

Mishnah: Seder Moed

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Parallel Hebrew – English Edition



Timothy A. Lee Publishing

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Introduction

This is a facing parallel edition for mishnah: Seder Moed. The purpose of this book is to encourage students and scholars to read and the Mishnah. The book displays the Hebrew Mishnah alongside a facing English translation for comparison.

Introduction

The Mishnah is the earliest comprehensive compilation of rabbinic law. These were formulated around the year 200 but derived from earlier teaching. Its title means study by repetition in the sense of learning and teaching (m.Ab. 3.7) and oral instruction (t.Ber 2.12 L. 8).¹ In rabbinic Hebrew, mishnah (מִשְׁנָה) is the noun form of the verb שָׁנָה, ‘to repeat’, or ‘to learn’ (for example, Abot 2.4; 3.3). It comprised interpretations of scripture (midrash), legal rulings (halakhot), and haggadot (non-halakhic material).² Later on, a new idea drew from the biblical use of מִשְׁנָה in Deut 17:18 (‘a copy’ of the Torah) and saw the Mishnah as a ‘second’ or parallel Torah. The opening line of tractate Avot, provides an explicit apologetic framework for the authority of oral Torah as found in the Mishnah. Avot 1.1 presents a chain of transmission in which ‘Moses received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly.’ This formulation serves to legitimise the existence of an authoritative oral corpus by rooting it in Sinai itself. By asserting that oral teaching was transmitted continuously alongside the written Torah, the rabbis justify the very category of Mishnah.³

¹ See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. Markus Bockmuehl (Minneapolis: Fortress Press, 1996). p 109.

² See Strack p 109, though note there is very little haggadah.

³ Neusner, *Rabbinic Literature: An Essential Guide* (Nashville: Abingdon Press, 2005) p 8.

Structure and Contents

Like the Talmuds, the Mishnah is divided into six orders (*sedarim*), each containing multiple tractates (*masechtot*), which are further subdivided into chapters and paragraphs (*mishnayot*). The six orders are:

1. Zera'im (Seeds) – agricultural laws, blessings, and prayer
2. Mo'ed (Festival Days) – festivals and Sabbath regulations
3. Nashim (Women) – marriage, divorce, and family law
4. Neziqin (Damages) – civil and criminal law, property, and ethics
5. Qodashim (Holy Things) – sacrificial rites, Temple procedures, and dietary laws
6. Tohorot (Purities) – purity and impurity regulations

This structure is not merely topical but conceptual. It reflects a rabbinic worldview in which daily life, ritual practice, social relations, and sacred space are all governed by divine law. Even after the destruction of the Temple, the Mishnah devotes an entire order to sacrificial worship, preserving the legal memory of a cult no longer practiced. This preservation is not antiquarian; it expresses the conviction that the Torah's commandments remain eternally valid, even when their fulfillment is temporarily suspended.

1. Zera'im (Seeds) – agricultural law, blessings, prayer

Berakhot	Blessings, Shema, prayer, liturgical rules.
Pe'ah	Leaving the corner of the field for the poor; agricultural charity.
Demai	Produce of doubtful tithing status.
Kilayim	Forbidden mixtures: seeds, animals, garments.
Shevi'it	Sabbatical year laws.
Terumot	Priestly offerings.
Ma'aserot	First tithes.
Ma'aser Sheni	Second tithe and its redemption.
Hallah	Doughoffering.
Orlah	Forbidden fruit of first three years.
Bikkurim	Firstfruits offerings.

2. Mo'ed (Festival) – Sabbath and festival law

Shabbat	Sabbath prohibitions and permitted actions.
Eruvin	Legal fictions enabling movement/carrying on Shabbat.
Pesahim	Passover laws and the paschal sacrifice.
Shekalim	Halfshekel Temple tax.
Yoma	Yom Kippur rituals, especially the High Priest's service.
Sukkah	Festival of Sukkot: booths, lulav, rituals.
Beitzah	Festivalday work rules.
Rosh Hashanah	New Year, calendar, shofar.
Ta'anit	Communal fasts for drought and crisis.
Megillah	Purim, public Torah reading.
Mo'ed Katan	Intermediate festival days (Hol haMoed).
Hagigah	Pilgrimage offerings.

3. Nashim (Women) – marriage, divorce, vows

Yevamot	Levirate marriage and related kinship laws.
Ketubbot	Marriage contracts and financial obligations.
Nedarim	Vows and their annulment.
Nazir	Nazirite vows.
Sotah	Suspected adultery ritual; related laws.
Gittin	Divorce documents and procedures.
Qiddushin	Betrothal and acquisition in marriage.

4. Neziqin (Damages) – civil/criminal law, courts, ethics

Bava Kamma	Damages, torts, liability.
Bava Metzia	Property, loans, lost objects, labour law.
Bava Batra	Real estate, inheritance, partnerships.
Sanhedrin	Courts, judicial procedure, capital law.
Makkot	Flogging, false witnesses, cities of refuge.
Shevuot	Oaths and penalties.
Eduyot	Testimonies of early sages; legal precedents.
Avodah Zarah	Relations with idolaters; prohibited benefit.
Avot	Ethical maxims of the sages.
Horayot	Erroneous rulings by courts; sinofferings.

5. Qodashim (Holy Things) – sacrificial law, Temple procedures

Zevahim	Animal sacrifices.
Menahot	Grain offerings.
Hullin	Nonsacred slaughter; dietary laws.
Bekhorot	Firstborn animals and humans.
Arakhin	Vows of valuation.
Temurah	Substitution of sacrificial animals.
Keritot	Offences punishable by karet; required offerings.
Me'ilah	Misuse of sacred property.
Tamid	Daily Temple service.
Middot	Measurements and layout of the Temple.
Qinnim	Birdofferings and their combinations.

6. Tohorot (Purities) – ritual purity and impurity

Kelim	Degrees of impurity; vessels.
Oholot	Impurity from corpses; tentlaw.
Negaim	Skin diseases (šara'at).
Parah	Red heifer ritual.
Tohorot	Minor impurities.
Miqva'ot	Ritual baths.
Niddah	Menstrual impurity.
Makhshirin	Liquids enabling impurity.
Zavim	Genital discharges.
Tevul Yom	One who immersed but awaits sunset.
Yadayim	Handimpurity; scribal decrees.
Uktzin	Stalks and attachments transmitting impurity.

Historical Setting

The Mishnah arises from a period of profound upheaval. The destruction of the Second Temple in 70 CE, followed by the Bar Kokhba revolt (132–135 CE), removed the central institutions that had been the focus of Jewish religious life. The priesthood, sacrificial worship, and the Jerusalemcentred legal system were no longer viable. In their void, came the rabbinic movement – a loose network of sages (*tannaim*) and their disciples – which sought to preserve, interpret, and adapt inherited traditions under different circumstances. These traditions were understood to include not only the written Torah (Bible) but also a body of orally transmitted laws, customs, and exegetical principles.

For generations, these teachings circulated orally in the academies of Yavneh, Usha, and Sepphoris. They were attributed to named sages – Hillel, Shammai, Rabban Gamaliel, Rabbi Akiva, Rabbi Meir, and many others – whose debates and rulings formed the backbone of rabbinic legal discourse. Yet oral transmission alone proved increasingly fragile. The dispersion of scholars, the decline of central authority, and the sheer volume of material created the risk of fragmentation. The Mishnah emerges as a response to this crisis: an attempt to stabilise the tradition without abandoning its fundamentally oral character.

The Language of the Mishnah: Mishnaic Hebrew

The language of the Mishnah – Mishnaic Hebrew – is the natural historical development of Biblical Hebrew into the Roman period.⁴ It is not an artificial pseudo-Hebrew but the next diachronic stage of Hebrew, already anticipated in the linguistic profile of late biblical books such as Chronicles, Qoheleth, Esther, and Daniel. Features that appear sporadically in Late Biblical Hebrew – the decline of the *wayyiqtol* (wawconsecutive), increased use of analytic constructions, participial periphrasis, and noticeable Aramaic influence – become the norm in Mishnaic Hebrew. The language reflects the spoken environment of Roman-period Palestine: morphology is simplified, syntax is more flexible, and Aramaic contact leaves clear traces. The result is a vernacular Hebrew dialect in active use, which the Mishnah preserves in a relatively stable literary form without transforming it into a technical legal register.

Literary Style and Modes of Reasoning

The Mishnah's literary style is terse, it presents laws in a compressed, almost aphoristic form, often without explicit scriptural grounding or narrative context. This concision reflects its origins in oral pedagogy: the Mishnah was designed to be memorised, recited, and debated.

The Mishnah's reasoning is primarily casuistic. Rather than offering abstract principles, it presents concrete cases: 'If one deposits produce with his neighbour...', 'If a woman vows...', 'If an ox gores...'. These cases function as paradigms from which broader rules may be inferred. The text rarely explains its logic; instead, it juxtaposes rulings, leaving the reader (or student) to discern the underlying principles. This feature is precisely what invited the later development of the Gemara, where amoraic sages unpack, question, and systematize the mishnaic material.

The Mishnah as a Social and Cultural Document

Beyond its legal content, the Mishnah offers a window into the social world of early rabbinic Judaism. It reflects concerns about agriculture, commerce, family life, ritual purity, and communal governance. It

⁴ M.H. Segal was correct in this identification one hundred years ago. See, Segal *A Grammar of Mishnaic Hebrew* 1927.

presupposes a society in which rabbis, householders, priests, and artisans interact within a shared halakhic framework. At the same time, the Mishnah constructs an idealised vision of Jewish life – one in which rabbinic norms are central, even if they were not universally practiced.

