest.' **6** *Leviticus* **16**, 6 ff. **7** *Leviticus* **6**, 13 ff.

Mishnah 10

מִשְׁנָה י

The only difference between a *large high place*[1] and a *lesser high place*[1] is in the *Passover-sacrifices*.[2] This is the general principle:* all that is vowed or freely offered may be offered on a *high-place*,[3] but all that is not vowed nor freely offered may not be offered on a *high place*.[4]

אֵין בֵּין [1]בָּמָה גְדוֹלָה [1]לְבָמָה קְטַנָּה אֶלָּא [2]פְּסָחִים. זֶה *הַכְּלָל, כָּל־שֶׁהוּא נִידֶר וְנִידַב קָרֵב [3]בְּבָמָה, וְכָל שֶׁאֵינוֹ לֹא נִידַר וְלֹא נִידַב אֵינוֹ קָרֵב [4]בְּבָמָה.

1 בָּמָה, *temporary altar, improvised altar*, בָּמָה גְדוֹלָה, *national altar, public altar*. בָּמָה קְטַנָּה, *local altar, private altar*. בָּמוֹת were prohibited entirely (*Deuteronomy* **12**, 2) after the consecration of the First Temple; they were originally permitted until the erection of the מִשְׁכָּן in the Wilderness (*Exodus* **20**, 24-26) and also on several separate occasions as in Nob and Gibeon. **2** Literally 'in *Passover-sacrifices*.' These were offered only on the בָּמָה גְדוֹלָה (on the מִזְבֵּחַ, *Altar*, in the Temple). Compare זְבָחִים 14[10]. All offerings that have to be brought at specified times, *e.g.*, קָרְבַּן פֶּסַח, קָרְבַּן תָּמִיד, קָרְבַּן מוּסָף, may only be offered on a בָּמָה גְדוֹלָה. **3** בָּמָה קְטַנָּה. **4** Neither a בָּמָה גְדוֹלָה nor a בָּמָה קְטַנָּה. * Popular pronunciation הַכְּלָל.

Mishnah 11

מִשְׁנָה יא

The distinction between Shiloh[1] and Jerusalem[2] is merely that at Shiloh they could eat *lesser holy sacrifices*[3] and the *second tithe*[4] anywhere within sight of it,[5] but at Jerusalem only within the wall. But both here and there[6] the *most holy sacrifices*[7] must be eaten within the *curtains*.[8] The sanctity of Shiloh permitted after it,[9] but the sanctity of Jerusalem did not permit following it.[10]

אֵין בֵּין [1]שִׁילֹה [2]לִירוּשָׁלַיִם אֶלָּא שֶׁבְּשִׁילֹה אוֹכְלִים [3]קָדָשִׁים קַלִּים [4]וּמַעֲשֵׂר שֵׁנִי בְּכָל [5]הָרוֹאֶה, וּבִירוּשָׁלַיִם לִפְנִים מִן־הַחוֹמָה. וְכָאן [6]וְכָאן [7]קָדְשֵׁי קָדָשִׁים נֶאֱכָלִים לִפְנִים מִן־[8]הַקְּלָעִים. קְדוּשַׁת שִׁילֹה יֵשׁ [9]אַחֲרֶיהָ הֶיתֵּר, וּקְדוּשַׁת יְרוּשָׁלַיִם אֵין [10]אַחֲרֶיהָ הֶיתֵּר.

1 While the Tabernacle and Altar were there. זְבָחִים 14[6]. **2** After the Temple was built. **3** See זְבָחִים 5[6 7]. These could be slaughtered anywhere in the Temple Court and might be consumed everywhere within the city walls. **4** See APPENDIX, **Note 1**. **5** Shiloh. **6*** *i.e.*, in Shiloh and Jerusalem. **7** See זְבָחִים 5[1-5]. These were slaughtered on the north side of the Altar. **8** Or *hangings* of the Tabernacle and the corresponding partitions in the

Temple; here in a transferred sense is meant the עֲזָרָה (Temple Court) enclosing walls. **9** *i.e.*, the בָּמוֹת were permitted after the destruction of Shiloh up to the building of the Temple. **10** No בָּמוֹת were any longer allowed after the erection of the Temple. * Compare 1^{3},§.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

If one read the *Scroll* backwards[1] he has not fulfilled his obligation. If one read it by heart, or if he read it in translation[2] in any language, he has not carried out his duty. But they may read it to such as speak a foreign tongue[3] in their foreign tongue; but if one who spoke a foreign language heard it in Hebrew,[4] he has done his duty.

הַקּוֹרֵא אֶת־הַמְּגִילָה יִלְמַפְרֵעַ לֹא יָצָא. קְרָאָהּ עַל פֶּה קְרָאָהּ יִתַּרְגּוּם בְּכָל לָשׁוֹן לֹא יָצָא. אֲבָל קוֹרִין אוֹתָהּ יִלְלוֹעֲזוֹת בְּלַעַז; וְהַלּוֹעֵז שֶׁשָּׁמַע יִאַשּׁוּרִית יָצָא.

1 Or *in an irregular manner, irregularly, in incorrect order, out of order* (corresponding to סִירוּסִין; but not to be confused with סִירוּגִין in the next *Mishnah*). **2** Here it refers to translations of the Book of Esther in Aramaic (or Chaldee) and Greek and perhaps also (in the now lost translations in) Coptic, Elamite and Median. **3** From the verb לָעַז, *speak in Greek, speak in a foreign language.* לוֹעֲזוֹת is a corrupt form for לְעָזוֹת, the *plural* of לָעַז, *speaking a foreign tongue,* especially *speaking Greek.* **4** Compare 1^{8}; but see the next *Mishnah.*

Mishnah 2

מִשְׁנָה ב

If one read it piecemeal[1] or when drowsy, he has carried out his obligation; if he were copying it[2] or expounding it[2] or correcting it,[2] and he had it in mind[3] to fulfil his duty then he has done so, but if not,* then he has not done his duty. If it were written with paint, or with red dye, or with resin,[4] or with copperas,[5] on paper or on partially prepared hide,[6] he has not performed his duty, unless[7] it be written in Hebrew on parchment and with ink.[8]

קְרָאָהּ יסִירוּגִין וּמִתְנַמְנֵם, יָצָא; הָיָה יכוֹתְבָהּ יוְדוֹרְשָׁהּ יוּמַגִּיהָהּ, אִם יכִּיֵּן לִבּוֹ יָצָא, וְאִם *לָאו לֹא יָצָא. הָיְתָה כְתוּבָה בְּסַם, וּבְסִיקְרָא, יוּבְקוּמוֹס, יוּבְקַנְקַתּוּם, עַל הַנְּיָיר וְעַל יהַדִּפְתְּרָא, לֹא יָצָא, יעַד שֶׁתְּהֵא כְתוּבָה אַשּׁוּרִית עַל הַסֵּפֶר יוּבְדָיו.

* Popularly, לאו.

1 Or *intermittently, interruptedly, at intervals* with prolonged pauses (not to be confused with סִירוּסִין, see preceding *Mishnah*, **Note 1**). **2** And read every verse from a כָּשֵׁר (ritually valid) מְגִלָּה first. **3** *i.e.*, it was his intention at the same time. **4** Or *gum*, especially *ink prepared with gum*. **5** Or *vitriol*, used in the preparation of ink. **6** Rough or coarse parchment (made by treating skin with flour and salt but without gall-nut). **7** *i.e.*, to suffice with the reading of the מְגִילָה. **8** Indelible black ink.

Mishnah 3

מִשְׁנָה ג

בֶּן [1]עִיר שֶׁהָלַךְ [2]לִכְרַךְ, וּבֶן [2]כְּרַךְ שֶׁהָלַךְ [1]לְעִיר, אִם עָתִיד [3]לַחֲזוֹר לִמְקוֹמוֹ קוֹרֵא [4]כִּמְקוֹמוֹ; [5]וְאִם לָאו, קוֹרֵא [6]עִמָּהֶן. מֵהֵיכָן קוֹרֵא אָדָם אֶת־הַמְּגִילָה וְיוֹצֵא בָהּ יְדֵי חוֹבָתוֹ? רַבִּי [7]מֵאִיר אוֹמֵר, כּוּלָּהּ. רַבִּי [8]יְהוּדָה אוֹמֵר, [9]מֵאִישׁ יְהוּדִי. רַבִּי [10]יוֹסֵי אוֹמֵר, [11]מֵאַחַר הַדְּבָרִים הָאֵלֶּה.

* Popularly, לאו.

If an inhabitant of a town[1] went to a city,[2] or a dweller in a city[2] went to a town,[1] if he intend to return[3] to his place, he should read as in his own place;[4] but if not,[5] he must read with them.[6] From where must a man begin to read the *Scroll* to fulfil his obligation thereby?—R. Meir[7] says, The whole of it. R. Judah[8] says, From *There was a certain Jew.*[9] R. Jose[10] says, From *"After these things."*[11]

1 Unwalled town, where the מְגִלָּה is read on the 14th אֲדָר. **2** Walled city, where the מְגִלָּה is read on the 15th אֲדָר. **3** On the night of the 14th אֲדָר before dawn. **4** *i.e.*, if he does not delay his return at sunrise or later he should read the מְגִלָּה according to the usage of his own town or city. **5** If he does not intend to go back whence he came before daybreak or later. **6** *viz.*, in accordance with the custom of the place he is in. **7** His is the accepted ruling. **8** His view is rejected. **9** *Esther* **2**, 5. **10** His opinion is not accepted. **11** *Esther* **3**, 1.

Mishnah 4

מִשְׁנָה ד

[1]הַכֹּל כְּשֵׁרִין לִקְרוֹת אֶת־הַמְּגִילָה חוּץ [2]מֵחֵרֵשׁ, [3]שׁוֹטֶה, [4]וְקָטָן. רַבִּי [5]יְהוּדָה מַכְשִׁיר בְּקָטָן. אֵין קוֹרְעִין אֶת־הַמְּגִילָה, [6]וְלֹא מָלִין, [7]וְלֹא טוֹבְלִין, [8]וְלֹא מַזִּין, וְכֵן [9]שׁוֹמֶרֶת

All[1] are eligible to read the *Scroll* except a deaf person,[2] or an imbecile,[3] or a minor.[4] R. Judah[5] declares a minor fit. None may read the *Scroll*, nor circumcise,[6] nor immerse himself,[7] nor sprinkle,[8] nor likewise may *she that awaits a day against day*[9] im-

יוֹם כְּנֶגֶד יוֹם לֹא תִטְבּוֹל עַד שֶׁתָּנֵץ הַחַמָּה; וְכוּלָּן שֶׁעָשׂוּ מִשֶּׁעָלָה עַמּוּד הַשַּׁחַר [10]כָּשֵׁר.

merse herself until the sun has risen; but if all of them had done so after the appearance of dawn, their action is valid.[10]

1 Excluding women who must hear the מְגִלָּה read by a man. **2** חֵרֵשׁ, *deaf, dumb, deaf-mute.* **3** שׁוֹטֶה, *imbecile, feeble-minded, mentally defective.* **4** A boy under 13 years and one day of age. Persons under these three categories being themselves free from the obligation cannot by reading the מְגִלָּה exempt others who hear them. **5** His view is rejected. **6** Basis *Leviticus* **12**, 3. **7** Bathe in the ritual bath after recovery from an uncleanness or a pollution. **8** The מֵי חַטָּאת, *sin-offering water. Numbers* **19**, 11-22. **9** A menstruant who has had a recurrent discharge in the eleven days between two consecutive fixed periods and has had the ritual bath on the day following must *await a whole day free from issue* and is then considered clean. *Leviticus* **15**, 19-30. **10** *i.e.*, they have complied with the fulfilment of their obligation.

Mishnah 5 — מִשְׁנָה ה

[1]כָּל־הַיּוֹם כָּשֵׁר לִקְרִיאַת הַמְּגִילָה, וְלִקְרִיאָת [2]הַהַלֵּל, [3]וְלִתְקִיעַת שׁוֹפָר, [4]וְלִנְטִילַת לוּלָב, וְלִתְפִלַּת הַמּוּסָפִין, [5]וְלַמּוּסָפִין, [6]וּלְוִידוּי הַפָּרִים, [7]וּלְוִידוּי הַמַּעֲשֵׂר, [8]וּלְוִידוּי יוֹם הַכִּפּוּרִים, [9]לְסָמִיכָה, [10]לִשְׁחִיטָה, [11]לִתְנוּפָה, [12]לְהַגָּשָׁה, [13]לְקֹמִיצָה [14]וְלַהַקְטָרָה, [15]לְמִלִּיקָה, [16]וְלַקַּבָּלָה, [17]וְלַהַזָּיָה, [18]וּלְהַשְׁקָיַת סוֹטָה, [19]וְלַעֲרִיפַת הָעֶגְלָה, [20]וּלְטַהֲרַת הַמְּצוֹרָע.

The whole day[1] is valid for the *reading of the Scroll,* and for *reciting the Hallel,*[2] and for the *sounding of the Shofar,*[3] and for *the carrying*[4] *of the Lulav,* and for the *Additional Prayer,* and for the *Additional Sacrifices,*[5] and for the *Confession at the bullock-sacrifices,*[6] and for the *Confession over the tithe,*[7] and for the *Confession on the Day of Atonement,*[8] for the *laying on of the hands,*[9] for the *slaughtering,*[10] for the *waving,*[11] for the *bringing along,*[12] for *taking the handful*[13] and for *burning it,*[13] for *nipping the neck,*[14] and for *receiving,*[15] and for the *sprinkling,*[16] and for *administering the water to a suspected adulteress,*[17] and for *breaking the heifer's neck,*[18] and for the *purification of the leper.*[19]

1 From dawn to dusk. **2** *Psalms* **113-118**. **3** On רֹאשׁ הַשָּׁנָה (*Leviticus* **23**, 24) and יוֹם כִּפּוּר (*Leviticus* **25**, 9). **4** Or *taking.* **5** *Numbers* **28**, 9; **29**, 6 ff; **6**, 20. **6** *Leviticus* **4**, 4, 15; **5**, 5. **7** מַעֲשֵׂר שֵׁנִי, *second tithe.* See APPENDIX, **Note 1**; *Deuteronomy* **26**, 13-15; מַעֲשֵׂר שֵׁנִי. INTRODUCTION.

8 *Leviticus* **16**, 21; יוֹמָא 3, 4, 6. **9** By a private individual. *Leviticus* **3**, 2. **10** All sacrifices except the קָרְבַּן פֶּסַח and תְּמִידִין. **11** *Leviticus* **7**, 30; **23**, 11, 20. *Numbers* **6**, 20. **12** For bringing to the מִזְבֵּחַ, *Altar*, the vessel containing the מִנְחָה, *meal-offering*. *Leviticus* **2**, 8. **13** Of the מִנְחָה, *meal-offering*. *Leviticus* **2**, 2. **14** *i.e.*, the wringing of the necks of the *bird-offerings*. *Leviticus* **1**, 15; **5**, 8. **15** The blood by a כֹּהֵן, priest, in a basin. *Leviticus* **1**, 5. **16** Of the blood against the Altar. *Leviticus* **1**, 5, 11; **3**, 2, 8, 13; **4**, 6 ff.; **7**, 2. **17** *sc.*, making a wife suspected of having committed adultery drink the *bitter waters*. *Numbers* **5**, 24; סוֹטָה INTRODUCTION. **18** *Deuteronomy* **21**, 1-9. **19** *Leviticus* **14**, 1-32. Some editions have וּלְטַהֵר הַמְּצוֹרָע, *and to purify the leper*.

Mishnah 6 — מִשְׁנָה ו

[1]כָּל־הַלַּיְלָה כָּשֵׁר [2]לְקְצִירַת הָעֹמֶר [3]וּלְהַקְטֵר חֲלָבִים וְאֵיבָרִים. [4]זֶה הַכְּלָל, דָּבָר שֶׁמִּצְוָתוֹ בַּיּוֹם כָּשֵׁר כָּל־הַיּוֹם; דָּבָר שֶׁמִּצְוָתוֹ בַּלַּיְלָה כָּשֵׁר כָּל־[5]הַלַּיְלָה.

The whole night[1] is valid for the *reaping of the Omer*[2] and for the *burning of the fat and the limbs*.[3] This is the general principle:[4] any rite prescribed to be performed by day is valid throughout the whole of the day; and any rite whose fulfilment is ordained for the night is valid during the whole night.[5]

1 Compare בְּרָכוֹת 1[1]. **2** *Leviticus* **23**, 10-11; *Exodus* **16**, 36. The measure of barley brought to the Temple on the second day of פֶּסַח Passover (see מְנָחוֹת 10). **3** Of sacrifices offered up that day. *Leviticus* **6**, 2. **4** Compare בְּרָכוֹת 1[1]; זְבָחִים 5[3]. **5** The קָרְבַּן פֶּסַח, *Passover-offering* is permitted מִדְּאוֹרַיְתָא (or מִן־הַתּוֹרָה as enjoined by the *Law*) but מִדְּרַבָּנָן (in accordance with the ruling of the חֲכָמִים, *Sages*) it is prohibited to be eaten after midnight.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

[1]בְּנֵי הָעִיר שֶׁמָּכְרוּ רְחוֹבָהּ שֶׁל עִיר לוֹקְחִין [2]בְּדָמָיו בֵּית הַכְּנֶסֶת; [3]בֵּית הַכְּנֶסֶת לוֹקְחִין [4]תֵּיבָה; תֵּיבָה לוֹקְחִים [5]מִטְפָּחוֹת; מִטְפָּחוֹת לוֹקְחִין [6]סְפָרִים; [6]סְפָרִים לוֹקְחִים

If the people of a town[1] have sold its open space, they may purchase a *synagogue* with the proceeds thereof;[2] a *synagogue*,[3] they may purchase an *Ark*;[4] an *Ark*, they may buy *mantles*;[5] *mantles*, they may buy *Books*;[6] *Books*,[6] they may purchase a *Scroll of the Law*. But

תּוֹרָה. אֲבָל אִם מָכְרוּ תּוֹרָה לֹא יִקְחוּ [7]סְפָרִים; [8]סְפָרִים לֹא יִקְחוּ מִטְפָּחוֹת; מִטְפָּחוֹת לֹא יִקְחוּ תֵּיבָה; תֵּיבָה לֹא יִקְחוּ בֵּית הַכְּנֶסֶת; בֵּית הַכְּנֶסֶת לֹא יִקְחוּ אֶת־הָרְחוֹב. וְכֵן [9]בְּמוֹתְרֵיהֶן. אֵין מוֹכְרִין אֶת־שֶׁל רַבִּים [10]לְיָחִיד מִפְּנֵי שֶׁמוֹרִידִין אוֹתוֹ [11]מִקְּדוּשָּׁתוֹ; דִּבְרֵי רַבִּי [12]יְהוּדָה. [13]אָמְרוּ לוֹ, אִם כֵּן [14]אַף לֹא מֵעִיר גְּדוֹלָה לְעִיר קְטַנָּה.

if they sold a *Scroll of the Law* they may not buy *Books;*[7] *Books,*[8] they must not buy *mantles; mantles,* they may not purchase an *Ark;* an *Ark,* they may not buy a *synagogue;* a *synagogue,* they may not purchase an open space. And likewise also with any surplus.[9] They may not sell the property of a community to a private person[10] for thereby they degrade its sanctity[11]—this is the opinion of R. Judah.[12] They[13] said to him, If so, then not even[14] from a large town to a small town.

1 בְּנֵי הָעִיר are the citizens of any town the majority of whose inhabitants are Jews and who have lived there for more than twelve months. **2** Grades of holiness.—This *Mishnah* illustrates the rule that what is holy must not be lowered in holiness but should be uplifted in sanctity. רְחוֹב, *market,* open place used for public prayer meetings. Compare שְׁקָלִים 6[4], מְנָחוֹת 11[7]. The תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud,* has בְּדָמֶיהָ, but בְּדָמָיו is grammatically correct as the antecedent רְחוֹב is *masculine.* **3** *i.e.,* if they sell a synagogue. **4** To hold סִפְרֵי תּוֹרָה, *Scrolls of the Law.* The Ark is also called אֲרוֹן הַקֹּדֶשׁ and briefly אָרוֹן. **5** Wrappings for סִפְרֵי תּוֹרָה may be bought with the money obtained by selling an Ark. **6** Sacred Books (the Scriptures, *viz.,* Prophets and Hagiographa) may be bought with the money realised from the sale of mantles. Likewise money acquired by selling sacred Books may be expended on a סֵפֶר תּוֹרָה. **7** With the proceeds of the sale. **8** *i.e.,* if they sold sacred Books. **9** Or *residue, balance.* Of the proceeds. Literally *with their surpluses.* **10** Literally *an individual.* **11** Literally *they reduce it from its holiness.* **12** The Talmud Jerushalmi and the גְּמָרָא of the Talmud Bavli have the reading רַבִּי מֵאִיר, R. Meir, instead of רַבִּי יְהוּדָה, R. Judah [R. Judah ben Illai]. This view is rejected. **13** The חֲכָמִים, Sages. Their opinion is accepted. **14** *i.e.,* '.....then not even holy objects.....'

Mishnah 2 — מִשְׁנָה ב

אֵין מוֹכְרִין בֵּית הַכְּנֶסֶת אֶלָּא עַל תְּנַאי, שֶׁאִם [1]יִרְצוּ, [2]יַחֲזִירוּהוּ. דִּבְרֵי רַבִּי [3]מֵאִיר. וַחֲכָמִים

They may not sell a synagogue except on the condition that, when they[1] may so desire, it will be returned.[2] This is the view of R.

אוֹמְרִים, מוֹכְרִים אוֹתוֹ [1]מִמְּכַר עוֹלָם חוּץ מֵאַרְבָּעָה דְבָרִים, לְמֶרְחָץ, וּלְבוּרְסְקִי, וְלִטְבִילָה, [5]וּלְבֵית הַמַּיִם. רַבִּי [6]יְהוּדָה אוֹמֵר, מוֹכְרִין אוֹתוֹ לְשֵׁם חָצֵר, וְהַלּוֹקֵחַ מַה־שֶּׁיִּרְצֶה [7]יַעֲשֶׂה.

Meir.[3] But the Sages say, They may sell it in perpetuity[4] save for four purposes: for a bath-house, or for a tannery, or for a ritual bath, or for a urinal.[5] R. Judah[6] says, They may sell it for a courtyard, and the purchaser may do[7] whatever he desires.

1 The sellers. **2** Literally *that they will return it. i.e.,* that the purchaser(s) will give it back to the vendors. **3** His view is rejected. **4** Even to a single buyer. Literally (*as*) *an everlasting sale.* **5** Or *wash-house.* Literally *for the urinal.* All these exceptions are to avoid detraction from sanctity. **6** His opinion is not accepted. **7** With it.

Mishnah 3

מִשְׁנָה ג

וְעוֹד אָמַר רַבִּי יְהוּדָה, בֵּית הַכְּנֶסֶת שֶׁחָרַב אֵין מַסְפִּידִין בְּתוֹכוֹ, וְאֵין מַפְשִׁילִין [1]בְּתוֹכוֹ חֲבָלִים, וְאֵין פּוֹרְשִׂין לְתוֹכוֹ [2]מְצוּדוֹת, וְאֵין שׁוֹטְחִין עַל [3]גַּגּוֹ פֵּרוֹת, וְאֵין עוֹשִׂין אוֹתוֹ [4]קִפֵּנְדַּרְיָא. [5]שֶׁנֶּאֱמַר, וְהַשִּׁמּוֹתִי אֶת־מִקְדְּשֵׁיכֶם, [6]קְדוּשָׁתָן אַף כְּשֶׁהֵן שׁוֹמֵמִין עָלוּ בוֹ [7]עֲשָׂבִים, [8]לֹא יִתְלוֹשׁ מִפְּנֵי עַגְמַת נֶפֶשׁ.

And moreover R. Judah said, If a synagogue be derelict, they may not deliver a funeral oration therein, nor may they twist ropes therein,[1] nor may they spread out nets[2] therein, nor spread out produce upon its roof,[3] nor make of it a short-cut.[4] As it is said,[5] *And I will bring your sanctuaries into desolation*—their holiness[6] remains even though they be desolate. If grasses[7] sprang up therein, one may not pluck them up[8] because of grief of soul.

1 Synagogue premises being extensive are particularly suitable for a ropery or rope-walk, but actually the ruins must not be used for any kind of workshop or factory or storehouse. **2** Or *traps.* **3** To dry. **4** Or *by-path.* Compare בְּרָכוֹת 9[5]. **5** *Leviticus* **26**, 31. Scripture has וְהַשִּׁמּוֹתִי and not וַהֲשִׁימוֹתִי. **6** *sc.,* 'their sanctity endures.....' and must therefore not suffer degradation. **7** Or *herbs.* **8** They must not be plucked to be used as cattle fodder or to be destroyed. But they may be plucked up and left there for the sake of tidiness.

Mishnah 4

מִשְׁנָה ד

When the first day of the month of Adar falls on a Sabbath* they read[1] the *Section of Shekalim;*[2] if it fall during the week, they read it earlier on the preceding one[3] and they interrupt to the next[4] Sabbath.[5] On the second one, *Remember;*[6] on the third one, *The Red Heifer;*[7] on the fourth one, *This month shall be unto you;*[8] on the fifth one, they revert to the regular order.[9] For all of these they break off:[10] on the first days of the months, on the Festival of Dedication,[11] and on Purim, on fast days, and at the Lay Guards,[12] and on the Day of Atonement.[13]

ראֹשׁ חֹדֶשׁ אֲדָר שֶׁחָל לִהְיוֹת
*בְּשַׁבָּת [1]קוֹרִין בְּפָרָשַׁת [2]שְׁקָלִים;
חָל לִהְיוֹת בְּתוֹךְ הַשָּׁבוּעַ, מַקְדִּימִין
[3]לַשֶּׁעָבַר וּמַפְסִיקִין [4]לַשַּׁבָּת [4]אַחֶרֶת.
בַּשְּׁנִיָּה, [6]זָכוֹר; בַּשְּׁלִישִׁית, [7]פָּרָה
אֲדוּמָה; בָּרְבִיעִית, [8]הַחֹדֶשׁ הַזֶּה
לָכֶם; בַּחֲמִישִׁית, חוֹזְרִין [9]לְסִדְרָן.
לַכֹּל [10]מַפְסִיקִין, בְּרָאשֵׁי חֳדָשִׁים,
[11]בַּחֲנוּכָּה, וּבַפּוּרִים, בְּתַעֲנִיּוֹת,
[12]וּבְמַעֲמָדוֹת, [13]וּבְיוֹם הַכִּפּוּרִים.

* Or בַּשַּׁבָּת, *on the Sabbath.*

1 As מַפְטִיר before the הַפְטָרָה. **2** *Exodus* **30**, 11-16. See שְׁקָלִים 1[1]. Between the last שַׁבָּת of שָׁבַט and the last שַׁבָּת before נִיסָן four Sabbaths have special portions of the Law to be read, and these Sabbaths are known as פָּרָה, זָכוֹר, שְׁקָלִים and הַחֹדֶשׁ respectively. **3** The Sabbath before רֹאשׁ חֹדֶשׁ. **4** Literally *another.* **5** *i.e.,* they break off from the reading of the four sections prescribed for אֲדָר. The portion זָכוֹר is then read on the second שַׁבָּת, *i.e.,* the שַׁבָּת before פּוּרִים and another portion is read on the first שַׁבָּת. **6** *i.e.,* on the second שַׁבָּת of אֲדָר they read the פָּרָשָׁה* *Remember what Amalek did* ..... (*Deuteronomy* **25**, 17-19). **7** *Numbers* **19**, 1-22. On the שַׁבָּת following פּוּרִים. **8** *Exodus* **12**, 1-20. **9** i.e., they resume the usual set readings. **10** *i.e.,* the ordinary set order of the readings of the *Law* is interrupted, for the הַפְטָרוֹת. **11** Beginning on the 25th day of כִּסְלֵיו§ (for eight days). **12** On the fasts observed by the אַנְשֵׁי מַעֲמָד, the members of the Lay Guards (see תַּעֲנִית 4[2,3]; APPENDIX, **Note 17**). Some texts have וּלְמוֹעֲדוֹת, *and on Holydays, and on Festivals.* **13** The numbers of sections read on each of the following occasions are: שַׁבָּת, seven; יוֹם כִּפּוּר, six; יוֹם טוֹב, five; רֹאשׁ חֹדֶשׁ, four; חוֹל הַמּוֹעֵד, four; and three each on שַׁבָּת afternoon, חֲנוּכָּה, פּוּרִים, Monday, Thursday. Originally the whole portion of the day was read by one person.† The introduction of the public readings of the *Law* was variously ascribed by tradition to Moses, to the Prophets and to Ezra, and at first were limited to the Festivals or Holydays and were then developed into regular readings on all the other occasions. In Babylonia the whole Pentateuch was read completely in one year (as we do now), but in Palestine for a long period the reading was completed in three years (the so-called *Triennial Cycle*). The readings of

the הַפְּטָרוֹת (concluding the readings from the תּוֹרָה) still varies considerably among many communities. * Popular reading פַּרְשָׁה. § Or כִּסְלֵו.
† See ADDENDA at the end of this *Tractate*.

Mishnah 5

מִשְׁנָה ה

[1]בַּפֶּסַח קוֹרִין בְּפָרָשַׁת [2]מוֹעֲדוֹת שֶׁל [3]תּוֹרַת כֹּהֲנִים; [4]בְּעַצֶּרֶת, [5]שִׁבְעָה שָׁבוּעוֹת; בְּרֹאשׁ הַשָּׁנָה, [6]בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ; בְּיוֹם הַכִּפּוּרִים, [7]אַחֲרֵי מוֹת; בַּיּוֹם טוֹב הָרִאשׁוֹן שֶׁל [8]חַג, קוֹרִין בְּפָרָשַׁת [2]מוֹעֲדוֹת [3]שֶׁבְּתוֹרַת כֹּהֲנִים; *וּבִשְׁאָר כָּל־יְמוֹת הֶחָג בְּקָרְבָּנוֹת [9]הֶחָג.

On the Passover[1] they read from the portion *Festivals*[2] in the *Law of the Priests;*[3] and on the Festival of Weeks,[4] *Seven Weeks;*[5] and on the New Year, *In the seventh month on the first day of the month;*[6] and on the Day of Atonement, *After the death;*[7] and on the first holyday day of the Festival of Tabernacles,[8] they read from the portion of the *Festivals*[2] in the *Law of the Priests;*[3] and on all the other* days of the Festival of Tabernacles they read about the sacrifices at the Festival of Tabernacles." * Popular pronunciation, וּבִשְׁאַר.

1 On the first day of פֶּסַח. The portions of the Pentateuch to be read on the Festivals, Fasts and special Sabbaths are indicated in חֻמָּשִׁים and in the various מַחֲזוֹרִים. **2** Or *Set Feasts.* **3** *sc., Leviticus* **23**, 1 ff. **4** Or *Pentecost,* עֲצֶרֶת or שָׁבוּעוֹת. **5** *Deuteronomy* **16**, 9-12. **6** *Leviticus* **23**, 23-25. **7** *Leviticus* **16**, 1-34. **8** חַג or סֻכּוֹת. **9** *Numbers* **29**, 17 ff.

