



Daf In Review – Weekly Chazarah

Maseches Shabbos, Daf קיג – Daf קיט

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 קיג---113-----

MISHNA

- One may tie a pail with a girdle on Shabbos (because it will not be left on the pail and is therefore not permanent), but not with a string. **R' Yehuda** allows one to tie it with a string as well.
 - **R' Yehuda** states a rule: if one makes any knot which is not permanent, he will not be chayuv.

GEMARA

- **Q:** What type of string are we discussing in the Mishna? If it is regular string, how can **R' Yehuda** allow it? It is definitely meant to be tied there permanently!? **A:** The Mishna is discussing the string of weavers, which the weaver will need back and will not leave tied to the pail. The **Rabanan** are goizer that if we allow one to tie weavers' string, he will come to tie other string as well. **R' Yehuda** is not goizer and therefore allows one to tie weavers' string.
 - **Q:** A Braisa says, if the string of a pail breaks, the **Rabanan** say that one may tie the 2 ends together with a bow. **R' Yehuda** says one may not make a bow but may tie them together with a belt or a girdle. We see the **Rabanan** are not goizer and **R' Yehuda** is!? Exactly the opposite of our Mishna!? **A:** The **Rabanan** are not contradictory because they are only goizer with regard to the type of strings (if we allow one string, people will think all are permitted) but they don't find the need to be goizer with regard to the type of knot (if we allow a bow, people will realize that only a bow is allowed, not a true knot). **R' Yehuda** is also not contradictory. He is not goizer in either case. The reason he prohibits making a bow is not because he is goizer, it is because he says a bow is truly assur as a form of a knot.
- **R' Abba in the name of R' Chiya bar Ashi in the name of Rav** says, one may take a rope from his house and use it to tie a cow to its feeding trough (we don't have to worry that he may only untie one side and leave it permanently attached on the other side).
 - **Q: R' Acha bar Pappa asked R' Abba**, a Braisa says one may not bring a rope and tie a cow to the trough unless it was already attached to one side before Shabbos began?! **A:** The Braisa is talking about using a regular rope, which one may leave there permanently. **Rav** is discussing a weaver's string, which will not be left there and is therefore not a permanent knot.
- **R' Yehuda in the name of Shmuel** says, it is mutar to move weaving instruments on Shabbos (a weaver allows them to be used for purposes other than weaving and they are therefore not instruments whose only purpose is for an assur activity).
 - **Q:** They asked **R' Yehuda**, what about the heavy upper and lower beams of a large loom (since they are very heavy, maybe they will not be used for another use and therefore are muktzeh)? **A: R' Yehuda** did not give a definite answer one way or the other.
- **R' Nachman in the name of Shmuel** said, weaving instruments, including the heavy upper and lower beams of a large loom, are not muktzeh. However, the vertical posts of a large loom that are stuck into the ground may not be moved.
 - **Q: Rava asked R' Nachman**, why can't they be moved, because doing so will leave holes in the ground? We find that "making" such holes is not a problem because they are already in existence and not being created now. For this reason it is permitted to pull certain vegetables from the ground on Shabbos!? **A:** In the field these holes are not problematic because one would not look to fill the holes. However, with regard to a loom which is in a house, if these holes are exposed, one would fill them (which would be the melacha of "boneh"), and therefore, we prohibit removing these posts on Shabbos.

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- **R' Yehuda bar Levai** said, the heavy upper and lower beams of a loom may not be moved on Shabbos because they are not used for anything but weaving.

MISHNA

- One may fold clothing (that will be worn on Shabbos) even 4 or 5 times to prevent them from getting creased.
- One may make the beds from Friday night for Shabbos, but not from Shabbos for after Shabbos.
- **R' Yishmael** says, one may fold clothing or make beds on a Friday which is Yom Kippur for the following day of Shabbos, and the korbonos of Shabbos which are to be burned after Shabbos may be burned on Yom Kippur (if it falls out on Sunday), but not visa-versa. **R' Akiva** says that one may not burn the korbonos of Shabbos on Yom Kippur or visa-versa.

GEMARA

- In the Yeshiva of **R' Yannai** they said, we allow folding of clothing on Shabbos by one person only (if 2 people fold together, they stretch the material and look like they are fixing the clothing). Even one person may only fold new clothing (which don't get so creased), but not old clothing (which get easily creased and folding them is therefore "fixing" them). Even new clothing may only be folded if they are white (which don't crease easily), but colored clothing may not be folded. Even new, white clothing may not be folded unless he has nothing else to wear, if he does, it may not be folded.
 - In **R' Gamliel's** house they didn't fold, because they always had other clothing to wear.
- **R' Huna** says, one should change his clothing in honor of Shabbos. If he doesn't have other clothing, he should let down his clothing (like the style of the wealthy people) for Shabbos (during the week they would roll it up so as not to drag it on the floor as they did their labor)
 - **Q: R' Safra** asks, he looks like a big shot if he does that?! **A:** Since he does so only for Shabbos, it is clear that he is doing it to honor Shabbos.
 - A pasuk says "V'chibadito" (he should honor Shabbos). This teaches that one should have special clothing for Shabbos. This explanation follows **R' Yochanan** who would refer to his clothing as the things that honored him.
 - The pasuk says "Mei'asos dirachecha" to teach that your walking on Shabbos should be different than the way you walk during the week.
 - The pasuk says "Mimtzo Cheftzicha" to teach **your** dealings are assur on Shabbos, but to deal in Hashem's work is permitted (to promise tzedaka, to make shidduchim).
 - The pasuk says "V'daber davar" to teach that one should not speak about weekday things on Shabbos (discuss business or make calculations), however to think about such things is mutar.
 - **Q:** We explained all the prohibited actions other than that your walking on Shabbos should be different than during the week. What does that mean? **A:** This means like **R' Huna said in the name of Rav**, that one may not jump over a large puddle on Shabbos.
 - **Q: Rava** asked, what should he do if he reaches such a puddle? To walk around it would mean he is walking extra on Shabbos, and to walk through it would make his clothing wet and possibly lead to "s'chita" (squeezing the water out) which is assur to do on Shabbos?! **A:** It is mutar to jump over such a puddle. What the pasuk teaches is that it is assur to take large steps on Shabbos.
- **Q: Rebbi** asked **R' Yishmael the son of R' Yose**, may one eat earth on Shabbos (typically eaten for medicinal purposes)? **A:** He answered, I hold it is even assur to eat earth during the week because it is bad for the person.
 - **R' Ami** says, whoever eats the earth of Bavel is as if he ate the flesh of his ancestors (who died there in galus). **Others** say it is as if he ate creepy and crawly animals ("shekatzim and remasim") who died there during the "Mabul".
 - **Reish Lakish** explains, Bavel is called "Shinar" because all the dead of the Mabul were brought there (it is a low lying land). **R' Yochanan** says, Bavel is called "Metzulah" because all the dead of the Mabul sank there.

