

OVERVIEW of the Daf

1) Developing the disagreement concerning the tum'ah status of idolatry (cont.)

The Gemara finishes developing the differing opinions of Rabbah and R' Elazar regarding the dispute between R' Akiva and Rabbanan. According to Rabbah, the point of dispute is whether idolatry transmits the tum'ah of a "placed rock" **אבן מסמא**. According to R' Elazar the point of dispute is whether idolatry transmits "carrying tum'ah."

Two unsuccessful challenges are presented against Rabbah's understanding of the dispute.

The second Baraisa quoted to challenge Rabbah was interpreted by Rabbah and R' Elazar in a way consistent with their opinions. R' Ashi challenges both of their interpretations and offers his own instead.

2) The limbs of an idol

R' Chama bar Gurya asked whether the detached limbs of an idol transmit tum'ah. According to the Gemara's first understanding, the question applies to a detached limb that requires a professional to reattach it. Alternatively, the question applies to a case where even a layman is able to reassemble the idol. The question is left unresolved.

3) An idol less than the size of a k'zayis

R' Achdavo bar Ami questioned the legal status of an idol smaller than a k'zayis, specifically whether an idol smaller than a k'zayis will transmit tum'ah.

An answer is deduced from a Baraisa that equates an idol to a corpse indicating that an idol does not transmit tum'ah if it is less than a k'zayis.

4) Clarifying the earlier quoted opinion of R' Elazar

The Gemara questions why R' Elazar used the three quoted analogies to reach lenient conclusions regarding the tum'ah status of an idol, why not use the analogies to draw strict conclusions?

Since the tum'ah of idols is Rabbinic in origin, answers the Gemara, when given the choice the analogies will be utilized for leniencies rather than stringencies.

5) MISHNAH: The Mishnah rules that boats are not susceptible to tum'ah.

6) The source of the halacha in the Mishnah

The drasha quoted in the Mishnah is explained.

A Baraisa records an alternative source in the name of Chananya regarding a boat's insusceptibility to tum'ah.

Two differences that emerge from the different sources are identified.

7) Torah study

R' Yehudah in the name of Rav states that a person should never miss a day from studying in the Beis Midrash because this halacha was studied but not understood until Chananya ben Akavya came and explained it.

Additional statements regarding the importance of Torah study are cited. ■

Today's Daf Digest is dedicated
In memory of Chaim Aryeh Ben Aharon
By the Gut Family, Brooklyn, NY

Distinctive INSIGHT

Ritual Impurity of a Boat

לאפוקי ספינה שאינה מיטלטלת מליאה

The author of our Mishnah as well as Chananya both agree that a boat does not contract ritual impurity.

Our Mishnah determines this law from the association we find in the verse (Mishlei 30:19) between a boat and the ocean. Chananya learns this law from the fact that ritual impurity for utensils is learned from the listing of "שק-sack" in the verse in the Torah (Vayikra 11:32).

According to the first explanation of the Gemara, there is a disagreement between our Mishnah and Chananya regarding an earthenware boat. Chachamim hold that it is pure, because the verse associates it to the sea. Chananya holds that a wooden utensil needs to be able to be carried whether empty or full to be susceptible to ritual impurity. This is a feature shared in common with a sack. This is why he agrees that a wooden boat is not **טמא**. However, an earthenware boat is not compared to a sack in this regard, and can contract tum'ah according to Chananya. Earthenware never was associated to a sack to be subject to this limitation of being able to be carried while loaded.

Tosafos (**ד"ה לאפוקי**) points out that even an earthenware boat is able to be moved or "carried" while full, as long as it is in the water. Nevertheless, Tosafos explains that such movement is mainly the result of the water propelling the boat along. This is not movement which is induced by man, and it is therefore inconsequential to our discussion.