The Mishnah also encodes the values of the rabbinic elite: the importance of study, the authority of tradition, and the centrality of legal reasoning. Its discussions of ethics (especially in *Avot*), its concern for fair dealing, and its emphasis on intentionality reveal a moral vision that extends beyond strict legalism.

Transmission and Reception

The Mishnah became the foundational text for rabbinic study. In the academies of Palestine and Babylonia, amoraic sages produced extensive commentaries – the Jerusalem Talmud and the Babylonian Talmud – which transformed the Mishnah into the core of a vast interpretive tradition. Medieval commentators such as Rashi and Maimonides further shaped its reception, while later halakhic codes (e.g., the *Shulḥan Arukh*) distilled its rulings into normative law.

The Mishnah and the New Testament

The Mishnah's influence extends beyond Judaism. It is a crucial source for historians of late antiquity, scholars of legal theory, and students of ancient Hebrew. Its conceptualisation of law as a living, discursive tradition has parallels in Roman jurisprudence and early Christian canon law, though its methods and assumptions remain distinctively rabbinic.

The Mishnah is invaluable for interpretation of the New Testament, because it preserves the earliest extensive body of Jewish legal concepts, social norms, and institutional assumptions from roughly the same cultural world in which early Christianity emerged. Although the Mishnah postdates the New Testament by more than a century in its redacted form, much of its material reflects earlier tannaitic traditions that illuminate the legal categories, purity concerns, marriage practices, economic arrangements, and dispute-patterns presupposed in the Gospels and Paul. It provides the only systematic evidence for how Pharisaic-rabbinic halakhah conceptualised issues such as Sabbath observance, vows, oaths, tithing, purity, and judicial procedure – all topics that appear in the New Testament T but without explanation. The Mishnah therefore supplies the vocabulary, legal logic, and

social structures that make New Testament texts intelligible within a first-century Jewish context.

Sources

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Contact

If a reader finds an issue in this book, or wishes to suggest an improvement, please email: reader-suggestions@timothyalee.com.

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Timothy A. Lee

1 יציאות השבת שְׁתַּיִם שֶׁהֵן אַרְבַּע בְּפָנִים, וּשְׁתַּיִם שֶׁהֵן אַרְבַּע בַּחוּץ. פִּיּוּצָד. הָעֲנִי עוֹמֵד בַּחוּץ וּבַעַל הַבַּיִת בְּפָנִים, פָּשַׁט הָעֲנִי אֶת יָדוֹ לְפָנִים וְנָתַן לְתוֹךְ יָדוֹ שֶׁל בַּעַל הַבַּיִת, אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהוֹצִיאָהּ, הָעֲנִי חָיֵב וּבַעַל הַבַּיִת פָּטוּר. פָּשַׁט בַּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָתַן לְתוֹךְ יָדוֹ שֶׁל עֲנִי, אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהִכְנִיסָהּ, בַּעַל הַבַּיִת חָיֵב וְהָעֲנִי פָטוּר. פָּשַׁט הָעֲנִי אֶת יָדוֹ לְפָנִים וְנָטַל בַּעַל הַבַּיִת מִתּוֹכָהּ, אוֹ שֶׁנָּתַן לְתוֹכָהּ וְהוֹצִיאָהּ, שְׁנִיָּהֶם פָּטוּרִין. פָּשַׁט בַּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָטַל הָעֲנִי מִתּוֹכָהּ, אוֹ שֶׁנָּתַן לְתוֹכָהּ וְהִכְנִיסָהּ, שְׁנִיָּהֶם פָּטוּרִין. ² לֹא יֵשֵׁב אָדָם לְפָנֵי הַסֵּפֶר סְמוּךְ לַמִּנְחָה, עַד שֶׁיִּתְפַּלֵּל. לֹא יִכְנֹס אָדָם לְמַרְחָץ וְלֹא לְבִרְסָקִי וְלֹא לְאָכַל וְלֹא לְדִין. וְאִם הִתְחִילוּ, אֵין מְפָסְיָקִין. מְפָסְיָקִים לְקִרְוֹת קְרִיאַת שְׁמַע, וְאֵין מְפָסְיָקִים לְתַפְלָה: ³ לֹא יֵצֵא הַחֵיט בְּמַחְטוֹ סְמוּךְ לַחֲשֻׁכָה, שְׁמָא יִשְׁכַּח וַיֵּצֵא. וְלֹא הַלְבָּלָר בְּקַלְמוֹסוֹ. וְלֹא יִפְלֶה אֶת כְּלָיו, וְלֹא יִקְרָא לְאוֹר הַנֵּר. בְּאַמַּת אָמְרוּ, הַחֲזִין רוּאָה הֵיכָן תִּינּוּקוֹת קוֹרְאִים, אֲבָל הוּא לֹא יִקְרָא. פִּיּוּצָא בּוּ, לֹא יֵאָכַל הַזֵּב עִם הַזֵּבָה, מִפְּנֵי הַרְגֵּל עֲבָרָה: ⁴ וְאֵלוּ מִן הַהִלְכוֹת שְׁאָמְרוּ בַּעֲלֵית חֲנֻנְיָה בֶן חִזְקִיָּה בֶן גִּרְיֹן כְּשֶׁעָלוּ לְבִקְרוֹ. נִמְנוּ וְרִבּוּ בֵּית שְׁמַאי עַל בֵּית הֵלֵל, וּשְׁמִנְיָה עֶשְׂרֵי דְבָרִים גָּזְרוּ בּוֹ בַּיּוֹם: ⁵ בֵּית שְׁמַאי אוֹמְרִים, אֵין שׁוֹרִין דִּיּוֹ וְסִמְמָנִים וְכַרְשִׁינִים, אֲלֵא כְּדִי שִׁישׁוּרוֹ מִבְּעוֹד יוֹם. וּבֵית הֵלֵל מִתִּירִין: ⁶ בֵּית שְׁמַאי אוֹמְרִים, אֵין נוֹתְנִין אוֹנֵין שֶׁל פִּשְׁתָּן לְתוֹךְ הַתְּנּוּר, אֲלֵא כְּדִי שִׁיִּהְיֶילוּ מִבְּעוֹד יוֹם, וְלֹא אֶת הַצֶּמֶר לַיּוֹרָה, אֲלֵא כְּדִי שִׁיקְלֹט הָעֵץ. וּבֵית הֵלֵל מִתִּירִין. בֵּית שְׁמַאי אוֹמְרִים, אֵין פּוֹרְשִׁין מְצוּדוֹת חֵיה וְעוֹפוֹת וְדָגִים, אֲלֵא כְּדִי שִׁיצוּדוֹ מִבְּעוֹד יוֹם. וּבֵית הֵלֵל מִתִּירִין: ⁷ בֵּית שְׁמַאי אוֹמְרִים, אֵין מוֹכְרִין לְנִכְרִי וְאֵין טוֹעֲנִין עִמּוֹ וְאֵין מְגַבִּיהִין עָלָיו, אֲלֵא כְּדִי שִׁיִּגְיַע לְמָקוֹם קְרוֹב. וּבֵית הֵלֵל מִתִּירִין: ⁸ בֵּית שְׁמַאי אוֹמְרִים, אֵין נוֹתְנִין עוֹרוֹת לְעַבְדָּן וְלֹא כְּלִים לְכוּבֵס נִכְרִי, אֲלֵא כְּדִי שִׁיעֲשׂוּ מִבְּעוֹד יוֹם. וּבְכֻלָּן בֵּית הֵלֵל

Mishnah Shabbat

1 The carryings out of Shabbat are two which are four from the inside, and two which are four from the outside. How is this so? The poor man stands outside and the householder stands inside: If the poor man reaches his hand inside and places [something] into the hand of the householder, or if he takes [something] from it and carries it out, the poor man is liable, and the householder is exempt. If the householder reaches his hand outside and places [an object] in the poor man's hand, or takes [something] and carries it in, the master is liable, while the poor man is exempt. If the poor man reaches his hand inside and the master takes [an object] from it, or places [an object] in it and he carries it out, both are exempt; If the householder stretches his hand outside and the poor man takes [an object] from it, or places [an article] in it and he carries it inside, both are exempt. ² One may not sit down before a barber near Minhah until he has prayed. One may not enter the baths or a tannery, or [sit down] to eat or [begin] a court case. But if they began, they need not break off. One must break off for the reading of the Shema, but not for prayer. ³ A tailor must not go out with his needle near nightfall, lest he forget and go out. Nor a scribe with his quill. And one may not search his garments [for lice or fleas], nor read by the light of a lamp. In truth it was said, the hazzan may see where the children are reading from, but he himself must not read. Similarly, a zav must not eat together with a zavah, because it may lead to sin. ⁴ And these are of halakhot which they stated in the upper chamber of Hananiah ben Hezekiah ben Gurion, when they went up to visit him. They took a count, and Bet Shammai outnumbered Beth Hillel and on that day they enacted eighteen measures. ⁵ Beth Shammai says: ink, dyes and vetch may not be soaked [on Friday afternoon] unless they can be fully soaked while it is yet day; And Bet Hillel permits it. ⁶ Beth Shammai says: bundles of wet flax may not be placed in an oven unless they can begin to steam while it is still day, nor wool in the dyer's kettle unless it can [absorb the color] such that [the color] is visible. But Bet Hillel permits it. Bet Shammai says: traps for wild beasts, fowl, and fish may not be spread unless they can be caught while it is still day; But Bet Hillel permits it. ⁷ Bet Shammai says: one must not sell [something] to a non-Jew, or help him to load [a donkey], or lift up [an article] upon him unless he can reach a near place [before Shabbat]. But Bet Hillel permits it. ⁸ Bet Shammai says: hides must not be given to a [non-Jewish] tanner, nor clothing to a non-Jewish launderer, unless they can be done while it is yet day; But in all these [cases] Bet Hillel, permits as long as the sun is still shining. ⁹ Rabban Shimon ben Gamaliel said: My father's house was accustomed to giving white clothing to a non-Jewish launderer three days before

