



## Daf In Review – Weekly Chazarah

### Maseches Shabbos, Daf קמ"ח – Daf קנ"ד

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

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V'EIN MACHZIRIN ES HASHEVER

- **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos.
  - **Rabbah bar bar Channa** went to Pumbedisa and did not go to **R' Yehuda's** shiur. **R' Yehuda** sent his attendant to take **Rabbah's** garment until he came to the shiur. **Rabbah** came to the shiur as **R' Yehuda** was saying that one may not set a broken bone on Shabbos. **Rabbah** said, **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos. **R' Yehuda** said, **R' Chana** is from Bavel and **Shmuel** is from Bavel and I never heard this. It was a good thing I made you come to shiur so that I heard this halacha.

MI SHENIFRIKA YADO...

- **R' Avya's** hand became dislocated on Shabbos and he wanted to try to get it back in place. He showed **R' Yosef** a few different things he wanted to do and was told that each one was assur. While showing the different methods, his hand popped back into place. **R' Yosef** said to him, the Mishna says that no massaging may be done. Why did you even ask if anything can be done? He replied, the Mishna says a broken bone may not be set and yet we find that **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos. I thought that maybe the same thing is with fixing a dislocated limb. **R' Yosef** said, just because we find that in regard to one part of the Mishna does not mean it will be that way for another part of the Mishna.

**HADRAN PEREK ALACH CHAVIS!!!**

**PEREK SHOEL -- PEREK SHLOSHA V'ESRIM**

MISHNA

- One may borrow pitchers of wine and oil from another on Shabbos as long as he doesn't say to him "halveini" (lend me). In this same way a woman may borrow loaves of bread from her friend. If the lender doesn't trust the borrower, the borrower may leave his garment with the lender until after Shabbos, at which time they can figure out what is owed.
- If Erev Pesach falls on Shabbos and one needs an animal for his Korbon Pesach, he can take an animal from a seller and leave his garment with the seller until after Yom Tov, at which time they can figure out what is owed.

GEMARA

- **Q: Rava bar R' Chanan** asked **Abaye**, the reason why one can't say "halveini" on Shabbos is because that refers to a longer term loan, which will cause the lender to write the loan down so that it should not be forgotten. One may say "hashileini" because that refers to a short term loan which will not cause it to be written down. During the week these terms are used interchangeably. If so, even if one says "hashileini" on Shabbos the lender will write down the loan because it may be referring to a longer term loan?! **A:** Since one may not say "halveini" on Shabbos, when one says "hashileini" the lender will know that it is being used in its proper meaning and will remember that he may not write the loan down.
- **Q: Rava bar R' Chanan** asked **Abaye**, the **Rabanan** say that all activities done on Yom Tov should be done differently than the way in which they are done during the week. If so, why do we allow the women to draw water on Yom Tov in the normal manner in which they do so during the week? **A:** There is no different way for them to do it. If we make them draw water in smaller buckets, they will have to make more trips (which is extra effort on Yom Tov). If we make them draw in larger buckets, they will be carrying heavier burdens (which we

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don't want them doing on Yom Tov). If we have them place a kerchief over the bucket, it may lead to "sechita". If we have them use a lid on the bucket, the string holding the lid may break and they will tie it back together with a knot. Therefore, there is no way to do it differently than during the week.

- **Q: Rava bar R' Chanan** asked **Abaye**, a Mishna says that one may not clap his hands or beat his chest (in mourning), or dance (he may come to fix an instrument) on Yom Tov. Yet we see that people do this and we don't say anything to them?! **A:** We find this to be the case in other places as well. The reason is, since we know the people won't listen to our rebuke, we say that it is better that the people should not hear rebuke and be a "shogeg" rather than hear the rebuke and be a "meizid". This concept applies to issurim D'Rabanan as well as issurim D'Oraisa (as we see regarding the halacha of "Tosfos Yom HaKipurim").

### V'CHEIN ISHA MEI'CHAVERTA KIKROS

- **Q:** The Mishna seems to say that on Shabbos it is assur to say "halveini" in this case, but during the week it would be mutar. This seems not to follow **Hillel**, who says that a woman may not borrow a loaf from another woman unless they assign a value to it, because if they don't, and the price of wheat increases, when the borrower repays a loaf, she is paying interest on the loan!? **A:** The Mishna is talking about a locale where the price of loaves of bread are set by the government, so the price is known without having to state it. **Hillel's** concern was for a place where there is no set price.

### V'IHM EINO MA'AMINO

- **R' Yosef** says that a loan made on Yom Tov is not enforced by Beis Din (because if it was, the lender would come to write the loan down so that he shouldn't forget). **Rava** says it is enforceable (because if it wasn't, people wouldn't lend on Yom Tov and people who need to borrow would be left without things with which to enjoy Yom Tov).
  - **Q:** Our Mishna says, if the borrower is not trusted, he may leave his garment as security. If the lender may go to Beis Din, why does he need security?! **A:** He rather have security than have to rely on going to Beis Din to collect his loan.
  - **Q: R' Idi bar Avin** asked, a Mishna says that if a butcher divides an animal among buyers (and they owe him payment) on Rosh Hashana following a Shmitta year, and it turns out that Elul had 30 days (meaning that the first day of Rosh Hashana was actually the last day of Shmitta), the loan is cancelled since it took place during shmitta. If a loan on Yom Tov can't be enforced by Beis Din, what does it mean that it was cancelled? It was anyway unenforceable!? **A: R' Yosef** would agree that in this case, if not for the shmitta issue, the loan would be collectible in Beis Din, because that first day of Rosh Hashana was truly a weekday, not a Yom Tov (it was still Elul).
  - **Q:** The end of that Mishna says, if Elul of that year had only 29 days, the dividing of the animal and the loan that it created (which happened on Rosh Hashana, the first day of the year after shmitta) is not cancelled (which seems to mean it is collectible in Beis Din). According to **R' Yosef** it is not collectible in Beis Din!? **A:** The Mishna means that it is not cancelled, and if the borrower repays, the lender may take it.
    - **Q:** Even if the loan takes place on shmitta, if a borrower offers payment the lender may take it!? **A:** For a shmitta loan the lender must first refuse to accept payment, and then may accept. With regard to a Yom Tov loan, he need not refuse payment.
  - **R' Avya** would take security when lending on Yom Tov. **Rava bar Ulla** would grab something from the borrower as payment after Yom Tov.

