

1 Our Gemara began by quoting from the תוספתא on דף 1 which we've been analyzing over the past 2 blatt. אחרים אומרים משמשת שתי רשות - An אסקופה - a threshold between a רשות היחיד and a רשות הרבים can at times function as one or the other רשות, depending on the circumstances. When the door is open, the אסקופה is considered as part of the inside area - the רשות היחיד, and when the door is closed, its considered as part of the outside area - the רשות הרבים.

The Gemara at this point assumed that אחרים are talking about a threshold at the entrance to a מבו which is an alleyway closed off at one end and open to רשות הרבים on the other end [bird's-eye of מבו, with אסקופה (according to רש"י)]

When the door to the מבו is open, the threshold is connected to the rest of the מבו and we may carry in it. But when the door is closed and the threshold is cut off, it becomes part of the רשות הרבים and we can't carry in it anymore.

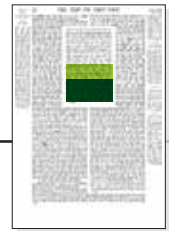


2 However אחרים mention nothing about needing a לחי at the entrance of the אסקופה - therefore the גמרא asks... והאמר רב חמא בר גוריא אמר רב - תוך הפתח צריך לחי אחר להתירו - According to גוריא בר חמא, רב, not only do we need a לחי at the inner part of the entrance to allow carrying inside the מבו, but in order to carry in area of the which is generally 4 טפחים deep another would be required at its opening!?

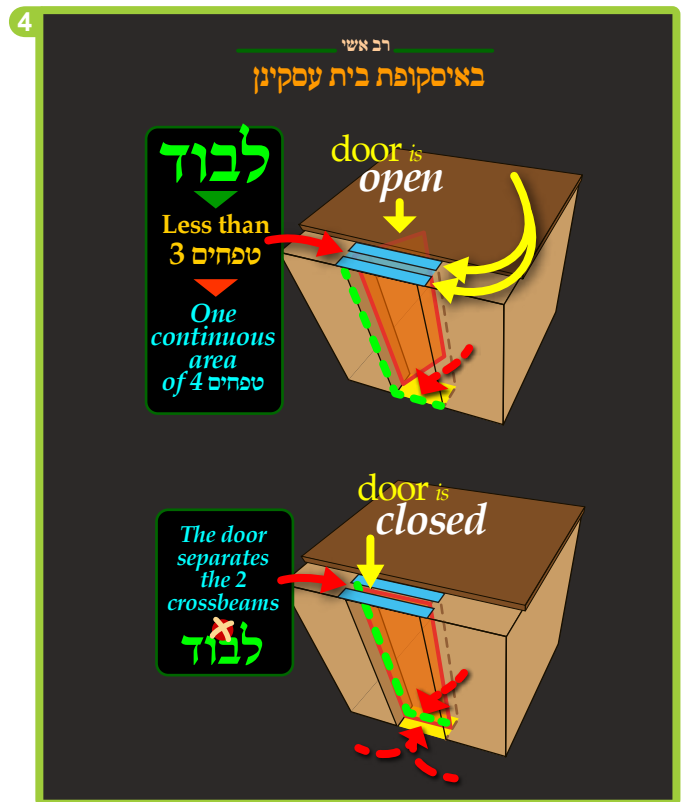


3 אמר רב יהודה אמר רב הכא באיסקופת מבו עסקינן חציו מקורה וחציו שאינו מקורה - Reb Yehuda explains that אחרים are talking about a מבו where a קורה - a crossbeam - was placed over the inner half of the threshold to its entrance. Contrary to a לחי where you can only carry from within its inner edge - a קורה allows you to carry from within its OUTER edge. So, when the door is open, the אסקופה is connected to the rest of the מבו, therefore you can carry on the part of the אסקופה that's under the קורה. But when the door is closed, the אסקופה is no longer connected to the מבו, and since a קורה is generally only 1 טפח wide the area under the קורה cannot be considered its own independant area - therefore the קורה by itself does not have the ability to allow you to carry underneath it.





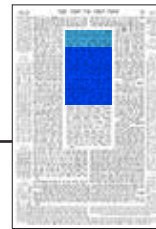
4 Rav Ashi however says באיסקופת בית עסקינן - that אחרים are talking about a case of an entrance to a house, where its threshold is covered by 2 separate קורות one towards the inside and one towards the outside of the איסקופה with the door hung between them. Therefore, says אחרים, that when the door is open the 2 crossbeams are considered as one - לבוד - since there is less than 3 טפחים space separating the 2 beams, it creates one continuous רשות or area of 4 טפחים which is covered by beams, and therefore we are allowed to carry there; however when the door is closed it effectively separates the 2 crossbeams where each one alone does not have the ability to allow you to carry underneath it.