מתירין עם השמש: ⁹ אמר רבן שמעון בן גמליאל, נוהגין היו בית אבא שהיו נותנין כלי לבן לכובס נכרי שלשה ימים קדם לשבת. ושׁוין אלו ואלו, שטוענין קורות בית הבד ועגולי הגת: ¹⁰ אין צולין בשר, בצל, וביצה, אלא כדי שיצולו מבעוד יום. אין נותנין פת לתנור עם חשכה, ולא חררה על גבי גחלים, אלא כדי שיקרמו פניה מבעוד יום. רבי אליעזר אומר, כדי שיקרם התחתון שלה: ¹¹ משלשלין את הפסח בתנור עם חשכה. ומאחיזין את האור במדורת בית המוקד. ובגבולין, כדי שיאחז האור ברבן. רבי יהודה אומר, בפחמין, כל שהוא:

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במה מדליקין ובמה אין מדליקין. אין מדליקין לא בלכש, ולא בחסן, ולא בכלה, ולא בפתילת האידן, ולא בפתילת המדבר, ולא בירוקה שעל פני המים. ולא בזפת, ולא בשעווה, ולא בשמן קיק, ולא בשמן שרפה, ולא באליה, ולא בחלב. נחום המדי אומר, מדליקין בחלב מבשל. וחכמים אומרים, אחד מבשל ואחד שאינו מבשל, אין מדליקין בו: ² אין מדליקין בשמן שרפה ביום טוב. רבי ישמעאל אומר, אין מדליקין בעטרן, מפני כבוד השבת. וחכמים מתירין בכל השמנים, בשמן שמשמן, בשמן אגוזים, בשמן צנונות, בשמן דגים, בשמן פקועות, בעטרן ובנפט. רבי טרפון אומר, אין מדליקין אלא בשמן זית בלבד: ³ כל היוצא מן העץ אין מדליקין בו אלא פשתן. וכל היוצא מן העץ אינו מטמא טמאת אהלים אלא פשתן. פתילת הפגד שקפלה ולא הבהבה, רבי אליעזר אומר, טמאה, ואין מדליקין בה. רבי עקיבא אומר, טהורה, ומדליקין בה: ⁴ לא יקב אדם שפופרת של ביצה ומלאנה שמן ויתננה על פי הנר בשביל שתהא מנטפת, אפלו היא של חרס. ורבי יהודה מתיר. אבל אם חברה היוצר מתחלה, מתר, מפני שהוא כלי אחד. לא ימלא אדם את הקערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה, בשביל שתהא שואבת. ורבי יהודה מתיר:

Shabbat. And these and these agree that they lay down an olive press beams and wine press rollers. ¹⁰ Meat, onion[s], and egg[s] may not be roasted unless they can be [fully] roasted while it is still day. Bread may not be put into an oven just before nightfall, nor a cake upon coals, unless its surface can form a crust while it is still day. Rabbi Eliezer says: there must be time for the bottom to form a crust. ¹¹ The passover sacrifice may be lowered into the oven just before nightfall; And the fire may be lighted in the fireplace of the Chamber of the Hearth. But in the provinces there must be time for the fire to take hold of its greater part. Rabbi Judah says: in the case of charcoal, just a little [is sufficient].

2 With what may they kindle [the Shabbat light] and with what may they not kindle them? They may not kindle with cedar fiber, uncarded flax, a raw silk, willow strands, a desert wick, or seaweed, And not with pitch, wax, castor oil, [terumah] oil [which must be] burnt, tail fat, or tallow. Nahum the Mede says: they may kindle with melted tallow. And the sages say: whether melted or not, they may not kindle with it. ² They may not kindle [the Shabbat light] with [terumah] oil [which must be] burnt on festivals. Rabbi Ishmael says: they may not light with tar, because of the honor of the Shabbat. But the sages permit with all oils: with sesame oil, nut oil, radish oil, fish oil, gourd oil, tar and naphtha. Rabbi Tarfon says: they don't light with anything but olive oil. ³ Whatever comes from a tree they may not light [the Shabbat light] except for flax. And whatever comes from a tree cannot be defiled with tent-uncleanness except linen. A wick made of cloth which was twisted but not singed: Rabbi Eliezer says: it is unclean, and one may not light with it; Rabbi Akiva says: it is clean and one may light with it. ⁴ One may not pierce an egg shell, fill it with oil, and place it over the mouth of a lamp, in order that it should drip, and even if it is of clay. And Rabbi Judah permits it. But if the potter connects it beforehand it is permitted, because it is one utensil. One may not fill a dish of oil, place it at the side of a lamp, and put the wick end in it in order that it should draw. And Rabbi Judah permits it. ⁵ One who extinguishes the lamp because he is afraid of non-Jews, robbers, or an evil spirit, or so that a sick person may sleep, he is exempt. If [he does so because] he wants to spare the lamp, the oil, or the wick, he is liable. Rabbi Yose exempts in all cases, except for the wick, because he makes charcoal. ⁶ For three sins women die in childbirth: because they are not observant of [the laws of] niddah, hallah, and the kindling of the [Shabbat] lights. ⁷ A person must say three things in his house on the eve of Shabbat just before night: Have you separated tithes? Have you prepared the 'eruv? Kindle the [Shabbat] lamp. If it is doubtful, whether it is night or not, they do not tithe that which is certainly [untithed], they do not immerse utensils, and they do not kindle the lights. But they can tithe doubtfully tithed produce, and they can set up an eruv, and they can store hot food.

5 הַמְכַבֵּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרָא מִפְּנֵי גוֹיִם, מִפְּנֵי לְסֻטִים, מִפְּנֵי רוּחַ רָעָה, וְאִם בְּשִׁבִיל הַחֹלָה שְׂיִישׁן, פָּטוּר. כָּחַס עַל הַנֵּר, כָּחַס עַל הַשָּׁמֶן, כָּחַס עַל הַפְּתִילָה, חֵיב. וְרַבֵּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׂה פְּחָם: 6 עַל שְׁלֹשׁ עֲבֻרוֹת נָשִׁים מְתוֹת בְּשַׁעַת לְדָתָן, עַל שְׂאִינָן זְהִירוֹת בְּנֻדָּה וּבַחֲלָה וּבַהֲדַלְקַת הַנֵּר: 7 שְׁלֹשָׁה דְבָרִים צָרִיף אָדָם לֹמַר בְּתוֹף בֵּיתוֹ עָרַב שַׁבַּת עִם חֲשֻׁכָה. עֲשֹׂרְתָם. עֲרַבְתָּם. הֲדַלִּיקוּ אֶת הַנֵּר. סָפַק חֲשֻׁכָה סָפַק אֵין חֲשֻׁכָה, אֵין מַעֲשָׂרִין אֶת הַנֵּר, וְאֵין מִטְבִּילִין אֶת הַפְּלִים, וְאֵין מְדַלִּיקִין אֶת הַנֵּרוֹת, אֲבָל מַעֲשָׂרִין אֶת הַדְּמָאֵי, וּמַעֲרַבִין, וְטוֹמְנִין אֶת הַחֲמִין:

3 פִּירָה שֶׁהִסִּיקוּהָ בְּקֶשׁ וּבַגְּבָבָא, נוֹתְנִים עָלֶיהָ תְּבַשִּׁיל. בְּגִפְתַּת וּבַעֲצִים, לֹא יִתֵּן עַד שְׂיִגְרֹף, אוֹ עַד שְׂיִתֵּן אֶת הָאָפֶר. בֵּית שְׂמָאֵי אוֹמְרִים, חֲמִין אֲבָל לֹא תְבַשִּׁיל. וּבֵית הֶלֶל אוֹמְרִים, חֲמִין וְתְבַשִּׁיל. בֵּית שְׂמָאֵי אוֹמְרִים, נוֹטְלִין אֲבָל לֹא מִחֲזִירִין. וּבֵית הֶלֶל אוֹמְרִים, אֵף מִחֲזִירִין: 2 תַּנּוּר שֶׁהִסִּיקוּהוּ בְּקֶשׁ וּבַגְּבָבָא, לֹא יִתֵּן בֵּין מֵתוֹכוֹ בֵּין מַעַל גַּבְיּוֹ. כְּפָח שֶׁהִסִּיקוּהוּ בְּקֶשׁ וּבַגְּבָבָא, הָרִי זֶה כְּכִירִים, בְּגִפְתַּת וּבַעֲצִים, הָרִי הוּא כְּתַנּוּר: 3 אֵין נוֹתְנִין בִּיִּצְהָ בְּצַד הַמַּחֵם בְּשִׁבִיל שְׂתַתְּגַלְגַּל. וְלֹא יִפְקִיעֶנָה בְּסוּדְרִין. וְרַבֵּי יוֹסֵי מֵתִיר. וְלֹא יִטְמִינְנָה בְּחַל וּבְאַבְק דְּרָכִים בְּשִׁבִיל שְׂתַצְלָה: 4 מַעֲשֶׂה שְׂעָשׂוֹ אֲנָשֵׁי טְבָרְיָא וְהִבִּיאוּ סֵלוֹן שֶׁל צוּגָן לְתוֹף אִמָּה שֶׁל חֲמִין. אָמְרוּ לָהֶן חֲכָמִים, אִם בְּשַׁבַּת, כְּחֲמִין שֶׁהוּחֲמוּ בְּשַׁבַּת, אָסוּרִין בְּרַחֲיִצָּה וּבִשְׂתִּיָּה; בְּיוֹם טוֹב, כְּחֲמִין שֶׁהוּחֲמוּ בְּיוֹם טוֹב, אָסוּרִין בְּרַחֲיִצָּה וּמִתְרִין בְּשְׂתִּיָּה. מוּלְיָאֵר הַגְּרוּף, שׁוֹתִין הֵימָנוּ בְּשַׁבַּת. אֲנִטִּיכִי, אֵף עַל פִּי שְׂגָרוּפָה, אֵין שׁוֹתִין מִמֶּנָּה: 5 הַמַּחֵם שְׂפָנָהוּ, לֹא יִתֵּן לְתוֹכוֹ צוּגָן בְּשִׁבִיל שְׂיִחֲמוּ, אֲבָל נוֹתֵן הוּא לְתוֹכוֹ אוֹ לְתוֹף הַפּוֹס כְּדִי לְהַפְּשִׁירָן. הָאֶלְפָס וְהַקְּדָרָה שֶׁהֵעִבְרִין מִרְתַּחֲזִין, לֹא יִתֵּן לְתוֹכָן תְּבִלִין, אֲבָל נוֹתֵן הוּא לְתוֹף הַקְּעָרָה אוֹ לְתוֹף הַתְּמַחוּי. רַבֵּי יְהוּדָה אוֹמֵר, לְפָל הוּא נוֹתֵן, חוּץ מִדְּבַר שְׂיֵשׁ בּוֹ חֲמִץ וְצִיר: 6 אֵין נוֹתְנִין כְּלֵי תַּחַת הַנֵּר

