

Mishnah Chapter 10:10

מוֹכִין שֶׁהַכּוֹבֵס מוֹצִיא, הָרִי אֵלּוּ שָׁלוּ. וְשֶׁהַסּוֹרֵק מוֹצִיא, הָרִי אֵלּוּ שֶׁל בַּעַל הַבַּיִת. הַכּוֹבֵס נוֹטֵל שְׁלֹשָׁה חוּטִין וְהֵן שָׁלוּ. יֵתֵר מִכֵּן, הָרִי אֵלּוּ שֶׁל בַּעַל הַבַּיִת. אִם הָיָה הַשְּׁחוֹר עַל גְּבִי הַלְבָן, נוֹטֵל אֶת הַכֹּל וְהֵן שָׁלוּ. הַחֵיט שֶׁשִּׁיר מִן הַחוּט כְּדִי לְתַפֵּר בּוֹ, וּמְטִילִית שֶׁהִיא שְׁלֹשׁ עַל שְׁלֹשׁ, הָרִי אֵלּוּ שֶׁל בַּעַל הַבַּיִת. מֵה שֶׁהַחֶרֶשׁ מוֹצִיא בַּמַּעֲצָד, הָרִי אֵלּוּ שָׁלוּ, וּבִכְשִׁיל, שֶׁל בַּעַל הַבַּיִת. וְאִם הָיָה עוֹשֶׂה אֶצֶל בַּעַל הַבַּיִת, אַף הַנְּסֻרָת שֶׁל בַּעַל הַבַּיִת :

Strands of wool that the launderer removes from the garment **belong to him**, as it can be assumed that the customer is uninterested in them, **but** strands that **the carder**, i.e., one who prepares wool for use as a textile, **removes belong to the customer**, as it is assumed that the customer would want them, since the carder often removes a significant number of strands. **A launderer takes three threads** that were inserted at the edge of a garment, **and they are his**, but with regard to **more threads than this, these** additional threads **belong to the customer**. **If these were black threads on a white garment, he takes all of them and they are his**. As the removal of the threads improves the appearance of the garment, the customer does not want them. In the case of **a tailor who left enough thread** attached to the cloth that it could be used **in order to sew with it, or** if there was **a patch of cloth that is three** fingerbreadths **by three** fingerbreadths left from the cloth given to the tailor by the customer, **these items belong to the customer**. **That which a carpenter removes with an adze belongs to him**, because an adze removes only small shavings of wood, which the customer is uninterested in; **but** what he removes **with an ax [uvakashil] belongs to the customer**. **And if he was doing** his work **in the domain of the customer**, then **even the sawdust belongs to the customer**.

Bava Kamma 119b

וואם היה עושה אצל כו': ת"ר מסתתי אבנים אין בהם משום גזל מפסגי אילנות מפסגי גפנים מנקפי היגי מנכשי זרעים ועודרי ירקות בזמן שבעה"ב מקפיד עליהם יש בהן משום גזל אין בעל הבית מקפיד עליהן הרי אלו שלו

The mishna teaches: **And if he was doing his work in the domain of the customer, then even the sawdust belongs to the customer. The Sages taught in a *baraita* (*Tosefta* 11:18): Stone chisellers are not in violation of a transgression **due to** the prohibition against **robbery** if they take the leftover chips of rock. Furthermore, with regard to **those who prune trees, those who prune vines, those who trim shrubs, those who weed plants, and those who hoe vegetables**, the *halakha* is dependent upon the owner's inclination: **When the owner is particular about the plant trimmings, the workers are in violation of a transgression due to the prohibition against robbery** if they take the trimmings, but if **the owner is not particular about them**, then **these items belong to the workers.****

א"ר יהודה כשות וחזיז אין בהם משום גזל באתרא דקפדי יש בהן משום גזל אמר רבינא ומתא מחסיא אתרא דקפדי הוא

Rav Yehuda says: Dodder [*keshut*] and green grain [*vehaziz*], are not subject to the prohibition against robbery, as they grow on their own and no one tends to them. But in a place where people are particular about the ownership of dodder and green grain, they are subject to the prohibition against robbery. Ravina said: And the city of Mehasya is a city where the residents are particular about dodder and green wheat.