### V'CHEIN EREV PESACH

- **R' Yochanan** said, a person may be "makdish" his Korbon Pesach on Shabbos and his Korbon Chagigah on Yom Tov.
  - Our Mishna seems to agree with this, because it says that one may take an animal on Erev Pesach that is Shabbos and leave his garment as security.
    - It could be that he is joining a Korbon Pesach group that was already "makdish" the animal before Shabbos and he is giving his garment as security for his share of the cost. Although a Mishna says one may not buy a share in an animal on Yom Tov (or Shabbos), we are discussing a

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person who is always part of this group, and it is therefore considered as if he joined before Shabbos.

- **R' Hoshaya** taught a Braisa that one may go (on Shabbos) to a shepherd that he typically buys from, take a sheep for his Korbon Pesach and be “makdish” it for his Korbon (even on Shabbos). This would seem to support **R' Yochanan's** halacha.
  - This too may be that since he typically buys from this shepherd, the shepherd was already “makdish” it for this person before Shabbos. Although the Braisa says that he may be “makdish” it, that refers to being “makdish” it D'Rabanan, but being “makdish” it D'Oraisa must be done before Shabbos.
- **Q:** An anonymous Mishna says that one may not be “makdish” an item on Shabbos, and **R' Yochanan** always paskens like anonymous Mishnayos!? **A:** The Mishna refers to being “makdish” something that need not become “hekdesch” today. **R' Yochanan** allows it when it must be done that very day.

-----Daf **דף**---149-----

### MISHNA

- A person may orally count his guests and his food, but may not read it from a list.
- A person may make a “gorel” to distribute the portions of food among his children and family members as long as the portions are equal in size.
- Kohanim may make a “gorel” to distribute korbonos on Yom Tov, but not for portions.

### GEMARA

- **Q:** Why may one not read from a written list on Shabbos? **A: R' Bibi** says because he may come to erase something on the list. **Abaye** says because it may bring him to read other documents.
  - **Q:** What is the practical difference between these 2 reasons?
  - **A:** Where it is written high on a wall. There is no fear of erasing it (because it is too high), but it may lead to ordinary documents being read.
    - **Q: R' Bibi** should be concerned that it may lead to him reading ordinary documents as well?! Also, the fact that it is currently out of reach should not remove the fear of erasing it!? We find that **Rabbah** says one may not read by candlelight (for fear that he may tilt the candle), even if the candles are way higher than anyone can possibly reach them!?
  - **A:** Where it is written low down on a wall. There is a fear of erasing it, but there is no fear that reading it will lead one to read other documents because people will not be confused between a wall and a document (just because it is mutar to read from the wall will not make people believe that it is mutar to read a document).
    - **Q: Abaye** should be concerned in this case that he may erase something!?
  - **A:** Where it is etched into a board or tablet. There is no fear of erasing it (because it is etched in and will take a lot of time and effort to erase, by which time the person will remember that it may not be done on Shabbos), but it may lead to ordinary documents being read.
    - **Q: R' Bibi** should be concerned that it may lead to him reading ordinary documents as well?! You can't say that people will not confuse the allowance to read from a board or tablet with reading from a document, because from a Braisa it seems that people would confuse allowing one as an allowance of the other!?
  - **A:** The difference is where it is written high on the wall. There is no fear of erasing it (because it is too high), but it may lead to ordinary documents being read. Although we asked from the halacha of **Rabbah**, that halacha is the subject of a machlokes among Tanna'im, and **R' Bibi** holds like the Tanna who argues on **Rabbah** and says that there is no need to be concerned if it is out of reach.
- A Braisa says, a caption written under a drawing of animals or of scenes (e.g. Dovid killing Galiyas) may not be read on Shabbos, and those depicted scenes should not be looked at altogether.

MEIFIS ADAM IHM BANAV...

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- From the Mishna it seems that one may only make these “gorels” with his family, not with outsiders. The reason for that would be like **R’ Yehuda in the name of Shmuel** says, that members of a group who are particular about giving to each other and who trade items with each other on Yom Tov will transgress measuring, weighing, counting, borrowing and paying back, and according to **Hillel**, will also transgress the halachos of “ribis”.
  - **Q:** If so, it should be assur to do the “gorel” with his children as well!? **A:** With one’s children it is mutar for the reason given by **R’ Yehuda in the name of Rav**, who says that one may lend his children money with “ribis” so that they learn and feel how harsh it is and will never do so to other people (his children are paying back with his money anyway). With the “gorel” as well it is mutar because it is the father’s money and they are therefore not particular on one another.
    - **Q:** If so, they should be able to use the “gorel” to divide the portions unevenly as well, and yet the Mishna says it must be done evenly!? **A:** The Mishna has words missing which, when added, should say that it is mutar to use a “gorel” to split up uneven portions among a person’s children. With others that would be assur even during the week, because it is like gambling.

### MATILIN CHALASHIN AHL...

- **Q:** Why can’t the Kohanim divide “portions”? **A:** **R’ Yaakov, the son of the daughter of Yaakov** said, we are discussing portions of a korban that was brought before Yom Tov. Although this seems obvious, a pasuk says that Kohanim are people who fight, so we would think that we should let them do the “gorel” to prevent any fighting. The Mishna teaches us that it may not be done.
  - **R’ Yaakov, the son of the daughter of Yaakov** says, anyone who has a person punished because of him is not allowed within the enclosure of Hashem.
    - **Q:** Where do we know this from? We can’t learn this out from where Achav was punished on account of Navos, and Hashem told the spirit of Navos to “leave”, which **Rav** says means he was told to leave from near Hashem, because Navos was asked to leave because he had to speak falsely in order to trap Achav, and one who speaks false (although this was approved for the task) may still not be near Hashem! We can’t learn it from the fact that Nevuchadnetzar was punished for trying to sodomize Tzidkiyahu, and the pasuk says “you and the uncircumcised one should drink” which may be equating Tzidkiyahu with Nevuchadnetzar, because first of all that pasuk is referring only to Nevuchadnetzar, and not Tzidkiyahu. Second of all, there was nothing that Tzidkiyahu could have done to prevent Nevuchadnetzar from attacking him and getting punished for doing so. In fact, we find that **Rav** refers to Tzidkiyahu as a “tzadik” when describing the events of the attempted attack by Nevuchadnetzar! **A:** We learn it from a pasuk that says “To punish is for the tzadik not good”. Not good is another way of saying “evil”. Another pasuk says that Hashem does not allow evil to come to His resting place.
- **Q:** How do we know that “chalashim” means a “gorel”? **A:** A pasuk discussing Nevuchadnetzar says “choleish ahl goyim”, which means he made a “gorel” for the nations. **Rabbah bar R’ Huna** explains that to mean that Nevuchadnetzar would make a “gorel” to decide which king he would sodomize on that particular day.
  - **R’ Yochanan** says, we learn from a pasuk, as long as Nevuchadnetzar was alive, there was no laughter by any creature.
  - **R’ Yitzchak in the name of R’ Yochanan** said, it is assur to go into Nevuchadnetzar’s house, because the pasuk says that demons will be there. If humans go there the demons will be forced to leave.
  - **R’ Yehuda in the name of Rav** said, when Nevuchadnetzar tried to sodomize Tzidkiyahu, his “orlah” got pulled 300 amos and went around the entire gathering of kings that were there.
  - **R’ Yehuda in the name of Rav** said, when Nevuchadnetzar was being lowered into Gehinom, the people in Gehinom were afraid that he was coming to rule over them. A Heavenly voice told Nevuchadnetzar to take his place among the other wicked people – not as a ruler.
  - **R’ Yehuda in the name of Rav** said, a pasuk tells us that with the downfall of Bavel, that nation which once would demand everyone’s gold and money had ceased.
  - **R’ Yehuda in the name of R’ Yirmiya bar Abba** said, the pasuk teaches us that Nevuchadnetzar would ride around on a male lion with a snake tied around its head (like reins).