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- **Q:** How can “others” say it is as if he ate the shekatzim that died in the Mabul, those shekatzim surely dissolved and were not turned to dust?! **A:** The reason for the prohibition is because earth is bad for a person’s health. The **Rabanan** gave the reason of the shekatzim to try and keep people from eating the earth. Because a person once ate earth and then ate “tichli” (a vegetable) and the “tichli” took root in the earth in his stomach and eventually caused his death.
- Ne’ami instructed Rus to bathe, anoint herself and change her clothing before going to Boaz. **R’ Elazar** says, this was a reference for Rus to wear her Shabbos clothing.
- The pasuk says, “Give to a wise man and he will be wiser”. **R’ Elazar** explains, this refers to Rus and Shmuel. Ne’ami had told Rus to prepare herself and change her clothing and then go to Boaz. Rus first went to Boaz and then changed her clothing once there, so that people shouldn’t see her walking around all prepared and in the fancy clothing and think she was a zonah. With regard to Shmuel, he had heard a voice calling him that he thought was his Rebbi, Eli. Eli told him that it was Hashem calling him and that when he hears the voice again he should say – speak Hashem, for Your servant is listening. Shmuel wasn’t convinced that it was Hashem, so when he heard the voice calling him he said – speak, for Your servant is listening (to prevent him from possibly mentioning the Name of Hashem in vain).
- The pasuk says that:
 - Rus “went and came and collected in the field”. **R’ Elazar** explains, she went back and forth until she found proper people to join as a group.
 - Boaz asked about Rus to see who she was. **R’ Elazar** explains, he was curious about her because he saw how particular she was to only take the stalks with less than 3 kernels, as the halacha says a poor person should do. He also saw that she crouched rather than bend over to assure that she would remain all covered and “tznius”.
 - Boaz told Rus “V’cho **sidbakun**” (here you shall attached yourself – i.e. you should stay in my fields). **R’ Elazar** explains, Boaz heard that Rus stayed with her mother in law through terrible times (“V’Rus **davka** bah”), so he said, I may marry her .
 - Boaz told Rus, when it is time to eat “Goshi **Halom**” – come here. **R’ Elazar** said, he was giving her a “remez” that the Kingdom of Dovid will come about through her, because Dovid later said to Hashem, who am I that I deserve that You should be bring me “**Halom**” (here, on the throne).
 - Boaz told Rus to dip her bread in vinegar. **R’ Elazar** says, from here we see that vinegar is healthy in the heat. **R’ Shmuel bar Nachmeini** says, Boaz was giving her a “remez” that she will have a descendant who will be as bitter as vinegar to Hashem. He was referring to Menasheh.
 - Boaz sat Rus on the side of the harvesters, not among them. This was a remez that the kingdom of Dovid would be split.
 - Rus “ate, was satisfied, and left over”. **R’ Elazar** explains, these 3 words (ate, satisfied, leftover) are a remez to the future wealth of 3 descendants – Dovid, Shlomo, and Chizkiyahu. Others say “she ate” refers to the times of Dovid and Shlomo, “she was satisfied” refers to the time of Chizkiyahu and “she left over” refers to the time of **Rebbi**. For we find that **Mar** says, the one in charge of the horses and mules of **Rebbi** was wealthier than King Shevor (because **Rebbi** had so many horses and mules). A Braisa says “she ate” refers to this world, “she was satisfied” refers to the time of Moshiach, “she left over” refers to the World to Come.
- The army of Sancheirev (185,000 men) were killed through a miracle. The pasuk says that they were burned “tachas kivodo”. **R’ Yochanan** says this means their bodies were burned but their clothing was not (clothing is referred to as “kavod” – honor). **R’ Elazar** says the word “kivodo” refers to the body itself and the pasuk is saying, in the place of their bodies there were ashes. **R’ Shmuel bar Nachmeini** says “kivodo” refers to their bodies and the pasuk is saying that they were burned underneath their bodies – i.e. only their insides were burned, not their bodies (like the sons of Aharon).

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- **R' Acha bar Abba in the name of R' Yochanan** said, we see from the Torah that one should dress appropriate for the task to be performed. The pasuk tells us that the Kohen would change his clothing (to inferior clothing) to carry out the ashes from the Mizbeach (which was a task that would get the clothing dirty).
 - **R' Yishmael** taught, the Torah teaches us that “the clothing one wears to cook for his Rebbi, he should not wear when he serves his Rebbi”.
- **R' Chiya bar Abba in the name of R' Yochanan** said, it is an embarrassment for a talmid chochom to go about with patched shoes.
 - **Q:** We know that **R' Acha bar Chanina** went about with patched shoes? **A: R' Acha the son of R' Nachman** said, it is only a problem if the shoes have patches on top of patches.
- **R' Chiya bar Abba in the name of R' Yochanan** said, a talmid chochom who walks about with a grease stain on his clothing is chayuv misah. **Ravina** said, this refers to a stain of “zerah”, not grease.
 - They don't argue. **R' Yochanan** is discussing an outer garment (a coat) and **Ravina** is discussing an inner garment (a shirt).
- **R' Chiya bar Abba in the name of R' Yochanan** said, when Hashem commanded Yishayahu to remove his clothing and shoes, he meant for him to wear worn out clothing and patched shoes.
- A Mishna says, a grease stain on a saddle acts as a “chatzitza”. **R' Shimon ben Gamliel** said, this is only if the stain is the size of an Italian “issur” coin. With regard to clothing, if the stain is only on one side of the garment, it would not be a “chatzitza”. If it goes through to both sides, it would be a “chatzitzah”. **R' Yehuda in the name of R' Yishmael** says, even if only on one side, it acts as a “chatzitzah”.
 - **Reish Lakish** asked **R' Chanina**, is the grease on the saddle a chatzitzah even if it is only one side, or only when it is on both sides? He answered, I can answer you from another Mishna in which **R' Yose** says that a stain on the clothing of “Bana'in” is a chatzitzah even if only on one side, but a stain on the clothing of an “ahm ha'aretz” is a chatzitza only if on both sides. **R' Chanina** therefore said, a saddle can't be better than the clothing of an “ahm ha'aretz” and a stain will be a chatzitzah only if on both sides.
 - **Q:** What are “Bana'in”?
 - **A1: R' Yochanan** says these are talmidei chachomim who “build” the world”. **R' Yochanan** also says, when we say that we may return a lost item to a talmid chochom based solely on his recognizing the item as his own, that refers to a talmid chochom who is particular not to wear his shirt backward. Also, one who can answer any halacha question that is asked of him, even a question about “Maseches Kallah”, is deserving to be installed as a communal leader. Also, if a talmid chochom gives up his own pursuits to totally devote himself to the Torah, the community must support him (with his basic necessities, not luxuries). Finally, a talmid chochom is one who can answer a question from anyplace in halacha. If he can do so, he can be installed as a Rosh Yeshiva. If he can only answer from the area that he is currently learning, he can be installed as a leader in his locale.
 - **A2: Reish Lakish** says this refers to the special clothing that are given by the bathhouse attendants to the bathers.
 - **Q:** If one is so particular about a stain on them, that would mean they are white, but we find that the clothing used by the bathhouse attendants were not white (**R' Yannai** didn't want to be buried in white in case he did not merit to go to Gan Eden. He didn't want to be buried in black in case he merited to go to Gan Eden, so he asked to be buried in the clothing given out by bathhouse attendants, which mean they are colored)?! **A: R' Yannai** was referring to their coats, which were colored. **Reish Lakish** was referring to the inner clothing, which were white.

R' YISHMAEL OMER MIKAPLIN...

- A Braisa says: **R' Yishmael** says, the pasuk says “olas Shabbos b'shabato” which is an inclusion and teaches that the korbon of Shabbos may be burned even on Yom Kippur (b'shabato – on Yom Kippur, which is also referred to as Shabbos). However, the korbon of Yom Kippur cannot be burned on Shabbos because the pasuk says “b'shabaTO”, which is an exclusion. **R' Akiva** says the inclusion of the pasuk teaches that one may burn the

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korbonos of Shabbos on Yom Tov and the exclusion teaches that one may not burn the korbon of Shabbos on Yom Kippur.