As the discussion continues on 84a, Rava provides another insight into Chananya. Rava explains that requirement that something be able to be moved in order to be eligible for ritual impurity allows for a wooden cart, which can be moved while full, to be capable of becoming tamei. Even if the cart is filled with large boulders, and the only way to move it is by having it pulled by oxen, this is still considered as being moved while full. A proof to show that being able to be moved by oxen is adequate is brought from a Mishnah in **כלים פרק י"ט**. ■

REVIEW and Remember

1. To what degree are idolatrous service items tamei?
2. Why did Chazal declare idolaters tamei?
3. Does an idol smaller than a kazayis transmit tumah?
4. What are the two possible reasons a boat does not become tamei?

HALACHAH Highlight

The obligation to study Torah until the very end

אמר רבי יונתן: לעולם אל ימנע אדם את עצמו מבית המדרש ומדברי תורה, ואפילו בשעת מיתה שנאמר (במדבר יט, יד) זאת התורה אדם כי ימות באהל, אפילו בשעת מיתה תהא עוסק בתורה.

Rebbi Yonasan said that a person should never refrain from attending the study hall and from studying Torah, even at the moment of death. The source for this is the verse that states: "This is the Torah (law) of a person who dies in tent", which informs us that even at the moment of death a person should be occupied with the study of Torah.

There are two points in our passage: that a person study even until his dying moment, and that even in death one should not be absent from the study hall. The practical application of these points is discussed in the Rabbinic literature. The Rambam¹ examines the limits of Torah study and writes: "Until which point is a person obligated to study Torah? Until the day that he dies." This is codified as well in the Shulchan Aruch². Some commentators³ identify our passage as the source for this statement. The Sefer HaChinuch⁴ expands upon the words of the Rambam by adding that our Sages emphasized the necessity for the indefatigable study of Torah along the line of ethical teachings and in order to imbue values by stating that even at the moment of death a person is obligated to study Torah. Rav Moshe Shmuel Shapiro⁵ explains that this may be the source for the custom of saying Shema at the moment of death. The first words of Torah that a child is taught when he begins to speak is the verse⁶ of תורה צוה לנו משה and the first verse of the Shema⁷, therefore the words of Shema Yisrael should be his last words as well, and as such he fulfills the learning of Torah even at the moment of death.

The commentators reflect upon the second point of the passage, namely that a person not absent themselves from the study hall even at the time of death, and its possible practical application. The Maharsha⁸ remarks that possibly the statement "even at the moment of death" only refers to the studying of Torah, that is that a person

study until the expire; however, the statement does not propose that a person die in the study house, as that is not possible. Rav Yosef Chaim⁹ of Baghdad adds that even in regards to application of the directive as the Maharsha conceives it is difficult, being that it is uncommon for one to be fully focused at the time of death such that he be able to concentrate on Torah study. As such, different non-literal interpretations are offered to explain this passage. Rav Yosef Chaim¹⁰ of Baghdad proposes that the passage is allegorical, and urges that even in afflictive life situations that are analogous to death, such as excruciating poverty, one not abstain themselves neither from the study of Torah, nor from attending the study hall. The Panim Mi'eros¹¹ extracts a different lesson from our passage. If a person fully applies himself to the study of Torah during his lifetime, than even in death his teachings and instruction will continue to reverberate in the house of study, thus even in his moment of death he will still figuratively be in the house of study. Others¹² explain this passage based upon the concept¹³ that whichever place a scholar studies in has the status of a study hall. Thus, if a person studies diligently while alive, then wherever they are when they die, that place will have the status of a house of study when they are learning at the moment of their death. ■

