



1 Our גמרא began, by referring back to our משנה on daf"א, which said;  
 באמת אמרו החזן רואה היכן תינוקות קורין  
 A teacher is permitted to look into the book or scroll of the children - by the light of a lamp - in order to see where they are reading.  
 והאמרת רישא לא יקרא - But he shall not read.  
 The גמרא asks,  
 והאמרת רישא רואה - the משנה seems contradictory. First it says the teacher may look into the book by candlelight, and then it says he may not read!  
 The גמרא answers that he may only glance briefly into the ספר, so as to see where the children are up to. But he may not actually read from the ספר.

1 החזן רואה היכן תינוקות קורין



אבל הוא לא יקרא

והאמרת רישא רואה

First it says The teacher <b>MAY LOOK</b> into the book	& then it says The teacher <b>MAY NOT</b> read
He may only <b>GLANCE BRIEFLY</b> into the ספר	But he may not <b>ACTUALLY READ</b> from the ספר

2 However, the גמרא asks from a ברייתא which says, רבן שמעון בן גמליאל אומר התינוקות של בית רבן היו מסדרין פרשיות - וקורין לאור הנר  
 The children would read by candlelight? Why are the children permitted to read while the teacher may not? One answer is;  
 ראשי פרשיות - The children too, would only check the beginning and end of each chapter to prepare for the next day, but they would not learn in the ספר.  
 Another answer is;  
 שאני תינוקות הואיל ואימת רבן עליהן -  
 Indeed, only the students are allowed to read by candlelight, because they're afraid of their teacher and would never tilt the candle without permission.

2 ברייתא:  
 רבן שמעון בן גמליאל אומר  
 התינוקות של בית רבן היו מסדרין פרשיות  
 וקורין לאור הנר

ראשי פרשיות The children too would only check	שאני תינוקות הואיל ואימת רבן עליהן
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3 The גמרא goes on to the next and final Halacha of our משנה. לא יאכל הזב עם הזבה מפני הרגל עבירה -  
 A זב may not eat together with a זבה, since it might lead them to sin.  
 The גמרא brings a ברייתא which comments on our משנה. רבי שמעון בן אלעזר quotes a statement of תניא -  
 From the choice of words of our משנה you can see how careful the Jewish people were about ritual purity and refraining from eating food that is טמא.  
 Our משנה did not state; לא יאכל הטהור עם הטמאה -  
 A man who is טהור may not eat with a woman that is טמא or vice versa - because, if only one of them were טמא, they would not eat together anyway, out of fear that the טהור person might mistakenly eat food that the טמא person touched. Rather the משנה mentions a case where they are both טמא, and there is no concern of טומאה, only the possibility of sin.

3 לא יאכל הזב עם הזבה מפני הרגל עבירה



ברייתא:  
 בוא וראה  
 עד היכן  
 פרצה מהרה  
 בישראל

Our משנה did not state  
 לא יאכל הטהור עם הטמאה

Rather... The משנה mentions a case where they are **טמא BOTH** & there is no concern of טומאה only the **possibility of sin**



4 The משנה initially attempts to resolve this שאלה from a משנה which says that according to בית הלל it's forbidden to have chicken and cheese on the table at the same time, out of fear that one might eat them together. We can learn from here that so too, they may not sleep together, even when clothed, out of fear that they will sin.  
But the גמרא rejects the proof.  
שאני התם דליכא דעות - Perhaps in the case of the meat and dairy it's אסור, because there is only one person. However in our case, where there are two people involved - the husband and wife, maybe it would be permitted, because one will remind the other!

4

איבעיא להו: **נדה** is forbidden to share a bed with her husband

What would the הלכה be in a case where they are **BOTH CLOTHED?**

**MAY NOT** sleep together even when clothed  
Out of fear that they will sin

משנה...  
It's forbidden to have **CHICKEN & CHEESE** at the same time  
**One might eat them together**

שאני התם דליכא דעות  
There is only one person

Maybe it would be permitted because one will remind the other!

5 The גמרא tries to find the answer from our משנה which said that a זב and זבה may not eat together, even though they are two people. If they may not eat together because we are concerned that they might sin, they certainly are not allowed to sleep together!

5

**לא יאכל הזב עם הזבה**  
If they may not **EAT TOGETHER**  
They certainly are not allowed to **SLEEP TOGETHER!**

משנה  
דעות איכא - שינוי ליכא  
But nothing unusual to remind them We have two people

נדה  
They are clothed which will serve as a reminder

ואת אשה רעהו  
לא טמא  
It's forbidden to sleep in the same bed as another man's wife even if they are both clothed

ואל אשה נדה  
לא יקרבו  
Same is true for a נדה & one MAY NOT do so even if they are both clothed

But the גמרא rejects this proof as well, because דעות איכא שינוי ליכא - In our משנה's case, we indeed have two people the זב and the זבה - but there is nothing unusual to remind them. In the case of the נדה, there are two factors. One - they are two people - Two - the fact that they are clothed is something unusual which will serve as a reminder. So maybe they should be allowed to sleep together if clothed!

The גמרא finally resolves the question from a פסוק which describes a צדיק. As it enumerates his virtues the פסוק states; ואת אשת רעהו לא טמא ואל אשה נדה לא יקרבו - He does not defile his friend's wife, nor approach a woman who is a נדה. The פסוק is comparing a נדה to רעהו. Obviously, it is forbidden to sleep in the same bed as another man's wife, even if they are both clothed - as Rashi explains - for even יחוד, being alone with an אשת איש is אסור. Therefore, being that the פסוק compares a אשת איש to a נדה, it teaches us that the same is true for a נדה, and one may not do so even if they are both clothed.



6 The Gemara then brings a story related to this subject. א מעשה בתלמיד - There was a student who studied תורה and learned from great teachers, but died while he was still very young. His wife couldn't come to terms with it, and she asked her husbands teachers how could such a thing happen!

She could not get a satisfying answer, until one תלמיד חכם visited her, and after inquiring about their personal interactions, it became clear that her husband was lax in the above mentioned Halacha. The תלמיד חכם explained, that was the reason why he died young, שהרי אמרה תורה ואל אשה בנדת - for the תורה says it is forbidden to approach a woman that is a נדה.

6 מעשה בתלמיד א

Who studied תורה from GREAT TEACHERS

But died while he was very young...

His wife asked... How could such a thing happen! ?

She could not get a satisfying answer

Until... It became clear that her husband was lax in the above mentioned הלכה

The תלמיד חכם explained... the reason why he died young

שהרי אמרה תורה ואל אשה בנדת מומאתה לא תקרב

7 We continue with the next משנה which as the Gemara explains refers to the Halachos of the previous משנה, and says ואלו מן ההלכות שאמרו בעליית חנניה בן חזקיה בן גרון - And these Halachos that were mentioned earlier were among the ones taught in the attic of חנניה בן חזקיה בן גרון. When the rabbis went to visit him, they realized that all of the great scholars of the time were there. נמנו ורבו בית שמאי על בית הלל - They counted that there were more people from the בית שמאי then בית הלל, and therefore ושמונה עשר דברים גזרו בו ביום - they were able to establish 18 הלכות that day in favor of בית שמאי who were the majority.

7 ואלו מן ההלכות שאמרו בעליית חנניה בן חזקיה בן גרון

נמנו ורבו בית שמאי על בית הלל

שמונה עשר דברים גזרו בו ביום

18 דברים

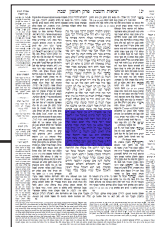
8 The Gemara then speaks of the greatness of חנניה בן חזקיה בן גרון. תנו רבנן מי כתב מגילת תענית חנניה בן חזקיה וסייעתו - תנו רבנן מי כתב מגילת תענית חנניה בן חזקיה and his colleagues were the ones who wrote מגילת תענית, which was a scroll that recorded the minor festivals that were celebrated on various days that ה' saved the Jewish people from harm. They wrote it because שהיו מחבבין את הצרות - they treasured even the difficulties that ה' sent, because they understood that they deserved them. Therefore, they were extremely grateful to ה' for saving them from those difficulties.

8 The greatness of חנניה בן חזקיה בן גרון

תנו רבנן מי כתב מגילת תענית חנניה בן חזקיה וסייעתו

שהיו מחבבין את הצרות





9 The חנניה בן חזקיה next tells of another great thing that he did, which also explains why there were so many people in his attic.

אמר רב יהודה אמר רב ברם זכור אותו האיש לטוב - אמר רב יהודה אמר רב ברם זכור אותו האיש לטוב

should be remembered favorably for a great thing he did.

שאלמלא הוא נגזו ספר יחזקאל - שאלמלא הוא נגזו ספר יחזקאל

If not for him, ספר יחזקאל, one of the books of נביאים, would have been hidden.

Because the words of ספר יחזקאל have many apparent contradictions to the words of the תורה. So חנניה בן חזקיה went up to his attic and did not come down until he had resolved all the difficulties found in ספר יחזקאל. Every so often, many Rabbis would come to see his progress and that is how one time they were all in his attic at the same time.

9

אמר רב יהודה אמר רב ברם זכור אותו האיש לטוב

שאלמלא הוא נגזו ספר יחזקאל

שהיו דבריו סותרים דברי תורה

He went up to his attic & didn't come down until

he had resolved all the difficulties