- The different ways to darshen this pasuk stems from another machlokes that they have. **R' Yishmael** says one may bring personal korbonos on Yom Tov. If so, surely one can burn the korbon of Shabbos on Yom Tov. Therefore, a pasuk is not necessary for that. **R' Akiva** says one may not bring personal korbonos on Yom Tov. He therefore needs the pasuk to teach that the korbonos of Shabbos may be burned on Yom Tov and it is not available to teach about Yom Kippur.
- **R' Zeira** says, a Braisa says that when Yom Kippur falls on Friday we do not sound the horns to signal Shabbos and when it is on Sunday, we do not make havdalah on Motzei Shabbos. When he was in Bavel, **R' Zeira** would say that this Braisa follows all opinions. When he went to Eretz Yisrael, he found **Yehuda the son of R' Shimon ben Pazi** who said the Braisa only follows **R' Akiva** (who says that Shabbos and Yom Kippur have equal kedusha and there is therefore no reason to show a separation between the two). However, according to **R' Yishmael**, since Shabbos has more kedusha (we can burn from Shabbos on Yom Kippur but not visa-versa) it would be necessary to signal the difference between the two. **R' Zeira** responded to **Yehuda**, the Braisa may follow **R' Yishmael** and the reason no separation need be shown is because this only effects the Kohanim, and the Kohanim are “zrizin” and don't need the reminder.
 - **Q: Mar K'shisha the son of R' Chisda** asked **R' Ashi**, do we not make notifications based on the fact that Kohanim are “zrizin”? A Mishna says that the shofar was blown in the Beis HaMikdash an additional 6 times on Friday: 3 to stop the people from doing work and 3 to separate between the weekday and Shabbos. This was done in the Beis HaMikdash, presumably for the Kohanim?! **A:** The shofar was blown for the people of Yerushalayim, but would have been unnecessary for the Kohanim.
 - **Q:** The halacha is that one may prepare vegetables in the afternoon of Yom Kippur to be ready to cook after Yom Kippur (because preparing food at that time of the day adds pain because the person is so hungry and may not eat from it), but may not do so on the afternoon of Shabbos for after Shabbos. If so, we should need to signal the separation between the two (even though on this particular year one would not be allowed to prepare the vegetables, because Yom Kippur is on Friday and one cannot cook on Friday night, still, the shofar should be blown to show that on another year preparation is allowed)?! **A: R' Yosef** said, blowing the shofar is assur D'Rabanan on Shabbos and Yom Tov. We therefore do not allow it to be blown just to signal that a certain act is permitted. **A2: R' Shisha the son of R' Idi** said, even if we would blow to signal that an act is permitted, we would not do so for an act that is not currently permitted but will be permitted at a later time.
 - **Q:** We find that when Yom Tov is on Sunday we do not blow the shofar to show that on Motzei Shabbos “sh'chitah” is permitted, even though it is something that would be immediately permitted?! **A:** Based on this question, it is clear that **R' Yosef's** answer is the correct one.
- **R' Zeira in the name of R' Huna** said, when Yom Kippur falls out on Shabbos, one may not prepare the vegetables in the afternoon for cooking after Shabbos.
 - **R' Mana** said, a proof to this is from the pasuk that says Shabbos is “Shabboson” – which means one must rest from all work. This can't be referring to actual melachos, because the Torah already says one may not do melacha. The pasuk must therefore refer to preparing vegetables for cooking after Shabbos.
- **R' Chiya bar Abba in the name of R' Yochanan** said, when Yom Kippur falls out on Shabbos, one MAY prepare vegetables in the afternoon for cooking at night.
 - **Q:** The drasha brought by **R' Mana** says that it is assur?! **A:** That pasuk refers to actual melachos and it makes that one who does melacha is “oiver” a “lo sa'aseh” and an “aseh”.
 - A Braisa says clearly like **R' Yochanan**, that preparing vegetables on Shabbos which is Yom Kippur will be permitted.

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- In **R' Yehuda's** house they would prepare cabbage on Yom Kippur afternoon. In **Rabbah's** house they would prepare pumpkins. When he saw that they began preparing the vegetables earlier than the afternoon (which was never permitted), he said a letter has just arrived from **R' Yochanan** in Eretz Yisrael prohibiting the preparation of vegetables at any time on Yom Kippur (he said it was based on this letter so that the people would listen to him).

HADRAN ALACH PEREK V'EILU KESHARIM!!!

-----Daf טז--115-----

PEREK KOL KISVEI -- PEREK SHISHA ASAR

MISHNA

- All “Sifrei Kodesh” (whether it is a Sefer Torah, Nevi'im or Kesuvim) may be saved from a fire on Shabbos (and we don't care if a lot of work must be exerted to do so, and we allow them to be carried out into a “mavui” (the area into which a number of neighboring courtyards open up into) even if there is no eiruv there, which normally would not be permitted to carry into).
 - This is so whether these scrolls are read from in the Beis Medrash (Torah and Nevi'im used to read the Haftarah) or not (Kesuvim).
 - [Rashi's second p'shat is that Kesuvim may not be read on Shabbos at all, for the reason given below.]
 - This is so even if the scrolls are written in languages other than lashon hakodesh.
 - Sefarim, even if written in other languages, need “g'niza” (to be buried) if one doesn't want them anymore.
 - Kesuvim are not read because the **Rabanan** were concerned that people would only read those interesting books instead of learning practical halacha (and because the people worked all week, this was their one chance to learn).

GEMARA

- If the sifrei kodesh are written in languages other than lashon hakodesh, **R' Huna** says they may not be saved from a fire on Shabbos and **R' Chisda** says that they may be saved.
 - According to those who say that one may read from such seforim, all agree that they may be saved. The machlokes is according to the shita who says that one may not read from such seforim. **R' Huna** says they may not be read so there is no need to save them. **R' Chisda** says they must be saved because allowing them to burn would be disgracing them.
 - **Q:** Our Mishna says that seforim written in any language may be saved!? **A: R' Huna** says that the Mishna needs to be amended as can be proven from the next piece of the Mishna, which says that such sefarim need “g'nizah”. Now, if they may be saved from a fire, surely they need “g'nizah”! Therefore, **R' Huna** would say that the Mishna needs to be amended as follows: Nevi'im and Kesuvim may be saved only when they are written in lashon hakodesh. If they are written in another language, they may not be saved, but they still need “g'nizah”. **R' Chisda** says, the Mishna means to say: Nevi'im and Kesuvim, written in any language may be saved. And, even if they become unusable, they need “g'nizah”.
 - **Q:** A Braisa says, sefarim written in any language may be saved from a fire!? **A: R' Huna** will say that the Braisa follows the opinion that such sefarim may be read, according to which all hold they may be saved.
 - **Q:** A Braisa says, sefarim written in other languages may not be read but may be saved from a fire!? **A:** The machlokes between **R' Huna** and **R' Chisda** is actually a machlokes among Tana'im, and this Braisa follows **R' Chisda's** view, but **R' Huna** has other Tana'im who share his view. We see this in a Braisa that says, sefarim written in any language may be saved. **R' Yose** says they may not be saved. **R' Yose** said, **Aba Chalafta** once found **R' Gamliel Biribi** who was reading from a Sefer Iyuv written in another language. **Aba Chalafta** told him, I remember when your grandfather, **R' Gamliel**, stood on the “Har

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Habayis”, took a Sefer Iyuv written in another language and had a builder bury it under a row of bricks! Upon hearing that, **R’ Gamliel Biribi** had the sefer put in g’nizah. **R’ Yose the son of R’ Yehuda** says that **R’ Gamliel** did not have it buried under the bricks, he poured a bowl of clay on top of it to bury it.