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-----Daf ק"ג--150-----

## MISHNA

- One may not hire workers on Shabbos (even for work to be done after Shabbos), and one cannot ask others to hire workers for him on Shabbos either.
- One may not go to the edge of the “techum” and wait there to hire workers right when Shabbos ends, or to bring fruit from beyond the “techum” immediately after Shabbos. However, one may go to the edge of the techum and wait there for Shabbos to end so that he can go and guard his fields immediately after Shabbos ends, and he may even bring back some fruit in his hands.
- **Abba Shaul** said a rule, anything that one may tell someone to do on Shabbos, he is allowed to wait by the edge of the techum to do after Shabbos.

## GEMARA

- **Q:** It is obvious that if someone can't hire workers himself he also can't ask someone to do it for him!? **A: R' Pappa** said, the Mishna is teaching that he can't ask his friend who is a goy to hire workers for him either.
  - **Q: R' Ashi** asked, telling a goy to do something on Shabbos is assur D'Rabanan, so why would we think it is permitted?! **A:** The Mishna is discussing a Jewish friend, and the Mishna is teaching that he may not ask someone outright to hire workers for him, but he may say, “do you think you can meet me tonight?”, even though they both know he wants to hire him that night. This is the shita of **R' Yehoshua ben Karcha**, who says that the only problem is speaking about business matters, not thinking about them, and this conversation does not *discuss* business matters. **R' Yochanan** paskens like **R' Yehoshua ben Karcha**.
  - **Q:** How can you say that **R' Yochanan** holds that thinking is not like speaking? **R' Yochanan** says elsewhere that one may not think in learning in a bathroom or in a bathhouse. We see that **R' Yochanan** does equate thinking with speaking!? **A:** Regarding Shabbos it says “v'daber davar” - which teaches that speaking is a problem. With regard to learning, the pasuk says “v'haya machanecha kadosh” – which teaches that even thinking about Torah in those places is problematic.
    - **Q:** The pasuk of “v'haya machanecha” also says “v'lo yir'eh bicha ervas *davar*”?! **A:** That pasuk is needed for the teaching of **R' Yehuda**, who says that one may not say “kriyas shema” in front of a naked person (whether a Jew or a goy). In that situation it is only speech that is prohibited, but thinking would be permitted.
  - **Q:** How can we say that mere speech is prohibited? We find that one may discuss many matters for the sake of the community and for the sake of mitzvos?! **A:** It is only your own personal business that may not be spoken about. Matters of Hashem (i.e. of the community and of mitzvos) may be discussed on Shabbos.
    - **R' Yehuda in the name of Shmuel** said, calculations that one doesn't really need (e.g., as part of a conversation he says, “In order to build a house one needs to have \$1 million”), or that no longer have consequence to the speaker (“I spent \$1 million building a house”), are permitted to be made on Shabbos.
      - A Braisa says this as well. It says one may not calculate things that have happened or that will happen, but may calculate things of no consequence.
      - **Q:** A Braisa says that one may calculate things that have happened in the past?! **A:** He is not allowed to discuss past calculations when he still owes money on those transactions.

## EIN MACH'SHICHIN

- A Braisa says a story about a righteous individual who noticed a hole in his fence on Shabbos and thought to himself that he needs to close that hole. He then remembered that it was Shabbos. To “punish” himself, he decided not to fix the hole. A miracle occurred and a “tzlaf” tree grew on that spot to block the hole, and he was able to support himself and his family from the fruits of that tree.

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- **R' Yehuda in the name of Shmuel** said, a person may say to his friend on Shabbos that he intends to travel to another city after Shabbos. The reason is, since it is possible that such travel can be permitted on Shabbos (i.e. if there were small huts along the way which remove any sort of techum problems) it is permitted to discuss it on Shabbos.
  - **Q:** Our Mishna says that one may not go to the edge of the techum on Shabbos in order to bring back fruit immediately after Shabbos. Since it is possible that such carrying would be permitted (e.g. if the entire area was enclosed with walls), it should be permitted to prepare to do this on Shabbos?! **A:** The Mishna is discussing fruits that are still attached to the ground, for which there is no possible permitted way for them to be brought back on Shabbos.
  - **Q: R' Oshaya** taught that one may not go to the edge of the techum on Shabbos in order to bring back processed straw (which is not attached to the ground) immediately after Shabbos?! **A: R' Oshaya** is discussing smelly straw, which is muktzeh and therefore cannot be moved on Shabbos.
  - **Q:** A Mishna says that one may go to the edge of the techum on Shabbos in order to do something that is needed for a bride or for a dead person immediately after Shabbos. It is mashma that going to edge of the techum to do those same activities for someone other than a bride or a dead person would be assur. The activity done for a bride may be referring to cutting down hadassim, which is something that is not allowed under any circumstance on Shabbos. However, the activity to be done for a meis presumably refers to carrying in the coffin and burial clothing. That can be done on Shabbos if the area would be enclosed, and therefore it should be permitted to go to the edge of the techum to do that for anybody after Shabbos, not just a meis!? **A:** The activity being done for the meis is cutting the burial clothing. That is something that cannot be done on Shabbos under any circumstances.

### AVAL MACH'SHICHIN

- **Q:** From the Mishna it seems that he can pick the fruits even before he makes havdalah. **R' Elazar ben Antigonus in the name of R' Eliezer ben Yaakov** says that one may not conduct his business until he makes havdalah!? Even if the person said havdalah in ma'ariv, **R' Yehuda in the name of Shmuel** says that one still must make havdalah over a cup of wine!? In the case of the Mishna he is in the field without access to a cup of wine!? **A: R' Nosson bar Ami** said before **Rava**, the Mishna is discussing a case during the wine pressing season, where there is wine available in the fields. **A2: R' Abba** told **R' Ashi**, in Eretz Yisrael people say the words "Hamavdil bein kodesh l'chol" after Shabbos and then tend to their business, even if they have not yet made havdalah.
  - **R' Ashi** said that **R' Kahana** would say "Hamavdil bein kodesh l'chol" after Shabbos and would then chop wood (even before making havdalah).

## -----Daf נ"ק-----151-----

### KLAL AMAR ABBA SHAUL, KOL SHE'ANI...

- **Q:** If **Abba Shaul** is saying his rule on the beginning of the Mishna ("one may not go to the edge of the techum on Shabbos to prepare to hire workers or bring back produce after Shabbos"), then his rule should have been said in the negative ("anything that I may not tell one to do on Shabbos I may not go to the edge of the techum to prepare for on Shabbos")!? If his rule was said on the next part of the Mishna ("one may go to the edge of the techum on Shabbos to prepare to watch a field after Shabbos"), then the rule should have been the reverse ("anything that I may go to the edge of the techum on Shabbos to prepare for I may ask someone to do on Shabbos")!? **A: Abba Shaul's** rule is going on the second part of the Mishna, but he is making reference to a statement made by **R' Yehuda in the name of Shmuel**, who says that one may tell his friend, "You watch my field that is in your techum and I will watch your field that is in my techum". **Abba Shaul** is saying, based on that, anything that I am allowed to tell someone to do on Shabbos, I am allowed to go to the edge of the techum to prepare for after Shabbos".
- **Q:** What is the rule coming to include? **A:** It is coming to include that one may go to the edge of the techum on Shabbos to prepare for the needs of a bride or to bring a coffin or burial clothing for a meis after Shabbos, and he may even ask someone (on Shabbos) to bring these things after Shabbos.

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## MISHNA

- One may go to the edge of the techum on Shabbos to prepare for the needs of a bride or to bring a coffin or burial clothing for a meis.
- If a goy brings a flute on Shabbos to be used for a Jewish funeral, it may not be used. If the flute was brought from a “nearby place”, it may be used after Shabbos.
- If a goy made a coffin or dug a grave on Shabbos for another goy or to sell, a Jew may be buried in it. If it was made for a Jew, he may never be buried in it.

## GEMARA

- **Q:** What does a “nearby place” mean? **A: Rav** says it means that he must know that it came from within the techum. **Shmuel** says it is enough if it is possible that it came from within the techum.
  - Our Mishna seems to agree with **Shmuel**, because it says that we can use the coffin or the grave for a Jew even though we are not certain who the goy made it for.
  - A Braisa says like **Rav**. The Braisa says that the heated water in a bathhouse of a town that has half Jews and half goyim should not be used after Shabbos for the amount of time it takes to heat up the water. We see that even though we are unsure who the water was heated up for, we say it may not be used for that amount of time.

## ASU LO ARON V'CHAFRU LO KEVER...

- **Q:** Since it is possible that these were done for a Jew, why don't we have to wait to use the coffin or the grave for as long as it takes to make the coffin or dig the grave? **A: Ulla** said, we are discussing a grave that was dug on a main thoroughfare, which is not a place where Jews are buried, so it is clear that it was dug for a goy.
  - **Q:** That doesn't answer how we can use the coffin immediately after Shabbos?! **A: R' Avahu** said, we are discussing where the coffin was placed on top of that grave, so it was obviously made for the one who would be buried in that grave.

## MISHNA

- We may do all the things needed for a meis on Shabbos. We may anoint him and rinse him as long as we don't move any limbs (the meis is muktzeh). We may pull away a pillow from under him to lay him on the sand so that the body remains cool. We may tie the jaw so that it does not drop further, but not to close it (because that would be moving the meis).
  - Similarly, if a beam breaks, one may place a bench or bed under it to prevent it from falling further, but not to lift it higher.

## GEMARA

- **Q: R' Yehuda in the name of Shmuel** said, **R' Meir** once went to a bathhouse on Shabbos and a student wanted to smear oil on the floor and **R' Meir** told him it is not allowed. Presumably it is not allowed because the stones on the floor are muktzeh. Why then does our Mishna allow smearing oil on a meis?! **A:** One may not smear oil on a stone floor because it may lead him to smear oil on a dirt floor which is problematic, because he may thereby fill in holes, which is not allowed on Shabbos. This gezeirah does not apply to smearing oil on a meis.
- **Q:** What does the Mishna mean to include when it says that “all” things may be done for a meis? **A:** It includes the list mentioned in a Braisa: one may bring glass and metal keilim to put on the meis's stomach to prevent swelling, and one may stuff up all openings so that wind cannot enter and cause swelling, so that the stomach does not burst.

## MISHNA

- One may not close the eyes of a meis on Shabbos (the meis is muktzeh).
- One may not close the eyes of one who is about to die even during the week, and if one does so, he is considered to be a murderer.

