



## Daf In Review – Weekly Chazarah

### Maseches Shabbos, Daf פ – Daf ט

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
v'l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

#### -----Daf פ--8-----

- **Abaye** said, if one throws a round, reed basket, which is 10 tefachim tall, from R"HY to R"HR, if it is 6 tefachim in diameter, he is patur (a diameter of 5.6 tefachim or greater ensures that there is an area of 4x4 tefachim inside the circle, which, given the height, makes the basket a reshus unto itself. One is not chayuv for transferring an entire reshus, only objects, therefore he is patur. **Abaye** speaks of a diameter of 6 tefachim only because he is rounding off to the nearest whole number). If it is less than a 6 tefachim diameter, he is chayuv. **Rava** says that he is patur even if it is less than a 6 tefachim diameter, because if there is a height of 10 tefachim, it must be that there are some reeds that stick out a bit higher than the rest, and are above 10 tefachim. If so, when the basket lands, it never lands entirely into the R"HR (which only has a height of 10 tefachim) and therefore he is patur.
- If the basket was thrown in upside down, if the height of the basket is 7 plus a little, he is chayuv. If the height is 7 and a half, he is patur. (The Halacha l'Moshe Mi'Sinai of "lavud" says that when the basket comes within 3 tefachim of the ground, it is already considered to be on the ground. If the basket is 7.5 tefachim high, then when it reaches the areas of lavud, part of the basket is out of the airspace of R"HR and therefore it is considered to have never landed fully in the R"HR (7.5 plus 3.1 equals more than ten tefachim). **R' Ashi** says we don't say lavud in this case because the walls of the basket are meant to contain things in the inside of the keili, not to act as walls where the halacha of lavud would be appropriate.
- **Ulla** said, a pillar that is 9 tefachim high and is in R"HR, has a din of R"HR since the rabbim use that pillar to fix and adjust the loads they carry. This is so although we have learned that typically a platform that is more than 3 tefachim high will have a din of a karmelis or a makom petur, depending on the size of the area of the platform. The resulting halacha is: a platform less than 3 tefachim is considered R"HR because the rabbim walk on it regularly; a platform from 3, up to 9 tefachim, would be considered a karmelis or makom pitur. A platform of 9 tefachim would again be considered a R"HR because the public uses it to adjust their loads.
  - **Abaye** asked **R' Yosef**, what about a ditch in R"HR that is 9 tefachim deep, will that also get a din of R"HR since the rabbim may use a ditch of that depth to temporarily store things? **A: R' Yosef** answered that the 9 tefachim ditch will have a din of R"HR as well. **Rava** said the 9 tefachim ditch does not have a din of R"HR because its use is only "ahl yidei hadchak", and any such use is not called a use of the rabbim (and therefore would not be a R"HR).
    - **Q: R' Ada bar Masna** asked **Rava**, a Braisa says: if a box of 4x4 tefachim and 10 tefachim high was in the R"HR, one may not transfer from it to R"HR or visa-versa, because the inside of the box is a R"HY. If the box is smaller than that, one may transfer between it and the R"HR, "and the same halacha applies to a ditch". This last statement would seem to mean that a ditch less than 10 tefachim (i.e., 9 tefachim) has a din of R"HR!? **A: Rava** answered, that the last statement is made in reference to the first statement of the Braisa (that if the ditch is 4x4 and 10 tefachim deep, it will not have a din of R"HR), but not the next statement of the Braisa.
    - **Q: A Braisa** says, that if one intends to set his "makom shevisa" (place where he wants to be residing this Shabbos) in the R"HR, and therefore places his eruvei techumin in a ditch in the R"HR, if it is higher than 10 tefachim, his eiruv is effective (one must be able to retrieve his eruv from his makom shevisa; if he can't, the eruv is ineffective), if it is lower, the eiruv is ineffective. Seemingly this means, if it is in a ditch of 9 tefachim, the eiruv would be effective, presumably because a ditch of that depth is considered a R"HR!? **A: At times Rava** would answer that the Braisa is discussing a case where the makom shevisa and the eiruv are both in a karmelis, and the Braisa calls it R"HR to mean that it is not a R"HY. At times **Rava** would answer that the Braisa is discussing where the makom shevisa is in R"HR and the eiruv is in a karmelis, (whose transfer

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to R"HR is only assur D'Rabanan) and the Braisa follows shitas **Rebbi** who holds that issurim D'Rabanan of Shabbos do not take effect during bein hashmashos, which means that the eiruv is effective bein hashmashos (which is when an eiruv must be effective).

