



performed only part of the prohibited labor, both of them are exempt. So too, in a case where the homeowner extended his hand into the public domain and, either the poor person took an object from the homeowner's hand and placed it in the public domain or the poor person placed an object into the homeowner's hand and the homeowner carried the object into the private domain. Because each performed only part of the prohibited labor, both of them are exempt.

1:2 After having dealt with the limited and defined topic of the halakhot of carrying out on Shabbat, the mishna begins to deal with the halakhot of Shabbat chronologically, beginning with activities that one may not perform prior to the onset of Shabbat. With regard to one's daily conduct, the mishna says: A person may not sit before the barber adjacent to the time of mincha until he recites the afternoon prayer. And a person may not enter the bathhouse and may not enter to work in a tannery [burseki]. And he may neither begin to eat a meal nor to sit in judgment until he prays. And however, if they already began engaging in those activities, they need not stop and recite the Amida prayer.

The tanna articulated a principle: One stops engaging in all of these activities to recite Shema and one does not stop to recite the Amida prayer.

1:3 This mishna deals with various decrees, especially with regard to the halakhot of Shabbat, which were issued in order to distance a person from transgressions that he is liable to commit through habit and routine. The mishna said: The tailor may not go out with his needle adjacent to nightfall on Shabbat eve, lest he forget that he is carrying the needle and go out with it to the public domain even after Shabbat begins. And, similarly, the scribe [lavlar] may not go out with his quill [kulmos] for the same reason. And one may not shake his clothes on Shabbat to rid them of lice; and one may not read a book by candlelight, so that he will not come to adjust the wick of the lamp.

However, in truth they said an established halakha: The attendant sees where in the book the children under his supervision are reading in the Torah, even by candlelight on Shabbat. However, he himself may not read. Similarly, the Sages issued a similar decree with regard to other halakhot, as they said: The zav may not eat even with his wife the zava, despite the fact that they are both ritually impure, because, by eating together, they will come to excessive intimacy and become accustomed to sin.

1:4 And these are among the halakhot that the Sages, who went up to visit him, said in the upper story of Hananya ben Hizkiya ben Garon. The precise nature of these halakhot will be explained in the Gemara. These halakhot are considered one unit because they share a distinctive element. Since many Sages were there, among them most of the generation's Torah scholars in Eretz Yisrael, they engaged in discussion of various halakhot of the Torah. It turned out that when the people expressing opinions were counted, the students of Beit Shammai outnumbered the students of Beit Hillel, and they issued decrees with regard to eighteen matters on that day in accordance with the opinion of Beit Shammai.

1:5 In this mishna there is a fundamental dispute between Beit Hillel and Beit Shammai: Must one begin refraining from actions prohibited on Shabbat on Shabbat eve? Or, may one initiate an action prior to Shabbat, even if he knows that it will continue on its own on Shabbat itself? These are the details of

that dispute: Beit Shammai say: One may only soak dry ink in water and dry plants, which produce dyes, in water and vetch for animal food to soften them in water on Shabbat eve, adjacent to Shabbat, if there is clearly sufficient time for them to soak for their designated purpose while it is still day, before Shabbat begins, and their continued soaking on Shabbat will have no effect. And Beit Hillel permit doing so.

1:6 Beit Shammai say: One may only place bundles of combed flax inside the oven on Shabbat eve if there is sufficient time so that they will be heated while it is still day. And one may only place wool into the dyer's kettle if there is sufficient time for the wool to absorb the dye while it is still day. And Beit Hillel permit doing so. Beit Shammai say: One may spread traps for an animal and birds and fish only if there is sufficient time remaining in the day for them to be trapped in them while it is still day, and Beit Hillel permit doing so even if there is not sufficient time remaining in the day.

1:7 Beit Shammai say: One may only sell an item to a gentile on Shabbat eve, and one may only load a burden on his donkey with him, and one may only lift a burden on him if there remains sufficient time for the gentile to arrive to a near place prior to Shabbat, and the Jew will play no role in the performance of a prohibited labor by the gentile on Shabbat. And Beit Hillel permit doing so.

1:8 Beit Shammai say: One may not give skins to a gentile tanner, nor clothes to a gentile launderer, unless there is sufficient time for work on them to be completed while it is still day, before Shabbat begins. And in all of them Beit Hillel permit doing so with the sun, i.e., as long as the sun is shining on Friday.

1:9 Rabban Shimon ben Gamliel said: The ancestral house of my father, the dynasty of Nesi'im from the house of Hillel, was accustomed to give its white clothes to a gentile launderer no fewer than three days before Shabbat. And, however, these, Beit Shammai, and those, Beit Hillel, agree that, ab initio, one may load the beam of the olive press on the olives on Shabbat eve while it is still day, so that the oil will continue to be squeezed out of the olives on Shabbat. So too, one may load the circular wine press to accelerate the process of producing wine from the grapes.

1:10 This mishna enumerates actions that may only be performed on Shabbat eve if the prohibited labor will be totally or mostly completed while it is still day. One may only roast meat, an onion, or an egg if there remains sufficient time so that they could be roasted while it is still day. One may only place dough to bake into bread in the oven on Shabbat eve at nightfall, and may only place a cake on the coals, if there is time enough that the surface of this cake or bread will form a crust while it is still day. Rabbi Eliezer says:

Enough time so that its bottom crust should harden, which takes less time.

1:11 However in a case that is an exception, one may, ab initio, lower the Paschal lamb into the oven on Shabbat eve at nightfall, so that its roasting is completed on Shabbat if Passover eve coincides with Shabbat eve. And one may, ab initio, kindle the fire in the bonfire of the Chamber of the Hearth in the Temple on Shabbat eve, adjacent to the start of Shabbat, and allow the fire to spread afterward throughout all the wood in the bonfire. And, however, in the

outlying areas, meaning in all of Eretz Yisrael outside the Temple, it is prohibited to light a bonfire on Shabbat eve, unless there is sufficient time for the fire to take hold in most of the bonfire, while it is still day. Rabbi Yehuda says: With a bonfire of coals, even in the outlying areas one is permitted to light the fire on Shabbat eve at nightfall, even if the fire only spread to any amount of the bonfire. The coals, once they are kindled, will not be extinguished again, and there is no concern lest he come to tend to them on Shabbat.

2:1 This mishna cites a list of fuels and wicks that one may not use in kindling the Shabbat lights, either because their use might induce one to perform a prohibited labor on Shabbat or because they are not in keeping with the deference due Shabbat. The mishna begins by listing the materials that one may not use as wicks. That is followed by a list of the substances that one may not use as fuel. With what may one light the Shabbat lamp, and with what may one not light it? With regard to types of prohibited wicks, one may light neither with cedar bast [lekhes], nor with uncombed flax [hosen], nor with raw silk [kalakh], nor with willow bast [petilat ha'idan], nor with desert weed [petilat hamidbar], nor with green moss that is on the surface of the water. With regard to types of prohibited oils, one may light neither with pitch [zefet], nor with wax [sha'ava], nor with castor oil [shemen kik], nor with burnt oil [shemen sereifa], nor with fat from a sheep's tail [alya], nor with tallow [helev]. Nahum the Mede says: One may light with boiled tallow. And the Rabbis say: Both tallow that was boiled and tallow that was not boiled, one may not light with them.

2:2 In continuation of the previous mishna, this mishna adds that one may not light with burnt oil on a Festival, as the Gemara will explain below. With regard to lighting Shabbat lamps, there were Sages who prohibited the use of specific oils. Rabbi Yishmael says that one may not light with tar [itrans] in deference to Shabbat because tar smells bad and disturbs those in the house. And the Rabbis permit lighting with all oils for lamps as long as they burn properly; with sesame oil, with nut oil, with turnip oil, with fish oil, with gourd oil, with tar, and even with naphtha [neft]. Rabbi Tarfon says: One may light only with olive oil in deference to Shabbat, as it is the choicest and most pleasant of the oils.

2:3 Of all substances that emerge from the tree, one may light only with flax on Shabbat (Tosafot) because the other substances do not burn well. And of all substances that emerge from the tree, the only substance that becomes ritually impure with impurity transmitted by tents over a corpse is flax. If there is a dead body inside a house or a tent that is made from any materials that originate from a tree, everything in the house becomes ritually impure. However, only in the case of flax does the tent itself become impure. The wick of a garment, i.e., cloth made into a wick for a lamp, that one folded it into a size and shape suitable for a wick, but did not yet singe it slightly in order to facilitate its lighting, Rabbi Eliezer says: This wick is ritually impure. With regard to the laws of ritual impurity, it can, like other garments, still become ritually impure and one may not light with it on Shabbat. Rabbi Akiva says: It is ritually pure and one may even light with it

on Shabbat.

2:4 The fundamental dispute in this mishna is with regard to the determination whether or not indirect acts of kindling and extinguishing fall within the parameters of the prohibition on Shabbat. The Rabbis said: A person may not pierce a hole in an eggshell and fill it with oil, and place it over the mouth of a lamp so that the egg will drip additional oil into the lamp and thereby extend the time that it burns. And this is the ruling even if it is not an actual egg but an earthenware vessel. And Rabbi Yehuda permits doing so. However, if the craftsman, who crafts ceramic vessels, attached the egg to the lamp from the outset, one is permitted to fill it with oil because it constitutes a single, large vessel. The Rabbis decreed that a person may not fill a bowl with oil, and place it beside the lamp, and place the unlit head of the wick into the bowl so that it draws additional oil from the bowl and thereby extend the time that the lamp burns. And Rabbi Yehuda permits doing so.

2:5 One who extinguishes the lamp on Shabbat because he is afraid due to gentiles, from whom he is hiding in his home, and due to thieves, or if one is afraid due to an evil spirit, i.e., he is depressed and prefers sitting in the dark, or if he extinguished the flame due to the sick person so that he will sleep, he is exempt. However, in a case where he extinguishes the flame in order to spare the lamp, spare the oil, or spare the wick, he is liable. Rabbi Yosei exempts him in all of those cases, as in his opinion no labor prohibited by Torah law is being performed by extinguishing the flame, except for the case where he seeks to spare the wick. Only in that case is extinguishing a creative action because he makes the wick into charcoal by extinguishing the flame.

2:6 This mishna concludes the aggadic treatment of the topic of kindling the Shabbat lights. For three transgressions women are punished and die during childbirth: For the fact that they are not careful in observing the laws of a menstruating woman, and in separating halla from the dough, and in lighting the Shabbat lamp.

2:7 There are three things a person must say in his home on Shabbat eve at nightfall and not before. The mishna elaborates: He should ask the members of his household, have you tithed the crop that required tithing? Have you placed the eiruv for joining the courtyards and joining the Shabbat borders? If you have done so, light the lamp in honor of Shabbat. The Sages stated a principle: If the time arrives on Friday when there is uncertainty whether it is nightfall and uncertainty whether it is not yet nightfall, one may not tithe the crop that has definitely not been tithed, and one may not immerse ritually impure vessels in a ritual bath to render them ritually pure, and one may not light the Shabbat lights. However, one may tithe demai, doubtfully tithed produce, which must be tithed due to mere suspicion. And one may place an eiruv and insulate the hot water to be used on Shabbat.