3 If a double stove was heated with stubble or straw, they may put a cooked dish on it. If it was heated with peat or wood, one may not place [a dish on it] until he sweeps it out or covers it with ashes. Bet Shammai says: hot water, but not a dish; And Bet Hillel says: both hot water and a dish. Bet Shammai says: one may remove it, but not put it back; But Bet Hillel says: one may even put it back. ² If an oven was heated with stubble or straw, one may not place [a dish] either inside or on top. If a single stove was heated with stubble or straws, it is like a double stove; With peat or wood, it is like an oven. ³ They may not place an egg at the side of a boiler for it to be lightly roasted and one must not break it into a [hot] cloth. And Rabbi Yose permits it. And one may not put it away in hot sand or road dust for it to be roasted. ⁴ It once happened that the people of Tiberias conducted a pipe of cold water through an arm of the hot springs. The sages said to them: if this happened on the Shabbat, it is like hot water heated on the Shabbat, and is forbidden both for washing and for drinking; If on a festival, it is like water heated on a festival, which is forbidden for washing but permitted for drinking. A miliarum which is cleared of its ashes—they may drink from it on Shabbat. An antiki even if its ashes have been cleared—they may not drink from it. ⁵ A kettle which was removed [from the fire]: one may not pour cold water into it so that it should warm up, but one may pour it [water] into or into a cup in order to temper it. The pan or pot which was removed [from the fire] while it is boiling, one must not put spices into it, but one may put [spices] into a dish or a tureen. Rabbi Judah says: he may put [spices] into anything except what contains vinegar or brine. ⁶ They may not place a vessel under a lamp to catch the oil. But if it was placed there before sunset it is permitted. Yet one may not benefit from it because it is not prepared (mukhan). They may handle a new lamp but not an old one. Rabbi Shimon says: all lamps may be handled, except a lamp [actually] burning on Shabbat. A vessel may be placed under a lamp to catch the sparks, but one must not pour water into it, because he extinguishes [them].

לְקַבֵּל בּוֹ אֶת הַשֶּׁמֶן. וְאִם נֹתְנֹו מִבְּעוֹד יוֹם, מִתֵּר. וְאִין נְאוֹתִין מִמֶּנּוּ, לְפִי שְׂאִינוֹ מִן הַמּוֹכֵן. מְטַלְטְלִין גַּר חֲדָשׁ, אֲבָל לֹא יִשָּׁן. רַבִּי שְׁמַעוֹן אוֹמֵר, כָּל הַגֵּרוֹת מְטַלְטְלִין, חוּץ מִן הַגֵּר הַדּוֹלֵק בְּשֶׁבֶת. נֹתְנִין כְּלֵי תַחַת הַגֵּר לְקַבֵּל נִיצוּצוֹת. וְלֹא יִתֵּן לְתוֹכוֹ מַיִם, מִפְּנֵי שֶׁהוּא מְכַבֵּה:

4 בְּמָה טוֹמְנִין וּבְמָה אֵין טוֹמְנִין. אֵין טוֹמְנִין לֹא בְּגֵפֶת וְלֹא בְּזָבֵל, לֹא בְּמֶלַח וְלֹא בְּסִיד וְלֹא בְּחֵל, בֵּין לַחִים בֵּין יְבֻשִׁים. לֹא בְּתֵבֶן וְלֹא בְּזָגִים וְלֹא בְּמוֹכִים וְלֹא בְּעִשְׂבִים בְּזִמְן שֶׁהֵן לַחִים, אֲבָל טוֹמְנִין בְּהֵן כְּשֶׁהֵן יְבֻשִׁין. טוֹמְנִין בְּכִסוּת וּבְפִירוֹת, בְּכַנְפֵי יוֹנָה וּבְנִסְרֵת שֶׁל חֲרָשִׁים וּבְנִעְרֵת שֶׁל פֶּשֶׁתַּן דְּקָה. רַבִּי יְהוּדָה אוֹסֵר בְּדִקְקָה וּמִתִּיר בְּגִסָּה: ² טוֹמְנִין בְּשֶׁלְחִין, וּמְטַלְטְלִין אוֹתָן, בְּגִזֵי צֶמֶר, וְאֵין מְטַלְטְלִין אוֹתָן. כִּיִּצַד הוּא עוֹשֶׂה, נוֹטֵל אֶת הַכִּסוּי וְהֵן נוֹפְלוֹת. רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, קֶפֶה, מֵטָה עַל צֵדָה וְנוֹטֵל, שְׂמָא יִטֵּל וְאֵינוֹ יִכַּל לְהַחֲזִיר. וְחֲכָמִים אוֹמְרִים, נוֹטֵל וּמַחֲזִיר. לֹא כִסְהוּ מִבְּעוֹד יוֹם, לֹא יִכְסְנוּ מִשְׁתַּחֲשָׁף. כִּסְהוּ וְנִתְגַּלָּה, מִתֵּר לְכִסּוֹתוֹ. מִמֶּלֶא אֶת הַקִּיתוֹן וְנוֹתֵן לְתַחַת הַפֶּר, אוֹ תַחַת הַכֹּסֶת:

5 בְּמָה בְּהִמָּה יוֹצְאָה וּבְמָה אֵינָה יוֹצְאָה. יוֹצֵא הַגָּמֵל בְּאַפְסָר, וְנֹאקָה בְּחֶטֶם, וְלִבְדָּקִים בְּפִרְמָבִּיא, וְסוֹס בְּשִׁיר, וְכֹל בְּעֵלֵי הַשִּׁיר יוֹצְאִים בְּשִׁיר וְנִמְשָׁכִים בְּשִׁיר, וּמִזִּין עֲלֵיהֶן וְטוֹבְלִין בְּמִקּוֹמָן: ² חֲמוֹר יוֹצֵא בְּמִרְדַּעַת, בְּזִמְן שֶׁהִיא קְשׁוּרָה לוֹ. זְכָרִים יוֹצְאִין לְבוּבִין. רְחֵלוֹת יוֹצְאוֹת שְׁחוּזוֹת, כְּבוֹלוֹת וּכְבוֹנוֹת. הָעֲזִים יוֹצְאוֹת צְרוּרוֹת. רַבִּי יוֹסִי אוֹסֵר בְּכֶלֶן, חוּץ מִן הַרְחֵלִין הַכְּבוֹנוֹת. רַבִּי יְהוּדָה אוֹמֵר, עֲזִים יוֹצְאוֹת צְרוּרוֹת לְיֵבֶשׁ, אֲבָל לֹא לְחֵלֶב: ³ וּבְמָה אֵינָה יוֹצְאָה. לֹא יִצֵּא גָמֵל בְּמִטּוֹטְלֵת, לֹא עֶקוֹד וְלֹא רְגוּל, וְכֵן שְׂאָר כָּל הַבְּהֵמוֹת. לֹא יִקְשֹׁר גְּמֵלִים זֶה בְּזֶה וְיִמְשָׁף. אֲבָל מְכַנְּסִים חֲבָלִים לְתוֹךְ יָדוֹ וְיִמְשָׁף, וּבְלִבָּד שֶׁלֹּא יִכְרֹף: ⁴ אֵין חֲמוֹר יוֹצֵא בְּמִרְדַּעַת בְּזִמְן שֶׁאֵינָה קְשׁוּרָה לוֹ, וְלֹא בְּזוּג, אֶף עַל פִּי שֶׁהוּא פְּקוּק, וְלֹא בְּסֵלִם שְׂבָצוֹאָרוֹ, וְלֹא בְּרִצּוּעָה שְׂבָרְגָלוֹ. וְאֵין הַתְּרַנְגּוּלִין

4 In what things may they cover up [food], and in what things may they not cover it up? They may not cover up [food] in peat, compost, salt, lime, or sand, whether moist or dry; Nor in straw, grape-skins, rags or grasses, when they are moist; but they may cover up [food] in them when they are dry. They may cover up [food] in garments, produce, doves' wings, carpenters' sawdust and thoroughly beaten flax. Rabbi Judah forbids [storing] in fine [flax], but permits [it] in coarse [flax].² They may cover up [food] with hides, and they may be handled; [They may cover up food] with wool shearings, but they may not be handled. What then is done? The lid [of the pot] is lifted, and they [the shearings] fall off of their own accord. Rabbi Elazar ben Azariah says: the basket [holding the pot] he turns on its side and [the food] is removed, lest one lift [the lid of the pot] and is unable to replace it. But the Sages say: one may take [out the pot] and replace [it]. If he did not cover it [a pot] while it was yet day, it may not be covered after nightfall. If it was covered but became uncovered, it may be recovered. One may fill a jug with [cold water] and place it under a pillow or blanket [to keep it cool].