- **Rebbi** asked: 1) where could he have gotten clay on the Har Habayis? 2) How was he allowed to destroy it directly? Rather, one must leave them to wear away on their own and then bury them.
 - We see from this Braisa that **R’ Huna** can follow **R’ Yose**, and **R’ Chisda** can follow the Tanna of the last Braisa that we brought down (we can’t necessarily say that the **T”K** and **R’ Yose** in this Braisa argue in the same machlokes as **R’ Huna** and **R’ Chisda**, because we can say that they argue as to whether these sefarim may be read or not, and not in the machlokes of **R’ Huna** and **R’ Chisda**).
- A Braisa says, brachos which were written down (e.g. a siddur, which was not allowed to be done in those times) or a “kimaya” (amulet with Names of Hashem written inside) may not be saved from a fire on Shabbos (although they contain the Names of Hashem). The **Rabanan** therefore said, one who writes brachos is like one who burns the Torah (because these must be left to burn). There was a person who was rumored to write these things. **R’ Yishmael** went to see if this was true. When the person heard he was coming, he took the written brachos and threw them into water to destroy them. **R’ Yishmael** said, destroying them was worse than writing them in the first place.
- The **Reish Galusa** asked **Rabbah bar R’ Huna**, if sefarim written in lashon hakodesh are written with inferior ink which will fade, may one save those sefarim from a fire on Shabbos? On the one hand, this is written in lashon hakodesh so it should be saved, but on the other hand it is written in inferior ink and in that way is maybe on a lower level than one written in good ink even if it’s written in another language? He said they may not be saved. The **Reish Galusa** asked, but **R’ Hamnuna** brought a Braisa that they may be saved? He answered, if there is a Braisa, then we should follow it.
 - The Braisa referred to says that only a Megilla must be written in “d’yo” – the best ink. It seems that all other sefarim may be written with inferior inks as well. If they may be written like that, we can assume they may be saved like that as well.
- **Q: R’ Huna bar Chaluv** asked **R’ Nachman**, if there are less than 85 letters remaining in a worn out Sefer Torah (like the parsha of “Vayehi binso’ah ha’Aron”), may it be saved from a fire or not? **R’ Nachman** said, why don’t you ask about the parsha of “Vayehi binso’ah ha’Aron” itself – if that’s what is written, may it be saved? **R’ Huna** said, that parsha has the Name of Hashem, so even without 85 letter it surely may be saved. My question is when less than 85 letters are spread out throughout the Torah and there is no Name of Hashem written anymore, may it be saved? **A:** He answered, it may not be saved.
 - **Q:** A Braisa says if an Aramaic phrase in the Torah (“Yigar Sa’hadusa”) in written in lashon hakodesh it may be saved on Shabbos. That is less than 85 letters and it still may be saved?! **A:** That is talking about when writing those letters completes the count to 85, but not just that phrase alone.
 - **Q:** Do these 85 letters need to be together, or even if they are spread throughout the Torah they may be saved? **A: R’ Huna** says they must be together. **R’ Chisda** says they may even be spread out.
 - **Q:** The Braisa says if the letters can be *gathered* to reach 85 letters, it can be saved. This means that they are scattered?! **A: R’ Huna** will say that Braisa means there are words that are spread around. But, if there are 85 individual letters, even the Braisa would agree that it cannot be saved.
- A Braisa says, the parsha of “Vayehi binso’ah ha’Aron” is enclosed in the Torah to teach that it truly belongs elsewhere. **Rebbi** says, that is not correct. Rather, it teaches that it is significant enough to be a complete sefer on its own.
 - When **R’ Yonasan** said that there are 7 sefarim to the Torah, that would follow **Rebbi** (who says that Bamidbar up to the parsha of “Vayehi binso’ah ha’Aron” is one sefer, “Vayehi binso’ah ha’Aron” itself is a second, and the rest of Bamidbar is a third. When added to the other 4 sefarim, there are 7).
 - The **T”K** of the Braisa is **R’ Shimon ben Gamliel** who says that this parshah is destined to be moved to its proper place. It was only inserted where it is, to separate between the 2 aveiros that were done (the

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people complaining for meat, and the people complaining about the difficulty of travelling). In truth, it belongs in the parsha that describes the formation of how the Yidden travelled.

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- **Q:** May the blank parchment (the margins, empty spaces or erased parchment) of a Sefer Torah be saved from a fire on Shabbos?
 - A Braisa says, a worn out Sefer Torah that does not have 85 letters remaining may not be saved from a fire. If the empty spaces may be saved, then this should be saved on account of the empty spaces! It seems from here that empty spaces may not be saved.
 - This case is different because the parchment is worn out. We asked about parchment that was not worn out.
 - A Braisa says, if a Sefer Torah was erased leaving less than 85 letters, it may not be saved from a fire on Shabbos. This is not worn out parchment and it may only be saved if there are 85 letters remaining, not if it is blank!
 - The erased portion of a Sefer Torah may surely not be saved because it was only Holy on account of the letters written on it. If the letters are gone, there is no longer any “kedusha”. Our question (contrary to the way we understood it originally) is regarding the margins and empty spaces in the Torah, which were made Holy not because of something that was written on them. May they be saved? This last Braisa is not a proof, because that is discussing a case where the margins and empty spaces were cut off from the erased parchment, and maybe that is why the erased parchment may not be saved.
 - We learned a halacha that one who touches the margins and empty spaces in a Sefer Torah has his hands become tamei (this is the same halacha as one who touches the written part of a Sefer Torah). We see that the margins and empty spaces have kedusha and it should therefore follow that they be allowed to be saved as well!
 - It may be that the margins and empty spaces only make the hands tamei when they are attached to the rest of the Sefer Torah. Our question is when the rest of the Sefer Torah was erased, does the fact that the margins used to be attached to a Sefer Torah imbue it with enough kedusha that it may be saved?
 - A Braisa says that margins and a Sefer Torah written by heretics may not be saved from a fire on Shabbos, rather they, along with the Names of Hashem contained in them, must be left to burn. Presumably the margins referred to are from a regular Sefer Torah, and we see that they are left to burn!
 - The Braisa refers to the margins from the Sefer Torah written by a heretic.
 - **Q:** If the Sefer Torah itself must be left to burn, surely the margins are left to burn, so why even mention it? **A:** The Braisa means to say that the Sefer Torah of a heretic is like empty parchment that was never written upon (not margins of a Sefer Torah) and is left to burn.
- A Braisa (quoted above in part) says: Margins and a Sefer Torah written by heretics may not be saved from a fire on Shabbos. **R’ Yose** says, during the week if one has such a Sefer Torah, he should cut out the Names of Hashem and bury those pieces. The remainder of the Sefer Torah should be burned. **R’ Tarfon** said, if such a Sefer Torah were to come to his hands he would burn the entire thing. He said if he was being chased by a person or snake looking to kill him, he would seek refuge in the house of an avodah zarah but would not enter the house of a heretic (they are much worse because they know of Hashem and still deny Him). **R’ Yishmael** agrees with **R’ Tarfon** and says, if the Name of Hashem is erased to bring “shalom” between a man and his wife (this is done when we give the water to a “sotah” to drink), surely we should burn all the Names of Hashem contained in the Sefer Torah of heretics, who bring hatred between Hashem and the Yidden. The Braisa concludes by saying that just as we don’t save this Sefer Torah from a fire, we also do not save them (even during the week) from a fallen structure, from water or from any other method of destruction.

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- **Yosef bar Chanin** asked **R' Avahu**, sefarim that were written by heretics for the purpose of engaging in philosophical debate may be saved from a fire on Shabbos or not? At times he said yes, and at times he said no, and was unsure.
 - **Rav** would not go the place of these debates (for fear that he would stump the heretics who would then kill him for doing so). **Shmuel** would go. When **Rava** was asked why he wouldn't go he answered that there was a palm tree on the path to the place of the debate whose roots made the road difficult to travel. They offered to uproot the tree for **Rava**, but **Rava** said that would not change anything because the hole left in the ground would be difficult to cross (or the smell in the area was unpleasant). **Mar bar Yosef** said I am friends with the heretics and don't have to be afraid to go. However, he once went and they attempted to put his life in danger.
- There was a heretic in the neighborhood of **R' Gamliel** and his sister, Ima Shalom, who had a reputation that he did not accept bribes when he decided disputes. They wanted to show the people that he in fact took bribes, and thereby embarrass him. Ima Shalom secretly gave the heretic a golden candlestick and then brought **R' Gamliel** to this heretic to decide a fabricated dispute between **R' Gamliel** and herself. The heretic decided in favor of her (contrary to what should have been decided based on the Torah). **R' Gamliel** then went and secretly gave the heretic a donkey from Luva (a high quality animal). The heretic then reversed his decision and decided the case for **R' Gamliel**. Ima Shalom said "Your light should shine like a candle", alluding to the bribe she had given him. **R' Gamliel** responded, "A donkey has come and kicked the candle", alluding to the fact that his bribe had won over her bribe. This was done in front of a crowd, who then understood that the heretic had accepted bribes.

U'MIPNEI MAH EIN KORIN...

- **Rav** says the prohibition of reading from the Kesuvim is limited to the time of the halacha drasha (and the prohibition was instituted to try and make people attend the drasha). **Shmuel** says the prohibition applies the entire Shabbos.
 - **Q:** In Naharda'ah (which was under **Shmuel's** authority) they would read from the Kesuvim at Mincha in shul?! **A:** The machlokes must have been as follows: **Rav** says reading the Kesuvim is assur only while in the beis hamedrash. **Shmuel** says it is assur to be read in any place during the time of the drasha. According to this, Naharda'ah followed **Shmuel's** view because they would not read the Kesuvim until Mincha time (the drasha was typically given in the morning). **A2:** **R' Ashi** says the machlokes is as stated originally, and in the machlokes **Shmuel** was stating the opinion of **R' Nechemia** who says that Kesuvim may not be read on Shabbos because we want people to say, if Kesuvim may not be read, surely regular, mundane documents may not be read on Shabbos (this reason would apply throughout the entire Shabbos). However, in practice, **Shmuel** followed the **Rabanan** who argue and say that it may only not be read during the time of the drasha.