הדרן עלך הגוזל בתרא וסליקא לה מסכת בבא קמא

Hadran

הִדְרָנוּ עֲלֶיךָ מִסֻּכָּת (יִאמַר שֵׁם הַמִּסְכָּת) וְדַעְתָּנוּ עֲלֶיךָ מִסֻּכָּת יִאמַר שֵׁם הַמִּסְכָּת
וְדַעְתָּנוּ עֲלֶיךָ. לֹא נִתְנַשֵּׂי מִיָּדְךָ מִסֻּכָּת יִאמַר שֵׁם הַמִּסְכָּת וְלֹא תִתְנַשֵּׂי מִיָּנֹו, לֹא בְעֲלָמָא הַדִּין
וְלֹא בְעֲלָמָא דְאַתִּי :

We will return to you, Tractate _____ [fill in the name of the tractate],
and you will return to us; our mind is on you, Tractate _____, and your
mind is on us; we will not forget you, Tractate _____, and you will not
forget us – not in this world and not in the next world.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ וְאַלֵּהֵינוּ
לְעוֹלָם הַבָּא. חַנִּינָא בַר פָּפָא, רָמִי בַר פָּפָא, נַחְמָן בַר פָּפָא, אַחָאי בַר פָּפָא, אַבָּא בַר פָּפָא,
רַבְרָם בַר פָּפָא, רַכִּישׁ בַר פָּפָא, סוֹרְחָב בַר פָּפָא, אַדָּא בַר פָּפָא, דָּרוּ בַר פָּפָא :

May it be Your will, our G-d, and the G-d of our fathers, that we should
be loyal to Your Torah in this world, and it should be with us in the next
world. Chaninah bar Pappa, Rami bar Pappa, Nachman bar Pappa, Achai
bar Pappa, Aba bar Pappa, Rafram bar Pappa, Rachish bar Pappa,
Sorchav bar Pappa, Ada bar Pappa, Daro bar Pappa.

הַעֲרַב נָא יי אֱלֹהֵינוּ, אֵת דְבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִיפוֹת עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ כּוֹלְנוּ
וְצִאֲצִאֵינוּ וְצִאֲצִאֵינוּ עַמְּךָ בֵּית יִשְׂרָאֵל, כּוֹלְנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ. מֵאִיבֵי, תַחֲכַמְנֵי
מִצֻּוֹתֶיךָ: כִּי לְעוֹלָם הִיא לִי. יְהִי לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן, לֹא אֲבוֹשׁ לְעוֹלָם, לֹא אֶשְׁכַּח
פְּקוּדֶיךָ: כִּי בָם, חִייתִנִּי. בְּרוּךְ אַתָּה ה' לְמַדְנֵי חֻקֶיךָ. אֲמֵן אֲמֵן סֵלָה וְעַד.

Please make it sweet, G-d our G-d, the words of Your Torah. In our
mouths, and in the mouths of your nation the House of Israel. And it
should be that we, all of us, our children and the children of your nation
the House of Israel, that we should all know Your name and learn Your
Torah. [Psalms 119:98] "Your commandment makes me wiser than my
enemies, for it is ever with me." [Psalms 119:80]

"Let my heart be complete in Your statutes, in order that I may not be put to shame." [Psalms 119:93] "I will never forget Your precepts; for with them You have quickened me." [Psalms 119:12] "Blessed are You O G-d, teach me Your statutes."

מודים אֲנַחְנוּ לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁשִׁמְתָּ חֻלְקֵנוּ מִיּוֹשְׁבֵי בֵּית הַמְּדָרֶשׁ, וְלֹא שִׁמְתָּ חֻלְקֵנוּ מִיּוֹשְׁבֵי קְרָנוֹת. שְׁאֲנוּ מְשִׁכִּימִים וְהֵם מְשִׁכִּימִים אָנוּ מְשִׁכִּימִים לְדַבְרֵי תוֹרָה וְהֵם מְשִׁכִּימִים לְדַבְרֵי בְטָלִים. אָנוּ עֹמְלִים וְהֵם עֹמְלִים. אָנוּ עֹמְלִים וְמַקְבְּלִים שְׂכָר וְהֵם עֹמְלִים וְאֵינָם מְקַבְּלִים שְׂכָר. אָנוּ רְצִים וְהֵם רְצִים. אָנוּ רְצִים לְחַיֵּי הָעוֹלָם הַבָּא, וְהֵם רְצִים לְבָאֵר שְׁחַת. שְׁנֹאמַר: וְאַתָּה אֱלֹקִים, תוֹרְדֵם לְבָאֵר שְׁחַת אֲנָשֵׁי דְמִים וּמְרָמָה, לֹא יִחְצוּ יְמֵיהֶם; וְאָנִי, אֶבְטַח בְּךָ .