5 With what may an animal go out [on Shabbat], and with what may it not go out? A camel may go out with a bit, a female camel with its nose-ring, a Libyan donkey with an iron bridle, a horse with its chain, and all chain-wearing animals may go out with their chains and be led by their chains. And they may sprinkle upon them [with purifying waters], and they may be immersed in their place.² A donkey may go out with its saddle-cloth if it is tied to it. Rams may go out with hides tied to them. Ewes may go out with their tails tied up, tied down, or covered. Goats may go out [with their udders] tied up. Rabbi Yose forbids in all these cases, save ewes that are covered. Rabbi Judah says: goats may go out [with their udders] tied in order to dry them up, but not to save their milk.³ And with what may it not go out? A camel may not go out with a pad Or with forelegs bound together or with hind legs bound together; And the same is true for other animals. One should not tie camels together and pull [one of them]. But one may take the cords in his hand and pull [them] providing he does not twist them together.⁴ A donkey may not go out with a saddle-cloth, when it is not tied to it, or with a bell, even if it is plugged, or with a ladder[-shaped yoke] around its neck, or with a strap around its foot. Fowls may not go out with ribbons, or with straps on their legs. Rams may not go out with a wagon under their tails. Ewes may not go out with a hanun. A calf may not go out with a small yoke. Or a cow with the skin of a hedgehog, or with the strap between its horns. Rabbi Elazar ben Azariah's cow used to go out with a strap between its horns, not with the approval of the rabbis.

יוצאין בחוטיין, ולא ברצועות שברגליהם. ואין הזכרים יוצאין בעגלה שפתח האליה שלהן. ואין הרחלים יוצאות חנוונות. ואין העגל יוצא בגימון. ולא פרה בעור הקפר, ולא ברצועה שבין קרניה. פרתו של רבי אלעזר בן עזריה היתה יוצאה ברצועה שבין קרניה, שלא ברצון חכמים:

6
במה אשה יוצאה ובמה אינה יוצאה. לא תצא אשה לא בחוטי צמר ולא בחוטי פשתן ולא ברצועות שבראשה. ולא תטבל בהן עד שתרפם. ולא בטטפת ולא בסנבוטין בזמן שאינן תפורין. ולא בכבול לרשות הרבים. ולא בעיר של זהב, ולא בקטלא, ולא בנזמים, ולא בטבעת שאין עליה חותם, ולא במחט שאינה נקובה. ואם יצאת, אינה חייבת חטאת: ² לא יצא האיש בסנדל המסמר, ולא בתיחיד בזמן שאין ברגלו מכה, ולא בתפלין, ולא בקמע בזמן שאינו מן הממחה, ולא בשריון, ולא בקסדא, ולא במגפיים. ואם יצא, אינו חייב חטאת: ³ לא תצא אשה במחט הנקובה, ולא בטבעת שיש עליה חותם, ולא בכוליא, ולא בכובלת, ולא בצלוחית של פליטון. ואם יצתה, חייבת חטאת, דברי רבי מאיר. וחכמים פוטרין בכובלת ובצלוחית של פליטון: ⁴ לא יצא האיש לא בסוף, ולא בקשת, ולא בתריס, ולא באלה, ולא ברמח. ואם יצא, חייב חטאת. רבי אלעזר אומר, תכשיטין הן לו. וחכמים אומרים, אינן אלא לגנאי, שנאמר (ישעיה ב) וכתתו חרבותם לאתים וחינתותיהם למזמרות, לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. בירית, טהורה, ויוצאין בה בשבת. ככלים, טמאין, ואין יוצאין בהם בשבת: ⁵ יוצאה אשה בחוטי שער, בין משלה בין משל חברתה בין משל בהמה, ובטטפת ובסנבוטין בזמן שהן תפורין. בכבול ובפאה נכרית לחצר. במוף שבאזנה ובמוף שבסנדלה ובמוף שהתקינה לנדתה. בפלפל ובגרגיר מלח ובכל דבר שתתן לתוך פיה, ובלבד שלא תתן לכתחלה בשבת. ואם נפל, לא תחזיר. שן תותבת ושן של זהב, רבי מתיר, וחכמים אוסרים:

6 With what may a woman go out and with what may she not go out? A woman may not go out with wool ribbons, linen ribbons, or straps around her head; Nor may she immerse while wearing them, until she loosens them. [She may not go out] with frontlets or head-bangles if they are not sewn, Or with a hair-net into the public domain, Or with a golden city, or with a necklace or with ear-rings, or with a finger-ring [even if it has] no signet, or with a needle [even if it] is unpierced. But if she goes out with these, she is not liable to a sin-offering. ² A man may not go out with a nail-studded sandal, Nor with a single [sandal] if he has no wound on his foot; Nor with tefillin, Nor with an amulet, if it is not from an expert; Nor with a breastplate, Nor with a helmet; Nor with iron boots. Yet if he goes out with these, he is not liable for a sin-offering. ³ A woman may not go out with a needle that is pierced, Nor with a ring bearing a signet, Nor with a cochlea brooch, Nor with a spice tie, Nor with a perfume vial; And if she does go out, she is liable to a sin-offering, the words of Rabbi Meir. But the sages say that she is not liable in the case of a spice tie and a perfume vial. ⁴ A man may not go out with a sword, bow, shield, club, or spear, and if he does go out, he incurs a sin-offering. Rabbi Eliezer says: they are ornaments for him. But the sages say, they are nothing but a disgrace, as it is said, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is 2:4). A garter is clean, and they go out [wearing] it on Shabbat. Knee-bands are unclean, and they may not go out with them on Shabbat. ⁵ A woman may go out with ribbons made of hair, whether they are of her own hair or her friend's, or an animal's; And with frontlets or head-bangles if they are sewn, And with a hair-net and with a wig into a courtyard; And with wool in her ear, with wool in her sandals, and with wool which she prepared for her menstruation; With a peppercorn, with a lump of salt and anything that is placed in her mouth, providing that she does not put it in her mouth in the first place on Shabbat, And if it falls out, she may not put it back. A false tooth or a gold tooth: Rabbi permits but the sages forbid it. ⁶ She may go out with the sela on a callus. Young girls may go out with threads, and even with chips in their ears. Arabian women may go out veiled. Medean women may go out with their cloaks thrown over their shoulders. Indeed, all people [may do likewise] but that the sages spoke of prevailing custom. ⁷ A woman may weight [her cloak] with a stone, nut, or coin, providing that she does not attach the weight in the first place on Shabbat. ⁸ A crippled person [lacking a leg] may go out with his wooden stump, the words of Rabbi Meir. Rabbi Yose forbids it. And if it has a receptacle for pads, it is unclean. His supports are unclean through midras, and one may go out with them on Shabbat, and enter the Temple court while wearing them. His chair and its supports are unclean through midras, and one may not go out with them on Shabbat, and one may not enter the Temple court with them. An artificial arm is clean, but one may not go out with it [on Shabbat]. ⁹ Boys may