- The Gemara brings a proof from a Braisa that a use "ahl yidei hadchak" is not considered a proper public use and therefore would not get the status of the R"HR.
- **R' Yehuda** said, if one stands up a bundle of reeds and then throws it down, stands it up again and throws it down, and repeats this thereby moving it many amos, he is patur. He would not be chayuv unless all of the bundle is lifted and moved at once.
- The Braisa quoted earlier said, if one stands on the threshold of a house, he may transfer an object into the house, or into the R"HR. This must be referring to a threshold that is a makom petur (e.g. it does not have an area of 4x4 tefachim), because that is the only way a transfer to R"HY and R"HR would be mutar l'chatchila.
  - The Braisa then said: However, the person standing on this threshold should not take something from someone standing in the R"HR and then transfer that to someone standing in the R"HY. If one does do that, all 3 people are patur.
    - **Q:** This seems to argue with **Rava** who says, that if someone transfers an object more than 4 amos in R"HR, and does so by carrying the object more than 10 tefachim above the ground (a makom petur) he is chayuv. Here we see that because it was transferred via a makom petur, all are patur!? **A:** The Gemara answers, that in **Rava's** case the object never came to rest in the makom petur and that's why he is chayuv. In the Braisa it did come to rest in the makom petur and that's why they are patur.

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- 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.

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## 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).

## ----- Daf 10 -----

- The Gemara said, once one loosens his belt to eat, he need not stop his eating to daven Mincha (as long as he will not miss the zman altogether).
  - **Q: R’ Sheishes** asked, why is it a big deal to make him fasten his belt and daven? Also, why can’t he daven without fastening his belt? **A:** The pasuk says “Hikon likras Elokecha Yisroel” – one must prepare to meet Hashem. We learn from here that one must dress properly to daven. Therefore, the belt must be worn and fastened.
    - **Rava bar R’ Huna** would put on fancy socks (or other footwear) to daven. **Rava** would take off his coat and hold his hands together as a servant in front of his master. **R’ Ashi** said, in a time of tzaros, **R’ Kahana** would take off his coat and hold his hands together like a servant. In times of peace, he would dress up nicely for davening.

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- **Rava** saw **R' Hamnuna** davening a lengthy tefilla. **Rava** said, **R' Hamnuna** is more worried about the physical world than the eternal world (he is davening for his needs on this world rather than learning Torah). **R' Hamnuna**, on the other hand, felt that there is a time to learn and a time to daven, and a lengthy davening is not a problem.
- **R' Yirmiya** quickly stopped learning when the zman tefilla was coming to an end. **R' Zeira** quoted the pasuk that says, one who doesn't listen to Torah will not have his tefillos heard.
- **Q:** When is a Din Torah considered to have begun? **A:** **R' Yirmiya** and **R' Yona** each gave a time – one said when the dayanim wrap themselves in a talis or something else to help them concentrate, and the other said, if they had already done that earlier in the day, the beginning of the Din Torah is when the parties to the case begin to present their arguments.
  - **R' Ami** and **R' Assi** would sit and learn all day, but every hour they would announce that anyone with a Din Torah should come to them to have it judged.
- **R' Chisda** and **Rabba bar R' Huna** served as dayanim all day. They were depressed that they had not learned any Torah (Rashi first pshat) or were weak from not eating (Rashi 2<sup>nd</sup> pshat). **R' Chiya bar Rav Midifti** told them, the pasuk says that Moshe Rabbeinu served as a dayan all day. That can't mean literally all day, because if so, when did he learn? It means that one who judges a case correctly is considered to be a “partner” with Hashem in the creation.
  - **R' Sheishes** says, dayanim should sit in judgment until the time to eat (the hour before chatzos).
    - A Braisa says, “Ludim” (people who were gluttonous and ate humans) eat during the first hour of the day; “Listim” (thieves) eat during the second hour; “Yorshim” (who inherited enough to obviate the need to work) eat during the 3<sup>rd</sup> hour; all other people eat during the 4<sup>th</sup> hour; workers eat during the 5<sup>th</sup> hour; talmidei chachomim eat during the 6<sup>th</sup> hour. Waiting to eat until after that is not beneficial. **Abaye** said, that is only if nothing at all was eaten before then.
- **R' Ada bar Ahava** says one may daven in a bathhouse.
  - **Q:** A Braisa says that one may not daven in a bathhouse?! **A:** **R' Ada bar Ahava** permitted davening in a bathhouse only when no people are present.
    - **Q:** **R' Yose bar Chanina** disallowed tefilla even in an empty bathhouse?! **A:** **R' Ada bar Ahava** allowed tefilla only in a new, unused bathhouse (an unused bathroom would not have the same permit though).
      - The Braisa also mentioned that one may not say “Shalom” to his friend in the inner room of a bathhouse. This is a proof for **R' Hamnuna in the name of Ulla** who says that one may not say “Shalom” in a bathhouse because Gidon called Hashem by the name “Shalom”, which shows that it is a Name of Hashem.
      - **Q:** One should not be able to say “Heimnusa” in a bathroom because the pasuk says “Ha'Kel Hane'eman”?! **A:** That pasuk uses an adjective, it is not another Name of Hashem.
- **Rava bar Mechasya in the name of R' Chama bar Gurya in the name of Rav** said:
  - If you give a gift to your friend, you must let him know that you did so. We see that Hashem did this when He told Moshe to tell the Yidden that He was giving them the Shabbos.
    - **Q:** **R' Chama bar Chanina** says one need not tell his friend when he gives him a present, as we see that Hashem didn't tell Moshe when He gave him the “Karan ohr panav” (a special shine)?! **A:** One need not inform when the recipient is sure to find out about it anyway.
    - **Q:** Shabbos is something that would have become known anyway, so why did Hashem want Moshe to tell the Yidden about it? **A:** The reward for Shabbos would not have been known.
    - **R' Chisda** said, whoever tells me a halacha from **Rav** that I have not yet heard will get a gift from me. **Rava bar Mechasya** told him the halacha of **Rav** stated above. **R' Chisda** gave him the gifts. **Rava bar Mechasya** then told **R' Chisda**, the reason you love **Rav's** teachings is because **Rav** said elsewhere, a fine wool coat is most precious to the one who wears it (a mashal that **R' Chisda**, as a talmid of **Rav** therefore liked his teachings more than others). **R' Chisda** said, if I would have more gifts, I would give them to you, for I like this teaching more than the first!

