



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

### Shabbos Daf Tes

- The Braisa quoted the view of the **Acheirem** that the status of the threshold depends on whether the door is open or closed. If the door is open, the threshold gets the status of a R"HY. If it is closed, the threshold gets the status of a R"HR.
  - **Q:** The Gemara assumes that the Braisa is talking about the threshold of a "mavoi" that has a lechi at the inside part of the doorway and therefore asks, how can the **Acheirem** permit carrying on the threshold if the door is open? **R' Chama bar Gurya in the name of Rav** says that one needs to have a second lechi on the outside of the doorway to permit carrying within the doorway, even if the doorway is smaller than 4x4 tefachim?! **A: R' Yehuda in the name of Rav** said, the Braisa is discussing a mavoi that has a roof – a "korah" – (rather than a lechi) that covers half of the threshold (and covers an area less than 4x4 tefachim) – the half that is towards the inside of the mavoi. Therefore, when the door is open the korah acts as a permit for carrying in the mavoi, and the permit allows the carrying under the korah as well. However, when the door is closed the mavoi does not need a korah and the korah does not act to permit carrying in the mavoi. Also, because the area under the korah is less than 4x4, the korah cannot act as a covering that creates walls through the concept of "pi tikra yored v'sasum" (a concept that says that we view the edge of a roof as descending and closing off the area). Therefore, carrying under the korah is prohibited. **A2: R' Ashi** said the Braisa is discussing a threshold of a house that is roofed with 2 boards that are each less than 4x4, and the boards are less than 3 tefachim apart from each other. The door of the house is situated in between these two roof boards. Therefore, when the door is open, the concept of "lavud" tells us that the 2 boards are joined and the entire threshold, which is 4x4, is covered and one is therefore permitted to carry in it. If the door is closed, it prevents the din of lavud from taking place and thus leaves 2 individual boards which each cover an area less than 4x4, thus not having the ability to permit carrying underneath them.
- The Braisa said that if the threshold is 4x4 and 10 tefachim high, it is its own R"HY and transfer should not be made to the adjacent R"HY.
  - This is a proof to **R' Yitzchak bar Avdimi** who said that **R' Meir** would say that one should not transfer from one R"HY to another R"HY that is situated within the first R"HY, as a gezeirah for a case when one has a R"HY that is situated within the R"HR.

### MISHNA

- A person should not begin to take a haircut, a bath, use a tannery, eat a meal, or begin a court case once the time for Mincha has arrived, before davening Mincha. However, if he had already begun any of these activities, he may complete them before davening.
- One must be "mafsik" his activities for kriyas shema (which is a D'Oraisa), but not for tefilla (which is a D'Rabanan).

### GEMARA

- **Q:** Which zman of Mincha is the Mishna referring to? It can't be referring to Mincha Gedola (one half hour after chatzos), because there is still a lot of time to daven Mincha at that point, so we wouldn't prohibit beginning these activities at that time! **A:** Rather, it must be referring to Mincha Ketana (which is towards the end of the day), and it is then that one may not begin the activities, but if he has already begun, he may continue.
  - **Q:** Based on this understanding the Mishna contradicts **R' Yehoshua ben Levi** who says that when zman Mincha Ketanah arrives, one may not eat anything before davening, yet

our Mishna allows one who began to eat, to continue eating!? **A:** Our Mishna is referring to Mincha Gedola, and the activities disallowed by the Mishna are elaborate and time consuming forms of the typical activities (e.g. the haircut of Ben Elasha, taking a bath and washing his hair and body with hot and then cold water and then using the shvitz, a large tannery, an elaborate wedding feast, the beginning of a din Torah). **A: R' Acha bar Yaakov** says the Mishna is dealing with the listed activities in their simple form. The reason why one cannot begin them so early into zman Mincha is because of a gezeirah that each activity has: haircut – the scissor may break and cause a long delay; bath – may cause one to become weak and delay; tannery – one may see an issue and get caught up; a meal – one may get engrossed in the meal; court case – we mean even the end of the din Torah, because he may see a reason to change the psak and reopen the case.

- The following are considered as having begun the activity:
  - Haircut – **R' Avin** says, when he puts the material on his lap to catch the hair.
  - Bath – **R' Avin** says, when he gets undressed.
  - Tanning – When he ties his sleeves back behind his shoulders.
  - Eating – **Rav** says, for the people of Eretz Yisrael it is when they wash their hands, and **R' Chanina** says, for the people of Bavel it is when they loosen their belts.
    - **Abaye** said, according to the view that maariv is not obligatory, one need not stop eating to daven maariv if his eating has already begun. This is true even though night meals often lead to intoxication and ma'ariv is more easily forgotten. According to the view that maariv is obligatory, one would have to stop eating to daven. This is different than mincha, which all hold is obligatory, because night meals often lead to intoxication and maariv is more easily forgotten since one doesn't have the time pressure like mincha (maariv may be davened the entire night).