Mishnah 6

מִשְׁנָה ו

בַּחֲנוּכָּה, [1]בַּנְּשִׂיאִים; בַּפּוּרִים, [2]וַיָּבֹא עֲמָלֵק; בְּרָאשֵׁי חֳדָשִׁים, [3]וּבְרָאשֵׁי חָדְשֵׁיכֶם; [4]בַּמַּעֲמָדוֹת, [5]בְּמַעֲשֵׂה בְרֵאשִׁית; בְּתַעֲנִיּוֹת, [6]בְּרָכוֹת וּקְלָלוֹת, אֵין מַפְסִיקִין [7]בַּקְּלָלוֹת, אֶלָּא אֶחָד קוֹרֵא אֶת־כּוּלָּן; בַּשֵּׁנִי וּבַחֲמִישִׁי וּבַשַּׁבָּת בַּמִּנְחָה קוֹרִין כְּסִדְרָן, [8]וְאֵין עוֹלִין לָהֶם מִן־הַחֶשְׁבּוֹן. [9]שֶׁנֶּאֱמַר, וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי ה׳ אֶל־

On the Festival of Dedication, *The Princes;*[1] on Purim, *And then came Amalek;*[2] on the first days of the months, *And on the first days of your months;*[3] and at the *Lay Divisions,*[4] from *The Story of the Creation;*[5] on fast days, *The Blessings and the Curses*[6]—they must not interrupt in the reading of *The Curses,*[7] but one person only reads them all; and on Monday and on Thursday and on the Sabbath at the *Afternoon Service* they read in

בְּנֵי יִשְׂרָאֵל, מִצְוָתָן שֶׁיְּהוּ קוֹרִין כָּל־אֶחָד וְאֶחָד [10]בִּזְמַנּוֹ.

the regular order, but it is not taken into account.[8] As it is said,[9] *And Moses declared the appointed seasons of the Eternal unto the children of Israel*—their prescribed law is that every one of them shall be read in its due season.[10]

1 *Numbers* **7**, 1-89. This *Mishnah* concludes the subject dealt with in the two preceding *Mishnahs*. **2** *Exodus* **17**, 8-16. **3** *Numbers* **28**, 11-15. **4** See *Mishnah* **4**, **Note 12** of this *Chapter*. **5** *Genesis* **1**, 1-23. **6** *Leviticus* **26**, 3-46. **7** *i.e.*, this portion must not be read out (or divided out) to two or more persons called up to the reading of the *Law*. **8** *viz.*, the section read is re-read on the next שַׁבָּת. **9** *Leviticus* **23**, 44. **10** *i.e.*, the inference being that the portion read from the *Law* must have appropriate reference and relation to and bearing upon the particular occasion on which it is read.

CHAPTER 4 — פֶּרֶק ד

Mishnah 1 — מִשְׁנָה א

[1]הַקּוֹרֵא אֶת־הַמְּגִילָּה עוֹמֵד [2]וְיוֹשֵׁב; קְרָאָהּ אֶחָד, קְרָאוּהָ [3]שְׁנַיִם, [4]יָצְאוּ. מָקוֹם שֶׁנָּהֲגוּ [5]לְבָרֵךְ יְבָרֵךְ, וְשֶׁלֹּא לְבָרֵךְ לֹא יְבָרֵךְ. בְּשֵׁנִי, וּבַחֲמִישִׁי, וּבְשַׁבָּת [6]בַּמִּנְחָה [7]קוֹרִין שְׁלֹשָׁה; אֵין פּוֹחֲתִין וְאֵין מוֹסִיפִין [8]עֲלֵיהֶן; וְאֵין מַפְטִירִין [9]בְּנָבִיא. הַפּוֹתֵחַ וְהַחוֹתֵם בַּתּוֹרָה מְבָרֵךְ, [10]לְפָנֶיהָ [11,12]וּלְאַחֲרֶיהָ.

He who reads the *Scroll*[1] may stand or sit;[2] if one read it, or if two read it,[3] they[4] have fulfilled their duty. In a place where the custom is to recite a Benediction[5] one should recite it, but where it is not customary to recite a Benediction he does not recite it. On Monday, and on Thursday, and on Sabbath at the *Afternoon Service*[6] three persons read;[7] they must not reduce the number nor add to it;[8] nor do they conclude with a reading from the Prophets.[9] He that begins the reading from the *Law* and he that concludes it recites a Benediction, the one[10] at the start and the other[11] at the conclusion.[12]

1 Of *Esther* on פּוּרִים. **2** But the one that reads from the סֵפֶר תּוֹרָה must stand.* **3** Together. **4** Both the reader(s) and the listener(s) thus carry out the obligation. More than one may read from the מְגִלָּה at the same time and in the same place (but when the *Law* is read only one reader does so in any one place). **5** *After* it. But three Blessings must be recited *before* the מְגִלָּה is read. **6** These three ordinary days are with reference to the regular weekly readings of the *Law*. **7** It used to be the usage originally for those called up to read the prescribed portions from the *Law*, but this practice was

abandoned in favour of one reader throughout in order not to disgrace such as could not read.* The number called up is limited to three—called the כֹּהֵן, *Priest,* לֵוִי, *Levite,* and יִשְׂרָאֵל, *Lay Jew*—on Monday and Thursday mornings so as not to delay those who have to hurry to their work, and likewise on Saturday afternoon not to delay the delivery of the sermon following the מִנְחָה service. For like reasons no הַפְטָרוֹת are read on these occasions. **8** Literally *to them, i.e.,* to those called up to the reading. **9** *i.e.,* with הַפְטָרָה (as is done at the *Morning Services* on שַׁבָּת and יוֹם טוֹב and at the *Afternoon Services* of יוֹם כִּפּוּר and תִּשְׁעָה בְּאָב). **10** The כֹּהֵן. **11** The last one. **12** But nowadays every person called up to the reading of the *Law* recites the introductory Blessing, then the Reader intones the paragraph, and the one called up concludes with the second blessing. * This is based on a homiletical interpretation of *Deuteronomy* **5**, 28, וְאַתָּה פֹּה עֲמֹד עִמָּדִי, *But as for thee, stand thou here by me.* * Compare 3[4], **Note 13**.

Mishnah 2

מִשְׁנָה ב

בְּרָאשֵׁי חֳדָשִׁים [1]וּבְחוֹלוֹ שֶׁל מוֹעֵד קוֹרִין אַרְבָּעָה, אֵין פּוֹחֲתִין מֵהֶן וְאֵין מוֹסִיפִין [2]עֲלֵיהֶן; †וְאֵין מַפְטִירִין [3]בְּנָבִיא. הַפּוֹתֵחַ וְהַחוֹתֵם בַּתּוֹרָה מְבָרֵךְ לְפָנֶיהָ וּלְאַחֲרֶיהָ. זֶה [4]הַכְּלָל, כָּל [5]שֶׁיֵּשׁ בּוֹ מוּסָף וְאֵינוֹ [6]יוֹם טוֹב, קוֹרִין אַרְבָּעָה; בְּיוֹם טוֹב, חֲמִשָּׁה; בְּיוֹם הַכִּפּוּרִים, שִׁשָּׁה; בַּשַּׁבָּת, [7]שִׁבְעָה. אֵין פּוֹחֲתִין מֵהֶן אֲבָל מוֹסִיפִין עֲלֵיהֶן, וּמַפְטִירִין בְּנָבִיא. [8]הַפּוֹתֵחַ [9]וְהַחוֹתֵם בַּתּוֹרָה מְבָרֵךְ לְפָנֶיהָ [10]וּלְאַחֲרֶיהָ.

† See ADDENDA.

On the first days of the months and on the *Intermediate Festival Days*[1] four read; they must not reduce the number nor add to it;[2] nor† may they conclude with a reading from the Prophets.[3] He that begins and he who concludes the reading from the *Law* recite a Benediction, one at the beginning and the other after it. This is the general principle:* any day when there is§ *Additional Service* but is not a Holyday,[4] four read; on a Holyday, five; on the Day of Atonement, six; on the Sabbath, seven.[5] They must not reduce the number but they may increase it, and they conclude with a reading from the Prophets. He who commences[8] and he that concludes[9] recites a Benediction, the one before it and the other at the completion.[7]

* Popularly הַכְּלָל. § Or שֶׁיֵּשׁ־בּוֹ.

1 חוֹל הַמּוֹעֵד פֶּסַח and חוֹל הַמּוֹעֵד סֻכּוֹת. **2** עֲלֵיהֶן literally *to them, i.e.,* to the number of persons called up to the reading of the *Law*. No more than the prescribed four are to be called up so that the service is not prolonged for those who have to hasten to their labours. **3** *i.e.,* with הַפְטָרָה. There may

be no הַפְטָרָה so that people who have to get to their work are not unduly delayed. **4** Or *Festival.* **5** The מַפְטִיר portion is actually an eighth (but really it is only a repetition of part of the seventh portion). On ordinary Sabbaths it is permitted to add to the number called up if the פָּרָשׁוֹת (or פְּרָשִׁיּוֹת)* can conveniently subdivided. On שִׂמְחַת תּוֹרָה the סִדְרָה§ designated וְזֹאת הַבְּרָכָה (*Deuteronomy* **33-34**)— except the last part which is read only once at the end—may be reread many times to enable all men present to be called up to the reading. **6** The reading from the *Law.* **7** See **Note 12** of the preceding *Mishnah.* * Popular reading פְּרָשׁוֹת. § Popular reading סֶדְרָה.

Mishnah 3

מִשְׁנָה ג

They may not recite the[1] *Shema,*[2] nor may anyone step before the *Ark,*[3] nor may they lift up their hands,[4] nor may they read the *Law* or the portion from the Prophets,[5] nor may they observe the *funeral halts,*[6] nor recite the *Mourners' Benediction*[7] or the *Mourners' Consolation,*[8] or the *Newly-Wed Benediction,*[9] nor mention the Name of God in the *Grace After Meals*[10] when less* than ten[11] are present. Also for lands, nine and a priest are required,[12] and similarly for a person.[13] * Popular pronunciation, פָּחוֹת.

אֵין [1]פּוֹרְסִין [2]אֶת־שְׁמַע, וְאֵין עוֹבְרִין לִפְנֵי [3]הַתֵּיבָה, וְאֵין נוֹשְׂאִין [4]אֶת־כַּפֵּיהֶם, וְאֵין קוֹרִין בַּתּוֹרָה, וְאֵין מַפְטִירִין [5]בִּנְבִיא, וְאֵין עוֹשִׂין [6]מַעֲמָד וּמוֹשָׁב, וְאֵין אוֹמְרִים [7]בִּרְכַּת אֲבֵלִים [8]וְתַנְחוּמֵי אֲבֵלִים, [9]וּבִרְכַּת חֲתָנִים, וְאֵין [10]מְזַמְּנִים בְּשֵׁם *פָּחוּת [11]מֵעֲשָׂרָה. וּבְקַרְקָעוֹת [12]תִּשְׁעָה וְכֹהֵן, [13]וְאָדָם כַּיּוֹצֵא בָהֶן.

1 עַל instead of אֶת in some editions. During חוֹל הַמּוֹעֵד. **2** After the general congregation has just done so, *i.e.,* if ten adults have just then joined the congregation one of them may not publicly stand up and recite קַדִּישׁ, the בָּרְכוּ, the first בְּרָכָה before the קְרִיאַת שְׁמַע, and then the שְׁמַע, seeing that the congregation have already gone on beyond all these. There are other, conflicting, views in explanation of this vague and very difficult phrase. **3** To lead in prayer if less than ten adults (מְנָיָן) are present. **4** For the *Priestly Benediction* (בִּרְכַּת כֹּהֲנִים) if there is no מְנָיָן. *Numbers* **6**, 24-26. **5** Literally *in a Prophet* (in a Book of the Prophets). The reference is to the הַפְטָרָה. If less than מְנָיָן is present. There is a variety of opinions on the question of the recital of קַדִּישׁ and of בָּרְכוּ with full מְנָיָן (ten male adults) or with a congregation made up of nine adult males and a boy just under 13 years of age with a חֻמָּשׁ in his hand; no conclusive agreement exists. **6** Literally *stop and sitting.* On the way to a funeral. In the absence of a מְנָיָן. It used to be the custom to make seven stops (sitting down at each) for lamentation as the dead was being carried to the grave. **7** On the return journey

from a funeral those present stand together and one of them recites a Benediction over the mourners. **8** When מִנְיָן is not present. The mourners walked between two rows of those present and received this pronouncement. See בְּרָכוֹת 2[7], 3[2]; סַנְהֶדְרִין 2[1]. **9** שֶׁבַע בְּרָכוֹת. When less than מִנְיָן is present. **10** *i.e.*, for the redemption of lands or the assessment of the value of dedicated immovable property. **11** See בְּרָכוֹת 7[3]. **12** A מִנְיָן composed of nine men and a priest are needed. *Leviticus* **27**, 2-29. **13** *i.e.*, likewise for the redemption or the valuation—vow of men. *Leviticus* **27**, 2-29.

Mishnah 4

מִשְׁנָה ד

הַקּוֹרֵא [1]בַּתּוֹרָה לֹא יִפְחוֹת מִשְּׁלֹשָׁה [2]פְּסוּקִים; לֹא יִקְרָא [3]לַמְּתוּרְגְּמָן יוֹתֵר מִפָּסוּק אֶחָד, [4]וּבְנָבִיא שְׁלֹשָׁה; הָיוּ שְׁלָשְׁתָּן שָׁלֹשׁ [5]פָּרָשִׁיּוֹת קוֹרִין [6]אֶחָד אֶחָד. [7]מְדַלְּגִין [8]בַּנָּבִיא, וְאֵין מְדַלְּגִין [9]בַּתּוֹרָה. וְעַד כַּמָּה הוּא מְדַלֵּג? עַד כְּדֵי שֶׁלֹּא [10]יִפְסוֹק הַתּוּרְגְּמָן.

He that reads (in) the *Law*[1] may not read less than three verses;[2] he may not read to the translator[3] more than one verse at a time, or three in the case of the reading from the Prophets;[4] but if these three form three separate paragraphs[5] they must read them one by one.[6] They may omit[7] in the reading of the Prophet,[8] but they may not omit in the *Law*.[9] And how much may one leave out?—Only so much that the translator will not have time to make a pause.[10]

1 At a service with the congregation. **2** As a reminder of the three initial letters תְּנַ"ךְ (ת' for תּוֹרָה, *Law*, נ' for נְבִיאִים, *Prophets*, ך' for כְּתוּבִים, *Hagiographa*). **3** Or *interpreter*. He had to render into the Aramaic vernacular for the benefit of those who did not understand the Hebrew read out. When the Jews returned to Palestine from the Babylonian Exile, Ezra instituted this custom for the benefit of those who had lost the knowledge of Hebrew. Anyone, even a קָטָן *minor*, could act as תּוּרְגְּמָן or מְתוּרְגְּמָן. **4** Literally *from* (or *in*) *a Prophet* (*viz.*, a Book of the Prophets), *i.e.*, the הַפְטָרָה. **5** *i.e.*, distinct subjects. **6** *i.e.*, read and immediately translate one by one. **7** Literally *skip*, *i.e.*, leave out verses referring to one or two subjects. **8** הַפְטָרָה. **9** When two or more subjects are referred to. **10** The congregation may not be kept waiting after the translator has finished while the reader is seeking the next reading in the Scroll.

Mishnah 5

מִשְׁנָה ה

[1]הַמַּפְטִיר [2]בַּנָּבִיא הוּא פּוֹרֵס עַל שְׁמַע, [3]וְהוּא עוֹבֵר לִפְנֵי הַתֵּיבָה,

He[1] that reads the concluding lesson from the Prophet[2] also recites

וְהוּא נוֹשֵׂא ׳אֶת־כַּפָּיו; וְאִם הָיָה ׳קָטָן, אָבִיו אוֹ רַבּוֹ ׳עוֹבְרִין עַל יָדוֹ.

the *Shema,*[3] and he steps[4] before the *Ark,* and he lifts up his hands;[5] but if he were a minor,[6] his father or his teacher steps[7] on his behalf.

1 This *Mishnah* is one of the most difficult to comprehend; a variety of explanations by many commentators have been advanced, none of which has so far proved quite satisfactory. 2 *i.e.,* the הַפְטָרָה. 3 *i.e.,* leads the congregation in the קְרִיאַת שְׁמַע. 4 To act as reader for the congregation. 5 If he is a כֹּהֵן, priest, in the בִּרְכַּת כֹּהֲנִים, *Priestly Benediction.* 6 He who should recite the מַפְטִיר portion. 7 *i.e.,* goes before the Ark in his place.

Mishnah 6

מִשְׁנָה ו

׳קָטָן קוֹרֵא בַתּוֹרָה וּמְתַרְגֵּם, אֲבָל אֵינוֹ פּוֹרֵס עַל ׳שְׁמַע, ׳וְאֵינוֹ עוֹבֵר לִפְנֵי הַתֵּיבָה וְאֵינוֹ נוֹשֵׂא ׳אֶת־כַּפָּיו. פּוֹחֵחַ פּוֹרֵס ׳אֶת־שְׁמַע וּמְתַרְגֵּם, אֲבָל ׳אֵינוֹ קוֹרֵא בַתּוֹרָה וְאֵינוֹ עוֹבֵר לִפְנֵי הַתֵּיבָה וְאֵינוֹ נוֹשֵׂא אֶת־כַּפָּיו. סוּמָא פּוֹרֵס אֶת־שְׁמַע וּמְתַרְגֵּם. רַבִּי ׳יְהוּדָה אוֹמֵר, כָּל־שֶׁלֹּא רָאָה ׳מְאוֹרוֹת ׳מִיָּמָיו אֵינוֹ פּוֹרֵס עַל שְׁמַע.

A minor[1] may read (in) the *Law* and translate, but he may not recite the *Shema,*[2] nor go[3] before the *Ark,* nor raise his hands.[4] One clothed in ragged garments may recite the *Shema*[5] and translate, but he may not[6] read (from) the *Law* or go before the *Ark* or lift up his hands. A blind person may recite the *Shema* and translate. R. Judah[7] says, Anyone who has never in his lifetime[8] seen the light[9] may not recite the *Shema.*

1 Who is less than thirteen years and one day old. 2 'recite the *Shema,*' *i.e.,* lead the assembly in the קְרִיאַת שְׁמַע. 3 To officiate as reader for the assembly. 4 For the בִּרְכַּת כֹּהֲנִים *Priestly Benediction.* A minor, קָטָן, who is a כֹּהֵן can not by himself carry out this function. Anyone who is ineligible to carry out any obligation may not by so performing the obligation exempt others thereby. 5 Because he is in duty bound to do so. 6 Because his ragged appearance is disrespectful to the סֵפֶר תּוֹרָה and the אָרוֹן and offensive to the congregation. 7 His opinion is rejected. 8 *i.e.,* from *birth.* 9 Literally *lights.*

Mishnah 7

מִשְׁנָה ז

כֹּהֵן שֶׁיֵּשׁ ׳בְּיָדָיו ׳מוּמִין לֹא יִשָּׂא ׳אֶת־כַּפָּיו. רַבִּי יְהוּדָה אוֹמֵר, אַף מִי שֶׁהָיוּ יָדָיו צְבוּעוֹת ׳אִיסְטִיס

A priest whose hands[1] have blemishes[2] may not raise his hands.[3] R. Judah says, Moreover one whose hands are stained with woad[4] or

[5]וּפוּאָה לֹא יִשָּׂא אֶת־כַּפָּיו מִפְּנֵי שֶׁהָעָם [6]מִסְתַּכְּלִין בּוֹ.

madder[5] may not lift up his hands because the people would gaze[6] at him.

1 Also face and feet. A כֹּהֵן may not wear footgear when reciting the בִּרְכַּת כֹּהֲנִים, *Priestly Benediction.* **2** Or *disfigurements. Leviticus* **21**, 17-23. **3** For בִּרְכַּת כֹּהֲנִים, *Numbers* **6**, 24-26. **4** A plant yielding a deep blue dye.* **5** A root producing a red dye.* **6** It was considered improper to gaze at a כֹּהֵן when he was reciting the בִּרְכַּת כֹּהֲנִים. If the majority of the people of a town are engaged in dyeing and producing dyes then in such case a כֹּהֵן with stained hands may recite the Priestly Benediction and raise his hands the stains upon which would be no novelty and would not arouse curiosity and therefore not attract attention. * See SUPPLEMENTS, Volumes I-II.

Mishnah 8 — מִשְׁנָה ח

הָאוֹמֵר, אֵינִי עוֹבֵר לִפְנֵי הַתֵּיבָה בִּצְבוּעִין, אַף בִּלְבָנִים [1]לֹא יַעֲבוֹר. [2]בְּסַנְדָּל אֵינִי עוֹבֵר, אַף יָחֵף [1]לֹא יַעֲבוֹר. הָעוֹשֶׂה תְּפִלָּתוֹ [3]עֲגוּלָה [4]סַכָּנָה וְאֵין בָּהּ [5]מִצְוָה. [6]נְתָנָהּ עַל [7]מִצְחוֹ [8]אוֹ עַל פַּס [9]יָדוֹ, הֲרֵי זוּ דֶּרֶךְ הַמִּינוּת. צִיפָּן זָהָב וּנְתָנָהּ עַל [9]בֵּית אוּנְקְלִי שֶׁלּוֹ, הֲרֵי זוּ דֶּרֶךְ [10]הַחִיצוֹנִים.

If one declare, 'I will not step before the *Ark* in coloured raiment,' he may not go[1] even in white garments. 'I will not go in sandals,'[2] he may not step up[1] even barefoot. He who makes his phylactery round[3] is in danger[4] for there is no fulfilment of the obligation[5] therewith. If he set it[6] upon his forehead[7] or[8] on the palm of his hand,[9] then this is a practice of heresy. If one covered it with gold or placed it over his sleeve,[9] then this is the practice of the separatists.[10]

1 On that occasion. **2** *i.e.*, if he makes such a statement. Literally *in a sandal.* **3** The case must be cube shaped and is so traditionally according to הֲלָכָה לְמֹשֶׁה מִסִּינַי, *a rule laid down by Moses on Sinai,* which is accepted as binding without question.* **4** Against being injured by the round case during inclination. When reciting וַיֹּאמֶר דָּוִד. **5** Or *commandment.* **6** The תְּפִלִּין שֶׁל רֹאשׁ. **7** Low down instead of the correct position at the highest part of the forehead overagainst between the eyes. **8** The תְּפִילִין שֶׁל יָד. **9** Instead of on the upper arm over the muscles facing the heart. **10** Or *sectaries, heretics, i.e.*, those who act against or disregard the ruling of the חֲכָמִים, Sages. * See מְגִלָּה 24b, מְנָחוֹת 35a.

Mishnah 9

מִשְׁנָה ט

[1]הָאוֹמֵר, יְבָרְכוּךָ [2]טוֹבִים, הֲרֵי זוּ [3]דֶּרֶךְ הַמִּינוּת. [4]עַל קַן צִפּוֹר [5]יִגִּיעוּ רַחֲמֶיךָ, [6]וְעַל טוֹב יִזָּכֵר שְׁמְךָ, [7]מוֹדִים מוֹדִים, מְשַׁתְּקִין אוֹתוֹ, [8]הַמְּכַנֶּה [9]בְּעֲרָיוֹת מְשַׁתְּקִין [10]אוֹתוֹ. [11]הָאוֹמֵר, מִזַּרְעֲךָ לֹא תִתֵּן [12]לְהַעֲבִיר [13]לַמּוֹלֶךְ [14]וּמִזַּרְעֲךָ [15]לֹא תִתֵּן [16]לְאַעֲבָרָא בְּאַרְמִיּוּתָא, מְשַׁתְּקִין אוֹתוֹ [17]בְּגִזֵּיפָה.

If one say,[1] 'The good[2] shall bless Thee'—this is heretical practice.[3] 'Over[4] the nest of a bird do Thy mercies extend,'[5] or,[4] 'For the good may Thy Name be remembered.'[6] or,[4] 'We give thanks, we give thanks'[7]—they must silence him. If one render in periphrasis[8] the laws about incest,[9] they must silence him.[10] If one say[11] *And thou shalt not give any of thy seed to pass through*[12] *to Molech*[13] by[14] *And thou shalt not give*[15] *any of thy seed to a heathen woman to become pregnant,*[16] they must silence him with a rebuke.[17]

1 See בְּרָכוֹת 5[3]. **2** *i.e.*, the righteous, the pious. **3** Because it is the duty of all—both upright and wrongdoer—to bless God. **4** *i.e., If one say* ..... **5** *Deuteronomy* **22**, 6. This is a decree from God and must not be wrongly considered as an act of mercy. **6** See בְּרָכוֹת 9[5]. God must be blessed both for His goodness and His punishments. **7** It makes it appear as if two powers are being lauded and such a statement would savour of heresy. **8** For instance he read *shame* for *nakedness, commit adultery* for *uncover* or in any manner perverts the true meaning of the Scriptural text. **9** Or *the prohibited degrees of marriage. Leviticus* **18**, 6-18. **10** It is forbidden to give a wrong interpretation, one not in accordance with הֲלָכָה, *legal decision.* **11** *i.e.*, translates or renders. **12** Through fire. **13** *Leviticus* **18**, 21. **14** *i.e.*, by circumlocution or periphrastically. **15** By transposing the meaning of לְהַעֲבִיר, *to cause to pass* [*Hiphil* of עָבַר *to pass*] to עַבֵּר, *to cause to be pregnant* [*Piel* of עָבַר]. **16** And thus bring a child into idolatry or heathenism. **17** גְּזֵיפָה, a degree of excommunication less severe than נִדּוּי (נִדּוּי itself is less stringent than חֵרֶם).

Mishnah 10

מִשְׁנָה י

[1]מַעֲשֵׂה רְאוּבֵן נִקְרָא וְלֹא [2]מִתַּרְגֵּם; מַעֲשֵׂה [3]תָּמָר נִקְרָא [4]וּמִיתַרְגֵּם; מַעֲשֵׂה עֵגֶל [5]רִאשׁוֹן נִקְרָא [6]וּמִיתַרְגֵּם, [7]וְהַשֵּׁנִי נִקְרָא [8]וְלֹא מִיתַרְגֵּם; [9]בִּרְכַּת כֹּהֲנִים, מַעֲשֵׂה [10]דָוִד [11]וְאַמְנוֹן [12]לֹא נִקְרָאִין וְלֹא

The story of Reuben[1] is read but not explained;[2] the episode of Tamar[3] is read and interpreted;[4] the first story of the Calf[5] is read and translated,[6] and the second account[7] is read but not interpreted;[8] the Priestly Benediction[9] and the narrative of David[10] and that of

מִיתַּרְגְּמִין. [13]אֵין מַפְטִירִין [14]בַּמֶּרְכָּבָה; וְרַבִּי [15]יְהוּדָה מַתִּיר. רַבִּי [16]אֱלִיעֶזֶר אוֹמֵר, אֵין [18]מַפְטִירִין [17]בְּהוֹדַע אֶת־יְרוּשָׁלַיִם.

Amnon[11] are neither read[12] nor translated. They may not conclude[13] with the *Chariot* chapter[14] as a reading from the Prophets; but R. Judah[15] permits it. R. Eliezer[16] says, They do not read the chapter[17] *Cause Jerusalem to know* as the concluding reading from the Prophets.[18]

1 *Genesis* **35**, 22. **2** Out of respect to the memory of both Reuben and Jacob. מִיתַּרְגֵּם, מִיתַּרְגְּמִין are *Hithpael participial* forms of תִּרְגֵּם. **3** *Genesis* **38**, 13-30. **4** For Judah confessed to his error in sincere penitence. **5** The Golden Calf. *Exodus* **32**, 1-20. **6** Because it is an important moral lesson. **7** *Exodus* **32**, 21-25, 35 (not *Deuteronomy* **9**, 12-21). **8** Out of regard to Aaron's memory. **9** *Numbers* **6**, 24-26.. **10** David and Bath-sheba. *Samuel II*, **11**, 2-17. **11** *Samuel II*, **13**, 1-22. Absalom and Tamar. **12** In a number of important commentaries the reading is נִקְרָאִין וְלֹא מִתַּרְגְּמִין, *are read but not translated.* **13** The reading from the *Law.* **14** As הַפְטָרָה. *Ezekiel* **1**, 4 ff. **15** His view is accepted. **16** His opinion is rejected. **17** As הַפְטָרָה. *Ezekiel* **16**, 1 ff. Because of the phrase אָבִיךָ אֱמוֹרִי וְאִמְּךָ הִתִּיתִית *thy father was an Amorite and thy mother was a Hittite* in verse 3, and out of regard for the honour of the people of Israel. **18** After the reading from the *Law.* **19** Or סְלִיק מַסֶּכֶת מְגִלָּה, CONCLUSION OF TRACTATE MEGILLAH.

[19]נִשְׁלְמָה מַסֶּכֶת מְגִלָּה

TRACTATE MEGILLAH CONCLUDED.

ADDENDA

[Additional **Notes**]

3[4], **Note 13.** A parallel practice is maintained in the case of a boy called up to the reading of the Law on becoming בַּר מִצְוָה who may read (there is no compulsion to do so) a *portion* or read מַפְטִיר and recite הַפְטָרָה. Compare 4[1], **Note 7.**

4[2], **Note 3.**† The Rabbis have stated that in general Services should not be unduly prolonged מִפְּנֵי טִרְחַת צִבּוּר, to avoid irksomeness among congregations. This is probably one of the reasons why many attend on Sabbath and Holydays early Morning Services—without חַזָּנוּת—in order to have more time to enjoy with greater concentration and devotion the beauty of the simple unadorned ritual and also to devote time afterwards to religious study.

מַסֶּכֶת

מוֹעֵד קָטָן

TRACTATE
MOED KATAN

[BEING THE ELEVENTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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MS. of this Tractate revised by

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INTRODUCTION.

מוֹעֵד קָטָן, **Moed Katan,** or **Minor Festival, Half Festival, Minor Festival Intervening Days,** is the eleventh *Tractate* or *Treatise* of סֵדֶר מוֹעֵד, the *Order Moed,* of the מִשְׁנָה, *Mishnah,* and the twenty-second *Tractate* of the whole *Mishnah.* There is גְּמָרָא to it in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.*

The term מוֹעֵד (a derivative of the verb יָעַד) means *appointment, appointed time,* and is also an alternative term for *festival, festival season* and particularly as an alternative for חוֹל הַמּוֹעֵד, *non-sacred days of the festival, the half-festive days intervening,* **Intermediate Days** (which term is used in the *Translation* and *Notes*) between the first and the last days of פֶּסַח, *Passover,* and of סֻכּוֹת, *Festival of Tabernacles.*

The laws relating to the observance of the *Festival Days* do not apply so strictly to the חוֹל הַמּוֹעֵד days and the *Tractate* deals mainly with the laws referring to חוֹל הַמּוֹעֵד (or simply מוֹעֵד). Only such work and light labour that are most necessary—concerning chiefly irrigation, public and private repairs, removals, personal body necessities—are permitted to meet the needs of the Festival, such work and labour—regarding principally marriages, drawing up of written documents, matters relating to graves and burial—as to avoid any loss or damage that might result if postponed until termination of the Festival; and mourning must be rendered as inconspicuous as possible.

The *Tractate* is divided into three Chapters whose titles are:

CHAPTER 1	מַשְׁקִין בֵּית הַשְּׁלָחִין	א	פֶּרֶק
CHAPTER 2	מִי שֶׁהָפַךְ	ב	פֶּרֶק
CHAPTER 3	וְאֵלּוּ מְגַלְּחִין	ג	פֶּרֶק

The principle subjects of these Chapters are: 1. Watering fields during the Intermediate Festival Days and the Sabbatical Year; repairs; *kilayim* and catching vermin during the Sabbatical Year; mourning, grave digging, making coffins, sewing, and certain other work during the Festival Intermediate Days. 2. Olives pressing and wine bottling during mourning; certain occupations and the Intermediate Festival Days. 3 Cutting the hair, washing garments and towels, writing documents, the *Scriptures, phylacteries* and *mezuzzahs* during the Festival Intermediate Days; mourning and funerals during the Festivals and the Festival Intermediate Days. § See 1', **Note 1.***

מַסֶּכֶת

מוֹעֵד קָטָן

TRACTATE

MOED KATAN

CHAPTER 1 — פֶּרֶק א

Mishnah 1 — מִשְׁנָה א

An irrigated field[1] may be watered during the Intermediate Days and during the Sabbatical Year,[2] whether from a newly-flowing spring or whether from a spring that is not newly-flowing. But it may not be watered[3] from rain-water[4] or from the water of a sweep-well,[5] and channels[6] round vines may not be dug.[7]

מַשְׁקִין [1]בֵּית הַשְּׁלָחִין בַּמּוֹעֵד [2]וּבַשְּׁבִיעִית, בֵּין מִמַּעְיָן שֶׁיָּצָא בַתְּחִלָּה בֵּין מִמַּעְיָן שֶׁלֹּא יָצָא בַתְּחִלָּה. אֲבָל [3]אֵין מַשְׁקִין לֹא [4]מִמֵּי הַגְּשָׁמִים, וְלֹא מִמֵּי [5]הַקִּילוֹן, [6]וְאֵין עוֹשִׂין [7]עוּגִיּוֹת לְגֶפָנִים.