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- A person should not favor one child over another, because for the two sela'im that Yaakov gave to Yosef more than the others (the "ksones passim"), they were jealous and led to us all going down to Mitzrayim.
- A person should try and live in a newly settled city, because such a city will have less aveiros (by virtue of being around for a shorter period of time). We see this from Lot who ran away to the city of Tzo'ar, which Hashem allowed to be saved because it was "Krova" (newer) and therefore "mitz'ar" smaller in its aveiros.

### ----- Daf X'---11-----

- **Rava bar Mechasya in the name of R' Chama bar Gurya in the name of Rav** said:
  - Any city who has buildings (with flat roofs that are used) whose roofs are taller than the city shul, will ultimately be destroyed.
  - It is better to work under: a Yishmaeli than under an Edomi; an Edomi than under a Chabur (wicked, Persian nation); a Chabur than under a talmid chachom (one gets punished for not treating them properly); a talmid chachom than under a widow or orphan (they cry and call out to Hashem easily and Hashem listens to their cries).
  - The worst lengthy illness to have is a stomach illness, the worst periodic pain is a heart pain, the worst passing pain is a headache, the worst evil is an evil woman.
  - If all the seas were ink, all reeds were quills, the heavens were parchment, and all people were sofrim, they would not be able to write "depth of heart" needed to govern a country.
  - A fast is as effective for being mevatal a bad dream as fire is effective at burning flax. **R' Chisda** says the fast must be the day of the dream. **R' Yosef** says the fast should be done even on Shabbos (if that is the day of the dream).
    - **R' Yehoshua the son of R' Idi** refused the fancy meal that was offered to him by **R' Ashi**. He explained that he was fasting to be mavatel a bad dream, and therefore the fast could not be pushed off to another day.

#### V'IHM HISCHILU EIN MAFSIKIN. MAFSIKIN L'KRIYAS SHEMA

- **Q:** The Mishna already said that we need not stop the activities for davening. Why does the Mishna repeat this again? **A:** The second time mentioned in the Mishna refers to one who is learning, and means that one who is learning need not be mafsik for tefilla, only for kriyas shema. **R' Yochanan** said, this halacha only applies to those who have learning as their full time occupation, like **R' Shimon ben Yochai**.
  - A Braisa which says that one need not be mafsik for shema refers to the people involved with deliberating whether it is necessary to add a month to the year (i.e. a leap year).

