

OVERVIEW of the Daf

1) Yom Tov rulings

Rabbah rules that one who slaughters before Yom Tov may not cover the blood on Yom Tov, whereas one who makes dough before Yom Tov is permitted to separate challah on Yom Tov.

Shmuel's father disputes the second ruling and maintains that it is not permitted to separate challah on Yom Tov.

Rava demonstrates that there is not necessarily a disagreement between Shmuel and his father on this issue.

2) **MISHNAH:** Beis Shammai and Beis Hillel agree that it is prohibited to carry a ladder from one dovecote to another and they disagree about tilting the ladder from one hole to another within the same dovecote.

3) Qualifying the dispute

R' Chanan bar Ami maintains that the dispute applies only when the ladder will be carried in a public domain where it may appear as if the ladder is being carried to plaster his roof, but in a private domain it is permitted.

This assertion is successfully challenged and R' Chanan bar Ami is forced to admit that the issue is disputed by Tannaim.

According to a second version, R' Chanan bar Ami limited the dispute to carrying the ladder in a private domain, but in a public domain all opinions agree that it is prohibited.

This assertion is successfully challenged and R' Chanan bar Ami is forced to admit that the issue is disputed by Tannaim.

A Baraisa presents an alternative version of the dispute between Beis Shammai and Beis Hillel than the version presented in our Mishnah.

The Gemara records an incident in which R' Chiya's sons

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Distinctive INSIGHT

Moving ladders on Shabbos and Yom Tov

צאו ואסרו מה שהתרתם

When the sons of Rabbi Chiya returned after having traveled among some towns, their father asked them about their journey. They reported that they had issued a ruling to the local population permitting movement of a ladder on Yom Tov. Rabbi Chiya informed them that they had made a mistake, and they would have to return and teach the people that the case in which they had ruled was actually prohibited.

The Gemara gives two explanations of the exchange between Rabbi Chiya and his sons. According to the first version, the sons of Rabbi Chiya mistakenly thought that an attic ladder was permitted. The truth was that the halacha follows Beis Hillel who disallow it to be used on Yom Tov.

According to the second version of the discussion, the sons of Rabbi Chiya erroneously thought that Rabbi Dosa allowed moving an attic ladder from one window to the next within one dovecote (הטיה). The truth was that Rabbi Yehuda and Rabbi Dosa argued about a dovecote ladder, but all opinions prohibit any carrying of an attic ladder.

Tosafos notes that the Gemara in Eiruvim (77b) implies that carrying a ladder on Yom Tov is permitted, while both versions of our Gemara conclude that carrying such a ladder is prohibited. Tosafos gives two answers. Our Gemara is dealing with a big ladder, which may not be carried. The Gemara in Eiruvim is speaking about a smaller ladder. A second answer is that our Gemara prohibits handling a ladder on Yom Tov, where the ladder might be carried in the street, thus leading an observer to think that the person is going to repair his roof. This misguided impression must be avoided. The Gemara in Eiruvim is speaking about Shabbos, where the ladder will not be taken in the street. Therefore, we allow carrying the ladder within one's private domain. Mishnah Berura (518:4, #28) brings two opinions regarding a small household ladder. Some say it is permitted, because such a ladder is never used to fix a roof. Others hold that the only ladder permitted is one designated for a dovecote. He concludes that it is permitted to handle a household ladder in רשות היחיד, but not in רשות הרבים. ■

REVIEW and Remember

1. What is the basis to prohibit carrying a ladder from one dovecote to another?

2. Is it permitted to spread out wet clothing in public to dry?

3. What was the dispute between R' Chiya and his sons regarding R' Yehudah's opinion?

4. Explain the dispute between Beis Shammai and Beis Hillel regarding simchas Yom Tov.

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HALACHAH Highlight

The restriction of מראית עין

אמר ר' יהודה במה דברים אמורים בסולם של שובך אבל בסולם של עליה דברי הכל אסור

R' Yehudah said when does this ruling apply? [that it is permitted to transport a ladder from one dovecote to another] If one is transporting a dovecote ladder but if it is an attic ladder all opinions would agree that it is prohibited.