1 בֵּית *הַשְּׁלָחִין or שְׂדֵה הַשְּׁלָחִין, *a field requiring irrigation.* בֵּית בַּעַל or שְׂדֵה הַבַּעַל *a field watered sufficiently by rain,* and not needing artificial irrigation. Crops that had not been watered before חוֹל הַמּוֹעֵד may not be watered during חוֹל הַמּוֹעֵד. Orchards may not be watered during חוֹל הַמּוֹעֵד because trees do not come to harm so easily. Only corn-fields that come under the heading שְׁלָחִין may be watered during חוֹל הַמּוֹעֵד. **2** שְׁבִיעִית or שְׁמִטָּה (שְׁמִיטָה) was to be observed in Palestine every seventh year, when no agricultural work of any kind (whether in field, garden, orchard, oliveyard or vineyard) was to be carried out, and all produce which grew of its own accord was הֶפְקֵר, *common property, ownerless property,* and all—whether rich or poor, old or young, man or beast—had a right to take it. During שְׁבִיעִית all fields may be watered on חוֹל הַמּוֹעֵד. **3** Literally *But they may not water....* During the Intermediate Days. **4** From stored rain water, because of the excessive labour entailed in drawing the water. Likewise, from a sweep-well. This refers to חוֹל הַמּוֹעֵד and not to שְׁמִטָּה. **5** A sweep-well is one from which the water is raised in a bucket suspended from a well-sweep (a pole, called the sweep, swape or swipe, like a lever supported across an upright pole or post to act as a fulcrum). The drawing of water and its carriage and the subsequent watering would be heavy labour and therefore not permitted on חוֹל הַמּוֹעֵד **6** To hold water round the roots of olive trees and vines. **7** Literally *and they may not dig channels round the vines.* This refers to חוֹל הַמּוֹעֵד and not to שְׁמִיטָה. * Popular traditional pronunciation הַשַּׁלְחִין.

Mishnah 2

R. Elazar§ ben Azariah says, A new irrigating-channel[1] may not be dug[2] during the Intermediate Days and the Sabbatical Year;[3] but the Sages say, A new irrigating-channel may be dug in the Sabbatical Year, and the damaged ones may be repaired[4] during the Intermediate Days; and they may repair the damaged waterways[5] in the public domain and clear them out;[6] and they may repair the roads and open places[7] and water reservoirs;[8] and they may carry out all public needs;[9] and they may mark the graves;[10] and they may also go forth[11] against *forbidden-junction.*

מִשְׁנָה ב

רַבִּי §אֱלִעָזָר בֶּן עֲזַרְיָה אוֹמֵר, [1]אֵין עוֹשִׂין אֶת־[1]הָאַמָּה בַּתְּחִלָּה בַּמּוֹעֵד [3]וּבַשְּׁבִיעִית; וַחֲכָמִים אוֹמְרִים, עוֹשִׂין אֶת־הָאַמָּה בַּתְּחִלָּה בַּשְּׁבִיעִית, [4]וּמְתַקְּנִין אֶת־הַמְּקוּלְקָלוֹת בַּמּוֹעֵד; וּמְתַקְּנִין אֶת־קִלְקוּלֵי [5]הַמַּיִם שֶׁבִּרְשׁוּת הָרַבִּים [6]וְחוֹטְטִין אוֹתָן; וּמְתַקְּנִין אֶת־הַדְּרָכִים וְאֶת־[7]הָרְחוֹבוֹת וְאֶת־[8]מִקְוָאוֹת הַמַּיִם; וְעוֹשִׂין כָּל־[9]צוֹרְכֵי הָרַבִּים; וּמְצַיְּינִין אֶת־[10]הַקְּבָרוֹת; [11]וְיוֹצְאִין אַף עַל הַכִּלְאַיִם.

1 אַמָּה so called because the channel was a cubit (אַמָּה)* in width and a cubit deep (a cubit = 56.1 cm. or 22.08 inches). **2** Because this is heavy labour. Literally 'They may not make a new irrigating channel.....' **3** Because it might appear as digging up the soil, which is forbidden during שְׁבִיעִית. **4** And this is the accepted ruling. **5** Containing drinking water. **6** Because of dirt, sediment, etc. For public needs they may be cleared out, even if not absolutely necessary for Festival purposes; and this work may be done openly and even though the labour entailed is considerable and heavy. **7** Or *streets, markets, open spaces.* **8** But repairs may be effected even if the reservoirs are not needed during חוֹל הַמּוֹעֵד. מִקְוֹוֹת in some editions. **9** צָרְכֵי in some texts. **10** Lime or chalk was used to mark out the graves so that people should avoid them as places of ritual uncleanness. **11** *i.e.,* 'they may also go forth to give warning against.....' בֵּית דִּין used to send out paid men (who received a smaller wage during חוֹל הַמּוֹעֵד than at other times) to inspect fields etc. and have them cleared. The term כִּלְאַיִם (see כִּלְאַיִם **Introduction**) meaning *mixture, mingling, junction* or *proximity of two kinds* (*sorts, species*) refers broadly to **forbidden-junction or admixture** (and **prohibited grafting**) (a) Of heterogeneous plants in the same field, garden, orchard and vineyard, (b) of heterogeneous animals by hybridization or by harnessing together, and (c) of wool and flax (linen) in the same web or in close proximity.

* See זְרָעִים, **Introduction,** *Tables.* § אֱלִיעֶזֶר, *Eliezer,* in some texts.

Mishnah 3

מִשְׁנָה ג

R. Eliezer ben Jacob says, They may lead[1] the water from tree to tree[2] provided that one does not water the whole field.[3] Seeds that they have not watered before[4] the Intermediate Days must not be watered[5] during the Intermediate Days. But the Sages allow[6] both the one and the other.

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, [1]מוֹשְׁכִים אֶת־הַמַּיִם [2]מֵאִילָן לְאִילָן וּבְלְבַד שֶׁלֹּא יַשְׁקֶה אֶת־כָּל־[3]הַשָּׂדֶה. וְזְרָעִים שֶׁלֹּא שָׁתוּ [4]לִפְנֵי הַמּוֹעֵד [5]לֹא יַשְׁקֵם בַּמּוֹעֵד. וַחֲכָמִים [6]מַתִּירִין בָּזֶה וּבָזֶה.

1 מוֹשְׁכִין in some editions. **2** Or מֵאִילָן לְאִילָן. Water that had collected under one tree may be made to flow to another. **3** And this is the ruling. **4** *i.e.*, they have not been used to be watered before the Intermediate Days and no harm will come to them if they will not be watered until after the Festival. **5** Literally 'they must not water them.' **6** To be watered, whether the seeds had been watered or not before the Festival. The Sages even permit this in the case of a שְׂדֵה הַבַּעַל (see *Mishnah* **1**, **Note 1**) and also in the case of a שְׂדֵה הַשְּׁלָחִין if the soil is clayey.

Mishnah 4

מִשְׁנָה ד

They may catch[1] the moles and the mice from a tree-planted field, and from a corn-field[2] if it be (not)[3] done in the usual manner,[4] during the Intermediate Days and the Sabbatical Year. But the Sages say,[5] From a tree-planted field in the usual manner,[6] but from a corn-field[2] not in the usual manner.[7] And they may wall up[8] a breach during the Intermediate Days, and in the Sabbatical Year one may build it up in the usual manner.

[1]צָדִין אֶת־הָאֵישׁוֹת וְאֶת־הָעַכְבָּרִים מִשְׂדֵה הָאִילָן, [2]וּמִשְׂדֵה הַלָּבָן [3](שֶׁלֹּא) [4]כְּדַרְכּוֹ, בַּמּוֹעֵד וּבַשְּׁבִיעִית. [5]וַחֲכָמִים אוֹמְרִים, מִשְׂדֵה הָאִילָן [6]כְּדַרְכּוֹ [2]וּמִשְׂדֵה הַלָּבָן [7]שֶׁלֹּא כְּדַרְכּוֹ. [8]וּמַקִּרִין אֶת־הַפִּירְצָה בַּמּוֹעֵד, וּבַשְּׁבִיעִית בּוֹנֶה כְּדַרְכּוֹ.

1 To avoid loss by damage and destruction caused by these creatures. **2** Or *vegetable field*. The term לָבָן in שְׂדֵה לָבָן perhaps indicates that the field is bright because of absence of shade (which trees would otherwise cause) or that it appears bright in colour owing to the bright appearance of the corn. **3** שֶׁלֹּא, *not*, is omitted in some editions. **4** By digging holes and setting traps and snares. **5** Their ruling is accepted. **6** Because these creatures

cause enormous damage. **7** But where the corn-field adjoins a tree-planted field the traps and snares are prepared as usual for fear lest the creatures leave the former to do great damage in the latter. **8** In a rough manner, using no cement or mortar; this refers to a garden wall or field wall, but a wall round a house or courtyard may be repaired in the proper manner so as to avoid accident or as protection against intruders and thieves.

Mishnah 5

מִשְׁנָה ה

R. Meir says, They may examine[1] newly-formed leprosy signs[2] if the result will lead to leniency,[3] but not if it will make matters stringent;[4] but the Sages say, Neither[5] if the result makes things lenient not if it lead to stringency.[6] And R. Meir said further,[7] A man may collect the bones of his father or[8] of his mother[9] because this is a joyful duty[10] to him; but R. Jose says, It is a mournful obligation for him. A man may not call forth lamentation for his dead nor arrange a funeral oration[11] for him[12] for thirty days before a Festival.

רַבִּי מֵאִיר אוֹמֵר, [1]רוֹאִין אֶת־
[2]הַנְּגָעִים בַּתְּחִלָּה [3]לְהָקֵל, אֲבָל
[4]לֹא לְהַחֲמִיר; וַחֲכָמִים אוֹמְרִים,
[5]לֹא לְהָקֵל [6]וְלֹא לְהַחֲמִיר. [7]וְעוֹד
אָמַר רַבִּי מֵאִיר, מְלַקֵּט אָדָם
עַצְמוֹת אָבִיו [8]וְאִמּוֹ מִפְּנֵי
[10]שֶׁשִּׂמְחָה הִיא לוֹ; רַבִּי יוֹסֵי אוֹמֵר,
אֲבֵל הוּא לוֹ. לֹא יְעוֹרֵר אָדָם עַל
מֵתוֹ וְלֹא [11,12]יַסְפִּידֶנּוּ [12]קוֹדֶם
לְרֶגֶל שְׁלֹשִׁים יוֹם.

1 During חוֹל הַמּוֹעֵד. **2** *Leviticus* **13**, 1 ff. בַּתְּחִלָּה is omitted in some editions. **3** *i.e.*, the כֹּהֵן, *priest*, will announce the afflicted as טָהוֹר, clean, and so let him enjoy the delight of the Festival. **4** *i.e.*, if the signs are serious the afflicted would have to be declared טָמֵא, *unclean*, and would be obliged to be placed in isolation or quarantine and so would be deprived of the Festival enjoyment. **5** *i.e.*, 'Neither may they examine if.....' **6** Because the priest must give a true diagnosis and thus the unfavourable report would lead to marring a person's Festival enjoyment; the examination therefore must be postponed until after the Festival. **7** But his view is rejected. וְעוֹד is omitted in some texts. **8** Or *and*. **9** During the Intermediate Days to bury them in a fit place. **10** *i.e.*, it is a satisfaction to have performed a righteous duty. Some editions have הוּא instead of הִיא. **11** Or *memorial sermon;* neither may *The Burial Service*, צִידּוּק הַדִּין, be read during חוֹל הַמּוֹעֵד. **12** It used to be the custom to hire mourners (wailers) and someone to deliver a memorial address at a funeral. Such a practice is no longer customary so that one is not deprived, because of the expense, of the means for the proper celebration and full enjoyment of the Festival.

Mishnah 6

מִשְׁנָה ו

אֵין חוֹפְרִין [1]כּוּכִין וּקְבָרוֹת [2]בַּמּוֹעֵד, אֲבָל [3]מְחַוְּכִין אֶת־הַכּוּכִין בַּמּוֹעֵד. וְעוֹשִׂין [4]נִבְרֶכֶת בַּמּוֹעֵד, וְאָרוֹן עִם הַמֵּת בֶּחָצֵר. רַבִּי יְהוּדָה אוֹסֵר, אֶלָּא אִם כֵּן יֵשׁ עִמּוֹ [7]נְסָרִים.

They may not dig out sepulchral chambers[1] or tombs during the Intermediate Days,[2] but they may finnish off[3] the sepulchral chambers in the Intermediate Days. And they may make a wash-pond[4] during the Intermediate Days, and[5] a coffin[6] if the corpse be in the courtyard. R. Judah forbids it unless one had with him the boards.[7]

1 Or *niches* in the walls of an underground cave, *crypts, ossuaries.* **2** To bury the dead after the Festival. **3** Or *repair, refashion, i.e.,* enlarge or shorten. מְחַוְּכִים in some editions. **4** For washing clothes. **5** *i.e.,* they may saw the boards and make a coffin. **6** They may construct a coffin where the corpse is, but not elsewhere so that it does not appear as if work is being carried on; but in the case of that of an important or famous person the coffin may be made elsewhere. **7** Boards ready sawn. But R. Judah's view is not accepted. The accepted ruling is that during חוֹל הַמּוֹעֵד the necessary preparations for burial may be carried out, *viz.,* cutting the hair, washing the shrouds, sawing the boards for the bier or coffin and making them, and even cutting down trees for the purpose of sawing boards if a non-Jew cannot be found to do so, and digging the grave.

Mishnah 7

מִשְׁנָה ז

אֵין נוֹשְׂאִין נָשִׁים בַּמּוֹעֵד לֹא בְּתוּלוֹת וְלֹא אַלְמָנוֹת, [1]וְלֹא מְיַבְּמִין, מִפְּנֵי [2]שֶׁשִּׂמְחָה הִיא לוֹ, אֲבָל מַחֲזִיר הוּא אֶת־[3]גְּרוּשָׁתוֹ. וְעוֹשָׂה אִשָּׁה [4]תַּכְשִׁיטֶיהָ בַּמּוֹעֵד. רַבִּי [5]יְהוּדָה אוֹמֵר, לֹא [6]תָּסוּד מִפְּנֵי [7]שֶׁגִּיּוּל הוּא לָהּ.

During the Intermediate Days they may not take wives, whether virgins or widows, nor contract *levirate marriage*[1] because it is an occasion for rejoicing[2] to him, but one may remarry his divorced wife.[3] And a woman may prepare her adornments[4] during the Intermediate Days. R. Judah[5] says, She may not use lime[6] because it defaces[7] her.

1 *Levirate marriage,* the marriage of a man (who must himself have been born before his brother's death) with the widow (who must not of course be one of those whom a man may not marry according to *Leviticus* **18**) of his

brother who died without issue. She must not marry another before this brother-in-law refused to marry her and he must then submit to the ceremony of חֲלִיצָה, *drawing off the shoe* (*Deuteronomy* **25**) to be released from the obligation towards her (see יְבָמוֹת **Introduction**). **2** And may transcend the Festival rejoicing. **3** Because in this case the rejoicing is not so great as to eclipse the Festival joy. **4** As using cosmetics (powders, paints, ointments, perfumes, scents), doing the hair, removing superfluous hair from the body. **5** But his view is rejected. **6** As a depilatory. **7** Or שְׁנוּאִיל. Literally 'because it is a defacement to her.' *i.e.,* depilation by lime may prove painful and may mar the pleasure and enjoyment of the Festival.

Mishnah 8 — מִשְׁנָה ח

An[1] unskilled person may sew[2] in his usual manner, but the skilled person[3] may sew[2] only with rough[4] stitches. And they may girth[2,5] the bedsteads. R. Jose[6] says, They may even[7] tighten them up.[2]

הַהֶדְיוֹט תּוֹפֵר כְּדַרְכּוֹ, וְהָאוּמָּן מַכְלִיב. וּמְסָרְגִין אֶת־הַמִּטּוֹת. רַבִּי יוֹסֵי אוֹמֵר, אַף מְמַתְּחִין.

1 In the *Talmud* this *Mishnah* is joined to the preceding one. **2** But only what is required for the Festival. During חוֹל הַמּוֹעֵד. **3** Or *craftsman.* **4** Or *irregular.* הַכְלָב (from כֶּלֶב, *dog*) *make irregular 'dog's teeth-like' stitches.* During חוֹל הַמּוֹעֵד. **5** Or *twist together the ropes* for the under-webbing. סָרַג, סָרַג, *weave,* שְׁתִי וְעֵרֶב, *warp and woof* (lengthways and crossways). **6** But his view is not accepted. **7** Or רַק, *only,* which would seem more in accordance with the preceding sentence, *i.e.,* R. Jose's opinion would seem to mean really that tightening up only and not girthing is permissible on חוֹל הַמּוֹעֵד.

Mishnah 9 — מִשְׁנָה ט

They may put up[1] an oven and[2] a stove[3] and[4] millstones[4] during the Intermediate Days. R. Judah[5] says, They may not roughen[6] the new millstones.

מַעֲמִידִין תַּנּוּר וְכִירַיִם וְרֵחַיִם בַּמּוֹעֵד. רַבִּי יְהוּדָה אוֹמֵר, אֵין מְכַבְּשִׁין אֶת־הָרֵחַיִם בַּתְּחִלָּה.

1 *viz.,* build up or set up and repair for the needs of the Festival whether for boiling or baking and the like or for warmth. These ovens were portable. **2** Or *or.* **3** כִּירָה, כִּירַיִם, a portable stove on feet containing chambers for two pots. **4** Or *handmill* (according to some authorities). **5** But his view is rejected. **6** Or *put into working order* עַל roughening the smooth stones if they do not grind properly. Even the holes in the centres of the stones may be bored and the water-pipe for them be built up.

Mishnah 10

מִשְׁנָה י

They may make a parapet[1] for a roof or a balcony[2] in an unskilled manner[3] but not in a skilled fashion.[4] They may plaster over[5] cracks and roll them[6] flat with a roller[7] using hand or foot, but not with a trowel.[8] If a hinge, or a pivot,[9] or a joist,[10] or a lock, or a key be broken, they may repair them during the Intermediate Days, provided that one did not intend[11] to do his work during the Intermediate Days. And all pickled foods[12] that one can eat of them during the Intermediate Days he may preserve.[13]

עוֹשִׂין [1]מַעֲקֶה לְגַג [2]וּלְמַרְפֶּסֶת
[3]מַעֲשֵׂה הֶדְיוֹט, אֲבָל לֹא [4]מַעֲשֵׂה
אוּמָּן. [5]שָׂפִין אֶת־הַסְּדָקִין וּמַעֲגִילִין
[6]אוֹתָהּ [7]בְּמַעֲגִילָה בְּיַד וּבְרֶגֶל,
אֲבָל לֹא [8]בְּמַחֲלָצַיִם. הַצִּיר,
[9]וְהַצִּינוֹר, [10]וְהַקּוֹרָה, וְהַמַּנְעוּל,
וְהַמַּפְתֵּחַ שֶׁנִּשְׁבְּרוּ. מְתַקְּנָן בַּמּוֹעֵד,
וּבְלִבַּד שֶׁלֹּא [11]יְכַוֵּין מְלַאכְתּוֹ
בַּמּוֹעֵד. וְכָל [12]כְּבָשִׁים שֶׁהוּא יָכוֹל
לֶאֱכוֹל מֵהֶן בַּמּוֹעֵד [13]כּוֹבְשָׁן.

1 From which the inmates above have access to and from the courtyard below by a ladder or stairs. **2** Or *gallery* (for safety). **3** Literally 'in the manner of an unskilled craftsman,' *i.e.*, it must be roughly constructed to serve its purpose with safety. **4** Literally 'in the manner of an experienced craftsman.' **5** To prevent water dripping through the roof. **6** אוֹתָהּ, literally *it;* some editions have אוֹתָן, *them.* **7** A small wooden roller used for smoothing the cement. **8** Or *large trowel* (this term also means *windlass, capstan*). **9** Or *socket.* **10** Or *beam, rafter,* even if it was broken before the Festival. **11** Literally 'one do not intend.' מִתְכַּוֵּן in some texts. Deliberate, purposed postponement of work to be done in the Intermediate Days is forbidden. **12** Or *preserved foods.* כְּבָשִׁין in some texts. Such as meat, fish, vegetables preserved with salt and/or vinegar. **13** Or *pickle.* כּוֹבְשָׁן literally 'he may preserve them,' in some editions, כּוֹבְשִׁין, 'they may preserve.' But this is permitted only if they will be ready to be eaten in the חוֹל הַמּוֹעֵד.

CHAPTER 2 — פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

If one had turned over his olives,[1] and mourning,[2] or some unavoidable interference, befell him,[3] or labourers disappointed him,[4] then he may load down the first beam[5]

מִי שֶׁהָפַךְ [1]אֶת־זֵיתָיו, [3]וְאֵירְעוֹ
[2]אֵבֶל, אוֹ אוֹנֵס, אוֹ [4]שֶׁהִטְעוּהוּ
פּוֹעֲלִים, טוֹעֵן [5]קוֹרָה רִאשׁוֹנָה,

and leave it[6] until after the Festival.[7] This is the opinion of R. Judah. R. Jose[8] says, He may press out the oil completely[9] and seal it up in the usual manner.[10]

[1]וּמְנִיחָה לְאַחַר [2]הַמּוֹעֵד. דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי [3]יוֹסֵי אוֹמֵר, [4]זוֹלֵף וְגוֹמֵר וְנָף [5]כְּדַרְכּוֹ.

1 Olives have to be turned over to soften while ripening and they are at this stage liable to deterioration and so have to be pressed without loss of time. **2** A mourner is forbidden to work for three days; but in ordinary times others may carry out work for the mourner. **3** And he was therefore unable to proceed with the expressing of the oil before the advent of the Festival. **4** *sc.*, they had not come to perform the work as arranged before the Festival. Incidentally it is seen from these cases that such labours as are allowed on חוֹל הַמּוֹעֵד are forbidden to be carried out by an אָבֵל, mourner, himself during his period of אֲבֵלוּת, mourning. **5** So that the oils begins to discharge and the olives will not now suffer from the delay until after the Festival. **6** Or וּמַנִּיחָה. **7** But during the period of mourning he may not do this himself but must get others to do it for him. **8** His view is the accepted ruling. **9** זוֹלֵף, *he spreads out the olives in a press* (or according to another opinion, *he runs the oil into a cask*); וְגוֹמֵר, *and he finishes pressing them in the press;* וְנָף, *and seals or corks or stoppers* (the jars or casks). **10** In jars or casks.

Mishnah 2

מִשְׁנָה ב

And similarly, if his wine were in the cistern,[1] and there befell him mourning[2] or some unavoidable mishap, or labourers[3] disappointed him, he may draw off completely[4] and seal up[5] in the usual manner. This is the opinion of R. Jose.[6] R. Judah says, He makes for it a covering of thin pieces of wood[7] so that it[8] may not become sour.

וְכֵן מִי שֶׁהָיָה יֵינוֹ בְּתוֹךְ [1]הַבּוֹר וְאֵירְעוֹ [2]אֵבֶל אוֹ אוֹנֵס אוֹ שֶׁהִטְעוּהוּ [3]פּוֹעֲלִים, זוֹלֵף [4]וְגוֹמֵר [5]וְנָף כְּדַרְכּוֹ. דִּבְרֵי רַבִּי [6]יוֹסֵי. רַבִּי יְהוּדָה אוֹמֵר, עוֹשֶׂה לוֹ [7]לְמוּדִים בְּשְׁבִיל [8]שֶׁלֹּא יַחֲמִיץ.

1 בּוֹר, *cistern, pit, vat, well,* beneath the גַּת, *wine vat,* and lined with cement to hold the wine. **2** See the preceding *Mishnah,* **Note 2.** **3** פּוֹעֲלִים, *labourers, hired men, workmen,* is omitted in the גְּמָרָא and in the תַּלְמוּד יְרוּשַׁלְמִי, *Jerusalem* (or *Palestinian*) *Talmud.* They did not turn up as arranged before the Festival to carry out the work (compare the foregoing *Mishnah,* **Note 4**). **4** All the wine into a cask or barrel or jars (see the preceding *Mishnah,* **Note 9**). **5** The wine in casks or barrels or jars. **6** His view is the accepted ruling. **7** Like shingles; to cover the vat. **8** Referring to the wine.

Mishnah 3

מִשְׁנָה ג

A man may bring in[1] his produce because of[2] thieves, and he may remove his flax from the steeping pond that it should not perish,[3] provided only that he had not intended to do his work[4] during the Intermediate Days. But in all such cases[5] if they had purposed[6] to do their work during the Intermediate Days, they must be left to perish.[7]

[1]מַכְנִיס אָדָם פֵּירוֹתָיו [2]מִפְּנֵי הַגַּנָּבִים, וְשׁוֹלֶה פִּשְׁתָּנוֹ מִן־הַמִּשְׁרָה בִּשְׁבִיל [3]שֶׁלֹּא תֹאבַד, וּבִלְבַד שֶׁלֹּא [4]יְכַוֵּן אֶת־מְלַאכְתּוֹ בַּמּוֹעֵד. [5]וְכוּלָּן אִם [6]כִּיְּוּנוּ מְלַאכְתָּן בַּמּוֹעֵד [7]יֹאבֵדוּ.

1 But if possible do so unostentatiously and at night. **2** *i.e.*, 'for fear of.' **3** The flax stalks are left to steep in the water to soften, after which they are dried in the oven and finally combed to separate the strands or fibres; over-steeping causes the strands to rot. **4** *i.e.*, he had not purposely postponed this work for חוֹל הַמּוֹעֵד. **5** Or וְכֻלָּן. **6** Or כִּוְּנוּ. The material and products become a loss to the owner and are הֶפְקֵר, *i.e.*, become common or ownerless property and anyone has a right to take them. **7** And if one does this prohibited work for someone else he is liable to excommunication and lashes. יֹאבֵדוּ refers to פֵּירוֹתָיו and פִּשְׁתָּנוֹ.

Mishnah 4

מִשְׁנָה ד

They may not buy houses, slaves or cattle[1] except for the needs of the Festival[2] or to meet the needs of the vendor if he have nothing to eat.[3] They may not remove[4] from one house into another house,[5] but one may remove them into his own courtyard. They may not carry away utensils[6] from the house of a craftsman; but if[7] one is troubled about their safety,[8] he may clear them out into another courtyard.

אֵין לוֹקְחִין בָּתִּים עֲבָדִים [1]וּבְהֵמָה אֶלָּא לְצוֹרֶךְ [2]הַמּוֹעֵד, אוֹ לְצוֹרֶךְ הַמּוֹכֵר שֶׁאֵין לוֹ מַה־[3]יֹּאכַל. [4]אֵין מְפַנִּין מִבַּיִת [5]לְבַיִת, אֲבָל מְפַנֶּה הוּא לַחֲצֵרוֹ. אֵין מְבִיאִין [6]כֵּלִים מִבֵּית הָאוּמָּן; [7]וְאִם [8]חוֹשֵׁשׁ לָהֶם מְפַנֶּן לְחָצֵר אַחֶרֶת.

1 To be slaughtered for food. **2** Including the חוֹל הַמּוֹעֵד. **3** Then one may buy from the needy vendor or seller to enable the latter to purchase necessities for the enjoyment of the Holyday. **4** Utensils or produce. From אֵין begins a separate *Mishnah* in the *Talmud*. **5** Across a public space or somewhere far away. And all the more so one may not move over from one house to another because of the excessive labour required. **6** Such as are not needed immediately for Festival use, to avoid giving the wrong impression that the artificer had been engaged on prohibited work; but those that

are required (such as cooking vessels, cups, and also necessary bedding) may be removed. **7** אִם, *if*, in some editions. **8** For fear of thieves; also this is permissible if the craftsman requires payment urgently, or the customer does not want to be mistrusted by being asked again for payment.

Mishnah 5

מִשְׁנָה ה

They may cover up packed-figs[1] with straw. R. Judah says, They may even pile them up.[2] Sellers of produce, clothes and utensils may sell[3] unostentatiously[4] for the needs of the Festival. Hunters,[5] and groats-makers,[6] and grits-makers[7] may work unostentatiously[4] for the needs of the Festival. R. Jose[8] says, They[9] made it more stringent for themselves.[10]

מְחַפִּין אֶת־הַקְּצִיעוֹת בְּקַשׁ. רַבִּי יְהוּדָה אוֹמֵר, אַף מְעַבִּין. מוֹכְרֵי פֵּירוֹת כְּסוּת וְכֵלִים, מוֹכְרִים בְּצִינְעָה לְצוֹרֶךְ הַמּוֹעֵד. הַצַּיָּדִין וְהַדְּשׁוּשׁוֹת וְהַגְּרוֹסוֹת עוֹשִׂין בְּצִינְעָה לְצוֹרֶךְ הַמּוֹעֵד. רַבִּי יוֹסֵי אוֹמֵר, הֵם הֶחֱמִירוּ עַל עַצְמָן.

1 Or *fig-cakes*, or *figs to be packed*, which were left in the field to dry were covered with straw to keep off the wet. **2** Piled up in a heap so that the upper layer protects those beneath. Some translate מְעַבִּין *cover with plenty of straw*. **3** These articles. **4** Or *secretly, privately*. **5** Also *fowlers*. **6** Groats are made from dried oats (also from wheat, barley, maize), the dried grains being hulled (the husks removed) and coarsely broken or crushed or ground. **7** It refers here to grits made from beans, but more often from grain particularly oats, which are coarsely ground, and is very similar to groats. **8** His view is rejected. **9** *sc.*, אוּמָּנִין, *artificers*. **10** And do no work during the Intermediate Days, not even unostentatiously.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

And these[1] may cut their hair during the Intermediate Days: he who comes[2] from across the sea,[3] or from captivity, or comes out of prison, or one who was excommunicated[4] and was released[5] by the Sages. And likewise also he that sought of a Sage[6] and was released; and the nazirite[7] and the leper that is come forth[8] from his uncleanness to (his) cleanness.

וְאֵלּוּ מְגַלְּחִין בַּמּוֹעֵד, הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׁבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִין, וְהַמְנוּדֶּה שֶׁהִתִּירוּ לוֹ חֲכָמִים. וְכֵן מִי שֶׁנִּשְׁאַל לְחָכָם וְהוּתַּר, וְהַנָּזִיר וְהַמְּצוֹרָע הָעוֹלֶה מִטּוּמְאָתוֹ לְטָהֳרָתוֹ.

1 *i.e.,* 'And these *only.*' If they had no opportunity to do so before the advent of the Festival. But not others, who can have their hair cut before a Festival. **2** During the Intermediate Days. **3** He had returned from business (but not if he had been on a pleasure trip or cruise). **4** Or *under a ban,* and was forbidden to shear his hair. **5** During the חוֹל הַמּוֹעֵד. Literally '(and) whom the Sages released.' **6** To be absolved from a vow. He had vowed not to cut his hair for the stated period. **7** If the end of the stated time fell during the חוֹל הַמּוֹעֵד. A נָזִיר, *nazirite* or *nazarite,** was one who consecrated himself by a vow to the service of God and to abstain from partaking of *grapes, wine* and other *intoxicating liquors* and *not to cut his hair,* and this state of abstinence was termed נְזִירָה or נְזִירוּת, *nazaritism* or *naziritism* (these terms are derivatives of the verb נָזַר, *vow, dedicate oneself to nazaritism*). **8** הָעוֹלֶה is omitted in the *Talmud.* * See נָזִיר, **Introduction.**

Mishnah 2

מִשְׁנָה ב

And these may wash[1] during the Intermediate Days:[2] he who comes from across the sea, or from captivity, or one who comes from prison, or an excommunicated[3] person released by the Sages.[4] And also similarly he who sought[5] of a Sage and was released. Hand-towels,[6] barber's towels[7] and bath-towels.[8] Men who had a flux,[9] and women who had a flux,[10] and menstruants,[11] and women after childbirth,[12] and all who pass from a state of uncleanness to cleanness are permitted; but all others* are forbidden.[13]

וְאֵלּוּ [1]מְכַבְּסִין [2]בַּמּוֹעֵד, הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׁבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִים, [3]וְהַמְנוּדֶה שֶׁהִתִּירוּ לוֹ חֲכָמִים. וְכֵן מִי שֶׁנִּשְׁאַל לְחָכָם וְהוּתַּר. [4]מִטְפָּחוֹת הַיָּדַיִם, [5]וּמִטְפָּחוֹת הַסַּפָּרִים, [6]וּמִטְפָּחוֹת הַסֶּפֶג. [7]הַזָּבִין, [8]וְהַזָּבוֹת, [9]וְהַנִּדּוֹת, [10]וְהַיּוֹלְדוֹת, וְכָל הָעוֹלִין מִטּוּמְאָה לְטָהֳרָה, הֲרֵי אֵלּוּ מוּתָּרִין; *וּשְׁאָר כָּל־אָדָם [11]אֲסוּרִין.

