

If a man places a pitcher
in the public domain
and another person comes
and trips over it
and breaks it
he is exempt

If the other person was injured by it
(then) the owner of the barrel
must pay for his damage

The Tanna began with a כד and ended with a קבית
and we learned this in another משנה as well

One person was coming with a קבית
and another person was coming with a beam
and this one's כד was broken
by that one's beam

the owner of the beam is exempt

He began with a קבית and ended with כד
and we learned this in another משנה as well
one person was coming with a קבית of wine
and another person was coming with a כד of honey
and the קבית of honey cracked
and the first guy spilled out his wine
and saved the honey

in it

he is entitled only to his fee (For his time)

he began with כד and ended with קבית

Rav Papa said

a כד and a קבית are the same

what difference does it make?

for buying and selling

what are the circumstances? (Where this is relevant)

if you say

it was in a place

where a pitcher isn't called קבית

and a barrel isn't called כד

(clearly then) they don't call it that

1 המניח את הכד

2 ברשות הרבים *

3 ובא אחר

4 ונתקל בה

5 ושברה

6 פטור *

7 ואם הוזק בה

8 בעל החבית

9 חייב בנזקו *

10 פתח בכד וסיים בקבית

11 ונתן נמי *

12 זה בא בקביתו

13 וזה בא בקורתו

14 נשברה כדו של זה

15 בקורתו של זה

16 פטור

17 פתח בקבית וסיים בכד

18 ונתן נמי *

19 זה בא בקביתו של יין

20 וזה בא בכדו של דבש

21 נסדקה חבית של דבש

22 ושפך זה יינו

23 והציל את הדבש

24 לתוכו

25 אין לו אלא שכרו

26 פתח בכד וסיים בקבית

27 אמר רב פפא

28 היינו כד היינו חבית

29 למאי נפקא מינה *

30 למקח וממכר *

31 היכי דמי *

32 אילימא *

33 באתרא *

34 דכדא לא קרו חבית

35 וחבית לא קרו כדא

36 הא לא קרו לה

it's only necessary
 in a place where the majority
 call a pitcher a כַּד
 and a barrel a חֲבִיתָא
 and there are also some
 who call a barrel a כַּד
 and a pitcher a חֲבִיתָא
 you might perhaps have thought
 that we go according to the majority
 It is therefore made known to us
 that we do not follow the majority in matters of money

why is he exempt
 one must examine (the road)
 and then go
 they said at the school of רב
 in the name of רב
 the entire public domain was filled with barrels
 שמואל said
 it is with regard to a dark place that it taught
 ר' יוחנן said
 the pitcher was placed at a corner
 ר' פפא said
 our Mishnah is not consistent
 unless in accordance with, either שמואל
 or ר' יוחנן
 for if it was according to רב
 why mention (exemption) only in the case of tripping
 even if he broke it (intentionally) as well (He'd be פטור)
 רבא thereupon said in the name of ר' זביד
 the same law applies
 even when he directly broke it
 and the reason "and trips" was stated (is)