The reason it is permitted to carry a dovecote ladder through the public domain on Yom Tov is because the presence of the dovecote indicates that the ladder is being carried for a Yom Tov need. On the other hand, one is prohibited to carry an attic ladder because one may mistakenly think that it will be used to fix the roof¹. Similar guidelines concerning עין מראית are applied to the case of consuming fish blood. Fish blood is permitted; nonetheless if it is gathered into a utensil it is prohibited because of עין מראית, i.e. one may mistake the fish blood for animal blood. To alleviate this concern one is obligated to demonstrate that the blood is fish blood, e.g. leave fish scales in the blood².

There is a disagreement whether the concern for עין מראית applies only for those prohibitions that are Biblical in origin or even for those prohibitions that are Rabbinic. The Rema³ rules that one is permitted to place fowl into almond milk without concern for עין מראית since the prohibition of eating fowl and milk is only Rabbinic. If, however, one is eating animal meat with almond milk, one is obligated to have almonds near the almond milk to avoid עין מראית suspicions.

The Shach⁴ disagrees and maintains that one must exercise concern for עין מראית even for Rabbinic prohibitions. Therefore, one is obligated to have almonds near the almond

STORIES Off the Daf

Climbing the ladder of success

בני רבי חייא נפוק לקרייתא...אמר להם צאו ואסרו מה שהתרתם

The Ohr Pnei Moshe, zt"l, explains an aggadata that appears on today's daf. When our Gemara says that Rav Chiya's sons went to the town, it means that they went out into the world for parnossah, and sacrificed time normally reserved for study. Rav Chiya asked them if some mitzvah had come to their hand that would justify their wasted time since they

were not in dire need of money. They responded, "We came upon a ladder and we permitted it." They meant that this world is like a ladder, and that one should be upwardly mobile even if it results in a little bittul Torah. Because they were bnei Torah, Rav Chiya chastised them. In their case, as long as their basic needs were met, he felt that they should, "...go back and prohibit that which they allowed."

The Chofetz Chaim, zt"l, would say, "People say time is money. But I say that the opposite is true. Money is time! In order to make money one must take time off from learning, and the purpose of life

is to utilize our time to learn. Therefore time is one's life!"

The Chofetz Chaim once came to visit the home of a close student, and was taken aback by the décor. The floors were carpeted, and this was something of an extravagance. The gadol could barely restrain himself and cried out, "I feel as though I am treading on dafim of Gemara!"

On another occasion, the Chofetz Chayim entered the house of a family member. When he noticed that there were new curtains hanging in the parlor, he said, "I see many dafim of Gemara hanging on your windows!" ■

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permitted one to transport an attic ladder to a dovecote and R' Chiya told them they must return and reverse their ruling.

The rationale behind each of the two opinions is explained.

According to a second version of this story the issue was tilting the ladder from one hole to another within the same dovecote.

4) Simchas Yom Tov

It is inferred from our Mishnah that Beis Hillel is lenient in matters related to simchas Yom Tov and Beis Shammai is stringent.

The assertion is successfully challenged and R' Yochanan explains that the opinions in our Mishnah must be reversed.

The Gemara challenges R' Yochanan's conclusion that the opinions must be reversed because the contradiction could be resolved differently.

An alternative contradiction regarding the positions of Beis Shammai and Beis Hillel is presented where R' Yochanan resolves

the contradiction by explaining that the opinions are reversed.

The Gemara demonstrates again that the two sources are not necessarily contradictory. ■

milk even if one is eating fowl. The Pischei Teshuvah⁵ writes that even according to Shach one only has to be concerned for עין מראית for Rabbinic prohibitions when in public, but when a person is eating privately he does not have to be concerned about עין מראית. ■

1. ע' רש"י ד"ה אבל של עליה
2. שו"ע יו"ד סי' ס"ו סע' ט'
3. רמ"א יו"ד סי' פ"ז סע' ג'
4. ש"ף שם סק"ו
5. פת"ש שם סק"י ■