3:1 With regard to a stove that was lit on Shabbat eve with straw or with rakings, scraps collected from the field, one may place a pot of cooked food atop it on Shabbat. The fire in this stove was certainly extinguished while it was still day, as both straw and rakings are materials that burn quickly. However, if the stove was lit with pomace, pulp that remains from sesame seeds, olives, and the like after the oil is squeezed from them, and if it was lit

with wood, one may not place a pot atop it on Shabbat until he sweeps the coals from the stove while it is still day or until he places ashes on the coals, so that the fire will not ignite on Shabbat. Beit Shammai say: Even after one has swept away the coals, it is only permitted to place hot water on it, as it is sufficiently hot and does not require additional cooking, but not cooked food. Since, in general, one prefers that food will cook more, there is concern lest he come to ignite the fire by stoking the coals. And Beit Hillel say: Both hot water and cooked food may be placed. Beit Shammai say: One may remove a pot from the stove on Shabbat but may not return it. And Beit Hillel say: One may even return it.

3:2 The halakhot that were stated with regard to a stove were specific to a stove's unique structure and the manner in which it retains heat. However, with regard to other baking apparatuses, i.e., an oven or a kupah, there are different rules. The mishna delineates: An oven that they lit even with straw or rakings, one may neither place a pot inside it nor atop it on Shabbat. Whereas a kupah that was lit with straw or rakings, its legal status is like that of a stove, and one is permitted to place a pot atop it on Shabbat. If it were lit with pomace or with wood, its legal status is like that of an oven and it is prohibited to place a pot atop it on Shabbat.

3:3 In addition to the halakhot that deal with cooking on the fire on Shabbat, several related halakhot are discussed. The mishna says: One may not place a raw egg next to an urn full of hot water so that it will roast slightly. And one may not even wrap it in cloths, i.e., one may not heat the egg inside cloths that were heated in the sun. And Rabbi Yosei permits doing so in that case. And, similarly, one may not insulate it in sand or in road dust that was heated in the sun so that it will roast. Although there is no actual cooking with fire here, it is similar to cooking and the Sages issued a decree to prohibit doing so.

3:4 The mishna relates a story about the people of the city of Tiberias, and they ran a cold-water pipe [silon] through a canal of hot water from the Tiberias hot springs. They thought that by doing so, they could heat the cold potable water on Shabbat. The Rabbis said to them: If the water passed through on Shabbat, its legal status is like that of hot water that was heated on Shabbat, and the water is prohibited both for bathing and for drinking. And if the water passed through on a Festival, then it is prohibited for bathing but permitted for drinking. On Festivals, one is even permitted to boil water on actual fire for the purposes of eating and drinking. In this mishna, the Sages discuss two vessels used for heating water. With regard to a mulyar, a bronze vessel into which coals are placed in an outer compartment and water is placed into an adjacent inner compartment, whose coals were swept, one may drink from it on Shabbat. With regard to an antikhi, which is a vessel with a different configuration, even if its coals were swept, one may not drink from it on Shabbat.

3:5 The Sages added to the laws of leaving food on a source of heat and cooking food on Shabbat: An urn that was emptied of its hot water on Shabbat, one may not place cold water into it so that the cold water will be heated. However, one may place cold water into an urn or into a cup that were emptied of their

hot water in order to warm it but not in order to heat it. In continuation of the discussion of vessels where the prohibition of cooking applies even though the vessels are not actually on the fire itself, the mishna establishes: A stew pot [ilpas] and a pot that were removed from the fire while they were still boiling, even if they were removed before Shabbat, one may not place spices into them on Shabbat itself. Even though the pot is not actually standing on the fire, the spices are still cooked in it because the pot is a primary vessel, i.e., a vessel whose contents were cooked on the fire. However, one may place the spices into a bowl or into a tureen [tamhui], which is a large bowl into which people pour the contents of a stew pot or a pot. Bowls and tureens are both secondary vessels and food placed into them does not get cooked. Rabbi Yehuda says: One may place spices into anything on Shabbat except for a vessel that has in it something containing vinegar or brine of salted fish.

3:6 From a discussion of the halakhot of insulation and preparation for Shabbat followed by a brief tangent dealing with the prohibited labor of cooking on Shabbat, the mishna proceeds to briefly discuss prohibitions relating to set-aside [muktze] items in terms of Shabbat lamps. One may not place a vessel beneath the oil lamp, the vessel containing the oil and the wick, on Shabbat in order to receive the oil that drips from the wick. And if one placed the vessel on Friday while it was still day, it is permitted. However, in any case, one may not make use of the oil on Shabbat because it is not from the oil prepared from Shabbat eve for use on Shabbat. The oil in the lamp was already set aside and designated solely for the purpose of lighting the lamp. The dispute in this mishna seems to be a local one; however, it is the key to several halakhot in the area of the prohibition of set-aside [muktze]. One may move a new oil lamp on Shabbat but not an old one that was already used. A lamp that was used is covered with soot and unsuitable for use. It is therefore considered set aside from use due to its disgusting nature. Rabbi Shimon says: All oil lamps may be moved on Shabbat except for an oil lamp that is burning on Shabbat, due to the concern that it might be extinguished. One may place a vessel beneath the oil lamp in order to receive burning sparks of oil that fall from the lamp so that they will not cause a fire. And he may not place water into the vessel because he thereby extinguishes the sparks.

4:1 When a pot is removed from the fire on Shabbat eve it may be insulated in materials that preserve its heat, but not in materials that increase its heat. Raising the temperature of a pot is tantamount to cooking. The mishnayot that follow list those materials in which such a pot may be insulated on Shabbat eve and those materials in which it may not be insulated. In what may one insulate a pot of cooked food on Shabbat eve, and in what may one not insulate it? One may neither insulate it in the solid residue of produce that has been pressed free of its oil, nor in manure, nor in salt, nor in lime, nor in sand, whether those materials are moist or whether they are dry. All of these materials spontaneously generate heat when piled for an extended period. Therefore, they add heat to a pot insulated in them. And one may neither insulate a pot in straw, nor in the residue of grapes that have been pressed for their juice, nor in soft material, e.g., from tattered clothing, nor in grass, when these materials are moist. However, one may insulate a pot in them when they are dry.

One may insulate a pot of hot food on Shabbat eve in clothing, in produce, in doves' wings, in a carpenter's wood-shavings, and in the chaff of fine flax. Rabbi Yehuda prohibits doing so when it is fine, and permits doing so when it is coarse.

4:2 One may insulate cooked food on Shabbat eve in animal hides and may move those hides on Shabbat. So too, one may insulate food in wool fleece and, in contrast to hides, one may not move the fleece. How, then, does one act if he insulated food in fleece, and now wishes to remove the pot? He lifts the cover, which he is permitted to move, and the fleece falls by itself. He need not even touch it. Rabbi Elazar ben Azarya says: If he placed the pot in a basket filled with fleece, he leans the basket on its side so that the fleece will fall to the side and takes the pot. Otherwise, there is concern lest the wool collapse when he lifts the pot from the basket. And then, he will be unable to replace the pot, as it is prohibited to move the wool to make room for the pot, since the wool is set-aside. And the Rabbis disagree and say: He may take the pot and afterward replace it. If one did not cover a pot of cooked food on Shabbat eve while it was still day, he may not cover it after dark. However, if one covered it while it was still day and it was uncovered on Shabbat, he is permitted to cover it even on Shabbat. One may fill a jug with cold water on Shabbat and place it beneath a pillow or a cushion to prevent it from getting warm.

5:1 Due to the mitzva to rest one's animals on Shabbat, one's animal may not go out into the public domain bearing a burden. However, an object designated to protect the animal or to prevent it from fleeing is not considered a burden; therefore, an animal bearing objects that serve that purpose may go out into the public domain. The mishna asks: With what may an animal go out into the public domain on Shabbat and with what may it not go out? A camel may go out on Shabbat with an afsar, and a naka may go out with a hatam, and a luvdekim may go out with a perumbiya. All these terms will be defined in the Gemara. And a horse may go out with a chain around its neck. And, in general, all animals that typically have a chain around their necks when they go out to the public domain may go out with a chain on Shabbat and may be pulled by the chain. If these chains contracted ritual impurity, one may sprinkle waters of purification on them and immerse them in their place on the animal, and they need not first be removed.

5:2 A donkey may go out on Shabbat with a saddlecloth that protects it from the cold when it is tied to the animal, and there is no room for concern lest it fall. Rams may go out levuvin. Ewes may go out shehuzot, kevulot, and kevunot. All of these terms are discussed and explained in the Gemara. She-goats may go out with their udders bound. Rabbi Yosei prohibits the animals from going out with all of these items, as he considers them burdens, except for the ewes that are kevunot. Rabbi Yehuda says: Goats may go out on Shabbat with their udders bound to dry their milk supply and discontinue their lactation, in order to facilitate conception. In that case, they are tied with a tight, permanent knot, and there is no concern lest it fall in the public domain. However, they may not go out with their udders bound to conserve their milk, as in that case they are bound loosely.

5:3 And with what may an animal not go out into the public domain on Shabbat? A

camel may not go out with a saddlecloth, nor may it go out akud or ragul, which are different ways of tying its legs together, as will be explained in the Gemara. And likewise, tying all other animals in those manners is prohibited. And likewise, one may not tie camels one to the other and pull the lead camel, thereby pulling the others after it. However, he may place the ropes tied to each of the camels in his hand and pull them all, provided that he does not intertwine the ropes.

5:4 This mishna lists additional objects with which an animal may not go out into the public domain on Shabbat: A donkey may neither go out with the saddlecloth when it is not tied to its back, nor with a bell even if it is plugged to prevent it from ringing, nor with a ladder that is around its neck, nor with a strap that is around its leg. And the roosters may not go out with strings and not with a strap on their feet, which are tied there as a sign of ownership. And the rams may not go out with a small wagon under their tails, as it was common practice to put a small wagon under the tails of grown sheep so that the tail would not be injured by dragging on the ground. And ewes may not go out hanunot, nor may a calf go out with a gimon, nor may a cow go out with the skin of a hedgehog [kupar], nor with a strap between its horns. The mishna relates that Rabbi Elazar ben Azarya's cow would go out on Shabbat with a strap between its horns, contrary to the will of the Sages.

6:1 The mishna lists items that a woman may or may not carry into, or wear in the public domain on Shabbat. This depends the particular object is considered an ornament, which she may wear, or merely a burden for the woman, which she may not. Even if it is considered an ornament, there is still concern that she might remove it and carry it in her hand in the public domain, which is prohibited by Torah law. With what items may a woman go out into the public domain on Shabbat and with what items may she not go out? A woman may neither go out with strings of wool, nor with strings of flax, nor with strips of any other materials that a woman braids in the hair of her head. And a woman may not immerse in a ritual bath with them in her hair until she loosens them. When the strings or strips are tight, the water cannot reach her hair unobstructed, invalidating her immersion. And, likewise, a woman may neither go out with the ornament called totfet, nor with sarvitin that are not sewn into her head covering, nor with a kavul into the public domain. And, likewise, a woman may neither go out with a city of gold ornament, nor with a katla ornament, nor with nose rings, nor with a ring that has no seal on it, nor with a needle that is not perforated, which are merely for decorative purposes. And if she unwittingly went out wearing any of these, she is not liable to bring a sin-offering. According to Torah law, a woman is permitted to go out into the public domain wearing ornaments. However, the Sages decreed that a woman may not go out wearing certain ornaments, lest she remove them to show them to another and inadvertently carry them four cubits in the public domain.

