



Daf In Review – Weekly Chazarah

Maseches Shabbos, Daf טז – Daf לה

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 טז-----29-----

- **R' Yehuda in the name of Rav** said, regarding fueling a fire on Yom Tov:
 - **R' Yehuda** says one may fuel a fire with whole keilim, but not with pieces of a keili that broke on Yom Tov (these broken pieces were “created” on Yom Tov from a complete keili and are therefore clearly “nolad”). **R' Shimon** allows fueling even with broken keilim as well (he holds that nolad is not assur).
 - **R' Yehuda** says one may fuel a fire with whole dates, but not with date pits (although they existed before Yom Tov, they were well hidden at the onset of Yom Tov and are now exposed and are therefore nolad). **R' Shimon** allows the fueling with date pits as well (he doesn't hold of nolad).
 - **R' Yehuda** says one may fuel a fire with whole nuts, but not with nut shells (although they were exposed at the onset of Yom Tov as well, since they were considered food for as long as they were protecting food and now they are not, they are considered nolad). **R' Shimon** allows the fueling with nut shells as well (he doesn't hold of nolad).
 - The Gemara says, **R' Yehuda** didn't hear this directly from **Rav**, but rather inferred it from a ma'aseh. **Rav** once ate dates and threw the pits into a fire. **R' Chiya** told him, if today would be Yom Tov, that would be assur. **Rav** did not argue back. **R' Yehuda** felt that this meant that **Rav** agreed that the case of date pits is a case of nolad.
 - **Q:** Is **R' Yehuda** correct that **Rav** agreed to **R' Chiya**? **A:** On Yom Tov, **Rav** would throw his date pits to the animals. If he held they were nolad, he wouldn't be able to do that. We see that he did not agree.
 - **Q:** The dates that **Rav** ate may have been the type that cannot be fully separated from their pits, and the reason it wasn't nolad was because of the fruit that remained on it.
 - **Q:** **R' Shmuel bar bar Chana** asked **R' Yosef**, according to **R' Yehuda** who says that lighting with broken pieces of keilim is assur, how can lighting with complete keilim be mutar? As soon as the keili begins to burn it becomes a broken keili, which would make it assur to the then stoke the fire!? **A:** He would have to add other wood or fuel and be mevatel the keili by making it a minority of the fuel of the fire.
- **R' Hamnuna** explains the machlokes in the Mishna between **R' Eliezer** and **R' Akiva** (whether a beged formed into a wick is mekabel tumah) as follows. The Mishna is discussing a cloth that was less than 3x3 *tefachim*, that was put to an insignificant use (e.g. to plug the pipes of a bathhouse, to use to handle hot pots, or to clean a mill) and was then hung on a peg or the back of a door. **R' Eliezer** says, the fact that he hangs it up shows there is significance and it therefore keeps its beged status and can be mekabel tumah. **R' Akiva** says, the insignificant use makes it lose its beged status and it is therefore not mekabel tumah.

MISHNA

- A person may not fill an egg shell with oil, make a hole in it and place it on top of an oil lamp so that the oil in the eggshell will feed into the lamp on Shabbos, because we are afraid that he may remove some oil from the eggshell on Shabbos and thereby be oiver for extinguishing the fire. **R' Yehuda** permits it (he feels a gezeira is unnecessary). If a potter attaches the two, even the **T"K** agrees that it may be used (since it is one piece he will not come to take oil from it on Shabbos).
- The same machlokes will apply when the upper contraption with the oil and the hole is made out of pottery.
- A person may not fill a bowl with oil, place it next to an oil lamp and stick one part of the wick into that bowl (in that way it wicks in the oil in that bowl as well) because of the same gezeirah as above. **R' Yehuda** permits this case as well.

GEMARA

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- All 3 cases are necessary. In the first case the oil doesn't get disgusting, so there is more of a reason to be goizer, and yet **R' Yehuda** is not goizer. In the second case, the oil gets disgusting so one would think that the **T"K** is not goizer. In the third case, the contraption is not above the lamp, so there is more reason to be goizer, so we must be taught that **R' Yehudah** is still not goizer.

V'IHM CHIBRAH HAYOTZER MI'TICHILA MUTAR...

- A Braisa says, even if the owner attaches it himself, it is good enough. When the Mishna says that a "potter" must attach it, it means that it must be attached well, as if a potter had done it.
- A Braisa says, **R' Yehuda** said his lenient shita is based on a ma'aseh. He was in Nitze's house with **R' Tarfon** for Shabbos, the people made this eggshell contraption, and **R' Tarfon** did not say anything. **R' Yehuda** said, we see that **R' Tarfon** allows this! The **Chachomim** said, that the people of Nitze's house were zrizim and that is why they were not goizer in that case.
- **Avin of Tzipora'ah** dragged a bench on a marble floor in front of **R' Yitzchak ben Elazar** on Shabbos. **R' Yitzchak** said, I must protest or else people will think I am ok with this. This is not allowed, as a gezeirah for a soft floor where the dragging would cause a groove to be made.
- The head of the shul in Batzra dragged a bench in front of **R' Yirmiyah Rabbah**. **R' Yirmiyah Rabba** said, this may not be done, because even **R' Shimon** who allows dragging when a groove will be made, only allows it for large items which can't be carried, so there is no choice. But, a small item, like this bench, must be carried. **Ulla** disagrees and says that **R' Shimon** allows in all cases.
 - **Rabbah** brings a Mishna which shows that **R' Shimon** allows one to wear sha'atnez as long as he does not intend to benefit from it, even though he has an alternative to actually wearing it. From here we see that **R' Shimon** allows what might be thought of as an aveirah as long as there is no intent, even though there is an alternative. This refutes **R' Yirmiyah Rabbah**. **TEYUFTA**.