* Popularly וּשְׁאַר.

1 *i.e.,* 'And *only* these may wash *their clothes.* This *Mishnah* is combined with the preceding one in the *Talmud.* **2** Laundry work in general is not permitted during the Intermediate Days. **3** Or *banned.* וּמְנוּדֶה in some editions. **4** Literally 'whom the Sages released. **5** One who had vowed not to wash his clothes and sought release from the vow during the חוֹל הַמּוֹעֵד and was absolved. **6** *i.e.,* table serviettes and also napkins and wraps. **7** Or *wraps, overalls* used to cover the person being shorn, and these need frequent washing for hygienic reasons. **8** Or *wraps.* All these may be washed. **9** *viz.,* afflicted with *gonorrhoea* or *a discharge* or *an issue.* **10** *Leviticus* **15**, 1-15, 25-30. **11** *Leviticus* **15**, 19-24. **12** *Leviticus* **12**, 1-8. **13** To

wash their clothes. Linen clothing and washing may be washed on חוֹל הַמּוֹעֵד for these require frequent washing for health's sake; they should have been done before the Festival. In cases of urgency all clothes may be washed during the חוֹל הַמּוֹעֵד and in very urgent cases even during the Festival.

Mishnah 3 — מִשְׁנָה ג

And these may be written out[1] during the Intermediate Days: deeds of betrothal,[2] letters of divorce,[3] (and) receipts,[4] contracts,[5] a deed of gift, (and) *prozbuls*,[6] assessments,[7] (and) deeds of alimony,[8] deeds* of *Halitza*,[9] (and) records of *refusal*,[10] (and) documents of arbitration,[11] decrees of the court,[12] and secular documents.[13]

וְאֵלּוּ [1]כּוֹתְבִין בַּמּוֹעֵד, [2]קִידּוּשֵׁי נָשִׁים, [3]גִּיטִּין, [4]וְשׁוֹבְרִין, [5]דְּיָתִיקִי, מַתָּנָה, [6]וּפְרוּזְבּוּלִין, [7]אִגְּרוֹת שׁוּם, [8]וְאִגְּרוֹת מָזוֹן, *שִׁטְרֵי [9]חֲלִיצָה, [10]וּמְיָאוּנִים, [11]וּשְׁטָרֵי בֵרוּרִין, [12]וּגְזֵרוֹת בֵּית דִּין, [13]וְאִגְּרוֹת שֶׁל רָשׁוּת.

* Or שִׁטְרֵי.

1 To avoid dispute or loss. Literally 'And these they may write out.' 2 Or קִדּוּשִׁין. A man writes on a paper or other material or on an object the formula הֲרֵי אַתְּ מְקוּדֶּשֶׁת לִי, *Behold thou art consecrated to me* and hands it to his future wife.* 3 Or גִּטִּין. If one has to depart on a journey and fears that in the event of his unrecorded death she will be left עֲגוּנָה, *a deserted wife* (who is prevented from remarrying in absence of proof of the husband's death). 4 Or *quittances*. 5 Or *covenants, testaments, wills,* especially relating to the disposition of property. 6 וּפְרוּזְבָּלִין in some editions. פְּרוֹסְבּוֹל, פְּרוֹזְבּוֹל; according to *Deuteronomy* **15**, 2, all loans were remitted or annulled in the *Seventh Year* or *Sabbatical Year* (שְׁבִיעִית or שְׁמִטָּה). To avoid hardship or fraud that might result from the application of this law Hillel established the rule of the *Prosbul* which was a declaration made before בֵּית דִּין by a creditor and signed by witnesses, before the execution of a loan, to the effect that the loan in question would not be affected or lost by the advent of the Sabbatical Year. 7 Or *valuations*. The creditor holds the court-document as security. 8 To support orphans or one's step-children. 9 חֲלִיצָה, see 1[7], **Note 1.** 10 Or *deed of annulment of marriage, letter of protest.* A minor orphan girl (before the onset of puberty) can refuse (without letters of divorce) to marry a man or to consummate a marriage with a man to whom she had been betrothed by her mother or brother(s). 11 Drawn up by בֵּית דִּין after which the case may not be reopened. 12 גְּזֵרוֹת in some texts. 13 Or *social correspondence, official records.* * See גִּיטִּין, **Introduction.**

Mishnah 4

מִשְׁנָה ד

Notes of indebtedness[1] may not be written out during the Intermediate Days,[2] but if he be not trustworthy[3] or if he[4] have naught to eat, then one may be written out.[5] They may not write out *Books,*[6] *Tephillin*[7] or *Mezuzahs*[8] during the Intermediate Days, and they may not correct a single letter[9] even in the Scroll of the Temple Courts.[10] R. Judah says, A man may write out *Tephillin* and *Mezuzahs* for himself,[11] and he may spin on his lap the purple thread for the *fringe.*[12]

אֵין כּוֹתְבִין [1]שְׁטָרֵי חוֹב [2]בַּמּוֹעֵד. וְאִם אֵינוֹ [3]מַאֲמִינוֹ אוֹ שֶׁאֵין [4]לוֹ מַה־[5]יֹּאכַל הֲרֵי זֶה [5]יִכְתּוֹב. אֵין כּוֹתְבִין [6]סְפָרִים [7]תְּפִילִין [8]וּמְזוּזוֹת בַּמּוֹעֵד, וְאֵין מַגִּיהִין [9]אוֹת אַחַת אֲפִילוּ בְּסֵפֶר [10]עֲזָרָה. רַבִּי יְהוּדָה אוֹמֵר, כּוֹתֵב אָדָם תְּפִילִין וּמְזוּזוֹת [11]לְעַצְמוֹ וְטוֹוֶה עַל יֶרְכּוֹ תְּכֵלֶת [12]לַצִּיצִית.

1 Or *bill, promissory note,* I.O.U. Literally 'They may not write out notes of indebtedness.'* **2** For they can be made out after the Festival. **3** The debtor is suspect, *i.e.,* the creditor does not trust the debtor. **4** The scribe or writer. **5** And the scribe or writer may receive his fee for his work; light work is permitted to one who has no other means of providing himself with food. **6** Books of Scripture. **7** *Deuteronomy* **6**, 8; **11**, 18. **8** *Deuteronomy* **6**, 9; **11**, 20. **9** In Scrolls, Tephilin and Mezuzahs. **10** Or הָעֲזָרָה in some editions. The סֵפֶר תּוֹרָה, *Scroll of the Torah,* here referred to was that from which the High Priest had to read on יוֹם כִּפּוּר, the Day of Atonement. According to some authorities, עֲזָרָה should be read עֶזְרָא, *Ezra,* and the reference is to Ezra's סֵפֶר תּוֹרָה which was used as standard for comparison when writing or revising or correcting other סִפְרֵי תּוֹרָה. **11** Even if he needs them only after the Festival, but not for sale. **12** Referring to the צִיצִית (*Numbers* **15**, 38, 39). לְצִיצִיתוֹ 'for his fringe' in some editions. * Or שִׁטְרֵי.

Mishnah 5

מִשְׁנָה ה

He who buries his dead three days[1] before a Festival[2] has the rule of the seven[3] annulled for him; if eight,[4] the rule of thirty[5] is disannulled for him. Because they have said, The Sabbath is included[6] and does not interrupt;[7] but Festivals interrupt[8] and are not included.

הַקּוֹבֵר אֶת־מֵתוֹ [1]שְׁלֹשָׁה יָמִים קוֹדֶם [2]לְרֶגֶל בָּטְלָה הִימֶנּוּ [3]גְּזֵרַת שִׁבְעָה; [4]שְׁמֹנָה, בָּטְלָה הִימֶנּוּ גְּזֵרַת [5]שְׁלֹשִׁים. מִפְּנֵי שֶׁאָמְרוּ, שַׁבָּת [6]עוֹלָה וְאֵינָהּ [7]מַפְסֶקֶת; רְגָלִים [8]מַפְסִיקִין וְאֵינָן עוֹלִין.

1 The actual period of אֲבֵלוּת, *mourning*, begins from the moment the dead is buried. The first three days after a death must be given over to 'weeping' (this period is according to הֲלָכָה לְמֹשֶׁה מִסִּינַי, *a law from Moses from Sinai* to be accepted as obligatory without dispute or question, or מִדְּאוֹרַיְתָא or מִן־הַתּוֹרָה, *a law as laid down in the Torah*). **2** רֶגֶל (*plural* רְגָלִים) refers to the pilgrimage Festivals of פֶּסַח, Passover, of שָׁבוּעוֹת or עֲצֶרֶת, Pentecost or Feast of Weeks, and of סֻכּוֹת or חַג, Festival of Tabernacles. **3** *i.e.*, the seven days of mourning (שִׁבְעָה is מִדְּרַבָּנָן, *a law as laid down by the Sages*). The first seven days שִׁבְעָה after a death are to be observed for 'lamentation' at other times. In this case although the שִׁבְעָה is annulled the שְׁלֹשִׁים must still be observed; for instance a mourner may not cut his hair; he must count after the Festival thirty days together with the three that had already passed. If the burial takes place one hour before the advent of the Festival, the שִׁבְעָה is annulled and is reckoned off from the שְׁלֹשִׁים; if the burial takes place one hour *before* the advent of סֻכּוֹת this hour and the seven days of סוּכּוֹת are reckoned as fourteen days and שְׁמִינִי עֲצֶרֶת is also considered as seven days and שְׂמְחַת תּוֹרָה as one day, thus after this Festival only eight days for שְׁלֹשִׁים are to be observed; if burial takes place *during* סֻכּוֹת then after שְׁמִינִי עֲצֶרֶת six days must be kept as שִׁבְעָה and twenty-three more days to complete the שְׁלֹשִׁים. But in the case of the burial of a parent one hour *before* the Festival begins, only שִׁבְעָה is annulled but the remaining twenty-three days of שְׁלֹשִׁים must be observed after the Festival. **4** The eight days after the Festival. **5** *i.e.*, 'thirty days' token of mourning.' The token of mourning קְרִיעָה (*rending the garments*) must be evident for thirty days (שְׁלֹשִׁים) after death at other times. In this case, when the burial takes place eight days before the Festival, one of the days (*viz.*, the eighth) after the שִׁבְעָה coming *before* the Festival causes the annulment of all the other days of the שְׁלֹשִׁים. During the period of שִׁבְעָה a mourner must not bathe in warm water, or immerse the whole body in cold water, or wash the garments, or anoint the body, or wear ordinary footgear, or have marital intercourse, or engage in any work, or receive or offer greetings, or cut the nails or hair with usual implements, or engage in study, or repair or sew up the mourning rent; and during the remaining days of the שְׁלֹשִׁים one may not put on a new garment, or put on starched linen, or cut the hair, or attend non-obligatory festive functions, or engage in trade, or repair the mourning rent. **6** In the שִׁבְעָה days. **7** The שִׁבְעָה period. **8** If the first part of the שִׁבְעָה days had already begun before the Festival. If the שְׁלֹשִׁים began before the Festival, the Festival annuls the remainder after the Festival; but if the שְׁלֹשִׁים should have commenced during the Festival, then the Festival days do not count for שִׁבְעָה but are reckoned in the days of the שְׁלֹשִׁים to be observed after the Festival. If the deceased is buried during the Festival, when neither שִׁבְעָה nor שְׁלֹשִׁים can be observed, then the Festival days do not count at all, but immediately after the Festival both full שִׁבְעָה and שְׁלֹשִׁים must be observed (compare **Notes 3, 4**).

Mishnah 6

מִשְׁנָה ו

R.[1] Eliezer says, Since the destruction of the Temple the Festival of Weeks[2] is like the Sabbath.[3,6] Rabban Gamaliel says, The New Year and the Day of Atonement are like the Festivals.[4] But the Sages say, It is not according to the opinion of the one or the view of the other, but the Festival of Weeks is like the Festivals,[5] and the New Year and the Day of Atonement are like the Sabbath.[5,6]

[1]רַבִּי אֱלִיעֶזֶר אוֹמֵר, מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ [2]עֲצֶרֶת [6,3]כְּשַׁבָּת. רַבָּן גַּמְלִיאֵל אוֹמֵר, רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים [4]כְּרְגָלִים. וַחֲכָמִים אוֹמְרִים, לֹא כְּדִבְרֵי זֶה וְלֹא כְּדִבְרֵי זֶה, אֶלָּא עֲצֶרֶת [5]כְּרְגָלִים, רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים [6,5]כְּשַׁבָּת.

1 In the *Talmud* this *Mishnah* is joined on to the preceding one. **2** Literally 'Since the Temple was destroyed.....' עֲצֶרֶת or שָׁבוּעוֹת, *Pentecost, Feast of Weeks.* **3** And it does not interrupt the שִׁבְעָה period. **4** And cancel the remaining שִׁבְעָה days. רְגָלִים, *Pilgrimage Festivals*—פֶּסַח, Passover, שָׁבוּעוֹת, Pentecost, and סֻכּוֹת, Festival of Tabernacles. (שָׁלֹשׁ רְגָלִים=רְגָלִים, *the Three Pilgrimage Festivals.*) **5** Regarding the observance of the periods of שִׁבְעָה and שְׁלֹשִׁים. See the foregoing *Mishnah.* **6** Literally 'like a Sabbath.'

Mishnah 7

מִשְׁנָה ז

Only the near of kin[1] of the deceased may rend their garments and bare the shoulder[2] and eat of the *mourners' meal.*[3] The mourners' meal may be eaten with the couch[4] in its usual position.[5] They may not take[6] to the house of mourning on a tray[7] or on a salver[8] or in a reed basket but in baskets.[9] And they may not recite the *Benediction of the Mourners* during the Intermediate Days, but they stand in the row and offer consolation, and they dismiss the assembly.[10]

אֵין קוֹרְעִין, וְלֹא [2]חוֹלְצִין, וְאֵין [3]מַבְרִין, אֶלָּא [1]קְרוֹבָיו שֶׁל מֵת. אֵין מַבְרִין אֶלָּא עַל [4]מִטָּה [5]זְקוּפָה. [6]אֵין מוֹלִיכִין לְבֵית הָאֵבֶל לֹא [7]בְּטַבְלָא, וְלֹא [8]בְּאַסְקוּטְלָא, וְלֹא בְקַנּוֹן, אֶלָּא [9]בְּסַלִּים. וְאֵין אוֹמְרִים בִּרְכַּת אֲבֵלִים בַּמּוֹעֵד, אֲבָל עוֹמְדִים בַּשּׁוּרָה. וּמְנַחֲמִין, וּפוֹטְרִין [10]אֶת־הָרַבִּים.

1 During חוֹל הַמּוֹעֵד. *viz.*, father, mother, son, daughter, brother, sister, wife—these are the seven 'near of kin' for whom a man must observe mourning. In the case of the death of a great scholar all—both kin and others—'rend'

their garments even on חוֹל הַמּוֹעֵד and likewise all present at the death of a Jew observe קְרִיעָה on חוֹל הַמּוֹעֵד. The operation of קְרִיעָה must be carried out standing . **2** *i.e.*, the shoulders and arm (this custom is now obsolete). **3** See *Samuel II*, **3**, 35. A mourner may eat the first meal of his own, but the food is supplied by non-mourners. This mourners' meal used to be eaten in public. **4** Or *bed* (וְקוּפָה literally *upright*), on which it was the custom to recline at meals, must not be set up in the usual manner during the שִׁבְעָה days (a custom no longer observed). Some texts have וְאֵין instead of אֵין. **5** During חוֹל הַמּוֹעֵד. **6** The mourners' meal. In the *Talmud* a separate *Mishnah* begins with אֵין מוֹלִיכִין. **7** Or *board* or *plate*, *i.e.*, a showy carrier. **8** Or *silver dish* (according to some authorities a small table of silver or gold or glass) so as to avoid any suspicion of ostentation. **9** *viz.*, in plain, ordinary, unadorned baskets. Both poor and rich alike should observe the שִׁבְעָה simply and humbly and unostentatiously. **10** That they should not be kept waiting unnecessarily too long. שׁוּרָה, *line, row* (see בְּרָכוֹת 3[a]).

Mishnah 8

מִשְׁנָה ח

[1]אֵין [2]מַנִּיחִין אֶת־הַמִּטָּה [3]בָּרְחוֹב, שֶׁלֹּא לְהַרְגִּיל אֶת־[4]הַהֶסְפֵּד; וְלֹא שֶׁל נָשִׁים [5]לְעוֹלָם, מִפְּנֵי הַכָּבוֹד. נָשִׁים בַּמּוֹעֵד [6]מְעַנּוֹת אֲבָל לֹא מְטַפְּחוֹת. רַבִּי יִשְׁמָעֵאל אוֹמֵר, הַסְּמוּכוֹת לַמִּטָּה מְטַפְּחוֹת.

They[1] may not set down[2] the bier in the street[3] so as not to give cause for lamentation;[4] and of a woman never,[5] out of respect. During the Intermediate Days women may lament[6] but they may not beat their hands. R. Ishmael says,[7] The women nearest the bier may beat their hands.

1 This part from אֵין to הַכָּבוֹד is combined with the preceding *Mishnah* in the *Talmud*. **2** Or מַנִּיחִין. **3** During חוֹל הַמּוֹעֵד. **4** הֶסְפֵּד, *memorial service*, *funeral oration* and תַּעֲנִית, *fast*, are forbidden during חוֹל הַמּוֹעֵד. **5** Literally 'and of women.' *sc.*, 'and the bier of a woman may never be set down in the street, not even on ordinary days.' (Based on *Numbers* **20**, 1). **6** Or *sing dirges*. In the *Talmud* a separate *Mishnah* begins with נָשִׁים בַּמּוֹעֵד. **7** His opinion is not accepted. Some commentators have רַבִּי שִׁמְעוֹן instead of רַבִּי יִשְׁמָעֵאל.

Mishnah 9

מִשְׁנָה ט

[1]בְּרָאשֵׁי חֳדָשִׁים בַּחֲנוּכָּה וּבַפּוּרִים, [2]מְעַנּוֹת וּמְטַפְּחוֹת; בָּזֶה וּבָזֶה אֲבָל לֹא [3]מְקוֹנְנוֹת. נִקְבַּר הַמֵּת, לֹא מְעַנּוֹת וְלֹא מְטַפְּחוֹת. אֵיזֶהוּ

On[1] the first days of the months, at the Festival of Dedication, and at the Feast of Lots the women may lament[2] and beat their hands; but during neither one nor the

[4]עֵינוּי? שֶׁכֻּלָּן עוֹנוֹת כְּאֶחָת. [5]קִינָה? שֶׁאַחַת מְדַבֶּרֶת וְכֻלָּן עוֹנוֹת אַחֲרֶיהָ; [6]שֶׁנֶּאֱמַר, וְלַמֵּדְנָה *בְּנֹתֵיכֶם נְהִי וְאִשָּׁה רְעוּתָהּ קִינָה. אֲבָל [7]לֶעָתִיד לָבוֹא הוּא [8]אוֹמֵר, בִּלַּע הַמָּוֶת לָנֶצַח, וּמָחָה ה' [9]אֱלֹהִים דִּמְעָה מֵעַל [10]כָּל־פָּנִים וְגוֹ'.

other may they wail.[3] After the dead is buried the women may neither lament nor beat their hands. What is lamentation?[4]—When all of them lament together. Wailing?[5]—When one speaks up and all respond after her; for it is written,[6] *And teach your daughters** *wailing,* and *every one her neighbour lamentation.* But for the time that is to come[7] it says,[8] *He will swallow up death for ever and the Eternal, O God,*[9] *will wipe away tears from all faces,* etc.[10] * בְּנוֹתֵיכֶם in the *Mishnah* text.

1 This *Mishnah* is joined on to the end of the foregoing one in the *Talmud.* **2** Or *sing dirges.* **3** Or *reply to the dirges.* **4** Or *singing dirges.* **5** *i.e.,* 'What is wailing?' **6** Literally 'said.' *Jeremiah* **9**, 19. **7** After תְּחִיַּת הַמֵּתִים, *the Resurrection of the Dead. Isaiah* **25**, 8. **9** In the Scriptural text it is *the Lord, the Eternal.* **10** This quotation from *Isaiah* is purposely introduced here so that the *Tractate* may conclude with a happy note. **11** Or סְלִיק מַסֶּכֶת מוֹעֵד קָטָן, CONCLUSION OF MOED KATAN.

[11]נִשְׁלְמָה מַסֶּכֶת מוֹעֵד קָטָן

TRACTATE MOED KATAN CONCLUDED.

מַסֶּכֶת

חֲגִיגָה

TRACTATE
CHAGIGAH

[BEING THE TWELFTH TRACTATE OF THE SECOND ORDER MOED]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

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INTRODUCTION.

חֲגִיגָה, **Chagigah, 'Festival Offering,'** is the twelfth מַסֶּכֶת, *Tractate* or *Treatise,* of סֵדֶר מוֹעֵד, the *Order Moed,* of the *Mishnah,* מִשְׁנָה.

The term חֲגִיגָה is derived from the verb חָגַג, *celebrate, observe a holiday, celebrate an anniversary, make a periodical pilgrimage,* and particularly in this *Tractate—'offer the* חֲגִיגָה, *Festival offering.'*

The עוֹלֵי רֶגֶל, *pilgrims,* going up to Jerusalem on the שָׁלֹשׁ רְגָלִים, *Three Pilgrim Holydays (viz.,* פֶּסַח, *Passover,* עֲצֶרֶת or שָׁבוּעוֹת, *Festival of Weeks* or *Pentecost,* and חַג or סֻכּוֹת, *Feast of Tabernacles)* used to bring the חֲגִיגָה, a voluntary—or free-will—offering in the nature of a *peace-offering,* on the first Holyday (or Festival) day; generally חֲגִיגָה refers to this offering brought for the first day of פֶּסַח, *Passover,* the fifteenth day of נִיסָן, together with the קָרְבַּן פֶּסַח, *Paschal lamb* or *Passover offering.*

If the first Holyday day was שַׁבָּת, Sabbath, the offering of the חֲגִיגָה was postponed, as it did not override the Sabbath law.

The *Tractate* is based on *Exodus* **23**, 14-17, **34**, 18-24; *Leviticus* **23**, 37; *Numbers* **10**, 10; *Deuteronomy* **16**, 16-17; and it is also referred to in *Chronicles II* **30**, *22*; **35**, 10-18.

There is גְּמָרָא to it in both the תַּלְמוּד בַּבְלִי, *Babylonian Talmud,* and תַּלְמוּד יְרוּשַׁלְמִי, *Palestinian* (or *Jerusalem*) *Talmud.*

The titles of its three Chapters are:

CHAPTER 1.	הַכֹּל חַיָּבִין	א	פֶּרֶק
CHAPTER 2.	אֵין דּוֹרְשִׁין	ב	פֶּרֶק
CHAPTER 3.	חוֹמֶר בַּמִּקְדָּשׁ	ג	פֶּרֶק

The important themes of these Chapters are: 1. The laws regarding the *'reiyyah'* and other various offerings. 2. The forbidden degrees of marriage; various laws concerning certain offerings, *tithes, priest's-dues; treading-contact uncleanness.* 3. Hallowed things; the *heave-offering;* cleansing the Temple Court.

מַסֶּכֶת

חֲגִיגָה

TRACTATE

CHAGIGAH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

All are in duty bound to appear,[1] save a deaf-mute,[2] a mentally-defective person,[3] and a child, and one of unknown sex,[4] and an hermaphrodite,[5] and women and slaves who have not been set free,[6] a lame[7] man, and a blind man,[8] and a sick man, or an aged man, and one who is unable to go up[9] on his feet.[10] Who is considered a child? — Any who can not ride upon his father's shoulders and ascend[11] from Jerusalem to the Temple Mount. This is the opinion of the School of Shammai. But the School of Hillel say, Any that is unable to hold his father by his hand and go up[12] from Jerusalem to the Temple Mount, as it is written,[13] *Three Pilgrimages.*

הַכֹּל חַיָּבִין [1]בָּרְאִיָּה חוּץ [2]מֵחֵרֵשׁ,
[3]שׁוֹטֶה, וְקָטָן, [4]וְטוּמְטוּם,
[5]וְאַנְדְּרוֹגִינוֹס, וְנָשִׁים וַעֲבָדִים
שֶׁאֵינָם [6]מְשׁוּחְרָרִים, [7]הַחִיגֵר,
[8]וְהַסּוּמָא, וְהַחוֹלֶה, וְהַזָּקֵן, וּמִי
שֶׁאֵינוֹ יָכוֹל [9]לַעֲלוֹת [10]בְּרַגְלָיו.
אֵיזֶהוּ קָטָן? כָּל־שֶׁאֵינוֹ יָכוֹל
לִרְכּוֹב עַל כְּתֵפָיו שֶׁל אָבִיו
[11]וְלַעֲלוֹת מִירוּשָׁלַיִם לְהַר הַבַּיִת.
דִּבְרֵי בֵית שַׁמַּאי. וּבֵית הִלֵּל
אוֹמְרִים, כָּל־שֶׁאֵינוֹ יָכוֹל לֶאֱחוֹז
בְּיָדוֹ שֶׁל אָבִיו [12]לַעֲלוֹת מִירוּשָׁלַיִם
לְהַר הַבַּיִת, [13]שֶׁנֶּאֱמַר, שָׁלֹשׁ רְגָלִים.

1 Literally 'All must observe the obligation of the appearance,' *i.e.*, all must subscribe or are subject to the command to make their appearance before the Eternal at the Sanctuary. *Exodus* **23**, 17, **34**, 23; *Deuteronomy* **16**, 16. רְאִיָּה* *pilgrimage, appearance at the Sanctuary.* **2** Basis, *Deuteronomy* **31**, 12. **3** Or an *imbecile, a mentally-deficient individual, a weak-minded person,* not considered responsible for his actions and therefore exempt from מִצְוֹת, commandments. **4** טוּמְטוּם, one whose genitals are undeveloped or hidden and so is of doubtful sex (see בְּכוֹרִים 4). **5** אַנְדְּרוֹגִינוֹס, *androgynous, man-woman, one of double sex* (see בְּכוֹרִים 4). **6** Excepting *half-free*

slaves (a half-free slave is one belonging to two masters only one of whom has freed him). **7** Or *limping*. Or הַחִגֵּר. Literally 'the lame man.' **8** Even if blind in one eye only; *Deuteronomy* **31**, 11. Literally 'and the blind man'; similarly 'and the sick man,' 'or the aged man.' **9** From Jerusalem to the Temple Mount. **10** Because of weakness. **11** *In this manner*. (*viz.*, by riding or being carried up). **12** i.e., *walk up*. **13** *Exodus* **23**, 14. Taking רְגָלִים as a variant of רַגְלַיִם, *feet* (an homiletic method of interpretation) thus stressing that the *pilgrimage* must be made *on foot* from Jerusalem to the Temple Mount (otherwise the expression שָׁלֹשׁ פְּעָמִים, *three times*, might have been used instead of שָׁלֹשׁ רְגָלִים). * See ADDENDA, **Note 1**.

Mishnah 2

מִשְׁנָה ב

בֵּית שַׁמַּאי אוֹמְרִים, [1]הָרְאִיָּה שְׁתֵּי [2]כֶּסֶף [3]וְחֲגִיגָה *מָעָה כֶסֶף. וּבֵית הִלֵּל אוֹמְרִים, הָרְאִיָּה מָעָה כֶסֶף וְחֲגִיגָה שְׁתֵּי כֶסֶף.

The School of Shammai say, The *appearance-offering*[1] of two silver *maahs*;[2] and the *festival-offering*[3] one silver *maah*.* But the School of Hillel say, *The appearance-offering* is of one silver *maah* and the *festival-offering* of two silver *maahs*. * Also מָעָה

1 This is a קָרְבַּן עוֹלָה, *burnt-offering*, which every male visiting the Temple (literally *who comes to be seen in the Temple*) on יוֹם טוֹב has to bring. *Exodus* **23**, **15**, 17. **2** מָעָה = $\frac{1}{12}$ שֶׁקֶל (see זְרָעִים, Page 18 f.) **3** קָרְבַּן שְׁלָמִים, of which the fat, kidneys and blood were offered on the Altar and the owner consumed the rest (*Exodus* **12**, 14; *Leviticus* **3**, 13-16. Actually one had to bring not only the עוֹלַת רְאִיָּה and the שַׁלְמֵי חֲגִיגָה but also the שַׁלְמֵי שִׂמְחָה, *peace-offering of rejoicing*, in addition (based on *Deuteronomy* **16**, 17; **27**, 7) which last was also obligatory upon women (based on *Deuteronomy* **14**, 26).

Mishnah 3

מִשְׁנָה ג

[1]עוֹלוֹת [2]בַּמּוֹעֵד בָּאוֹת מִן־[3]הַחוּלִין, וְהַשְּׁלָמִים מִן־[4]הַמַּעֲשֵׂר. יוֹם טוֹב הָרִאשׁוֹן שֶׁל [5]פֶּסַח, בֵּית שַׁמַּאי אוֹמְרִין מִן־[6]הַחוּלִין; וּבֵית הִלֵּל אוֹמְרִים מִן־[7]הַמַּעֲשֵׂר.

The *burnt-offerings*[1] during the *Intermediate Days*[2] must come from non-holy[3] money, and the *peace-offerings* from *tithe*-money.[4] On the first Holyday-day of Passover:[5] the School of Shammai say, From non-holy money;[6] but the School of Hillel say, From *tithe*[7]-money.

1 These referred to here are the עוֹלוֹת from נְדָרִים, *vows*, and נְדָבוֹת, *free-will* (or *voluntary-*) *offerings*, that may not be offered on יוֹם טוֹב but on חוֹל הַמּוֹעֵד. On the contrary, the עוֹלוֹת רְאִיָּה (see *Mishnah* **1**) are offered on יוֹם טוֹב.* **2** חוֹל הַמּוֹעֵד (see מוֹעֵד קָטָן, **Introduction**). **3** Or *unconsecrated*. **4** *i.e.*, must come from (*viz.*, be bought with) tithe-money. *Second tithe*, מַעֲשֵׂר שֵׁנִי (see *Appendix*, **Note 1**). The שְׁלָמִים for יוֹם טוֹב may come from second-tithe money or unconsecrated money. The רְאִיָּה is an עוֹלָה (1[2]). The חֲגִיגָה is שְׁלָמִים that may come from tithe money. The שַׁלְמֵי שִׂמְחָה are bought with second-tithe money. **5** With reference to the קָרְבַּן חֲגִיגָה offered on the first festival day of פֶּסַח (the 15th Nisan). **6** Even the animals brought with the קָרְבַּן חֲגִיגָה so as to provide flesh for consumption. **7** *Second tithe*. * The גְּמָרָא gives a fuller text which makes the meaning clear: עוֹלוֹת from נְדָרִים and נְדָבוֹת may be offered on the Intermediate Days, but not on יוֹם טוֹב. The עוֹלַת רְאִיָּה may be offered even on יוֹם טוֹב, and it is this which must be bought with non-holy money.

Mishnah 4 — מִשְׁנָה ד

Non-priests[1] may fulfil their duty[2] with *vow-offerings* and *freewill-offerings*[3] and with *tithe of cattle*;[4] and priests[5] with *sin-offerings*[6] and *guilt-offerings*,[7] and with *firstlings*,[7] and with [the] breast and [the] shoulder,[8] but not with *bird-offerings*[9] nor with *meal-offerings*.[10]

[1]יִשְׂרָאֵל [2]יוֹצְאִין יְדֵי חוֹבָתָן בִּנְדָרִים
[3]וּנְדָבוֹת [4]וּבְמַעֲשַׂר בְּהֵמָה;
[5]וְהַכֹּהֲנִים [6]בְּחַטָּאוֹת [6]וַאֲשָׁמוֹת,
[7]וּבְבְכוֹר, וּבְחָזֶה [8]וְשׁוֹק, אֲבָל לֹא
[9]בְּעוֹפוֹת וְלֹא [10]בְּמִנְחוֹת.