וְחוֹזֵר לְמִדְתּוֹ. הִגִּיעַ לְהָר, מִבְּלִיעוֹ וְחוֹזֵר לְמִדְתּוֹ, וּבִלְבָד
 שְׁלֹא יֵצֵא חוּץ לְתַחוּם. אִם אֵינוֹ יָכוֹל לְהִבְלִיעוֹ, בְּזוֹ אָמַר
 רַבִּי דוֹסְתַאי בַּר רַבִּי יֵנְאִי מְשׁוּם רַבִּי מְאִיר, שְׁמַעְתִּי שְׁמַקְדְּרִין
 בְּהָרִים: ⁵ אֵין מוֹדְדִין אֶלָּא מִן הַמַּמְחָה. רַבָּה לְמָקוּם אֶחָד
 וּמַעֲט לְמָקוּם אַחֵר, שׁוֹמְעִין לְמָקוּם שְׂרָבָה. רַבָּה לְאֶחָד וּמַעֲט
 לְאַחֵר, שׁוֹמְעִין לְמַרְבָּה. אֶפְלוּ עֶבֶד, אֶפְלוּ שְׂפָחָה, נֶאֱמָנִין
 לוֹמַר, עַד כָּאֵן תַּחֲוֹם שְׂבֵת, שְׁלֹא אָמְרוּ חֲכָמִים אֵת הַדְּבָר
 לְהַחֲמִיר אֶלָּא לְהַקֵּל: ⁶ עִיר שֶׁל יַחֲדִיד וְנִעְשִׂית שֶׁל רַבִּים,
 מְעַרְבִין אֵת כָּלָה. וְשֶׁל רַבִּים וְנִעְשִׂית שֶׁל יַחֲדִיד, אֵין מְעַרְבִין
 אֵת כָּלָה, אֶלָּא אִם כֵּן עָשָׂה חוּצָה לָהּ כְּעִיר חֲדָשָׁה שְׁבִיחַ הוֹדָה,
 שֵׁישׁ בָּהּ חֲמֻשִׁים דִּיּוּרִים, דְּבַרֵּי רַבִּי יְהוּדָה. רַבִּי שְׁמַעוֹן אוֹמֵר,
 שְׁלֹשׁ חֲצֵרוֹת שֶׁל שְׁנֵי בָתִּים: ⁷ מִי שֶׁהִיָּה בַּמְזֻרַח וְאָמַר לְבָנוּ,
 עֵרֵב לִי בַּמְעָרֵב, בַּמְעָרֵב וְאָמַר לְבָנוּ, עֵרֵב לִי בַּמְזֻרַח, אִם יֵשׁ
 הֵימָנוּ וּלְבֵיתוֹ אֲלָפִים אַמּוֹת, וּלְעֵרֹבּוֹ יוֹתֵר מִכָּאֵן, מִתֵּר לְבֵיתוֹ
 וְאֶסּוּר לְעֵרֹבּוֹ. לְעֵרֹבּוֹ אֲלָפִים אַמָּה, וּלְבֵיתוֹ יוֹתֵר מִכָּאֵן,
 אֶסּוּר לְבֵיתוֹ וּמִתֵּר לְעֵרֹבּוֹ. הַנּוֹתֵן אֵת עֵרֹבּוֹ בְּעִבּוּרָה שֶׁל
 עִיר, לֹא עָשָׂה וְלֹא כָלוּם. נִתְּנוּ חוּץ לְתַחוּם, אֶפְלוּ אַמָּה אַחַת,
 מֵהַ שְׁנֵשְׁכָר הוּא מִפְּסִיד: ⁸ אֲנָשִׁי עִיר גְּדוּלָּה מְהַלְכִין אֵת כָּל
 עִיר קְטַנָּה, וְאֵין אֲנָשִׁי עִיר קְטַנָּה מְהַלְכִין אֵת כָּל עִיר גְּדוּלָּה.
 כִּיצַד. מִי שֶׁהִיָּה בְּעִיר גְּדוּלָּה וְנִתְּן אֵת עֵרֹבּוֹ בְּעִיר קְטַנָּה, בְּעִיר
 קְטַנָּה וְנִתְּן אֵת עֵרֹבּוֹ בְּעִיר גְּדוּלָּה, מְהַלֵּךְ אֵת כָּלָה וְחוּצָה לָהּ
 אֲלָפִים אַמָּה. וְרַבִּי עֲקִיבָא אוֹמֵר, אֵין לוֹ אֶלָּא מִמָּקוּם עֵרֹבּוֹ
 אֲלָפִים אַמָּה: ⁹ אָמַר לְהֵן רַבִּי עֲקִיבָא, אִי אַתֶּם מוֹדִים לִי
 בְּנוֹתֵן עֵרֹבּוֹ בַּמְעָרָה, שְׂאִין לוֹ מִמָּקוּם עֵרֹבּוֹ אֶלָּא אֲלָפִים
 אַמָּה. אָמְרוּ לוֹ, אֵימְתִי, בְּזִמְן שְׂאִין בָּהּ דִּיּוּרִין, אֲבָל יֵשׁ בָּהּ
 דִּיּוּרִין, מְהַלֵּךְ אֵת כָּלָה וְחוּצָה לָהּ אֲלָפִים אַמָּה. נִמְצָא, קַל
 תּוֹכָה מְעַל גִּבְיָהּ. וְלִמּוֹדֵד שְׂאִמְרוּ נּוֹתְנִין לוֹ אֲלָפִים, שְׂאֶפְלוּ
 סוּף מִדְתּוֹ כָּלָה בַּמְעָרָה:

they pierce the hills.”⁵ They measure [the Shabbat limit] only through an expert. If he extended the limit at one point and limited it at another, they observe the place where he extended it. If there was one who made it a greater distance and one who made it a lesser distance, the greater distance is observed. Even a slave and even a female slave are believed when they say, “Thus far is the Shabbat limit”, since the sages did not enact the law in order to be strict but in order to be lenient.⁶ If a town that belonged to an individual was converted into one belonging to the many, they may make an eruv for the entire town. But if a town belonged to the many and was converted into one belonging to an individual, they may not make an eruv for the entire town unless they excluded from it a section the size of the town of Hadashah in Judea, which contains fifty residents, the words of Rabbi Judah. Rabbi Shimon says: three courtyards each of which contains two houses.⁷ If one was in the east and said to his son, “Prepare for me an eruv in the west”, or if he was in the west and he said to his son, “Prepare for me an eruv in the east”, if the distance between him and his house was no more than two thousand cubits and that between him and his eruv was more than this, he is permitted to go to his house but forbidden to go to his eruv. If the distance to his eruv was no more than two thousand cubits and that to his house more than this, he is forbidden to go to his house but permitted to go to his eruv. One who puts his eruv within the extension of a town, he has done nothing. If he put it even one cubit only beyond the limit he loses what he gains.⁸ The people of a large town may walk through the whole of a small town, but the people of a small town may not walk through the whole of a large town. How is this so? If a man was in a large town and deposited his eruv in a small town or if he stayed in a small town and deposited his eruv in a large town, he may walk through all the town and two thousand cubits beyond it. Rabbi Akiva says: he only has the place of his eruv and another two thousand cubits.⁹ Rabbi Akiva said to them: Do you not agree with me that one who puts his eruv in a cave may walk no further than two thousand cubits from the place of his eruv? They replied: when is this true? Only where no people dwell in it, but where people dwell in it one may walk through the whole of it and two thousand cubits beyond it. Thus [where an eruv is put] within [the cave] the law is more lenient than [where one is put] on top of it. And to the measurer, of whom they spoke, they give him a distance of two thousand cubits even if the end of his measure terminates within a cave.

6

הָדָר עִם הַנְּכָרִי בַחֲצָר, או עִם מִי שְׁאִינוּ מוֹדֵה בְּעָרוֹב, הָרִי
 זֶה אוֹסֵר עָלָיו, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי אֶלְיָעָזָר בֶּן יַעֲקֹב אוֹמֵר,
 לְעוֹלָם אֵינוֹ אוֹסֵר עַד שֶׁיְהִי שְׁנֵי יִשְׂרָאֵלִים אוֹסְרִין זֶה עַל
 זֶה: ² אָמַר רַבֵּן גַּמְלִיאֵל, מֵעֲשָׂה בְצִדוּקֵי אֶחָד, שֶׁהִיא דָר
 עֲמָנוּ בְּמִבּוּי בֵירוּשָׁלַיִם, וְאָמַר לָנוּ אַבָּא, מִהֲרוּ וְהוֹצִיאוּ אֶת כָּל
 הַכֵּלִים לְמִבּוּי, עַד שֶׁלֹּא יוֹצִיא וַיֵּאֱסֹר עֲלֵיכֶם. רַבִּי יְהוּדָה אוֹמֵר
 בְּלִשׁוֹן אַחֵר, מִהֲרוּ וְעֲשׂוּ צְרִיכֵיכֶם בְּמִבּוּי עַד שֶׁלֹּא יוֹצִיא וַיֵּאֱסֹר
 עֲלֵיכֶם: ³ אֲנָשֵׁי חֲצָר שֶׁשָּׂכַח אֶחָד מֵהֶן וְלֹא עָרַב, בֵּיתוֹ אֲסוּר
 מִלְּהַכְנִיס וּמִלְּהוֹצִיא, לוֹ וְלָהֶם, וְשִׁלְהֶם מִתְרִין, לוֹ וְלָהֶם. נִתְּנוּ
 לוֹ רְשׁוּתָן, הוּא מִתֵּר וְהֵן אֲסוּרִין. הָיוּ שְׁנַיִם, אוֹסְרִין זֶה עַל
 זֶה, שֶׁאֶחָד נוֹתֵן רְשׁוּת וְנוֹטֵל רְשׁוּת, שְׁנַיִם נוֹתְנִים רְשׁוּת וְאִין
 נוֹטְלִין רְשׁוּת: ⁴ מֵאִימְתֵי נוֹתְנֵין רְשׁוּת. בֵּית שְׂמַאי אוֹמְרִים,
 מִבְּעוֹד יוֹם, וּבֵית הַלֵּל אוֹמְרִים, מִשְׁחַשְׁכָּה. מִי שֶׁנָּתַן רְשׁוּתוֹ
 וְהוֹצִיא, בֵּין בְּשׁוּגַג בֵּין בְּמִזִּיד, הָרִי זֶה אוֹסֵר, דְּבָרֵי רַבִּי מֵאִיר.
 רַבִּי יְהוּדָה אוֹמֵר, בְּמִזִּיד אוֹסֵר, בְּשׁוּגַג אֵינוֹ אוֹסֵר: ⁵ בְּעַל
 הַבַּיִת שֶׁהִיא שְׂתַף לְשִׁכְנָיִם, לְזֶה בֵּינָן וְלְזֶה בֵּינָן, אֵינָם צְרִיכִים
 לְעָרַב. לְזֶה בֵּינָן וְלְזֶה בְּשִׁמּוֹן, צְרִיכִים לְעָרַב. רַבִּי שְׁמַעוֹן
 אוֹמֵר, אֶחָד זֶה וְאֶחָד זֶה, אֵינָם צְרִיכִים לְעָרַב: ⁶ חֲמֵשׁ
 חֲבוּרוֹת שֶׁשָּׂכְתוּ בְּטַרְקְלִין אֶחָד, בֵּית שְׂמַאי אוֹמְרִים, עָרוֹב
 לְכָל חֲבוּרָה וְחֲבוּרָה. וּבֵית הַלֵּל אוֹמְרִים, עָרוֹב אֶחָד לְכָלֵן.
 וּמוֹדִים, בְּזִמְן שֶׁמִּקְצָתָן שְׂרוּיִן בְּחֲדָרִים אוֹ בְּעַלְיּוֹת, שֶׁהֵן
 צְרִיכִין עָרוֹב לְכָל חֲבוּרָה וְחֲבוּרָה: ⁷ הָאֶחָדִין הַשְּׂתַפִּין שֶׁהִיוּ
 אוֹכְלִין עַל שִׁלְחָן אֲבֵיהֶם וַיִּשְׁנִים בְּבִתְיָהֶם, צְרִיכִין עָרוֹב לְכָל
 אֶחָד וְאֶחָד. לְפִיכּוֹ, אִם שָׂכַח אֶחָד מֵהֶם וְלֹא עָרַב, מִבְּטֵל אֶת
 רְשׁוּתוֹ. אִימְתֵי, בְּזִמְן שֶׁמּוֹלִיכִין עָרוֹבֵן בְּמָקוֹם אַחֵר, אֲבָל אִם
 הִיא עָרוֹב בָּא אֶצְלָן, או שְׂאִין עֲמָהֵן דִּיורִין בְּחֲצָר, אֵינָן צְרִיכִין
 לְעָרַב: ⁸ חֲמֵשׁ חֲצָרוֹת פְּתוּחוֹת זוֹ לְזוֹ וּפְתוּחוֹת לְמִבּוּי,
 עָרְבוּ בְּחֲצָרוֹת וְלֹא נִשְׁתַּתְּפוּ בְּמִבּוּי, מִתְרִין בְּחֲצָרוֹת וְאֲסוּרִין
 בְּמִבּוּי. וְאִם נִשְׁתַּתְּפוּ בְּמִבּוּי, מִתְרִין כָּאֵן וְכָאֵן. עָרְבוּ בְּחֲצָרוֹת
 וְנִשְׁתַּתְּפוּ בְּמִבּוּי, וְשָׂכַח אֶחָד מִבְּנֵי חֲצָר וְלֹא עָרַב, מִתְרִין
 כָּאֵן וְכָאֵן. מִבְּנֵי מִבּוּי וְלֹא נִשְׁתַּתְּף, מִתְרִין בְּחֲצָרוֹת וְאֲסוּרִין