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MISHNA

- If one extinguishes a flame out of fear of the goyim or robbers, or due to a "ruach rah", or for a sick person who is sleeping, he is patur.
- If he extinguishes it to save the lamp, the oil or the wick, he is chayuv. **R' Yose** says he is patur except for the case where he is trying to save the wick, because in doing so he creates charcoal

GEMARA

- **Q:** The **T"K** says he is chayuv in the second set of cases. This is the view of **R' Yehuda** who says that one who performs a "melacha she'eina tzricha l'gufa" is chayuv. If so, in the first set of cases, why is he patur for extinguishing for the choleh? If he is seriously ill, it should be mutar (not just "patur"). If he is not seriously ill, he should be chayuv according to **R' Yehuda**?! **A:** We are discussing a seriously ill individual, and it is therefore totally mutar. The reason the Mishna says "patur" is to be stylistically in sync with the second set of cases in which the person is "chayuv".
 - The Braisa which says that one who extinguishes a flame for a choleh it is patur but assur, that is talking about a person that is not seriously ill and follows the shita of **R' Shimon**.
- The question was posed to **R' Tanchum of Nevi** - May one extinguish a candle for a seriously ill person? Before answering, he gave the following drasha, and said:
 - "Shlomo! Where is your wisdom and understanding?" Shlomo Hamelech's words don't only contradict those of his father Dovid, they even contradict his own words. Dovid says "Lo hameisim yihalilu Kah" (the living are better than the dead), and in Koheles, Shlomo says "V'shabeach ani es hameisim" (the dead are better than the living). Also in Koheles Shlomo then says "Ki l'kelev chai hu tov min h'aryeh hameis" (the living are better)." **R' Tanchum** explained that it is not contradictory. Dovid meant that the living can still perform Torah and Mitzvos and in that way are better than the dead. When Shlomo praised the dead he was referring to specific meisim: either the Avos, in whose z'chus the Yidden were forgiven for the Chet Ha'Egel; or Moshe Rabeinu who lived so long ago, but whose gezeiros live on forever; or Dovid Hamelech, in whose z'chus the doors of the Kodosh Hakdashim opened up when the

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Aron was being brought in at the time when the building of the Beis Hamikdash was completed (this was done to show all of Klal Yisrael that Dovid was forgiven for his aveirah with Bas Sheva). Finally, when Shlomo praised the living, he was referring to a specific incident that occurred when Dovid died. The Malach Hamaves was unable to cause Dovid's death because he was constantly learning Torah. The Malach caused a commotion outside which caused Dovid to go and see what was going on. On his way up the stairs, a stair gave way and Dovid fell. As he hit the ground, he stopped his learning, giving the Malach the ability to cause his death. Dovid's body was left out in the sun. Shlomo asked the Rabanim 2 questions: how he could feed Dovid's dogs and how he could move Dovid's body out of the sun. The Rabanim told him he could cut up a neveilah for the dogs and place a piece of bread on Dovid and then move the entire body. That is what caused Shlomo to say that a live dog is better than a dead lion.

