

OVERVIEW of the Daf

1) Insulating water (cont.)

Rava maintains that Beis Shammai and Beis Hillel are discussing a case where an eruv tavshilin was made but nonetheless insulating is unique because it is obvious that it is done for Shabbos.

Abaye refutes Rava's explanation and offers an alternative explanation of the dispute.

2) Straightening the candlestick

R' Chinana bar Bisna explains that the dispute relates to the issue of whether the prohibitions against construction and destruction apply to utensils.

A related incident is recorded.

Rav ruled that it is permitted to trim wicks on Yom Tov.

3) Extinguishing on Yom Tov

Abaye was asked whether it is permitted to extinguish a flame for the purpose of marital relations.

Abaye, after exhausting other options, responded that it is prohibited. Abba bar Marta unsuccessfully challenged this ruling.

Abaye asked Rabbah whether it is permitted to extinguish a flame to prevent financial loss. Rabbah ruled that it is prohibited.

Abaye unsuccessfully challenged this ruling.

4) Eye medicine

R' Ashi asked Ameimar whether it is permitted to apply eye medicine for the purpose of improving one's vision.

Ameimar replied that it is prohibited and his ruling his unsuccessfully challenged.

Ameimar permitted non-Jews to apply eye medicine on Shabbos.

R' Ashi unsuccessfully challenged this practice.

Ameimar permitted a Jew to apply eye medicine on the second day of Rosh Hashanah.

R' Ashi unsuccessfully challenged this practice.

5) Baking thick loaves on Pesach

A Baraisa records a dispute between Beis Shammai and Beis Hillel regarding the permissibility to bake thick loaves on pesach.

R' Huna defines a thick loaf as a tefach based on the precedent of the lechem hapanim.

R' Yosef questions whether one could use the lechem hapanim as precedent for baking loaves on Pesach.

R' Yirmiyah bar Abba in the name of Rav explains that the dispute in the Baraisa relates not to the thickness of the loaves but to the number of loaves that are baked and the issue is baking more than is necessary on Yom Tov.

This explanation is unsuccessfully challenged and a

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Distinctive INSIGHT

Adding or removing oil from a lit candle

הנותן שמן בנר חייב משום מבעיר, והמסתפק ממנו חייב משום מכבה

Tosafos explains that one who removes oil from a lit candle on Shabbos is in violation of "extinguishing" because the flame will go out earlier than it would have, had all the oil remained. This is only an indirect act of extinguishing (**גרם כיבוי**), which is not a Torah violation. It is, nevertheless, rabbinically prohibited on Shabbos, and it is permitted on Yom Tov. Tosafos therefore explains that there is a direct problem when oil is removed from a burning candle, and that is that the flame becomes dimmed when oil is removed from its source of fuel.

Rosh proves that this cannot be the problem, from the case where oil is dripping into a bowl of oil from which a flame is lit (Shabbos 29b). One is prohibited from removing the source of dripping oil in this case, although it is obvious that the remote source has no influence on the brightness of the flame burning off the bowl. Therefore, explains Rosh, the problem is that taking oil causes the flame to extinguish earlier. The only situation of **גרם כיבוי** which is allowed on Yom Tov (for non-food purposes) is when one does not tamper with the oil or wick of the fire itself. However, adding or removing fuel from the source feeding the flame is prohibited, and it is considered as if the person is directly causing the combustion or extinguishing of the flame. ■

REVIEW and Remember

1. Why was it prohibited for Ulla's attendant to straighten the lamp?

2. What medical procedures may be performed by a non-Jew on Shabbos?

3. Why did R' Yosef question R' Huna's use of the **לחם הפנים** as precedent regarding the question of the maximum thickness of a loaf on Pesach?

4. What is the prohibition of perfuming one's clothing on Yom Tov?

HALACHAH Highlight

Treating non-life threatening illnesses on Shabbos

ואמר ר' המנונא כל דבר שאין בו סכנה אומר לנכרי ועושה הני מילי היכא דלא מסייע בהדיא אבל מר קא מסייע בהדיא...מסייע אין בו ממש

And R' Hamnuna said, any condition that is not life-threatening, [it is permitted] to tell a non-Jew to treat, that applies when the patient does not assist in the treatment but the Master assisted with the treatment ...Assisting is insignificant.

