



OVERVIEW of the Daf

1) The remaining decrees of the “eighteen enactments” (cont.)

The next enactment listed by the Gemara is the enactment that movable objects can form an ohel to transmit tumah even if the movable object is not a tefach wide. R' Tarfon disputes this ruling and the Gemara explains how R' Tarfon will account for the eighteen enactments.

The next enactment relates to the dispute between Hillel and Shamai regarding grapes, which often become wet from juice of the grapes which unintentionally becomes squeezed from the grapes. According to Shamai, the grapes are rendered susceptible to tumah as a result of that juice, and Hillel disagrees. Although Hillel and Shamai passed a decree declaring the grapes tamei the decree was not accepted until their students enacted the same decree.

A number of different reasons are given for the rationale behind this enactment.

The next enactment is that when one plants terumah seeds the resulting growth is still considered to be terumah. The rationale behind this enactment is the fear that a kohen would want to plant terumah that is tamei and as he waits for the opportunity to plant the terumah he may inadvertently eat the terumah.

The next enactment is the leniency that one who is traveling is permitted to give his wallet to a non-Jew as Shabbos begins without violating the prohibition of instructing a non-Jew to do melacha.

The next enactment is the prohibitions against the bread, oil, wine and daughters of non-Jews.

The Gemara makes a final account of which enactments are counted according to R' Meir and R' Yosi.

The final enactment is that non-Jewish boys are considered to be tamei as a zav, so that Jewish boys should not spend time with them out of fear that it could lead to sodomy.

2) MISHNAH: The Mishnah lists a number of cases where Beis Shamai and Beis Hillel differ regarding the permissibility to begin a melacha on Erev Shabbos that will continue on its own after Shabbos has begun. ■

Distinctive INSIGHT

A World Set in Motion

בית הלל מתירין לשרות דיו וסממנים מערב שבת והם נישרים מאליהם בשבת

In describing the Shabbos, the verse in Bereshis (2:3) writes: “For on it [the seventh day] Hashem rested from all His work which He created לעשות—to do.” This final word in the verse—לעשות—does not complete the thought of the verse smoothly, and it seems to even be an extra word altogether.

A cursory observation of the world indicates that Hashem continues to sustain the world on Shabbos just as on every other day. Plants grow and creatures thrive on Shabbos, with the ongoing providence of Hashem overlooking every detail just as on the weekdays. In what manner, then, is the seventh day a day of rest for Hashem?

The Bnei Yisasschar explains that when the world was created, it was set into place with the potential it needed to continue, and for nature to take its course. Creatures were given the instincts necessary to procreate, and plants were placed into their environment for survival and in order to prosper. As the world continues to exist on Shabbos, it is within the realm of work that was put into place before Shabbos, and the work takes place on Shabbos automatically without further input.

The verse tells that Hashem created the world “to be done.” Hashem continually renews the world every moment. Yet, from the day of creation and onward, this supervision of Hashem is manifest in a manner as if the world is set and conducts itself naturally.

This explanation is the basis for the halacha of Beis Hillel who rules that work that is set in motion from before Shabbos can be completed on Shabbos itself by one’s utensils. That potential which was imbedded in the system before Shabbos began is allowed to continue by itself even on Shabbos. ■

REVIEW and Remember

1. According to R' Akiva, how thick does an object have to be to contract tumah because it was carried over a grave?

2. What event was reminiscent of the day the golden calf was made?

3. Why did Chazal prohibit the wine, oil, and bread of non-Jews?

4. What is the fundamental dispute recorded in the Mishnah?

HALACHAH Highlight

Knives in a Synagogue or House of Study

נעצו חרב בבית המדרש. אמרו: הנכנס – יכנס, והיוצא – אל יצא

They planted a sword in the house of study, and they said: "Whoever wishes to enter may do so, and whoever wishes to leave – may not leave."

The Gemara in Sanhedrin¹ teaches us that it is prohibited to enter a house of study (בית מדרש) with weapons. The Maharitz Chiyos there, points out that the law which is codified in the Shulchan Aruch² that it is forbidden to bring in a long knife to a synagogue (בית הכנסת) would apply equally to a house of study³. If so the question arises how could the Rabbis have plunged the sword in the house of study? Rav Yoel David Weiss answers that possibly the sword was not planted in the house of study proper, but rather in the entrance to the house of study. Such an action is recorded in the Gemara⁴ that Chizkiyahu planted a sword in the entrance to the house of study. However, in the Midrash⁵, mention is made of an episode involving Yitra the Yishmaeli who entered the house of study and planted his sword in the middle of the house of study. This would appear to contradict this previously mentioned resolution. However, the Maharzu there comments that perhaps he carried a dagger similar to those carried ornamentally by Yishmaelites (i.e. – Arabs), and maybe such a small knife is permitted to be brought into the house of study⁶. However, a sword could not be brought in to the house of study, and therefore perhaps the sword was planted in the entrance to the house of study.