- With regard to the original question asked, **R' Tarfon** answered that a "man-made" flame may be extinguished to save a "G-dly flame" (i.e. the neshama of the seriously ill person).
- **R' Yehuda the son of Shmuel bar Shilas in the name of Rav** said, the **Chachomim** wanted to hide Sefer Koheles because it is self-contradictory, but they decided not to because the beginning is divrei Torah and the end is divrei Torah.
 - The "beginning is divrei Torah" where it asks – What does a person gain with all the work that he works under the sun? **R' Yannai's** Yeshiva explains, work done under the sun has no gain, but work done **before** the sun (i.e. the Torah, which was created before the sun) has a lot of gain. The "end is divrei Torah" where it states – After all is done, fear Hashem and keep his mitzvos, "ki zeh kol ha'adam". This last part means, that one who does as the pasuk says: **R' Eliezer** says the whole world was created for him; **R' Abba bar Kahana** says he is equal to the entire world; **Shimon ben Azzai** says the world was created as an accompaniment for this person.
 - One contradiction is, in one place it says anger is better than laughter, in another place it says laughter is praiseworthy. This can be answered because anger refers to the "anger" that Hashem shows to the tzadikim in this world by punishing them to cleanse them of their sins, and that is better than the laughter (the good) that He shows the resha'im on this world which rewards them on this world and sets them up for gehinom. Where it says that laughter is praiseworthy, it refers to the laughter, the good, that Hashem shows to the tzadikim in Olam Habbah.
 - Another contradiction is, in one place it praises joy, in another it says it is of no use. This is answered by explaining that the first place refers to joy of a mitzvah, the second, to other joys. This teaches that the Shechina only rests amidst the joy of a mitzvah.
 - **R' Yehuda** says, joy is also important for learning halachos. **Rava** says, joy leads to having good dreams.
 - Although **R' Gidal in the name of Rav** says that one must learn with fear in front of his Rabbi, that refers to the talmid. However, the Rabbi must have joy. Or we can say that even a Rabbi should begin amid joy and then get very serious.
- They also considered hiding Mishlei because of contradictions. They then said, we see that the contradictions in Koheles were answered. The contradictions in Mishlei can surely be answered as well.
 - One contradiction is, in one place it says not to answer a fool, in another place it says to answer a fool. This can be answered, that a person should answer a fool when he questions divrei Torah, but should not answer a fool who questions other matters.
 - We see that when someone made claims that **Rebbi's** children were mamzeirem, and that **R' Gamliel** was himself a mamzer, they simply did not address their claims, and these people were punished and killed.
 - We see that when people challenged **R' Gamliel's** claim of words of Torah, he did answer them and proved them wrong. He said that b'zman Moshiach women will conceive and give birth the same day. A talmid laughed and said "Ein kol chadash tachas hashemesh". He showed the talmid that this phenomenon currently exists in chickens. He also said that b'zman Moshiach trees will bear fruit every day. A talmid laughed with the same comment. He showed him the tzlaf tree which grows different fruit quickly. He said that b'zman Moshiach Eretz Yisrael will grow rolls

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and wool clothing. A talmid laughed with the same comment. He showed him mushrooms which grow quick, complete and look like rolls, and he showed him the wooly substance under the bark of a palm tree which looks like wool.

-----Daf אָלף 31-----

- A Braisa says, one should always be humble like **Hillel** and not be strict like **Shammai**. A number of stories prove this point.
 - Two people made a bet whether one of them could make **Hillel** lose his temper. He stood outside **Hillel's** house on Friday as **Hillel** was busy with Shabbos preparations, called for **Hillel** in a way totally unbecoming for the Nasi, and asked a ridiculous question (why are Babylonian's heads round). **Hillel** calmly treated him with respect and patience and gave him an answer. This situation repeated itself three times (he asked why a certain nation has round eyes and why Africans have wide, flat feet). Each time he was treated with respect, patience and was given an answer. The man realized that he would not be successful in making Hillel lose his patience or his temper.
 - A Braisa says, a goy went to **Shammai** and asked him how many Torahs there are. **Shammai** explained that there is a Torah Shebiksav and a Torah Shebal Peh. The goy said that he only believes that Torah Shebiksav was given from Hashem and asked for **Shammai** to make him a ger on the condition that he only needs to keep Torag Shebiksav. **Shammai** threw him out. He then went to **Hillel** with the same request and **Hillel** was megayer him. **Hillel** first taught him Aleph Beis in the proper order, and the next day he reversed the order. The goy protested that he was teaching wrong based on the first day's lesson. **Hillel** said, the same way you trust me regarding the order of the Aleph Beis, you should also trust me that Torah Shebal Peh is from Hashem.
 - The Braisa continues that another time a goy went to **Shammai** and asked **Shammai** to be megayer him on the condition that he is taught the whole Torah while standing on one foot. **Shammai** threw him out. **Hillel** was megayer him and said, the main thread of the whole Torah is "what you do not like, do not do unto others". The rest of the Torah is just an explanation of that principle.
 - The Braisa continues that another time a goy went to **Shammai** and asked to be converted on the condition that he will become the Kohen Gadol. **Shammai** threw him out. **Hillel** was megayer him and told him that he first must learn all the halachos of the Kehunah. The new ger learned that even a "zar hakareiv yumas". He said, if a born Jew, even like Dovid Hamelech, could not be the Kohen Gadol, I surely cannot. He accepted that understanding and no longer felt the desire to be the Kohen Gadol. He went to **Shammai** and told him that he should have explained to him why his request was erred.
 - The Braisa says that sometime later these 3 geirim met each other. They said, the strictness of **Shammai** wanted to chase us from the world of avodas Hashem. The humbleness of **Hillel** brought us "tahchas kanfei HaShechina".
- **Reish Lakish** said, the pasuk in Koheles says "Vehaya emunas itechah chossen yeshuos chachmas vada'as" and ends off "Yiras Hashem hi otzaro". Those six words refer to the shisha sidrei mishna. The pasuk means, although one may learn a lot, Yiras Hashem is what Hashem "keeps in His storehouse" (is most important to Hashem).
 - **Rava** said the words refer to the six questions asked to a person when he is niftar: did you deal honestly in business, did you set time for Torah, were you involved in pirya v'rivya, did you hope for the Yeshua, did you delve into wisdom, did you infer one thing from another thing. Even if one did all these, only if he had Yiras Hashem will his judgment be favorable.
 - A mashal is, if you have lots of grain but no preservatives, all the grain is worthless. (Which is why one may sell grain with preservatives mixed in and need not remove the weight of the preservatives from the cost of the grain).
 - **Rabbah bar R' Huna** said, someone with Torah but no Yiras Shamayim is like having keys to an inner door without having keys to open the outer door.
 - **R' Yehuda** said, Hashem created the world only so that people should fear Him.

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- **R' Simon and R' Elazar** were sitting as **R' Yaakov bar Acha** passed by. One said let's rise because he is one who fears sins. The other said, let's rise for he is a Talmid Chachom. We see the difference in opinion as to which is the more important characteristic.
- **R' Ulla** explain the pasuk in Koheles that says, "Don't be very wicked". Being somewhat wicked is ok? He explains, if one did bad, don't say, I might as well continue because I've already done bad. Rather, he should stop before he continues even more.
 - **Rava bar R' Ulla** explains a pasuk in Tehillim, that Hashem says, it's not enough that resha'im are not afraid of the day of death, but they even walk around confident on this world as well!

K'CHAS AHL HANER...

- **Q:** If **R' Yose** holds like **R' Yehuda**, he should say the person is chayuv in the second set of cases in the Mishna as well, and if he holds like **R' Shimon**, then even in this case he should be patur, because he is extinguishing the flame to save the wick, which is a melacha she'eina tzrichah legufah!? **A1: Ulla** says, **R' Yose** holds like **R' Yehuda**. The reason he is patur by all the other cases is because extinguishing is "mekalkel" and **R' Yose** holds that one is only chayuv for that when he intends to rebuild on that exact spot (e.g. one is chayuv for demolishing only when he intends to build on that place). Similarly, one is chayuv for extinguishing only when he intends to relight on that spot – with that wick. So, **R' Yose** holds he is only chayuv when he is trying to save the wick.
 - **Ulla** explains, that although in the Mishkan, where we learn the melachos from, it was taken apart and put together someplace else, since it was all done wherever Hashem said to put it, it is considered to have been put back into the same place that it was taken apart.
 - **A2: R' Yochanan** said, **R' Yose** follows the view of **R' Shimon**, that a melacha she'eina tzricha legufa is patur. The reason he is chayuv in the case of the wick is because we are discussing where he lit it to extinguish it to make it easier to light again. Therefore, the extinguishing is done for the purpose of extinguishing, not for another purpose, and he is chayuv.

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MISHNA

- Women die during childbirth because of not being careful with: hilchos nidah, challah, and the lighting of Ner Shabbos.

GEMARA

- **R' Yitzchak** explains, a woman who is not careful with nidah has done an aveirah with something that begins on her insides, so she is punished with something that occurs on her insides.
 - The reason she is punished for not being careful with the other two mitzvos listed in the Mishna can be understood with the following. A person said to **R' Chisda**, Hashem says, "I gave you life with blood, and I have therefore given you hilchos niddah; I have called you "Reishis" (first), and therefore gave you the laws of Challah (which is also called "reishis"); I gave you a neshama which is called Ner, I therefore gave you the chiyuv of Ner Shabbos. If you keep all these laws, good. If not I will take back your neshamos"
 - **Q:** Why does this judgment happen during childbirth? **A:** Many Amoraim give meshalim, explaining that this is a time when she is very vulnerable and needs Hashem's help, and she is therefore judged then. Also, childbirth is punishment for Chava's aveirah, so it is a time of punishment. Finally, her mazel is not good then, so more assistance, for which she must be worthy, is needed.
 - **Q:** When are men judged? **A: Reish Lakish** said, when they are in a dangerous situation, like crossing a bridge.
 - **Rav** would not go on a boat with a goy, because he said maybe that goy deserves to be punished and I will be harmed along with him. **Shmuel** would only go on boat with a goy, because he said that the Satan does not have power over more than one nation at a time. **R' Yannai** would inspect a boat before boarding. He held that one should never put himself into a sakana situation, because he may not merit a nes. Even if he does, that takes away some of his zechusim. **R' Zeira** would not walk among the trees when the South wind was blowing strong.