## GEMARA

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- A Braisa explains that closing the eyes of one who is at “death’s door” is considered murder, because it may quicken the person’s death. It is like one who touches a flickering candle and thereby extinguishes it.
- A Braisa says, **R’ Shimon ben Gamliel** said, if one wants the eyes of a meis to close, he can blow wine into the meis’s nose, put oil between the eyelashes, and hold the two big toes. The eyes will then close on their own.
- A Braisa says, **R’ Shimon ben Gamliel** said, we are mechalel Shabbos to save the life of a one-day old child (which will bring about many Shabbosos being observed by him), but not for Dovid Hamelech once he is no longer alive (and is no longer capable of doing mitzvos).
- A Braisa says, **R’ Shimon ben Elazar** said, a one-day old child need not be protected from a weasel or a mouse, but a dead Og Melech Habashan needs to be protected from a weasel and a mouse. Animals fear a live person, not a dead person.
  - **R’ Pappa** said, we are told that a lion will not attack a pair of people (based on the pasuk that says “Your fear will be on the animals” – the word “your” is written in plural form).
    - Although we see that a lion does attack even a pair of people, that is because those people appear to the lion like animals (because of their improper actions).
  - **R’ Chanina** said, one may not sleep in a house alone, and if he does he will be captured by the “Lilis” demon.
- A Braisa says, **R’ Shimon ben Elazar** says, give tzedaka while you still have someone to give it to, and while you still have the money to give, and while you are alive to give. Shlomo Hamelech suggests this in Koheles as well where the pasuk teaches to give tzedaka before Moshiach comes when there will no longer be poor people to give tzedaka to.
  - This argues on **Shmuel** who says that life after Moshiach will be the same as now, except that we will no longer be subject to the rule of other nations.
  - A Braisa says **R’ Elazar Hakappar** says, one should always daven that he not become poor, because even if he is not, his children may be or his grandchildren may be. As **R’ Yishmael** darshens a pasuk, poverty is a revolving wheel which over time effects everybody.
  - **R’ Yosef** said, we are told that young talmidei chachomim do not become poor.
    - **Q:** We see that they do become poor!? **A:** They never have to resort to begging door to door.
  - **R’ Chiya** told his wife, when a poor person comes, quickly give him bread so that your children will be given bread by others when they are poor. She asked him, are you cursing them that they should become poor?! He said it inevitably affects everybody.
  - A Braisa says, **R’ Gamliel the son of Rebbi** says, one who shows mercy to Hashem’s creations is shown mercy from Hashem. One who does not show mercy is not shown mercy from Hashem.
- The psukim in Koheles tell us to do mitzvos before we get old and death comes. The psukim say: “Before the sun and light get dark” – refers to the forehead and the nose, “and the moon” refers to the neshamah, “and the stars” refers to the cheeks, “and the clouds return after the rain” refers to eyesight which gets weaker due to crying.
  - **Shmuel** says, tears shed before turning 40 are replenished by the body. After 40 they are not replenished.
  - **R’ Nachman** says the “kuchla” eye medicine improves eyesight only until reaching 40. After that, even in large amounts, it will only maintain, but not improve, one’s eyesight.
  - **R’ Chanina’s** daughter passed away and he did not cry. His wife asked, does this not mean anything to you? He responded, should I suffer the loss of a child and blindness (which the tears would cause)?
    - He holds like **R’ Yochanan in the name of R’ Yose ben Kitzarta** who said that 3 types of tears are good for the eyes (tears caused by medicine, by laughter, and from eating tart or sharp fruit) and 3 types are bad for the eyes (from smoke, crying over misfortune, and from pains in the bathroom).



## Daf In Review – Weekly Chazarah

-----Daf קנב--152-----

- The pasuk in Koheles continues to discuss the effects of old age and says: “the guards of the house will tremble” – the sides and the ribs begin to shake, “the strong men will bend” – the legs bend, “the grinders stop” – the teeth, “the lookers through the window become dark” – the eyes.
- The king asked **R’ Yehoshua ben Chananya** why he did not show up to the place where the debates were held. He answered: the mountain is full of snow (his hair is white), there is ice in the surrounding areas (his beard and mustache are white), the dogs do not bark (his voice is weak), the grinders do not grind (his teeth don’t function). In the **Yeshiva of Rav** they said that he added, I look for things that I have not lost (he was bent over as if looking for something on the ground).
- A Braisa says, **R’ Yose bar Kisma** says: 2 are better than 3 (walking on 2 legs as opposed to using a cane), woe is to that that goes and does not return, which **R’ Chisda** explains is referring to youth.
  - **R’ Dimi** said, youth is like a crown of roses and old age is like a crown of smelly leaves.
- **R’ Meir** taught in a Braisa: chew well with your teeth and you will find the benefit in your steps.
- **Shmuel** told **R’ Yehuda**, eat bread, because until 40 years old eating is beneficial. After 40 drinking is beneficial.
- A heretic who was a “sris” (a man not capable of having tashmish) said to **R’ Yehoshua ben Korchah**, how far is it from here to Karchina (a reference making fun of **R’ Yehoshua’s** baldness)? **R’ Yehoshua** answered, the same distance as from here to Guzayna (a reference of the heretic’s disability). The heretic said, a bald animal is sold for 4 dinars (a reference comparing **R’ Yehoshua** to a goat which has no hair when compared to a sheep). **R’ Yehoshua** answered, an animal which can’t reproduce is sold for 8 dinars (a reference comparing him to such an animal). Seeing that **R’ Yehoshua** was not wearing shoes he said, one who rides on a horse is a king, on a donkey is a free man, who wears shoes is human, but one who has none of these is worse off than being dead. **R’ Yehoshua** answered, the glory of a face is a beard, the happiness of the heart comes from being with a woman, the inheritance of Hashem is children – blessed is Hashem Who has given you none of these.
- **Rebbi** asked **R’ Shimon ben Chalafta** why he didn’t come to visit him on Yom Tov. He answered, the small rocks have become tall, the close have become far, the 2 have become 3 (a cane) and the thing that brings peace has stopped (a reference to the ability to have tashmish).
- The pasuk says: “When the doors in the street are closed” refers to the openings of a person’s body, “when the sound of grinding is low” – the stomach no longer digests properly, “when one awakens from the sound of a bird” – an old person awakens at any noise, “all sounds of song are low” – all singing sounds like a whisper.
  - Barzilai Hagiladi said similarly to Dovid Hamelech when explaining why he wouldn’t move near the palace. He said he is old and doesn’t have the thought process of a young man, and can’t enjoy the food, drink, or music.
    - **Rav** says Barzilai was a liar, because we find the maid of **Rebbi** was 92 and would still taste the pot to see if it was properly spiced.
    - **Rava** says Barzilai overindulged in “znus”, which is why he aged in poor health.
- A Braisa says, **R’ Yishmael b’R’ Yose** says, talmidei chachomim become wiser as they age. An “ahm ha’aretz” becomes more foolish as he ages.
- The pasuk says: “they even fear heights” – small mounds seem like mountains to them, “they are scared on the road” – they are scared as they travel, “the almond tree grows” – the hips begin protruding, “the grasshopper becomes a burden” – his bottom becomes a burden for him, “the aviyonah stops” – the desire for women stops.
  - **R’ Kahana** was saying this pasuk in front of **Rav**, and **Rav** sighed when he heard it. **R’ Kahana** said, **Rav’s** desire must have stopped.
  - **R’ Kahana** said the pasuk says that desire for women and for children are decreed by Hashem, because without that, there is no reason for the desire (it is nonsensical).
- The pasuk says “a person goes to his eternal home” – it says *his* eternal home. **R’ Yitzchak** says this teaches that although life ends for everybody via death, each person gets the place he deserves in Gan Eden.
- **R’ Yitzchak** says, the pasuk says “childhood and youth are nothingness” which tells us that the way one conducts himself in his youth (if he overindulges in tashmish) weakens him in his old age.
- **R’ Yitzchok** says, worms pain the dead person like a needle to the living flesh.

