



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

Shabbos Daf Tzaddik Zayin

- **Reish Lakish** says, one who suspects innocent people of wrongdoing gets punished by having his body stricken. We see this when Moshe said to Hashem, I will tell the Yidden that You sent me to redeem them, but they will not believe me. Hashem knew that they would believe him. Hashem told Moshe, the Yidden are believers (they believed Moshe) the children of believers (the pasuk says that Avrohom believed in Hashem), whereas you (Moshe) will ultimately fail to believe (Moshe hit the rock instead of speaking to it). Moshe got punished for suspecting the Yidden would not believe, as the pasuk says, Hashem told him to stick his hand into his shirt and it came out full of tzara'as.
- **Rava** says, when good is sent by Hashem, it happens quicker than when bad is sent. We see this when Moshe got tzara'as on his hand. The tzara'as didn't come until he pulled his hand out of his shirt. The tzara'as was gone as he returned his hand back into his shirt (it didn't wait until he started pulling the hand back out).
- The pasuk says that Aharon's stick swallowed the sticks of the Egyptian magicians. This was a double miracle. Not only did it swallow their sticks, it did so after it turned back into a stick.

MEI'RESHUS HAYACHID L'RESHUS HAYACHID...

- **Q: Rabbah** asks, is the machlokes between **R' Akiva** and the **Chachomim** regarding an object that is thrown below 10 tefachim in the RH"R, where **R' Akiva** says, we say it is as if it came to rest in the RH"R and the **Chachomim** say we don't say that, but if the object is thrown above 10 tefachim all would agree that he is not chayuv; or is the machlokes when something is thrown above 10 tefachim, in which case **R' Akiva** says, we say that just like one is chayuv for handing over in the area above 10 tefachim, he is similarly chayuv for throwing an object through the RH"R above 10 tefachim whereas the **Chachomim** say that handing over would make one chayuv, not throwing; however, if something is thrown below 10 tefachim, all would agree that it is as if it had come to rest and he is chayuv? **A: R' Yosef** says that **R' Hamnuna** answers from a Braisa that says, if one transfers an item from one RH"Y to another and passes through the RH"R "itself", **R' Akiva** says he is chayuv and the **Chachomim** say he is patur. "Itself" refers to the actual confines of the RH"R, which is below 10 tefachim. We see they argue regarding the RH"R below 10 tefachim. They must be arguing about an object that was thrown, because we have already said previously, that one who carries through the RH"R, even above 10 tefachim, is chayuv. They obviously argue whether the object in the airspace of the RH"R is considered to have landed in it.
 - This argues on **R' Elazar**, who said that they truly argue even regarding something thrown above 10 tefachim. The reason why the Braisa discusses below 10 tefachim is to teach that the **Chachomim** say one is patur even below 10 tefachim.
 - **R' Chilkiya bar Tovi** says like **R' Hamnuna**, because he says, if one throws an item within 3 tefachim to the ground, all hold he is chayuv. If it is thrown above 10 tefachim, all agree he is patur. Between 3 and 10 tefachim is a machlokes between **R' Akiva** and the **Chachomim**.
 - A Braisa says, if an item is thrown within 3 tefachim to the ground, all agree he is chayuv. Above 10 tefachim, all agree he is patur; but if he owns both of the Rishuyos (the RH"Y being thrown from and the one it is landing in), it is mutar. If it is thrown between 3 and 10 tefachim off the ground, **R' Akiva** says he is chayuv and the **Chachomim** say he is patur.
 - **Q:** The Braisa said, if thrown above 10 tefachim and he owns both reshuyos, it is mutar. This argues on **Rav**, because **Rav** says it is assur to throw from one RH"Y to another across the RH"R. **Shmuel** says it is mutar. They must be talking about where he owns both, because **Shmuel** says it's mutar, and still **Rav** says it's assur!? **A: Rav** is talking about a case where the 2 RH"Y are at different heights,

and because of that, **Rav** is afraid that he may miss his target and throw it into the RH"R and thereby be chayuv. Therefore he says it is assur. However, if that weren't the case, he would agree with the Braisa that it would be mutar.