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- **R' Yitzchak the son of R' Yehuda** said, one should always daven not to get sick, because once sick, he needs to have zechusim to get better.
- A Braisa says: if someone is sick and dying, he should say viduy; when one goes out to the marketplace (which was a dangerous place) he should think as if he was handed over to the authorities for judgment; when one has a headache, he should think as if he has been put in chains; if one is bedridden, he should think as if he has been taken out to be punished (and can only be saved through major intervention). A person's "intervention" in the Heavenly Court is his teshuvah and ma'asim tovim. Even if just one Malach out of one thousand speaks to his z'chus, he will be saved. **R' Eliezer the son of R' Yose Haglili** says even if that one Malach says 999 reasons for "chova" and 1 reason for "z'chus", he will be saved.
- A Braisa says, for the 3 aveiros listed in the Mishna, women die during childbirth. **R' Elazar** says they cause women to die young. **R' Acha** says women die young because they clean dirt off their children's clothing on Shabbos (and violate Hilchos Shabbos). **Some say** because they call the Aron Kodesh a "box".
- A Braisa says, **R' Yishmael the son of R' Elazar** says, Amei Ha'aretz die because of 2 aveiros: they call the Aron Kodesh a "box", and they call the shul the "House of the People" (a gathering place, not a davening place).
- A Braisa says, **R' Yose** says the 3 aveiros in the Mishna are "inspectors of death" (at a time of sakana like childbirth). Some say they are "attachments of death" (make women die young).
- A Braisa says, **R' Shimon ben Gamliel** says, the halachos of hekdesch, terumos and ma'asros are from the most important of the Torah, and their execution was given to the amei ha'aretz.
- A Braisa says, **R' Nosson** says, for the aveirah of unfulfilled nedarim, a person's wife dies. **Rebbi** says it causes a person's children to die when they are young. **R' Yehuda Hanasi** says children die young because of their parents' bitul Torah (although **Rebbi** is **R' Yehuda Hanasi**, after he heard **R' Elazar the son of R' Shimon** say that nedarim are the cause, he changed his statement to say the same). Others (either **R' Chiya bar Abba** or **R' Yose**) say, children die young because of the aveirah of not having a proper mezuzah. Others (either **R' Meir** or **R' Yehuda**) say they die from the aveirah of their fathers' not wearing proper tzitzis.
 - **Reish Lakish** says, one who is careful with the mitzvah of tzitzis will be zoche to have 2,800 servants serving him when Moshiach comes.
- A Braisa says, **R' Nechemia** says, the sin of sin'as chinam causes fights in a person's house, causes his wife to have stillborn babies and causes his children to die young. **R' Elazar the son of Yehuda** says, the sin of not keeping the mitzvah of chalah prevents bracha from coming onto stored produce, causes prices to rise, causes people to plant and have others come and eat the produce. However, if one gives challah, he causes bracha to rest on his house. For the sin of not separating terumos and ma'asros, the skies do not give dew and rain, prices become high, profits are lost, and people run after parnassah and they don't reach it. However, if one gives the terumos and ma'asros, he causes bracha to come "ahd bli dai" – until his lips are worn out from saying "Enough" (i.e. he will have so much more than he needs). For the sin of robbery, locusts come, hunger comes, and people eat the flesh of their children.

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- The Gemara continues quoting a Braisa that began on the previous Daf. The Braisa says, for the sins of delaying judgment, corrupting judgment, not being thorough in judgment, and bitul Torah, Yidden suffer attacks and looting, plagues and hunger come, people eat and are not satisfied, and they eat their bread by weight (people jointly bake bread with scarce resources and the bread falls apart so that the crumbs must be weighed and divided). For the sins of unnecessary oaths, false oaths, chilul Hashem, and chilul Shabbos, wild animals become more numerous, domesticated animals are destroyed, human population decreases and the roads become deserted. For the sin of murder, the Beis Hamikdash is destroyed and the Schechina removes itself from Klal Yisrael. For the sins of giluy arayos, avodah zara, and not keeping shmitta and yovel, Yidden are sent to galus, enemies throw us out of our land, and others settle in our land. For the sin of speaking bad language, tzaros increase, new and harsh decrees are placed on us, young men die, and orphans and widows call out and they are not answered.