1. לא צָרִיכָא *
 2. דְּרוּבָא *
 3. קְרוּ לָהּ לְכַדָּא כַּדָּא *
 4. וְלַחֲבִיתָא חֲבִיתָא *
 5. וְאִיכָּא נְמִי *
 6. דְּקְרוּ לַחֲבִיתָא כַּדָּא *
 7. וְלַכַּדָּא חֲבִיתָא *
 8. מַהוּ דְּתִימָא *
 9. זֵיל בְּתַר רוּבָא *
 10. קַמ"ל (קא משמע לן) *
 11. דְּאִין הוּלְכִין בְּמָמוֹן אַחַר הָרוּב *
 וּבָא אַחַר וּנְתַקַּל בָּהּ וְשִׁבְרָה פְּטוּר *
 12. אַמַּאי פְּטוּר *
 13. אִיבְעִי לִיהּ לְעִוְיָנִי *
 14. וּמִיזֵל *
 15. אַמְרֵי דְּבֵי רַב *
 16. מְשֻׁמֵּיהּ דְּרַב *
 17. בְּמַמְלָא רַה"ר כּוּלָּהּ חֲבִיּוֹת *
 18. שְׁמוּאֵל אָמַר *
 19. בְּאַפִּילָה שְׁנוּ *
 20. רַבִּי יוֹחָנָן אָמַר *
 21. בְּקֶרֶן זְוִית *
 22. אָמַר רַב פְּפָא *
 23. לֹא דִיקָא מִתְנִיתִין *
 24. אֶלָּא אוּ כְּשִׁמוּאֵל *
 25. אוּ כְּרַבִּי יוֹחָנָן *
 26. דְּאִי כְּרַב *
 27. מַאי אַרְיָא נְתַקַּל *
 28. אִפִּילוּ שְׁבַר נְמִי *
 29. אָמַר רַב זְבִיד מְשֻׁמֵּיהּ דְּרַבָּא *
 30. הוּא הַדִּין *
 31. דְּאַפִּי שְׁבַר *
 32. וְהֵאֵי דְּקִתְּנִי נְתַקַּל *

since he wanted to teach in the end part of the Mishna
 “If the other one was injured by it
 the owner of the barrel is liable to pay for the damage”
 which only applies to tripping
 but not to direct breaking
 what is the reason?
 he is the one that damaged
 himself
 it was therefore stated in the first part (as well)
 ‘tripping’
 R. Abba said
 to R. Ashi
 In the West the following [explanation] is stated
 in the name of R. Ulla
 [The exemption is] because it is not the habit
 of men
 to look around while walking on the road
 such a case occurred in Nehardea
 where Shmuel said he was responsible
 and (it also happened) in Pumbeditha
 where Rava similarly said he was responsible
 we understand this in the case of Shmuel
 who followed his own opinion,
 but regarding Rava
 are we to say that he [also] embraced the view of Shmuel
 R. Papa said
 (the damage was done) at the corner of an oil factory
 and since it was done with permission
 he should have paid attention
 and gone
 רב נחמן sent [the following query]
 רב נחמן
 the sages said
 three sela's for kicking with the knee

1 * אִיּוֹדֵי דְּבַעֵי לְמַתְנֵי סִיפָא
 2 וְאִם הוּזַק בָּהּ
 3 בְּעַל חֲבִית חִיב בְּנִזְקוֹ
 4 דְּדוֹקָא נִתְקַל
 5 אֲבָל שֶׁבֵר לֹא
 6 * מֵאִי טַעְמָא
 7 הוּא דְּאִזְיק
 8 אֲנַפְשִׁיהּ
 9 * קָתְנִי רִישָׁא
 10 נִתְקַל
 11 אָמַר לִיה ר' אַבָּא
 12 לְרַב אֲשִׁי
 13 * הָכִי אָמְרִי בְּמַעְרְבָא
 14 מְשֻׁמֵּיהּ דְּר' עוּלָא
 15 לְפִי שְׂאִין דְּרַכּוֹן
 16 שֶׁל בְּנֵי אָדָם
 17 לְהִתְבּוֹן בְּדַרְכֵּיהֶם
 18 * הָוָה עוֹבְדָא בְּנִהְרְדָעָא
 19 וְחִיב שְׂמוּאֵל
 20 בְּפוּמְבִּדְתָא
 21 וְחִיב רָבָא
 22 * בְּשֶׁלְמָא שְׂמוּאֵל
 23 * כְּשֶׁמְעִיתִיהּ
 24 אֶלָּא רָבָא
 25 * לִימָא כְּשֶׁמּוּאֵל ס"ל (סבירא ליה)
 26 אָמַר רַב פָּפָא
 27 קָרְנָא דְּעַצְרָא הוּי
 28 דְּכִיּוֹן דְּבְרָשׁוֹת קַעְבְּדִי
 29 אִיבַעֵי לִיה לְעִוְיָנִי
 30 וּמִיזֵל
 31 שְׁלַח לִיה רַב חֲסָדָא
 32 לְר"נ
 33 הָרִי אָמְרוּ
 34 לְרִכּוּבָה שְׁלֹשׁ