MISHNA

- One may save the encasement of the sefer along with the sefer, and the encasement of tefillin along with tefillin. This may be done even if there is money inside the encasement as well.
- The sefarim and tefillin may be saved and brought out to a "mavui" that is not "open". **Ben Beseira** says it may even be saved into a mavui that is "open".

GEMARA

- A Braisa says, when Erev Pesach falls out on Shabbos, one is allowed to (and in fact must) bring the korbon Pesach. **R' Yishmael the son of R' Yochanan ben Broka** says that the animal may only be skinned from its hind legs until its chest (which gives one the ability to easily remove the parts of the animal that must be offered on the Mizbeach). The **Chachomim** say the animal may be fully skinned (like any other year).
 - **Q:** We can understand **R' Yishmael's** view, because he allows only as much skinning as is needed to offer the korbon, but why do the **Chachomim** allow a complete skinning? **A:** **Rabbah bar bar Chana in the name of R' Yochanan** said, we learn from a pasuk that one must perform mitzvos in the best way possible, which, in this case would mean to skin the entire animal.

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- **Q:** Why is it better to skin the entire animal? **A:** **R' Yosef** says, because it allows proper ventilation for the meat so that it shouldn't spoil. **Rava** says, so that the korbon not lay there like an ordinary, dead carcass. The difference between these opinion would be 1) if the korbon was placed on a golden table (it is not treated like an ordinary carcass), 2) where it is a cool day with no risk of spoilage even without removing the full skin.
- **Q:** What does **R' Yishmael** learn from the pasuk? **A:** That the pieces to be offered on the Mizbeach should not be removed until the animal is skinned until the chest. **R' Huna the son of R' Nosson** explains, that removing them prior to skinning would cause strands of wool to get stuck to the pieces to be offered on the Mizbeach.

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- **R' Chisda in the name of Mar Ukva** said, the **Rabanan** said, our Mishna allows the saving of the encasement along with the sefer even if there is money in the encasement. We see that since we allow the saving for honor of the sefer, we allow the person to benefit as well by saving the money. The same should be with skinning the animal. Since the skinning serves the purpose of doing the mitzvah in the best possible way (discussed yesterday), we allow it even though it also helps the person by removing all the skin and giving full access to all the meat.
 - **Q:** Moving the money is an issue of muktzeh – only a D'Rabanan. Skinning the animal is a true melacha D'Oraisa, and therefore cannot be compared to the case of our Mishna?! **A:** **R' Ashi** said, **R' Yishmael** and the **Rabanan** argue regarding both aspects – whether one may skin the entire animal although it involves an actual melacha, and second, whether, if the skin was not fully removed, may one move the partially skinned animal from the sun to the shade to prevent spoilage of the meat (**R' Yishmael** says it may not be moved because the skin is muktzeh and therefore the animal may not be moved on account of the skin, and the **Rabanan** say that it may be moved). It is about this second aspect (of muktzeh) that the **Rabanan** bring a proof from our Mishna's allowing the encasement with the money to be moved for the sake of the sefer. They say, that here too, the skin should be allowed to be moved for the sake of the meat.
 - **Q:** The encasement is acting as a base for a permitted item (the sefer) and that is why it may be moved. However, the skin is acting as a base for the meat, which itself is muktzeh, since it will be not be eaten until after Shabbos (Tosfos explain it is muktzeh because before it was slaughtered it was muktzeh, although at this point it would not be muktzeh)!? **A:** The Gemara explains, the **Rabanan** are saying, since one may take an encasement which has money in it and move it with the sefer in it to carry it out to safety (the encasement is not acting as a base solely for a permitted item), the skin should likewise be allowed to be moved for the sake of the meat to prevent it from spoiling.
 - **Q:** The encasement is a base for a prohibited as well as a permitted item, and that's why it may be moved. The skin is a base for only a prohibited item – the meat!? **A:** The **Rabanan** are saying, since we are allowed to bring an encasement with money in it to place the sefer in it to carry it to safety, we see that one can move the encasement which (at that time) is a base for only a prohibited item, and yet it may be moved for the sake of saving the sefer. Similarly, the skin should be allowed to be moved with the meat, although it is only a base for a prohibited item, because doing so will save the meat from spoiling.
 - **Q:** Where do we see that an encasement with money may be moved to place a sefer in it? We can't say that since we can save the encasement with the money if it already had a sefer in it, we can also bring an encasement with money to place a sefer in it, because the reason if the sefer is in the encasement we don't require removal of the money is we are afraid that will cause a delay and risk burning the sefer. However, if one is bringing an encasement which does not yet have a sefer in it, he can shake out the money as he is bringing it to the sefer?! **A:** **Mar bar R' Ashi** says, the machlokes between **R' Yishmael** and the **Rabanan** is, like we said originally, only regarding whether the animal may be fully skinned. Although we

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asked that the proof from our Mishna is flawed because our Mishna discusses a D'Rabanan and skinning an animal is a D'Oraisa, we are discussing a case where the person doesn't want the skin (so it is a "melacha she'eino tzricha l'gufah") and therefore the skinning is only assur D'Rabanan as well.

- **Q:** Although he doesn't want the skin, he is inevitably skinning (it is a "psik reisha") in which case all agree that it would be assur D'Oraisa?! **A:** The case is where he cuts off the skin in thin strips, which is an unusual way of skinning and therefore only assur D'Rabanan.

U'LIHEICHAN MATZILAN OSAN...

[The houses of those times would open up into a "chatzer" (courtyard). A number of courtyards would then open up into a "mavui", which in turn would open into the reshus harabim.]

- **Q:** What is an "open mavui" and what is a "closed mavui"?
- **A: R' Chisda** says, if the mavui is enclosed with walls on 3 sides and the remaining side has 2 "lechis" (vertical posts, one on each end of the opening to the reshus harabim), that is called a "closed mavui" (which all permit the sefer to be carried into). If there is only one "lechi" on the open side, it is called an "open mavui" (which **Ben Beseirah** allows the sefer to be brought into).
 - There is a machlokes how a mavui with 3 walls must be adjusted to permit carrying within it. **B" S** say there must be a "lechi" (vertical pole at the edge of the opening) and a "korah" (horizontal pole across the top of the opening). **B" H** say it needs *either* a lechi or a korah. **R' Eliezer** says it needs two "lechis".
 - According to **R' Chisda**, the **Rabanan** and **Ben Beseira** follow **R' Eliezer**. The **Rabanan** say no leniency was allowed for saving a sefer and the 2 "lechis" are necessary. **Ben Beseirah** says that we allowed saving the sefer into the mavui even if there is only one lechi.
 - **Q: Rabbah** asks, 1) although it would not typically be permitted by **R' Eliezer** unless there are two "lechis", a mavui with three walls and one lechi cannot be said to be "open"!? 2) According to the way the **Rabanan** were explained, there are no leniencies for the sefer, so why can one only save a sefer, he should be allowed to carry whatever he wants into that mavui?!
- **A2: Rabbah** therefore says, a mavui with 2 parallel walls and a lechi on each open side is a "closed mavui". A mavui with 2 parallel walls and a lechi on only one of the open sides is an "open mavui".
 - According to **Rabbah**, the **Rabanan** and **Ben Beseira** follow **R' Yehuda** who says that one may carry in a mavui with 2 parallel walls and a lechi on each open side. The **Rabanan** say that a sefer may be saved into such a mavui. **Ben Beseira** says we are even more lenient when it comes to saving a sefer and even if there is only one lechi, one may save a sefer into it.
 - **Q: Abaye** asks, according to the **Rabanan** there are no leniencies for the sefer, so why can one only save a sefer? He should be allowed to carry whatever he wants into that mavui?!
- **A3: R' Ashi** therefore says, a mavui with 3 walls and one lechi is a "closed mavui". A mavui with 3 walls and no lechis is an "open mavui".
 - According to **R' Ashi**, the **Rabanan** and **Ben Beseira** follow **R' Eliezer**. They both say that although **R' Eliezer** requires 2 lechis to permit carrying, to save a sefer a leniency will apply. The **Rabanan** say that leniency allows the absence of one lechi. **Ben Beseira** says the leniency allows the absence of both lechis.