We give thanks before You, Lord, our G-d and G-d of our fathers, for you gave us a share among those who sit in the study hall, and not among those who sit on street corners. For we arise early, and they arise early; we arise for words of Torah, and they arise for words of emptiness. We work, and they work; we work and receive a reward, and they work and do not receive a reward. We run, and they run; we run towards eternal life, and they run to a pit of desolation. As it says: (Psalms 55:24) "And You, O Lord, bring them down into a pit of desolation, people of blood and deceit will not live out half of their days; and I, I will trust in You."

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵי, כְּשֵׁם שְׁעֲזַרְתָּנִי לְסִיִּים מְסֻכָּת (יֹאמַר שֵׁם הַמְּסַכָּת, (כִּן תְּעַזְרֵנִי לְהַתְּחִיל מְסֻכָּתוֹת וּסְפָרִים אַחֲרֵים וּלְסִיִּימָם, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תַלְמוּד תוֹרָתְךָ בְּאַהֲבָה, וּזְכוּת כָּל הַתְּנָאִים וְאֲמוֹרָאִים וּתְלַמִּידֵי חֻכְמִים יַעֲמוּד לִי וּלְזַרְעֵי שְׁלֹא תִמוּשׁ הַתוֹרָה מִפִּי וּמִפִּי זָרְעֵי עַד עוֹלָם. וַיִּתְקַיֵּם בִּי: בְּהַתְּהַלְּכָהּ, תִּנְחָה אֶתְךָ, בְּשִׁכְבְּךָ תִּשְׁמַר עֲלֶיךָ; וְהַקִּיצוֹת, הִיא תִשְׁתַּחֲוֶה. כִּי בִי, יִרְבוּ יְמֵיךָ; וַיּוֹסִיפוּ לָךְ, שְׁנוֹת חַיִּים אֲרַךְ יָמִים, בִּימֵינָה; בְּשִׂמְאוֹלָהּ, עֲשֵׂר וְכָבוֹד. 'ה' עֹז לְעַמּוֹ יִתֵּן; ה', יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם .

May it be your will, Lord my G-d, just as You have helped me to complete tractate _____, so too may you help me to start other tractates and books, and to complete them, to learn and to teach, to observe and to enact and to fulfill all the words of the teaching of your Torah with love. And may the merit of all of the Tannaim and Amoraim and Torah scholars be present for me and for my descendants, to ensure that the Torah does not depart from my mouth and from the mouths of my descendants for all eternity. And may the following be fulfilled for me: (Proverbs 6:22) "When you walk, it will lead you, when you lie down, it will watch over you. When you awake, it will speak with you." (Proverbs 9:11) "For through me your days will be multiplied, and the years of your life will be increased." (Proverbs 3:16) "Length of days is in her right hand; in her left, riches and honor." (Psalms 29:11) "G-d will give strength to his nation, G-d will bless his nation with peace."

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי הוּא עֲתִיד לְאַתְחַדְתָּא, וְלֹאֲחִיָּא מִתְיָא, וְלֹאֲסַקָא יִתְהוֹן לְחַיֵּי עַלְמָא, וְלִמְבָנָא קִרְתָּא דִּי יְרוּשָׁלַם, וְלִשְׁכַּלְלָא הֵיכְלָה בְּגוּבָה, וְלִמְעַקֵּר פּוּלְחָנָא נּוֹכְרָאָה מִן אַרְעָה, וְלֹאֲתַבָּא פּוּלְחָנָא דִּי שְׁמֵיָא לְאַתְרָהּ, וְיִמְלִיךְ קוּדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ וְיִקְרָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעַלְמֵי עַלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעַלָּא (בְּעַשִׂי"ת לְעַלָּא לְעַלָּא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעַלְמָא. וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: עוֹשֵׂה שְׁלוֹם (בְּעַשִׂי"ת הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן :

May your great name be made holier and greater, in this world that he is destined to renew and to give life to the dead and raise them to eternal life, to build the city of Yerushalayim, and complete the Beis HaMikdosh in its midst. And to uproot idol worship from the Land, return the service of the Heaven to its place, and the Holy One Blessed Be He shall rule in his majesty and splendor in our lives, and in the lifetime of the entire household of Israel, swiftly and in the near future; and say, Amen.

May his great name be blessed, forever and ever. Blessed, praised, glorified, exalted, extolled, honored elevated and lauded be the Name of the holy one, Blessed is he- above and beyond any blessings and hymns, Praises and consolations which are uttered in the world; and say Amen. May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen.