



3 The גמרא then discusses the thirteenth decree. חולין תרומה גדולי - According to the תורה, if you plant food which is תרומה, whatever grows from that planting is חולין, and can be eaten by anyone. But בית שמאי decreed that whatever grows still has the status of תרומה. [list this as 13.] They did this because טמא כהנים who owned תרומה which was טמא couldn't eat it, but they knew that if they replanted it, whatever grew wouldn't be תרומה, so they could eat that. So they used to keep it until the growing season so that they could replant it and eat whatever grew. But since they kept it so long, some of them forgot and accidentally ate the טמא תרומה. In order to avoid this, בית שמאי said replanting won't help, because whatever grows will still be טמא.

3

13^{י"ג}



אף גדולי תרומה



decreed that whatever grows is also תרומה

מכאן אמרו

If you plant תרומה whatever grows it is חולין

4 The גמרא then goes on to discuss the fourteenth decree. The משנה says: מי שהחשיך לו בדרך נותן כיסו לנכרי - if one was traveling on Friday afternoon and it becomes שבת before he reached his destination, he can give his wallet to a non-Jew to carry for him. Ordinarily, you can't ask a non-Jew to carry for you on שבת, but the בית שמאי were worried that in this case, the Jew wouldn't leave his wallet, and would carry it on שבת. To avoid that, they allowed him to ask the non-Jew to carry it for him.

4

14^{י"ד}

מי שהחשיך לו בדרך נותן כיסו לנכרי

He may give his wallet to a NON-JEW to carry for him

5 Next, the גמרא discusses the fifteenth decree. The גמרא explains that that decree was really a series of decrees against פתן ושמן ויין ובנותיהן - bread, oil, wine, and daughters of non-Jews. The רבנן forbade a Jew to eat bread or oil of a non-Jew, drink or have benefit from wine of a non-Jew, and to have יחוד, which means to be alone with, a non-Jewish woman. The גמרא explains that these decrees are all related, and that's why they're all counted as one. The רבנן wanted to ensure that there was no chance that a Jew would have a forbidden relationship with a non-Jewish woman, so they said it's אסור to even be alone with them. But they were worried that if we socialize too much with them it could lead to a forbidden relationship, therefore they forbade drinking wine with them. They also forbade to even eat from their bread to ensure that we wouldn't even eat with them socially.

5

15^{ט"ו} A series of decrees...

פתן ושמן ויין ובנותיהן

The רבנן were worried that if we SOCIALIZE too much with them it could lead to a forbidden relationship



6 Up to this point, we counted 15 decrees.

An additional two decrees are from our משנה on daf - where we learned that you may not take lice off of your clothes on Shabbos by candlelight and another is that you may not read on Shabbos by candlelight, which gives us total of 17 decrees.

With regards to the eighteenth decree there are a several opinions. One of them is -as we learned earlier - that all girls from the group known as כותים, even the very young girls, must be considered to be נדה.

6

16 ^{ל"ז} ולא יפלה את כליו

17 ^{ל"ח} ולא יקרא לאור הנר

18 ^{ל"ט}

Girls of כותים are considered נדהs

7 Towards the end of the דף we began learning the next משנה which talks about whether its permitted to begin doing a מלאכה דאורייתא before שבת which will become completed later on, during Shabbos.

The משנה begins
בית שמאי אומרים אין שורין דיו וסמנים וכרשינין אלא כדי שישורו מבעוד וים - according to בית שמאי, one is not allowed to begin soaking ingredients to make ink or dye, or soaking beans to turn them into animal food, unless they will be fully soaked by the time שבת begins.

Because the בית שמאי hold דאורייתא כלים - Even one's כלים, - tools and utensils must rest on שבת - and should not be doing מלאכות on שבת.

For the same reason, you can't bleach flax in an oven, or put wool in a vat to become dyed, or put out traps to catch animals if the process won't be done before שבת, because each of these are מלאכה דאורייתא which are forbidden to be done by one's כלים on שבת.

7

The next משנה ...

Is it permitted to begin doing a מלאכה דאורייתא before שבת which will become completed during Shabbos ?

בית שמאי אומרים אין שורין דיו וסמנים וכרשינין
SOAKING BEANS • DYE • INK
אלא כדי שישורו מבעוד וים

שביתת כלים דאורייתא

One May Not...

BLEACH FLAX in an oven	WOOL IN A VAT to become dyed	PUT OUT TRAPS to catch animals
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...if the process won't be done before שבת

...because each of these are a מלאכה דאורייתא



8 The Mishnah continues;
 אין מוכרין לנכרי.....אלא כדי שיגיע למקום קרוב
 One may not sell anything to a non-Jew or help him load his animal unless he will remove it from your property before שבת, because otherwise it will look like he's working for you on שבת, which is forbidden. So too, you may not give animal skins to a tanner or clothes to a launderer, unless there's enough time for them to finish working for you before שבת starts.

In all the above cases, the בית הלל מתירין עם השמש בית הלל allows it, as long as the person's actions were done before sunset.

Because the בית הלל do not hold of the איסור of כלים of שבייתת כלים.

8 אין מוכרין לנכרי...
אלא כדי שיגיע למקום קרוב
it looks like he's working for you on שבת, which is forbidden

בית הלל מתירין עם השמש
as long as it was done before sunset.

9 There is however one case where they both agree. ושוין אלו ואלו - they both agree that you can put heavy beams on top of crushed olives or grapes to make the juice come out quicker before שבת starts, even though not all of the juice will be out before שבת. The gemora on the next daf will explain why the Bais Shammah permit this.

9 ושוין אלו ואלו
You may put heavy beams on top of crushed olives or grapes to make the juice come out quicker before שבת starts

