



1 The Gemara began with a continuation of some more teachings of רבא בר מחסיא in the name of רב חמא בר גוריא who heard it from רב.  
 The first teaching is -  
 ואמר רבא בר מחסיא אמור רב חמא בר גוריא אמר רב - כל עיר שגגותיה גבוהין מבית הכנסת לסוף חרבה  
 The shul should be the tallest building in the city, as the Posuk in עזרא says:  
 To raise the House of Hashem. - לרומם את בית אלקינו  
 And as Rashi explains, the end of the Posuk states:  
 The merit of showing respect for the shul will provide a symbolic fence - protection for our cities. - ולתת לנו גדר ביהודה וירושלים  
 If other buildings are taller than the shul, the city does not have this protection and will eventually be destroyed.

1 ואמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב  
 כל עיר שגגותיה גבוהין מבית הכנסת  
 לסוף חרבה  
 לרומם את בית אלקינו  
 רש"י  
 ...ולתת לנו גדר ביהודה וירושלים

2 Another teaching is - that it's better to work for a ישמעאלי rather than a wicked אדומי, but even that is better than working for a חכם תלמיד, because you might offend him and get punished for it. And even less desirable is working for a אדומי widow or an orphan, because ה' listens to them very closely, and severely punishes those who hurt them.

2 Better to work for a ישמעאלי than a wicked אדומי  
 That is better than working for a חכם תלמיד Because you might offend him  
 Worst is working for a אלמונה or יתום ה' listens to them very closely  
 יפה תענית לחלום  
 The Gemara adds  
 ובו ביום אפילו בשבת

Another teaching is -  
 יפה תענית לחלום -  
 Fasting can nullify the effects of a bad dream. The Gemara adds;  
 The fast is most effective on that day. - ובו ביום  
 One may fast a חלום even on שבת. - אפילו בשבת

3 The Gemara next returns to the ending of our משנה, which said: - ואם התחילו אין מפסיקין - If one began one of the above mentioned activities, he does not need to interrupt for מנחה. And continues,  
 You have to interrupt these activities for שמע, but you don't have to interrupt for שמונה עשרה.  
 The first phrase of the משנה already said the same thing, that you don't have to interrupt what you're doing to daven מנחה! Why repeat it?  
 The second time the משנה answers: - סיפא אתאן לדברי תורה - the second time the משנה says you don't have to stop what you're doing, is not referring to the activities it had listed. It's referring to someone learning תורה. He doesn't have to interrupt his learning for שמונה עשרה.  
 However, the Gemara qualifies this ruling.  
 אמר רבי יוחנן לא שנו אלא כגון רבי שמעון בן יוחי וחביריו שתורתן אומנתן  
 This only applies to people who learn with the intensity and diligence of רבי שמעון בן יוחי, for Torah is their occupation.  
 But we, who anyway interrupt our learning for work, of course must interrupt our learning for davening.

3 משנה... ואם התחילו אין מפסיקין  
 ואין מפסיקין לתפלה לקריאת שמע  
 הא תנא ליה רישא ?  
 Why repeat it?  
 סיפא אתאן לדברי תורה  
 אמר רבי יוחנן לא שנו אלא כגון רבי שמעון בן יוחי וחביריו שתורתן אומנתן  
 אבל אנו מפסיקין לקריאת שמע ולתפלה





4 The next משנה teaches some הלכות that the רבנן decreed in order to prevent people from violating שבת. שבת. A tailor shall not go outside with his needle, close to the onset of שבת, because he may forget about it and continue carrying it on שבת. For the same reason, a scribe may not go out with his quill right before שבת.

Another הלכה -

He shall not remove lice from his clothing or read by the light of a lamp. The חכמים were concerned that he might tip the lamp to improve the light - because as more oil nears the wick, the flame increases, thereby violating the forbidden act of מבעיר, kindling a fire on שבת.

However, a teacher may look at what his students are reading, because he won't adjust the light for a quick look only. But he himself may not read by the candlelight.

5 The משנה continues with another איסור דרבנן, which was instituted as a safeguard to prevent one from a איסור דאורייתא, even though it's not related to שבת.

If a person is a זב, which is a type of emission from the body which makes one טמא, impure, OR if his wife is a זבה, and she is impure - they are forbidden to engage in marital relations. The רבנן said; since sharing a meal leads to intimacy, they may not eat together without placing an unusual object on the table, as a reminder of their current status.

6 The גמרא begins with a discussion that will quickly connect with the topic of our משנה.

We learned in a משנה, that one may not stand in a רשות היחיד and bend forward to drink from a cup which is in רשות הרבים, OR stand in רשות הרבים and drink in רשות היחיד. The concern is - that he might bring the cup over to the רשות he's in, thereby transgressing the איסור of carrying from one domain to another. The משנה adds, וכן בגת, the same is true at a winepress, which the גמרא will soon explain.

4

לא יצא החייט במחטו  
סמוך להשכה

ולא יפלה  
את כליו

ולא יקרא  
לאור הנר

סופר  
בקלמסו

he might tip the lamp  
to improve the light

However  
A teacher may look at what  
his students are reading

5

איסור דאורייתא

To prevent  
one from a

איסור דרבנן

לא יאכל הזב עם הזבה

They may not  
eat together  
without placing  
an unusual object  
on the table

6

תנן התם...

One may not  
stand in a  
רשות היחיד

...and drink  
from a cup in  
רשות הרבים

רשות היחיד

רשות הרבים

הוצאה מרשות לרשות

...וכן בגת  
Winepress



7 The Gemara asks, **רשות הרבים** - what if one is in a **כרמלית**, an in-between area? May he bend over to drink something which is in **רשות הרבים** or **רשות היחיד**? Since it is only forbidden to carry from a **כרמלית** to another domain because of a **גזירה**, a decree of the **רבנן** - the question is, do we apply a second **גזירה** - that one may not bend over to drink because he might carry the drink into his area - which would also only be a **דרבנן**?

