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Shabbos Daf 9

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Threshold

The *braisa* had stated: Others state: A threshold serves as two domains: if the door is open, it is as the inside (*a private domain*); if it is shut, it is as the outside (*a public domain*).

[*The Gemora now assumes that the braisa is referring to a threshold lying at the opening of a blind alley (closed on three sides) between it and the public road. Biblically, one is permitted to carry in such an alley, but the Rabbis decreed that it is forbidden, lest people confuse it with an actual public domain. It can be made fit for carrying by planting a lechi (sidepost) at the side of the opening, or a korah (crossbeam) at the entrance. This threshold is the floor of this entranceway. The “Others” ruled that if the door is swung open, the threshold is regarded as the inside of the alley, and it is permitted to carry there.*]

The *Gemora* asks: Even if it has no *lechi* (*sidepost – on the outside of the threshold*)!? But Rav Chama bar Gurya said in the name of Rav: That which lies within the entranceway (*which is beyond the lechi*) requires another *lechi* to permit it. [*The lechi is fixed on the inner side of the entranceway, so that the threshold does not come within its influence and therefore it must be enclosed, as it were, and converted into a private domain before carrying in it is permitted. This contradicts the braisa, which taught that it is permitted to carry in the threshold as long as the door is opened!?*]

And you cannot answer that the “Others” are referring to a threshold which is not four *tefachim* by four *tefachim* (*it is not four tefachim deep; and since it is an insignificant area, it does not need a new lechi to permit carrying in it; rather, the lechi which is on the inside suffices for it – when the door is swung*

open), for surely Rav Chama bar Gurya said in the name of Rav: That which lies within the entranceway (*which is beyond the lechi*) – even if it is not four *tefachim* by four *tefachim* – requires another *lechi* to permit it!

Rav Yehudah said in the name of Rav: The reference here is to the threshold of an alley (*a mavoi*), half of which is covered (*by a korah*) and half uncovered, the covering being toward the inner side. Therefore, if the door is open, it (*the part of the threshold underneath the korah*) is regarded as inside (*and it is permitted to carry there, for this Tanna maintains that it is permitted to carry underneath the permitting korah*); if, however, the door is shut, it (*the part of the threshold underneath the korah*) is regarded as the outside (*and one cannot carry underneath it, for now that the doors are shut, the korah no longer adjusts the mavoi, and no reason exists to permit carrying inside that threshold*).

Rav Ashi answered: After all, it refers to the threshold of a house, and e.g., where it is covered over with two beams, neither being four (*tefachim wide*), and there are less than three (*tefachim*) between them, while the door is in the middle: if the door (*of the entrance*) is open, it (*the entire threshold*) is regarded as inside (*for the two beams, using the principle of ‘lavud’ are regarded as connected, and now that it is a four-tefach roof, we can apply the principle of ‘pi tikrah yored v’soseim’ -- the edge of a roof descends and closes, which serves to partition the threshold at its outer extremity; this enables one to carry there*); if shut, it is regarded as outside (*and one cannot carry there, for the principle of ‘pi tikrah yored v’soseim’ -- the edge of a roof descends and closes only applies when there is a four-tefach roof*).



The *braisa* had stated: But if the threshold is ten (*tefachim*) high and four (*tefachim*) wide, it is a separate domain (*by itself*).

The *Gemora* notes: This supports Rav Yitzchak bar Avdimi, for Rav Yitzchak bar Avdimi said: Rabbi Meir used to teach: Wherever you find two domains (*separated by ten tefachim*) which are really one, e.g., a pillar in private domain ten (*tefachim*) high and four wide, one may not re-arrange a burden on it, for fear of a mound in a public domain (*of the same size; since such constitutes a private domain, one may not move an object from it into the street, and so, even when situated in a private domain, it is also forbidden, lest one lead to the other*). (9a)

Mishna

One must not sit down before a barber (*to have his hair cut*) near (*the time of*) *Minchah* (*the afternoon prayer*) until he has prayed. Similarly, one may not enter a bathhouse or a tannery, nor may he start to eat, nor may he judge a case (*until he prays*); yet, if he began (*any of the above*), he does not need to interrupt (*that which he is doing in order to pray*). One must interrupt for the reading of the *Shema*, but not for prayer. (9b)

Near what *Minchah*? Shall we say, near the major *Minchah*?¹ But why not, seeing that there is yet plenty of time in the day? But if near the minor *Minchah*: yet if they began they need not break off? Shall we say that this is a refutation of Rabbi Yehoshua ben Levi? For Rabbi Yehoshua ben Levi said: As soon as it is time for the *Minchah* service one may not eat⁶ anything before he has recited the *Minchah* service. — No. After all [it means] near the major *Minchah*, but the reference is to a hair-cut in the fashion of Ben Elasa² [Similarly.] [Nor

may he enter] the baths [means] for the complete process of the baths; Nor a tannery, for tanning on a large scale; Nor eat at a long meal [of many courses]: Nor for a lawsuit, at the beginning of the trial.