1 Laymen, *i.e.*, neither כֹּהֲנִים nor לְוִיִּם, Literally 'An Israelite.' **2** To offer שְׁלָמִים, *peace-offerings*, on the יוֹם טוֹב. *Deuteronomy* **16**, 14. **3** Compare מְגִלָּה 1[6]. **4** *Leviticus* **27**, 32. **5** May carry out their obligation for שְׁלָמִים on יוֹם טוֹב. **6** *Numbers* **18**, 9 ff. Priests only may eat of them. **7** Literally *firstling*. *Numbers* **18**, 17-19. Both priests and their dependents might eat of them. **8** *Leviticus* **7**, 31-39. **9** *Leviticus* **1**, 14-17. קִנִּים, **Introduction**. **10** *Leviticus* **2**, 1-10. Because the קָרְבַּן חֲגִיגָה is not offered from עוֹפוֹת and מִנְחוֹת.

Mishnah 5 — מִשְׁנָה ה

He that has many who eat[1] but meagre possessions[2] may offer many *peace-offerings*[3] and few *burnt-offerings*;[4] many possessions[5] but few that eat may offer

מִי *[1]שֶׁיֵּשׁ לוֹ [1]אוֹכְלִים מְרוּבִּים
[2]וּנְכָסִים מוּעָטִים מֵבִיא [3]שְׁלָמִים
מְרוּבִּים [3]וְעוֹלוֹת מוּעָטוֹת; [5]נְכָסִים
מְרוּבִּים וְאוֹכְלִין מוּעָטִין מֵבִיא

עוֹלוֹת מְרוּבּוֹת וּשְׁלָמִים מוּעָטִין;
זֶה וְזֶה [6]מוּעָט, עַל זֶה נֶאֱמַר, [7]מְעָה
כֶּסֶף [8]וּשְׁתֵּי כֶסֶף; זֶה וְזֶה [9]מְרוּבִּים,
עַל זֶה [10]נֶאֱמַר, אִישׁ כְּמַתְּנַת יָדוֹ
כִּבְרַכַּת ה׳ אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

many *burnt-offerings* and few *peace-offerings;* if both the one and the other be meagre,[6] for such a person it is enjoined, One *maah* of silver,[7] and, Two silver *maahs;*[8] if both the one and the other be many,[9] of such a person it is said,[10] *A man shall give as he is able according to the blessing which the Eternal thy God has given thee.*

1 With him. **2** *i.e.*, he is poor. **3** שְׁלָמֵי חֲגִיגָה. **4** עוֹלוֹת רְאִיָּה. **5** *i.e.*, he is well-to-do. **6** *i.e.*, if one has few that eat with him and meagre means. **7** The value of the עוֹלָה. **8** The value of the חֲגִיגָה. See *Mishnah* **2** of this Chapter. The value of the offerings. **9** *i.e.*, if one has many who eat with him and much to expend. **10** *Deuteronomy* **16**, 17. * Or שֶׁיֵּשׁ־לוֹ.

Mishnah 6 — מִשְׁנָה ו

מִי שֶׁלֹּא [1]חָג בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל
[2]חַג חוֹגֵג אֶת־כָּל־הָרֶגֶל, וְיוֹם טוֹב
הָאַחֲרוֹן שֶׁל [3]חָג. עָבַר הָרֶגֶל וְלֹא
[4]חָג אֵינוֹ חַיָּב [5]בְּאַחֲרָיוּתוֹ. עַל זֶה
[6]נֶאֱמַר, [7]מְעוּוָת לֹא יוּכַל לְתִקּוֹן,
וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת.

One who has *not* brought the offerings[1] on the first Holyday-day of the Festival of Tabernacles[2] must offer them throughout the whole of the Festival, and even on the last Holyday-day of the Festival of Tabernacles.[3] If the Festival have passed and he has made no *offerings,*[4] he is not obliged to make good.[4] Of such a person it is said,[5] *That which is crooked*[6] *can not be made straight,*[7] *and that which is lacking can not be counted.*

1 The שְׁלָמֵי חֲגִיגָה and עוֹלַת רְאִיָּה. **2** חַג or סֻכּוֹת **3** *i.e.*, on שְׁמִינִי עֲצֶרֶת, *The Eighth Day of Assembly,* although this is a יוֹם טוֹב on its own. If these offerings were not made on שָׁבוּעוֹת or עֲצֶרֶת, *Feast of Weeks* or *Pentecost* (observed in Temple times in Palestine on one day), they may be offered during the seven following days; and similarly for פֶּסַח, *Passover.* **4** By paying for these offerings. **5** *Ecclesiastes* **1**, 15. **6** Scripture has מְעָוָת and not מְעוּוָת.* **7** לְתִקֹּן, not לְתִקּוֹן, is given in Scripture.
* See ADDENDA, **Note 2**, at the end of this *Tractate.*

Mishnah 7 — מִשְׁנָה ז

רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר, אֵיזֶהוּ
[1]מְעוּוָת שֶׁאֵינוֹ יָכוֹל לְתִקּוֹן? זֶה
הַבָּא עַל [2]הָעֶרְוָה וְהוֹלִיד [3]מִמֶּנָּה

R. Simon ben Menasia says, What is *that which is crooked which can not be made straight?*[1]—He who commits incest[2] and begets thereby[3] a bastard issue.[4] If thou wouldst

[4]מַמְזֵר. אִם תֹּאמַר בְּגוֹנֵב וְגוֹזֵל, [5]יָכוֹל הוּא [6]לְהַחֲזִירוֹ וִיתַקֵּן; רַבִּי שִׁמְעוֹן בֶּן יוֹחָאִי אוֹמֵר, אֵין קוֹרִין מְעוּוָּת אֶלָּא לְמִי שֶׁהָיָה מְתוּקָן בַּתְּחִלָּה וְנִתְעַוֵּוּת; [7]וְאֵיזֶהוּ? זֶה תַּלְמִיד חָכָם [8]הַפּוֹרֵשׁ מִן־הַתּוֹרָה.

apply it to a thief or a robber—but[5] he can make restitution[6] and thus *make straight*! R. Simon ben Yochai says, The term *crooked* can only be applied to one that was first straight and then became crooked; and who is this?[7]—This is a disciple of the Sages who neglects[8] the Law.

1 See the preceding *Mishnah*. **2** Or *He who has sexual intercourse with one of the forbidden degrees*. *Leviticus* **18**, 6-20. **3** Or *from her*. **4** And this sin cannot be wiped out by repentance, for the evidence of it exists and cannot be eradicated. **5** *i.e.*, 'is it not the case that the thief or robber.....' **6** *i.e.*, repay the theft or robbery or restore the property wrongly acquired. **7** *i.e.*, 'to whom does this definition apply?' **8** *i.e.*, who forsakes the study of the Law.

מִשְׁנָה ח

Mishnah 8

[1]הֲיֹתֵר נְדָרִים פּוֹרְחִין בָּאֲוִיר, וְאֵין לָהֶם עַל מַה־[2]שֶּׁיִּסְמְכוּ; הִלְכוֹת [3]שַׁבָּת, חֲגִיגוֹת, [4]וְהַמְּעִילוֹת הֲרֵי הֵם כַּהֲרָרִים הַתְּלוּיִן [5]בְּשַׂעֲרָה, שֶׁהֵן מִקְרָא מוּעָט וַהֲלָכוֹת [6]מְרוּבּוֹת; [7]הַדִּינִין, [8]וְהָעֲבוֹדוֹת, *הַטְּהָרוֹת וְהַטּוּמְאוֹת [9]וַעֲרָיוֹת, §יֶשׁ־לָהֶן עַל מִי שֶׁיִּסְמְכוּ [10]הֵן הֵן גּוּפֵי תּוֹרָה.

Release from *vows*[1] hover in the air and they have naught on which to lean;[2] the rules about the *Sabbath*,[3] *Festival Offerings*, and *sacrilegious misappropriation of sanctified property*[4] are as mountains suspended by a hair,[5] because Scripture is meagre and the rules are many;[6] laws of cases between man and man,[7] rules of the *Services*,[8] laws of the *clean** and the *unclean* and the laws of *incest*,[9] these have bases for support and they[10] are the essentials of the Law.

1 *i.e.*, the rules about the release from vows. See נְדָרִים 9[1] ff; 10[2] ff. **2** The Sages instituted this with very little support or basis except an indication in *Numbers* **30**, 9-10. Whatever other support there exists is traditional. **3**† See שַׁבָּת 1[1] ff; עֵירוּבִין 10[3 15]. **4** *Leviticus* **5**, 14-16. **5** *i.e.*, there is little direct Scriptural substantiation for them.* **6** *i.e.*, the bases for them in the תּוֹרָה are few but the rulings founded on them are numerous. **7** *i.e.*, money matters, property. **8** Concerning sacrifices in the Temple. **9** The prohibited grades (of marriage). *Leviticus* **18**, 6-20. **10** *i.e.*, the laws enjoined by the Sages are to be accepted as of equal importance and equally binding as those founded on the תּוֹרָה. * Or הַטַּהֲרוֹת. § מִי is given in the text, but מַה would appear to be the correct form. † See ADDENDA, **Note 3**.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

אֵין [1]דּוֹרְשִׁין בָּעֲרָיוֹת [2]בִּשְׁלֹשָׁה, וְלֹא בְּמַעֲשֵׂה בְרֵאשִׁית [3]בִּשְׁנַיִם, וְלֹא [4]בַּמֶּרְכָּבָה בְּיָחִיד אֶלָּא אִם כֵּן [5,6]הָיָה חָכָם וּמֵבִין מִדַּעְתּוֹ, כָּל־הַמִּסְתַּכֵּל [7]בְּאַרְבָּעָה דְּבָרִים רָאוּי לוֹ †כְּאִילוּ לֹא בָא [8]לָעוֹלָם, מַה־[10]לְּמַעְלָה? מַה־[11]לְּמַטָּה? מַה־[12]לְּפָנִים? וּמַה־[13]לְּאָחוֹר? וְכָל שֶׁלֹּא חָס עַל כְּבוֹד [14]קוֹנוֹ רָאוּי לוֹ שֶׁלֹּא בָא לָעוֹלָם.

The laws of *incest* may not be expounded[1] to three persons,[2] nor the *Story of Creation* before two persons,[3] nor the subject of the *Chariot*[4] before one person alone unless he[5] be[6] a Sage[7] and comprehends of his own knowledge. Whoever puts his mind to these four matters[8] it were better for him if he had not come into the world[9] —What is above?[10] What is below?[11] What is beyond?[12] What is in the opposite beyond?[13] And whosoever has no regard for the honour of his Creator[14] it were better for him had he not come into the world.

1 Or *studied, explained. Leviticus* **18**, 6-20. **2** To avoid going too deeply into the subject which might lead to undesirable thoughts.* **3**§ Because of insolvable problems (*Genesis* **1**, 1 ff.) which would lead to undesirable and useless mystic speculations of the Divinity. **4** *Ezekiel* **1**, 1 ff.; compare מְגִלָּה 4[10]. **5** The disciple. **6** Literally *were.* **7** Referring to the disciple who to his teacher's knowledge does not need too much detail on this subject. **8** Mentioned here immediately following. **9** For these speculations lead to no result whatever and do not even serve any useful academic or philosophical purpose but only cause a falling away from true moral teaching. **10** To or beyond infinity in one direction. **11** To or beyond infinity in the opposite direction. **12** Beyond the heavens in the east, or at infinite space in the east, or *What was before the Creation?* **13** Beyond the heavens, or at an infinite distance, in the west, or *What will be in the hereafter when the world will have ceased to exist?* **14** Or *Maker. viz.*, whoever denies the omnipresence and omnipotence and omniscience of his Creator ....., or *whoever transgresses in secret, fearing man more than God.*

* See ADDENDA, **Note 4.** § See ADDENDA, **Note 5.** † Or כְּאִילוּ.

Mishnah 2

מִשְׁנָה ב

יוֹסֵי בֶן יוֹעֶזֶר אוֹמֵר, שֶׁלֹּא [1]לְסָמוֹךְ, יוֹסֵי בֶן יוֹחָנָן אוֹמֵר,

Jose ben Joezer says, Not to lay on,[1] Jose ben Jochanan says, One may lay on; Joshua ben Perachiah

לְסָמוֹךְ; יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, שֶׁלֹּא לְסָמוֹךְ, נִתַּאי הָאַרְבֵּלִי אוֹמֵר, לְסָמוֹךְ; יְהוּדָה בֶן טַבַּאי אוֹמֵר, שֶׁלֹּא לְסָמוֹךְ, שִׁמְעוֹן בֶּן שֶׁטַח אוֹמֵר, לְסָמוֹךְ; שְׁמַעְיָה אוֹמֵר, לְסָמוֹךְ, אַבְטַלְיוֹן אוֹמֵר, שֶׁלֹּא לְסָמוֹךְ; הִלֵּל וּמְנַחֵם לֹא נֶחְלְקוּ, יָצָא מְנַחֵם [2]נִכְנַס שַׁמַּאי; שַׁמַּאי אוֹמֵר, שֶׁלֹּא לְסָמוֹךְ, הִלֵּל אוֹמֵר, לְסָמוֹךְ. [4]הָרִאשׁוֹנִים הָיוּ נְשִׂיאִים [5]וּשְׁנִיִּים לָהֶם [6]אֲבוֹת בֵּית דִּין.

says, Not to lay on, Nittai the Arbelite says, One may lay on; Judah ben Tabbai says, Not to lay on, Simon ben Shetach says, One may lay on; Shemaiah says, One may lay on, Abtalion says, Not to lay on; Hillel and Menachem did not differ, but Menachem went forth[2] and Shammai came in;[3] Shammai says, Not to lay on, Hillel says, One may lay on. The former[4] were *Presidents*, and the latter[5] were *Heads*[6] *of the Court*.*

1 *i.e.*, on יוֹם טוֹב, a Holyday-day, the hands may not be laid upon an offering, קָרְבָּן, before it is slaughtered. *Leviticus* **1**, 4. The סְמִיכָה, *laying on of hands*, is forbidden on שַׁבָּת as the person doing so leans with his whole weight upon the animal so making it as a beast of burden on the Sabbath and causing it to perform thus as it were an act of work. **2** Into the service of King Herod. According to some authorities this means he became an apostate.§ **3** To be אַב בֵּית דִּין in his stead. He carried on the controversy. **4** Of each of the זוּגוֹת, *Pairs*, here mentioned (see זְרָעִים, **Introduction**; אָבוֹת 1[4-10]). **5** Literally *the second to them, i.e.*, the other of every *Pair*. **6** Or *Vice-Presidents*, literally *Fathers*.

§ See ADDENDA, **Note 6**. * See ADDENDA, **Note 7**.

Mishnah 3 — מִשְׁנָה ג

בֵּית שַׁמַּאי [1]אוֹמְרִים, [2]מְבִיאִין [3]שְׁלָמִים וְאֵין סוֹמְכִין עֲלֵיהֶם; אֲבָל לֹא [4]עוֹלוֹת. וּבֵית הִלֵּל אוֹמְרִים, מְבִיאִין [3]שְׁלָמִים [5]וְעוֹלוֹת וְסוֹמְכִין עֲלֵיהֶם.

The School of Shammai say,[1] they may bring[2] *peace-offerings*[3] but they must not lay their hands on them; but they must not bring *burnt-offerings*.[4] But the School of Hillel say, They may bring *peace-offerings*[3] and *burnt-offerings*,[5] and they lay their hands on them.

1 Compare בֵּיצָה 2[4]. **2** On יוֹם טוֹב. **3** שְׁלָמֵי חֲגִיגָה. **4** Not even עוֹלוֹת רְאִיָּיה. **5** עוֹלוֹת רְאִיָּיה. Both Schools agree that עוֹלוֹת, *burnt-offerings*, and שְׁלָמִים, *peace-offerings*, of נְדָרִים, *vows*, and נְדָבוֹת, *freewill-offerings*, may not be offered on יוֹם טוֹב. Basis *Deuteronomy* **16**, 8. Compare 1[2,3,4].

Mishnah 4

מִשְׁנָה ד

[1]עֲצֶרֶת שֶׁחָל לִהְיוֹת [2]בְּעֶרֶב שַׁבָּת, בֵּית שַׁמַּאי אוֹמְרִים, יוֹם [3]טְבוֹחַ אַחַר [4]הַשַּׁבָּת; וּבֵית הִלֵּל אוֹמְרִים, אֵין יוֹם טְבוֹחַ אַחַר [5]הַשַּׁבָּת. וּמוֹדִים שֶׁאִם [6]חָל לִהְיוֹת בַּשַּׁבָּת, שֶׁיּוֹם טְבוֹחַ אַחַר הַשַּׁבָּת. וְאֵין כֹּהֵן גָּדוֹל מִתְלַבֵּשׁ [7]בְּכֵלָיו, [8]וּמוּתָּרִין בְּהֶסְפֵּד [9]וְתַעֲנִית שֶׁלֹּא לְקַיֵּים דִּבְרֵי [10]הָאוֹמְרִין, עֲצֶרֶת אַחַר [10]שַׁבָּת.

If the Festival of Weeks[1] fell on the eve of a Sabbath,[2] the School of Shammai say, The day for slaughtering[3] is after the Sabbath;[4] but the School of Hillel say, The day for slaughtering is not after the Sabbath.[5] And they agree that if it[6] fell on a Sabbath, the day for slaughtering is after the Sabbath. And the High Priest may not put on his raiment,[7] and mourning and fasting* are permitted[8] so as to furnish no support to the views of those[9] who say, The Festival of Weeks must fall on the day following the Sabbath.[10]

1 עֲצֶרֶת or שָׁבוּעוֹת, *Pentecost* or *Feast of Weeks*. **2** On Friday. **3** The עוֹלַת רְאִיָּה§ which must not be offered on יוֹם טוֹב or שַׁבָּת. טְבוֹחַ, slaughtering and preparing the עוֹלַת רְאִיָּה, *pilgrim's offering*. **4** Because שָׁבוּעוֹת has supplementary days as have פֶּסַח, Passover, and סֻכּוֹת, the Festival of Tabernacles. **5** *i.e.*, it is on the Friday יוֹם טוֹב. **6** The Festival of Weeks. **7** Special beautiful garments.† See יוֹמָא 7[5]. So that all may know that the day was not יוֹם טוֹב. **8** Or וּמִתְּרִין. Literally 'and they are permitted in mourning and fasting.' **9** *i.e.*, the צְדוּקִים, *Sadducees*, who translated הַשַּׁבָּת in the phrase מִמָּחֳרַת הַשַּׁבָּת (*Leviticus* **23**, 11, 15, 16) literally as *Sabbath* instead of rendering it correctly as the פְּרוּשִׁים, *Pharisees*, did by *the first Holyday-day of* פֶּסַח, *Passover*. **10** *i.e.*, on Sunday. הַשַּׁבָּת in some texts.
* In some editions וּבְתַעֲנִית. § See ADDENDA, **Note 8**.
† See ADDENDA, **Note 9**.

Mishnah 5

מִשְׁנָה ה

נוֹטְלִין [1]לַיָּדַיִם [2]לְחוּלִין, [3]וּלְמַעֲשֵׂר, וּלְתְרוּמָה; [4]וּלְקוֹדֶשׁ [5]מַטְבִּילִין; [6]וּלְחַטָּאת, אִם נִטְמְאוּ יָדָיו [7]נִטְמָא גּוּפוֹ.

They must wash the hands for[1] *non-holy*[2] *produce*, or for *tithe-produce*,[3] or for *priest's due*,[4] but for *hallowed things*[5] they must immerse them;[6] and regarding the *sin-offering water*,[7] if one's hands are unclean his whole body is considered unclean.[8]

1 'for,' *i.e.*, 'before eating.....' See יָדַיִם 1[1]. **2** Or *unconsecrated, fully tithed.** **3** מַעֲשֵׂר שֵׁנִי, *second tithe produce*. **4** Or *heave offering*. See APPENDIX, **Note 1**. **5** קָרְבָּנוֹת. To eat of קָרְבַּן שְׁלָמִים, קָרְבַּן חַטָּאת, and

קָרְבַּן אָשָׁם. **6** The hands must receive purification by being dipped into a ritual bath, מִקְוֶה. **7** Of the פָּרָה אֲדוּמָה, *red-heifer. Numbers* **8**, *7*; **19**, 17-18. **8** *i.e.*, if one wants to make contact with the *sin-offering water*, and his hands have contracted uncleanness (from such an uncleanness that only the hands become unclean, as for instance touching a book, scroll, unclean food, unclean liquor) then nevertheless the whole body has become susceptible to the uncleanness and he requires complete immersion in the מִקְוֶה, *ritual bath*, first. * The question whether it is a Biblical or Rabbinical command to wash the hands before eating ordinary, *viz.*, non-holy food is discussed in the גְּמָרָא on this *Mishnah*.

Mishnah 6 — מִשְׁנָה ו

[1]הַטּוֹבֵל [2]לְחוּלִין וְהוּחְזַק לְחוּלִין אָסוּר [3]לְמַעֲשֵׂר. טָבַל [4]לְמַעֲשֵׂר *[4]וְהוּחְזַק לְמַעֲשֵׂר, אָסוּר [5]לִתְרוּמָה. טָבַל לִתְרוּמָה *וְהוּחְזַק לִתְרוּמָה, אָסוּר לְקוֹדֶשׁ. טָבַל לְקוֹדֶשׁ *וְהוּחְזַק לְקוֹדֶשׁ, אָסוּר [6]לְחַטָּאת. טָבַל לְחָמוּר [7]מוּתָּר לְקַל; טָבַל וְלֹא *הוּחְזַק, [8]כְּאִילוּ [9]לֹא טָבַל.

One who immersed himself[1] for *non-holy produce*[2] with the purpose for *non-holy* produce is prohibited for *tithe*.[3] If he immersed himself for *tithe*[4] with the intent for *tithe*[4] only, he is prohibited for *priest's-due*.[5] If he immersed himself for *priest's-due* and his design was for *priest's-due* only, he is prohibited for *hallowed-things*. If he immersed himself for *hallowed-things*, and he purposed this only for *hallowed-things*, he is forbidden for *sin-offering*.[6] If one immersed himself for what is of a higher degree of sanctity he is permitted[7] for that which is of a lower degree of sanctity; if he immersed himself, but without any particular intention, it is as if[8] he had not immersed himself at all.[9]

1 *i.e.*, 'to become ritually clean before eating of .....' **2** Or *unconsecrated, completely tithed*. See APPENDIX, **Note 1**. *i.e.*, he may not eat of *second tithe* if his intention was to eat of חוּלִין only. **3** If he wants to eat of *second tithe* also he must first immerse himself once more, and so likewise in all the following cases of a rise in degrees of sanctity. **4** מַעֲשֵׂר שֵׁנִי, *second tithe*. **5** Or *heave offering*. **6** *i.e.*, *sin-offering water* of the פָּרָה אֲדוּמָה, *red-heifer*. **7** Or מֻתָּר. Without further טְבִילָה, immersion. **8** Or כְּאִלּוּ. **9** *i.e.*, טְבִילָה, *immersion*, is in this case accounted an ordinary wash or bath, and he requires afresh immersion for any special intention. The grade of sanctity under consideration must be definitely established before the ritual immersion can be effectively valid. * וְהוּחְזַק, הוּחְזַק, perhaps preferable.

Mishnah 7

מִשְׁנָה ז

בִּגְדֵי [1]עַם הָאָרֶץ [2]מִדְרָס [3]לְפְרוּשִׁין; בִּגְדֵי פְרוּשִׁין מִדְרָס לְאוֹכְלֵי [4]תְּרוּמָה; בִּגְדֵי אוֹכְלֵי תְרוּמָה מִדְרָס לְקָדֶשׁ; בִּגְדֵי קָדֶשׁ מִדְרָס [5]לְחַטָּאת. יוֹסֵף בֶּן יוֹעֶזֶר הָיָה חָסִיד שֶׁבַּכְּהוּנָּה, וְהָיְתָה [6]מִטְפַּחְתּוֹ מִדְרָס [7]לַקֹּדֶשׁ. יוֹחָנָן בֶּן גּוּדְגֻּדָא הָיָה [8]אוֹכֵל [9]עַל §טַהֲרַת הַקֹּדֶשׁ כָּל־יָמָיו, וְהָיְתָה מִטְפַּחְתּוֹ מִדְרָס [10]לְחַטָּאת.

§ Or טָהֳרַת.

The clothes of an *unreliable person*[1] are deemed as imbued with *treading-contact-uncleanness*[2] for *Pharisees;*[3] the clothes of *Pharisees* are deemed as infected with *treading-contact-uncleanness* for those that eat of *priest's-due;*[4] the clothes of those that eat of *priest's-due* count as suffering from *treading-contact-uncleanness* for those that eat of *holy-things;* the clothes of those that eat of *hallowed-things* are deemed as suffering from *treading-contact-uncleanness* for those that make use of *sin-offering water.*[5] Joseph ben Joezer was the most pious in the priesthood, yet his tablecloth[6] was deemed as imbued with *treading-contact-uncleanness* for *hallowed-things.*[7] Jochanan ben Gudgada always ate[8] according to[9] the cleanness of *hallowed-things,* nevertheless his tablecloth was deemed as affected by *treading-contact-uncleanness* for such as had to use *sin-offering water.*[10]

1 *i.e.,* one who does not understand the laws regarding the observance of טוּמְאָה, *ritual uncleanness,* and טָהֳרָה, *ritual cleanness* (see *Appendix,* **Note 12**). **2** מִדְרָס, *treading--contract-uncleanness,* Levitical (ritual) uncleanness, caused by contact (leaning, sitting, treading) of a זָב (*feminine* זָבָה) one suffering from an issue (discharge, flux, gonorrhoea). **3** Including חָבֵר and נֶאֱמָן (see *Appendix,* **Note 12**). **4** Or *heave-offering* (see *Appendix,* **Note 1**). This second part from בִּגְדֵי פְרוּשִׁין, *the garments of Pharisees,* is defective* and should read as follows: *the garments of Pharisees are considered as imbued with 'treading-contact-uncleanness' for those that eat of 'second tithe' and the garments of those that eat of 'second tithe' are deemed as imbued with 'treading-contact-uncleanness' for those that eat of 'priest's-due.'* **5** Of the פָּרָה אֲדוּמָה, *red-heifer.* **6** Or *napkin, serviette.* **7** *i.e.,* for those that eat of hallowed-things. **8** Literally כָּל־יָמָיו, 'all his days,' *viz.,* 'during his lifetime.' Even his חוּלִין, *non-holy food,* he ate in 'cleanness.' **9** עַל, *to, i.e.,* in accordance with the laws of ..... **10** But not for *hallowed-things* because he used to keep himself ritually clean from every ritual uncleanness that render *hallowed-things* unclean. * See ADDENDA, **Note 10**.

CHAPTER 3 — פֶּרֶק ג

Mishnah 1 — מִשְׁנָה א

[1]חוֹמֶר [2]בְּקוֹדֶשׁ [3]מִבִּתְרוּמָה, שֶׁמַּטְבִּילִין [4]כֵּלִים בְּתוֹךְ [5]כֵּלִים לִתְרוּמָה אֲבָל לֹא [6]לְקֹדֶשׁ. [7]אֲחוֹרִים, וְתוֹךְ, וּבֵית [8]הַצְּבִיטָה בִּתְרוּמָה, אֲבָל לֹא [10]בְּקֹדֶשׁ. הַנּוֹשֵׂא [11]אֶת־הַמִּדְרָס נוֹשֵׂא אֶת־[12]הַתְּרוּמָה אֲבָל לֹא [13]אֶת־הַקֹּדֶשׁ. בִּגְדֵי אוֹכְלֵי תְרוּמָה [14]מִדְרָס לְקֹדֶשׁ. לֹא כְמִדַּת הַקֹּדֶשׁ מִדַּת הַתְּרוּמָה, [15]שֶׁבְּקֹדֶשׁ [16]מַתִּיר [17]וּמְנַגֵּב וּמַטְבִּיל, וְאַחַר כָּךְ קוֹשֵׁר; [18]וּבִתְרוּמָה [19]קוֹשֵׁר וְאַחַר כָּךְ מַטְבִּיל.

There is greater stringency[1] regarding *hallowed-things*[2] than regarding *priest's-due*,[3] since they may immerse utensils[4] inside other utensils[5] for *priest's-due* but not for *hallowed-things*.[6] The bottom part,[7] and the inside part, and the handle part[8] are deemed[9] in the case of *priest's-due*, but not in the case of *hallowed-things*.[10] If one carry *treading-contact-uncleanness*,[11] he may carry *priest's-due*[12] but not *hallowed-things*.[13] The garments of those that eat of *priest's-due* are as *treading-contact-uncleanness*[14] towards *hallowed-things*. The laws of *hallowed-things* are not like the laws of *priest's-due*, for in the case of *hallowed-things*[15] one must loosen[16] and dry[17] and then immerse, and after that he ties up again; but in the case of *priest's-due*[18] he may tie up[19] and then immerse.

1 *i.e.*, 'There are restrictions in the laws concerning *hallowed-things* that do not apply to *priest's-dues*. In the following eleven cases. **2** *viz.*, offerings. **3** Or *heave-offering* (see *Appendix*, **Note 1**). **4** Or *vessels*. **5** When both are unclean. **6** In this case each vessel must be separately purified by immersion placed inside one another. **7** אֲחוֹרִים וְתוֹךְ, the bottom (back, outside) and the inside of a vessel. **8** בֵּית הַצְּבִיטָה (in some texts בֵּית הַצְּבִיעָה) any part by which a vessel can be grasped. **9** *i.e.*, are deemed as if each part was a separate or independent vessel regarding טוּמְאָה, *ritual uncleanness*, and if one part became טָמֵא, *ritually unclean*, the two others were not necessarily affected.* See כֵּלִים 25[6]. **10** Here if one part became טָמֵא the whole utensil was rendered טָמֵא. **11** If one carries the shoe or garment or utensil of a זָב (see 2[7]). **12** In a closed earthenware vessel so as not to touch the contents. **13** So that no risk whatever is taken in rendering קֹדֶשׁ unclean. **14** And אַב הַטּוּמְאָה, *a primary source of uncleanness*. See 2[7]. **15** If an unclean garment requires טְבִילָה, *immersion*, for purification. **16** A knot. **17** If the garment is wet. Or מְנַגֵּב in some editions. **18** If it is to be used together with the vessel or garment. **19** If he so wishes before טְבִילָה.

* See ADDENDA, **Note 11**.

Mishnah 2

מִשְׁנָה ב

[1]כֵּלִים [2]הַנִּגְמָרִין *בְּטָהֳרָה צְרִיכִין [3]טְבִילָה לְקָדֶשׁ, אֲבָל לֹא [4]לִתְרוּמָה. [5]הַכֶּלִי מְצָרֵף מַה־שֶּׁבְּתוֹכוֹ [6]לְקָדֶשׁ, אֲבָל לֹא יִלְתְרוּמָה. [7]הָרְבִיעִי [8]בְּקָדֶשׁ פָּסוּל, [9]וְהַשְּׁלִישִׁי [10]בִּתְרוּמָה, וּבִתְרוּמָה, אִם [*]נִטְמְאָה אַחַת מִיָּדָיו חֲבֵרְתָּהּ טְהוֹרָה; וּבְקָדֶשׁ מַטְבִּיל שְׁתֵּיהֶן, שֶׁהַיָּד §מְטַמֵּא אֶת־חֲבֵרְתָּהּ [11]בְּקָדֶשׁ אֲבָל לֹא בִתְרוּמָה.

Vessels[1] that were finished[2] in cleanness* require immersion[3] for *hallowed-things,* but not for *priest's-due.*[4] A vessel[5] combines what is in it in the case of *hallowed-things,*[6] but not in the case of *priest's-due.*[7] There is a[8] *fourth degree of uncleanness* in the case of *hallowed-things,*[9] but only a[8] *third degree* in the case of *priest's-due.*[10] In the case of *priest's-due,* if one of a man's hands became unclean* the other hand remains clean; but in the case of *hallowed-things* he must immerse them both, because one hand renders the other unclean in the case of *hallowed-things*[11] but not in the case of *priest's-due.* * Or בְּטַהֲרָה.

