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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"n**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

## ***Dimensions of Ohel***

The *Gemora* continues enumerating the list of eighteen things decreed by Beis Shammai and Beis Hillel, citing a *Mishna* about impurity of a corpse. The *Mishna* says that all movable items transfer impurity as an *ohel* - *tent simultaneously covering a corpse and a utensil or person* as long as they are as wide as a goad. Rabbi Tarfon says this is incorrect, and was a mistaken understanding of a case where a farmer walked with a goad on his shoulder, with the goad overhanging a corpse. The farmer was indeed impure, but simply due to *contact* with the goad, which is now an impure vessel, but not due to *ohel*. Rabbi Akiva says that he can maintain the original statement of the *Mishna* with the following guidelines about a utensil that overhangs a corpse:

1. It makes someone carrying it impure (*as an ohel*) if it is the width of a goad.
2. It is itself impure, with no minimum size.
3. It makes someone under it impure only if it is a *tefach* wide.

Rabbi Yannai explains that a goad has a circumference of a *tefach*, but is not a *tefach* wide. The Sages decreed that that it acts as an *ohel* for one who carries it, as people may confuse it with something that is a *tefach* wide. This decree is one of the eighteen.

The *Gemora* explains that Rabbi Tarfon, who does not agree with this decree, counts the decree of considering Cuthean girls to be a *niddah* from birth, and agrees with Rabbi Meir that Beis Shammai overruled Beis Hillel in the case of utensils that collected rain water, leaving him with eighteen as well. (16b – 17a)

## ***Harvesting Grapes***

The *Gemora* continues enumerating the next decree, citing a *Mishna* about one who harvests grapes for the winepress. Shammai said the grapes are made susceptible for impurity by the juice that oozes out of them, while Hillel said they are not. Hillel asked Shammai why he only says this about grapes and not about olives, and Shammai responded that if he continued to anger him by his challenges, he will decree this on olives as well. At that point, they stuck a sword in the study hall, forbidding anyone from exiting, and took a vote. Hillel was subservient to Shammai that day, which was as tragic as the day the golden calf was made.

The *Gemora* continues by saying that the decree of Shammai and Hillel was not accepted by the nation, but it was accepted later when their students decreed it again, as one of the eighteen decrees.

The *Gemora* asks why this decree was made, as one is not interested in the juice of the grapes while harvesting.

Rabbi Chanina answers that it is to handle a situation where one harvests with impure vessels, which would make the juice considered a liquid which makes food susceptible to impurity.

The *Gemora* says that this is a valid answer only according to the opinion that an impure vessel automatically makes a juice be considered a bona fide liquid, but not according to those who disagree.

Rabbi Chanina therefore modifies the explanation to say that we are concerned about a case where one will harvest using sealed containers, which catch all the juice. Since they catch



the juice, the harvester is interested in the juice, making it a bona fide liquid.

Rava answers that the decree is due to a case of two clusters which are stuck to each other. When the harvester pulls them apart, he will be actively squeezing out the juice, making it a bona fide liquid.

Rav Nachman quotes Raba bar Avuha answering that sometimes one goes to his vineyard to check if the grapes are ripe. He sometimes removes a cluster and squeezes its juice on the vineyard to see how ripe they are. The juice which he squeezed is a bona fide liquid, and may still be moist and present on the grapes when they are harvested, making them susceptible to impurity. (17a)

## **Products of Terumah**

The *Gemora* continues with the list, citing Tavi Rishba in the name of Shmuel saying that they also decreed that produce that grew from *terumah* is also *terumah*.

The *Gemora* asks why they made this decree, and Rabbi Chanina answers that it is to prevent a non-*Kohen* from keeping his *terumah*, planting it instead of giving it to the *Kohen*.

Rava challenges this, as one who is suspect of not giving *terumah* would simply separate and give just one kernel to the *Kohen*, as that is the technical minimum for any amount of produce.