6:2 A man may not go out on Shabbat with a spiked sandal, as will be explained in the Gemara. And he may not go out with a single sandal when there is no wound on his foot. And he may neither go out with phylacteries, nor with an amulet when it is not from an expert, but rather it was written by someone who has not established a reputation as an expert in writing amulets that are

effective for those who carry them. And he may neither go out with shiryon, nor with a kasda, nor with maggafayim. These terms will be explained in the Gemara. And if he went out into the public domain with any of these, he is not liable to bring a sin-offering.

6:3 A woman may neither go out to the public domain with a perforated needle, i.e., a standard needle with an eye, nor with a ring that has a seal on it, nor with a kulyar, nor with a kovelet, the identity of which will be discussed in the Gemara, nor with a flask of balsam oil. And if she did go out into the public domain, she is liable to bring a sin-offering; this is the statement of Rabbi Meir, who holds that in doing so she violated the Torah prohibition of carrying a burden in the public domain on Shabbat. And the Rabbis exempt one who goes out on Shabbat with a kovelet and with a flask of balsam oil. In their opinion, these are ornaments, and therefore they do not fundamentally violate the Torah prohibition of carrying in the public domain on Shabbat.

6:4 Just as it is prohibited for a woman to carry out certain items unique to a woman into the public domain, the Sages said that a man may neither go out on Shabbat with a sword, nor with a bow, nor with a shield [teris], nor with an alla, nor with a spear. And if he unwittingly went out with one of these weapons to the public domain he is liable to bring a sin-offering. Rabbi Eliezer says: These weapons are ornaments for him; just as a man is permitted to go out into the public domain with other ornaments, he is permitted to go out with weapons. And the Rabbis say: They are nothing other than reprehensible and in the future they will be eliminated, as it is written: “And they shall beat their swords into plowshares and their spears into pruning hooks; nation will not raise sword against nation, neither will they learn war anymore” (Isaiah 2:4). With regard to women’s ornaments, they added that a garter placed on her leg to hold up stockings is pure and cannot become ritually impure as a utensil, and she may even go out with it on Shabbat. However, ankle chains, which were also women’s ornaments, can become ritually impure, and she may not go out with them on Shabbat.

6:5 The mishna continues to discuss those items with which it is permitted to go out and those items with which it is prohibited to go out on Shabbat. A woman may go out with strands of hair that she put on her head, whether they are from her own hair that she made into a wig, or whether they are from the hair of another, or whether they are from the hair of an animal. And a woman may go out with an ornament called totfet, and with sarvitin when they are sewn and will not fall. She may go out on Shabbat with a woolen cap or with a wig to the courtyard, although not to the public domain. And likewise she may go out with a cloth that is in her ear, and with a cloth in her sandal, and with a cloth that she placed due to her menstrual status. She may go out on Shabbat with pepper, or with a grain of salt, or anything placed in her mouth for healing or for preventing bad odor, as long as she does not put these objects in her mouth for the first time on Shabbat. And if it fell out she may not replace it. A false tooth as well as (Ramban) a gold tooth, Rabbi Yehuda HaNasi permits going out with it, and the Rabbis prohibit doing so.

6:6 A woman may go out with a sela coin that she ties on a wound on her foot. The young girls may go out with strings, and even with wood chips that are in

the holes in their ears so that the holes will not seal. Young girls would have their ears pierced, but earrings were not placed in their ears until they were older. Jewish women in Arab countries may go out veiled, with a scarf covering their face, and Jewish women in Media may go out with cloaks fastened with stones. And, any person in any place is permitted to go out on Shabbat clothed in that way; however, the Sages spoke in the present, addressing prevalent situations.

6:7 A woman may fasten her cloak on a stone by inserting a small stone and wrapping her cloak around it, as she would with a button. And likewise, she may do so on a nut or on a coin, as long as she does not fasten her cloak with them on Shabbat *ab initio*.

6:8 One with an amputated leg may go out on Shabbat with his wooden leg, as it has the legal status of a shoe; this is the statement of Rabbi Meir. And Rabbi Yosei prohibits going out into the public domain with the wooden leg, since he does not consider it to have the legal status of a shoe. And if the wooden leg has a receptacle for pads, a concave space at the top of the leg into which pads are placed to cushion the amputated leg, it assumes the status of a wooden vessel and can become ritually impure. And his supports, which are shoes that one who had both of his feet amputated places on his knees in order to walk on his knees, if a *zav* wears them, they are subject to ritual impurity imparted by treading. A *zav* is a primary source of ritual impurity. If he touches a vessel it assumes first-degree ritual impurity status. However, vessels on which he treads, sits, lies, or leans become primary sources of ritual impurity, provided they are designated for that purpose. These supports are vessels designated for treading. And one may go out with them into the public domain on Shabbat since they have the legal status of shoes. And one may enter the Temple courtyard with them. Although, generally, wearing shoes in the Temple courtyard is prohibited, in this regard, the supports do not have the legal status of shoes. However, if one who is crippled to the extent that he cannot walk at all sits on a chair that is attached to him, places supports on his hands, and propels himself along with his hands, his chair and supports are subject to ritual impurity imparted by treading. And one may not go out with them on Shabbat, and one may not enter the Temple courtyard with them. *Loketamin*, which will be explained in the Gemara, are ritually pure in the sense that they cannot become ritually impure because they are not vessels, and one may not go out with them on Shabbat.

6:9 Young boys may go out on Shabbat with knots as a folk remedy and princes with bells. And any person is permitted to go out on Shabbat with those objects; however, the Sages spoke in the present, addressing situations that were prevalent.

6:10 One may go out on Shabbat with a locust egg, and with a fox tooth, and with a nail from the crucified, for the purpose of healing; this is the statement of Rabbi Meir. The Rabbis prohibit using these remedies even during the week, due to the prohibition of following the ways of the Amorite. These are superstitious beliefs and the customs of gentiles from which one must distance oneself.

7:1 The Sages stated a significant principle with regard to the *halakhot* of

Shabbat: One who forgets the essence of Shabbat, i.e., one who is entirely ignorant of the mitzva of Shabbat according to Torah law, and performed numerous prohibited labors on multiple Shabbatot, is liable to bring only one sin-offering for all those labors when he becomes aware that those actions were prohibited. One who knows the essence of Shabbat but forgets which day is Shabbat, i.e., one who lost track of the days of the week, and performs numerous prohibited labors on multiple Shabbatot is liable to bring a sin-offering for each Shabbat when he becomes aware that he performed those actions on Shabbat. One who is aware that the day is Shabbat but temporarily forgot that certain labors were prohibited and performed numerous prohibited labors on multiple Shabbatot is liable to bring a sin-offering for each and every primary category of labor that he performed. One who performs numerous prohibited labors subsumed under a single category of labor is liable to bring only one sin-offering.

7:2 This fundamental mishna enumerates those who perform the primary categories of labor prohibited on Shabbat, which number forty-less-one. They are grouped in accordance with their function: One who sows, and one who plows, and one who reaps, and one who gathers sheaves into a pile, and one who threshes, removing the kernel from the husk, and one who winnows threshed grain in the wind, and one who selects the inedible waste from the edible, and one who grinds, and one who sifts the flour in a sieve, and one who kneads dough, and one who bakes. Additional primary categories of prohibited labor are the following: One who shears wool, and one who whitens it, and one who combs the fleece and straightens it, and one who dyes it, and one who spins the wool, and one who stretches the threads of the warp in the loom, and one who constructs two meshes, tying the threads of the warp to the base of the loom, and one who weaves two threads, and one who severs two threads for constructive purposes, and one who ties a knot, and one who unties a knot, and one who sews two stitches with a needle, as well as one who tears a fabric in order to sew two stitches. One who traps a deer, or any living creature, and one who slaughters it, and one who flays it, and one who salts its hide, a step in the tanning process, and one who tans its hide, and one who smooths it, removing hairs and veins, and one who cuts it into measured parts. One who writes two letters and one who erases in order to write two letters. One who builds a structure, and one who dismantles it, one who extinguishes a fire, and one who kindles a fire. One who strikes a blow with a hammer to complete the production process of a vessel (Rabbeinu Hananel), and one who carries out an object from domain to domain. All these are primary categories of labor, and they number forty-less-one.

7:3 And they stated an additional principle with regard to the halakhot of Shabbat. Anything fit to store, in the sense that it is large enough to make it worthwhile to store for future use, and people typically store items like it, and one carried it out into a prohibited domain on Shabbat, he is liable to bring a sin-offering for that action. And anything not fit to store and people typically do not store items like it, since it is too insignificant to warrant storage, and one carried it out on Shabbat, only the one who stores it is liable. By storing the item, one indicates that the item is significant to him,

even though it is not significant for the typical person. Therefore, he alone is liable for carrying it out into a prohibited domain.

7:4 The mishna lists the measures in which various substances are significant and generally stored. One who carries out straw in a measure equivalent to a cow's mouthful is liable. The measure that determines liability for etza is equivalent to a camel's mouthful. Because it is a coarser food, he must carry out a greater amount in order to be liable. The measure that determines liability for ears of grain is equivalent to a lamb's mouthful. The measure that determines liability for grass is equivalent to a goat's mouthful, which is smaller than that of a lamb. The measure that determines liability for garlic leaves and onion leaves, if they are moist and fit for human consumption, is equivalent to a dried fig-bulk. A dried fig-bulk is the standard measure for human food. If the garlic leaves and onion leaves are dry, the measure for liability is equivalent to a goat's mouthful. And none of these substances join together with one another to constitute a measure for liability because they are not equal in their measures. One who carries out a measure of foods fit for human consumption equivalent to a dried fig-bulk into a domain where carrying is prohibited on Shabbat is liable. And all those foods join together with one another to constitute that amount because they are equal in their measures. This amount is calculated without their shells, and their seeds, and their stems, and their bran, the husk that comes off of the wheat kernel when pounded, and their coarse bran that remains in the flour. Rabbi Yehuda says: None of the shells are calculated, except for the shells of lentils, which join together with the lentils to comprise the measure for liability because they are cooked and eaten with them.

8:1 One who carries out undiluted wine from a private domain to a public domain or vice versa is liable only for a measure equivalent to the wine typically diluted in a cup. Pure wine was diluted with water. The measure that determines liability for carrying out wine is a measure suitable to be diluted for a significant cup of wine. The measure that determines liability for carrying out milk is equivalent to that which is swallowed in one gulp. The measure that determines liability for carrying out honey is equivalent to that which is used to place on a sore caused by chafing. The measure that determines liability for carrying out oil is equivalent to that which is used to spread on a small limb. The measure that determines liability for carrying out water is equivalent to that which is used to rub and spread on an eye bandage. And the measure that determines liability for carrying out all other liquids is a quarter of a log. And the measure that determines liability for carrying out all waste water is a quarter of a log. Rabbi Shimon says: The measure that determines liability for all liquids is a quarter of a log. He further stated: And all these measures were only stated with regard to those who store them. One indicates that he considers these liquids significant by storing them. One is only liable for carrying out an object that is significant to him. Others, for whom these measures are insignificant, are not liable for carrying them out.

