

OVERVIEW of the Daf

1) Outside the city (cont.)

The Gemara questions the meaning of R' Chanina's statement that the Sages were not concerned when a Jew and an idolater placed their pots on top of a single stove.

Three different explanations are presented to explain R' Chanina's intent.

2) Travelling to a city that is celebrating a pagan festival

A Baraisa elaborates on the prohibition against going to a city that is celebrating a pagan festival.

The Baraisa enumerates other activities that are prohibited because they give the impression that one is involved in idolatry.

A point in the Baraisa is explained.

The reason it was necessary to emphasize the same point with four examples is explained.

3) Dangerous activities

A Baraisa presents activities that are prohibited due to their dangerous nature.

The specific danger involved is identified.

R' Idi bar Avin discusses the fate of one who swallows a hornet.

Another Baraisa enumerates additional dangerous activities.

The specific danger involved is identified.

The Gemara presents ways to drink water at night without exposing one's self to danger.

4) MISHNAH: The Mishnah discusses which stores in a city that is celebrating an idolatrous festival are prohibited to patronize and which are permitted to patronize.

5) The prohibition against patronizing decorated shops

Reish Lakish qualifies the prohibition against patronizing shops that are decorated. ■

REVIEW and Remember

1. What did R' Chanina mean when he said that Chazal were not concerned about a particular case?

2. Why was it necessary for the Baraisa to teach the same principle by presenting four examples?

3. What is the benefit of drinking vinegar after swallowing a hornet?

4. Is it permitted to enter shops during pagan festivals?

Distinctive INSIGHT

Drinking water—sight unseen

תנו רבנן לא ישתה אדם מים לא מן הנהרות ולא מן האגמים לא בפיו ולא בידו אחת, ואם שתה דמו בראשו

The Baraisa states that it is prohibited to place one's mouth directly into a river or lake in order to drink water. The reason for this is that there is a danger that there might be a leech in the water, and by drinking directly from the river a person will not have the opportunity to inspect the water before ingesting the leech. Similarly, the Baraisa prohibits drinking water which is brought to one's mouth with one hand. Rashi explains that with two hands, a person can hold the water in his hands for a moment and inspect to make sure there is no leech in it. But a person who collects water from a river or pond with one hand must quickly raise his hand and basically throw the water into his mouth before it all spills out of the hand. Here, again, drinking in this manner poses the danger of ingesting a leech.

Earlier, a Beraisa was cited on 'עמוד א' which prohibited drinking directly from a pipe installed in the ground (סילון) which supplies water. There again, the danger was that a person might ingest a leech without seeing it first.

Rambam (Hilchos Rotzei'ach 11:6) records these halachos, but he makes a distinction between them. The halacha prohibiting drinking from a pipe is written plainly, suggesting that it applies both day and night. However, regarding drinking from a river or pond, Rambam (and Ri"ף) writes that these dangers are present only when one drinks at night. Toras Chaim explains that the text which Rambam had in our Gemara regarding drinking from a river must have said "one must not drink at night from a river..." This incorporates the halacha of the Baraisa which is cited before the Mishnah on 'עמוד ב'. The reason why drinking from a body of water is a problem only at night is that during the day a person can look at the water he collected in his hand before drinking it. It is not possible, however, to inspect the water flowing in a pipe into his mouth at night or during the day.

Toras Chaim notes, however, that this does not explain why drinking with two hands is permitted at night. As Rashi noted, with one hand the water is thrown into the mouth quickly. However, the problem at night is that vision is hampered, which prevents any inspection of the water even when collecting the water with two hands. Why should this be allowed? Toras Chaim explains, though,

HALACHAH Highlight

The obligation to protect one's self from danger

מפני הסכנה

Because of danger

Poskim disagree whether the obligation to protect one's self from harm is a Biblical command or a Rabbinic decree. Levush¹ maintains that the obligation to protect one's self from harm is only a Rabbinic decree and the verses that are cited regarding this obligation are merely an *asmachta*. Tevuos Shor², on the other hand, maintains that the obligation is Biblical. As proof he cites the principle of Chazal that we treat matters of danger more stringently than matters of prohibition. If matters of danger were only Rabbinic it would be illogical for them to be treated more stringently than Biblical matters.