The *Gemora* therefore says that the decree is for the case of a *Kohen's* impure *terumah*, which must be burned and may not be eaten. If the *Kohen* could plant it to grow new pure produce, he may keep it around until the planting season, increasing the possibility that someone would accidentally eat it. (17a – 17b)

## **Stuck before Shabbos**

The *Gemora* continues with the list, citing Rabbi Chiya bar Ami in the name of Ulla saying that they decreed that if one finds himself on the road as *Shabbos* begins, he must give his money pouch to a non-Jew, instead of carrying it himself in small distances (*of less than 4 amos*). (17b)

## **Items of Non-Jews**

The *Gemora* continues with the list, citing Bali in the name of Ami Sanvisa'a saying that they forbade the bread, oil, wine, and daughters of non-Jews. (17b)

## **Final Count**

The *Gemora* says that the list includes eighteen according to Rabbi Meir, who includes the case of rainwater that collected in utensils which one forgot outside. However, according to Rabbi Yosi, who says that the dispute of Beis Shammai and Beis Hillel in that case wasn't resolved, we are only left with seventeen.

The *Gemora* answers that Rabbi Yosi counts an extra decree in the list of items of non-Jews. He says that the Sages forbade their bread as an extension of their oil, their oil as an extension of their wine, their wine as an extension of their daughters, their daughters as an extension of something else (*i.e., idolatry*), and something else as an extension of something else.

Rav Nachman bar Yitzchak explains that this last case (*of "something else"*) is the decree that a non-Jewish child is considered impure as a *zav* to prevent a Jewish child from being near him, to avoid homosexual contact.

The *Gemora* says that this would mean Rabbi Meir would have nineteen, but answers that Rabbi Meir considers the cases of food and utensils that became impure on contact with liquids to be only one case. (17b)

## **Starting Work Before Shabbos**

The *Mishna* lists activities done before *Shabbos*, which Beis Shammai restrict and Beis Hillel do not.

Beis Shammai says that:

1. One may not soak ink, herbs, and vetch unless they are fully soaked before *Shabbos*.
2. One may not place bundles of flax in the oven unless they will heat up before *Shabbos*.



3. One may not place wool in a pot of dye unless it will get dyed before *Shabbos*.
4. One may not set a trap for animals, birds, or fish, unless they will be caught before *Shabbos*.
5. One may not sell something to a non-Jew, load his donkey, or help him carry a load, unless he will arrive home before *Shabbos*.
6. One may not give hides to a tanner, nor give clothing to a cleaner, unless they can finish it before *Shabbos*.

In all these cases, Beis Hillel allows everything until the end of the day.

Rabban Shimon ben Gamliel says that his father's household would be sure to give their linen clothing to the cleaner three days before *Shabbos*, to ensure they would finish before *Shabbos*.

All agree that one may place the beam on top of the ground grapes or olives, even though this will squeeze more liquid out on *Shabbos*. (17b – 18a)

## INSIGHTS TO THE DAF

### *Why is the Farmer Impure*

The *Gemora* discusses the size of vessel which brings impurity as an *ohel*, saying that anything that has a circumference of a *tefach* does so. Rabbi Tarfon disagrees, saying that someone mistakenly thought that a farmer whose goad overhung a corpse was impure due to *ohel*.

Rashi says that he was instead impure due to contact with a vessel which came in contact (*through ohel*) with a corpse.

Tosfos (17a *sheshama*) challenges this explanation, as this would only make him impure for a day, while *ohel* impurity would make him impure for seven days.

Instead, Tosfos says that he was impure due to contact *bechiburim* – with something that was simultaneously in direct contact with a corpse. This makes him impure for seven days, leading to the confusion.

## **Planting Terumah**

The *Gemora* lists one of the eighteen decrees that produce that grew from *terumah* is still *terumah*.

The *Gemora* explains that this was to dissuade a *Kohen* from keeping impure *terumah* in order to plant it, which would avoid people accidentally eating it.

Rashi explains that the decree therefore made the produce of impure *terumah* similarly impure *terumah*.

Tosfos (17b *Dilma*) cites the R"i who challenges this from a *Gemora* in *Pesachim*, which states that shoots that grew from impure *terumah* are pure.

The R"i therefore says that the produce is *terumah*, but pure *terumah*. Since the only gain for the *Kohen* would be making the *terumah* pure, but still only *terumah*, he would not plant it, since it will still be prohibited for non-*Kohanim*.

## DAILY MASHAL

### *All of Them Depend on One Another*

In his *Simchas HaRegel* (*Sukkos, limud alef*), the Chida cites *Ayumah Kenidgalos*: A king of Spain once summoned a few important Jews and ordered them to choose one of the three: to eat forbidden food, to drink gentile wine or to wed gentile women. They chose to drink gentile wine, which is only a Rabbinical prohibition. However, after they became drunk, they transgressed all the prohibitions.

All Chazal's decrees depend on one another. (*Meoros HaDaf HaYomi*)