five for kicking with the foot
 thirteen for a blow with the saddle of an donkey
 so, for (wounding with) the handle of the shovel
 or with the blade of the shovel
 what is the fine?
 He sent back to him (as follows)
 Chisda Chisda!
 Are you collecting a fine in Bavel?
 tell me
 the actual circumstances of the case
 How did it happen
 He (Chisda) sent back to him
 there was a well
 belonging to two people
 each day
 one of them would draw water from it
 one of them, however, came
 and was drawing (water)
 on a day that was not his
 the other guy said to him this day is mine
 but the other guy paid no attention to him (he kept drawing)
 so, he took a handle of a shovel
 and struck him with it
 רב נחמן replied, a hundred strikes
 he could have struck him with the handle of the shovel
 for even according to the one who says
 that [usually] a man may not
 take the law in his own hands
 [If it's] in a case where a loss is pending
 a person can take matters into his own hands
 for it has been stated
 רב יהודה said
 a man may not take the law into his own hands
 רב נחמן said

1 וְלִבְעִיטָה חֲמֵשׁ
 2 וְלִסְנוּקֶרֶת שְׁלֹשׁ עֶשְׂרֵה
 3 לְפִנְדָּא דְמָרָא
 4 וְלִקּוֹפִינָא דְמָרָא
 5 מַאי *
 6 שְׁלַח לִיָּה
 7 חֲסָדָא חֲסָדָא
 8 קְנָסָא קָא מְגַבִּית בְּבַבְלִי
 9 אֵימָא לִי *
 10 גּוּפָא דְעוּבְדָא *
 11 הֵיכִי הָוָה *
 12 שְׁלַח לִיָּה
 13 דְהָהוּא גְרָגוּתָא
 14 דְבֵי תַרְי
 15 דְכָל יוּמָא
 16 הָוָה דְלִי חַד מְנַיְיָהוּ
 17 אֶתָּא חַד
 18 קָא דְלִי
 19 בְּיוּמָא דְלֹא דִילִיָּה
 20 אִי"ל (אִמַר לִיָּה) יוּמָא דִידִי
 21 לֹא אֲשַׁגַּח בֵּיה
 22 שְׁקַל פִּנְדָּא דְמָרָא
 23 מַחֲיִיָּה
 24 אִי"ל מָאָה פְּנִדִי
 25 בְּפִנְדָּא לְמַחֲיִיָּה
 26 אֶפִּילוּ לַמִּיד *
 27 לֹא עֶבִיד אִינִישׁ
 28 דִּינָא לְנַפְשִׁיָּה
 29 בְּמַקּוּם פְּסִידָא
 30 עֶבִיד אִינִישׁ דִּינָא לְנַפְשִׁיָּה *
 31 דְאֶתְמַר *
 32 רַב יְהוּדָה אָמַר
 33 לֹא עֶבִיד אִינִישׁ דִּינָא
 34 רַב נַחְמָן אָמַר

a person **can** take **matters** into his own hands
 In a case **where there is** an irreparable loss,
 everyone **doesn't argue** (everyone agrees)
 that he may take **the law** into his own hands
 when **do they argue**?
 where **there isn't** any irreparable loss
 רב יהודה says
 that a man may not take **the law** into his own hands
 for since **there isn't** any irreparable loss
 let him go **in front of** the Judge
 רב נחמן says
 that a man may take **the law** into his own hands
 for since he acts in accordance with law
 he doesn't **bother** [to go to Court]
 רב כהנא raised an objection
 בן בג בג said
 do not **enter** [stealthily] into your neighbor's yard
 to take **what is yours**
 without **his knowledge**
 perhaps you will appear to him as a thief
 rather, **break his teeth**
 and tell **him**, I am taking possession of what is mine
 he said to him
 (keep this question) to yourself
 (because) בן בג בג **is only one**
 and the **Rabbis** disagree with him
 רבי ינאי said
 what does **'Break his teeth'** mean (here)
 (It means) to bring him before a court of justice
 but if **so**
 (why does it say) and **you** may tell **him**
 and **they** will tell **him**
 it should have stated
 (and also, why does it say) **I am** taking what is mine

