



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Yud Gimmel

KAYOTZEI BO LO YOCHAL HAZAV

- A Braisa say, **R' Shimon ben Elazar** says, from the fact that we are only goizer when they are both tamei shows there is no need to be goizer when only one is tamei, because they would never eat together in that circumstance (this shows how careful people were with tumah and taharah). A zav who is a "parush" (careful with halachos) should not eat together with a zav who is an ahm ha'aretz.
 - **Abaye** explains because he may come to eat things from the ahm ha'aretz from which ma'aser wasn't properly given. **Rava** explains, because it may lead to them eating together when the parush is tahor, and will lead him to eat something of the ahm ha'aretz that is tamei.
- **Q:** May a nidah sleep with her husband in the same bed if they are both wearing clothing (which is a change from the norm, because they would normally sleep without clothing)? **A: R' Yosef** said, **B"H** say in a Mishna that one may not put chicken on the same table as cheese for fear that they may be eaten together. Seemingly, we would similarly be goizer sleeping in the same bed.
 - The Gemara says, that case is not a valid proof for our question. That case of the food is different because there are no multiple "deyos" (minds) involved. With the husband and wife, each one will remind the other to stay away from an aveirah and therefore maybe there is no reason to be goizer and prohibit sleeping in the same bed when wearing clothing.
 - We see this concept of "deyos" later in the Mishna, where **R' Shimon ben Gamliel** says that 2 strangers may eat meat and milk on one table because they will not come to eat from each other. It must be because there are "deyos" here and it is therefore allowed. The same concept should apply to allow sleeping in the same bed because there are "deyos".
 - **Q:** The case of **R' Shimon ben Gamliel** was limited to where they don't know each other! If they do, it is assur! Husband and wife know each other and therefore sleeping in one bed should be assur!? **A:** Husband and wife have "deyos" AND a "shinui" (they are sleeping with clothing) and therefore it should be allowed.
 - **Q:** Our Mishna prohibits a zav to eat with a zavah, so sleeping in a bed with a nidah should likewise be assur!? **A:** In the case of eating there is no shinui, and maybe that's why it is assur. In the case of sleeping in the bed, there is a shinui and maybe it should therefore be permitted.
 - The Gemara brings a hekesh (from a pasuk) from a friend's wife to one's own wife who is a niddah. This teaches that just like one may not sleep in a bed with another's wife, even with clothing, so too one may not sleep in a bed with his wife who is a niddah, even if wearing clothing. **SHEMA MINAH.**
 - **R' Pedas** argues and says it would be permitted, because he holds that lying with her without clothing is only a D'Rabanan, so we won't make a gezeirah for a D'Rabanan.
- **Ulla** would kiss his sisters even though he forbade that for others. (He knew that he was on the level that it would not lead to any bad thoughts – Tosfos)
- The **Tanna Divei Eliyahu** says, a talmid who had learned a tremendous amount, died very young. His wife would ask all the chanchomim, how could he have died young when the Torah promises long life for one who learns Torah? Eliyahu prodded and discovered that he would sleep with her in the bed without clothing during shiva nikiyim, and that is why he deserved to die.
 - **R' Idi** said they had a large bed and weren't near each other so the talmid thought it was permitted. **R' Yitzchak bar Yosef** said, she wore pants so he thought it was permitted.

MISHNA

- And these are from the halachos that were said in the attic of **Chananya ben Chizkiya ben Garon** when the Chachomim went up to visit him. They voted, and because **B”S** outnumbered **B”H**, they paskened like **B”S** on 18 things that were decided on that day.

GEMARA

- **Q: Abaye** asked **R’ Yosef**, does the Mishna say “And these are” which would refer to things said earlier in the previous Mishna, or does the Mishna say “These are” which would refer to things which are spoken about in the following Mishna? **A:** A Braisa says that the halachos of delousing clothing and reading by oil lamp light were discussed in the attic of **Chananya ben Chizkiya ben Garon**. Obviously then, the Mishna should be read as “AND these things”, referring back to the previous Mishna.
- A Braisa asks, who wrote Megillas Ta’anis (a list of days when one may not fast because it is a Yom Tov in celebration of a “nes” or good thing that happened on that particular day)? It was **Chananya ben Chizkiya**.
- **R’ Yehuda in the name of Rav** said, **Chananya ben Chizkiya** is praiseworthy for the following reason. The **Chachomim** were going to hide Sefer Yechezkel, because there are things in it that seemingly contradict halachos in the Torah. **Chananya** took 300 barrels of oil (for food and light), went to his attic, and darshened the psukim to reconcile them with the Torah. In that way he saved Sefer Yechezkel for us.

USHMONA ASAR DAVAR GAZRU

- The Gemara now goes into a lengthy, and sometimes detailed, discussion of what these 18 things are. The Gemara does so in groups. The first group is from a Mishna which says as follows:
 - 1) Someone who eats something which is a rishon l’tumah becomes a sheni (and would therefore make terumah passul by causing it to become a shlishi); 2) Someone who eats something that is a sheni, also becomes a sheni; 3) Someone who drinks liquids that are tamei becomes a sheni; 4) A tvul yom who takes a bath in “mayim she’uvim” becomes a sheni; 5) A tahor person who had 3 lugin of “mayim she’uvim” poured on him becomes a sheni; 6) A sefer of Tanach (on parchment, like a Sefer Torah) has a din of a sheni; 7) Unwashed hands are a sheni; 8) a “tvul yom” is a sheni; 9) Food and keilem that become tamei from tamei liquids are a sheni.
 - **Q:** Who is the Tanna of this Mishna who holds that one who eats a rishon or a sheni becomes a sheni? **A: Rabbah bar bar Chana** said, it is **R’ Yehoshua**, as can be seen from a Mishna.