8:2 One who carries out a rope is liable in a measure equivalent to that which is used to form an ear-shaped handle for a basket. The measure that determines liability for carrying out reed grass is equivalent to that which is used to

make a loop for hanging a sifter or a sieve. Rabbi Yehuda says: The measure for liability is equivalent to that which is used to take the measure of a shoe for a child, as the reed is used to measure the size of the foot. The measure that determines liability for carrying out paper is equivalent to that which is used to write a tax receipt. And one who carries out a tax receipt itself on Shabbat is liable. The measure that determines liability for carrying out paper from which the writing has been erased and which can no longer be used for writing, is equivalent to that which is used to wrap around a small jar of perfume.

8:3 The measure that determines liability for carrying out animal hide is equivalent to that which is used to make an amulet. The measure that determines liability for carrying out parchment is equivalent to that which is used to write the shortest portion in the phylacteries, which is the portion of Shema Yisrael. The measure that determines liability for carrying out ink is equivalent to that which is used to write two letters. The measure that determines liability for carrying out blue eye shadow is equivalent to that which is used to paint one eye blue.

8:4 The measure that determines liability for carrying out glue is equivalent to that which is used to place on the top of a board to catch birds. The measure that determines liability for carrying out tar and sulfur is equivalent to that which is used to seal a hole in a vessel and to make a small hole in that seal. The measure that determines liability for carrying out wax is equivalent to that which is used to place on the opening of a small hole to seal it. The measure that determines liability for carrying out crushed earthenware is equivalent to that which is used to knead and make from it an opening for the bellows to be placed in a gold refiners' crucible. Rabbi Yehuda says: Equivalent to that which is used to make a small tripod [pitput] for the crucible. The measure that determines liability for carrying out bran is equivalent to that which is used to place on the hole of a gold refiners' crucible. The measure that determines liability for carrying out lime is equivalent to that which is used to spread as a depilatory on the smallest of girls. Rabbi Yehuda says: Equivalent to that which is used to spread on the hair that grows over the temple so that it will lie flat. Rabbi Nehemya says: Equivalent to that which is used to spread on the temple to remove fine hairs.

8:5 The measure that determines liability for carrying out earth on Shabbat is equivalent to the seal of large sacks; this is the statement of Rabbi Akiva. Earth was used to seal the openings of sacks so that any tampering would be evident. And the Rabbis say: The measure for liability is much smaller, equivalent to the seal of letters. The measure that determines liability for carrying out manure and fine sand is equivalent to that which is used to fertilize one stalk of cabbage; this is the statement of Rabbi Akiva. And the Rabbis say: The measure that determines liability for carrying it out is equivalent to that which is used to fertilize a leek, which is less than that used for cabbage. The measure that determines liability for carrying out coarse sand is equivalent to that which is used to place on a full spoon of plaster. The measure that determines liability for carrying out a reed is equivalent to that which is used to make a quill. And if the reed was thick and unfit for writing, or if it was fragmented, its measure for liability is equivalent to

that which is used to cook an egg most easily cooked, one that is already beaten and placed in a stew pot.

8:6 The measure that determines liability for carrying out a bone is equivalent to that which is used to make a spoon. Rabbi Yehuda says: In a measure equivalent to that which is used to make from it a key. The measure that determines liability for carrying out glass is equivalent to that which is used to scrape and smooth the top of a bobbin, a sharpened stick used by weavers. The measure that determines liability for carrying out a pebble or a stone is equivalent to that which is used to throw at a bird to chase it away. Rabbi Elazar bar Ya'akov says: Equivalent to that which is used to throw at an animal, which is larger.

8:7 One who carries out a shard of earthenware on Shabbat is liable if it is in a measure equivalent to that which is used to place between one pillar and another when piled on the ground to separate them; this is the statement of Rabbi Yehuda. Rabbi Meir says: In a measure equivalent to that which is used to stoke a fire with it. Rabbi Yosei says: In a measure equivalent to that which is used to hold a quarter of a log in it. Rabbi Meir said: Although there is no proof for the matter, there is a biblical allusion to my opinion, as it is stated: "And He shall break it as a potter's vessel is broken, smashing it without sparing; and there shall not be found among its pieces a shard to rake fire on the hearth" (Isaiah 30:14). Rabbi Yosei said to him: Is there proof from there? The verse concludes: "And to extract water from the cistern," indicating that earthenware is significant if it is large enough to hold water.

9:1 Rabbi Akiva said: From where is it derived that idolatry, e.g., a statue of a deity, transmits impurity imparted by carrying even when the person who carries it does not come into contact with it, just as a menstruating woman does? As it is stated: "And you will defile the silver overlays of your statues, and the golden plating of your idols, you will cast them away as you would a menstruating woman [dava], you will tell it, get out" (Isaiah 30:22). Just as a menstruating woman transmits impurity imparted by carrying, so too, idolatry transmits impurity imparted by carrying.

9:2 This is another mishna that digresses from the central topic of this tractate. It, too, is based on an allusion from the Bible. From where is it derived that the ship is ritually pure, in the sense that it cannot become impure? As it is stated: "The way of a ship in the midst of the sea" (Proverbs 30:19). The mishna continues to discuss an additional halakha based on a biblical allusion. From where is it derived that in a garden bed that is six by six handbreadths, that one may plant five different types of seeds in it? He may do so without violating the prohibition of sowing a mixture of diverse kinds of seeds in the following manner. One sows four types of plants on each of the four sides of the garden bed and one in the middle. There is an allusion to this in the text, as it is stated: "For as the earth brings forth its growth, and as a garden causes its seeds to grow, so will the Lord God cause justice and praise to spring forth before all the nations" (Isaiah 61:11). Its seed, in the singular, is not stated; rather, its seeds, written in the plural. Apparently, it is possible that several seeds may be planted in a small garden.

9:3 The mishna continues to cite a series of unrelated halakhot based upon biblical allusions. From where is it derived that a woman who discharges semen even on the third day after relations is ritually impure, just like one who touches semen (see Leviticus 15:17)? Because the semen remains fit for insemination, it can transmit impurity, as it is stated prior to the revelation at Sinai: “And he said to the people, prepare yourselves for three days, do not approach a woman” (Exodus 19:15). This three-day separation period ensured that even a woman who discharged semen would be pure. The mishna cites another halakha based on a biblical allusion: From where is it derived that one may wash the circumcision on the third day, meaning the third day after the circumcision, even if it occurs on Shabbat? As it is stated: “And it came to pass on the third day when they were in pain” (Genesis 34:25). The pain of circumcision lasts at least three days, and as long as the child is in pain he is considered to be in danger. The mishna cites another halakha with an allusion in the Bible: From where is it derived that one ties a scarlet strip of wool to the head of the scapegoat that is dispatched to Azazel? As it is stated: “If your sins be like scarlet, they will become white like snow” (Isaiah 1:18). Since the goat is offered to atone for sins, red wool is tied to its horns.

9:4 The mishna cites another allusion. From where is it derived that smearing oil on one’s body is like drinking and is similarly prohibited on Yom Kippur? Although there is no proof for this, there is an allusion to it, as it is stated: “And it comes into his inward parts like water and like oil into his bones” (Psalms 109:18). The verse appears to equate smearing oil on one’s body with drinking water.

9:5 After an extended digression for a discussion of matters unrelated to the halakhot of Shabbat, this mishna resumes treatment of the halakhot of carrying from domain to domain on Shabbat. One who carries out wood on Shabbat is liable for a measure equivalent to the amount of wood necessary to cook an easily cooked egg. The measure that determines liability for carrying out spices is equivalent to that which is used to season an easily cooked egg. And all types of spices join together with one another to constitute the measure for liability. The measure that determines liability for carrying out nutshells, pomegranate peels, safflower, and madder, which are used to produce dyes, is equivalent to the amount that is used to dye a small garment placed atop a woman’s hairnet. The measure that determines liability for carrying out urine, natron, and borit, cimolian earth [Kimoleya], and potash, all of which are abrasive materials used for laundry, is equivalent to the amount that is used to launder a small garment placed atop a woman’s hairnet. And Rabbi Yehuda says: The measure that determines liability for these materials is equivalent to that which is used to remove a stain.

9:6 The measure that determines liability for carrying out pepper on Shabbat is any amount. Similarly, the measure that determines liability for carrying out tar is any amount. The measure that determines liability for carrying out various kinds of perfumes and various kinds of metals is any amount. The measure that determines liability for carrying out stones of the altar or earth of the altar, sacred scrolls or their coverings that became tattered due to an

insect called mekek that destroys scrolls, and mekek that destroys their coverings, is any amount. That is because people store them in order to bury them, due to their sanctity, and accord significance to even a small measure of those items. Rabbi Yehuda says: Even one who carries out accessories of idolatry on Shabbat is liable for carrying out any amount, as it is stated: “And there shall cleave nothing of the proscribed items to your hand” (Deuteronomy 13:18). Since even the smallest amount is prohibited and must be burned, any amount is significant.

9:7 One who carries out a merchant’s basket, even if there are many types of spices and jewelry in it, is obligated to bring only one sin-offering, because he performed only one act of carrying out. The measure that determines liability for carrying out garden seeds on Shabbat is less than a fig-bulk. Rabbi Yehuda ben Beteira says: The measure for liability is five seeds. The measure that determines liability for carrying out cucumber seeds is two seeds because they are large and conspicuous. The measure that determines liability for carrying out squash seeds is two seeds. The measure that determines liability for carrying out seeds of Egyptian beans is two. The measure that determines liability for carrying out a live kosher locust is any amount. For carrying out a dead kosher locust, which is edible, it is the same as any other food, a fig-bulk. The measure that determines liability for carrying out the locust called tzipporet keramim, whether dead or alive, is any amount; this is because one stores them for medicinal purposes or as a talisman, which renders even a small quantity significant. Rabbi Yehuda says: Even one who carries out a live non-kosher locust is liable for carrying out any amount, because people store locusts for a child who wants to play with it.

10:1 One who stores a seed for sowing, or as a sample, or for medicinal purposes and carried it out on Shabbat is liable for carrying out any amount. By storing that measure, he indicates that it is significant to him. Therefore, he is liable for carrying it, despite the fact that what he carried out is less than the halakhic measure that determines liability for that item. And any other person is only liable for carrying it out on Shabbat if he carries out its measure for liability. If one stored the seed, carried it out, and then brought it back in, with no intention to utilize it for the specific purpose for which he stored it, he is only liable if he brought in its measure for liability (Rav Shmuel Strashun).

10:2 One who carries out food from his house on Shabbat and placed it on the threshold of the door, whether he then carried it out from the threshold into the public domain or another person carried it out, he is exempt because he did not perform his prohibited labor of carrying from domain to domain all at once. Similarly, if one placed a basket that is full of fruit on the outer threshold, which is in the public domain, and part of the basket remained inside, even though most of the fruit is outside in the public domain, he is exempt until he carries out the entire basket.

10:3 One who carries out an object into the public domain on Shabbat, whether he carried it out in his right hand or in his left hand, whether he carried it in his lap or on his shoulders, he is liable. All of these are typical methods of carrying out an object, as this was the method of carrying the sacred

vessels of the Tabernacle employed by the sons of Kehat in the desert. All labors prohibited on Shabbat are derived from the Tabernacle, including the prohibited labor of carrying out from domain to domain. But one who carries an object out in an unusual, backhanded manner, or with his foot, or with his mouth, or with his elbow, with his ear, or with his hair, or with his belt [punda] whose opening faced downward, or between his belt and his cloak, or with the hem of his cloak, or with his shoe, or with his sandal, he is exempt because he did not carry it out in a manner typical of those who carry.

10:4 One who intends to carry out an object with the object before him, and as he was walking the object came to be carried behind him, is exempt. However, if he intended to carry it out behind him and it came to be carried before him, he is liable. In truth they said: A woman who girded herself in a pants-like sinar worn beneath the outer garments, whether she placed an object before her or behind her, and it came to be carried on the other side, she is liable, as it is common for the sinar to be reversed. Rabbi Yehuda says: Even those royal couriers, who receive notes [pittakin], carry those notes in their belts, and are not particular where on their belt they carry the notes (Rav Hai Gaon), are liable for carrying out the notes whether they carried them before them or behind them.

10:5 One who carries a large mass out to the public domain on Shabbat is liable. If two carried it out together, they are exempt because neither performed a complete prohibited labor. However, if one person is unable to carry it out alone, and therefore two people carried it out, they are liable.

And Rabbi Shimon deems them exempt even in that case. One who carries out foods less than the measure that determines liability for carrying out food in a vessel on Shabbat is exempt, even for carrying out the vessel, because the vessel is secondary to the food inside it. Since one is not liable for carrying out the food, he is not liable for carrying out the vessel either. Similarly, one who carries out a living person on a bed is exempt, even for carrying out the bed, because the bed is secondary to the person. One who carries out a corpse on a bed is liable. And similarly, one who carries out an olive-bulk of a corpse, or an olive-bulk of an animal carcass, or a lentil-bulk of a creeping animal, which are the minimal measures of these items that transmit ritual impurity, is liable. And Rabbi Shimon deems him exempt. He holds that one is only liable for performing a prohibited labor for its own sake. One who carries out an object in order to bring it to its destination is liable. However, people carry out a corpse or an animal carcass only to be rid of them.

10:6 With regard to one who removes his fingernails with one another on Shabbat without scissors, or with his teeth, and the same is true with regard to one who removes his hair with his hands, and the same is true with regard to his mustache, and the same is true with regard to his beard, and the same is true with regard to a woman who braids her hair, and the same is true with regard to one who applies blue eye shadow, and the same is true with regard to one who applies blush, Rabbi Eliezer deems them all liable, as they each performed a labor prohibited by Torah law. And the Rabbis prohibited performing all of these actions due to rabbinic decree. None of the actions constitute prohibited labors. One who severs a leaf or a fruit from a plant growing in a perforated

flowerpot on Shabbat is liable, as a plant in a flowerpot with holes in it has the legal status of a plant connected to the ground. Picking from it is prohibited due to reaping. And one who picks from an imperforated pot is exempt, but it is prohibited to do so ab initio. And Rabbi Shimon deems one who does so exempt in both this, the case of the perforated flowerpot, and that, the case of the imperforated flowerpot.

11:1 One who throws an object on Shabbat from the private domain to the public domain or from the public domain to the private domain is liable. However, one who throws an object from the private domain to the other private domain, and the object passes through the public domain between the two, Rabbi Akiva deems him liable for carrying into the public domain, and the Rabbis deem him exempt.

11:2 How so? If there are two balconies [gezuztra'ot] that are private domains opposite each other on either side of the public domain, one who passes or throws an object from the one on this side to the one on that side is exempt. However, if the balconies were on the same level on the same side of the public thoroughfare, and the public domain separated the two, one who passes from one to the other is liable, and one who throws is exempt, as that method, passing, was the service of the Levites who carried the beams of the Tabernacle. In the Tabernacle, two wagons along the same level stood behind one another in the public domain, and the Levites passed the beams from one wagon to the other through the public domain on the same side of a thoroughfare. But they did not throw from one wagon to another because the beams were heavy. Passing, which was performed in the Tabernacle, is prohibited. Throwing, which was not performed in the Tabernacle, is not prohibited. With regard to the bank surrounding a pit and the boulder that are ten handbreadths high and four handbreadths wide, one who takes an object from them to the public domain and similarly one who places an object from the public domain atop them is liable for carrying from one domain to another. If the height or width of the pit or the boulder is less than that height, ten handbreadths, one is exempt because the legal status of those protrusions is not distinct from that of the surrounding public domain.

11:3 With regard to one who throws an object four cubits in the public domain, if the object hits the wall above ten handbreadths from the ground, which is an exempt domain, it is as if one threw it in the air, and he is exempt. If it hits the wall below ten handbreadths from the ground, it is as if he threw it and it landed on the ground, and one who throws an object four cubits and it lands on the ground is liable. If one threw an object in the public domain, intending for it to land within four cubits, meaning that he had no intention of violating the Torah prohibition of carrying, and the object rolled and went beyond four cubits, he is exempt. However, if one threw an object with the intention of it landing beyond four cubits, and the object rolled back within four cubits, he is liable from when he originally threw the object.

11:4 One who throws an object four cubits into the sea is exempt. If there was a swamp and the public domain passes through it, one who throws an object four cubits into it is liable like one who carried four cubits in the public domain. And how deep is this swamp? It is less than ten handbreadths deep. In the case of a swamp that the public domain passes through, one who throws an object four

cubits into the swamp is liable.

11:5 One who throws an object from the sea to dry land, or from dry land to the sea, or from the sea onto a boat, or from a boat into the sea, or from one boat to another is exempt because the sea has the legal status of a karmelit. If boats are tied together, one may carry an object from one to the other on Shabbat. However, if they are not tied, even though they are adjacent, one may not carry from one to the other.

11:6 One who unwittingly throws an object from one domain to another or one who throws an object four cubits within the public domain, and after the object left his hand he remembered that he is in violation of a prohibition, if another caught it, or if a dog caught it, or if it was burned, he is exempt. Similarly, if one threw a rock on Shabbat to inflict a wound on a person or on an animal, for which one is liable to bring a sin-offering, and he remembered that he was in violation of a prohibition before the wound was inflicted, he is exempt. This is the principle: All who are liable to bring sin-offerings are only liable if the beginning of their action and the conclusion of their action are unwitting. However, if the beginning of one's action was unwitting and the conclusion was intentional, as he became aware that he was in violation of a prohibition, or if the beginning of one's action was intentional and the conclusion was unwitting, the individuals in both of these cases are exempt until both the beginning and the conclusion are unwitting.

12:1 With regard to one who builds on Shabbat, thereby violating a prohibition in a primary category of prohibited labor, how much must he build to be liable to bring a sin-offering? The Sages said: One who builds is liable for building any amount. And one who chisels, or strikes with a hammer or with an adze, or one who drills a hole of any size on Shabbat, is liable. This is the principle: Anyone who performs a prohibited labor and his labor endures on Shabbat is liable. And so too, Rabban Shimon ben Gamliel says: Even one who strikes an anvil with a sledgehammer during his labor has performed a constructive act and is liable, because he is as one who improves the labor that he is performing.

12:2 One who plows is liable for plowing any amount of land on Shabbat. One who weeds and removes grass on Shabbat, and one who removes dry branches and who prunes any amount is liable. With regard to one who gathers wood, if he did so to enhance the tree or the land, he is liable for any amount; if he did so for fuel, he is liable for collecting a measure equivalent to that which is used to cook an easily cooked egg. With regard to one who gathers grass, if he did so to enhance the plants or the land, he is liable for any amount; if he did so to feed an animal, he is liable for collecting a measure equivalent to a goat's mouthful.

12:3 One who writes two letters on Shabbat, whether he did so with his right hand or his left, whether they were the same letter or two different letters, whether he did so using two different types of ink, in any language, he is liable. Rabbi Yosei said: One is deemed liable for writing two letters only due to marking, as they would write symbols on adjacent beams of the Tabernacle to know which beam was another beam's counterpart. Rabbi Yehuda said: We found that one is liable for writing even if he did not complete what he was writing, so that he wrote a small name that constituted part of a longer name, e.g.,

Shem [shin mem] from the name Shimon or from Shmuel; Noah [nun het] from Nahor; Dan [dalet nun] from Daniel; Gad [gimmel dalet] from Gaddiel. In all of these cases, the first two letters of the longer name constitute the shorter name.

12:4 One who writes two letters on Shabbat during one lapse of awareness is liable. The following substances used as ink are explained in the Gemara. One is liable if he wrote with deyo, with sam, with sikra, with gum [komos], or with copper sulfate [kankantom] or with any substance that makes a mark. If one wrote on two walls of a house that form a corner, or on two parts of a writing tablet, and the two items are read together, he is liable. One who writes on his flesh on Shabbat is liable. If one unwittingly scratches letters on his flesh on Shabbat, Rabbi Eliezer deems him liable to bring a sin-offering and Rabbi Yehoshua deems him exempt.

12:5 If one wrote with liquids or with fruit juice, or if one drew letters with road dust, with scribes' dust that they use to dry the ink, or with any substance with which the writing does not endure, he is exempt. Similarly, if one wrote by holding the pen on the back of his hand, with his foot, with his mouth, or with his elbow; if one wrote only a single letter, even if it was adjacent to other preexisting writing; or if one wrote over other writing; if one meant to write the letter het and instead wrote the two halves of the het as two instances of the letter zayin; if one wrote one letter on the ground and one on a rafter; if one wrote one letter on two walls of a house, or on two parts of a writing tablet that are not read together, he is exempt. If one wrote one letter as an abbreviation representing an entire word, Rabbi Yehoshua ben Beteira deems him liable to bring a sin-offering, and the Rabbis deem him exempt.

12:6 With regard to one who writes two letters on Shabbat in two separate lapses of awareness separated by a period of awareness that the day was Shabbat, writing one letter in the morning and one letter in the afternoon, Rabban Gamliel deems him liable to bring a sin-offering like someone who has unintentionally performed a full-fledged prohibited labor, and the Rabbis deem him exempt.

13:1 Rabbi Eliezer says: One who weaves on Shabbat is liable to bring a sin-offering if he wove three threads at the beginning of something new, or if he adds one thread to a preexisting woven fabric. And the Rabbis say: Both at the beginning and at the end, its measure for liability is two threads.

13:2 One who makes two meshes, i.e., ties the threads of the warp, attaching them to either the nirin or the keiros, which will be explained in the Gemara, in a winnow, sieve, or basket, is liable for making meshes. And one who sews is liable if he sews two stitches. And one who tears is liable if he tears enough fabric in order to sew two stitches to repair it.

13:3 One who rends his garment in his anger or in anguish over his dead relative is exempt. And anyone else who performs labors destructively on Shabbat is exempt. And one who performs a labor destructively in order to repair is liable, and his measure for liability is equivalent to the measure for one who performs that labor constructively.

13:4 The measure that determines liability for one who whitens, or one who

combs, or one who dyes, or one who spins wool is the full width of a double sit, which is the distance between the forefinger and the middle finger. And for one who weaves two threads, the measure that determines liability is one sit.

13:5 Rabbi Yehuda says: One who traps a bird into a closet or cage, and one who traps a deer into a house is liable. The Rabbis say: One is liable for trapping a bird into a closet and for trapping a deer into a garden, or into a courtyard, or into an enclosure [bivar], he is liable. Rabban Shimon ben Gamliel says: Not all enclosures are identical. This is the principle: If the trapping of the animal is inadequate and it is still necessary to pursue and apprehend it, one is not liable. However, if one trapped a deer into an enclosure in which the trapping is not inadequate, he is liable.