Some points about this interdiction of bringing knives into a synagogue and/or house of study.

- The source for this law is a statement in the Orchos Chaim⁷ who writes that one may not bring a long knife into the synagogue since prayer lengthens man's life, and the knife reduces

man's life. Following this reasoning, the prohibition would apply to all forms of weapons, and not only knives.

- This interdiction is a law relative to a synagogue, and not necessarily to prayer. Therefore, it would be forbidden to bring a weapon into the synagogue even at non-prayer times⁸.
- There is an opinion that holds based upon Kabbalistic sources that this interdiction would apply outside a synagogue as well while one is praying⁹. Still, the Halacha would not prohibit a person to pray outside a synagogue while armed¹⁰.
- If a security situation requires a person to carry a weapon, then he should try to cover it while in the synagogue and/or house of study. Yet, if that is not possible, he may still enter and pray¹¹. On the other hand, some opine that if the person cannot cover the weapon while in the synagogue with a garment or his Tallis, then he should rather pray alone, and not enter the synagogue¹². ■

1. סנהדרין (פב ע"א)
2. סי קנא סי"ו
3. אמנם יש לציין לדברי הגר"ע יוסף שליט"א בשו"ת יחווה דעת ח"ה (סיי ח"י בהערה, עמי עז) במש"כ לדון בדברי המהרי"ץ חיות שם. ואכמ"ל
4. סנהדרין (צב ע"ב)
5. מדרש רות רבה (פ"ד א)
6. עיי בכזה במור וקציעה (סיי קנא) שדוקא בסכין ארוך אסור, אבל בסכין קטן שאפשר לכסותו מתכת לבגדיו אין לאסור. ע"ש. וכן ביד אהרן (סיי קנא) ועוד פוסקים. עיי בזה בשו"ת יחווה דעת ח"ה (סיי ח"י, עמי עח)
7. ארחות חיים (הלי בית הכנסת אות ז) בשם מהר"ם מרוטנבורג. וכן בכל בו (סיי יז) ובתשב"ץ (סיי רב)
8. פסקי תשובות (סיי קנא אות טז). ע"ש הערה 76
9. יפה ללב ח"ה (סיי צח אות טז) בשם חתם סופר לאלפים הוב"ד בכף החיים (סיי צא אות כט)
10. עיי מטה יהודה (סיי קנא) לרבי יהודה עייאש. ועיי בשו"ת יחווה דעת ח"ה (סיי ח"י, עמי עז)
11. שו"ת יחווה דעת ח"ה (סיי ח"י ושו"ת ציץ אליעזר ח"י (סיי ח"י))
12. סי צדקה ומשפט (פרק יב הערה מב) הוב"ד בפסקי תשובות (סיי קנא אות טז הערה 80). ע"ש. ■

STORIES off the Daf

Forging Friendships

אסרו יינם משום בנותיהם

The Chassidic Master Reb Yaakov Yitzchok of Lublin met with Reb Ezriel HaLevi Horovitz, the Av Bais Din of Lublin, who was known to be a staunch opponent of chassidus. HaRav Horovitz used the opportunity to ask the Rebbe a question. "Why is it," he queried, "that when chassidim meet together and they want to forge their friendship, they always take a bit of shnapps or mashke, and through that they share Torah thoughts. When we

meet among ourselves, we share together by delving into the depths of Torah, and it is directly through this 'battle' that our closeness as friends is developed. Perhaps it would be better even in your community if relationships would be formed via Torah and not by drinking shnapps!"

The Rebbe smiled and responded. "Let me show the Gemara in Shabbos. Our sages realized that close relationships are formed when people have a bit of mashke together. The Gemara specifically warns us not to drink together with the gentiles, because this is what leads to families growing together and having their children marry. On the other hand, we know that Rav Meir was a student of Acher

(Chagiga 15b). The Gemara wonders about this, and asks how it could be that Rav Meir allowed himself to learn from one who had become an apostate? To this, the Gemara explains that "Rav Meir found a pomegranate; he ate from the fruit and tossed away the refuse." This means that Rav Meir was able to learn with him, but he formed no relationship with Acher whatsoever. He simply learned in an intense, yet generic and nonpersonal manner. "You see, a bit of drink, and the families are becoming married to each other. However, we see that it is possible to learn Torah from someone, but for it not to necessarily lead to a personal bond with that person." ■