Our Gemara addresses treatment on Shabbos for an eye condition that does not pose a threat to the life of the patient. The only dispute regarding this issue presented in the Gemara is whether the Jewish patient is permitted to assist the non-Jew with the treatment, but all opinions agree that a non-Jew may be asked to administer this treatment. Shulchan Aruch and Rema¹ put two types of patients into this category. The first is the patient whose illness does not pose a threat to life but nonetheless requires the patient to remain bedridden. The second category is a patient that is experiencing severe pain which weakens the entire body. The ruling of Shulchan Aruch for these categories of patients is that a non-Jew may be asked to administer any treatment, even one which would constitute a Biblical transgression². A Jew, on the other hand, is not permitted to violate Shabbos for the sake of this patient even if the lack of treatment puts the function of a limb at risk.

Concerning the issue of the patient assisting the non-Jew in the treatment, the patient, or even another person³, may provide minor assistance to the non-Jew in administering the treatment. "Minor assistance" is defined as those activities that could have been performed by the non-Jew himself. For

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Baraisa is cited that supports this explanation.

6) **MISHNAH:** The Mishnah cites three lenient ruling of R' Gamliel.

7) Burning incense

R' Assi asserts that the dispute in the Mishnah concerning the permissibility of burning incense relates to perfuming a garment but all opinions agree that incense may be burned to produce a pleasant smell.

This assertion is successfully challenged and R' Assi instead teaches that according to all opinions burning incense to produce a pleasant smell is prohibited.

The Gemara asks whether it is permitted to smoke fruit in the smoke of burning incense.

R' Yirmiyah bar Abba in the name of Rav ruled it is prohibited whereas Shmuel ruled that it is permitted.

R' Huna explains the rationale behind Rav's strict ruling.

R' Yehudah and Rabbah disagree whether Rav's ruling includes placing fruit on a piece of earthenware or does it only include placing the fruit onto the coals directly ■

example, opening and closing of the eye to assist the eye medicine entering the eye could be done by the non-Jew, therefore, if a Jew assists with the procedure it is considered "minor assistance" and thus permitted. Treatments that could not be executed by the non-Jew himself and require the assistance of the patient or another are categorized as "major assistance" and prohibited⁴. ■

1. שו"ע או"ח סי' שכ"ח ריש סע' י"ז

2. ע' מ"ב שם ס"ק מ"ז

3. ע' רמ"א הנ"ל ומ"ב סק"ס

4. ע' מ"ב שם ס"ק ס"א שמביא דעת הט"ז דחולק וס"ל דאסור לסייע

לנכרי אולם רוב אחרונים ס"ל כשו"ע דמיקל ■

STORIES Off the Daf

Adding oil to the Menorah

במוסיף שמן שברר חייב משום מבעיר

Once, the Rebbe of Ger, zt"l, came to visit Rav Chaim Soloveitchik, zt"l, the Rav of Brisk. The two spent a long time in private conversation in a side room, and when it was time for the Rebbe to take his leave, the Rav accompanied his guest to the door. Just before he left, the Rav of Brisk asked his illustrious visitor a question.

He said, "I have always found a cer-

tain statement of Chazal quite perplexing. Perhaps you have an answer. The Midrash on Parshas Tetzave teaches that we find that Rabbi Chaninah s'gan kohanim said: When I served in the Beis Hamikdash, I would light the menorah on Rosh HaShanah, and it would miraculously stay lit until the following Rosh Hashanah. But we know that lighting the Menorah was a positive commandment that was to be performed every single day! How could it be that they did not fulfill a מצות עשה for an entire year?"

The Gerrer Rebbe answered without missing a beat, "Don't we find that it says in the Baraisa brought in Beitza 22a

that one who adds oil has transgressed the prohibition of מבעיר? This is true even if a person only added a single drop. If so, it could have been that they added a single drop of oil every day for the sake of fulfilling the mitzvah, and because it was only a drop, there was also a miracle occurring. בדיעבד, adding less than the full amount of oil to the Menorah is not מעכב! Whith that the Rebbe went on his way.

Afterward, the Rav of Brisk praised the quick-witted response to those with him. "What a lovely p'shat," he said. "Wonderfully clever! ■