5 The תוספתא then examines the last part of the גמרא. תוספתא - If the threshold is 10 טפחים, handbreadths, high, with a 4 by 4 טפחים surface area, then it counts as its own רשות היחיד. So you can't carry from the house to the threshold, since they are 2 separate רשות היחיד.

The גמרא says that this supports the opinion of רב יצחק בר אבדימי who said אחת רשות והן רשות שתי - if there are 2 separate רשות, areas, which are the same type, like our example of two רשות היחיד side-by-side, you can't carry from one to the other. The example he gives is a post in רשות היחיד which is big enough to count as its own distinct רשות היחיד. You can't put something on it, because that would be carrying from one רשות היחיד to another.





6 The gemora on amud ב presents the next משנה which talks about activities one should not do once it is time to daven מנחה - because you might end up getting caught up in them and miss מנחה altogether.

The משנה says, לא ישב אדם לפני הספר סמוך למנחה עד, unless he already davened. Also, one shouldn't go to a bathhouse or a tannery, or sit down to a meal or to judge a court case.

However, if you did begin any of these activities, the mishna says - אין מפסיקין - you don't need to stop in middle to daven. You can finish what you're doing and then daven מנחה after.

The mishna concludes by saying לקריאת שמע if it's time to say שמע you must stop in middle, but you don't have to interrupt in order to say שמע עשרה.

7 The גמרא began by asking what did the משנה mean when it said למנחה. Which of the 2 מנחה times is the משנה referring to?

It can't mean מנחה גדולה, because that's so early in the day. We shouldn't need to worry about missing מנחה if we do any of these activities, since there is really so much time left in the day to say it!

Therefore we must say that the משנה must mean close to מנחה קטנה. Since you only have 2 1/2 hours left in the day, we're concerned that if you start an activity, you might get caught up and miss מנחה, therefore you shouldn't start those activities unless you've already davened.

if the גמרא asks - נימא תיהוי תיובתא דרבי יהושע בן לוי - מנחה קטנה, then it seems to disagree with רבי יהושע בן לוי who says that once it's מנחה קטנה time, you can't even eat a small amount of food before you daven. But our משנה is saying that once מנחה קטנה arrives, you may eat, as long as you started your meal earlier?

the משנה is actually talking about מנחה גדולה, so it isn't contradicting anything רבי יהושע בן לוי said, since he was talking about מנחה קטנה. As for the question of why you can't do these activities even though there is so much time left in the day, the גמרא answers that each of the משנה's cases is actually referring to very long activities. When the משנה says "a haircut", for example, it's referring to the type of hair cut that כהן גדול, the high priest, used to get. That haircut took an extremely long time. And "a meal" means a large, long סעודה. That's why Chazal were worried that if one begins these activities, he may forget about davening מנחה.

Next משנה...

Activities forbidden before מנחה

לא ישב אדם לפני הספר סמוך למנחה עד שיחפלו... .

- Sit down for a haircut
- Go to a bathhouse
- Go to a tannery
- Sit down to a meal
- Judge a court case

ואם התחילו

If you did begin...

- מפסיקין לקריאת שמע
- אין מפסיקין You don't need to stop in middle
- ואין מפסיקין לתפלה

The גמרא began by asking...

הי סמוך למנחה?

מנחה קטנה
There is only 2 1/2 hours left!

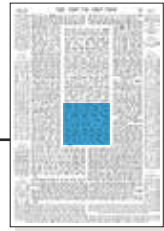
מנחה גדולה
There is so much time left to say it?

נימא תיהוי תיובתא דרבי יהושע בן לוי
You can't even eat a small amount!

לא לעולם סמוך
למנחה גדולה

Very long activities
Haircut of the כהן גדול
A long סעודה





8 The Gemara then looks to define the starting point for each of the activities the Mishna mentioned. Since the Mishna said once you start you don't have to interrupt, the Gemara wants to know when is it considered to have started.

מאמתי התחלת תספורת - when is the beginning of a haircut? From the time you put on the barbers cloth which protects you from getting hair all over you.

מאמתי התחלת מרחץ - You are considered to have begun a session in a bathhouse from the time you remove your first article of clothing.

ומאמתי התחלת אכילה - And when is the beginning of a meal? רבי חנינא said from the time you loosen your belt. But רב said from the time you wash your hands to eat. The Gemara explains that they're not actually arguing. רבי חנינא lived in בבל, where people wore tight belts. But רב lived in ארץ ישראל, where they didn't wear tight belts, and so they didn't loosen them to eat. Therefore he gave a different sign to tell when the meal begins.

