



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

### Shabbos Daf Kuf Mem Tes

#### MISHNA

- A person may orally count his guests and his food, but may not read it from a list.
- A person may make a "gorel" to distribute the portions of food among his children and family members as long as the portions are equal in size.
- Kohanim may make a "gorel" to distribute korbonos on Yom Tov, but not for portions.

#### GEMARA

- **Q:** Why may one not read from a written list on Shabbos? **A: R' Bibi** says because he may come to erase something on the list. **Abaye** says because it may bring him to read other documents.
  - **Q:** What is the practical difference between these 2 reasons?
  - **A:** Where it is written high on a wall. There is no fear of erasing it (because it is too high), but it may lead to ordinary documents being read.
    - **Q: R' Bibi** should be concerned that it may lead to him reading ordinary documents as well?! Also, the fact that it is currently out of reach should not remove the fear of erasing it!? We find that **Rabbah** says one may not read by candlelight (for fear that he may tilt the candle), even if the candles are way higher than anyone can possibly reach them!?
  - **A:** Where it is written low down on a wall. There is a fear of erasing it, but there is no fear that reading it will lead one to read other documents because people will not be confused between a wall and a document (just because it is mutar to read from the wall will not make people believe that it is mutar to read a document).
    - **Q: Abaye** should be concerned in this case that he may erase something!?
  - **A:** Where it is etched into a board or tablet. There is no fear of erasing it (because it is etched in and will take a lot of time and effort to erase, by which time the person will remember that it may not be done on Shabbos), but it may lead to ordinary documents being read.
    - **Q: R' Bibi** should be concerned that it may lead to him reading ordinary documents as well?! You can't say that people will not confuse the allowance to read from a board or tablet with reading from a document, because from a Braisa it seems that people would confuse allowing one as an allowance of the other!?
  - **A:** The difference is where it is written high on the wall. There is no fear of erasing it (because it is too high), but it may lead to ordinary documents being read. Although we asked from the halacha of **Rabbah**, that halacha is the subject of a machlokes among Tanna'im, and **R' Bibi** holds like the Tanna who argues on **Rabbah** and says that there is no need to be concerned if it is out of reach.
- A Braisa says, a caption written under a drawing of animals or of scenes (e.g. Dovid killing Galiyas) may not be read on Shabbos, and those depicted scenes should not be looked at altogether.

#### MEIFIS ADAM IHM BANAV...

- From the Mishna it seems that one may only make these "gorels" with his family, not with outsiders. The reason for that would be like **R' Yehuda in the name of Shmuel** says, that members of a group who are particular about giving to each other and who trade items with each other on Yom Tov will transgress measuring, weighing, counting, borrowing and paying back, and according to **Hillel**, will also transgress the halachos of "ribis".
  - **Q:** If so, it should be assur to do the "gorel" with his children as well!? **A:** With one's children it is mutar for the reason given by **R' Yehuda in the name of Rav**, who says that

one may lend his children money with “ribis” so that they learn and feel how harsh it is and will never do so to other people (his children are paying back with his money anyway). With the “gorel” as well it is mutar because it is the father’s money and they are therefore not particular on one another.

- **Q:** If so, they should be able to use the “gorel” to divide the portions unevenly as well, and yet the Mishna says it must be done evenly!? **A:** The Mishna has words missing which, when added, should say that it is mutar to use a “gorel” to split up uneven portions among a person’s children. With others that would be assur even during the week, because it is like gambling.

#### MATILIN CHALASHIN AHL...

- **Q:** Why can’t the Kohanim divide “portions”? **A: R’ Yaakov, the son of the daughter of Yaakov** said, we are discussing portions of a korban that was brought before Yom Tov. Although this seems obvious, a pasuk says that Kohanim are people who fight, so we would think that we should let them do the “gorel” to prevent any fighting. The Mishna teaches us that it may not be done.
  - **R’ Yaakov, the son of the daughter of Yaakov** says, anyone who has a person punished because of him is not allowed within the enclosure of Hashem.
    - **Q:** Where do we know this from? We can’t learn this out from where Achav was punished on account of Navos, and Hashem told the spirit of Navos to “leave”, which **Rav** says means he was told to leave from near Hashem, because Navos was asked to leave because he had to speak falsely in order to trap Achav, and one who speaks false (although this was approved for the task) may still not be near Hashem! We can’t learn it from the fact that Nevuchadnetzar was punished for trying to sodomize Tzidkiyahu, and the pasuk says “you and the uncircumcised one should drink” which may be equating Tzidkiyahu with Nevuchadnetzar, because first of all that pasuk is referring only to Nevuchadnetzar, and not Tzidkiyahu. Second of all, there was nothing that Tzidkiyahu could have done to prevent Nevuchadnetzar from attacking him and getting punished for doing so. In fact, we find that **Rav** refers to Taidkiyahu as a “tzadik” when describing the events of the attempted attack by Nevuchadnetzar! **A:** We learn it from a pasuk that says “To punish is for the tzadik not good”. Not good is another way of saying “evil”. Another pasuk says that Hashem does not allow evil to come to His resting place.
- **Q:** How do we know that “chalashim” means a “gorel”? **A:** A pasuk discussing Nevuchadnetzar says “choleish ahl goyim”, which means he made a “gorel” for the nations. **Rabbah bar R’ Huna** explains that to mean that Nevuchadnetzar would make a “gorel” to decide which king he would sodomize on that particular day.
  - **R’ Yochanan** says, we learn from a pasuk, as long as Nevuchadnetzar was alive, there was no laughter by any creature.
  - **R’ Yitzchak in the name of R’ Yochanan** said, it is assur to go into Nevuchadnetzar’s house, because the pasuk says that demons will be there. If humans go there the demons will be forced to leave.
  - **R’ Yehuda in the name of Rav** said, when Nevuchadnetzar tried to sodomize Tzidkiyahu, his “orlah” got pulled 300 amos and went around the entire gathering of kings that were there.
  - **R’ Yehuda in the name of Rav** said, when Nevuchadnetzar was being lowered into Gehinom, the people in Gehinom were afraid that he was coming to rule over them. A Heavenly voice told Nevuchadnetzar to take his place among the other wicked people – not as a ruler.
  - **R’ Yehuda in the name of Rav** said, a pasuk tells us that with the downfall of Bavel, that nation which once would demand everyone’s gold and money had ceased.
  - **R’ Yehuda in the name of R’ Yirmiya bar Abba** said, the pasuk teaches us that Nevuchadnetzar would ride around on a male lion with a snake tied around its head (like reins).