1 עֶבֶד אֵינִישׁ דִּינָא לְנַפְשֵׁיהּ *
 2 הֵיכָא דְאִיכָא פְּסִידָא *
 3 כ"ע (כולי עלמא) לֹא פְּלִיגִי
 4 דְעֶבֶד אֵינִישׁ דִּינָא *
 5 כִּי פְּלִיגִי *
 6 הֵיכָא דְלִיכָא פְּסִידָא
 7 רַב יְהוּדָה אָמַר
 8 לֹא עֶבֶד אֵינִישׁ דִּינָא
 9 דְפִיּוֹן דְלִיכָא פְּסִידָא
 10 לְיִזְיַל קָמֵיהּ דִּינָא
 11 ר"נ אָמַר
 12 עֶבֶד אֵינִישׁ דִּינָא לְנַפְשֵׁיהּ
 13 דְכִיּוֹן דְבַדִּין עֶבֶד
 14 לֹא טָרַח *
 15 מִתִּיב רַב כְּהֵנָּא
 16 בְּן בַּג בַּג אָמַר
 17 אַל תִּיכְנֵס לַחֲצַר חֲבֵרְךָ
 18 לִיטוֹל אֶת שְׁלֶךְךָ
 19 שְׁלֹא בְרִשׁוֹת
 20 שְׁמָא תִרְאָה עָלֶיךָ כְּגַנֵּב
 21 אֶלָּא שְׁבוֹר אֶת שִׁנְיֵךָ
 22 וְאָמַר לוֹ שְׁלִי אֲנִי נוֹטֵל
 23 א"ל (אמר ליה)
 24 עִמָּךְ
 25 בְּן בַּג בַּג יַחֲדָא הוּא *
 26 וּפְלִיגִי רַבְּנָן עֲלֵיהּ
 27 רַבִּי יְנָאִי אָמַר
 28 מַאי שְׁבוֹר אֶת שִׁנְיֵךָ
 29 בְּדִין
 30 אִי הָכִי *
 31 וְאָמַר לוֹ
 32 וְאֹמְרִים לוֹ
 33 מִיבְּעֵי לִיהּ *
 34 שְׁלִי אֲנִי נוֹטֵל

he is taking possession of what is his
 it should have stated
 This is indeed a difficulty

 Come **and hear**
 in the case of an ox **that went up**
 upon the back of **another's (ox)**
 so as to kill it
 and the **owner** of the ox that was under came
 and extricated **his own ox**
 (so that) **the ox that was on top** fell down
 and was killed
 he is exempt
 now, doesn't this ruling apply to a **מועד**
 where there isn't any irreparable loss
 no
 it only applies to a **תם**
 where there is an irreparable loss
 but if **so**
 read the **end part**
 If [the owner] pushed **the ox that was on top**
 which was thus killed
 there would be liability
 and if the case dealt **with a תם**
 why **is he liable?**
 he should have **extricated his ox (from beneath)**
 yet he did not **extricate it**

Come **and hear**
 In the case of a trespasser having filled
 his neighbor's **premises**
 with pitchers of wine **and pitchers of oil**
 the owner of the **premises**
 is entitled to break them **when going out**