MISHNA

- One may save the amount of food needed for the 3 Shabbos meals from a fire on Shabbos – food fit for humans may be saved for humans and food fit for animals may be saved for the animals.
- If the fire breaks out before the Friday night meal, he may save enough for 3 meals. If it breaks out in the morning before the daytime meal, he may save enough for two meals. If it breaks out before the 3rd meal, he may save enough for one meal.
- **R' Yose** says, no matter when the fire breaks out one may always save 3 meals worth of food. (Food may only be saved into a fully adjusted mavui with no leniencies (unlike a sefer). Food is also not muktzeh. In truth, much

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more food could be saved if not for a gezeirah to be explained in the Gemarah. Therefore, the minimum of 3 meals is always allowed).

GEMARA

- **Rava** explains, in truth much more food should be allowed to be saved. The reason we only allow 3 meals worth is because if he can save whatever amount he wants, he will get very caught up in his effort, will forget it is Shabbos and will extinguish the fire. To prevent that from happening, we only allow 3 meals to be saved. That will remind him that it is Shabbos and he will not come to extinguish the fire.
 - **Q: Abaye** asks, a Braisa says if one has a barrel of wine that broke on a rooftop, he is allowed to place a bowl on the ground of the courtyard to catch the dripping wine, but he may not hold the bowl to catch the wine midair or hold the bowl at the edge of the roof to catch the wine as it drips off. Why don't we let him save the wine in those ways? What melacha are we trying to prevent from happening? **A:** If we allow him to save however he wants, he may forget it is Shabbos and bring additional bowls from the reshus harabim. Limiting the way in which he can save the wine will prevent him from forgetting it is Shabbos.
- The Braisa (partially quoted above) says: if one has a barrel of wine that broke on a rooftop, he is allowed to place a bowl on the ground of the courtyard to catch the dripping wine, but he may not hold the bowl to catch the wine midair or hold the bowl at the edge of the roof to catch the wine as it drips off. If he has guests that he needs wine for, he can even use a bowl to catch the wine midair or at the edge of the roof. However, he must have guests before he does that. He can't do that and then invite guests, rather he should first invite guests and then save the wine in that manner. He may not make a "trick" by inviting guests who he knows have already eaten and will therefore not drink all the wine he is saving (and in that way try and save more wine). **R' Yose bar Yehuda** says one may employ this "trick".
 - **Q:** A Braisa says, if an animal and her child (which may never be slaughtered on the same day) fall into a ditch (where there is a risk it may get harmed if left there) on Yom Tov, **R' Eliezer** says he may lift one animal out of the ditch in order to slaughter it, but the second one must be left in the ditch (since it can't be slaughtered that day). **R' Yehoshua** says he may lift the first one out of the ditch in order to slaughter it. He may then use a "trick" and decide that he rather slaughter the second animal instead and lift the second animal out of the ditch. He may then slaughter whichever one he wants. Maybe we can say that **R' Yehoshua** who allows using the "trick" holds like **R' Yose bar Yehuda**, and **R' Eliezer** holds like the **T"K**? **A:** It could be that **R' Eliezer** doesn't allow using a "trick" in this Braisa because he can still feed the animal in the ditch and there is no serious financial loss. However, in the case of the wine, maybe he would allow using a "trick". And, it could be that **R' Yehoshua** only allows using a "trick" in this case because the animal is in pain ("tzar balei chaim"), but would not allow using a "trick" in the case of the wine.
- A Braisa says: if one saved high quality bread from the fire, he cannot now go back and save another 3 meals worth of low quality bread by saying that he rather have the low quality bread (because no one would want that). However, if he saved low quality bread, he may go back and save 3 meals worth of high quality bread. If a fire breaks out on a Yom Kippur which fell on a Friday, he may save food for the coming Shabbos. However, if a fire breaks out on Shabbos and the next day is Yom Kippur, one may not save food for after the fast. Certainly one may not save food from Shabbos for a Yom Tov or even for the following Shabbos.
- A Braisa says: if one forgot to take bread out of the oven, and Shabbos has already begun, he may take out enough bread for 3 meals, and may tell others to come and take 3 meals worth for themselves as well. However, he should not remove the bread with the flat shovel that is typically used, rather he must remove it from the oven walls with a knife.
 - **Q:** Why can't he use the flat shovel? **R' Yishmael** taught in a Braisa that using the shovel to remove bread from an oven wall is not a melacha, it is a skill. If so, why can't it be used? **A:** Although it is not a melacha itself, since it is a weekday activity, the **Rabanan** felt that one should perform it as differently as possible because it is Shabbos.
- **R' Chisda** says, the pasuk teaches us that one should wake up early on Friday to prepare for Shabbos.

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- **R' Abba** says, the pasuk says "lechem mishneh" ("double bread"), which teaches that one should cut open two breads at each Shabbos meal. **R' Ashi** saw **R' Kahana** make the bracha on two breads but only cut open one, because the pasuk says "laktu" ("they gathered a double portion", so having 2 is enough, without cutting both open).
- **R' Zeira** would cut an initial piece of bread for himself that would be large enough for what he would need for the entire meal (this showed honor for the Shabbos meal by showing that he wanted to eat a lot in honor of Shabbos).
 - **Q: Ravina** asked **R' Ashi**, doing so is ravenous and improper?! **A:** He answered, since he only did this on Shabbos, it was apparent that this was done for the honor of Shabbos and for no other reason.
- When **R' Ami** and **R' Assi** would have the bread used for an eiruv, they would use that bread to make the bracha for the Shabbos meal. They said, since one mitzvah was done with this bread, let another mitzvah be done with it as well.

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KEITZAD, NAFLA DILEIKA...

- A Braisa says: **T"K** says, one must eat 3 seudos on Shabbos. **R' Chidka** says one must eat 4 seudos on Shabbos.
 - **R' Yochanan** says they both get their views from the same pasuk where Moshe tells the Yidden to eat the "mun" on Shabbos, and the pasuk says the word "Hayom" (today) 3 times. The **T"K** says this teaches that one must eat 3 meals over the entire Shabbos. **R' Chidka** says, the pasuk refers to Shabbos daytime and teaches that 3 meals must be eaten during the daytime alone.
 - **Q:** Our Mishna said, if a fire breaks out on Friday night, one may save 3 meals' worth of food. Presumably this is talking about before he ate the Friday night meal and we see that there are only a total of 3 meals on Shabbos?! **A:** The Mishna is discussing after he already ate the night meal and he may save 3 meals' worth of food for the remaining 3 meals of Shabbos.
 - **Q:** The Mishna then says, if the fire breaks out in the morning, one may save 2 meals' worth of food. Presumably this is talking about before he ate the morning meal and we see that there are only 2 meals that must be eaten Shabbos daytime?! **A:** The Mishna is discussing after he already ate the morning meal and he may save 2 meals' worth of food for the remaining 2 meals of Shabbos.
 - **Q:** The Mishna then says, if the fire breaks out in the afternoon, one may save 1 meal's worth of food. Presumably this is talking about before he ate the afternoon meal and we see that there are only 2 meals that must be eaten Shabbos daytime?! **A:** The Mishna is discussing after he already ate the afternoon meal and he may save 1 meal's worth of food for the one remaining meal of Shabbos.
 - **Q:** From the fact that **R' Yose** argues in the Mishna and says that one may always save 3 meals' worth of food, it seems that the **T"K** must also hold that there are only 3 meals required to be eaten on Shabbos?! **A:** Our Mishna does not follow **R' Chidka**.
 - **Q:** A Mishna says that a poor person who has enough for 2 meals may not take from the "tamchui" (the local collection of food which gave the recipients enough food for 2 meals), and a poor person who has enough for 14 meals (2 for each day of the week) may not take money from the "kupah" (the local money collection that was distributed every Friday, meant to last the entire week). This Mishna is saying that there are 2 meals per day, including Shabbos. This does not follow the view of the **T"K** or **R' Chidka**?! **A1:** This can follow the **Rabanan**, because we tell the poor person to eat the meal that he has set aside for Motzei Shabbos, on Shabbos evening before Shabbos ends. In that way he has 3 meals for Shabbos. **A2:** The Mishna can even follow **R' Chidka**, because we tell the poor person to save his Friday morning meal for Friday night and his Friday evening meal for Shabbos day (and the Motzei Shabbos meal he eats before Shabbos is over). In that way he has 4 meals on Shabbos.