#### MISHNA

- Close to dark on Friday evening, a tailor may not go out to R"HR with his needle, nor may a sofer go out with his quill, because they may forget and carry these items when night arrives (i.e. on Shabbos).
- A person should not remove lice from his clothing on Shabbos, nor should he read by candlelight. A gabbai may use candlelight to look where the children are reading, but he may not read himself.
- Similarly, another gezeira was instituted that said that a zav should not eat together with a zava, so that they should not come to do an aveirah (tashmish).

#### GEMARA

- A Mishna says, one who is in the R"HR should not stick his head into R"HY (or visa-versa) to drink from a cup that is in that reshus, because we are afraid that he may bring the cup back into the reshus in which he is standing and become chayuv. However, if he brings his head and most of his body into the R"HY, that is permitted. The same din applies in a winepress.

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- Whether he can stick his head into a karmelis to drink is a machlokes. **Abaye** says that it is assur as a gezeirah as well. **Rava** says, a karmelis itself is a gezeirah, so we will not make a gezeirah on the gezeirah to prohibit drinking from a karmelis.
  - **Abaye** says, the Mishna says the same din applies in a winepress. The chiddush of that case must be that although the winepress is a karmelis, we are goizer. **Rava** says, the case of the winepress is regarding the din of ma'aser and teaches nothing about Hilchos Shabbos.
  - **Q:** Our Mishna prohibits a tailor to walk out with his needle in his clothing on Erev Shabbos (a gezeirah) although carrying in this unusual way would itself only be assur D'Rabanan on Shabbos. We see that we make a gezeirah on a gezeirah?! **A:** Our Mishna prohibits him carrying it out in his hand, which on Shabbos is assur D'Oraisa.
  - **Q:** A Braisa says that a tailor may not go out with a needle in his clothing (which presumably means on Erev Shabbos)!? **A:** The Braisa is talking about on Shabbos itself.
  - **Q:** A Braisa says that a tailor may not go out with a needle in his clothing on Erev Shabbos?! **A:** That Braisa follows **R' Yehuda** who says one who carries in the normal manner of his craft (e.g., a tailor carrying a needle stuck into his clothing) is chayuv D'Oraisa.
    - **Q:** One Braisa says that on Shabbos there is an issur D'Rabanan for a zav to go out into the R"HR wearing a pouch to catch any zivus that he may have. Another Braisa says that one who does so is chayuv D'Oraisa?! **A:** **R' Yosef** said, the first Braisa follows **R' Meir** who holds that if one carries in an unusual way, even if it is usual for him, he is not chayuv. The second Braisa follows **R' Yehuda** who is mechayuv when it is usual for him.
      - **Abaye** says, in this case **R' Meir** would be mechayuv him as well, because it is usual for him to do. If not, **R' Meir** would not be mechayuv the melacha of any amateur!
    - **R' Hamnuna** says, the first Braisa discusses a zav who has already seen zivus 3 times, and as such is already a zavah gedolah. Therefore, he doesn't need the pouch to see if he will have more zivus. His wearing the pouch is therefore unusual and patur. The second Braisa discusses a zav who saw zivus twice. He needs the pouch to see if he will become a zavah gedolah. For him it is usual and therefore makes him chayuv.
      - **Q:** A zav who saw 3 times also needs the pouch to check and make sure he has 7 clean days so that he can bring a korbon?! **A:** We are discussing the day that he saw for the 3<sup>rd</sup> time. That day can't be counted towards his clean days (since he saw already on that day) and wearing the pouch is therefore unusual.
      - **Q:** He needs the pouch to protect his clothing from zivus?! **A:** **R' Zeira** said, the Braisa follows the Tanna who holds, saving something from getting dirty is not halachically significant as we see from the case of hech'sher l'kabel tumah – if he puts a bowl over a wall to protect the wall from rain, that rainwater cannot make something "muchshar l'kabel tumah".
        - **Q:** The case of hech'sher is very different!? There he does not want the water at all. Here, he does want the pouch to protect his clothing!? **A:** **Abaye and Rava** both said, the first Braisa follows **R' Shimon** who says that one is patur for doing a "melacha she'aina tzricha l'gufa". The second Braisa follows **R' Yehuda** who says one is chayuv for such a melacha.

### ----- Daf כ"ב -----12-----

- In the Yeshiva of **R' Yishmael** they said that one may go out wearing tefillin on Friday evening and need not worry that he will forget and wear them on Shabbos. This is based on the ruling of **Rabbah bar R' Huna**, who said that one must constantly touch his tefillin and be aware that he is wearing them. Therefore, he will surely remember not to carry them on Shabbos.