1 שְׁלוּ הוּא נוֹטֵל
 2 * מִיבְעֵי לִיה
 3 * קְשִׁיָּא
 4
 5 * תִּישׁ (תא שמע)
 6 שׁוֹר שְׁעָלָה
 7 עִיג (על גבי) חֲבִירוֹ
 8 לְהוֹרְגוֹ
 9 וּבֵא בְעַל הַתַּחְתּוֹן
 10 וְשָׁמַט אֶת שְׁלוֹ
 11 וְנָפַל עָלָיו
 12 וּמָת
 13 * פָּטוֹר
 14 * מֵאֵי לֹא בְּמוֹעֵד
 15 דְּלִיכָא פְּסִידָא
 16 לֹא
 17 * בְּתָם
 18 דְּאִיכָא פְּסִידָא
 19 * אֵי הַכִּי
 20 אֵימָא סִיפָא
 21 דְּחָפוּ לְעָלָיו
 22 וּמָת
 23 חֵיִב
 24 וְאֵי בְּתָם
 25 אֵמָא חֵיִב
 26 שְׁהִיָּה לוֹ לְשָׁמְטוֹ
 27 וְלֹא שְׁמָטוֹ
 28
 29 * תָּא שְׁמַע
 30 הַמְּמַלָּא
 31 חֲצַר חֲבִירוֹ
 32 כְּדֵי יַיִן וְכְדֵי שֶׁמֶן
 33 בְּעַל הַחֲצַר
 34 מְשַׁבֵּר וְיוֹצֵא

and break them when coming in
 רב נחמן בר יצחק explained
 He can break them when going out to the Court
 as well as break them when coming back
 to fetch some necessary documents
 Come and hear
 from where (is derived the ruling)
 that in the case of a [Hebrew] slave
 whose term of service has been terminated
 and his master, insists upon him
 to leave
 and injured him
 by inflicting a wound upon him
 that he is exempt
 The Torah states
 “You shall not take
 money for one who wants to return”
 (implying that) we should not take
 compensation from one who is returning home
 With what are we dealing here
 with a servant who is intending to commit theft
 (but how is it that) until now
 he did not commit any theft
 and now he is stealing?
 until now
 he had the fear of his master
 upon him
 now
 he doesn't have
 the fear of his master upon him
 רב נחמן בר יצחק explained
 we are dealing with a slave whose master assigned him
 Canaanite maidservant (as a wife)
 until now

1 מְשַׁבֵּר וְנִכְנָס
 2 אָמַר ר'נ בר יצחק
 3 מְשַׁבֵּר וְיוֹצֵא לְבִי"ד (לְבֵית דִּין)
 4 מְשַׁבֵּר וְנִכְנָס
 5 לְהֵבִיא זְכוּתוֹ
 6 תִּישׁ
 7 מִנֵּיין
 8 לְנִרְצָע
 9 שְׁפָלוּ לוֹ יָמָיו
 10 וְרָבוּ מְסָרְהָב בּוֹ
 11 לְצֵאת
 12 וְחָבַל
 13 וְעָשָׂה בּוֹ חֲבוּרָה
 14 שֶׁהוּא פְטוּר
 15 תִּ"ל (תְּלִמוּד לּוֹמַר) *
 16 לֹא תִקְחוּ
 17 כּוֹפֵר לְשׁוּב
 18 לֹא תִקְחוּ
 19 כּוֹפֵר לְשׁוּב
 20 הֵכָא בְּמַאי עֲסָקִין *
 21 בְּעֵבֶדָא גְנָבָא
 22 עַד הָאִידְנָא
 23 לֹא גָנַב
 24 וְהִשְׁתָּא גְנַב
 25 עַד הָאִידְנָא
 26 הֲוָה אֵימְתִיה דְּרַבִּיה
 27 עָלֶיהָ
 28 הִשְׁתָּא *
 29 לִית לֵיהּ
 30 אֵימְתָא דְּרַבִּיה עָלֶיהָ
 31 ר'נ בר יצחק אָמַר
 32 בְּעֵבֶד שְׁמָסַר לוֹ רַבּוֹ
 33 שֶׁפָּחָה כְּנַעֲנִית
 34 עַד הָאִידְנָא

this arrangement was lawful

whereas now this becomes unlawful

come and hear

if a man places a pitcher

on public ground

and another person comes

and stumbles over it

and breaks it

he is exempt

is not this so

only when the other one stumbled over it

whereas in the case of directly breaking it there is liability

ר' זביד says

in the name of רבא

the same law applies

even in the case of directly breaking it

and this that it said

AND STUMBLES

is since

he wanted

to teach in the סיפא

IF THE OTHER ONE WAS INJURED BY IT

THE OWNER IS LIABLE TO FOR THE DAMAGE

which, of course, applies only to stumbling

but not to direct breaking

as then it is of course the plaintiff who is to blame

for the damage he caused to himself

It was therefore on this account that in the רישא it says

'stumbling'