13:6 If a deer entered a house on its own and one locked the door before it, he is liable for trapping. If two people locked the door, they are exempt, because neither performed a complete labor. If one person is incapable of locking the door and two people locked it, they are liable because that is the typical manner of performing that labor. And Rabbi Shimon deems them exempt as he holds that two people who perform a single labor are never liable by Torah law.

13:7 If one person sat in the entrance of a courtyard in which there is a deer, but did not fill the entire doorway, and a second person sat and filled it, the second person is liable because he completed the labor of trapping. However, if the first person sat in the doorway and filled it, and a second person came and sat next to him, the first person is liable and the second is exempt even if the first person stood and went away, leaving the second one to secure the deer. The mishna explains: To what is this second person's action similar? To one who locks his house to secure it, and it turns out a deer that was trapped before Shabbat is also secured inside it. In that case, he is exempt even though he enhances security on the deer, because he did not trap the animal.

14:1 With regard to any of the eight creeping animals mentioned in the Torah, one who traps them or wounds them on Shabbat is liable. The Torah states: "The following shall be impure for you among the creeping animals that swarm upon the earth: The weasel, and the mouse, and the dab lizard of every variety; and the gecko, and the land-crocodile, and the lizard, and the skink, and the chameleon" (Leviticus 11:29–30). With regard to other abominations and crawling things, one who wounds them is exempt. One who traps them for a specific need is liable; one who traps them for no specific need is exempt. With regard to animals or birds that are in his possession, i.e., an animal that is domesticated and under someone's control, one who traps them is exempt; and, however, one who wounds them is liable.

14:2 One may not make brine [hilmei] on Shabbat, but one may make salt water and dip one's bread in it, and place it in cooked food. Rabbi Yosei said: But isn't it still brine, whether it is a large quantity or whether it is a small quantity? And this is the type of salt water that is permitted: Salt water in which one places oil initially into the water or into the salt. This is salt water prepared not in the usual manner.

14:3 One may not eat eizoveyon on Shabbat because healthy people do not eat it, and therefore it is clear that anyone eating it is doing so for its medicinal

value. However, one may eat a plant called yo'ezer and may drink abuvro'e. Furthermore, all types of food that healthy people eat may be eaten by a person even for medicinal purposes. And one may drink all drinks except for water from palm trees and a kos ikarin because they are known as a remedy for jaundice. Therefore, it is prohibited to drink them on Shabbat for curative purposes.

However, one may drink palm tree water on Shabbat in order to quench his thirst, and one may smear ikarin oil on himself for non-medical purposes.

14:4 One who is concerned about pain in his teeth may not sip vinegar through them on Shabbat for medicinal purposes: however, he may dip his food in vinegar in his usual manner and eat it, and if he is healed by the vinegar, he is healed. One who is concerned about pain in his loins may not smear wine and vinegar on them on Shabbat because that is a medical treatment. However, one may smear oil on them. However, one may not use rose oil, which is very expensive and used exclusively as a cure. However, princes may smear with rose oil on their wounds on Shabbat because it is their usual manner to smear rose oil on themselves during the week for pleasure. Rabbi Shimon says: All of the Jewish people are princes, and it is permitted for them to smear rose oil on themselves on Shabbat.

15:1 And these are knots for which one is liable to bring a sin-offering if one tied them on Shabbat: A camel driver's knot and a sailor's knot, both of which are meant to be permanent. And just as one is liable to bring a sin-offering for tying these knots, so too, he is liable to bring a sin-offering for untying them. Rabbi Meir says a principle: For tying any knot that one can untie with one of his hands, one is not liable to bring a sin-offering, because a loose knot of that sort is not considered permanent even if that was his intention.

15:2 You have knots for which one is not liable to bring a sin-offering as one is liable for tying a camel driver's knot and a sailor's knot; however, it is nevertheless prohibited to tie them. A woman may tie closed the opening of her robe with straps, as well as the strings of her hairnet and the laces of her girdle, i.e., a wide belt tied with laces. One may also tie the straps of a shoe or a sandal, as well as the spouts of wine or oil jugs. One may also tie a garment over a pot of meat. Rabbi Eliezer ben Ya'akov says: One may tie a rope across an entrance before an animal so that it will not go out. One may tie a bucket with a belt on Shabbat, as he will certainly not leave it tied to the bucket, and therefore it is not a permanent knot. But one may not tie a bucket with a rope. Rabbi Yehuda permits doing so. Rabbi Yehuda stated a principle: With regard to any knot that is not permanent, one is not liable for tying it.

15:3 One may fold the garments after removing them even four or five times, and one may make the beds from Shabbat evening in preparation for Shabbat day, but not from Shabbat in preparation for the conclusion of Shabbat, since one may not perform an action on Shabbat that is preparation for a weekday. Rabbi Yishmael says: One may fold the garments and make the beds from Yom Kippur in preparation for Shabbat if Yom Kippur occurs on Friday. And the fats of the offerings that were sacrificed on Shabbat are offered on Yom Kippur, but not those of Yom Kippur on Shabbat, because the sanctity of Shabbat is greater than

the sanctity of Yom Kippur. Rabbi Akiva says: Neither are the fats of the offerings sacrificed on Shabbat offered on Yom Kippur, nor are those of Yom Kippur offered on Shabbat.

16:1 With regard to all sacred writings, one may rescue them from the fire on Shabbat, whether they are read in public, e.g., Torah or Prophets scrolls, or whether they are not read in public, e.g., Writings scrolls. This ruling applies even though they were written in any foreign language. According to the Rabbis, those scrolls are not read in public, but they are still sacred and require burial. And why does one not read the Writings on Shabbat? Due to suspension of Torah study in the study hall. People came to the study hall at specific times on Shabbat to hear words of halakha, and other texts were not allowed at those times. One may rescue the casing of a Torah scroll from a fire on Shabbat together with the Torah scroll, and the casing of phylacteries along with the phylacteries, even if they have money inside them. And to where may one rescue them? Into an alley that is closed, which, if it is surrounded on three sides, is considered to be a private domain by Torah law. Ben Beteira says: Even into an open alley.

16:2 One may rescue food for three meals from a fire on Shabbat. One may rescue food that is suitable for a person for a person; and one may rescue food that is suitable for an animal for an animal. How so? If a fire ignited on Friday night before the Shabbat evening meal, one may rescue food for three meals. If a fire ignited in the morning, after the Shabbat evening meal has been eaten and before the meal of Shabbat day, one may only rescue food for two meals. If a fire ignited in the afternoon, one may rescue food for one meal. Rabbi Yosei says: One may always rescue food for three meals, which is the measure that the Sages permitted without distinguishing between the times of day.

16:3 One may rescue a basket full of loaves and the like from a fire on Shabbat, even if there is food for one hundred meals in it. And one may rescue a round cake of dried figs, even though it is very large, and one may rescue a barrel full of wine. And one may even say to others: Come and rescue for yourselves. And if the people who rescue with him were clever, they make a calculation with him after Shabbat in order to receive payment for the items that they rescued. To where may one rescue items moved from the fire? One may do so to a courtyard where an eiruv was established, and it is permitted to carry. Ben Beteira says: One may do so even to a courtyard where an eiruv was not established.

16:4 And one may carry there all the utensils, and put on all the garments that he can wear, and one may wrap all the cloths that he can wrap around himself in order to rescue his property. Rabbi Yosei says: One may put on only eighteen garments at once, as people sometimes wear that number of garments, but not more. However, one may again put on that number of garments and carry it out. And he may say to others: Come and rescue with me.

16:5 Rabbi Shimon ben Nannas says: One may spread out a moist goat's hide over a box, a chest, or a closet that caught fire, because the fire singes and does not burn it. The fire does not burn the wet goat's hide but merely singes it, and by doing so the wooden vessels are preserved. And one may establish a barrier against the fire with all vessels, both full and empty, so

that the fire will not pass. Rabbi Yosei prohibits using new earthenware vessels full of water, because they cannot withstand the heat of the fire and they will burst and extinguish the fire, and it is prohibited to cause the fire to be extinguished on Shabbat even indirectly.

16:6 If a gentile comes to extinguish a Jew's fire on Shabbat, one may not say to him: Extinguish, and: Do not extinguish, because responsibility for his rest is not incumbent upon the Jew. However, if a Jewish child comes to extinguish a fire on Shabbat, they do not listen to him and allow him to extinguish it, even though he is not yet obligated in mitzva observance, because responsibility for his rest is incumbent upon the Jew.

16:7 One may overturn a bowl on top of a lamp so that fire will not take hold in the ceiling beam on Shabbat. And similarly, one may overturn a bowl on top of a child's feces inside the house so he will not touch it and dirty himself, and on top of a scorpion so that it will not bite. Rabbi Yehuda said: An incident came before Rabban Yohanan ben Zakkai in his village of Arav, where a person covered a scorpion on Shabbat, and Rabban Yohanan said: I am concerned that he is liable to bring a sin-offering because he might have violated a Torah prohibition.

16:8 If a gentile kindled a lamp on Shabbat for his own purposes, a Jew also uses its light; and if the gentile kindled it for a Jew, the Sages prohibited to utilize its light. Similarly, if a gentile drew water from a well in the public domain to give his animal to drink, a Jew gives his own animal to drink after him from the same water; and if he drew the water initially for the benefit of a Jew, it is prohibited for a Jew to give his animal to drink from that water. Similarly, if a gentile made a ramp on Shabbat to disembark from a ship, a Jew disembarks after him; and if he made the ramp for a Jew, it is prohibited. There was an incident in which Rabban Gamliel and the Elders were traveling on a ship and a gentile made a ramp on Shabbat in order to disembark from the ship on it; and Rabban Gamliel and the Elders disembarked on it as well.

17:1 All vessels may be moved on Shabbat, and their doors, which are part of these vessels, along with them, even if they were dismantled on Shabbat, as the doors of these vessels are unlike the doors of the house. It is prohibited to make use of the doors of a house on Shabbat, even if they were removed from the entrance, because they are not prepared from before Shabbat.

17:2 Likewise a person may move a mallet, which is generally used for labor prohibited on Shabbat, to crack nuts with it. Likewise, one may move an axe, a tool generally used to chop wood, to cut a cake of figs with it. So too, one may move a saw to cut cheese with it. Similarly, one may move a spade to scoop dried figs with it. One may also move a winnowing shovel and a pitchfork, both of which are designated for use with crops in a barn, to place food on it for a child. One is likewise permitted to take a reed or a shuttle from a spindle, ordinarily used for weaving, in order to insert it into food like a fork. One is permitted to move an ordinary hand needle used for sewing clothes to extract a thorn with it, and one may move a sack maker's needle to open the door with it.

17:3 A reed that is used for turning olives in a bundle, if there is a

cork-like knot at the top of it, it can become ritually impure as a vessel, and if not, it cannot become ritually impure, because it is not a vessel. In either case, it may be moved on Shabbat for use in a permitted action.

17:4 Rabbi Yosei says: All utensils may be moved on Shabbat except for a large saw and the blade of a plow. Since they must be sharp and ready for use and there is concern that they might be damaged, one sets them aside from his consciousness and they may not be used for any other purpose. All vessels may be moved for a specific purpose and not for a specific purpose. Rabbi Nehemya says: Vessels may only be moved for a specific purpose.