## Daf In Review – Weekly Chazarah

- **R' Chisda** learns from a pasuk that a person's soul mourns over his own death for 7 days.
  - **R' Yehuda** says, if a person dies without mourners, 10 people should gather in his house for those 7 days. **R' Yehuda** once arranged for people to go with him to sit in a house of a person who died without mourners. The person came to him in a dream and thanked him.
- **R' Avahu** says, the meis knows everything that is said in front of him until the cover is placed on the coffin.
  - **R' Chiya and R' Shimon the son of Rebbi** argue: one says the meis knows until the cover is placed, and the other says he knows until he decomposes.
- A Braisa says that a pasuk teaches, we must return our neshama to Hashem with the purity with which it was given to us. A mashal is given about a king who gave clothing to his servants. The smart ones kept them clean and neat and the others overused them and kept them filthy. When the day came that the king asked for it back, he was very happy with the people who returned them to him in great condition and they were rewarded. He was angry at those who returned them dirty and threw them in jail.
- A Braisa says **R' Eliezer** says, the neshamos of the tzadikim are stored beneath Hashem's Throne. The neshamos of the resha'im are thrown by Malachim back and forth across the world.
  - **Q: Rabbah** asked **R' Nachman**, what about the people who are in between being tzadikim and resha'im? **A:** He answered, **Shmuel** said, they are given with the resha'im to "Dumah" (the Malach in charge of the spirits), but they rest while the resha'im are thrown around.
- **R' Mari** learns from a pasuk that even the bodies of tzadikim are turned to dust.
  - Diggers in **R' Nachman's** field came across a dead body that made noises at them. **R' Nachman** came and asked the meis who he is. He answered that he was **R' Achai bar Yoshiya**. He asked him, **R' Mari** taught from a pasuk that even tzadikim decompose, so how did you not? He answered, only people who are envious decompose. **R' Nachman** asked him to come home with him. He said a meis may not leave the grave until Hashem brings "techiyas hameisim". **R' Nachman** asked, there is another pasuk that says that all meisim will become earth?! He answered, that happens to tzadikim one moment before "techiyas hameisim".
- A heretic asked **R' Avahu**, if the neshamos of tzadikim are kept by Hashem's Throne, how was the person able to speak to the spirit of Shmuel Hanavi? He answered, that was within 12 months of his death, which is when the neshama goes up to heaven and back down to earth. After 12 months is when it reaches its final resting place.

### -----Daf ל"ג-----153-----

- **R' Yehuda the son of R' Shmuel bar Shila in the name of Rav** said, if people at a funeral are moved by the eulogies, it means that the meis is destined to go to Olam Habah.
  - **Q: Rav** told **R' Shmuel bar Shila**, "Make sure to give a moving eulogy at my funeral because I will be standing there and listening". **Rav** was clearly destined for Olam Habah, so the people should have been moved even without a moving eulogy!? **A:** To move the people, a moving eulogy must be given. Even so, the people will only be moved if the meis is destined for Olam Habah.
  - **Abaye** asked **Rabbah**, all the people of the town hate you (he would give them mussar), so who will give a moving eulogy? He answered, "You and **Rabbah bar R' Chanan**".
  - **R' Elazar** asked **Rav**, who is destined for Olam Habbah? He answered, someone who they say about him after his death that his life is the model of how we should live ours.
    - **R' Chanina** says, it is someone whose rabbe'im are happy with him.
- The pasuk says "the eulogizers go around the streets". This teaches that one should conduct himself in a way that people have good things to say in his eulogy.
- **R' Eliezer** says in a Mishna, do teshuva a day before you die. He explained, since it's impossible to know when one will die, one should always do teshuva.
  - Shlomo Hamelech in Koheles says this idea as well. The pasuk says "your clothing should always be white and there will always be oil on your head". **R' Yochanan ben Zakai** says a mashal to a king who invited his servants to a meal. The smart servants dress properly right away, because they don't know when the meal will begin and realize that it can start at any moment. The foolish servants go to work,

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figuring they have plenty of time to prepare later. When they are all called to the meal, the smart ones come dressed properly and the foolish ones do not. The king is happy with the smart servants and they are given to eat and drink. The foolish ones anger the king and they are told to stand by and watch.

- The son-in-law of **R' Meir** said in the name of **R' Meir**, the foolish ones would not feel out of place because they look like the service staff. Rather, the foolish ones are embarrassed by being told to sit down without being allowed to partake in the food or drink.
- A different meaning to the pasuk is that the white clothing refers to the mitzvah of tzitzis and the oil on the head refers to tefillin.

### HADRAN ALACH PEREK SHO'EL!!!

#### PEREK MI SHE'HECHSHICH -- PEREK ESRIM V'ARBAH

#### MISHNA

- If one is travelling on Friday and it begins to get dark (Shabbos is beginning), he should give his wallet to a goy (before Shabbos begins) to carry for him into the city to a more secure place. If there is no goy to give it to, he may put it on his donkey to carry it for him. When he reaches the outermost courtyard of the city he may take the non-muktzeh items off the donkey. He then releases the strings holding the muktzeh items to the donkey and they are left to fall to the ground.

#### GEMARA

- **Q:** Why do the **Rabanan** allow a Yid to give his wallet to the goy? **A:** The **Rabanan** knew that a person would not allow himself to leave his wallet on the road, and would therefore ultimately carry it himself. To prevent that, they allowed him to give it to a goy.
- **Rava** says, they only allowed to give the goy his wallet to carry (he worked hard for the money and would therefore carry it rather than leave it on the road), but they did not allow him to give the goy an object that he found on the road.
  - **Q:** This is obvious – the Mishna says “his wallet”!? **A:** We would think it includes a found object and the Mishna says “wallet” because that is the more usual case. **Rava** therefore tells us that it only applies to a wallet.
  - However, if he found the object before Shabbos began, it has the same din as a wallet and may be given to a goy.
    - **Others** say that **Rava** asked whether the found object in this case is considered like his wallet or not, and **Rava** remained with the question – **TEIKU**.

