



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

Shabbos Daf Yud Zayin

Some More of the 18 Gezeiros Instituted in the Attic of Chananya ben Chizkiya ben Garon

- The halacha is that anything that is placed over a meis becomes tamei because it acts as an ohel over a meis. This "ohel" can be of any size. The halacha further says, that anything under the same roof (or object acting as a roof or ohel) as a meis becomes tamei from the meis. However, for this halacha, the item acting as the roof must be a minimum of one tefach wide. In the attic of **Chananya** they were goizer that a round object with a circumference of a tefach, which doesn't have the width of a tefach, will also act as an ohel over a meis to be metameh another object under it.
 - **R' Tarfon** says this gezeirah never happened and was mistakenly reported. To make up for this gezeirah for the number of 18 gezeiros, **R' Nachman bar Yitzchak** said that **R' Tarfon** will say that the gezeirah of treating a baby girl Kuti as a nidah was enacted as one of the 18 gezeiros.
- They were goizer that grapes harvested for winemaking become much'shar lekabel tumah from the juice that drips from them during transport. This is so even though the owner of the grapes is not happy about losing the juice at that point because it lessens the amount he will have for winemaking.
 - This gezeirah was originally enacted in the days of **Shammai and Hillel** but it was not accepted by the masses. Later on, **B"S and B"H** enacted it again in the attic of **Chananya** and it was then accepted by the masses.
 - **Zeiri** says the reason for this gezeirah is for a case where someone transports his grapes in a waterproof basket. In that case, he is happy that the juice squeezes out (because it will stay in the basket and can be used in the winemaking process) and the grapes are therefore truly much'shar lekabel tumah. **Rava** says the reason is for a case when one has clusters that stick together. When the owner pulls them apart, juice will inevitably be squeezed out. Since he intentionally pulls them apart, such resulting juice will truly make the grapes much'shar lekabel tumah. **R' Nachman in the name of Rabbah bar Avuah** says, when an owner goes to the vine to see if the grapes are ripe, he squeezes them. This causes juice to drip onto the grapes. If he harvests the grapes when the juice is still on them, those grapes are truly much'shar lekabel tumah. We are therefore goizer in a typical case of harvesting as well.
- **Tavi Rishba in the name of Shmuel** said they were also goizer on that day as follows. D'Oraisa, the halacha is, if one would take terumah produce and plant it, the resulting new growth would not have a din of terumah. In the attic of **Chananya** they were goizer that the resulting new growth DOES have a din of terumah.
 - The reason for this gezeirah was to prevent a Kohen from storing tamei terumah until the plating season to replant it and produce new, permitted produce. The **Chachomim** did not want tamei terumah to be stored by a Kohen for fear that he may come to eat it. The gezeirah said that produce grown from replanted tamei terumah will have a din of tamei terumah as well, so there is nothing to be gained by holding onto it and replanting it.
- **R' Chiya bar Ami in the name of Ulla** said, they were also goizer on that day that one who is carrying a wallet when the sun sets on Friday night should not walk less than 4 amos at a time and thereby not be oiver carrying in R"HR. Rather, he should give his wallet to a goy to carry home for him.

- **Baali in the name of Avimi** said, they were also goizer on that day to prohibit eating/drinking of a goy's bread, oil and wine, and the marrying of their daughters
- According to **R' Yose** (who argued regarding one of the gezeiros listed earlier), he would say that on that day they were also goizer that children of goyim have a din of a zav. This was done to prevent Jewish children from associating with them.
 - **Q:** With this last one, according to **R' Meir** there are 19 gezeiros that we have mentioned!? **A: R' Meir** considers food that became tamei though liquids and keilim that became tamei through liquids, which are both considered to be a sheni l'tumah, to be one gezeirah.

MISHNA

- **B"S** say one may not soak ink or animal feed right before Shabbos, unless there is enough time for the purpose of the soaking to be accomplished before Shabbos begins. **B"H** allow it.
- **B"S** say one may not place flax into an oven or wool into a pot for dyeing on Friday unless the flax will be heated and the wool will have absorbed the color before Shabbos begins. **B"H** allow it.
- **B"S** say one may not set traps for animals, birds or fish on Friday unless there is enough time for the animals to be trapped before Shabbos begins. **B"H** allow it.
- **B"S** say one may not sell an item to a goy, help him load his donkey or himself on Friday unless there is enough time for the goy to reach a nearby place before Shabbos begins. **B"H** allow it.
- **B"S** say one may not give hides to a non-Jewish tanner or clothing to a non-Jewish launderer on Friday unless there is enough time for the jobs to be done before Shabbos begins. **B"H** allow it.
 - **R' Shimon ben Gamliel** said that his father would give white clothing (which are more difficult to clean) to the non-Jewish launderer 3 days before Shabbos to make sure there was sufficient time for it to be cleaned before Shabbos began.
- **B"S and B"H** agree that one may place the pillars of the olive press and the round boards of the wine press onto the crushed olives and grapes right before Shabbos begins, even though this will cause the oil and the juice to be squeezed out on Shabbos itself.