1 הִתִּירָא

2 וְהִשְׁתָּא אִיסוּרָא

3

4 ת"ש

5 הַמְנִיחַ אֶת הַפֶּד

6 בְּרִשׁוֹת הָרַבִּים

7 וּבָא אַחֵר

8 וְנִתְקַל בָּהּ

9 וְשָׁבְרָהּ

10 פָּטוּר

11 טַעֲמָא

12 דְנִתְקַל בָּהּ

13 הָא שְׁבָרָה חֵיב

14 אָמַר רַב זְבִיד

15 מְשַׁמִּיחַ דְרַבָּא

16 הוּא הַדִּין

17 אִפִּי שְׁבָרָה

18 וְהָא דְקָתְנִי

19 נִתְקַל

20 אִיִּדִי

21 דְקָבְעִי

22 לְמִיתְנִי סִיפָא

23 אִם הוּזַק

24 בְּעַל חֲבִית חֵיב בְּנִזְקוֹ

25 דְדוֹקָא נִתְקַל

26 אֲבָל שְׁבַר לֹא

27 דְהוּא

28 אִזִּיק נְפֻשִׁיהּ

29 קָתְנִי רִישָׁא

30 נִתְקַל

Come and hear	ת"ש	1	*
'Then shall you cut off her hand '	וְקָצַתָּהּ אֶת כַּפָּהּ	2	
this means that a fine of money shall be imposed upon her	מִמּוֹן	3	*
isn't it (Talking about a case)	מֵאֵי לֹא	4	*
where she could not save (Her husband)	בְּשִׂיבוּלָהּ יְכוּלָהּ לְהַצִּיל	5	
through another means ?	ע"י דְבַר אַחֵר (על ידי)	6	
no	לֹא	7	
(it's a case where) she could save (Her husband)	שְׂיִכּוּלָהּ לְהַצִּיל	8	
through another means	ע"י דְבַר אַחֵר	9	
(So then in a case) where she could not	אָבַל אֵינָהּ יְכוּלָהּ	10	
save (Her husband)	לְהַצִּיל	11	
through another means	ע"י דְבַר אַחֵר	12	
is she exempt?	פְּטוּרָהּ	13	
If so	אִי הִכִּי	14	*
instead of the ברייתא stating in the latter part	אֲדַתְנִי סִיפָא	15	*
If she put forth her hand	וְשָׁלְחָה יָדָהּ	16	
this signifies to exclude	פְּרָט	17	
the messenger of the court	לְשָׁלִיחַ ב"ד (בית דין)	18	
let the ברייתא distinguish and teach (a difference)	לְפָלוּג וְלַתְנִי	19	
also in her own act	בְּדִידָהּ	20	
(And say) when do these words apply	בד"א (במה דברים אמורים)	21	*
when she could save (Her husband)	בְּשִׂיבוּלָהּ לְהַצִּיל	22	
through another means	ע"י ד"א (דְבַר אַחֵר)	23	
(So then in a case) where she could not	אָבַל אֵינָהּ יְכוּלָהּ	24	
save (Her husband)	לְהַצִּיל	25	
through another means	ע"י דְבַר אַחֵר	26	
she is exempt	פְּטוּרָהּ	27	
this is what it says	ה"נ קְאָמַר (הכי נמי)	28	*
when do these words apply	בד"א	29	*
when she could save (Her husband)	בְּשִׂיבוּלָהּ לְהַצִּיל	30	
through another means	ע"י דְבַר אַחֵר	31	
but if she could not	אָבַל אֵינָהּ יְכוּלָהּ	32	
save (Her husband)	לְהַצִּיל	33	
through another means	ע"י דְבַר אַחֵר	34	

her hand is to be considered
as a messenger of the court
and she is exempt

1 נעשה ידה
2 כשליח ב"ד
3 ופטורה

4

Come and hear
in the case where there was
a public road
passing through the middle of his field
he took the road
and gave them (the public)
(another path) from the side of his field
what was given is given

5 ת"ש *
6 הרי שהיתה
7 דרך הרבים
8 עוברת בתוך שדהו
9 נטלה
10 ונתן להם
11 מן הצד
12 מה שנתן נתן
13 ושלו

but his own
he does not get
But if you say
that a man may take the law into his own hands

14 לא הגיעו
15 ואי אמרת *
16 עבד איניש דינא לנפשיה

let him take a stick
and sit there

17 לנקוט פזרא
18 ולתיב

רב זבד said
in the name of רבא
this is a precaution

19 אמר רב זבד
20 משמיה דרבא
21 גזירה *

lest an owner give them
a roundabout way

22 שמא יתן להם
23 דרך עקלתון

מר שא said
the ruling applies to an owner who actually gave them
a roundabout way

24 רב משרשא אמר
25 בנותן להם
26 דרך עקלתון

מר שא said
every path from the side
is a roundabout way

27 רב אשי אמר
28 כל מן הצד
29 דרך עקלתון

it is closer for one person
but far for another person

30 הוא קרובה לנה
31 ורחוקה לנה

but if so
why doesn't he get his (new path back)?

32 אי הכי
33 אמאי שלו לא הגיעו

the owner should say **to the public authorities**
 take **yours** [the old path]
 and return **mine to me** [the new one]
 [that could not be done] **because of** רב יהודה
 for רב יהודה said
 a path
 [once] taken possession of **by the public**
 may not **be obstructed**

1 לִימָא לְהוּ
 2 שְׁקוּלוּ דִּדְכוּ
 3 וְהָבוּ לִי דִידִי
 4 * מְשוּם דְרַב יְהוּדָה
 5 דְאָמַר רַב יְהוּדָה
 6 מִיּוֹצֵר
 7 שְׁהַחְזִיקוּ בּוֹ רַבִּים
 8 אָסוּר לְקַלְקְלוּ
 9

Come and hear
 in the case of an owner
 who set aside **the corner-tithe**
at one corner of his field
 and **the poor** came
 and took (their due share) at **another corner**
 both are considered corner-tithe
 now if you should say
 that one may take the law into his own hands
 why **are both** considered פאה
 let him take **a whip**
 and sit
 רבא said

10 ת"ש
 11 בְּעַל הַבַּיִת
 12 שֶׁהֵנִיחַ פָּאָה
 13 מִצַּד אֶחָד
 14 וּבָאוּ עֲנִיִּים
 15 * וְנָטְלוּ מִצַּד אֶחָד
 16 זֶה וְזֶה פָּאָה
 17 וְא"א (וְאֵי אִמְרַת)
 18 עֲבִיד אֵינִישׁ דִּינָא לְנַפְשֵׁיהּ
 19 אִמְאִי זֶה וְזֶה פָּאָה
 20 לְנִקְוֵט פִּזְרָא
 21 וְלִיתִיב
 22 * אָמַר רַבָּא

What does "**both are corner-tithe**" mean?
 (only) that both are free **from** tithe
 as we have learned in the following ברייתא
 one who renounced his ownership **to his vineyard**
 and then hastened **in the morning**
 and plucked the fruit himself
 he must observe
 peret
 gleanings
 forgotten heaves
 peah
 but he is free, however, **from** the Levites' tithe

23 מֵאִי זֶה וְזֶה פָּאָה
 24 לְפֻטְרָן מִן הַמַּעֲשֵׂר
 25 כְּדִתְנִיא
 26 הַמַּפְקִיר אֶת כְּרָמוֹ
 27 וְהִשְׁכִּים בְּבֹקֶר
 28 וּבְצָרוֹ
 29 חַיִּיב
 30 בְּפֶרֶט
 31 וּבְעוֹלָלוֹת
 32 וּבְשִׁכְחָה
 33 וּבְפֶאֶה
 34 וּפְטוּר מִן הַמַּעֲשֵׂר