1 Or *utensils.* **2** When they were made by a נֶאֱמָן or חָבֵר, (see *Appendix,* **Note 12**). **3** Before being used. **4** Or *heave-offering.* **5** Or הַכְּלִי. Literally *The vessel.* **6** If there are pieces of קָדָשִׁים in a vessel then they are all considered as one piece, so that if a טְבוּל יוֹם (one who was unclean and had immersed himself for purification and then had to wait until sunset to be declared טָהוֹר, *clean*) touched any one piece all the pieces became פָּסוּל, *invalid.* **7** Here only the piece touched by the טְבוּל יוֹם becomes פָּסוּל, *unfit.* **8** Literally *the.* **9** For instance if a שֶׁרֶץ, *creeping thing,* comes in contact with A this acquires the *first degree* of טוּמְאָה, *uncleanness;* A renders another B by contact *second degree* of טוּמְאָה; this B by contact communicates טוּמְאָה in the *third degree* to C; C by contact will cause קָדָשִׁים to acquire a *fourth degree* of טוּמְאָה, but the טוּמְאָה in the *fourth degree* can no longer be communicated to cause further *uncleanness.* **10** *i.e.,* the object which is תְּרוּמָה in the *third degree* of טוּמְאָה cannot affect or pass on the *uncleanness* by contact. **11** From a source of טוּמְאָה, *uncleanness,* מִדְּרַבָּנָן (as enjoined by the Sages). * In some texts, נִטְמֵאת. § מְטַמְּאָה, in some texts, is more grammatically correct (in agreement with יָד).

Mishnah 3

מִשְׁנָה ג

אוֹכְלִין אוֹכְלִים [1]נְגוּבִים בְּיָדַיִם [2]מְסוֹאָבוֹת בִּתְרוּמָה אֲבָל לֹא בְקָדֶשׁ. [3]הָאוֹנֵן וּמְחוּסַר [4]כִּפּוּרִים

They may eat dry food[1] with soiled[2] hands together with *priest's-due* but not with *hallowed-things.* A mourner[3] and one who had not

צְרִיכִין טְבִילָה לְקֹדֶשׁ אֲבָל לֹא לִתְרוּמָה.

yet made *atonement*[1] require new immersion for *hallowed-things* but not for *priest's-due*.

1 Which is חוּלִין, *non-holy, fully tithed*. 2 *i.e.*, unwashed, unclean, dirty. Or מְסוֹאָבוֹת. 3 Who mourns for father, mother, wife, daughter, son, brother or sister, and had not become טָמֵא by contact with his dead. (אוֹנֵן is a mourner before the burial; אָבֵל is a mourner after burial.) 4 *i.e.*, a mourner was a טְבוּל יוֹם (see the preceding *Mishnah*) who had immersed himself after an uncleanness and had also awaited sundown but had not yet offered the necessary sacrifices (which had to be brought after certain uncleannesses).

Mishnah 4

מִשְׁנָה ד

There is greater strictness in the case of *priest's-due*,[1] for in Judah[2] they are considered trustworthy[3] regarding the cleanness of wine and oil throughout all the days of the year, but in the wine-pressing season[4] and olive-pressing season even regarding *priest's-due*.[5] But when the seasons of wine-pressing[4] and oil-pressing had gone by and they[6] brought to him[7] a barrel[8] of wine as *priest's-due* he was not to accept it[9] from them, but he[10] sets it apart for the next wine-pressing;[11] and if he said to him,[7] 'I have set aside therein a *fourth part*[12] as *hallowed*,'[13] then he is deemed trustworthy.[14] If jars of wine and jars of oil[15] have become mingled with non-consecrated produce,[16] they[17] are believed concerning them[18] during the season of the wine-pressing and oil-pressing and also seventy days before the expressing.[19] * Popular pronunciation וּבְשַׁעַת.

חוֹמֶר [1]בִּתְרוּמָה, [2]שֶׁבִּיהוּדָה [3]נֶאֱמָנִים עַל טָהֲרַת יַיִן וְשֶׁמֶן כָּל־יְמוֹת הַשָּׁנָה, *[4]וּבְשַׁעַת [4]הַגִּיתוֹת וְהַבַּדִּים אַף עַל [5]הַתְּרוּמָה. עָבְרוּ [4]הַגִּיתוֹת וְהַבַּדִּים [6]וְהֵבִיאוּ [7]לוֹ [8]חָבִית שֶׁל יַיִן שֶׁל תְּרוּמָה לֹא [9]יְקַבְּלֶנָּה מִמֶּנּוּ, אֲבָל [10]מַנִּיחָהּ [11]לַנַּת הַבָּאָה; וְאִם אָמַר [7]לוֹ הִפְרַשְׁתִּי לְתוֹכָהּ [12]רְבִיעִית [13]קֹדֶשׁ [14]נֶאֱמָן. כַּדֵּי [15]יַיִן וְכַדֵּי שֶׁמֶן [16]הַמְּדוּמָעוֹת, [17]נֶאֱמָנִין [18]עֲלֵיהֶם בְּשַׁעַת הַגִּתוֹת וְהַבַּדִּים וְקוֹדֶם [19]לַגִּיתוֹת שִׁבְעִים יוֹם.

1 *i.e.*, there are restrictions in the laws regarding Temple sanctities in the case of *priest's-due* more stringent than in the case of *hallowed-things*. 2 But not north of it, for there the country was inhabited by כּוּתִים, *Samaritans* (or *Samarians*) who were not trusted at all on these matters. 3 Even the עַמֵּי הָאָרֶץ (see APPENDIX, **Note 12**) are believed in their statement that their wine and oil are clean and holy for the Altar (but not if their statement refers to wine and oil for תְּרוּמָה because they had the reputation of being careless

or negligent concerning תְּרוּמָה). **4** Or הַגִּתּוֹת. **5** They are then regarded as reliable in their statement that the תְּרוּמָה is clean because they used to purify all their vessels for the expressing and extraction. **6** The עַמֵּי הָאָרֶץ. **7** A כֹּהֵן, priest. **8** Or *jar*. **9** As valid תְּרוּמָה but consider is as טָמֵא, unclean. **10** An עַם הָאָרֶץ. Or מַגִּיחָה. **11** In the following year. **12** רְבִיעִית = ¼ לוג (see זְרָעִים, **Introduction**). **13** For the Altar. **14** That the liquid in the barrel is valid (clean) תְּרוּמָה. **15** Of תְּרוּמָה and קֹדֶשׁ. See תְּרוּמָה 5[1]. **16** חוּלִין. **17** The עַמֵּי הָאָרֶץ. **18** When they say they are *clean*. **19** During which period the utensils were prepared and maintained in purity.

Mishnah 5 — מִשְׁנָה ה

From Modin[1] and inwards[2] they were considered trustworthy regarding earthenware utensils,[3] but from Modin and outwards[4] they were not trusted. How so?—If the potter who sold[5] pots[6] entered inwards[7] from Modin, then regarding the same potter[8] and these same pots[9] and these selfsame purchasers,[10] he is considered trustworthy.[11] But if he went forth,[12] he is not to be trusted.

מִן־הַמּוֹדִיעִית וּלְפָנִים נֶאֱמָנִין עַל כְּלֵי חֶרֶס, מִן־הַמּוֹדִיעִית וּלַחוּץ אֵין נֶאֱמָנִים. כֵּיצַד? הַקַּדָּר שֶׁהוּא מוֹכֵר הַקְּדֵרוֹת נִכְנַס לְפָנִים מִן־הַמּוֹדִיעִים, הוּא הַקַּדָּר וְהֵן הַקְּדֵרוֹת וְהֵן הַלּוֹקְחִים, נֶאֱמָן. יָצָא אֵינוֹ נֶאֱמָן.

1 See פְּסָחִים 9[2]. מוֹדִיעִית, מוֹדִיעִים, מוֹדָעִים, מוֹדָעִין, *Modin* (*Modaim, Modim*) fifteen miles north-west of Jerusalem, the native place of the Hasmoneans. The potters used to bring their wares from the surrounding places of Modin to Jerusalem. **2** *i.e.*, the inhabitants of the country between Modin and Jerusalem. **3** That they were clean. **4** Away from Jerusalem beyond Modin. **5** Literally *sells*. **6** הַקְּדֵירוֹת in some texts. Literally *the pots*. Or שֶׁהוּא מוֹכֵר הַקְּדֵרוֹת, *who was the vendor of pots*. **7** Into Jerusalem. **8** That came from beyond Modin. But if he handed on his wares to another potter the second potter is not deemed trustworthy. **9** הַקְּדֵירוֹת in some texts. Which he brought from beyond Modin. If he had wares handed to him by another potter these wares are not considered clean. **10** Who saw him bring in the pots from beyond Modin. **11** By these buyers that his wares were clean. **12** From Modin to return to his home.

Mishnah 6 — מִשְׁנָה ו

Tax-collectors[1] who entered a house,[2] and likewise also thieves who restored* the vessels,[3] are considered trustworthy when they say,

הַגַּבָּאִין שֶׁנִּכְנְסוּ לְתוֹךְ הַבַּיִת, וְכֵן הַגַּנָּבִים שֶׁהֶחֱזִירוּ אֶת־הַכֵּלִים, נֶאֱמָנִין לוֹמַר, לֹא נִגְעָנוּ.

'We have not touched[4] them.' And in Jerusalem they[5] are trusted concerning *hallowed-things,*[6] and at the time of a Holyday[7] even in what concerns *priest's-due.*[8]

וּבִירוּשָׁלַיִם [5]נֶאֱמָנִין עַל [6]הַקֹּדֶשׁ
§וּבִשְׁעַת [7]הָרֶגֶל אַף עַל [8]הַתְּרוּמָה.

§ Popular pronunciation וּבְשָׁעַת.

1 Literally *the tax-collectors.* They were deemed as עַמֵּי הָאָרֶץ (see APPENDIX, **Note 12**). **2** See טְהָרוֹת 7[6]. To take deposit or pledge for the tax owing. Literally *the house.* **3** Earthenware utensils which they had stolen. Literally *the thieves.* **4** Internally. **5** The עַמֵּי הָאָרֶץ. **6** With reference to earthenware vessels, whether large or small, that they are clean for קָדָשִׁים. **7** Or *Festival* (פֶּסַח, Passover, שָׁבוּעוֹת or עֲצֶרֶת, Feast of Weeks, סֻכּוֹת or חַג, Festival of Tabernacles) when every person is assumed to be טָהוֹר, clean. **8** People are to be considered trustworthy when they say that utensils are clean for the use of תְּרוּמָה. * See ADDENDA, **Note 12.**

Mishnah 7 — מִשְׁנָה ז

If one[1] opened his jar[2] or broke into[3] his dough[4] for the needs of the Holyday,[5] R. Judah[6] says, He may finish;[7] but the Sages say, He must not finish.[8] When the Holyday was gone by they used to remove everything for the cleansing[9] of the *Forecourt;*[10] but if the Holyday ended towards the sixth day,[11] they did not remove, out of respect due to the Sabbath.[12] R. Judah says, Not even on the fifth day,[13] for the priests were not yet free.[14]

[1]הַפּוֹתֵחַ אֶת־[2]חֲבִיתוֹ [3]וְהַמַּתְחִיל
[4]בְּעִיסָתוֹ עַל גַּב [5]הָרֶגֶל, רַבִּי
[6]יְהוּדָה אוֹמֵר, [7]יִגְמוֹר; וַחֲכָמִים
אוֹמְרִים, לֹא [8]יִגְמוֹר. מִשֶּׁעָבַר
הָרֶגֶל הָיוּ מַעֲבִירִין עַל [9]טָהֲרַת
[10]עֲזָרָה; עָבַר הָרֶגֶל [11]בְּיוֹם שִׁשִּׁי,
לֹא הָיוּ מַעֲבִירִין, מִפְּנֵי כְבוֹד
[12]הַשַּׁבָּת. רַבִּי יְהוּדָה אוֹמֵר, אַף
לֹא [13]בְּיוֹם חֲמִישִׁי, שֶׁאֵין הַכֹּהֲנִים
[14]פְּנוּיִין.

1 A חָבִר (see APPENDIX, **Note 12**). **2** Or *barrel, cask* of wine. **3** For sale. Literally *began.* **4** To sell it. **5** Or *Festival.* **6** His view is rejected. **7** To sell any left over after יוֹם טוֹב. **8** Their opinion is accepted. He must not sell any remainder as טָהוֹר, *clean,* since one cannot be certain that the wares remained clean all this time. **9** טְבִילָה, *immersion.* **10** All the vessels and Forecourt were purified from the uncleanness caused by the מִדְרָס, *treading-contact-uncleanness,* of the עַמֵּי הָאָרֶץ pilgrims (see APPENDIX, **Note 12**). **11** *sc.,* on Thursday night. Literally *on a sixth day.* **12** For the priests were busy on Friday preparing each one in his own home for the Sabbath, and so the טְבִילָה, immersion, was effected on the Sunday following. **13** On Thursday. Literally on a *fifth day.* **14** R. Judah thought that they had too much to do to clear away the ashes from the Altar, but his opinion is not accepted.

Mishnah 8

מִשְׁנָה ח

How did they remove[1] for the purpose of cleansing the *Forecourt*?—They used to immerse the utensils in the Temple and say to them,[2] Take heed not to touch the Table[3] (and the Candlestick[4]) lest you render it unclean. For all the utensils that were in the Temple they had a second set and a third set, so that if the first became unclean they could bring the second set[5] in their stead. All the vessels that were in the Temple required immersion,[6] save the Golden Altar[7] and the Copper Altar,[8] for they were deemed as like to the ground. This is the view of R. Eliezer;[9] but the Sages say, Because they were plated.[10]

כֵּיצַד [1]מַעֲבִירִין עַל טָהֲרַת עֲזָרָה? מַטְבִּילִין אֶת־הַכֵּלִים שֶׁהָיוּ בַּמִּקְדָּשׁ, וְאוֹמְרִין [2]לָהֶם, הִזָּהֲרוּ שֶׁלֹּא תִגְּעוּ [3]בַּשֻּׁלְחָן (וּבַמְּנוֹרָה) וּתְטַמְּאוּהוּ. כָּל־הַכֵּלִים שֶׁהָיוּ בַּמִּקְדָּשׁ §יֵשׁ לָהֶם שְׁנִיִּים וּשְׁלִישִׁים, שֶׁאִם נִטְמְאוּ הָרִאשׁוֹנִים יָבִיאוּ [5]שְׁנִיִּים תַּחְתֵּיהֶן. כָּל־הַכֵּלִים שֶׁהָיוּ בַּמִּקְדָּשׁ טְעוּנִין [6]טְבִילָה, חוּץ [7]מִמִּזְבַּח הַזָּהָב [8]וּמִזְּבַח הַנְּחֹשֶׁת, מִפְּנֵי שֶׁהֵן כְּקַרְקָע. דִּבְרֵי רַבִּי [9]אֱלִיעֶזֶר; וַחֲכָמִים אוֹמְרִים, מִפְּנֵי שֶׁהֵן [10]מְצוּפִּין.

§ Or יֵשׁ־לָהֶם.

1 The utensils. **2** This admonition was particularly intended for the priests עַמֵּי הָאָרֶץ who were suspected of being טְמֵאִים, *unclean,* as well as the pilgrims who attended on the שָׁלֹשׁ רְגָלִים. **3** On which the לֶחֶם הַפָּנִים, *Shewbread,* was set out *permanently* and so could not be cleared for purification. **4** וּבַמְּנוֹרָה, *and the Candlestick* is omitted in the *Mishnah* of the גְּמָרָא. **5** And the third set of utensils if need be. **6** After the conclusion of the Holyday. **7**...Exodus 30, 1 ff. **8** Or *Bronze Altar; Kings I,* **8,** 64. **9** He maintained that the Altars did not require טְבִילָה, immersion,* because they were deemed as like to the ground. **10** The Sages put forward the view that the Altars did not need טְבִילָה, immersion, for the reason that they were covered with sheets of metal. See כֵּלִים 11[2,4,6]. **11** Or סְלִיק מַסֶּכֶת חֲגִיגָה, CONCLUSION OF TRACTATE CHAGIGAH.

* This is not the view of the גְּמָרָא according to which the reason appears to be that the plating is ignored and the wooden vessels are regarded as ornaments.

[11]נִשְׁלְמָה מַסֶּכֶת חֲגִיגָה

TRACTATE CHAGIGAH CONCLUDED.

ADDENDA.

Additional **Notes** to Tractate CHAGIGAH.

Note 1 [see 1[1], **Note 1**]. בִּרְאִיָּה seems the right pointing, though some prefer the 'definite' form בְּרָאִיָּה.

Note 2. These are two examples of the way in which later Hebrew supplied vowelization signs by the use of ו and י. This tendency is already to be noticed in Scripture itself, *e.g., Daniel* **2**, 33. [See 1[6], **Note 6**, and also **Note 13** below].

Note 3 [see 1[8], **Note 3**]. The Talmud adds that we may not derive any interpretation of Mosaic laws from analogies of expression in post-Mosaic (*sc.*, post-Pentateuchal) books. Consequently the traditional rulings of the Rabbis find only slender support in the תּוֹרָה in these subjects.

Note 4 [see 2[1], **Note 2**]. The גְּמָרָא states that if more than two students are being taught this subject one may discuss it with the teacher, but the others might discuss it between themselves, not hearing what their teacher is saying and thus possibly arriving at a wrong decision—which is most dangerous.

Note 5 [see 2[1], **Note 3**]. The גְּמָרָא referring to *Ecclesiastes* **3**, 21, 22: 'Seek not the things that are too hard for thee, neither search the things that are above thy strength. But what is commended thee, think these upon with reverence; for it is not needful for thee to see with thine own eyes the things that are in secret.'

Note 6 [see 2[2], **Note 6**]. Since the 'Supreme Court' is here meant the expression בָּתֵּי דִינִין is equivalent to בֵּית דִּין, hence the rendering *Heads of the Court* and not *Heads of the Courts.*

Note 7 [see 2[2], **Note 2**]. The גְּמָרָא gives another opinion: *'he went out to depravity, sc.,* he led a bad life.'

Note 8 [see 2[4], **Note 3**]. עוֹלַת רְאִיָּה, according to the Rambam, but Rashi says יוֹם טִבְחַ שֶׁל קָרְבְּנוֹת רְאִיָּה וְחֲגִיגָה,
'The day for slaughtering the *appearance-offerings* and the *festival-offerings.*'

Note 9 [see 2^4, **Note 7**]. The rendering 'his *priestly* garments' is incorrect, but it is expressly stated by Rashi that it refers to the beautiful clothes that he wears at home or in the street, so that all might know that it was not a Holyday.

Note 10 [see 2^7, **Note 4**]. 'defective'—only if one accepts the reading of R. Acha bar Ada (חגיגה 19b) who makes it agree with the opinion of the Rabbis. Our *Mishnah* text reflects the opinions of R. Meir who makes no distinction between חולין and מעשר שני. The הלכה, as codified by Rambam, who accepts R. Acha's amendment, is complicated by rulings in the Jerusalem Talmud.

Note 11 [see 3^1, **Note 9**]. Rashi on the גמרא of כלים 22b points out that wooden or metal vessels can become unclean in Rabbinic law by their outside coming in contact with unclean liquids. The Rabbis specifically exempted the inside and the handle from such uncleanness to indicate that the uncleanness was a סיג—'fence', preventive measure—of their own and not a *Torah* law.

Note 12 [see 3^6, שהחזירו*]. It refers to thieves who have repented of their crime and are therefore restoring the stolen property. Such thieves are believed.

Note 13 [to **Note 2** above]. VOWELISATION AND ORTHOGRAPHY. Very great difficulties exist in the vocalisation and orthography of a huge number of Mishnaic words (a brief note on the parallel, allied subject of PRONUNCIATION AND VOWELISATION is given in the GENERAL INTRODUCTION). The vowel system of pointing was invented long after the Mishnaic-Talmudic times, and scribes or recorders made a laudable attempt to give a guide to the pronunciation of the קבוץ (ֻ) by the letter ו, of the חולם (ֹ) by the letter ו, and of the חיריק (ִ) by the letter י—these added letters following the respective sound-positions. This made it very difficult—and almost well-nigh impossible—when it came to pointing with the נקודות (נְקֻדּוֹת) whether to retain or omit a דגש in a following letter after these long vowels -ו- and -י-, consideration of the rule of grammar requiring omission of the דגש, and thus doubts and disregard of grammatical requirements have caused many anomalies and peculiarities some of which have become stereotyped and permanent through long usage in spite of their obvious irregularities. Thus, נְשָׁל

becomes וִיטָל, though many favour וִיטָל; קִדֵּשׁ becomes קִידֵּשׁ, though some prefer קִיּדֵּשׁ. But in the case of the letters בכפת, in spite of grammatical requirements, the דָּגֵשׁ must be retained for the sake of correct pronunciation, e.g., קֻפָּה (*kupah*) becomes קֻפָּה (*kupah*) and not קוּפָּה (*kufah*), מֻתָּר (*mutar*) becomes מוּתָּר (*mutar*) and not מוּתָּר (*musar*); in some cases confusion has arisen, e.g., ארכים is pointed—and so accepted—both אֲרוּכִּים and אֲרוּכִּים! Many words too, admit of one or more alternative forms, e.g., בְּרִיאָה and בְּרִיָּה; אִסְטַרְיָא, אִסְטַרְיָה, אִסְטַרְיֵיא, אִיסְטַרְיֵיא; אִצְטַרְיָא, אִצְטַרְיָה, אִיצְטַרְיֵיא, אִיצְטַרְיָה.

APPENDIX

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Note 1.

The Jewish agriculturist in Palestine was obliged מִדְּאוֹרַיְתָא (or מִן־הַתּוֹרָה) *as enjoined by the law* (but also outside Palestine מִדְּרַבָּנָן, *as ordained by the* חֲכָמִים, *Sages*) to give from the produce of his field, garden, oliveyard, vineyard and orchard certain dues or levies called מַתְּנוֹת עֲנִיִּים, *poor-men's dues*, every six years, but not every seventh year called שְׁבִיעִית or שְׁמִטָּה (or שְׁמִיטָה), *Sabbatical Year*, when all that grew of itself was הֶפְקֵר, *ownerless, common to everyone*, and everybody—whether man, woman, or beast, rich or poor, old or young—had an equal right to it.

These dues were (1) פֵּאָה, *field corner* (minimum $\frac{1}{60}$), (2) שִׁכְחָה, *forgotten in gleaning*, (3) לֶקֶט, *fallen cut corn, gleaning* (including פֶּרֶט, *fallen cut grapes*, and עוֹלְלוֹת, *poor, unripe clusters of grapes*), and (4) מַעֲשַׂר עָנִי, *poor-man's tithe* (see further on).

After all these dues had been allowed for then it was obligatory to separate :

(*a*) $\frac{1}{50}$ of the produce as תְּרוּמָה, *heave-offering, priest's-due*, also called תְּרוּמָה גְּדוֹלָה, *major-heave offering, major-priest's-due*, for the כֹּהֵן, *priest;*

(*b*) $\frac{1}{10}$ of the remainder as מַעֲשַׂר רִאשׁוֹן, *first tithe*, for the לֵוִי, *Levite* (who had himself to give $\frac{1}{10}$ of this as תְּרוּמַת מַעֲשֵׂר, *priest's-due of the tithe*, or תְּרוּמָה קְטַנָּה, *priest's-minor-due*);

(*c*) $\frac{1}{10}$ of the rest as מַעֲשַׂר שֵׁנִי, *second tithe*, every 1st, 2nd, 4th and 5th years, which had to be taken by the owner to Jerusalem to be consumed there; but every 3rd and 6th years this was termed מַעֲשַׂר עָנִי, *poor-man's tithe*, and had to be delivered to the poor.

None but a כֹּהֵן was permitted to eat of תְּרוּמָה. If some תְּרוּמָה was mixed with חוּלִין (*non-* תְּרוּמָה *produce*) and the חוּלִין was less than 100 times the intermingled תְּרוּמָה the total mixture became מְדֻמָּע, *subject to the law of* תְּרוּמָה, and was not to be eaten by a non-priest.

Before the separation of תְּרוּמָה and מַעֲשַׂר רִאשׁוֹן the produce was termed טֶבֶל and was forbidden to be eaten; but after these levies had been separated the produce was termed חוּלִין, *non-holy*. When the other tithes had also been separated the remainder was termed מְחֻקָּן, *adjusted*, or חוּלִין מְתֻקָּנִים, *adjusted non-holy produce* (or וַדַּאי, *definitely tithed*, in contradistinction to דְּמַאי, *uncertain tithed*) and could then be used for all purposes.

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* Modern term.

Note 9.

בִּיעוּר or בֵּעוּר, *removal.* This term refers to, in the agricultural and horticultural sense, in the removal or clearing away of the fruits or produce of the 3rd and 6th years of the Sabbatical period (Seven-Years Cycle). All תְּרוּמָה and תְּרוּמַת מַעֲשֵׂר (see **Note 1**) had to be got rid of before פֶּסַח of the 4th and 7th years and surrendered to the כֹּהֲנִים, and also all מַעֲשֵׂר רִאשׁוֹן (see **Note 1**) had to be given up to the לְוִיִּים; and, too, all מַעֲשַׂר עָנִי (see **Note 1**) had to be delivered to the עֲנִיִּים; and, further, all בִּכּוּרִים (see **Note 16**) and מַעֲשַׂר שֵׁנִי (see **Note 1**) had to be cleared out and destroyed.

Note 10.

עָרְלָה *uncircumcised.* When any tree bearing edible fruit is planted, during the first three years its fruit is termed עָרְלָה and may not be consumed by the owner. The years are reckoned from רֹאשׁ הַשָּׁנָה; but if planted not later than the 15th אָב the period from this date to the New Year (during which period the new tree takes root) is reckoned as a complete year (otherwise a period less than these

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Note 2.

כָּרֵת, *excision, extermination, extirpation,* or מִיתָה בִּידֵי שָׁמַיִם, *divine punishment through sudden or premature death;* also according to some opinions *death without issue being left.*

Note 3.

חַלָּה, *priest's share of the dough* (*Numbers* 15, 20–21), must be separated after the תְּרוּמוֹת, *priest's-dues,* and מַעֲשְׂרוֹת, *tithes* (see **Note 1**), had been separated. For private use the quantity to be separated is $\frac{1}{24}$; $\frac{1}{48}$ is the amount separated from the dough or bread sold to the public. Since the Dispersal the custom is continued by removing a small piece of dough or bread which is burned in the fire.

Note 4.

עֵרוּב (or עֵירוּב), *mingling, combination, amalgamation,* is a symbolical act by which continuity or community is legally established.

(1) עֵרוּבֵי תְחוּמִין or עֵרוּב תְּחוּמִים, with reference to *Sabbath limits.* Before the Sabbath or Holyday (Festival) one deposits certain food to remain in its place over the next day by which act his abode is extended or transferred to that place and so his movements on the Sabbath or Holyday are measured from that place as centre up to a certain distance.

(2) עֵרוּב חֲצֵרוֹת or עֵרוּבֵי חֲצֵרוֹת, with reference to *buildings or dwellings in a common court.* The inmates or tenants contribute some food to a common dish which is placed in one of the dwellings thus making all the dwellings as common to all, *i.e.*, one רְשׁוּת, domain, and all the participants are allowed to carry objects across the court from one dwelling to another on that Sabbath.

(3) עֵרוּב תַּבְשִׁילִין (or עֵרוּבֵי תַּבְשִׁילִין), with reference to *preparing meals on a Friday for the Sabbath when the Friday is a Holyday.* A dish is prepared on the Thursday (the eve of יוֹם טוֹב) and deposited to the end of the Sabbath, by which symbolic act all the cooking done on the Holyday Friday for the Sabbath is permissible as it is legally now simply a continuation and completion of the cooking begun on the Thursday. The appropriate *Benediction* over the עֵירוּב תַּבְשִׁי . . is

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב,

Blessed art Thou, O Eternal, Our God, King of the Universe Who hath made us holy by His commandments and hath commanded us concerning the commandment of the Erub, and is followed by the formula :

בַּהֲדֵין עֵירוּבָא יְהֵא שָׁרָא לָנָא לְמֵיסַא וּלְבַשָּׁלָא וּלְאַטְמָנָא וּלְאַדְלָקָא שְׁרָגָא וּלְמֶעְבַּד כָּל־צָרְכָּנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא לָנוּ וּלְכָל הַדָּרִים בָּעִיר הַזֹּאת,

By virtue of this Erub may it be permitted to us to bake and to cook and to keep hot and to kindle a light and to perform all our necessary requirements on the Holyday-day for the Sabbath for ourselves and for all who dwell in this city.

(See דְּמַאי 1[4], and עֵרוּבִין, INTRODUCTIONS, for a fuller account of (1) and (2) and for the appropriate *Blessings*, (3) בֵּיצָה 2[1]).

Note 5.

רְשׁוּת הַיָּחִיד, *private domain*, and רְשׁוּת הָרַבִּים, *public domain.*

A רְשׁוּת הַיָּחִיד, *private domain*, is a place surrounded by four partitions, walls, etc., at least ten handbreadths high and four handbreadths minimum square (*i.e.*, at least 4 × 4 handbreadths)—thus a district, town, village, mound, trench, etc., under these correct conditions become *private domains* (in the case of a trench, etc., the *depth* of ten handbreadths being equivalent to an equal *height*)—the air space above a רְשׁוּת הַיָּחִיד up to the skies is as the *private domain;* and the thickness of a wall of a רְשׁוּת הַיָּחִיד is as the *private domain.*

In the case of a רְשׁוּת הָרַבִּים, *public domain*, the air space above it up to a height of ten handbreadths is considered as part of the *public domain.*

A כַּרְמְלִית, *neutral domain*, is a place which can not be determined or established whether it is a *private domain* or a *public domain.*

Note 6.

פְּרוֹזְבּוּל, *Sabbatical Year Declaration*, is a declaration made before בֵּית דִּין, *Court*, before the execution of a loan to the effect that the *Sabbatical Year* (שְׁבִיעִית or שְׁמִטָּה) *law* shall not apply to and annul the loan (to be) transacted. This was instituted by הִלֵּל הַזָּקֵן so that business should not be held up on account of the advent of שְׁמִיטָה.

Note 7.

Possession. In the case of מְטַלְטְלִין, *movables*, one acquires possession by the following methods :

(1) קִנְיַן יָד, *by holding the object;*

(2) קִנְיַן חָצֵר, *the object is already on the premises of the purchaser;*

(3) קִנְיַן חֲלִיפִין, *the buyer or receiver gives in exchange a complete finished article of which the other party holds at least three square inches for a while*—these three procedures are מִן־הַתּוֹרָה (or מִדְּאוֹרַיְתָא), *as enjoined by the Law;*

(4) הַגְבָּהָה, *the buyer lifts up the object;*

(5) מְשִׁיכָה, *the purchaser draws away the article or animal from the vendor's place to another spot;*

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* Modern term.

Note 9.

בִּיעוּר or בֵּעוּר, *removal.* This term refers to, in the agricultural and horticultural sense, in the removal or clearing away of the fruits or produce of the 3rd and 6th years of the Sabbatical period (Seven-Years Cycle). All תְּרוּמָה and תְּרוּמַת מַעֲשֵׂר (see **Note 1**) had to be got rid of before פֶּסַח of the 4th and 7th years and surrendered to the כֹּהֲנִים, and also all מַעֲשֵׂר רִאשׁוֹן (see **Note 1**) had to be given up to the לְוִיִּים; and, too, all מַעֲשַׂר עָנִי (see **Note 1**) had to be delivered to the עֲנִיִּים; and, further, all בִּכּוּרִים (see **Note 16**) and מַעֲשֵׂר שֵׁנִי (see **Note 1**) had to be cleared out and destroyed.

Note 10.

עָרְלָה *uncircumcised.* When any tree bearing edible fruit is planted, during the first three years its fruit is termed עָרְלָה and may not be consumed by the owner. The years are reckoned from רֹאשׁ הַשָּׁנָה; but if planted not later than the 15th אָב the period from this date to the New Year (during which period the new tree takes root) is reckoned as a complete year (otherwise a period less than these

44 days of grace does not count and the years begin from the 1st תִּשְׁרֵי.) The 4th year fruit called פֵּירוֹת רְבָעִי or נֶטַע רְבָעִי had to be taken to Jerusalem to be eaten there, or else they might be eaten on the spot but only after they had been redeemed with current coins *plus* חֹמֶשׁ *one fifth* (in actual practice חֹמֶשׁ מִלְּבַד = *one fourth*) which money had to be taken to Jerusalem and spent on food there. (*Leviticus* **19**, 23–25).