Be'er Hagolah³ offers the following explanation for why it is prohibited for a person to put himself in danger. Hashem created mankind with great kindness in order to provide His creatures with the ultimate good. That ultimate good is to recognize His greatness and to serve Him by doing mitzvos and studying His Torah. When a person does these things he achieves the ultimate reward. A person who knowingly puts his life in danger displays contempt for the will of Hashem. It is as if he says that he is not interested in serving Hashem nor in the reward granted those who fulfill His will.

Another explanation can be found in the writings of

(Insight...continued from page 1)

that while holding the water in two hands it would be possible to detect a leech in the water even at night.

The Achronim point out that Rambam does not mention any distinction between collecting water from a river with one hand or with two. It seems that Rambam actually holds that any drinking from a river at night is prohibited, even when collecting the water with two hands. ■

Radvaz⁴. Rambam⁵ writes that by Divine decree - גזירת הכתוב - Beis Din does not execute or administer lashes to a person based on his own admission. Radvaz comments that although this principle is a Divine decree, nevertheless, there is a rational explanation for this ruling. The verse (Yechezkel 18:4) quotes Hashem as declaring that all souls are His. This teaches that a person is not his own property; he is the property of Hashem. Consequently, his admission has no bearing on the outcome of the case since an admission is ineffective regarding property that is not his own. It is only regarding monetary matters where a person's admission is significant (הודאת בעל דין כמאה עדים דמי) since his admission relates to property that is his own. For the same reason, one is not permitted to endanger his life since it involves putting at risk property that is not his own. ■

1. לבוש יו"ד סי' קט"ז סעי' א'.
2. תבואות שור סי' י"ג אות י"ב.
3. באר הגולה חו"מ סי' תכ"ז אות צ'.
4. רדב"ז על הרמב"ם פ"יח מהל' סנהדרין ה"ו.
5. רמב"ם הנ"ל. ■

STORIES Off the Daf

The Purpose of Life

"לא ישתה אדם מים לא מן הנהרות..."

The Klausenberger Rebbe, zt"l, explained why the gemara, which deals primarily with spiritual matters, also discusses how to protect oneself from physical danger. "In Avodah Zarah 12 we find that one who drinks water from streams takes his life in his hands since he risks swallowing a leech and a subsequent internal hemorrhage. If he ignores this advice, he alone is responsible for his own demise. And we find many other examples of advice as to how to protect oneself from bodily harm.

"All of them convey a fundamental

attitude toward the physical body. Many people erroneously believe that they should hate their body since it is physical desire that most often prevents us from our spiritual goals, as the Ohr HaChaim discusses at length. In this sense, our physical and spiritual selves are in an endless struggle over who will have mastery over whom. Such people reason that to weaken their body is to strike a blow for dominion of the neshamah since the body will have less energy to pursue its distractions.

"Besides, they reason, why should one desire to remain in this impure world which presents such challenges that are so hard to overcome? Perhaps it would be better off for someone to ascend on high and rely on Hashem to

rectify him in the next world? This claim feels especially compelling since most people feel they are losing spiritual ground daily. Wouldn't it be better to stop causing such damage?"

He concluded, "But this reasoning is completely incorrect, since the Torah itself adjures us to carefully guard our physical wellbeing. This is because every Jew has a mission in this world that he must live and toil to fulfill. Even by remaining in this world we accomplish a part of our task since we can reject idolatry and declare Hashem as King with every instant of life. He chose us for this task and it is our purpose in this world: to declare the splendor of Hashem to the entire world!" ■

1. שפע חיים, לך לך. ■