A jug (filled with water) that broke

1 גְּשֵׁבֶתָה פָּרוּ

on public ground	ברה"ר	2	
and its contents cause a person to slip and fall	והוחלק אחר במים	3	
or one is injured	או שלקה	4	*
This (that we deduce all that from "pit") is only	במחטתו	34	
where he had renounced his ownership from them	היבא דאפקרינהו	35	
רבי יהודה says	רבי יהודה אומר	7	
if he breaks it intentionally he is liable	במתכוין תניב	8	
otherwise he is not.	באינו מתכוין פטור	9	
רבי יהודה said in the name of רב	אמר רב יהודה אמר רב	10	
It was taught only	לא שנו	11	
if he soil his clothes with the contents of the jug	אלא שטנפו כליו במים	12	
but if he damages his person	אבל הוא עצמו	13	
there is no liability	פטור	14	*
for the public ground (which has no particular owner)	קרקע עולם	15	
causes his damage	הזיקתו	16	
When I stated this	כי אמריתא	17	
before שמואל	קמיה דשמואל	18	
he said to me	אמר לי	19	
Let us see	מכדי	20	
as to the liability for damage caused by one's stone, knife,	אבנו וסכינו	21	*
or load (placed on public ground)	ומשאו	22	
we deduced it from the "pit"	מבורו למדנו	23	
and in all of them	וקלן	24	
I read	אני קורא ביהן	25	
an ox, but not a human being	שור ולא אדם	26	
a donkey but not vessels	חמור ולא כלים	27	
and only	והני מילי	28	
as far as death is concerned	לענין קטלא	29	
as to damage, however	אבל לענין נזקין	30	
if to person there is liability	אדם תניב	31	
but if to property there is no liability	וכלים פטורין	32	
What has רב to say to this	ורב	33	

and its contents cause a person to slip and fall	וְהוֹחֵלֵק אֶחָד בְּמַיִם	3	
or one is injured	אוֹ שִׁלְקָה	4	*
by its fragments	בְּתַרְסִית	5	
he (the carrier of the jug) is liable	תְּיִיב	6	
רבי יהודה says	רַבִּי יְהוּדָה אָמַר	7	
if he breaks it intentionally he is liable	בְּמַתְכוּוֵן תְּיִיב	8	
otherwise he is not.	בְּאִינוֹ מַתְכוּוֵן פָּטוּר	9	
רבי יהודה said in the name of רב	אָמַר רַב יְהוּדָה אָמַר רַב	10	
It was taught only	לֹא שָׁנוּ	11	
if he soil his clothes with the contents of the jug	אֶלֶּא שִׁטְנָפוּ כְּלָיו בְּמַיִם	12	
but if he damages his person	אֲבָל הוּא עֲצָמוֹ	13	
there is no liability	פָּטוּר	14	*
for the public ground (which has no particular owner)	קָרְקַע עוֹלָם	15	
causes his damage	הִזְיקָתוֹ	16	
When I stated this	כִּי אָמַרְיָתָהּ	17	
before שמואל	קַמִּיהָ דְשִׁמּוּאֵל	18	
he said to me	אָמַר לִי	19	
Let us see	מַכְדִּי	20	
as to the liability for damage caused by one's stone, knife,	אֲבָנוֹ וְסַכִּינוֹ	21	*
or load (placed on public ground)	וּמִשְׂאוֹ	22	
we deduced it from the "pit"	מִבּוֹרוֹ לְמַדְנֵנוּ	23	
and in all of them	וְכֻלָּן	24	
I read	אֲנִי קוֹרֵא בְּהֵן	25	
an ox, but not a human being	שׁוֹר וְלֹא אָדָם	26	
a donkey but not vessels	חֲמוֹר וְלֹא כְּלָיִם	27	
and only	וְהֵנִי מִיְלִי	28	
as far as death is concerned	לְעֵנָן קָטְלָא	29	
as to damage, however	אֲבָל לְעֵנָן נִזְקִין	30	
if to person there is liability	אָדָם תְּיִיב	31	
but if to property there is no liability	וְכְלָיִם פָּטוּרִין	32	
What has רב to say to this	וְרַב	33	