#### EIN IMO NACHRI

- If one has the choice to give the wallet to a goy, he must do so rather than placing it on his donkey, because he is commanded to prevent his animals from doing work on Shabbos, but is not commanded to prevent a goy from doing work.
  - If he has the choice to place it on his animal or to give it to a deaf-mute, deranged person, or a minor (all of who are not obligated in mitzvos), he should place it on the animal rather than on people (because he may confuse these people with others). If given the choice between a deaf-mute and a deranged person, or between a minor and a deranged person, he should give it to a deranged person (he has the least mental capacity of all of them).
    - **Q:** If he has the choice to give it to a deaf-mute or a minor, who should he give it to? According to **R' Eliezer** who says that terumah separated by a deaf-mute has a din of terumah (out of doubt), we would clearly rather give it to the minor. However, according to the **Rabanan** who argue on **R' Eliezer** and say that terumah separated by a deaf-mute is not considered to be terumah at all, are we better off giving it to the deaf-mute, because the minor will at least one day be fully obligated in mitzvos, or should we rather give it to the minor because people will

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confuse a deaf-mute with a regular adult? **A: Some** say to give it to the deaf-mute, **others** say to give it to the minor.

- **Q:** If none of these options (goy, animal, deaf-mute, deranged, minor) are available, what can one do? **A: R' Yitzchak** said, there is another method that the **Rabanan** did not want to reveal – to carry it less than 4 amos at a time. They did not want to reveal this because it may lead to one carrying 4 amos in the reshus harabim.
  - A Braisa says, on the day that they were goizer to use one of these methods rather than to carry it less than 4 amos, they were goizer many other gezeiros. **R' Eliezer** says they added a lot and prevented people from violating issurim D'Oraisa. **R' Yehoshua** says, they were goizer too much, to the point that people couldn't handle all the gezeiros, which ultimately was worse than if they would have never been goizer anything in the first place.
    - A Braisa says a mashal for each view as follows: according to **R' Eliezer** these gezeiros were like having a box full of melons and cucumbers and pouring in mustard seeds (it has plenty of room in the box); according to **R' Yehoshua** these gezeiros were like having a bowl full of honey and then placing pomegranates and nuts into it, thereby causing it to overflow.
- **Q:** How can one place the wallet on his donkey? It is assur to do any melacha with one's animals?! **A: R' Ada bar Ahava** said, he must place it on the animal as it is walking so that there is no "akira" and therefore no complete melacha is being performed.
  - **Q:** It is almost certain that the animal will stop to let out wastes, in which case, when it starts walking again and ultimately stops it has performed a complete melacha?! **A:** He places the wallet on the animal as it is walking. When it stops, he takes it off the animal and places it back on the animal after it begins walking again.
  - **Q:** Why can't he use this method and place it on a person while the person is walking? **A: R' Pappa** said, any melacha that if one does by himself he would be chayuv a chatas, it is assur for him to do with another person (although he would be patur if he does). However, anything which is assur but patur when done with another person, is totally mutar if done with an animal.
- **R' Adda bar Ahava** said, if one is carrying a load at the onset of Shabbos, he can run with it to his house without ever stopping.
  - He must actually run, because if he walks in the regular manner he may forget, stop, and start again, thereby making an "akirah".
  - **Q:** He will inevitably stop when he gets to his door, which will cause him to make an "akira" in the reshus harabim and then a "hanacha" in the reshus hayachid (his house)!? **A:** He throws the load into his house in an unusual manner, thereby not violating any issur.
- **Rami bar Chama** said, one who leads a loaded animal on Shabbos b'shogeg is chayuv a chatas and b'meidid is put to death by stoning.
  - **Rabbah** explains, although he is not doing any melacha himself, since the Torah puts the prohibition of himself and his animal in the same pasuk, we learn that he is chayuv for doing a melacha with his animal as if he did the melacha himself.
    - **Q: Rava** asks 2 questions: 1) A pasuk teaches us that all prohibitions in the Torah are compared to the prohibition of avodah zarah. If so, just like one is only chayuv for avodah zarah when he himself does an act, so too with regard to Shabbos he should not be chayuv for leading an animal since he himself has done no melacha!?!; 2) A Mishna says that one who is mechalel Shabbos is put to death by stoning for doing a melacha on Shabbos for which he would be chayuv to bring a chatas if performed b'shogeg. It is mashma that there is a way to be mechalel Shabbos without being chayuv a chatas or being put to death. Presumably this is referring to leading a loaded animal!?
      - The second question is answerable, because the prohibition which carries no chatas liability or death penalty may be referring to the halacha of "techum" according to **R' Akiva** (who says this is D'Oraisa), or to the melacha of lighting a fire according to **R' Yose** who says that one is not chayuv a chatas or put to death for that melacha.

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-----Daf 717--154-----

- **R' Zvid** had the following version: **Rami bar Chamma** says, if one leads a loaded animal on Shabbos b'shogeg he is not chayuv a chatas, but if done b'meizid he is chayuv s'kila.
  - **Q: Rava** asks, a Mishna says that one is chayuv s'kila for doing something that if done b'shogeg would make him chayuv a chatas!? **A:** The Mishna says that anything that carries a chatas liability if done b'shogeg, will carry the s'kila death penalty if done b'meizid. However, this doesn't mean that there can't be a chiyuv s'kila for an act that b'shogeg will not bring a chiyuv chatas.
- **Rava, the brother (some say the father) of R' Mari bar Rachel** said that **R' Yochanan** said, one who leads a loaded animal on Shabbos b'shogeg is not chayuv a chatas (because we learn out from avodah zarah that he is patur since he did not do a melacha himself), if it is done b'meizid he is not chayuv s'kila (because the Mishna says one is chayuv s'kila for something that he is chayuv to a bring a chatas for when done b'shogeg, and he is not chayuv a chatas here), and he is not even chayuv malkus for transgressing a "lav", because the warning in the pasuk which says not to do melacha serves as the warning for someone who does the melacha b'meizid as well (i.e. when he does the melacha himself, not with his animal), in which case he would be chayuv s'kila, and the rule is that a warning that may lead to the death penalty cannot also lead to malkus.
  - Even according to the view that such a warning may lead to the malkus penalty, in this case all would agree that no malkus is given, because the pasuk says "You...and your animals". The Torah is teaching that there is a difference between the person doing a melacha himself, and having his animal do a melacha – namely that there is no malkus for having one's animal do a melacha.