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- **R' Chanan bar Rava** adds, even if a good decree for 70 years was destined for someone from Shamayim, it will be changed to bad.
- **Rabbah bar Shilah in the name of R' Chisda** says, one who speaks “nivul peh” has Gehinom deepened for him. **R' Nachman bar Yitzchak** said, this is even true for one who hears such speech and does not protest it.
- **R' Oshaya** says, one who clears himself from other things to be available to do aveiros (giluy arayos – Maharsha) has wounds erupt on his body and gets the “hadrokan” disease (affects the insides and stomach of a person).
 - A Braisa says, there are 3 types of hadrokan: one that comes as punishment for aveirah, in which the skin becomes thick; one that comes from hunger, which is associated with swelling; one that comes from “kishuf”, in which the skin is thin.
 - **Shmuel Hakatan** got hadrokan. He davened to Hashem – people will think I did giluy arayos because they don't know the difference between the hadrokans. He was cured.
 - **Abaye** had hadrokan. **Rava** said, I know that **Abaye** deprives himself of food, so that is the hadrokan that he has. **Rava** had hadrokan, because being with his talmidim often prevented him from going to the bathroom (which is also a cause for hadrokan).
- A Braisa says, there are 4 simanim: a siman for giluy arayos is hadrokan; a siman for sin'as chinam is “yeirakon” (jaundice); a siman for “gayva” (haughtiness) is lack of Torah knowledge; a siman for lashon harah is “Askara” (a disease that begins in the intestines and ends with the constricting of the throat, it was tremendously feared and usually ended in a horrible death).
- A Braisa says, Askara comes to the world for not keeping the laws of ma'aser. **R' Elazar the son of Yose** says it comes for the aveirah of lashon harah.
 - We see from a Braisa that **R' Elazar the son of R' Yose** actually means that it comes for lashon harah *as well* as for ma'aser infractions. The Braisa says, when the **Rabanan** went to Yavneh, **R' Yehuda**, **R' Elazar the son of R' Yose**, and **R' Shimon** were there. The question was asked – why does Askara begin in the intestines and end in the throat? **R' Yehuda**, the “first of the speakers in every place” answered, because the thoughts behind bad speech begin inside (i.e. the kidneys and the heart), and the speech is finalized and spoken by the mouth. **R' Elazar the son of R' Yose** said, because it comes from eating food without proper ma'aser having been given (the stomach and throat are both involved). **R' Shimon** said Askara comes because of bitul Torah (women may be stricken by it because they stop their husbands from learning, goyim get it because they stop Yidden from learning, children get it because they stop their fathers from learning, children who themselves learn get it only as a kapparah for the generation).
 - **R' Yehuda** was called the “first of the speakers in every place” because of a story that took place. **R' Yehuda**, **R' Elazar the son of R' Yose**, and **R' Shimon** were sitting together and **R' Yehuda** praised the Romans for making marketplaces, bridges and bathhouses. **R' Yose** sat quiet. **R' Shimon** said, the Romans did all those things for themselves. **Yehuda ben Geirim** heard this conversation and repeated the conversation, which eventually was told to the Roman officials. The officials decreed: **R' Yehuda** who praised them should be elevated (which is why he became the “first of the speakers in every place”); **R' Yose**, who remained quiet should be put in galus; **R' Shimon** who disparaged them should be put to death.
 - **R' Shimon (bar Yochai)** and his son **R' Elazar** hid in the Beis Medrash where his wife would bring them bread and water every day. When the search for him was intensified, they fled to a cave. Hashem made a neis and a carob tree grew right by the cave and a spring of water was created there as well. To preserve their clothing, they would remove them and bury themselves up to their necks in sand all day as they learned Torah. For davening they would dress in the clothing. After 12 years, Elyahu Hanavi stood by the entrance to the cave and let them know that the Caesar died and the decree was annulled. They left the cave. When they saw people involved in mundane work, they could not fathom how people could do anything other than Torah and mitzvos. Wherever they looked, their gaze would burn what they were looking at. A bas kol said, “You left the cave to destroy My world? Go back to your cave!” After 12 more

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months they left again. This time, anything that **R' Elazar** burned with his gaze, **R' Shimon** would heal with his gaze. They then saw an older man carrying two bundles of hadasim for Shabbos. When asked, he explained that one bundle was in honor of "Shamor" and one was for "Zachor". **R' Shimon** told his son, we can see how beloved the mitzvos are to Klal Yisrael. **R' Pinchas ben Yair**, who was **R' Shimon's** son in law, went out to greet them. He took them to a bathhouse and saw that their skin was all cracked from the years in the sand. **R' Pinchas ben Yair** cried upon seeing that and said "Woe is to me that I see you like this". **R' Shimon** responded "Lucky are you to see me like this because without this I would not be who I am today". Originally, **R' Pinchas ben Yair** had 12 answers for any question **R' Shimon** would ask. After this story, **R' Shimon** would have 24 answers for any question that **R' Pinchas ben Yair** would ask.

- **R' Shimon** said, since a neis has been performed for me, I should do something do something for the "klal", as we see that Yaakov Avinu did so after his encounter with Esav. **R' Shimon** was told that there was an area that had safek tumas meis in it, which prevented the Kohanim from entering. He spread "turmisi" plant around the area and the meis rose to the top of the ground. He then marked those areas and permitted Kohanim to enter the other areas. An older man who was part of this process went around saying that **R' Shimon** was "metaher" a cemetery (which made it sound like this was done improperly, on a whim). **R' Shimon** looked at him and he died.
- **R' Shimon** then went to the marketplace and met Yehuda ben Geirim. **R' Shimon** said, "Does this one still exist in the world?!" **R' Shimon** looked at him and he turned into a pile of bones.

-----Daf 34-----

MISHNA

- A person must say 3 things in his house Friday afternoon, shortly before Shabbos: 1) "Did you give ma'aser for the food that will be needed on Shabbos?" 2) "Did you make an eiruv?" 3) "Please light the Ner Shabbos."
- If it is a safek whether it is already night or not (i.e. bein hashmashos), one may no longer take ma'aser for produce from which ma'aser was definitely not yet taken, one may no longer be toivel keilim, and one may no longer light the Ner Shabbos. However, during this time, one may give ma'aser for produce of demai, one may make an eiruv, and one may insulate hot food.