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- **Chananya** said, one must check his pockets before Shabbos to make sure he is not carrying anything. **R' Yosef** said, this is a very important halacha to help avoid being over Shabbos.

LO YIFALEH ES KEILAV...

- **Q:** Is there a general prohibition to get rid of lice on Shabbos because it is assur to kill them (which would follow shitas **R' Eliezer**), or is the issur only to do so by oil lamp light, (like reading) to prevent tilting of the oil on Shabbos, but ridding of lice during the daytime would be mutar? **A:** A Braisa clearly says that the issur is only to do so by oil lamp light as a gezeirah to prevent tilting of the oil.
  - **R' Yehuda in the name of Shmuel** said, one may not even choose clothing by oil lamp light if it is difficult to discern the one he is looking for, again as a gezeirah to prevent the tilting of the oil.
- A Braisa says one should not delouse clothing in R"HR out of respect for other people. Similarly, one should not purposely vomit in R"HR, out of respect for other people.
- A Braisa says: **T"K** says, on Shabbos, when delousing clothing, one should roll the lice with his fingers to immobilize them, but not kill them. **Abba Shaul** says one can just take them and throw them away but may not roll them with his fingers for fear he may kill them.
  - **R' Huna** says that one may roll them with his fingers (on Shabbos), and that is the respectful method to delouse, even during the week. **Rabbah, R' Sheishes and R' Nachman** would kill them directly on Shabbos. **Rava** would kill them indirectly by throwing them into a bucket of water.
- A Braisa says, **R' Shimon ben Elazar** says: **B"S** prohibit the following on Shabbos: killing lice, making shidduchim, arranging for a child to learn Torah or a trade, nichum aveilim, visiting the sick. **B"H** allow them.
  - A Braisa says, when one visits the sick on Shabbos he should say, "Shabbos hee m'lizok, u'refuah krova lavo" ("It is Shabbos and we therefore can't daven for you, but a refuah is sure to come"). **R' Meir** says he should say, "Shabbos will have rachmanus on you" and bring a refuah. **R' Yehuda** says he should say "Hashem should have rachmanus on you and all cholim of Klal Yisrael". **R' Yosef** says he should say, "Hashem should have rachmanus on you amongst the cholim of Klal Yisrael". **Shevna** of Yerushalayim would visit and say "Shalom" when he entered, and a different tefilla including "Shabbos hee m'lizok" when he left.
- **Rabbah bar bar Channa** said, when **R' Elazar** would visit the sick, sometimes he would say a tefilla in Lashon Kodesh and sometimes he would say it in Aramaic. Although typically one should not daven in Aramaic because the Malachim which help carry our tefillos don't understand Aramaic, a tefilla by a sick person is different, because the Shechina is there, and one doesn't need the help of the Malachim. Which is also why, when one visits a sick person, he should act with humility and awe, and should not sit higher than the head of the sick person, for that is where the Shechina rests.

V'LO YIKRA L'OHR HANER

- **Rabbah** said, one may not read by oil lamp light even if the lamp is well out of reach. If he is learning together with somebody else, he may read by the lamp's light because the other person will stop him if he reaches for the light. However, it is prohibited to read by the light of a large bonfire even with another person because it is difficult to carefully monitor someone around a bonfire.
- **Rava** said, an "adam chashuv", who would not tilt a light even during the week, may read by the lamp light even on Shabbos. The fact that **R' Yishmael ben Elisha** (almost) tilted a lamp on Shabbos is because he treated himself as a regular person when it came to learning Torah and therefore was used to tilting lamps during the week.
- A permanent servant may not check the cleanliness of the dishes by oil lamp light because he may come to tilt it to get more light. He may check dishes with a "nafta" lamp, because the bad odor that it generates will prevent him from tilting the lamp. A temporary servant may check even by oil lamp light, because he doesn't really care if he misses a spot and therefore won't come to tilt the lamp.

B'EMES AMRU HACHAZAN...

- He may look at where the children are reading only to see the beginning of the parshiyos that are to be read the next morning in shul, but he is not allowed to read himself.
  - **Q: R' Shimon ben Gamliel** says that children may read by oil lamp light? **A1:** They too may only read the beginning of the parshiyos. **A2:** The children have the fear of their Rebbi on them and would not stick

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out their hand to touch the lamp without permission (even during the week), so there is no reason to be concerned that they will come to tilt the lamp on Shabbos.