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- **Q:** We are asking him to fast the entire Friday?! **A:** This Mishna follows **R' Akiva**, who says that one should treat his Shabbos like a weekday (have fewer and less elaborate meals) rather than to have to come onto others for support.
- **Q:** A Mishna says that if a poor person travels into town, the townspeople must give him a loaf of bread. If he stays overnight, they must give him what he needs to spend the night. If he stays for Shabbos, they must give him 3 meals. That does not follow **R' Chidka!**? **A:** The Mishna is talking about where the pauper came with one meal of his own. We therefore tell him to use his meal along with the 3 that we provide for him, so that he has a total of 4 meals.
 - **Q:** We take his last meal and make him leave empty handed? **A:** We give him one additional meal as he leaves.
 - **Q:** What do we need to give the pauper who is staying overnight? **A:** **R' Pappa** says we must give him a bed and a pillow.
- A Braisa says, the dishes from the Friday night meal may be washed for the Shabbos morning meal. The dishes from the Shabbos morning meal may be washed for the afternoon meal. The ones from the afternoon meal may be washed for use in the late day meal. The dishes from that meal may not be washed (since they will not be used until after Shabbos). However, all drinking utensils (cups, pitchers, etc.) may be washed at any time of the day because there is no set time for drinking.
- **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi in the name of Bar Kappara** said, whoever fulfills the mitzvah of eating 3 meals on Shabbos is saved from 3 bad occurrences: the throes of Moshiach, the judgment of Gehinom, and the war of Gog and Magog.
- **R' Yochanan in the name of R' Yose** said, one who takes pleasure in the Shabbos will merit to receive an inheritance without boundaries.
 - **R' Nachman bar Yitzchak** says, such a person will be spared from the subjugation of the galus.
 - **R' Yehuda in the name of Rav** says, he is given whatever his heart desires.
 - **Q:** With what should one take pleasure in Shabbos? **A:** **Rav** said, with cooked beets, large fish and heads of garlic. Even if someone prepares something very small (like frying fish in their own oil with flour), but it is done in honor of Shabbos, it is called taking pleasure in Shabbos.
- **R' Chiya bar Abba in the name of R' Yochanan** said, one who keeps Shabbos according to the halachos, even if he worships avodah zarah, he is forgiven.
- **R' Yehuda in the name of Rav** said, if the Yidden would have kept that first Shabbos, none of the goyim would have ever risen up against them.
- **R' Yochanan in the name of R' Shimon bar Yochai** said, if the Yidden would keep 2 Shabbosos, we would immediately be redeemed (i.e. Moshiach would come).
- **R' Yose said:**
 - May my portion be among those who eat 3 meals on Shabbos.
 - May my portion be among those who complete the Hallel every day.
 - **Q:** We have learned that it is not proper to say Hallel every day?! **A:** **R' Yose** was referring to those who say the "Hallel" in "p'sukei d'zimra".
 - May my portion be among those who daven with the redness of the sun (shachris at sunrise and mincha at sunset).
 - May my portion be among those who die from a disease of the intestines, because **Mar** said, most tzadikim die from such a disease.
 - May my portion be among those who die while performing a mitzvah.
 - May my portion be among those who accept Shabbos in Teverya and end Shabbos in Tzipori (i.e. accept Shabbos early and end Shabbos late).
 - May my portion be among those who gather the talmidim to come and learn and not from those who come and tell them when it is time to stop learning (e.g. to eat).
 - May my portion be among those who collect tzedaka and not among those who distribute it (distribution may be based on objective criteria and therefore may be done improperly).
 - May my portion be among those who are suspected of wrongdoing but have actually done no wrong.

Daf In Review – Weekly Chazarah

- **R' Pappa** said, he was suspected of wrongdoing without having done anything wrong.
- I had tashmish (with my wife) 5 times and thereby planted 5 cedars in Klal Yisrael.
 - This refers to his 5 sons who were all righteous talmidei chachomim: **R' Yishmael, R' Eliezer, R' Chalafta, R' Avtilas, R' Menachem**.
 - Although we find that he had a son named "Vardimas", that was actually **R' Menachem**, who was called Vardimas because of his rosy complexion.
 - **Q:** Did **R' Yose** not fulfill his mitzvah of "onah" (to be with his wife on a regular basis)? **A:** The 5 that he refers to are the 5 times that he had tashmish and then immediately had tashmish a second time (which the Gemara says is the way to assure to have sons).
- I never called my wife "my wife" or my ox "my ox". I would always call my wife "my house" (she is the mainstay of the house) and would call my ox "my field" (it is the mainstay of the field).
- In all my days I have never looked at my "milah".
 - **Q:** We find that **Rabeinu Hakadosh** was given the title "Kadosh" because he never looked at his milah. If so, **R' Yose** should have gotten that title as well?! **A:** **Rabeinu Hakadosh** was so called because he also never lowered his hands below his belt.
- In all my days my beams have never seen the inside of my shirt (he would get undressed under his blanket, in a very "tznius" way).
- In all my days, I never went against anything my friends said. If a friend told me to do Birchas Kohanim, I would do so even though I am not a Kohen.
- In all my days, I have never said something about somebody that I needed to retract in front of the person it was said about (everything I said was 100% true).
- **R' Nachman** said, I deserve reward for the way I have always fulfilled the mitzvah of eating 3 meals on Shabbos.
- **R' Yehuda** said, I deserve reward for the way I have always fulfilled the mitzvah of delving into the meaning of what I was davening.
- **R' Huna the son of R' Yehoshua** said, I deserve reward for the way I have never gone 4 amos with an uncovered head.
- **R' Sheishes** said, I deserve reward for the way I have always fulfilled the mitzvah of tefillin (I have never gone 4 amos without tefillin).
- **R' Nachman** said, I deserve reward for the way I have always fulfilled the mitzvah of tzitzis (I have never gone 4 amos without tzitzis).
 - **R' Yosef** asked **R' Yosef the son of Rabbah**, with what mitzvah was your father especially careful? He answered, with the mitzvah of tzitzis. One time he was walking up stairs and a string of his tzitzis was cut. He did not return down until he replaced the string.
- **Abaye** said, I deserve reward for the way I have always treated young tamidei chachomim. Whenever one of them finishes a Mesechta, I make a seudah for the Rabanan.
- **Rava** said, I deserve reward for the way I treat young talmidei chachomim. When they come to me for a din Torah, I do not put my head on a pillow (do not go to sleep) until I have thoroughly reviewed the case to see its merits.
 - **Mar bar R' Ashi** said, I am disqualified to be a judge for a young talmid chochom, because I love them as much as I love myself and I will never have the ability to be unbiased to them.

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- **R' Chanina** would put on nice clothing on Erev Shabbos, would stand up and say, "Come, let's go meet the Shabbos Queen".
- **R' Yannai** would put on nice clothing on Erev Shabbos and say, "Bo'i Kallah, Bo'i Kallah" (Come Bride, Come Bride).