Note 11.

The Palestine rains are :

(1) מַלְקוֹשׁ, *late rain*, light rains that fall in נִיסָן and

(2) יוֹרֶה or מוֹרֶה, *early rain, soaking rain, fructifying rain*—steady heavy rains beginning after סֻכּוֹת and in חֶשְׁוָן and coming in three periods, each called רְבִיעָה, *fructification*, the רְבִיעָה רִאשׁוֹנָה (or אַפִּילָה) to 17th חֶשְׁוָן, the רְבִיעָה שְׁנִיָּה (or בֵּינוֹנִית) to 23rd חֶשְׁוָן, and רְבִיעָה שְׁלִישִׁית (or בְּכִירָה) to 1st כִּסְלֵיו. If the רְבִיעָה רִאשׁוֹנָה falls unbroken to 23rd חֶשְׁוָן inclusive it is considered as the three רְבִיעוֹת.

Note 12.

עַם הָאָרֶץ. This term frequently occurs in the Mishnah. Literally it means *the people of the land* and is used to cover the following : *countryman, peasant, illiterate or untutored person, coarse uncouth person, unrefined person; one who does not observe certain religions ritual duties* (*tithes, cleanness*, etc.).

נֶאֱמָן, *faithful, trustworthy, trusty, reliable, dependable.* A נֶאֱמָן is one who is trusted regarding the observance of the dues מַעֲשֵׂר and תְּרוּמָה (see **Note 1**). This reputation of being a נֶאֱמָן was acquired by declaration before at least three persons and on the report of trustworthy witnesses that the candidate had carried out the laws of מַעֲשְׂרוֹת for the preceding thirty days and that he undertook henceforth to *tithe* all that he ate, sold or bought and not to stay with an עַם הָאָרֶץ.

חָבֵר, *fellow.* A חָבֵר had to be a תַּלְמִיד חָכָם and had to observe all the rules of *tithes* and of ritual *cleanness* and *purity*. A חָבֵר was of far greater standing than a נֶאֱמָן. One who wished to obtain this qualification had to attest before no less than three competent persons, and on the report of reliable witnesses that he had carried out the practices of מַעֲשְׂרוֹת and had observed the laws regarding טַהֲרוֹת, *purity*, and טוּמְאָה, *uncleanness*, for at least the past thirty days and undertook not to accept or buy from or to sell or give to an עַם הָאָרֶץ *wet produce* and not to stay with an עַם הָאָרֶץ and not allow an עַם הָאָרֶץ in his own garments (which are ritually טָמֵא, *unclean*) to stay with him.

Note 13.

יַיִן נֶסֶךְ, *wine for libation;* wine which a non-Jew has designated or dedicated or consecrated or uses for any religious purpose is absolutely forbidden to be used by Jews. Non-Jewish produced wine is considered as יַיִן נֶסֶךְ (as far as regards ritual practice) and may not have the Benediction בּוֹרֵא פְּרִי הַגֶּפֶן . . . recited over it nor used for any other religious purpose.

Note 14.

כִּלְאַיִם, *forbidden junction, prohibited proximity or contact* refers broadly to:

(1) כִּלְאֵי זְרָעִים, *forbidden junction of seeds* (and כִּלְאֵי כֶרֶם, *forbidden junction in vineyard*), the forbidden proximity or contact of heterogeneous plants or grafting such in the same vineyard, orchard, oliveyard, garden and field;

(2) כִּלְאֵי בְהֵמָה, *forbidden junction of animals*, the prohibited conjunction of hetergeneous animals by hybridization or by harnessing together; and

(3) כִּלְאֵי בְגָדִים, *forbidden junction in garments*, forbidden junction or combination of wool and flax (linen) in the same web. שַׁעַטְנֵז, *wool and linen mixed in web*, is a compound noun from שְׁוֹעֵ טָווּי וְנוּז (from the verbs שָׁוַע, *card, hackle, full*, טָוָה or טָוַי, *spin*, נוּז, *twine, twist, weave*) *hackled ,spun and twined* (see *Leviticus* **19**, 9; *Deuteronomy* **22**, 9, 11; כִּלְאַיִם INTRODUCTION).

Note 15.

טְרֵפָה, טָרֵפָה refers to:

(*a*) the flesh of a בְּהֵמָה טְהוֹרָה, *clean animal*,* mauled or killed by a beast or prey;

(*b*) the flesh of a *clean animal** which has been fatally injured (that it could not live for twelve months);

(*c*) the flesh of a *clean animal** that suffered from an organic defect or disease; and

(*d*) the flesh of a *clean animal* that has suffered a violent death or has not been slaughtered in accordance with valid ritual requirements. **Or bird.*

Note 16.

בִּכּוּרִים, בִּכּוּרִים, *first fruits*, refers to the products mentioned in *Deuteronomy* **8**, 8: wheat, barley, grape, fig, pomegranate and date-honey (or date), the so-called שֶׁבַע מִינִים, *seven species*, which were typical of and illustrated the fame of the fruitfulness of Palestine (see *Deuteronomy* **26**, 1–11; בִּכּוּרִים INTRODUCTION).

Note 17.

מִשְׁמָר and מַעֲמָד

The people were divided into twenty-four divisions. The כֹּהֲנִים, priests, and לְוִיִּים, Levites, in each formed a מִשְׁמָר, *guard, watch*, to be on Temple duty a full week every half year; and the remaining weeks, which fell on פֶּסַח, Passover, שָׁבוּעוֹת or עֲצֶרֶת, Festival of Weeks or Pentecost, and סֻכּוֹת or חַג, Feast of Tabernacles (the so-called שָׁלֹשׁ רְגָלִים, Pilgrim Festivals), were served by all the divisions as all males had to be subdivided into seven sections, each taking one day's service of the week in turn. Every מִשְׁמָר was accompanied by representative יִשְׂרָאֵלִים, laymen, called אַנְשֵׁי מַעֲמָד, to stand by and recite prayers during the sacrificial ceremonies. Each combined party of the אַנְשֵׁי מִשְׁמָר and אַנְשֵׁי מַעֲמָד was termed אַנְשֵׁי בֵית אָב (these two first terms were frequently interchanged and confused).

Note 18.

נוֹתָר and פִּגּוּל

נוֹתָר, *remainder*, refers to portions of sacrifices which had been left over beyond the legal time (for instance such as had to be eaten before dawn) and had to be destroyed by burning (*Exodus* **34**). The penalty for the transgression of eating נוֹתָר was כָּרֵת (see **Note 2**; compare זְבָחִים 7[1]).

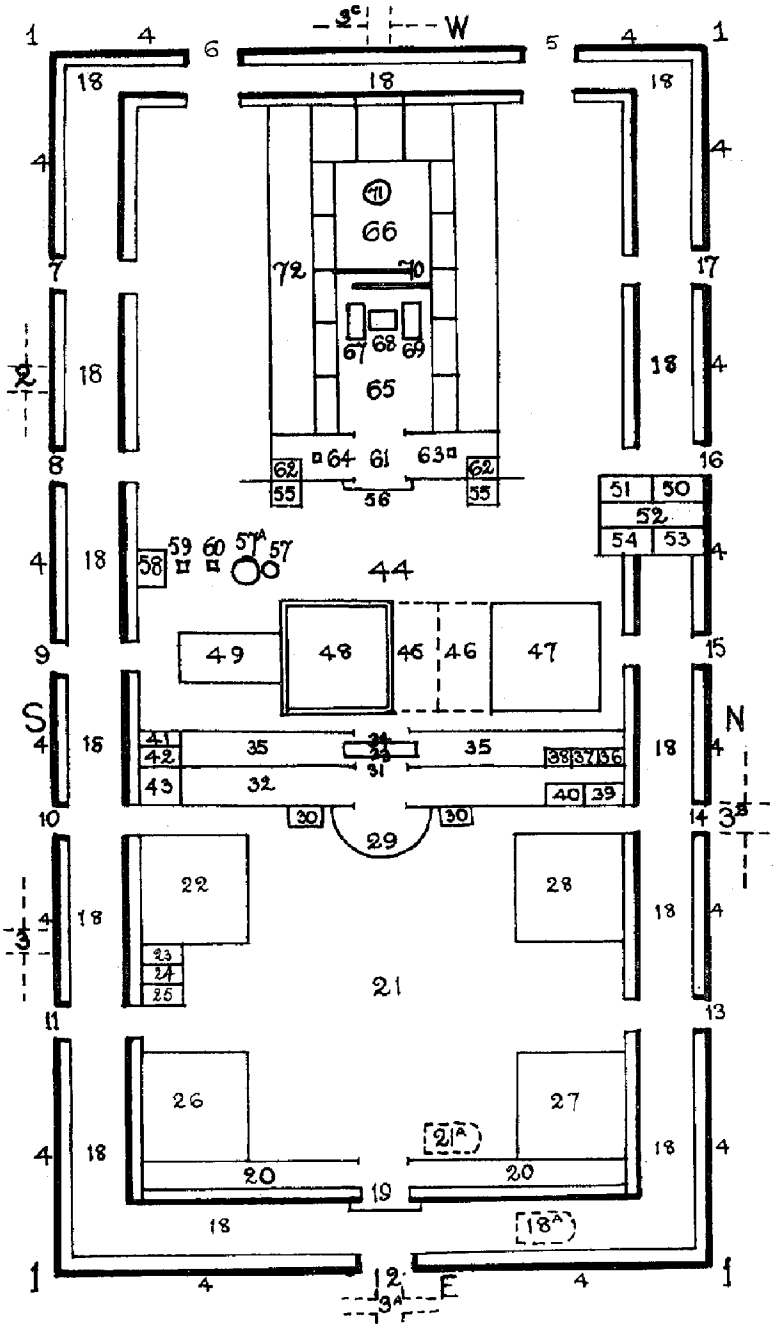
פִּגּוּל, פִּיגּוּל, *abomination, unfitness*, refers to any sacrifice which had become invalid and rejectable because of a wrong intention in the mind of the officiating כֹּהֵן, priest. In certain circumstances כָּרֵת was the penalty for the transgression of eating פִּגּוּל

Note 19.

שְׁבוּת, *rest, abstention from secular work or pursuit* forbidden by the רַבָּן on שַׁבָּת or יוֹם טוֹב as being out of keeping with the importance, dignity and observance of the holyday. (For a list of such acts of work see בֵּיצָה 5[2].)

Note 20. PLAN OF THE TEMPLE (II)

(not drawn to scale because of the uncertainty of many of the actual dimensions).



Some of the most important and less uncertain dimensions :

1- 1- 1- 1. הַר הַבַּיִת, The Temple Mount, 500 cubits square.
4. סְוָרֵג, Lattice-Approach Partition, 10 handbreadths high.
18. חֵל or חֵיל, 10 cubits in width in front of the steps No. 19.
20. הָאִיסְטְבָא, Colonnade, Portico, Veranda, 10 cubits broad.
21. עֲזָרַת נָשִׁים, Women's Hall, Outer Court, 135 cubits square.
22, 26, 27, 28, each 40 cubits square.
32. עֲזָרַת יִשְׂרָאֵל, Israelites Hall, 135 cubits (N.—S.), 11 cubits (E.—W.).
35. עֲזָרַת כֹּהֲנִים, Priests Hall, 135 cubits (N.—S.), 11 cubits (E.—W.).
44. הָעֲזָרָה, Inner Court, 135 cubits (N.—S.), 94 cubits (E.—W. between No. 35 and No. 61.)
48. מִזְבַּח הַנְּחֹשֶׁת, Brazen Altar, 32 cubits square, (surround 1 cubit wide).
49. כֶּבֶשׁ, Altar Ramp, 32 cubits (N.—S.), 16 cubits (E.—W.). Ramp to wall, 12½ cubits.
61. הָאוּלָם, Vestibule, 70 cubits (N.—S.), 11 cubits (E.—W.).
65. הֵיכָל, Sanctuary, 40 cubits (E.—W.), 20 cubits (N.—S.).
66. קֹדֶשׁ הַקָּדָשִׁים, Holy of Holies, 20 cubits square.

1. הַר הַבַּיִת, *Temple Mount.*
2. שַׁעַר חוּלְדָה, Rear Gate. } *viz.*, two Rear Gates.
3. שַׁעַר חוּלְדָה, Rear Gate. }
3A. שַׁעַר מִזְרָחִי, East Gate.
3B. שַׁעַר טָדִי, Tadi Gate.
3C. שַׁעַר קִיפּוֹנוֹת, Kifonos Gate.
4. סְוָרֵג, Lattice—Approach Partition.
5. שַׁעַר יְכָנְיָה Jeconiah Gate.
6. שַׁעַר הָעֶלְיוֹן, Upper Gate.
7. שַׁעַר הַדֶּלֶק, Lighting Gate.
8. שַׁעַר הַבְּכוֹרוֹת, Firstlings Gate, or שַׁעַר הַקָּרְבָּן, Sacrifice Gate.
9. שַׁעַר הַמַּיִם, Water Gate.
10. שַׁעַר הַנָּשִׁים, Women's Gate.
11. שַׁעַר כְּנִיסָה, General Entrance Gate.
12. שַׁעַר הַתַּחְתּוֹן, Lower Gate.
13. שַׁעַר הַשִּׁיר, Music Gate.
14. שַׁעַר הַנָּשִׁים, Women's Gate.
15. שַׁעַר בֵּית הַמּוֹקֵד, Hearth Gate.
16. שַׁעַר הַקָּרְבָּן, Sacrifice Gate.

17. שַׁעַר הַנִּיצוֹץ, Flame Gate.
18. חֵל or חֵיל, *Surrounding Space* or *Enclosure*. (*Gentiles Court*).
18A. סַנְהֶדְרִין קָטַנָּה רִאשׁוֹנָה, First Small Sanhedrin.
19. י״ב מַעֲלוֹת, Twelve Steps.
20. הָאִיסְטְבָא, *Colonnade*, *Portico*, *Veranda*.
21. עֶזְרַת נָשִׁים, *Outer Court* or *Women's Hall*.
21A. לִשְׁכַּת סַנְהֶדְרִין, Sanhedrin Chamber.
22. לִשְׁכַּת בֵּית שְׁמָנִים, Oils (and Wines) Chamber.
23. לִשְׁכַּת הַמֶּלַח, Salt Chamber.
24. לִשְׁכַּת הַמַּדִּיחִין, Washer's Hall.
25. לִשְׁכַּת הַפַּרְוָה or בֵּית הַפַּרְוָה, Parvah Chamber.
26. לִשְׁכַּת הַנְּזִירִים, Nazirites Chamber.
27. לִשְׁכַּת הָעֵצִים, Wood Chamber.
28. לִשְׁכַּת מְצוֹרָעִים, Lepers Chamber.
29. ט״ו מַעֲלוֹת, Fifteen Steps.
30. לִשְׁכַּת כְּנוֹרוֹת, Stringed-Instruments Chamber.
31. שַׁעַר נִקָּנוֹר, Nicanor Gate.
32. עֶזְרַת יִשְׂרָאֵל, *Israelites Hall*.
33. מַעֲלָה, Platform (for 34).
34. דּוּכָן, Priests Dais.
35. עֶזְרַת כֹּהֲנִים, *Priests Hall*.
36. לִשְׁכַּת פַּרְהֶדְרִין, Counsellors Chamber.
37. לִשְׁכַּת הָעֵץ, Wood Chamber.
38. לִשְׁכַּת הַגּוֹלָה, Diaspora Chamber.
39. לִשְׁכַּת הַגָּזִית, Gazith Chamber.
40. לִשְׁכַּת פִּנְחָס הַמַּלְבִּישׁ, Chamber of Pinchas Vestments-Keeper.
41. מִקְוֶה, Bath.
42. מַעֲלַת בֵּית אַבְטִינָס, Attic of Abtinas.
43. לִשְׁכַּת עוֹשֵׂי חֲבִיתִין, Chamber of Pancake Makers.
44. עֲזָרָה(הָ), Inner Court.
45. כ״ד טַבָּעוֹת, Twenty-four Rings.
46. שֻׁלְחָנוֹת הַנַּסִּין, Nanasin Tables.
47. בֵּית הַמִּטְבְּחַיִם, Slaughterhouse.
48. מִזְבַּח הַנְּחֹשֶׁת, Copper Altar.
49. כֶּבֶשׁ, Ramp, Altar Slope-Approach.
50. בֵּית הַטְּבִילָה, Bath Chamber.
51. לִשְׁכַּת טְלָאֵי קָרְבָּן, Chamber of (Sacrificial) Lambs.

52. בֵּית הַמּוֹקֵד, Chamber of the Hearth.
53. לִשְׁכֵּי אַבְנֵי מִזְבֵּחַ, Chamber of Stones of Defiled Altar.
54. לִשְׁכַּת לֶחֶם הַפָּנִים, Chamber of Shewbread.
55. לִשְׁכַּת סַכִּינִין, Knives Chamber.
56. י״ב מַעֲלוֹת, Twelve Steps.
57. הַכִּיּוֹר, Laver.
57A. Well to sink the Laver (57) therein nightly.
58. לִשְׁכַּת בֵּית אַבְטִינָס, Beth Abtinas Chamber.
59. שֻׁלְחָן שֶׁל שַׁיִשׁ, Marble Table.
60. שֻׁלְחָן שֶׁל כֶּסֶף, Silver Table.
61. הָאוּלָם, *Vestibule.*
62. בֵּית הַחֲלִיפוֹת, Chamber of Vestments.
63. שֻׁלְחָן שֶׁל כֶּסֶף, Silver Table.
64. שֻׁלְחָן שֶׁלשַׁיִשׁ, Marble Table.
65. הֵיכָל, *Sanctuary.*
66. בֵּית קֹדֶשׁ הַקָּדָשִׁים, Holy of Holies.
67. הַמְּנוֹרָה, The Candlestick.
68. מִזְבַּח הַקְּטֹרֶת or מִזְבַּח הַזָּהָב, Incense Altar or Golden Altar.
69. שֻׁלְחָן לֶחֶם הַפָּנִים, Table of Showbread.
70. אַמָּה טְרַקְלִין, Two Cedar-wood (or Curtains) Partitions.
71. אֶבֶן שְׁתִיָּה, Foundation Stone (which marked the position of the Ark after its disappearance).
72. בֵּית הוֹרָדַת הַמַּיִם, Rain-water Descent Enclosure.

N. צָפוֹן, *North.*
S. דָּרוֹם, *South.*
E. מִזְרָח, *East.*
W. מַעֲרָב, *West.*

SUPPLEMENT

GLOSSARY OF THE FLORA OF MOED

By

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GLOSSARY

OF THE PLANTS ENUMERATED IN ORDER MOED AND SOME PRODUCTS

algaroba, algarroba, also called the **carob tree** (*Ceratonia siliqua*)—which see; its pods and beans are known as **St. John's-bread;** the name is also used for the **common mesquite** or **honey mesquite** (*Proscopis glandulosa*) and its sweet pulpy pods (see **mesquite**).

almond, a small amygdalaceous tree (*Amygdalus communis*) of the rose family, that bears almonds, closely allied to the genus *Prunus* (which contains the **peach, plum, nectarine,** etc.); it closely resembles the peach in foliage and flowers, but differs from it in having a dry instead of pulpy exocarp; the **almond** is the nutlike stone or kernel of a drupe or stone-fruit of which there are two kinds, the *sweet* edible variety and the *bitter,* the former cultivated in various parts of southern Europe, the latter grown mostly in the Mediterranean region for the manufacture of flavouring extracts.

anemone, a large genus of ranunculaceous perennial ornamental garden herbs of the crowfoot family, widely distributed in temperate and subarctic regions, having lobed or dissected radical basal leaves and involucre stem-leaves remote from the flower which is destitute of petals but has petaloid sepals.

apple, the firm-fleshed smooth-skinned, sweet or acidic fruit or pome of any of the innumerable varieties of rosaceous trees (*Malus malus* or *Pyrus malus* of the family *Pomaceae*), usually roundish or conical in shape with a depression at each end; the fruit varies greatly in size, shape, colour and degree of acidity; it can be eaten raw or prepared in a variety of ways; a pleasant drink cyder (cider) is made from it.

apricot, the amygdalaceous tree (*Prunus armeniaca*), cultivated throughout the temperate zone; it bears a roundish-oval, pubescent, velvety, peach-like shaped, orange-coloured, deliciously favoured stone-fruit, also termed the **apricot,** allied to the plum; the fruit may be eaten raw or prepared in a variety of ways.

artichoke, a thistle-like composite perennial plant (*Cinara scolymus*) with course pinnately incised leaves and large scaly cone-like heads; it is widely cultivated; the fleshy bases of the involucral leaves or the scales of the gigantic globular flower head, together with the receptacles when freed from the bristles and seed down, are edible while immature and are cooked as a vegetable.

arum, a genus of endogenous paludose European herbs (family *Araceae*) whose inflorescence consists of a large spathe, enclosing a fleshy spadix or spike with edges involute at the base, bearing on its lower part the unisexual flowers succeeded by bright coloured acrid berries (corms) that contain starch in considerable quantity. The **wakerobin** or **cuckoopint** (which see) is a species of arum; many varieties yield an edible wholesome farina known as *arrowroot* or *Portland sago.*

barley, a hardy awned cereal grass (genus *Hordeum vulgare*); it is the hardiest of all cereals cultivated in all parts of the world under widely varying climatic conditions; the grains are termed **barley,** and (except in the *black barley*) are enclosed (unlike *wheat*) in a tough closely adhering husk; the grain is used for food (boiled in soups or ground into flour for making a kind of bread), and for making malt and fermented liquors and spirits.

bean, the smooth, kidney-shaped, laterally flattened seed borne in long pods, of the various leguminous plants of the bean family (*Fabaceae* or *Faba vulgaris*) and of the genera *Phaseolus* (to which most of the edible beans belong, as the *kidney bean, pole bean, string bean*) and *Dolichos;* the *haricot bean* and *French bean* belong to the genus *Phaseolus vulgaris;* the *sugar bean* and *butter bean* among others belong to the genus *Phaseolus lunatus,* and the *scarlet runner* belongs to the genus *Phaseolus multiflorus;* it is grown in most parts of the world and is highly nutritious, being largely used as food both by man and animals; the *broad bean,* a garden variety, in its green state, is used as a culinary vegetable; the *field bean* and *horse bean,* ripened to a brownish-black colour, are fed to cattle; and it yields a meal used for coarse bread.

bitter-apple, bitter-gourd, colocynth; see **colocynth.**

boxwood, the tree (*Buxus*) and its very close-grained, tough, hard, heavy, white or light yellow wood which takes a high polish, much used by turners and engravers for making musical instruments, drawing and mathematical instruments, tool handles, and wood engravings.

bran, the coarse, husky outer coat of wheat, rye, barley and oats, which, after grinding, is separated from the flour by bolting or sifting; the term is also used for the coarse chaffy part of ground grain.

briar, brier, any prickly, thorny bush or shrub, with woody stem (particularly of the species *Rosa, Rubius* or *Similax*), the best known variety being the *wild rose-bush;* tobacco pipes are made from the root of the species *white heath brier.*

bullrush, bulrush, any one of various tall, rush-like plants growing in damp ground or water; the *bulrush* mentioned in *Exodus* **2**, 3 is supposed to be the Egyptian **papyrus** (which see); it is popularly applied to the **reed-mace** or **cat's-tail** (*Typha latifolia*), the **common-rush** (*Juncus*), and the **club-rush** (*Scripus lacustris*).

cabbage, the head—usually compact and globular—formed by the leaves of many varieties of *Brassica oleracea;* it is much used as a vegetable and is eaten raw, pickled or cooked; the **cauliflower, Brussels sprout,** etc., belong to the same species.

cane, (1) a slender, hollow-jointed, flexible, ligneous stem of various giant bambusaceous reeds or grasses especially of the genus *Arundinaria;* (2) a plant with such a stem; **sugar cane,** a tall, stout, perennial grass (*Saccharum officinarum*), growing in hot regions; its leaves, solid culm and terminal panicle of flowers, resemble those of *sorghum* and *Indian corn: cane-sugar* is made from the sap of the stem of the sugar-cane.

caper, the shrub *Capparis spinosa* of the caper family of the Mediterranean countries, growing on walls, rocks, etc.; also the flower buds, having an agreeable pungent, bitterish taste, preserved in vinegar, or used for pickling, and used as a condiment and as an ingredient of sauces, salad dressings, etc.

caraway, a biennial umbelliferous apiaceous herb (*Carum carui*) of the parsley family, extensively cultivated in all countries; the aromatic pungent tasting fruit—**caraway seeds** —is used as a condiment and in cookery and confectionery; the seeds are also used as a tonic and carminative in medicine and they yield a volatile oil.

carob, carob tree, an evergreen leguminous tree (*Ceratonia siliqua*) of the family *Caesalpiniaceae,* having evergreen pinnate leaves and apetalous flowers in small red racemes; it is indigenous in the Mediterranean lands; it produces long, flat, hornlike pods containing numerous hard seeds embedded in pulp used for feeding cattle and hogs and sometimes eaten by man; also the fruit, sickle-shaped fleshy pods, of the carob tree, and the **locust-bean** and **St. John's-bread;** it is also called **carob bean, algarroba, algaroba bean** and **locust-pod.**

castor-oil plant, an Asiatic euphorbiaceous plant, *Ricinus communis,* grown in all tropical lands; the slightly woody herbaceous plant often grows to a height of 8-10 feet, with large palmate bronze-green leaves, small apetalous flowers and spiny capsules; it is commonly cultivated for its ornamental foliage; its seeds—the **castor beans**—yield a thick pale yellow oil, having a nauseous slightly acrid taste, used as a purgative, for hair oil, and locally for burning in lamps.

cedar, any of a large number of trees, of the pine family, having evergreen leaves and fragrant wood of extraordinary durability, especially the **Lebanon cedar** (species *Abies cedrus* and *Cedrus libani*), a beautiful evergreen pinaceous conifer with short fascicled leaves and erect cones with their carpels separating from the axis, and which attains a great height and age; the name is also applied—with or without any distinguishing epithet—to various trees resembling the true cedar.

cereal, commonly comprised under the name of **corn** or **grain** (order *Graminaceae*), a grass plant yielding grain or farinaceous seeds used for food, as **wheat, barley, oats, maize, rye, millet, rice** (all of which see).

chaff, the husks or glumes of corn or other grain separated from the seed by threshing and winnowing, etc.

chervil, a European ammiaceous or apiaceous umbelliferous garden herb (*Anthriscus cerefolium* or *Chaerophyllum sativum*) of the parsley family, with pinnately divided aromatic leaves, of which several varieties are used to flavour salads, soups and stews.

chickpea, a fabaceous herb (*Cicer arietinum*) of Africa, Asia, and southern Europe, a dwarf species of pea of the bean family, bearing pods with one or two seeds somewhat resembling peas in flavour; the seed, somewhat larger than the ordinary pea, enclosed in thick, short, hairy pods, when roasted, is widely used for food in many parts.

chicory, a common perennial herb (*Chichorium intybus*), with heads of large bright blue flowers and dandelion-like root (see **succory**); the roasted pulverised root is used as a salad plant, and as an addition to coffee or as a substitute for it.

citron, the ovate, acid, juicy fruit of the **citron-tree** (variety *Citrus medica,* and especially the *Citrus medica genuina*), with a pale yellow rind, resembling in appearance and structure the **lemon** and **lime** (which see), but is larger and not umbonate; the fruit is used as a preserve, and the thick rind is used extensively in preserves and confections.

colocynth, bitter-apple, bitter-gourd, coloquintida, bitter cucumber, a Mediterranean and African cucurbitaceous plant of the gourd family (*Citrullus colocynthis*), similar in appearance and size to an orange, allied to the watermelon; its fruit has a light spongy pulp, which is extremely bitter and yields on drying and grinding a powerful cathartic or purgative drug.

cone, technically a *strobile,* the more or less dry scaly conical fruit of firs and pines, composed of a dense aggregation of imbricated scales arranged symmetrically around an elongated axis with bare seeds on the upper side.

corn, the term generally applied to the cereal plant and seed while growing or while still containing the grain (see **cereal**).

cotton, the white, soft, downy, fibrous substance (composed of the twisted hairs) which encloses the seed of various malvaceous perennial, somewhat shrubby, cotton **plant** (*Gossypium*); on account of its cheapness and durability it is the most important of textile products, and is used most extensively for making thread and cloth, and for various purposes in the arts, medicine and surgery; chemically it is almost pure cellulose.

cuckoopint, also called the **wild arum** or **common arum** (see **arum, wakerobin**); it is a common European arum (*Arum maculatum*); it varies greatly, and many forms are cultivated.

cucumber, a creeping cucurbitaceous vine (*Cucumis sativus*) of many varieties, cultivated in fields and gardens from ancient times for its oblong obtusely prismatic pepo, or hardrinded succulent fruit, which is commonly pickled or eaten green as a salad or pickled when young, though it may be cooked as the eggplant.

cumin, cummin, an annual dwarf umbelliferous apiaceous plant (*Cuminum cyminum*) of the parsley family, about a foot high, with fennel-like leaves; the pale-brown, aromatic, bitterish fruit or seed is used like anise and caraway as a condiment and a carminative (for flatulence).

dandelion, the well-known cichoriaceous composite herb (*Taraxacum dens-leonis* or *Leontodon taraxacum*) abundant as a weed in meadows and cultivated ground; it is a scapose perennial with long taproots, widely toothed or pinnatified leaves, and heads of bright yellow flowers on a naked hollow stalk succeeded by a globular head of pappose seeds; the leaves, stalk and root contain a bitter, milky, tonic juice, and are often cooked and eaten like spinach; and the root is used like chicory as a substitute for coffee and in medicine as a cholagogue, diuretic and stomachic.

darnel, the name given to a variety of annual grass-like field plants that grow as weeds among cereals, as **ryegrass,** (*Lolium perenne*), **Italian darnel** (*Lolium italicum*), both grown for grass or hay, **bearded darnel** (*Lolium temulentum*) whose seeds are considered poisonous.

date, the fruit of the **date-palm** (*Phoenix dactylifera*), an oblong drupe, growing in large clusters, with a single hard grooved seed or stone and sweet edible pulp; it forms an important article of food in western Asia and northern Africa, and is also dried and exported to other countries; the fruit yields a thick juicy wholesome nutritious liquid known as **date-honey; date-wine** is the fermented sap of the date-palm; the stone yields an oil, and when ground fine is sometimes used as a substitute for coffee.

dittander, dittany, a variety of labiate plants: (1) the **European pepperwort** (see זְרָעִים SUPPLEMENT, *FLORA*); (2) the **fraxinella, gas-plant,** a perennial labiate, rutaceous cultivated herb (*Dictamnus albus* or *Origanum dictamnus*) with pinnate leaves and white flowers which exhale an inflammable vapour in hot weather; and (3) the small menthaceous herb **cunila** (*Cunila origanoides*), bearing small white or purple flowers with two exserted stamens.

dragonwort, dragonswort, dragons, the herb *Dracunculus vulgaris* or *Dracunculus dracunculus;* the common **arum** and **wakerobin** (which see) are varieties of this plant; the name is also used for **tarragon** and **snakeweed** (which see).

duckweed, a small free-floating plant (of the family *Lemnaceae,* particularly of the genus *Lemna*), consisting of a simple thalloid leafy expansion bearing roots below and naked sorophylls above; the plants float in still water and give the appearance of green carpet.

ebony, the name of various species of trees (*Diospyros ebenus* and *Diospyrus melanoxylon*) and their hard, heavy, durable wood, exhibiting great variations in colour (particularly valuable in the black variety) much used in cabinetwork and the manufacture of instruments and as a veneer for other woods.

endive, the name applied to two species of annual or biennial chicoriaceous herbs, *viz., Cichorium intybus* (**succory, chicory,** or **wild endive**) indigenous in Europe, and *Cichorium endivia;* one variety of the latter has curled or frizzled finely divided leaves which are blanched and used for winter salads; see **chicory, succory**.

eryngo, the candied root of the coarse evergreen herb **eryngo** or **sea-holly** (*Eryngium maritimum*), formerly used as a sweetmeat and as a salad, and regarded as an aphrodisiac (a drug inducing sexual passion or desire).