17:5 All vessels that may be moved on Shabbat, their shards may be moved along with them, as long as they are suited for some purpose. Shards of a large bowl may be used to cover the mouth of a barrel. Shards of a glass vessel may be used to cover the mouth of a cruse. Rabbi Yehuda says: As long as they are suited for a purpose similar to their original use. Shards of a large bowl must be suited to pour soup into them, and shards of a glass vessel must be suited to pour oil into them.

17:6 A stone that is in a gourd used to draw water [kiruya], if they fill it with water and the stone does not fall, one may fill with it on Shabbat, and if not, and the stone does fall, one may not fill with it. With regard to a vine branch that is tied to a pitcher, one may fill water with it on Shabbat because the branch became part of the vessel.

17:7 With regard to a window shutter, Rabbi Eliezer says: When it is tied to and hanging from the window, i.e., it is not touching the ground, one may shutter the window with it, because it is not considered building; and if not, i.e., it is touching the ground, one may not shutter the window with it. And the Rabbis say: Both in this case and in that case one may shutter with it.

17:8 All covers of vessels that have a handle may be moved on Shabbat. Rabbi Yosei said: In what case is this statement said? In the case of a cover for the ground, i.e., the cover of a pit; however, with regard to covers of vessels, both in this case and in that case, even if they do not have handles, they may be moved on Shabbat.

18:1 On Shabbat, one may move even four or five baskets of straw and baskets of produce, due to the guests, who require that place to sit, and due to suspension of Torah study in the study hall, where space is required to seat the students. However, one may not move these items to create space in the storeroom. One may move ritually pure teruma, although it may only be eaten by a priest; and doubtfully tithed produce [dema'i], which may not be eaten until tithes are separated from it due to concern that an am ha'aretz did not separate its tithes; and first tithe whose teruma of the tithe has already been taken and given to priests; and second tithe and consecrated items that were redeemed; and even dry lupine, which is not fit for consumption by a person, because it is goat food. However, one may neither move untithed produce, nor first tithe whose teruma has not been taken, nor second tithe and consecrated items that were not redeemed, nor raw arum and raw mustard, as all of these items are not fit for consumption and are therefore set aside. Rabban Shimon ben Gamliel permits moving in the case of arum because it is food for ravens.

18:2 With regard to bundles of straw, and bundles of wood, and bundles of

twigs, if one prepared them on Shabbat eve for animal food, one may move them. And if not, one may not move them. One may overturn a basket in front of the chicks so that they can climb on and climb off of it. Likewise, with regard to a hen that fled that one seeks to retrieve, one may push it even with his hands until it reenters the house. One may help calves and foals to walk, and likewise a woman may help her son to walk. Rabbi Yehuda said: When is it permitted? When her son picks one foot up and puts one foot down by himself. However, if her son were dragging both his feet, it would be prohibited because it would be like carrying him in the public domain.

18:3 One may not birth an animal on a Festival, and all the more one may not birth it on Shabbat. However, one may assist it to give birth. And one may birth a woman even on Shabbat, and call a midwife for her to travel from place to place, even when the midwife's travel involves the desecration of Shabbat. And one may desecrate Shabbat for a woman giving birth. And one may tie the umbilical cord of a child born on Shabbat. Rabbi Yosei says: One may even cut the umbilical cord. And all the requirements of circumcision may be performed for a baby whose eighth day of life occurs on Shabbat.

19:1 As a continuation to the discussion at the end of the previous chapter, which mentioned circumcision in the context of a discussion of the halakhot of childbirth on Shabbat, the mishna continues to address the halakhot of circumcision. Rabbi Eliezer says: If he did not bring an implement for circumcising the child on Shabbat eve, he brings it on Shabbat itself uncovered so that it will be clear to all that he is bringing a circumcision scalpel. And in times of danger, when decrees of persecution prohibit Jews from circumcising their children, one covers it in the presence of witnesses who can testify that he transported the scalpel to perform a mitzva. And furthermore, Rabbi Eliezer said with regard to this issue: One may even cut down trees to prepare charcoal in order to fashion iron tools for the purpose of circumcision. Rabbi Eliezer's approach was not universally accepted, and a principle was stated by Rabbi Akiva: Any prohibited labor that can be performed on Shabbat eve does not override Shabbat, including transporting the circumcision scalpel. However, any prohibited labor involved in the mitzva of circumcision itself that cannot be performed on Shabbat eve overrides Shabbat.

19:2 When the eighth day of a baby's life occurs on Shabbat, he must be circumcised on that day. Therefore, one performs all the necessities of the circumcision, even on Shabbat: One circumcises the foreskin, and uncovers the skin by removing the thin membrane beneath the foreskin, and sucks the blood from the wound, and places on it both a bandage [ispelanit] and cumin as a salve. If one did not grind the cumin from Shabbat eve, he chews it with his teeth and places it on the place of circumcision as a salve. If he did not mix wine and oil on Shabbat eve, a mixture designed to heal and strengthen the child, this, the wine, is placed on the wound by itself and that, the oil, is placed by itself. And on Shabbat one may not make a pouch to place over the circumcision as a bandage ab initio, but he may wrap a rag over it as a dressing. If he did not prepare the bandage on Shabbat eve by bringing it to the place where the circumcision was performed, he wraps the bandage on his finger and brings it on Shabbat, even from a different courtyard. While the

Sages permitted it to be brought, they required that it be performed in an unusual fashion, by wearing it in the manner of a garment.

19:3 One may wash the baby on Shabbat, both before the circumcision and after the circumcision. And one may sprinkle hot water on him by hand but not with a vessel, in order to depart from the usual manner in which this is done. Rabbi Elazar ben Azarya says: One may wash the baby on the third day following his circumcision, even if that third day occurs on Shabbat. On the third day following circumcision, the baby is considered to be in danger, as it is stated with regard to the men of Shekhem, who were circumcised: “And it came to pass on the third day, when they were in pain” (Genesis 34:25). This teaches us that on the third day the pain of circumcision poses a danger. If there is uncertainty whether or not to circumcise a baby, and likewise in the case of a hermaphrodite [androgynos] baby, who possesses both male and female genitals, one does not desecrate Shabbat to perform the circumcision, since it is not certain that the circumcision is required. And Rabbi Yehuda permits doing so for a hermaphrodite baby.

19:4 One who had two babies to circumcise, one of whom he needed to circumcise on the day after Shabbat, and one of whom he needed to circumcise on Shabbat, and he forgot and circumcised the one that should have been circumcised after Shabbat on Shabbat, he is liable to bring a sin-offering, because he performed the prohibited labor of causing a wound not in the framework of performing a mitzva, as no obligation yet exists to circumcise the child. If there were two babies, one to circumcise on Shabbat eve, and one to circumcise on Shabbat, and he forgot and circumcised the one that he should have circumcised on Shabbat eve on Shabbat, Rabbi Eliezer deems him liable to bring a sin-offering, as circumcision after its appointed time does not override Shabbat. And Rabbi Yehoshua exempts him; since he intended to perform a mitzva, and despite his error in fact performed a mitzva, he is exempt from bringing a sin-offering.

19:5 Although a child is generally circumcised at eight days, as the verse states: “And on the eighth day, the flesh of his foreskin shall be circumcised” (Leviticus 12:3), nevertheless, at times he is circumcised at nine days, at times at ten days, at eleven days, and at twelve days, no earlier and no later. How so? In his usual manner, a child is circumcised at eight days. If he was born at twilight and it is therefore uncertain on which day he was born, he is circumcised at nine days, as his circumcision is postponed due to that uncertainty, as perhaps the eighth day from his birth has not yet arrived. If he was born at twilight on Shabbat eve, he is not circumcised on the following Shabbat, due to the uncertainty whether it is the eighth or ninth day since his birth, and only a circumcision definitely performed at the appointed time overrides Shabbat. Rather, he is circumcised on Sunday, and the result is that he is circumcised at ten days. If there was a Festival after that Shabbat, he is not circumcised on the Festival either, and he is circumcised at eleven days. And if that Shabbat was followed by two days of Rosh HaShana, the result is that he is circumcised at twelve days. The mishna states another halakha: With regard to a sick child, one does not circumcise him until he becomes healthy.

19:6 These are the shreds of flesh that invalidate the circumcision if they are

not cut. The essential element of circumcision is the removal of the flesh that covers most of the corona, and a child that was not circumcised in this manner is considered uncircumcised, and he does not eat teruma. And if he was properly circumcised but he was fleshy, and it appears as though he has not been properly circumcised, the circumcisor should correct it by circumcising more than necessary, to avoid the appearance of transgression, so he will not appear uncircumcised. If one circumcised but did not uncover the flesh at the area of the circumcision by folding back the thin membrane beneath the foreskin, it is as if he had not circumcised.

20:1 Rabbi Eliezer says: One may suspend and stretch over a base the strainer through which sediment is filtered from wine, on a Festival. And one may place wine through a strainer that was already suspended the day before; however, one may not suspend the strainer on Shabbat. And the Rabbis say: One may not suspend the strainer on a Festival, and one may not place wine for filtering through a suspended strainer on Shabbat; however, one may place wine through a suspended strainer on a Festival.

20:2 One may pour water over sediment that is in a strainer on Shabbat so that it will become clear and clean. And similarly, one may filter wine through cloths and through an Egyptian basket made from palm leaves. Since these liquids are drinkable even without filtering, doing so does not violate the prohibition of selecting. And likewise, one may place an egg in a mustard strainer in order to separate the yolk from the egg-white, and one may prepare anumlin, a wine-based drink, on Shabbat. Rabbi Yehuda says: On Shabbat one may only make anumlin in a small cup; on a Festival, in a larger vessel; and on the intermediate days of a Festival, one may even prepare it in a barrel. Rabbi Tzadok says: There is no objective principle; rather, it is all according to the number of guests; if they are numerous, one may prepare a larger quantity of anumlin.

20:3 One may not soak asafoetida in lukewarm water to prepare a medicinal drink from it; however, one may place it into vinegar like a standard spice. And one may not soak vetches in water in order to separate them from their chaff, nor rub them by hand so as to remove their chaff. However, one may place them into a sieve or into a basket, and if the chaff gets removed, so be it. One may not sift straw in a sieve, and similarly, one may not place it on a high place so that that the chaff blows away in the wind; however, one may take the straw in a sieve and place it into the trough of an animal, and one need not be concerned if the chaff is removed in the process.

20:4 One may sweep hay from before an animal that is being fattened, and one may move hay to the sides for an animal that grazes on its own in the field (Rabbeinu Hananel); this is the statement of Rabbi Dosa. And the Rabbis prohibit doing so. One may take hay from before this animal and place it before that animal on Shabbat.

20:5 With regard to straw that is on top of a bed, if a person wishes to lie on it, he may not move it with his hand to smooth it, as the straw is set aside for kindling; rather, he may move it with his body. Since moving straw with one's body is not the usual manner, it is permitted. And if the straw was designated as animal food, or a pillow or sheet was on it, which would clearly

indicate that the straw was placed on the bed so one could sleep on it, the straw is not considered set-aside, and one may move it even with his hand. A press which belongs to a homeowner, one may loosen it on Shabbat. This press is used to dry and press clothing after laundering. One loosens it to remove clothing from it. However, one may not press clothing with it on Shabbat. And in the case of a press that belongs to a launderer, which is made specifically for pressing and requires professional expertise for its operation, one may not touch it. Rabbi Yehuda says: If the launderer's press was loosened somewhat on Shabbat eve, he may loosen it completely on Shabbat and remove the garment.