### ----- Daf ל"ג ---13-----

#### 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.

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## 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.

## ----- Daf 7'---14-----

- The Gemara began to list the 18 gezeiros that were instituted in the attic of **Chananya**. The Gemara quoted a Mishna that listed 10 of them, and now explains the reason for each of these.
  - One who eats food that is a rishon or a sheni becomes a sheni himself.
    - Reason for this gezeira is, sometimes a person will eat tamei foods and take a sip of terumah liquid, which would become tamei from the food. To prevent that, they said the person who ate the tamei food is himself tamei, thus prohibiting him from touching the terumah in the first place.
  - One who drinks tamei liquids, himself becomes a sheni.
    - Reason for this gezeirah is, sometimes a person will drink tamei liquids and eat tahor terumah while the liquid is still in his mouth, thus making the terumah tamei. To prevent this, we said the person who drank the tamei liquid is himself tamei, thus prohibiting him from touching the terumah in the first place.
  - A tvul yom who goes to the mikvah and then takes a bath in mayim she’uvim remains tamei until he goes to the mikvah again.
    - Reason for this gezeirah is, people would be toivel and then take a bath to remove the smell of the mikvah water. People began saying that it was the bath that provided the taharah, not the mikvah. To prevent that from happening, we say that the person who takes the bath must go to the mikvah again.
  - A tahor person who gets 3 lugin of water poured on top of him becomes a sheni.
    - Reason for this gezeirah is, if this person was not treated as tamei, the last gezeirah would never remain established, since people wouldn't understand the difference between the two.
  - A Sefer of Tanach has a din of a sheni.
    - **R' Mesharshiya** said, the reason for this gezeirah is, people used to put their terumah next to the Sefer Torah saying that the Torah and terumah are both kadosh. It led to mice coming for

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the food and damaging the Sefer Torah in the process. To prevent this, they said that the Sefer has a din of a sheni and therefore cannot touch terumah.

- Unwashed hands have a din of a sheni.
  - Reason for this gezeirah is that hands are constantly moving and touch dirty and sweaty areas. Touching terumah with such hands leads to the terumah getting disgusting and wasted. To prevent this, they were goizer that unwashed hands have a din of a sheni and cannot touch terumah before being washed.
  - A Braisa says that hands that touched a Sefer Torah have a din of a sheni.
    - This Braisa was taught before the gezeira of “unwashed hands” was enacted, because if it was already enacted, there would be no need to say that hands that touched a Sefer Torah are a sheni, since they are, in any case, unwashed hands.
- A Tvul Yom has a din of a sheni.
  - **Q:** We learn this out from a pasuk, so how can we say that it is a gezeirah? **A:** The din of tvul yom should be removed from the list of gezeiros.
- Food that became tamei from tamei liquids gets the din of a sheni.
  - This is talking about liquids that themselves became tamei though unwashed hands. Such liquids will make the food a sheni as a gezeirah for when the liquids were tamei from touching a sheretz.
- Keilim that became tamei from tamei liquids get the din of a sheni.
  - This is talking about liquids that were tamei from touching a sheretz. As a rishon, this liquid cannot make keilim tamei D’Oraisa. D’Rabanan we say that the liquid can make keilim tamei as a gezeirah for when the liquids come directly from a zav (and are therefore an av hatumah and make the keilim tamei D’Oraisa).
- **Q:** We mentioned that **B”S and B”H** were the ones who were goizer tumah on unwashed hands. However, we find that **Shamai and Hillel** themselves were the ones who were goizer on unwashed hands!? We can’t say that **Hillel and Shammai** themselves were part of enacting these 18 gezeiros, because we find that **Shammai and Hillel** only argued in 3 places, far less than 18!? We also can’t say that **Hillel and Shammai** were goizer that terumah touched by unwashed hands should be left to rot and **B”S and B”H** were then goizer that such terumah should be burned, because **Ilfa** said, the original gezeirah on unwashed hands was that terumah touched by them should be burned!? **A: Shammai and Hillel** were goizer on unwashed hands but people did not accept the gezeirah. **B”S and B”H** later made the same gezeirah and the gezeirah was then accepted.
  - **Q:** We find that Shlomo was the one who was goizer on unwashed hands?! **A:** Shlomo was goizer that unwashed hands are tamei for kodashim. **Hillel and Shammai**, and then **B”H and B”S** were goizer that unwashed hands are tamei even for terumah as well.