fig, the name of any tree of the genus *Ficus,* especially the cultivated varieties of *Ficus carica* and their well-known, small, pear-shaped or nearly globose fruit the **fig;** the fruit is a syconium (a fleshy receptable or hollow flower-stalk) in whose cavity the flowers and the succeeding nutlets or 'seeds' (achenes) are concealed; the milky juice of the green fig is acrid; when ripe the fruit is soft and sweet, and varies in colour from dark purple to yellowish or whitish; it is much esteemed as a food when fresh, dried or preserved; it is used in the preparation of a laxative (*syrup of figs*); the wild fig is usually hard and inedible.

fir, any coniferous or pinaceous tree of the genus *Abies,* of the pine family; firs vary greatly in size and graceful appearance and shape; they are prized chiefly for their fragrant resin and balsam and timber; in hardness and appearance the wood closely resembles spruce; its fruit is known as **cone** (which see).

flax, the plant *Linum,* especially *Linum usitatissimum,* of the family *Linaceae;* it is a slender erect annual, with stems about two feet high, having linear-lanceolate leaves, and blue flowers which are succeeded by pods containing the mucilaginous seeds commonly known as **linseed** and **flaxseed;** the plant grows in water covered soil, and it is cultivated for its long, soft, silky, textile bast or fibre (known as **flax**) and for its seeds; the fibre, freed from the stem by rotting (*retting*) and various mechanical processes, is used in the manufacture of *linen thread* which is woven into cloth (*cambric, lawn,* etc.); the seeds yield *linseed oil,* are made into cakes for feeding cattle, and are used for poultices.

gall-nut, gall-apple, or *oak-apple,* the galls of commerce, of the gall-oak (*Quercus infectoria* and *Quercus lusitanica*); the gall is a swelling or an excrescence on the tissues of plants, due to the attacks of certain parasites (worms, mites, insects or certain bacteria), and fungi and slime-moulds which cause an abnormal and occasionally remarkable proliferation of the cells of the host plant; generally the insect punctures the leaf or bark, laying its egg(s) in the perforation and the larva lives and subsists on the gall; the commercial galls (*nutgalls* and *gallnuts*) are the product of the action of a gall-fly (*Cynips*) on particularly the oak; the galls contain *tannin* or *tannic acid* which is extracted for various purposes, and they are used in making ink, in dyeing and tanning, and in medicine.

gourd, the general name for the trailing or climbing plants **melon, pumpkin, squash, calabash, colocynth** or some similar plants of the family *Cucurbitaceae;* the large fleshy fruit has a hard rind and is commonly club-shaped; the shell of the fruit when dried and hollowed out is used as a water-bottle, dipper, float, rattle, etc.; the sweet juicy pulp is eaten raw or used as a culinary vegetable.

grain, a collective name for any of the common cereals (see **cereal**).

grape, the smooth-skinned, juicy, deliciously sweet berry or fruit, usually growing in bunches or clusters, of the **grape-vine** (see **vine**), of any of the many species of the genus *Vitis,* family *Vitaceae;* in colour it ranges from pearly white to deep red, purple or black, and in shape from globose to narrowly oblong; it is extensively cultivated for eating raw and for making *wine* and *raisins.*

grass, any of the monocotyledonous plants of the family *Poaceae,* having hollow, jointed stems (culms) with alternate two-ranked sheathing leaves; the flowers are enclosed in glumes (spikelets composed of bracts, racemes or panicles); the fruit consists of a seedlike grain (caryopsis); grass is used as fodder; when cut and dried it is known as **hay** which is fed to cattle, horses, sheep, etc.

grist, the portion of grain to be ground; also the grain ground.

grit (grits), the name applied to (1) the coarse part of meal, and (2) hulled or granulated or coarsely-ground wheat or other corn, and used in brewing as an adjunct to malt. Compare **groats.**

groats, the hulled and crushed dried oats (chiefly) or wheat, but also barley and maize, the fragments of which are larger than **grits** (which see).

hart's-tongue, hartstongue, a European polypodiaceous fern (*Phyllitis scolopendrium* or *Scolopendrium vulgare*), common in damp woods; it has simple lanceolate bright-green fronds, often auricled at the base, and sporanges dark-brown at maturity.

hay, the term for grass, clover, and the like, cut or mown and dried or cured for preservation and used as fodder.

herbdragon, see **tarragon.**

horsebean, a variety of the common broad bean (see **bean**), given to horses.

horseradish, a cruciferous common garden herb (*Roripa armoracia*) of the family *Brassicaceae,* with tall stem, white flower, and broad, large, oblong root-leaves; its white, firm, thick rootstock, having a very pungent flavour, is used when grated or scraped as a condiment or relish and also medicinally as a stomachic; its fruit is pickled or cooked as a vegetable, and it also yields *oil of ben* used for extracting perfumes and for lubricating delicate machinery.

husk, the term applied to (1) the dry outer integument of certain fruits or seeds,* (2) the epicarp, (3) the glume or rind, and (4) the hull. * especially the hard, dry, leafy or membranaceous, fibrous sheath of grain, nuts, etc.

hyacinth-bean (see **bean**), a twining fabaceous vine (*Dolichos lablab*) often cultivated for its dark purple racemose flowers and flat bean-like pods, whose seeds are eaten in the tropics.

hyssop, a small bushy mint-like herb (*Hyssopus officinalis*), with highly aromatic pungent leaves and small clusters of blue flowers often cultivated in gardens as a remedy for bruises. The hyssop of the Pentateuch, used in purificatory and sacrificial rites, is supposed to be the **thorny caper** (*Capparis spinosa*), but the name may have been probably applied to several different plants.

ivy, an evergreen widely cultivated climbing shrub (*Hedera helix*) of the family *Araliaceae*, clinging to walls by means of numerous fine aerial roots, with shining, dark green, ovate, usually 5-angled leaves; the small greenish-yellow flowers in umbels bear dark—almost black—berries; the plant was in ancient times sacred to Bacchus; it is a favourite ornamental for covering walls, etc.

judas-tree, any leguminous tree of the genus *Cercis*, particularly *Cercis canadensis* of the family *Caesalpiniaceae*, and another species of the genus *Cercis siliquastrum;* the plant bears in the early spring a profuse covering of red-purple flowers which appear before the leaves.

kernel, a term applied to (1) a grain or seed, particularly the edible part contained in the stone of a fruit or the shell of a nut, and (2) any seed enclosed in a hard case.

knotgrass, a common cosmopolitan polygonaceous weed or herb (*Polygonum aviculare*), with intricately-branched, jointed, creeping stems, linear leaves, and minute pink or greenish flowers; an infusion of it was once supposed to stunt the growth of an animal; the term 'knotgrass' is also used for the **wild oat** (*Avena fatua*); and it is also the name of a tropical grass.

lentil, a widely cultivated, fabaceous, leguminous, annual (*Lentilla lens, Lens esculenta, Ervum lens*), with a branching stem, leaves of 8-12 leaflets, pale blue flowers, and broad long pods containing 2 or 3 round, flat, lens-shaped, edible seeds, which are cooked like peas or beans or ground into meal; the leafy stalks are used also for fodder; the *lentil* mentioned in the Bible applies to several vetch-like plants (see **vetch**).

leek, a commonly cultivated, culinary, liliaceous herb (*Allium porrum*) closely allied to the onion and garlic, but with a more pungent flavour, having a cylindrical bulb and flat, broadly linear, bluish-green, succulent leaves; it is eaten as a relish or cooked in soups, etc.

lemon, the tropical or subtropical tree and fruit (*Citrus medica limonum*) of the family *Rutaceae;* the fruit is a syncarpous, polycarpellary, many seeded, pale yellow berry, usually ellipsoidal, with a protruding point at one end and umbonnate at the apex; the juice has a sharp pungent taste and yields *citric acid;* the rind or exocarp yields the fragrant *oil of lemon;* it is used for flavouring and is eaten prepared in a variety of ways; lemon juice is also used in cookery and in beverages, and it possesses remarkable medicinal properties as an antiscorbutic. Compare **citron, lime.**

lettuce, a culinary chicoriaceous herb of the genus *Lactuca*, especially the *Lactuca sativa* or *garden lettuce* whose crisp succulent leaves are used as a salad; the plant contains a milky juice; there are many varieties.

lichen, one of a group of small, flowerless, thallophytic, cryptogamic plants (*Paspalum distichum*), often of a green-grey or yellow tint, growing as epiphytes on the bark of trees, rocks, etc.; it has a flat or branching thallus, not differentiated into stem and leaf, but varying greatly in texture, being foliaceous, crustaceous, fruticose or gelatinous; it is a composite organism, a fungus symbiotically united with an alga; many lichens furnish articles of food and dyes; the dried rhizome is used in medicine.

linseed, (see **flax**).

lime, a cultivated tree (*Citrus medica acida*) of the family *Rutaceae;* also its small, globose or ovate, greenish-yellow fruit, whose soft juicy pulp yields an acid, slightly bitter, colourless juice used as a beverage and medicinally as an antiscorbutic. Compare **citron, lemon.**

lion's-leaf, a south European berberidaceous plant (*Leontice leontopetalum*) having racemes of small, yellow, 6-merous flowers and compound leaves with six leaflets; its tuberous root is sometimes used as a soap substitute.

lotus, lote, lotos, a variety of plants of the *water-lily family,* particularly the **white-lotus** (*Castalia lotus*) and the **blue-lotus** (*Castalia caerulea*); the fruit—also the wine made from it—was supposed to produce a condition of dreamy contentment and complete oblivion of home and friends.

lupin, lupine, any plant of the leguminous fabaceous genus *Lupinus,* especially *Lupinus albus* used as a fodder; the **yellow lupine** yields an alkaloid compound *lupinidin;* the plant carries a fungus which causes poisoning (*lupinosis*) in cattle that eat it.

madder, an herbaceous climbing plant of the genus *Rubia,* of the madder family (*Rubiaceae*); the species *Rubia tinctorium* is a shrubby, rough hairy perennial herb (resembling the *common bedstraw*), with verticillate leaves, small, yellowish, panicled flowers, whose root yields a red dye (*alizarin*) used as a pigment in many lakes; the root is also used medicinally.

maidenhair, maidenhair fern, any fern of the genus *Adiantum,* especially in Europe the **true maidenhair** or **Venus's-hair** (*Adiantum capillus-veneris*), having graceful, slender, hair-like stipes and delicate fronds, common in damp, rocky woods; it was formerly much used in medicine.

maize, Indian corn, a tall stout graminaceous grass (*Zea mays*) extensively cultivated as a food-plant and forage-plant, and the grain is also used as food for men and animals; the plant has male and female flowers, distinct on the same stem.

mesquite (see **algarroba**), a mimosaceous tree or shrub (*Prosopis glandulosa*); it has pinnate leaves, and small fragrant flowers in a dense raceme; the beanlike pods are very rich in sugar and form a valuable food for stock; the heavy hard wood is much used for posts and fences, for fuel and in cabinetwork.

millet, a graminaceous annual grass (*Panicum miliaceum*) growing 3-4 feet high; its minute nutritious seed is cultivated for forage and as a food for birds, and also as a cereal for human consumption.

mustard, the name of two species of cultivated annual herbs (*Brassica* or *Sinapis*) of the family *Brassicaceae*—**white mustard** (*Brassica alba* or *Sinapis alba*) and **black mustard** (*Brassica nigra* or *Sinapis nigra*); both have lyrately lobed leaves, yellow flowers, and slender linear beaked pods of round seeds, which are crushed and pounded to a yellow pungent powder, frequently adulterated with turmeric and other substances, used as a condiment, and as a medicinal rubefacient or counterirritant (poultice, plaster), a stimulant, a diuretic, and in large doses an emetic.

myrtle, any tree or shrub of the genus *Myrtus,* especially *Myrtus communis,* the **common myrtle** of the Mediterranean countries; it grows from 6-10 feet high, with glossy, ovate or lanceolate, evergreen leaves, solitary, axillary, fragrant, white or rose-coloured flowers, and pulpy black berries or seeds; the wood, flowers, leaves, and berries yield an oil used in perfumery; the sweet aromatic berries are eaten when fresh, and when dried are used as a condiment; the beautifully mottled wood is valued in turnery.

nettle, (1) any plant, such as the **common** or **great nettle,** the **small nettle,** of the genus *Urtica,* whose species grow profusely on waste grounds, waysides, etc., mainly coarse herbs armed with minute, stinging leaf hairs (the stinging being caused by the irritating watery juice exuded from the hairs when broken), and bearing greenish, inconspicuous, imperfect flowers; (2) any plant of the family *Urticaceae;* (3) many other prickly or stinging plants, such as the **hedge-nettle, wood-nettle, red-nettle, white nettle, bee-nettle, hemp-nettle.**

oat, a hardy cereal grass of many varieties (*Avena sativa*) all of which flourish best in cool countries; also its grain; it has a smooth culm or stem 2-4 feet high, with pedunculate spikelets each with two perfect flowers (the lower usually awned); it is cultivated as food for man and horses; the **wild oat** (*Avena fatua*), cultivated for hay in some lands, is a tall grass resembling the cultivated oat, a frequent weed in cornfelds, noted for its long twisted awn; **oat-meal** makes wholesome porridge and cakes.

oleaster, any ornamental shrub or small tree, with fragrant yellow flowers and reddish-brown, bitter, inedible fruit, of the genus *Elaeagnus,* especially *Elaeagnus hortensis,* often called *wild olive;* it is also the name of the true **wild olive** (*Olea oleaster*), with more or less thorny branches and inedible fruit.

olive, an evergreen tree (*Olea europaea*), with narrow, entire, leathery leaves, green above and thorny beneath, and axillary clusters of small whitish-yellow flowers, and a bluish-black oily fruit containing a bony two-celled stone; the fruit of the common cultivated olive (*Olea sativa*) yields the well known valuable **olive oil,** which is used for making soap and candles, for burning in lamps, for medical purposes, very extensively as a food in a variety of ways and for preserving fish; the tree grows slowly to a height of 40 feet whose variegated, hard, yellow wood is much prized in turnery and cabinet work; the fruit—the **olive**—is pickled when unripe by soaking in potash-lime water to remove the bitterness from the pulp and is then bottled in aromatised brine; the bluish-black ripe olives are also used as a relish.

onion, the edible, underground, round bulb,consisting of close concentric coats, of a biennial herb (*Allium cepa*) of the family *Liliaceae;* it varies much in size and in colour from dark red to white; it has a characteristic (alliaceous) pungent odour and strong flavour due to an acrid volatile oil which boiling destroys; it is used as a food both when raw, boiled, and pickled, and is much used as a culinary vegetable all over the world.

palm, any monocotyledonous tree or shrub of the large palm family (*Phaenicaceae*); the stem is usually columnar, upright and unbranched, with a head of gigantic, pinnate or palmately cleft, fan-shaped leaves with stout, sheathing, often prickly, petioles; the small flowers are borne in huge clusters subtended by spathes; the more important varieties (*e.g.,* **date-palm, coco-palm, betel-palm, oil-palm, palmrya, assai**) are valued for their fruit (of various forms—nut, drupe, or berry) and timber; the leaves are used in thatching and wrapping, and for ornamental purposes; the wood is extensively used in the arts (in building, making boxes, etc.); the fruit yields the valuable **palm-oil** used for making soap and candles; sugar and wine are made from the sap; wax and sago are occasional products.

palm-ivy, a creeper on palm trees.

papyrus, the **paper reed** or **paper rush,** a tall, aquatic, perennial sedge (*Cyperus papyrus* or *Papyrus antiquorum*), native to Egypt and neighbouring countries, with a smooth triangular stem 6-10 feet high and a large compound umbel with drooping rays; its fibre was used for many

purposes; its pith (and also stem) was used as a writing material by the ancients (300 B.C.E.—400 C.E.), prepared from a layer of the thin longitudinal strips overlaid with a similar layer at right angles (and sometimes with a third layer crosswise), then steeped in water, pressed into an homogeneous surface, and dried to form a sheet to write on.

pea, the round, edible seed of the hardy climbing leguminous annual herb (*Pisum sativum*) of the family *Fabaceae;* the plant has pinnate leaves with a terminal tendril, and papilionaceous flowers succeeded by long pods each containing a row of the seeds; the seed may be eaten raw, but it is mostly used as a culinary vegetable; it is also pickled, or preserved by drying; the succulent pods of one variety are also edible; the **field pea** (*Pisum arvense*) is used as food for stock.

peat, a term applied to (1) a piece of turf usually cut roughly brick-shaped and used as fuel, and (2) a mass of semicarbonised vegetable tissue approaching the condition of lignite formed by the incomplete decomposition in water of various plants (particularly mosses of the genus *Sphagnum*), often forming bogs whence it is removed, dried, frequently compressed, and used for fuel, but owing to its bulk and large content of water and ash and comparatively low heating capacity it does not compare with coal for utility.

pedicel, the small stalk or stalk-like structure supporting a single flower in a branched inflorescence composed of flowers arranged upon a common main stalk the **peduncle;** the term *pedicel* is also frequently used synonymously for *peduncle* (which see).

peduncle, the general supporting stalk to a fruit or an inflorescence, whether a solitary flower or a cluster; its ultimate branches or divisions are called *pedicels* (compare **pedicel**).

pennyroyal, a low, erect, branching, strong-scented, perennial herb of the mint family (*Mentha pulegium* or *Hedeoma pulegiodes*), with small pungent aromatic leaves and prostrate habit; it yields the commercial *oil of pennyroyal* used as an emmenagogue (an excitant or promoter of the menses) and as a culicifuge (a preparation used as a protective agent against mosquitoes, gnats, etc.).

pepper, the pepper plant of several varieties, especially the **black pepper** (*Piper nigrum*) and **red pepper** (*Capsicum annuum*); the tree may grow to 20 feet in height; it has long alternate leaves and flowers in long catkins; the dried berries yield when ground into powder *black pepper,* and the dried seeds divested of the pulp make *white pepper;* the prepared pepper is a pungent, aromatic condiment, used for flavouring, and acts as a digestive stimulant and carminative.

pepperwort, a species of cress (*Lepidium latifolium*) and also any plant of the family *Piperaceæ.*

pine, any cone-bearing tree, of the genus *Pinus,* or of various allied coniferous genera, with evergreen needle-shaped leaves growing in clusters; some having edible seeds; its wood is white or yellow, often highly resinous (yielding *turpentine*), straight-grained and usually very durable, much used in carpentry and building; (see **cone**).

pod, the dry, dehiscent fruit or seed vessel or capsule of a plant, especially a *legume* (as of the **bean** or **pea**—which see).

pomegranate, the fruit of a tree (*Punica granatum*) of the family *Punicaceæ;* the fruit is a large, roundish, many-celled berry, about the size of a big apple, with a tough, leathery, reddish-yellow rind enclosing hundreds of large red seeds each enveloped in a pleasantly subacid crimson pulp yielding a cooling wine-like drink; the seeds are eaten uncooked; the rind and flowers are used as a powerful astringent and in tanning, and they yield a red dye.

privet, an ornamental European and north African oleaceous shrub (*Ligustrum vulgare*) with elliptic-lanceolate, smooth, dark-green, half-evergreen leaves and clusters of small white flowers succeeded by glossy black berries; the privet is widely planted for hedges.

pulse, the term for leguminous plants collectively, such as **beans, lentils, peas** (which see), and also their edible seeds.

pumpkin, the large, round, nearly globular, flat-ended, yellow fruit of a cucurbitaceous plant (*Cucurbita pepo*), with flattish oval seeds, and also the large trailing vine with heart-shaped leaves that bears it; the fruit contains a fleshy edible layer next the rind, much used as food for stock and also as a vegetable in cookery; the seed kernels are edible.

radish, the fleshy, slightly pungent, antiscorbutic, fleshy root of the brassicaceous cruciferous plant (also called **radish**) *Raphanus sativus,* with lyrately lobed basal leaves and pink flowers; it is commonly eaten raw as a salad or relish.

reed, the culm or stem of certain tall, straight, coarse grasses—or the grasses themselves—growing in wet places, especially the two varieties of the **common reed** (*Phragmitis phragmitis* and *Phragmitis communis*); they are used for thatching or plastering on, and for making mats.

reed-grass, any reed or reedlike grass, the **ditch reed** and the **bur reed,** especially any tall perennial grass of the genera *Phragmites* and *Calamagrostis* (some species of the latter of which are used for hay), and of the genus *Arundo* (particularly *Arundo donax*).

resin, an amorphous substance exuding from plants and trees, believed to result from the oxidation of volatile oils secreted by the plant; resins are soft or hard, according to the amount of oil they contain and how long they have been exposed to the air; they are insoluble in water, usually soluble in alcohol; nearly all plants and trees yield resin by extraction with alcohol; from some the resin exudes naturally or can be obtained by incision; it is exclusively used in making varnishes, etc., and in pharmacy; among the commercial resins are *amber, copal, lac* and *mastic,* and the less known *dammar, guaiacum, rosin* and *sandarac.*

rice, an annual aquatic cereal grass (*Oryza sativa*) bearing its seeds in a branching panicle of racemes; it is cultivated in warm climates on wet, irrigated, or inundated land; the seed, **rice,** is eaten cooked by more human beings than any other cereal; **rice flour, rice dust,** or **rice starch** is extensively used as a food and industrially to make *dextrin,* as a stiffening for materials, and medicinally.

rose, any shrub—and its beautiful flowers—of the genus *Rosa,* comprising 40-50 species in the wild state, with usually hardy, erect, or climbing, rod-like, prickly stems and unequally pinnate leaves; the wild flowers are single, having 4 or more frequently 5 petals, varying from pink to red, yellow and white, with numerous stamens and pistils; when cultivated, the stamens are transformed into petals and the flowers become double or semi-double; the cultivated flowers possessing a fragrant scent and numerous varying lovely colours are used for ornament; they yield *rose-oil* used in perfumery.

rush, any one of the various grass-like usually aquatic herbs of the genus *Juncus* (family *Juncaceæ*); the **common rush** (*Juncus effusus*) grows in marshy ground or on the borders of rivers or ponds, having soft, pliant, cylindrical, leafless stems or stalks (properly leaves), 2-4 feet high, with panicles of small greenish flowers at the top; dries rushes are used for bottoming chairs, plaiting mats, and strewing over floors; the pith of the stems is used for candle wicks or rushlights.

rye, the grain or seed of the tall-growing, hardy, annual cereal grass (*Secale cereale*) or the plant, having loose spikes with an articulate rachis and long-awned flowering glumes; it is nearly allied to wheat; rye flour is not so nutritious as wheat flour, and bread—*black bread*—made of it is dark

in colour; it is hardier than wheat and grows well in light soil, mountainous districts and cold lands; it is used in the manufacture of gin and whisky; when the flour is affected by the disease *ergot* it is very dangerous as a food; rye-straw is used in the manufacture of paper, hats, etc.

safflower, a thistle-like, asteraceous, annual plant (*Carthamus tinctorius*), about 2 feet high, with spiny heads of large orange-red flowers, which yield a red dye used in dyeing silks, etc., and as an ingredient in rouge; the dried florets are made into a drug used in medicine like, or in place of, saffron; the seeds yield an oil used for burning in lamps and for cooking.

saffron, the dried, deep orange-red, pungent stigmas of the **saffron-plant** (*Crocus sativus*), a species of crocus having purple flowers; it is widely cultivated in southern Europe; it was much used medicinally as a stimulant, emmenagogue, cordial, and antispasmodic; a deep orange-coloured substance obtained from the stigmas is now used mainly as a flavouring and colouring ingredient in cookery, and in colouring liqueurs, confectionery, varnishes, etc.

savory, a hardy, annual, aromatic, seasoning culinary herb of the labiate genus *Satureia hortensis* of the mint family, with smooth leaves and small axillary, pale-lilac flowers.

sea holly, a European evergreen, coarse, apiaceous herb (genus *Eryngium maritimum*) whose candied root (**eryngo**) was formerly used as an aphrodisiac (an excitative stimulant to sexual intercourse).

seed, the fertilised ovule with an embryo formed within it, consisting of a nucleus enveloped by usually two integuments (the inner called the *endopleura* or *tegmen,* the outer termed the *testa*); the term **seed** is also applied to any part of a plant which will propagate a new plant.

serpentaria, the fibrous aromatic root of the **snakeroot** (which see).

sesame, sesamum, an Indian herb (*Sesamum indicum*), and also a genus of annual herbs of the family *Pedaliaceæ,* with alternate or opposite entire or divided leaves, solitary, axillary, irregular, campanulate, pinkish or yellow flowers, curved tube dilated above the base, and a two-celled, 4-angled capsular fruit, containing numerous oily seeds the source of the *gingili-oil* used as an adulterant for olive-oil.

snakeroot, the root or rhizome and plant of any one of the different genera and families *Cimifuga racemosa, Chiococca angustifolia*—called **serpentaria**—has been a reputed antidote for snakebite, and is used largely in medicine.

snakeweed, bistort, Virginia snakeroot, a perennial herb (*Aristolochia serpentaria*), about a foot high, having a jointed stem, ovate or oblong leaves, and purplish flowers; its fibrous root has medicinal properties (see **snakeroot**).

spelt, a cereal (*Triticum spelta*) intermediate between wheat and barley, having loose ears, the grains being triangular in cross section; it was the chief cereal of ancient Egypt in Biblical times; it grows well on poor soils; the flour makes nourishing bread.

spice, an aromatic, pungent, appetising, edible, vegetable substance or the vegetable itself (as **allspice, cassia, cinnamon, clove, ginger, mace, nutmeg, pepper, pimento, vanilla**) obtained from tropical plants used to season food and to flavour certain beverages, sauces, pickles, etc.

spikenard, a perennial, araliaceous or valerianaceous herb (*Nardostachys jatamansi*); its root yields a perfume similar to that of valerian but stronger; the plant was also used in ancient times for preparing the fragrant ointment **spikenard**.

straw, the stalk or stem of cereal plants after the grain has been threshed out; it is used as bedding, thatching, packing, etc.

stubble, the stubs or stumps of grain-stalks left in the ground after the crop has been cut.

succory, a strong-stemmed chicoriaceous herb (*Chondrilla juncea*), 1-3 feet high, with linear-stemmed leaves and crowned with heads of yellow flowers; the root is used like *chicory* (which see) for adulterating coffee and also as a food; its leaves are edible and are also used medicinally.

sycamore, a bushy moraceous tree (*Ficus sycomorus*), often called **sycamore fig,** allied to the common fig; its leaves resemble those of the mulberry; its numerous small sweet fruit, though inferior to the common fig, is extensively used as a food in Egypt; its wood is light, soft and durable, and was in ancient times used for the coffins of mummies.

tare, an unidentified weed that grows among wheat or other kinds of grain; the name is also used as an alternative for **vetch** and **darnel** (both which see).

taragon, tarragon, an asteraceous, composite, perennial plant (*Artemisia dracunculus*) of the wormwood genus, cultivated for its aromatic leaves used for seasoning, salads, flavouring soups, etc., and in the preparation of *tarragon oil* and *tarragon vinegar* (vinegar flavoured with the oil or leaves of tarragon).

thorn, (1) a simple or compound, stiff, woody spine resulting from a degenerate branch which is indurated, leafless and pointed; (2) any thorn-bearing or prickle-bearing shrub or tree (especially of the genus *Cratægus*).

thyme, any plant of the genus *Thymus* (family *Labiatæ,* comprising small, half-shrubby plants of the mint family); it is a compact undershrub, 6-10 inches high, with fragrant leaves and purple flowers in spikes; the common garden thyme is cultivated as a pot-herb for seasoning in cookery.

tow, short coarse flax, hemp, or jute fibre resulting from heckling or swingling from the fine and longstapled fibre.

vetch, any leguminous fabaceous plant of the genus *Vicia,* of the bean family; the **common vetch** or **tare** (which see) has a decumbent or climbing stem 2-3 feet long, pinnate leaves and violet-purple flowers; it is valuable as fodder.

vine, grape-vine, of the genus *Vitis vinifera,* has a slender, weak stem that trails on the ground or rises by means of aerial rootlets fastening on to some support, or by clasping or twining about a support; its whitish or deep-red, deliciously sweet, juicy berries, called **grapes** (which see), usually grow in clusters.

vinegar, the pleasantly sour and sharp scented acetic acid liquid obtained from any dilute alcoholic liquid, particularly wine and cyder by oxidation, as by acetous fermentation; but it may be made from the fermented juice of nearly any fruit, and under favourable conditions any watery solution of a fermentable sugar may be transformed into vinegar; it is used as a relish and condiment, and as a preservative as in pickling, and also in the arts. The simplest method of making vinegar from cider and most fruits is by exposing the liquid in the air in a warm place, and as the fermenting bacterium (*Mycoderma aceti*) is always present in the air the addition of *mother** is not necessary. In the *continuous process* the juice is added in instalments to vinegar in a large oak cask, the vinegar being drawn off from time to time. In the *quick process,* usually employed for malt, beer, and spirit vinegars, the liquid trickles slowly over shavings or other porous material placed in a tall vat and impregnated with an acetifier, and collects at the bottom as vinegar. The characteristic sourness of vinegar is due to acetic acid, of which it ordinarily contains 9-10 per cent, though the so-called *vinegar essence* or *double vinegar,* made from spirits, contains up to 14 per cent. *Wine vinegar,* pale-yellow to red in colour, contains also tartaric acid, and has a highly valued aroma. *Cider vinegar,* brownish in colour, contains also malic acid and has an apple odour. *Malt* and *beer vinegars,* brown in colour, contain also various

dissolved substances. *Spirit vinegars* being nearly colourless and odourless are often artificially coloured and flavoured with apple juice. Imitation vinegar is made from pyroligenous acid. * **Mother** or **mother-of-vinegar**—a slimy mucilaginous film which develops on the surface of alcoholic liquids undergoing fermentation; it is composed of yeast cells and bacteria (genus *Acetobacter*) and is active in the production of acetous fermentation; it is added to wine or cyder as a starter to produce vinegar.

wakerobbin, (compare **arum**), also called *cuckoo-pint,* belongs to various species of plants (e.g., *arum maculatum*) having dark green, spotted, simple and arrow-shaped leaves and erect spathe; the species *Trillium grandiflorum* are liliaceous plants bearing large flowers.

walnut, the nut of any tree of the genus *Juglans* (especially *Juglans regia* and *Juglans nigra*), the deliciously tasting kernel, a two-lobed seed contained in a hard spheroidal shell covered with a green fleshy husk, may be eaten raw or pickled or grated and used for flavouring; the wood of the tree is much valued for furniture and for indoor fittings because it takes a high polish; the seed yields an oil used for paints and in the arts.

weed, any herbaceous, unsightly, obnoxious, useless plant, growing wild and rank, cumbering the ground and hindering the growth of necessary vegetation.

wheat, the grain and the cereal plant (*Triticum vulgare* or *Triticum sativum*); it is the most important of the cereals, and is second to rice in the number of people by whom it is used as a staple food; the plant is a tall, slender, annual or biennial, bearing at its summit a four-cornered imbricated spike of usually 4-flowered spikelets called the *head* or *ear;* the seeds or grain yield a white flour from which the white wheaten bread is made; the secondary products of milling wheat (bran, middlings, etc.) are used as food for stock.

willow, any shrub or tree of the genus *Salix;* willows usually grow near or by watercourses, generally in the temperate or colder regions of the northern hemisphere; they vary in height from a few inches to 60 feet; they have smooth branches and frequently long, slender, pliant and often drooping branchlets or osiers (used for basket work and rope making); some are valued for their excellent timber; the bark of some is very rich in tannin.

woad, a brassicaceous herb (*Isatis tinctoria*) of the mustard family; it is 2-4 feet high, bearing yellow flowers in panicles; the leaves when powdered and fermented yield a blue dye, **woad** (essential constituent *indigotin*) which has been generally superseded by *indigo.*

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כי כאשר השמים החדשים והארץ החדשה
אשר אני עשה, עומדים לפני נאום ה׳,
כן יעמד זרעכם ושמכם. — ישעיה ס״ו כ״ב

לזכר נשמות

יצחק מרדכי בן אברהם אבא שנפלד

וזוגתו

טויבע בת יעקב הלוי

Dedicated

to the Memory of

ISAAC and TAUBE (THEKLA) SCHOENFELD