Rav Acha bar Yaakov said: After all, it refers to our mode of hair cutting and why must he not sit down [for it] at the very outset? For fear lest the scissors be broken.³ [Similarly] Nor to the baths [means] merely for sweating; [and] why not [do this] in the first place? For fear lest he faint [there]. Nor a tannery, merely to inspect it:⁴ [and] why not at the very outset? Lest he see his wares being spoiled, which will trouble him.⁵ Nor to eat [means even] a small meal: [and] why not at the very outset? Lest he come to prolong it. Nor to a lawsuit, for the end of the trial; [and] why not [enter] at the very outset? Lest he see an argument to overthrow the verdict.⁶

What is the beginning of a hair-cut? — Said Rabbi Avin: When the barber's sheet is placed on one's knees. And when is the beginning of a bath? Said Rabbi Avin: When one removes his cloak. And when is the beginning of tanning? When he ties [an apron] round his shoulders. And when is the beginning of eating? Rav said: When one washes his hands; Rabbi Chanina said: When he loosens his girdle. But they do not differ: the one refers to ourselves [Babylonians]: the other to them [From Eretz Yisroel]. Abaye said: These Babylonian scholars, on the view that the evening service is voluntary, once they have undone their girdle [to eat], we do not trouble them; but on the view that it is obligatory, do we trouble them? But what of the *Minchah* service, which all agree is obligatory, and still we learned: Yet if they began, they need not break off; whereon Rabbi Chanina said, [That means] when he loosens his girdle? — There drinking is rare; here it is usual. Alternatively, as for *Minchah*, since it has a fixed time, one is afraid and will not come to transgress; but as for the evening

¹ The Talmud distinguished two times for *Minchah*: the major, i.e., first *Minchah*, at 12:30 p.m. and the minor, i.e., the late *Minchah*, from 3:30 to sunset, which was calculated as at 6 p.m. but the service was not generally delayed after the minor *Minchah*, i.e., after 3:30.

² The son-in-law of Rabbi Yehudah ha-Nasi; he cropped his hair closely in the manner of the Kohen Gadol. This was a long

process and if one commenced it even before the major *Minchah* he might be too late for the service.

³ And by the time another pair is procured it may be too late for the service.

⁴ Even not to superintend the whole process.

⁵ And make him forget about the service.

⁶ Which will necessitate starting afresh.



service, since there is time for it all night, he is not afraid, and may come to transgress.

Rav Sheishes demurred: Is it any trouble to remove the girdle! moreover, let him stand thus [ungirdled] and pray?-Because it is said, prepare to meet your God, O Israel. Rava son of Rav Huna put on stockings and prayed, quoting, 'prepare to meet etc.' Rava removed his cloak, clasped his hands and prayed, saying, '[I pray] like a slave before his master.' Rav Ashi said: I saw Rav Kahana, when there was trouble in the world, removing his cloak, clasp his hands, and pray, saying, '[I pray] like a slave before his master.' When there was peace, he would put it on, cover and enfold himself and pray, quoting, 'Prepare to meet your God, O Israel.'

INSIGHTS TO THE DAF

Before Praying

The *Mishna* states that one may not perform certain activities close to the time of *Minchah*. The Rishonim debate if these prohibitions apply equally to one who will be praying *Maariv*.

The Aruch Hashulchan understands from the language of the Shulchan Aruch that all these prohibition ns are only stated with regard to *Minchah*, but concerning *Maariv*, one is only forbidden to eat food that will induce sleep. Any other activity that will not cause one to fall asleep is permitted, as the night is long and there is no reason to suspect that one will forget to recite *Shema*.

The Tur writes that the times for praying *Shacharis* and *Maariv* are set, as one prays *Shacharis* upon arising in the morning and one prays *Maariv* upon returning from work. For this reason, there is no concern that one will engage in other activities prior to praying. Regarding *Minchah*, however, since it is in the middle of the day and one could become preoccupied with his activities, the Chachamim prohibited one from engaging in these activities prior to praying *Minchah*.

In the Sefer Shabbos Shel Me, the author wonders why the *Mishna* states, "one may not sit down before a barber to have

his cut," as opposed to simply stating, "one should not take a haircut?"

The Shabbos Shel Me answers that the *Mishna* is teaching us that although the person is sitting with the barber and the barber can remind him to pray *Minchah*, nonetheless, the Chachamim prohibited one from taking a haircut prior to praying *Minchah*.

The Shabbos Shel offers an alternative answer. Although it is likely that the barber is equipped with more than one scissors and we need not fear that his scissors will break, it is still forbidden to take a haircut prior to *Minchah*. The Mishnah Berurah, quotes the Magen Avraham, however, who writes that taking a haircut may be permitted if the barber is equipped with more than one pair of scissors.

DAILY MASHAL

Shabbos as a Gift

It is evident from this *Gemora* that the essence of *Shabbos* is that it is a gift from HaShem to us.

How are we to understand this? Is not the entire Torah a gift from Hashem to the Jewish People?

Perhaps the answer to this question can be found in the words of the *Gemora* itself. HaShem told Moshe that He desired to bestow the gift of *Shabbos* upon the Jewish People. Yet, first HaShem wanted the Jews to be informed as to the nature of the gift. The concept of *Shabbos* is that *I am HaShem Who makes you holy*. Once the Jewish People would know that *Shabbos* is a Day of Holiness, they would be deserving of receiving this beautiful gift.

It is worth noting that the Torah that one studies on *Shabbos* is more significant than the Torah one studies during the week. Thus, although Torah itself is a gift, one can reach a higher level in Torah study on *Shabbos*, which is a gift from HaShem's Treasure House.