

OVERVIEW of the Daf

1) Multiple violations in a single act (cont.)

Rava and R' Nachman ben Yitzchok reject the assertion that R' Yochanan ben Nuri and Sumchus agree with one another's rulings.

2) **MISHNAH:** The Mishnah records a discussion related to multiple violations in a single act.

3) Clarifying the Mishnah

The Gemara clarifies R' Akiva's inquiry and the response he received from R' Gamliel and R' Yehoshua.

R' Ada bar Ahavah explains how it is possible for a woman to be a man's sister, his father's sister and his mother's sister.

A related Baraisa discussing liability for multiple violations is cited and clarified.

The Gemara inquires about R' Eliezer's position about multiple Shabbos violations

Rabbah and R' Yosef give different answers to this inquiry.

Abaye unsuccessfully challenges Rabbah's position.

4) **MISHNAH:** tangentially the Mishnah presents another inquiry that R' Akiva posed to R' Gamliel and R' Yehoshua.

5) Liquids that make foods susceptible to tum'ah

A Mishnah is cited that provides guidelines for determining whether a liquid can make a food susceptible to tum'ah.

Shmuel asserts that the leek from which water was squeezed out is tamei because the water made it susceptible to tum'ah as it was squeezed out.

This assertion is unsuccessfully challenged.

The original context of R' Yosef's cited ruling is presented.

6) **MISHNAH:** The Mishnah records another discussion involving R' Akiva, R' Gamliel and R' Yehoshua.

7) Clarifying the Mishnah

The reason R' Shimon rejected Tanna Kamma's version of the exchange between R' Akiva and R' Yehoshua is explained.

The kal vachomer used by R' Shimon to prove his point is explained.

The Gemara inquires whether R' Yehoshua accepted R' Akiva's response or not.

A Baraisa is cited that the Gemara will use to prove that R' Yehoshua retracted his opinion. ■

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Distinctive INSIGHT

Severing of a hanging limb before Pesach

וכך היו מוכי שחין עושין בירושלים הולך לו ערב פסח אצל הרופא וחותכו וכו'

The Mishnah cites a series of questions which R' Akiva asked R' Gamliel and R' Yehoshua. One of the questions was regarding the status of a limb of an animal which is mostly severed—is it considered detached and therefore tamei as a neveilah, or is it considered still attached? They told R' Akiva that they had not heard a solution to that issue, but they did hear the halacha in a similar issue, that the limb of a person is considered attached and it is tahor. R' Gamliel and R' Yehoshua continued and told R' Akiva of a custom in Yerushalayim among those who suffered from tzara'as and who had limbs which had almost become detached. These people did not want to enter the festival of Pesach with their limbs hanging, so they would go to a doctor who would advance the process and cut the limb off to the point where it was held on by a slight strand. The afflicted person would then place the limb on a thorn which was connected to the ground or a wall, and he would then tug at it until the limb snapped off. In this way, neither the doctor nor the afflicted person would have been in direct contact with the limb when it was severed, so neither would be tamei, and they could each be eligible to bring his korban Pesach.

R' Gamliel and R' Yehoshua concluded that we see that a

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REVIEW and Remember

1. How does the Gemara explain R' Akiva's inquiry to R' Gamliel and R' Yehoshua?
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2. What is the halachic definition of an אבר מדולדלת?
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3. What is the point of dispute between Tanna Kamma and R' Shimon?
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4. How does the Gemara prove that R' Yehoshua accepted R' Akiva's response?
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HALACHAH Highlight

Studying Torah while working

שאלתי את ר' גמליאל ואת ר' יהושע וכו'

I asked R' Gamliel and R' Yehoshua etc.

In the Mishnah R' Akiva relates that he posed a question to R' Gamliel and R' Yehoshua in the meat market of Ema'um where they had gone to purchase an animal for R' Gamliel's son's wedding. Bechor Shor¹ wondered why it was necessary for the Mishnah to record any more than the statement that R' Akiva posed a question to R' Gamliel and R' Yehoshua. Why was it necessary for the Mishnah to record for us the location of where the question was posed and what they were doing in that location? Furthermore, the Gemara Sukkah (21b) teaches that one must study even the mundane speech of Torah scholars. Certainly when what seems to be mundane speech is incorporated into a Mishnah it is necessary for us to understand its significance.