## HIGI'AH L'CHATZER HACHITZONA

- **R' Huna** said, if the animal was carrying glass keilim, he may bring pillows, place them underneath the animal, undo the straps on the animal and let the glass fall onto the pillows (so that they don't break).
  - **Q:** Our Mishna said he may take off the non-muktzeh items by hand! Why does he need to let the glass fall to the ground?! **A: R' Huna** is discussing the glass keilim used for blood-letting, which have no other use and are therefore muktzeh.
    - **Q:** By placing the glass on the pillow, he is making the pillow assur to move on Shabbos, thereby removing its utility, which one may not do on Shabbos?! **A:** He is discussing small bags of these glass utensils. He lets them fall onto a pile of pillows, and without touching the glass, he lets it slide from pillow to pillow until it falls onto the ground. In that way the pillows will not remain assur for the entire Shabbos.
  - **Q:** A Braisa says that if an animal is carrying "tevel" produce or pieces of glass on Shabbos, the owner must untie the loads and have them fall to the ground – even though the glass will break. We see that one can't use pillows to prevent the glass from breaking!? **A:** The Braisa is discussing large pieces of glass which are destined to be cut down to use for windows. Since they stand to be broken, there is no major loss if they break when they hit the ground and that is why we are not allowed to use pillows to prevent them from breaking.
    - The Braisa is mashma that it is talking about such pieces of glass because it compares the glass to "tevel". Just like there is absolutely no use for "tevel" on Shabbos, we must be talking about glass which has absolutely no use on Shabbos.
    - **Q:** If they are destined to be broken, why does the Braisa say they must be dropped "even though they will break", as if that would be a reason to not have to let them break?! **A:** We would think we should allow a pillow to be used to prevent a small loss as well. The Braisa teaches that it may not.
- A Braisa says: **R' Shimon ben Yochai** says, if one's animal was loaded with a sack of "tevel" produce, he should push it off the animal with his head (moving muktzeh in that way is allowed). **R' Gamliel's** donkey was loaded with honey on Shabbos and he did not want to unload it until Motzei Shabbos. On Motzei Shabbos the donkey died.

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- **Q:** Our Mishna said one may remove non-muktzeh items from the animal, so why couldn't he remove the honey? **A:** The honey had spoiled and was therefore muktzeh.
  - **Q:** If it was spoiled, why was he busy transporting it? **A:** It is useful to apply to the wound on a camel.
  - **Q:** Why didn't he cut the ropes and let the honey fall to the ground? **A:** The honey would have spilled out and been ruined.
  - **Q:** Why didn't he have the honey fall onto pillows? **A:** It would have made the pillows dirty and would have rendered them useless on Shabbos.
  - **Q:** By not taking it off he was causing the animal pain?! **A:** He held that "tzar ba'alei chaim" is only an issur D'Rabanan (and Shabbos is an issur D'Oraisa).
- **Abaye** saw **Rabbah** playing with his son by sliding him down the back of a donkey. He asked **Rabbah**, you are using an animal, which is something that the **Rabanan** were goizer not to do! **Rabbah** answered, I am only using the sides, and that was never part of the gezeirah.
  - Our Mishna says that one undoes the ropes and lets the muktzeh items fall off the animal. To undo the ropes of saddlebags one must lean on the side of the animal, and yet we see that it is allowed. This seems to be a proof to **Rabbah's** view.
    - It could be that the ropes were not tied together, but were held together by some clip. In that case it can be undone without leaning on the animal, and maybe only in that case is it allowed.
  - **Q:** A Mishna says, if a succah's 3 walls are made of 2 man-made walls and one tree, one may not use that succah on Yom Tov, because he may come to hang things on, or take them off of, the "s'chach", which itself is being supported by the tree, and in that way is using a tree on Yom Tov. Presumably, when the Mishna says that a tree is a wall it means that boards are attached to the tree to make a wall. This would be considered to be making use of the side of the tree, and still it is prohibited!? **A:** The case is where the tree actually formed the wall (by taking 2 trees and tying their branches together to form a wall and having the s'chach rest on them), so he would be making use of the actual tree and that is why it is assur.
    - **Q:** If so, why does the next part of that Mishna allow one to use a succah that has 3 man-made walls and has a tree as the 4<sup>th</sup> wall? If the actual tree is the wall, why may one use it? Even if our original question is right, that we are dealing with using the sides of the tree, the fact that this part of the Mishna allows its use shows that using the sides of the tree is permitted! **A:** The last case is talking about where the 4<sup>th</sup> wall is made from a wide tree, but the s'chach is not resting on the tree – it is resting on the other 3 walls. Therefore he may use this succah on Yom Tov.
      - In fact, the Mishna even makes a general rule that if the s'chach can stand even if the tree is taken away, it may be used. We see this is the case that is being referred to in the latter case of the Mishna.
  - **Q:** In a Braisa the **T"K** and **R' Shimon ben Elazar in the name of R' Meir** argue whether one may use a succah with 2 man-made walls and one wall made using a tree (boards attached to a tree). Maybe they argue in the machlokes of **Abaye** and **Rabbah**? **A:** **Abaye** says all may agree that using the "sides" of a tree would be assur. Here we are talking about using the s'chach, which is on the boards, which are attached to the tree. It is using the "sides of the sides" and only in that case is there a machlokes. **Rava** says whoever says using the "sides" is assur would say using the "sides of the sides" is also assur. Therefore, the Tanna'im argue in the same machlokes as **Abaye** and **Rabbah**.
    - **Q:** **R' Mesharsheya** asked **Rava**, a Braisa says, if one placed his eruv food into a basket which he then hung onto a nail which was stuck into a tree (in order for the eruv to be effective, he must be able to have access to the food), if the basket is higher than 10 tefachim off the ground, it is not a good eruv (because it is considered to be in a separate reshus and he would have to transfer from one reshus to another in order to have access to the food). If the basket is lower than 10 tefachim the eruv is effective. It is mashma, that even lower than 10 tefachim it is only effective because the basket was on a nail in the tree (it is the "sides of the sides"), but if it was directly on the tree (using only the "sides") it would be assur. We see that there are those who

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say that “sides” are assur but “sides of the sides” are mutar!? **A: R’ Pappa** says we are dealing with a narrow basket. In order for him to get to the food he would need to use force which would move the tree. This would be considered to be using the tree itself, and not the “sides”.

- The Gemara paskens that using the “sides” is assur, but using the “sides of the sides” is mutar.
  - **R’ Ashi** said, based on this, when using a ladder on Shabbos one should not lean it directly on a tree, but rather on nails coming out of the tree. Also, one should not step up on the nails themselves, but only on the ladder that is leaning on those nails.