21:1 A person may take his son in his hands on Shabbat, and even though there is a stone, which is a set-aside item, in the child's hand, it is not prohibited to pick up the child. And it is permissible to take a basket with a stone inside it on Shabbat. And one may move ritually impure teruma, which may not be eaten and is set-aside, with ritually pure teruma, as well as with non-sacred produce. Rabbi Yehuda says: One may even lift a measure of teruma that was nullified from a mixture of one hundred measures of non-sacred produce and one measure of teruma. When a measure of teruma is mixed with non-sacred produce, if the non-sacred produce is one hundred times the measure of teruma, the teruma is nullified. However, the Sages instituted that one must remove an amount equivalent to that measure of teruma and give it to a priest. The remainder is considered non-sacred produce. Rabbi Yehuda permits removing that measure on Shabbat to render the mixture permitted to eat.

21:2 With regard to a stone, which is set-aside on Shabbat and may not be moved, that was placed on the mouth of a barrel, one tilts the barrel on its side, and the stone falls. If the barrel was among other barrels, and the other barrels might break if the stone falls on them, he lifts the barrel to distance it from the other barrels, and then tilts it on its side, and the stone falls. With regard to coins that are on a cushion, he shakes the cushion and the coins fall. If there was bird dung (Arukh) on the cushion, he wipes it with a rag, but he may not wash it with water because of the prohibition against laundering. If the cushion was made of leather, and laundering is not a concern, he places water on it until the bird dung ceases.

21:3 Beit Shammai say: One may clear bones and shells left from the Shabbat meal from the table with his hand. And Beit Hillel say: One may remove the entire board [tavla] that is the table surface and shake the bones and shells off of it, but he may not lift them with his hand because they are set-aside and may not be moved. One may clear bread crumbs from the table, even if they are less than an olive-bulk, and pea and lentil pods. Even though it is not fit for human consumption, it may be moved because it is animal fodder. With regard to a sponge, if it has leather as a handle, one may wipe the table with it, and if not, one may not wipe the table with it lest he come to squeeze liquid from it. And the Rabbis say: Both this, a dry sponge with a handle, and that, one without a handle, may be moved on Shabbat and it does not become ritually impure. A sponge is not among the substances that can become ritually impure, neither by Torah law nor by rabbinic decree.

22:1 From a barrel of wine or oil that broke on Shabbat, one may rescue from it food sufficient for three meals, and one may also say to others: Come and

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

22:2 Any salted food item that was already placed in hot water, i.e., cooked, before Shabbat, one may soak it in hot water even on Shabbat. And anything that was not placed in hot water before Shabbat, one may rinse it in hot water on Shabbat but may not soak it, with the exception of old salted fish and small salted fish and the kolyas ha'ispanin fish, for which rinsing with hot water itself is completion of the prohibited labor of cooking.

22:3 A person may break a barrel on Shabbat in order to eat dried figs from it, provided he does not intend to make a vessel. And one may not perforate the plug of a barrel to extract wine from it; rather, one must remove the plug entirely to avoid creating a new opening for the barrel. This is the statement of Rabbi Yehuda. And the Rabbis permit puncturing the plug, but they too restrict this leniency and say that one may not perforate the plug of the barrel on its side. And if it was already perforated, one may not apply wax to it to seal the hole, because in doing so he spreads the wax evenly on the barrel and thereby violates the prohibited labor of smoothing. Rabbi Yehuda said: An incident of that kind came before Rabban Yohanan ben Zakkai in the city of Arav, and he said: I am concerned for him, because he may be liable to bring a sin-offering as a result of this.

22:4 One may place a cooked dish into an empty pit on Shabbat so that it will be protected from the heat, and similarly, one may place good potable water into a vessel and place the vessel into bad, non-potable water so that the potable water will cool off. And one may also place cold water out in the sun so that it will be heated. They also taught: Someone whose garments fell into water while walking on the road may replace them and continue to walk wearing them and need not be concerned about violating the prohibitions against wringing or laundering. When he reaches the outer courtyard of a place where he can leave his clothes, he spreads them in the sun to dry, but not opposite the masses, as they will suspect him of laundering on Shabbat.

22:5 One who bathes on Shabbat in a ritual bath formed by cave water or in the water of Tiberias and dried himself even with ten towels may not carry them in his hand, lest he forget that it is Shabbat and wring the water from them. However, ten people may use one towel to dry their faces, hands, and feet, and may carry them in their hands. Even though in this case the towel would be quite wet, it is permitted to handle the towel because there are several people present, and they will remind each other that it is prohibited to wring a towel on Shabbat.

22:6 Apropos the waters of Tiberias, the mishna discusses the halakhot of bathing and medicine on Shabbat. One may smear oil on his body and gently rub his body with his hand; however, one may not exert himself with vigorous massage or by means of exercise in order to benefit from the therapeutic effects of sweating; and one may not scrape the oil off with a scraper. Additionally, one may not go into a swampy river [kurdima], on Shabbat. And one may not make a drug to induce vomiting, nor may one align a young infant's bones to straighten them, nor may one reset a break in a bone. One whose hand or foot was dislocated may not move them about vigorously in cold water, which is the standard method of treatment; however, one may wash the limb in the typical manner, and if one is cured through this washing, he is cured.

23:1 One may borrow jugs of wine and jugs of oil from another on Shabbat, as long as one does not say the following to him: Loan me. And similarly, a woman may borrow from another loaves of bread on Shabbat. And if the lender does not trust him that he will return them, the borrower may leave his cloak with him as collateral and make the proper calculation with him after Shabbat. And similarly, on the eve of Passover in Jerusalem, when it occurs on Shabbat, one who is procuring a Paschal lamb may leave his cloak with him, i.e., the person from whom he is purchasing it, and take the lamb to bring as his Paschal lamb, and then make the proper calculation with him after the Festival.

23:2 One may count his guests who are coming to his meal and his appetizers, as long as he does so from memory; but one may not read them from a written list, the reason for which will be explained in the Gemara. A person may draw lots with his children and family members at the table on Shabbat, in order to determine who will receive which portion, as long as he does not intend to set a large portion against a small portion in such a lottery. Rather, the portions must be of equal size. And one may cast lots among the priests for sanctified foods on a Festival, but not for the specific portions.

23:3 A person may not hire workers on Shabbat to work for him after Shabbat because even speaking about weekday matters is prohibited on Shabbat. Similarly, a person may not tell another on Shabbat to hire workers for him. One may not even wait for nightfall at the edge of the Shabbat boundary in order to leave the boundary immediately after Shabbat to hire workers for himself or to bring produce from his field. But he may wait for nightfall at the edge of the Shabbat boundary in order to guard his produce that is outside the Shabbat boundary, and he may then bring produce back in his hand, since he did not initially intend to wait at the edge of the boundary for this purpose. Abba Shaul stated a general principle: With regard to anything that I am permitted to discuss on Shabbat, I am permitted to wait for nightfall at the edge of the Shabbat boundary for its sake.

23:4 One may wait for nightfall at the Shabbat boundary to attend to the needs of a bride and the needs of a corpse, such as to bring him a coffin and shrouds. If a gentile brought flutes on Shabbat in order to play music during the eulogy and funeral procession, a Jew may not eulogize with them as accompaniment, unless they were brought from a nearby location within the Shabbat boundary and transporting them did not include any violation of halakha. If gentiles made someone a coffin and dug him a grave on Shabbat, and

they then changed their minds and decided to give it to someone else, a Jew may be buried in it. However, if it was initially intended for a Jew, a Jew may never be buried in it.

23:5 One may perform all of the needs of the dead on Shabbat. One may smear oil on the body and rinse it with water, and all of this is permitted provided that one does not move any of its limbs, which would constitute a violation of the laws of set-aside objects. When necessary, one may also remove a pillow from beneath it and thereby place it on cold sand in order to delay its decomposition. Similarly, one may tie the jaw of a corpse that is in the process of opening. One may not move it directly so that it will rise back to its original position, but so that it will not continue to open. And similarly, if one has a roof beam that has broken on Shabbat, one may support it with a bench or with long poles from a bed. One may not move it so that the beam will rise back to its original place, but so that it will not continue to fall. One may not shut the eyes of the dead on Shabbat because the body is set-aside. And one may not shut the eyes even on a weekday while the soul departs. One must wait until the person has died. And one who shuts the eyes while the soul departs is a murderer because he has hastened the person's death.

24:1 One who was traveling on Shabbat eve and night fell, and Shabbat began while he was still en route, gives his money pouch to a gentile traveling with him. And if there is no gentile with him he places it on the donkey. Once he reached the outer courtyard of the city, where belongings can be securely placed, he takes the vessels that may be moved on Shabbat off the donkey. With regard to the vessels that may not be moved on Shabbat, he unties the ropes that attach his bags to the donkey, and the bags of vessels fall on their own.

24:2 One may untie peki'in of grain before an animal on Shabbat, and one may spread the kifin but not the zirin. These terms will be explained in the Gemara. One may not crush hay or carobs before an animal on Shabbat in order to facilitate its eating. He may do so neither for a small animal [daka] nor for a large one. Rabbi Yehuda permits to do so with carobs for a small animal, because it can swallow the hard carobs only with difficulty.

24:3 One may not forcibly overfeed a camel on Shabbat and one may not force-feed it, even if in doing so he does not overfeed the camel. However, one may place food into its mouth. And the mishna makes a distinction, which will be explained in the Gemara, between two manners of placing food in the mouths of cattle. One may not place food in the mouths of calves on Shabbat in the manner of hamra'a, but one may do so in the manner of halata. And one may force-feed chickens. And one may add water to bran used as animal feed, but one may not knead the mixture. And one may not place water before bees or before doves in a dove-cote, because they are capable of finding their own food; however, one may place water before geese and chickens and before hardisian [hardeisiyyot] doves.

24:4 One may cut the pumpkins before an animal on Shabbat, as long as they were picked prior to Shabbat. And likewise one may cut an animal carcass before the dogs on Shabbat. Rabbi Yehuda says: If it was not already a carcass, i.e., it was not dead, prior to Shabbat, it is prohibited to cut it or even move it on Shabbat because it is not prepared for use on Shabbat.

24:5 A father or husband may nullify his daughter's or his wife's vows on Shabbat, and one may request from a Sage to dissolve vows that are for the purpose of Shabbat. Failure to dissolve the vow will compromise one's fulfillment of the mitzva to delight in Shabbat. And one may seal a window on Shabbat to prevent light from entering, and one may measure a rag to determine whether or not it is large enough to contract ritual impurity, and one may measure a ritual bath to determine if it contains enough water for immersion. The mishna relates that there was an incident in the time of Rabbi Tzadok's father and the time of Abba Shaul ben Botnit, in which they sealed a window using an earthenware vessel and tied an earthenware shard with a long reed-grass with a temporary knot, in order to ascertain whether or not the roofing had an opening the size of a handbreadth. And from their statements and their actions, we derived that one may seal a window, and measure, and tie a knot on Shabbat.