Tosafos² answers that the Gemara is relating the praise of these Tannaim. Even though they were involved in other activities they remained engaged in Torah study. Sefer Ma'alos HaTorah³ writes that when one is on his way to take care of some business matters and his mind is occupied with his upcoming transaction he should nevertheless learn what he is able to at that time. Even if a person cannot review anything more than the pasuk (Berseshis 36:12) ותמנע היתה פלגש—And Timna was a concubine, he will have earned reward for studying Torah. In other words even when one is involved in other activities he must make sure to remain engaged in Torah study.

Interestingly, Sefer Chassidim⁴ derives from our Gemara the opposite lesson. He writes that one who is engaged in Torah study should not refrain from engaging in the fulfillment of another mitzvah. Rather, he should engage in the mitzvah but make sure to contemplate words of Torah at the same time. He relates an incident of a Torah scholar who was skilled at purchasing a particular item. A widow asked him to purchase that item for her and he

(Insight...continued from page 1)

human limb, even if connected just slightly, is not tamei. In regard to the limb of an animal, they stated that it would certainly not be tamei.

Rashi explains that the reason these people would arrange to have their limbs cut before Pesach was not in order to be pure on the festival, because, as we have seen, the limb was already tahor while attached. Rather, these people wanted to remove these hanging limbs in order to avoid having a disgusting appearance on the holiday. Rashash challenges this explanation, because it seems that a person without a limb is more unsightly than a person with a hanging limb. Rather, he suggests that the limbs were removed in order that they not be interpositions when the person would immerse in a mikveh to purify himself for the festival. Rabeinu Gershom also points out that there is no benefit to cutting off a hanging limb in regard to purity, and the novelty of this halacha is that even if the limb was removed erev Pesach, both the doctor and the patient could remain tehorim if the limb was removed using the procedure described.

According to Rashi, Aruch LaNer asks why this custom of severing limbs to improve one's appearance was done only before Pesach and not before all festivals. He explains that the reason to remove these limbs was to avoid the risk that the limb might otherwise fall off by itself and cause tum'ah. This would cause a condition where the korban Pesach could not be brought. ■

refused saying that he was engaged in Torah study. An elder who heard this conversation told this Torah scholar that he is no better than R' Gamliel and R' Yehoshua who went to purchase the animal for R' Gamliel's son's wedding. So too one who is needed should fulfill the mitzvah that presents itself and be certain to contemplate words of Torah at the same time. ■

1. בכור שור לסוגייתו.
2. תוס' ד"ה שהלכו.
3. מעלות התורה עמ' קצ"ה.
4. ספר חסידים ס"י אלף ד. ■

STORIES Off the Daf

Intoxicated by Torah

שאלתי את רבן גמליאל ואת רבי יהושע באיטליס

On today's daf we find that Rabbi Akiva asked Rabban Gamliel and Rabbi Yehoshua a halachic question while they were in the market purchasing an animal for Rabban Gamliel's son's wedding. This is the way of gedolei Torah. Even while on their way to a simchah, they only think about Torah.

Rav Eliezer Gordon, zt"l, the first Rosh Yeshiva of Telz, was just such a person. The

tales regarding his absolute devotion to Torah even during the most unusual times are astounding.

Rav Gordon was a person who had such a deep-felt ahavas haTorah that he would think in learning at every available moment. While he walked down the street and while he was apparently in repose, he was always immersed in a sugya.

Once, when Rav Gordon was on his way to serve as sandek at a bris milah, he passed by a shul and heard two bochurim discussing a certain difficult question in learning. Rav Gordon immediately forgot everything. He stopped in front of the window and, while standing outside, began to

discuss this complex question in depth. He attempted to answer it and the bochurim debated various suggestions he proposed that might resolve the problem.

Two hours later, the guests at the bris were still waiting, but the rav had not yet come. Finally they found an acceptable answer and Rav Gordon continued on his way. Then he remembered that he was supposed to be sandek at a local bris.

When he arrived he apologized and explained what had happened. "Regarding Torah I am like a drunk near a bottle of wine who cannot think of anything else!"¹ ■

1. הגאון רבי אליעזר גורדון ■