GEMARA

- **R' Yehoshua ben Levi** says, we see that one should instruct to light the Ner Shabbos from the pasuk which talks about shalom (Ner Shabbos are lit to promote shalom bayis) and says "U'fakadita navcha" – and you will command your house.
- **Rabbah bar R' Huna** says, although the Mishna says to say these things in your house before Shabbos, they should be said nicely, so that your family will be accepting of what you said.
 - **R' Ashi** said, I never heard this from **Rabbah bar R' Huna**, but I always acted that way based on my own reasoning.
- **Q:** The Mishna first says that one must remind his house to make an eiruv while still day. The Mishna then says, that it can be done bein hashmashos as well?! **A:** **R' Abba in the name of R' Chiya bar Ashi in the name of Rav** said, eiruvei techumin, which, although D'Rabanan, has a source from the Torah, we don't allow its kinyan to take place bein hashmashos. Eiruvei Chatzeiros, which is purely D'Rabanan, we allow to take place bein hashmashos
- **Rava** says, if 2 people made a shaliach to make an eruvei techumin for each of them separately, and the shaliach makes an eruv for the first one by day and for the second one bein hashmashos, and then the first one's eruv

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gets eaten bein hashmashos and the second one's eruv gets eaten at night, both people have a good eruv and can rely on it on Shabbos.

- **Q:** If bein hashmashos (B"HM) is considered day, then the first one's eruv should not be good, because it was not around by night. If B"HM is considered night, then the second one's eruv is not good because it wasn't put down until night. How is possible that both eruvin are good?! **A:** B"HM is a safek, and since the halachos of eruvin are D'Rabanan, we go l'kula.
- **Rava** explains, the reason one may not insulate food on Shabbos, even with an insulation that only retains heat (i.e. does not add heat), is because we are afraid that a person will heat up the food (on Shabbos) so that it is hot before he insulates it. We don't have that concern when one insulates B"HM, because people always heat up their food right before B"HM, so there is no concern that he will need to reheat it then.
- **Rava** said, the reason why one may not insulate food for Shabbos in materials that add heat (even if the act of insulating is done on Friday) is because of a gezeirah that he may use ashes that still have a coal in them as insulation, and he may then stoke the coal to increase the heat (for which he would be chayuv on Shabbos).
- A Braisa says, B"HM is a safek whether it is: entirely day, entirely night, or both day and night. Therefore, it gets the chumros of the two days. When is B"HM? **R' Yehuda** says, it begins at shkiya (sunset) and continues as long as the "pinei hamizrach" (the face of the eastern sky) is still red. When the lower sky becomes dark, but the upper sky is not yet dark, it is still B"HM. Once the upper sky becomes dark it is night. **R' Nechemya** says it begins as sunset and lasts as long as it takes to walk a half mil (about 9 minutes). **R' Yosef** says it is as long as the "blink of an eye".
 - The Braisa said that we give B"HM the chumra of the two days. **R' Huna the son of R' Yehoshua** said, this was said with regard to zav tumah. Meaning, if one discharges zivus during 2, consecutive B"HM, it is a safek if he is tamei for 1 day or 7 days and is a safek if he needs to bring a korbon (if the first discharge was really day and the second was really night, they were not on consecutive days and he is tamei for one day; if both discharges were truly at night or truly by day, they are consecutive days and he is tamei for 7 days but doesn't need a korbon; if one discharge spanned the time that day switches to night, it is possible that the two discharges were on 3 consecutive days and he is tamei for 7 days AND he needs a korbon).
 - **Q: R' Yehuda** is contradictory! On the one hand he says B"HM is as long as the sky is red, which seems to say that once the bottom sky darkens it is night. Then he says that when only the lower sky is darkened it is still B"HM?! **A1: Rabbah in the name of R' Yehuda in the name of Shmuel** says, it is really one statement – B"HM is from sunset until all of the sky is darkened. The other parts are descriptions of those times. **A2: R' Yosef in the name of R' Yehuda in the name of Shmuel** says, **R' Yehuda** means that from shkiya and for as long the eastern sky is red, it is DAY. When the bottom sky is dark but the top is not, that is B"HM. When the top is dark as well, it is NIGHT.
 - **Rabbah and R' Yosef** are consistent with what they say elsewhere. **Rabbah** says that B"HM is for as long as it takes to walk 3/4 of a mil. **R' Yosef** says it is for as long as it takes to walk 2/3 of a mil. We see that **R' Yosef** has a shorter time, like he does over here.

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- Although with regard to Bein Hashmashos (B"HM), **Rabbah** holds of a longer time period than **R' Yosef**, they switch their positions (in the sense that **Rabbah** holds of the smaller shiur and **R' Yosef** holds of the larger shiur) with regard to the maximum size of a keili. **Rabbah** says, a basket that holds 2 kor (60 seah) is still considered to be a keili and may therefore be handled on Shabbos. A basket that holds 3 kor is no longer considered to be a keili (it is not able to be carried) and is therefore muktzeh on Shabbos. **R' Yosef** says a basket that holds 3 kor is mutar and a basket that holds 4 kor is assur.
 - **Abaye** said, in practice, **Rabbah** actually held that even a basket that held 2 kor was muktzeh.
 - This follows a Mishna that says that large containers that hold 40 se'ah of liquid or 2 kor (60 se'ah) of solids are not keilim and are therefore not mekabel tumah.