6 One who lives in a courtyard with a non-Jew or with one who does not acknowledge the [principle of] eruv, behold this one restricts him [from making use of the eruv], the words of Rabbi Meir. Rabbi Eliezer ben Yaakov says: one can never restrict another [from making use of the eruv] unless there are two Jews who restrict each other. ² Rabban Gamaliel said: A Sadducee once lived with us in the same alley in Jerusalem and father told us: "Hurry up and carry out all vessels into the alley before he carries out his and thereby restricts you". Rabbi Judah said [the instruction was given] in different language: "Hurry up and perform all of your needs in the alley before he carries out his and thereby restricts you". ³ If one of the residents of a courtyard forgot to join in the eruv, his house is forbidden both to him and to them for the taking in or for the taking out of any object. But their houses are permitted both to him and to them. If they gave their part [of the courtyard] to him, he is permitted but they are forbidden. If there were two [who forgot to join in the eruv], they restrict each other, because one may give his part and also acquire the part [of others] but two may give their parts but may not acquire the parts [of others]. ⁴ When must they give away their share [courtyard or alley]? Bet Shammai says: while it is yet day, And Bet Hillel says: after dusk. One who gave away his share and then carried out an object, whether unwittingly or intentionally, he restricts [the others from carrying in the courtyard or alley], the words of Rabbi Meir. Rabbi Judah says: if he acted with intention he restricts [the others], but if unwittingly he does not restrict. ⁵ A householder who was in partnership with his neighbors: with this one in wine and with the other in wine, they need not prepare an eruv. But if his partnership was with the one in wine and with the other in oil, they must make an eruv. Rabbi Shimon says: neither in the one case nor in the other need they make an eruv. ⁶ Five companies [of men] who spent Shabbat in one hall:: Bet Shammai says: an eruv for each and every company; But Bet Hillel says: one eruv for them all. They agree that where some of them occupy rooms or upper chambers, that they must make an eruv for each and every company. ⁷ Brothers who are partners who were eating at their father's table but slept in their own homes must each have an eruv. Hence, if any one of them forgot and did not [contribute] to the eruv, he must annul his right to his share in the courtyard. When does this apply? When they bring their eruv into some other place but if their eruv is deposited with them or if there are no other tenants with them in the courtyard they need not prepare any eruv. ⁸ Five courtyards which were each opened into the other and into an alley, and they made an eruv for the courtyards but they did not share in a shittuf for the alley, they are permitted [the use of the] courtyards but forbidden that of the alley. If they shared in a shittuf for the alley [but not in the eruv for the courtyards], they are permitted the use of both. If they made an eruv for the courtyards and they made a shittuf for the alley, and one of the tenants of a courtyard forgot to contribute to the eruv, they are permitted the use of both. If one of the residents of the alley forgot to share in the

בְּחֵיל, וְהַשְּׁלִישִׁית בְּמִקּוּמָהּ עוֹמֶדֶת. חֲשָׁכָה, יֵצְאוּ וְצָלוּ אֶת פְּסָחֵיהֶן:

6 אלו דברים בפסח דוחין את השבת, שחיטתו וזריקת דמו ומחוי קרביו והקטר חלביו. אבל צלייתו והדחת קרביו אינן דוחין את השבת. הרפכתו והבאתו מחוץ לתחום, וחתיתת יבלתו, אין דוחין את השבת. רבי אליעזר אומר, דוחין: ² אמר רבי אליעזר, והלא דין הוא, מה אם שחיטה שהיא משום מלאכה דוחה את השבת, אלו שהן משום שבות לא ידחו את השבת. אמר לו רבי יהושע, יום טוב יוכיח, שהתירו בו משום מלאכה, ואסור בו משום שבות. אמר לו רבי אליעזר, מה זה, יהושע, מה ראיה רשות למצוה. השיב רבי עקיבא ואמר, הנזאה תוכיח, שהיא מצוה והיא משום שבות ואינה דוחה את השבת, אף אתה אל תתמה על אלו, שאף על פי שהן מצוה והן משום שבות, לא ידחו את השבת. אמר לו רבי אליעזר, ועליה אני דן, ומה אם שחיטה שהיא משום מלאכה, דוחה את השבת, הנזאה שהיא משום שבות, אינו דין שדוחה את השבת. אמר לו רבי עקיבא, או חלופך, מה אם הנזאה שהיא משום שבות, אינה דוחה את השבת, שחיטה שהיא משום מלאכה, אינו דין שלא תדחה את השבת. אמר לו רבי אליעזר, עקיבא, עקרת מה שכתוב בתורה, בין הערבים במעדו (במדבר ט), בין בחל בין בשבת. אמר לו, רבי, הבא לי מועד לאלו כמועד לשחיטה. כלל אמר רבי עקיבא, כל מלאכה שאפשר לעשותה מערב שבת, אינה דוחה את השבת. שחיטה שאי אפשר לעשותה מערב שבת, דוחה את השבת: ³ אימתי מביא חגיגה עמו, בזמן שהוא בא בחל, בטרה ובמעט. ובזמן שהוא בא בשבת, במרבה ובטמאה, אין מביאין עמו חגיגה: ⁴ חגיגה היתה באה מן הצאן, מן הפקר, מן הכבשים ומן העזים, מן הזכרים ומן הנקבות. ונאכלת לשני ימים ולילה אחד: ⁵ הפסח ששחטו שלא לשמו בשבת, חייב עליו חטאת. ושאר כל הזבחים ששחטן לשום פסח, אם אינן ראויין, חייב. ואם ראויין הן, רבי

the Temple mount, the second [sat] in the hel, while the third remained in its place. When it grew dark they went out and roasted their pesah lambs.

6 These things in [connection with] the pesah override Shabbat: its slaughtering and the sprinkling of its blood and the cleansing of its innards and the burning of its fat. But its roasting and the washing of its innards do not override Shabbat. Carrying it and bringing it from outside the Shabbat border and cutting off its wart do not override Shabbat. R. Eliezer says they do override [Shabbat]. ² Rabbi Eliezer said: is it not logical: if slaughtering, which is [usually forbidden] as a labor, overrides Shabbat, shouldn't these, which are [only forbidden] as mandated rest (shevut), override Shabbat? Rabbi Joshua said to him: let the festival prove this, for they permitted labor [on the festival] and forbade [activities forbidden because of] shevut. Rabbi Eliezer said to him: what is this, Joshua? What proof is a voluntary act in respect of a commandment! Rabbi Akiva answered and said: let sprinkling [purificatory waters] prove it, which is [performed] because it is a commandment and is [forbidden only] as a shevut, yet it does not override Shabbat; so you too, do not wonder at these, that though they are [required] on account of a commandment and are [forbidden only] as shevut, yet they do not override Shabbat. Rabbi Eliezer said to him: but in respect of that I am arguing: if slaughtering, which is a labor, overrides Shabbat, is it not logical that sprinkling, which is [only] a shevut, should override Shabbat! Rabbi Akiva said to him: or the opposite: if sprinkling, which is [forbidden] as a shevut, does not override Shabbat, then slaughtering, which is [normally forbidden] on account of labor, is it not logical that it should not override Shabbat. Rabbi Eliezer said to him: Akiva! You are uprooting what is written in the Torah, "at twilight, offer it at its set time" (Nu 9:3), both on week-days and on Shabbat. He said to him: master, give me an appointed time for these as there is an appointed season for slaughtering! Rabbi Akiva stated a general rule: work which could be done on the eve of Shabbat does not override Shabbat; slaughtering, which could not be done on the eve of Shabbat, does override Shabbat. ³ When does he bring a hagigah with it [the pesah sacrifice]? When it comes during the week, in purity, and in small [amounts]. But when it comes on Shabbat, in large [amounts], and in impurity, one does not bring the hagigah with it. ⁴ The hagigah was brought of flocks, herds, lambs or goats, of the males or the females. And it is eaten two days and one night. ⁵ If the pesah was slaughtered for a different purpose on Shabbat, he [the slaughterer] is liable to a sin-offering on its account. All other sacrifices which he slaughtered as a pesah: if they are not fit [to be a pesah] he is liable; if they are fit [to be a pesah]: Rabbi Eliezer makes him liable to a sin-offering, But Rabbi Joshua exempts him. Rabbi Eliezer said to him: if for the pesah, which it is permitted [to slaughter] for its own purpose, yet when he changes its purpose he is liable; then