- **Q: R' Chisda asked R' Hamnuna** from where do we know this concept of "lavud" – that less than 3 tefachim of space is considered to be an extension of the area (e.g. within 3 tefachim of the ground is considered to be on the ground)? **A:** He answered that it is impossible for the ground to be perfectly straight. There are always going to be bumps on the ground, which usually go 3 tefachim high. Therefore, anything less than 3 tefachim to the ground is thought of as part of the ground.
 - **Q1:** If so, if it is 3 tefachim it should also be considered as part of the ground (not just if it less than 3 tefachim)?! **Q2:** This reason can explain why bumps in the ground are considered part of the ground. It doesn't explain why we would say "lavud" in other situations, such as the wall of a succah that reaches within 3 tefachim to the ground is considered a complete wall!? **A:** This last question can be answered by explaining that the reason the succah wall within 3 tefachim to the ground is considered a complete wall is because once the open space is less than 3 tefachim, small animals will not be able to slip through there, thereby giving the wall a use as a true wall.
 - **Q:** This answer makes sense when we apply "lavud" to the bottom of a wall. It doesn't explain why we can apply the din of "lavud" to the top of a wall?!
 - **A:** The din of "lavud" is something that is taught to us as a Halacha L'Moshe M'Sinai.
- A Braisa says, if one throws an object from one RH"R to another with a RH"Y in between, **Rebbi** says he is chayuv and the **Chachomim** say he is patur.
 - **Rav and Shmuel** say, **Rebbi** says he is chayuv only when the RH"Y is a roofed structure. We then view it as if the RH"Y is filled to the roof and that the object came to rest in the RH"Y.
 - **R' Chana in the name of R' Yehuda in the name of Shmuel** said, **Rebbi** means that he is chayuv two chataos: one for going in to the RH"Y and one for then going out to the RH"R.
 - **Q: R' Chana** asked, that would mean that **Rebbi** says he is chayuv for the av melacha and separately for the toldah. We find that **Rebbi** says one is chayuv only one chatas if he performs an "av" with its toldah?! **A: R' Yosef** answered, we learned that **R' Yehuda** said the statement in the name of **Shmuel** regarding something that **R' Yehuda** said, not **Rebbi**. Therefore, **Rebbi's** statement will not be problematic. **R' Yehuda** had said, if one carries from a RH"Y out into a RH"R and continues carrying for 4 amos in the RH"R, he is chayuv. The **Chachomim** say he is patur. On that machlokes, **R' Yehuda in the name of Shmuel** said, **R' Yehuda** means that he is chayuv 2 chataos: one for carrying out into the RH"R and one for carrying 4 amos in the RH"R. It must be that he means he is chayuv 2 chataos, because if **R' Yehudah** means to say he is chayuv one chatas, that would mean that the **Rabanan** argue and say he is patur from even one chatas. That can't be, because at the very least, he has carried something from RH"Y to RH"R!
 - **Q:** It could be that **R' Yehuda** says he is only chayuv one chatas and the **Rabanan** say he is patur from any chatas. The **Rabanan** say he is patur because the case being discussed is where he intends for the object to land immediately as it enters the RH"R, but instead, it travelled another 4 amos. The **Rabanan** say, being in the airspace is not considered as if it landed, and since it didn't land where he intended, it is an unintended result, which is patur. **R' Yehuda** says that it is as if it landed, and it therefore fulfilled his intention, and that's why he is chayuv that one chatas!?
 - **Q:** We find that **R' Yehuda** seems to say one is chayuv 2 chataos for performing an av and its toldah. **R' Yehuda** in a Braisa adds "Shoveit and Midakdeik" to the list of melachos. The **Chachomim** said to him, those

are already included in other melachos! It must be that **R' Yehuda** would be mechayuv for those melachos even though they are toldos and were done together with the actual avos! (If so, it would make sense that he is mechayuv 2 chataos in the previous case as well!) **A: R' Yehuda** "adds" those 2 melachos in the Braisa, which would mean he adds them as avos, so they would be totally separate melachos, not a toldah of the same av.

- **Rabbah and R' Yosef** both say that **R' Yehuda** says one is chayuv one chatas for performing an av and its toldah.
- **Q: Ravina** asked **R' Ashi**, according to **R' Yosef**, that **R' Yehuda** says he is chayuv 2 chataos: one for transferring out to the RH"R and one for moving it 4 amos in RH"R, how can that be right? If he intended it to land immediately inside the RH"R, then he never intended it to go 4 amos, and visa-versa. So how can he be chayuv for both? **A: R' Ashi** answered, the case is where he says, I want it to land wherever it lands.
- **Q:** If one intends to throw an object 8 amos and it goes 4 amos, it is obvious that he is chayuv. It is as if he wrote 2 letters of a larger word (he wrote "shem" when he intended to write the word "Shimon"). What about where he intends to throw it 4 amos and it goes 8 amos, is he chayuv? On the one hand, his intention was not fulfilled. On the other hand, it did move 4 amos as he had intended?! **A:** This should be answered based on what **R' Ashi** answered above. Since here he had a specific intention and it was not fulfilled, he should not be chayuv. In fact, in **both** cases of this question, he should not be chayuv. The reason why the first case of the question is different than writing the word "Shem" when he intended to write the word "Shimon" is because when writing "Shimon", he necessarily must write the word "shem" and then continue. When throwing 8 amos, he need not throw 4 amos, have it rest, and then continue another 4 amos. It can be thrown direct, with no stop.