1. רמב"ם (פ"א מהל' תלמוד תורה ה"י). וכן ראה שם (ה"ח). וכן ראה רבי יעקב חזן מלונדרס בסי' ע"א (הל' ת"ת פ"א, ע"מ טו).
2. שו"ע (יו"ד סי' רמז ס"ג).
3. ביאור הגר"א לשו"ע (שם אות י'), וכן בסי' עבודת המלך על הרמב"ם (שם, דף לו ע"ב) וכ"כ הגר"ח קניבסקי שליט"א בסי' קרית מלך שם. ועיי' בשו"ת אגרות משה (ח"א מחזיקי) סי' קמא ד"ה ולפי זה) שביאר מקור אחר לדברי הרמב"ם. [וכן ראה ציינו של הגר"א על המשנה באבות (פ"ה מ"ב) הפוך בה ... ובלה בה "כמ"ש בפ"ט דשבת פ"ג ע"ב אדם כי ימות באהל. "ע"ש. [והגר"א ודעמיה ציינו מקור זה גם לדברי הרמב"ם שם (ה"ח) והשו"ע (שם ס"א). אמנם עיי' בזה להגר"ח סופר שליט"א בסי' דרופתקי דאורייתא ח"א (סי' יז, ע"מ נא).
4. ספר החינוך (מצוה תיט). וכן כתב רבי דוד מלידא בסי' עיר מקלט (מצוה תכ, דף נו ע"א בדפוס אונגוואר תרל"א).
5. בקובץ הבאר (כסלו תשל"ד) והוב"ד בסי' בתורתו יהגה ח"א (פרק י' הערה 3, ע"מ קפד דברים (לג, ד).
6. סוכה (מב ע"א) וברמב"ם (פ"א מהל' ת"ת ה"ו) ובשו"ע (יו"ד סי' רמז ס"ה). ועיי' רש"י עה"ת (דברים יא, יט).
7. בחידושי אגדות כאן.
8. בבן יהוידע כאן.
9. שם.
10. בקדמה לשו"ת פנים מאירות ח"א (ד"ה ובזה יובן).
11. בסי' דף על הדף כאן (דף לג סעי"א בדפ"ה).
12. ציין שם בזה: דרשות הר"ן (דרוש ח) וכעין זה ברמב"ן (דברים יא, כב) ובספורנו (ויקרא כו, יב). ■

Distinctive INSIGHT

Perfect Attendance in the Beis Midrash

אמר רבי יוחנן לעולם אל ימנע אדם את עצמו מבית המדרש ומדברי תורה ואפי' בשעת מיתה שנאמר זאת התורה אדם כי ימות באהל אפילו בשעת מיתה תהא עוסק בתורה

Rabbi Yochanan said: A person should never refrain from attending the beis midrash or from words of Torah, even at the moment of death. For it is stated (Bamidbar 19:14): "This is the Torah - a man who dies in a tent." Even at the moment of death a person should be involved in Torah.

Rambam (Hilchos Talmud Torah 1:10) states that a person has the obligation to learn Torah until the day he dies, as the verse teach-

es (Devarim 4:9): "...lest you remove them from your heart all the days of your life." Rambam then concludes, "Whenever a person is not learning, he is forgetting." The Vilna Gaon (Yoreh De'ah 246:10) cites our Gemara in Shabbos as the source for this ruling of Rambam, where the Gemara tells us that a person should learn even until the moment of his death.

It seems peculiar, though, for the Vilna Gaon to refer to our Gemara, and the insight of Rabbi Yochanan who brings the verse in Bamidbar, when Rambam himself already cited a different verse from Devarim as his source.

The Sefer HaChinuch (Mitzvah 419) understands the two verses as conveying a single, comprehensive picture of the primacy of the study of Torah. He first quotes from

the words of Rambam, that a person should study Torah until the very day of his death, as is indicated from the verse in Devarim. Then the Chinuch expounds further: "Our sages have emphasized that Torah study is essential for each person, as they pointed out that one must be prepared to be immersed in its pursuit even at the moment of one's death, as the Gemara in Shabbos discusses."

Rabbi Moshe Shmuel Shapiro points out that the custom to declare "Shema Yisrael" at the time of one's death may have developed based upon this halacha. The "Shema" is the first piece of Torah which is taught to infants as they learn to speak. When it is also the final words a person utters as he departs from this world, he has fulfilled the directive to be learning Torah until the moment of death itself. ■

