

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses the issue of breaking up salt to spread on the ramp of the mizbeach and drawing water from particular wells with pulleys on Shabbos and Yom Tov.

2) Clarifying the Mishnah

A contradiction is noted between our Mishnah which prohibits scattering salt outside of the Beis HaMikdash and a Baraisa that permits scattering straw.

The Gemara resolves the contradiction.

R' Ashi explains that the case of the Mishnah refers to salt that is not permanently abandoned on the mizbeach and is done only when carrying wood onto the mizbeach.

Rava, following a challenge from R' Pappa ruled that when one spreads straw in a chatzer it may not be scattered from a basket or box but rather from the base of a broken box.

3) Producing sounds on Shabbos

Ulla and Rabbah disagree whether it is prohibited to produce any type of sound on Shabbos (Ulla) or only musical sounds (Rabbah).

Rabbah's opinion is unsuccessfully challenged.

Ameimar permitted the residents of Mechuza to draw water using a pulley by asserting that the decree did not apply in their circumstance but retracted his ruling when he discovered that it was leading to other transgressions.

4) באר הקר

R' Nachman bar Yitzchak explains the Mishnah's case of באר הקר.

A Baraisa is cited that explains the history behind the leniency applied to the באר הקר.

5) **MISHNAH:** Issues related to finding a sheretz in the Beis HaMikdash are presented.

6) Bringing a sheretz into the Beis HaMikdash

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REVIEW and Remember

1. What is the problem with scattering salt on the ramp with the intent to leave it there permanently?
2. Why did Ulla get so excited when someone came knocking on the door?
3. Explain the dispute between R' Yochanan ben Nuri and R' Yehudah.
4. What is the rationale behind Shmuel's assertion that one who brings a sheretz into the Beis HaMikdash does not violate a Biblical prohibition?

Gemara GEM

How far should a sheretz be removed?

רבי עקיבא אומר כל מקום שחייבין על זדונו כרת ועל שגגתו חטאת משם מוציאים אותו, ושאר כל המקומות כופין עליו פסכתו

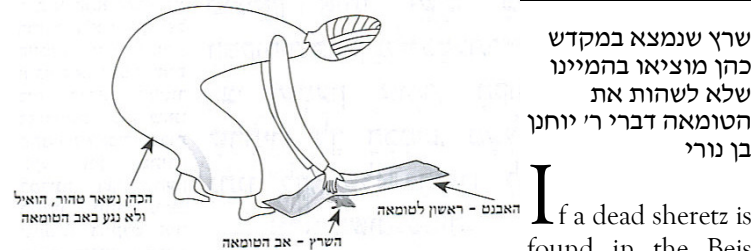
Mishne LaMelech (Hilchos Bi'as haMikdash 3:19) queries about the details of this law. When a dead rodent is removed from the Beis HaMikdash on Shabbos, should it merely be removed from the "kareis-area" and immediately dropped? Or do we say that once we are already removing it, should we take it beyond the range of the area of the entire courtyard and the various offices of the Beis HaMikdash complex, beyond where even kareis does not apply?

Mishne Lamelech brings the Yerushalmi which states that once this rodent is being removed, we must completely remove it from the entire Mikdash. Even if it were to fall from one's hand as he is leaving, and the שרץ is now in a "non-kareis" area, it has been designated to be eradicated, and we could lift it and finish the job.

The next intriguing question is what would happen if we now find another שרץ on the ground next to where this first שרץ has fallen, in a "non-kareis" area? Had we discovered this second rodent on its own, we would not be permitted to remove it on Shabbos. However, the question is can we remove this second rodent together with the first one, which we are allowed to pick up? Or do we say that the first one alone can be removed, because only it was designated for removal upon originally being discovered in a "kareis-area", but the second rodent must be left where it is?

This question of the Yerushalmi is not resolved. Nevertheless, we do see that the first rodent which was found in a "kareis-area" is allowed to be removed not only from the "kareis-area", but it should also be totally removed from the Mikdash, even beyond the entire courtyard and office complex. ■

Daf DIAGRAM



שרץ שנמצא במקדש כחן מוציאו בהמינו שלא לשהות את הטומאה דברי ר' יוחנן בן נורי

If a dead sheretz is found in the Beis

HaMikdash it should be removed, according to R' Yochanan ben Nuri, by the kohen picking up the sheretz with his belt. The reason the kohen remains tahor is because the sheretz is the source of tum'ah - אב הטומאה, which imparts tumah to the belt. This renders the belt a first degree tum'ah - ראשון לטומאה. The Torah only indicates that food and drinks receive tumah from a first degree tum'ah, but there is no indication that people become tamei by touching something that is a first degree tum'ah. ■