גְּרִיצִין, אֶלָּא רְקִיקִין. אָמְרוּ לוֹ, מַה נַּעֲשֶׂה לְבֵית אָבִיךָ, שְׁהִיוּ
מִחְמִירִין עַל עֲצָמָן וּמְקַלִּין לְכָל יִשְׂרָאֵל, לְהִיּוֹת אוֹפִין פְּתִין
גְּרִיצִין וְחָרִי: ⁷ אַף הוּא אָמַר שְׁלֹשָׁה דְּבָרִים לְהַקְלֵ, מְכַבְּדִין
בֵּין הַמְּטוֹת, וּמְנִיחִין אֶת הַמְּגֹמֵר בְּיוֹם טוֹב, וְעוֹשִׂין גְּדִי מְקַלֵּס
בְּלִילֵי פְּסָחִים. וְחַכְמִים אוֹסְרִין: ⁸ שְׁלֹשָׁה דְּבָרִים רַבִּי
אֶלְעָזָר בֶּן עֲזַרְיָה מִתִּיר, וְחַכְמִים אוֹסְרִין. פָּרְתוּ יוֹצֵאָה בְּרֻצוּעָה
שְׁבִין קַרְנֵיהָ, וּמְקַרְדִּין אֶת הַבְּהֵמָה בְּיוֹם טוֹב, וְשׁוֹחֲקִין אֶת
הַפְּלִלִין בְּרַחֲמִים שְׁלָהֶם. רַבִּי יְהוּדָה אוֹמֵר, אֵין מְקַרְדִּין אֶת
הַבְּהֵמָה בְּיוֹם טוֹב, מִפְּנֵי שְׁעוֹשָׂה חֲבוּרָה, אַבָּל מְקַרְצְפִין.
וְחַכְמִים אוֹמְרִים, אֵין מְקַרְדִּין, אַף לֹא מְקַרְצְפִין: ⁹ הֶרְחִים
שָׁל פְּלִפְלִין טְמֵאָה, מִשׁוּם שְׁלֹשָׁה כְּלִים, מִשׁוּם כְּלֵי קְבוּלָה,
וּמִשׁוּם כְּלֵי מִתְּכוּת, וּמִשׁוּם כְּלֵי כְּבָרָה: ¹⁰ עֲגָלָה שָׁל קָטָן
טְמֵאָה מִדְּרָס וְנִטְלָת בְּשֶׁבֶת, וְאֵינָה נִגְרָרֶת אֶלָּא עַל גְּבֵי כְּלִים.
רַבִּי יְהוּדָה אוֹמֵר, כָּל הַכְּלִים אֵין נִגְרָרִין חוּץ מִן הָעֲגָלָה, מִפְּנֵי
שְׁהִיא כּוֹבֶשֶׂת:

3
אֵין צָדִין דְּגִים מִן הַבֵּיבְרִין בְּיוֹם טוֹב, וְאֵין נוֹתְנִין לְפְנֵיהֶם
מְזוֹנוֹת. אַבָּל צָדִין חֲיָה וְעוֹף מִן הַבֵּיבְרִין, וְנוֹתְנִין לְפְנֵיהֶם
מְזוֹנוֹת. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לֹא כָּל הַבֵּיבְרִין
שׁוֹיִן. זֶה הַכָּלָל, כָּל הַמְּחֻסָּר צִידָה אֶסוּר, וְשֹׂאֵינוּ מְחֻסָּר צִידָה
מִתָּר: ² מְצוּדוֹת חֲיָה וְעוֹף וְדְגִים שְׁעִשְׂאָן מִעֶרֶב יוֹם טוֹב,
לֹא יִטַל מֵהֶן בְּיוֹם טוֹב, אֶלָּא אִם כֵּן יוֹדֵעַ שְׁנִצְוֹדוֹ מִעֶרֶב יוֹם
טוֹב. וּמַעֲשֶׂה בְּנִכְרֵי אֶחָד, שְׁהֵבִיא דְּגִים לְרַבֵּן גַּמְלִיאֵל, וְאָמַר,
מִתָּרִין הֵן, אֶלָּא שְׂאִין רְצוּנִי לְקַבֵּל הֵימְנוּ: ³ בְּהֵמָה מְסַכְּנֶת
לֹא יִשְׁחַט, אֶלָּא אִם כֵּן יֵשׁ שְׁהוֹת בְּיוֹם לְאַכֵּל מִמֶּנָּה כְּזִית צְלִי.
רַבִּי עֲקִיבָא אוֹמֵר, אֶפְלוּ כְּזִית חֵי מִבֵּית טְבִיחָתָהּ. שְׁחָטָהּ
בְּשָׂדֶה, לֹא יִבְיָאָנָה בְּמוֹט וּבְמוֹטָהּ. אַבָּל מִבֵּית בְּיָדוֹ אֲבָרִים
אֲבָרִים: ⁴ כְּכוּר שְׁנִפֵּל לְבוֹר, רַבִּי יְהוּדָה אוֹמֵר, יֵרֵד מִמֶּחֶה
וְיִרְאָה, אִם יֵשׁ בּוֹ מוּם, יַעֲלֶה וְיִשְׁחַט. וְאִם לֹא, לֹא יִשְׁחַט.
רַבִּי שְׁמַעוֹן אוֹמֵר, כָּל שְׂאִין מוּמוֹ נִכְרָ מִבְּעוֹד יוֹם, אֵין זֶה
מִן הַמוּכָן: ⁵ בְּהֵמָה שְׁמִתָּהּ, לֹא יִזְיַנָּה מִמְּקוֹמָהּ. וּמַעֲשֶׂה
וְשֹׂאֵלוֹ אֶת רַבִּי טְרַפּוֹן עָלֶיהָ וְעַל הַחֲלָה שְׁנִטְמָאָה, וְנִכְנַס לְבֵית

the sages forbid them. ⁸ Rabbi Eleazar ben Azariah allows three things and the Sages forbid them: His cow used to go out with the strap which she had between her horns; One may curry cattle on a festival; And one may grind pepper in its own mill. Rabbi Judah says: one may not curry cattle on a festival, because it may cause a wound, but one may comb them. But the Sages say: one may not curry them, and one may not even comb them. ⁹ A pepper-mill is susceptible to impurity on account of [it consisting of] three [separate] utensils; on account of a receptacle, on account of a metal utensil and on account of a sifting utensil. ¹⁰ A child's cart is susceptible to the impurity of midras, and it may be handled on Shabbat, and it is dragged along only on matting. Rabbi Judah says: no vessels may be dragged along [the ground] except a wagon because it [only] presses [the earth] down.

3 One may not catch fish from a fishpond on Yom Tov nor give them food, But one may catch game or fowl from animal enclosures and one may put food before them. Rabban Shimon ben Gamaliel says: not all enclosures are alike. This is the general rule: anything that still needs to be trapped is forbidden but anything that need not be trapped is permitted. ² Traps for wild animals, birds or fish which were set on the eve of Yom Tov, one may not take from them on Yom Tov unless he knows that they were [already] caught on the eve of Yom Tov. It once happened that a certain non-Jew brought fish to Rabban Gamaliel [on Yom Tov] and he said: they are permitted, but I have no wish to accept [them] from him. ³ One may not slaughter [on Yom Tov] an animal which is about to die unless there is time enough on that day to eat from it as much as an olive of roasted flesh. Rabbi Akiva says: even [if there is only time to eat] as much as an olive of raw flesh [taken] from the place of slaughter. If he slaughtered it in the field, he may not bring it in on a pole or a barrow, but he may bring it in piece by piece in his hand. ⁴ A first-born beast that fell into a pit: Rabbi Judah says: let an expert go down and inspect [it]. If it had a blemish he may bring it up and slaughter it, but if not, he may not slaughter it. Rabbi Shimon says: any animals whose blemish was not observed on the day before the Yom Tov, it is not prepared (mukhan). ⁵ If a beast died [on Yom Tov] it may not be moved from its place. And it happened that they once asked Rabbi Tarfon concerning this and concerning hallah that had become defiled. He went into the bet midrash and inquired, and they answered him: they may not be moved from their place. ⁶ They may not be counted as having a share in an animal at the outset on Yom Tov, but they may be counted [as having a share in an animal] on the eve of Yom Tov, and they may then slaughter it and divide it between them [on Yom Tov]. Rabbi Judah says: a man may weigh meat [on Yom Tov] against a utensil or against a butcher's chopper. But the sages say: one may not pay attention to the scales at all. ⁷ One may not sharpen a knife on a festival, but one may draw it over another