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- **Abaye** says, from this Mishna we see, that a container can hold 50% more solids than it can liquids, by heaping the solid substance above the rim of the keili.
- **Abaye** saw **Rava** looking at the western sky to see how red it was (to determine whether it was B"HM or night). **Abaye** asked, the Braisa says we look at the "Pinei Mizrach" – the eastern sky!?! **Rava** answered, the Braisa means that we look at the sky that causes the eastern sky to get red, which is the *western* sky.
- **R' Chanina** said, one who wants to know how long B"HM is according to **R' Nechemya**, can stand on Har Carmel (which is at the Mediterranean Sea), and as the sun sets, he should be toivel in the Mediterranean Sea, come out, and go back up to the mountaintop. That will be the time of night. (This is p'shat in Rashi according to the Maharal).
 - **R' Chiya** said, one who wants to see the "Be'er Miriam" should stand on Har Carmel, look out into the sea, and he will see a rock shaped like a sifter. That is the "Be'er Miriam".
 - **Rav** said, a portable spring is tahor. This refers to the Be'er Miriam, which traveled along with Klal Yisrael in the desert.
- **R' Yehuda in the name of Shmuel** said, the B"HM of **R' Yose** does not begin until after the B"HM of **R' Yehuda** ends. Therefore, if a tamei Kohen would be toivel during **R' Yehuda's** B"HM, he would be allowed to eat terumah that night according to **R' Yose**.
- **Rabba bar bar Channa in the name of R' Yochanan** said, we follow **R' Yehuda** with regard to Shabbos and **R' Yose** with regard to terumah. We are in question as to who we should pasken like. Therefore, we pasken l'chumra. On Friday, we must stop doing melacha when **R' Yehuda's** B"HM arrives. With regard to teruma, a Kohen who was toivel may not eat terumah until **R' Yose's** B"HM has already passed.
- **R' Yehuda in the name of Shmuel** said, when one star can be seen in the sky, it is still day. When 2 stars can be seen, it is B"HM. When 3 can be seen, it is certainly night.
 - **R' Yose** adds that these refer to medium sized stars.
- **R' Yose bar Zevida** says, if one does melacha on Friday B"HM and then on Shabbos B"HM (either at the same point of B"HM on each day, or throughout the B"HM period of each day), he is surely chayuv a chatas, because he certainly did melacha on Shabbos.
- **Rava** told his attendant, since you are not an expert in knowing the times of B"HM, make sure to light the Ner Shabbos when the sun is at the treetops.
 - The Gemara explains, on a cloudy day one can know it is day by seeing that the rooster is still on the rooftops, or that the ravens are still in the fields, or by looking at the "Adanei" plant whose leaves always point to the sun (one can determine sunset based on the angle of the leaves).
- A Braisa says, 6 tekios are sounded on Erev Shabbos. 1) The first signaled the workers in the field to stop working and head back to the city. 2) The second signaled the workers in the city and shopkeepers to stop working and close up shop. 3) The third, **R' Nosson** says signaled to light the Ner Shabbos, and **R' Yehuda Hanasi** says signaled to remove your tefillin. They then waited the amount of time it took to roast a small fish, or the amount of time it takes to put a dough in the oven and to have it form a crust, and then they would blow – 4,5,6) a tekiah, teruah and tekiah, at which time all began to observe Shabbos.
 - In Bavel the last set would be blown as a tekiah, then another tekiah, then a teruah, at which time Shabbos observance would begin. **R' Shimon ben Gamliel** did not like this deviation from the minhag, but, the Gemara says that since this was their minhag, there is no reason to object to it.
 - A **Tanna Divei R' Yishmael** explains the process in more detail:
 - At the first sound of the shofar, the field worker would stop digging, plowing and all else. The field workers close to the city would have to wait for the field workers who were coming from further away so that they all entered the city together. This was done so that people should not think that some workers continued doing melacha after the shofar sounded (which is what people would think if some would come in later than others).
 - At the second sound of the shofar, the storeowners would put away their merchandise and close the stores.
 - At the third sound, people would remove the hot water and food from the stove, insulate whatever was to be insulated, and light the Ner Shabbos.

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- They then waited the time it takes to roast a small fish or put dough in the oven and have it form a crust, they would then blow tekiah, teruah, tekiah and Shabbos observance began.
- **R' Yose the son of R' Chanina** said, one really had enough time to light Ner Shabbos after the last 3 blows, because it would be done early enough to leave the one who blew the shofar (which was done on a high rooftop so that all should hear) enough time to bring the shofar back to his house before Shabbos. Someone said to him, that can't be right, because, if so, the amount of time will vary depending on how far the blower lived from the high rooftop. Rather, he would take the shofar and hide it somewhere on the rooftop. This was done because shofros and chatzotzros (trumpets) may not be moved on Shabbos (they are muktzeh).
 - **Q:** A Braisa says that a shofar may be moved but chatzotzros may not?! **A: R' Yosef** said, a private shofar may be handled on Shabbos, because it may be used on Shabbos to carry water for a child, and is therefore not muktzeh. A community shofar will never be used for that and it is therefore muktzeh.