Daf In Review – Weekly Chazarah

- **Rabbah bar R' Huna** went to **Rabbah bar R' Nachman's** house and they offered him a fancy cookie to eat. He asked the host, how did you know that I was coming (that you knew to prepare so nicely)? He answered, are you more important than Shabbos (it was Shabbos and he had prepared for Shabbos)?!
- **R' Abba** would buy 13 pieces of meat from 13 butchers (to make sure he had the best meat for Shabbos), and place each piece by the door of his house so that the people in his house could quickly begin preparing it for Shabbos while he went to look for more and better meat (Rashi brings another p'shat that the butchers would deliver the meat to him and leave it by his door because he would rush them out to go find more and better meat).
- **R' Avahu** would sit on an ivory chair and fan the fire that would be used for Shabbos.
- **R' Anan** would wear black on Friday to demonstrate that it was a time to get dirty from the preparations of Shabbos, not to stay clean.
- **R' Safra** would singe the head of the animal in preparation for Shabbos. **Rava** would salt the "shibuta" fish. **R' Huna** would light candles. **R' Pappa** would prepare the wicks. **R' Chisda** would cut the beets. **Rabbah** and **R' Yosef** would cut wood for Shabbos. **R' Zeira** would light the fire with small pieces of wood. **R' Nachman bar Yitzchak** would schlep things around to prepare the house for Shabbos. He said, if **R' Ami** and **R' Assi** were coming to visit me, I would do this, so why shouldn't I do it for Shabbos? Others say that **R' Ami** and **R' Assi** would schlep things around to prepare the house for Shabbos. They said, if **R' Yochanan** would come and visit us we would do this, so why shouldn't we do this for Shabbos?
- **Yosef Mokir Shabbos** had a very wealthy goy in his neighborhood. The astrologers told him that all his money would be lost to Yosef Mokir Shabbos. In an attempt to keep his money close by, this goy took all his money and bought a very expensive diamond, which he had sewn into his hat. When walking over a bridge, a wind came and blew off his hat into the water. The diamond was swallowed by a fish. Eventually, this fish was caught on a Friday afternoon and the fishermen wondered who would buy such a fish so late on a Friday. They were told that Yosef Mokir Shabbos would buy it since he bought anything that would honor Shabbos. They went and sold the fish to him. He opened the fish, found the diamond and sold it for a huge sum of money. An elder said, it is appropriate that Shabbos should pay back someone who borrowed money to spend on Shabbos.
- **Q: Rabbi** asked **R' Yishmael the son of R' Yose**, in what merit are there wealthy people in Eretz Yisrael? He said, it is because they give ma'aser. He then asked, in what merit are there wealthy people in Bavel? He said, it is because they honor the Torah. He then asked, in what merit are there wealthy people in other lands? He answered, it is because they honor the Shabbos.
 - Like **R' Chiya bar Abba** said, he was once somewhere for Shabbos and the host set a lavish table and served a lavish meal. He asked the host how he merited such wealth. The host responded that he was a butcher and would always take the nice pieces and put them away for Shabbos. **R' Chiya** told him, you are fortunate for meriting this and blessed is Hashem Who gave this to you.
- The Caesar asked **R' Yehoshua ben Chananya**, why does the Shabbos food smell so good? **R' Yehoshua** answered, it is because of a special spice that is called Shabbos. He asked him to please give him this spice. He answered, this spice only works for people who keep the Shabbos.
- The **Reish Galusa** asked **R' Hamnuna**, what does the second pasuk which discusses keeping Shabbos holy refer to? He said, it refers to Yom Kippur. Although one can't honor it with eating and drinking, he can honor it by wearing nice clothing.
 - The pasuk again says "V'chibadito". **Rav** says this means one should eat the Shabbos meal early. **Shmuel** says this means one should eat the Shabbos meal late.
 - The children of **R' Pappa bar Abba** asked **R' Pappa**, we, who have meat and wine all the time, how do we honor Shabbos? He said, if you usually eat early, eat late. If you usually eat late, eat early.
 - **R' Sheishes** would give shiur on Shabbos and have the **Rabanan** sit in the sun during the summer and in the shade during the fall so that they would be uncomfortable and cut the learning short and thereby get up and go to eat the Shabbos meal.
 - **R' Zeira** would go over to the pairs of the **Rabanan** who were talking and tell them, don't be "mechalel" Shabbos. Stop talking and go eat your Shabbos seudah.

Daf In Review – Weekly Chazarah

- **Rava** saif, even if one davens without a minyan on Friday night, he must say “Vayichulu”, because **R’ Hamnuna** says, whoever davens and says “Vayichulu” on Friday night is considered to be a “partner” with Hashem in Creation.
 - **R’ Elazar** says, the pasuk says “Bidvar Hashem shamayim na’asu” (with the word of Hashem the heavens were created), which teaches us that speaking is considered like an action.
 - **R’ Chisda in the name of Mar Ukva** said, if one davens and says “Vayichulu” on Friday night, the 2 Malachim that accompany a person home from shul place their hands on the person’s head and say, “Your sins will be forgiven”.
- A Braisa says, **R’ Yose bar Yehuda** says, on Friday night 2 Malachim accompany a person from shul to his house – one good Malach and one bad one. If they walk into his house and find the candles lit, the table set and the beds made, the good Malach says, “It should be Hashem’s will that next Shabbos should be like this as well”, and the bad Malach is forced to say “Amen”. If the house is not set like that, the bad Malach says “It should be Hashem’s will that next Shabbos should be like this as well”, and the good Malach is forced to say “Amen”.
 - **R’ Elazar** says, a person should always set his table for Shabbos, even if he will only be eating one kezayis of food.
 - **R’ Chanina** says, a person should always set his table on Motzei Shabbos (for Melave Malkah) even if he will only be eating one kezayis.
 - Drinking and washing with hot water on Motzei Shabbos is a refuah, as is eating freshly baked bread.
 - **R’ Avahu** would shecht a third born (highest quality) calf every week for melave malkah and would only eat the kidney from it. His son **Avimi** said, why are you wasting such an animal? Leave over a kidney from the animal that you shecht for Shabbos and eat it on Motzei Shabbos!? He listened to his son and did so. A lion came and ate the calf that would have been shechted had he not listened to his son.
- **R’ Yehoshua ben Levi** says, whoever answers “Amen Yehei Sh’mei Rabbah” with all his might (with his whole kavanah), merits that any evil decree that was set against him gets torn up.
 - **R’ Chiya bar Abba in the name of R’ Yochanan** says, even if he worshipped avoda zarah on some minute level, he is forgiven.
- **Reish Lakish** says, whoever answers “Amen” with all his might, has the gates of Gan Eden opened for him.
 - **R’ Chanina** explains, the word “Amen” is an abbreviation for “Kel Melech Ne’eman”.
- **R’ Yehuda the son of R’ Shmuel in the name of Rav** says, fires are not usual except in a place where there is “chillul Shabbos”. The pasuk says there will be fires that “lo sivkeh” – can’t be put out. **R’ Nachman bar Yitzchak** explains, they won’t be able to be put out because they will happen on Shabbos as a punishment for “chilul Shabbos”.
- **Abaye** says, from a pasuk we are taught that Yerushalayim was destroyed only because of “chilul Shabbos”.
 - **R’ Avahu** says, from a pasuk we are taught that Yerushalayim was destroyed only because people didn’t say “Shema” in the morning and at night.
 - **R’ Hamnuna** says, from a pasuk we are taught that Yerushalayim was destroyed only because the young children were stopped from their Torah learning.
 - **Ulla** says, from a pasuk we are taught that Yerushalayim was destroyed only because people had no shame in front of each other.
 - **R’ Yitzchak** says, from a pasuk we are taught that Yerushalayim was destroyed only because people considered the great and the small as equals.
 - **R’ Chanina** says, from a pasuk we are taught that Yerushalayim was destroyed only because people did not rebuke one another.
 - **R’ Yehuda** says, from a pasuk we are taught that Yerushalayim was destroyed only because tamidei chachomim were degraded in it.
 - The pasuk says “Ahd ein marpei” (“until there is no refuah”). This teaches us that people who degrade talmidei chachomim have no “refuah” – they are not forgiven for their sin.
 - **R’ Yehuda in the name of Rav** explains the pasuk that says, “Do not touch My anointed ones” as referring to the young children who learn Torah, and “My nevi’im do not harm” as referring to talmidei chachomim.

Daf In Review – Weekly Chazarah

- **Reish Lakish in the name of R' Yehuda Nesi'ah** says:
 - The world exists only because of the breath of young children as they learn Torah.
 - **R' Pappa** asked **Abaye**, what about our Torah learning, is it worthless? He answered, it can't be compared to the Torah learning of children who are pure, without sin.
 - We do not stop children from learning, even for the building of the Beis Hamikdash.
 - Any city that does not have children learning in it is destroyed. **Ravina** said such a city is totally wiped out (with nothing remaining).
- **Rava** says, from a pasuk we are taught that Yerushalayim was destroyed only because there were no more truthful people in it.
 - **Q: R' Katina** said, from a pasuk we are taught that even at the time of the downfall of Yerushalayim, there was never an absence of truthful people?! **A:** People were truthful with regard to their lack of Torah knowledge, but they were not truthful when it came to their business dealings.