HALACHAH Highlight

A musical slaughterer

They only prohibited musical sounds

The Gemara relates that Ulla visited the house of R' Menasheh and a man came and knocked on the door producing a sound. Ulla strongly criticized this person for violating the Rabbinic prohibition against producing sounds on Shabbos out of concern that one may repair a musical instrument. Rabbah responded that Chazal's injunction is limited to musical sounds rather than all sounds. The author of Teshuvos Yehudah Ya'aleh¹ was asked about the status of a slaughterer who was found playing a musical instrument on Shabbos. The slaughterer claimed that it was done inadvertently in that he forgot it was Shabbos and for his part he was prepared for any course of repentance that the rov advises. The rov who was presenting the question acknowledged that desecrating a Shabbos-related Rabbinic prohibition once would not disqualify someone as being fit to serve as a slaughterer but someone who plays a musical instrument desecrates Shabbos numerous times since he played many notes in the course of playing music and should thus be disqualified.

Yehudah Ya'aleh responded that it is true that each note that is played constitutes a separate violation. This is evident from

לא אסרו אלא קול של שיר

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Shmuel asserts that one who brings a sheretz into the Beis HaMikdash does not violate a Biblical prohibition.

The Gemara unsuccessfully attempts to find support for Shmuel's ruling.

Two attempts are made to link Shmuel's ruling with a dispute between Tannaim. ■

our Gemara in which Ulla criticized the fellow for knocking and producing even one sound. Although there was a disagreement whether a knock violated the Rabbinic injunction, all opinions agreed that a single musical sound would violate the injunction. However, it does not seem that he should be categorized as a *mumar* for what he did unless he was accustomed to play music on Shabbos. Although it is true that he violated the Rabbinic injunction numerous times over the course of his playing a song, nevertheless, once one starts playing a song it is considered a single violation since these sets of notes are played as a single entity rather than as separate and disparate notes. Additionally, there are many authorities who maintain that one does not become disqualified unless he violates a Biblical prohibition. Nevertheless, it is appropriate to suspend his slaughtering privileges until he completes the course of repentance as formulated by the rov. A slaughterer must have impeccable awe of Hashem and forgetting that it was Shabbos demonstrates a weakness in his awe of Hashem. ■

1. שו"ת יהודה יעלה יו"ד סי' ח'.

Distinctive INSIGHT

Sounding of noises and music on Shabbos

עולא איקלא לבי רב מנשה אתא ההוא גברא טרף אבבא. אמר מאן האי ליתחל גופיה דקא מחיל ליה לשבתא. אמר ליה רבה לא אסרו אלא קול של שיר.

The story in the Gemara relates that Ulla felt that any sounding of a noise is prohibited on Shabbos, even knocking on a door with one's fist. Rabbah held that the only sounding of noise which is prohibited is where the sounds create a song. This means that in order to be prohibited, it must be a pleasant sound which is pleasing to hear.

Rif and Rambam (Hilchos Shabbos 23:4) rule according to the lenient opinion of Rabbah. The only sounds which are disallowed are when they create a series of sounds which are discernible as a song. Making banging or knocking sounds is

allowed.

Rabeinu Chananel rules according to Ulla (see תד"ה הכי). He brings a proof to this ruling from a story in the Yerushalmi where Rebbe Ila'uh once came home late from the Beis Midrash and he found that his family was sleeping. He stayed outside and slept outside the door of his house, because he did not want to knock on the door on Shabbos.

The Tur cites these two approaches in the halachah, and he notes that even according to the strict opinion of Rabeinu Chananel, it could be that the only time knocking alone is considered prohibited is when the person making the sound needs the noise which he makes, as we find regarding a person who knocks on a door to get other people's attention. However, if the noise is only incidental, even Ulla would agree that the noise does not have to be avoided. For example, if a bracelet has a hollow core, and a stone is placed in it, moving the bracelet would be allowed, because the noise being made is of no sig-

nificance.

The Achronim deal with the propriety of placing bells on the פרוכת and on the sifrei Torah which will be moved on Shabbos. The Taz (Yoreh De'ah 282) writes that because the main purpose of fastening these bells on the Torah is in order to create a sound (so that people will hear it coming and be able to stand up in reverence of the Torah), even if the one carrying it has no intent for the ringing of the bells, this would be prohibited. Shach disagrees, and he holds that the noise generated is for the sake of alerting people to stand, which is a mitzvah. The one opening the paroches also does not have intent to create these sounds. Therefore, he permits it.

Mishnah Berura (338:#6) cites the Sha'arei Efraim who says that if a community has the custom to handle a sefer Torah with these bells, we should not protest against it. However, it is better if the sefer Torah does not have these bells on Shabbos. ■