As **תוספות** explains, although generally we do not apply **גזירה** לגזירה, perhaps here we do apply one **גזירה** on top of another? **אביי** says we do, and **רבא** says we do not.

At first, **אביי** tries to bring proof from the words of the **משנה** we just quoted, **וכן בגת**. He says; there would be no novelty in this teaching unless the **משנה** is speaking about a **גת**, a winepress which has the status of a **כרמלית**, and the **משנה** is saying that you can't drink from if you're standing in another domain - **רשות הרבים** or **רשות היחיד** - **רשות הרבים**. So we see the **משנה** does apply one **גזירה** to another!

However, **רבא** refutes this proof, by saying that these words **וכן בגת** teach a completely different Halacha regarding **מעשר**. Drinking over the winepress - under certain conditions - is permitted even before separating **מעשר** because it's considered **שתיית עראי** - casual drinking.

7

**כרמלית מאי**

**גזירה 1** **גזירה 2** **רשות היחיד**

**תוס'**

*Generally we do not apply גזירה לגזירה*  
*Perhaps here we do apply ?*

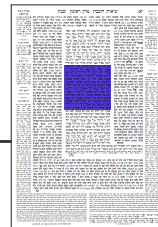
**רבא** **אביי**

**We don't** **We do**

**וכן בגת** **וכן בגת**

**DRINKING OVER A WINEPRESS** **A winepress which is a כרמלית**

*is permitted even before separating מעשר שתיית עראי*



8 **אבי** tries to bring another proof, this time from our משנה. Our משנה said a tailor may not go out before שבת with his needle, which is a גזירה to prevent him from carrying on שבת. מאי לאו דתחובה לו בבגדו - isn't our משנה's talking about a tailor whose needle is stuck in his garment!

Now, מן התורה, it is only forbidden to carry an object in the normal way, which is in one's hand. The חכמים forbade carrying the needle in his garment as a גזירה, because he might remove it and carry it in his hand.

If so - says **אבי** - in this case we have applied a second גזירה - that a tailor may not carry the needle in his garment before שבת, lest he continue carrying it on שבת, which itself is only a גזירה.

Although רבא refuted this proof by saying that in our משנה the tailor was holding the needle in his hand, and there is only one גזירה here,

**אבי** found a ברייתא which taught explicitly that a tailor may not go out before שבת with his needle stuck in his garment. So he still has support from the ברייתא!

רבא answered;

- הא מני רבי יהודה היא דאמר אומן דרך אומנתו חייב

This ברייתא follows the opinion of רבי יהודה - that for a tailor, it is normal to carry his needle stuck into his garment, and for him it is אסור מן התורה.

So too, other professions have their respective norms.

Therefore, in our Mishnah there is only one גזירה. The tailor may not go out with the needle stuck into his garment right before שבת, lest he continue carrying it on שבת, which for him would be אסור מן התורה.

8 **אבי**

לא יצא החייט במחטו סמוך לחשכה  
**מאי לאו דתחובה לו בבגדו**



Carrying the needle IN his garment

A tailor may not carry the needle BEFORE שבת

גזירה 1      גזירה 2

**רבא**

In our משנה the tailor was holding the needle in his hand

גזירה 1

**אבי**  
 כרייתא: ?

A tailor may not go out before שבת with his needle stuck in his garment

**רבא**

הא מני רבי יהודה היא דאמר אומן דרך אומנתו חייב



גזירה 1



9 The Gemara then goes into a related discussion.

- תני חדא לא יצא הזב בכיסו ואם יצא פטור אבל אסור  
 One says it's forbidden for a זב to go outside on שבת with his pouch - which he wears to protect his clothes from getting soiled, because that's considered carrying on שבת. However, if he did go outside, פטור אבל אסור - he's exempt מן התורה - and it's only מדרבנן אסור.

A second ברייתא says;  
 - לא יצא ואם יצא חטאת

He shall not go outside with his pouch. If he did go outside with his pouch he transgressed on a Biblical level and is obligated to bring a קרבן חטאת, a sacrifice of atonement.

ברייתות The Gemara tries to reconcile the two.

- אמר רב יוסף לא קשיא הא רבי מאיר הא רבי יהודה  
 The ברייתא which says he's guilty on a תורה level follows the opinion of רבי יהודה - that if one carries something in a way that's normal for him, as in this case, where it's normal for a זב to carry a pouch this way, he's חייב.

The ברייתא which says he's פטור follows the opinion of רבי מאיר - that if one carries something in a way which is only normal for him but not for other people, he's פטור.

The Gemara rejects this explanation, and after some discussion reconciles the contradicting ברייתות differently.

- הא רבי יהודה והא רבי שמעון

One ברייתא follows the opinion of רבי יהודה, and the other ברייתא follows the opinion of רבי שמעון.

According to רבי שמעון,

רבי שמעון - מלאכה שאינה צריכה לגופה פטור  
 one is only חייב מן התורה if he does an action which has a positive purpose - to achieve what this מלאכה is meant to achieve - for example, in the case of הוצאה, to have the object in the second domain. In this case though, there is no positive purpose. He's just wearing the pouch to prevent something negative, which is to prevent his clothes from getting soiled. Therefore he's פטור.

But רבי יהודה holds,

- מלאכה שאינה צריכה לגופה חייב

One is חייב מן התורה for violating שבת even if there is no constructive purpose. Therefore, according to רבי יהודה he's חייב.

