

CHAVRUTA

SHABBAT – DAF KUF MEM TET

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It was stated in the Mishnah: But not from what was written.

The Gemara asks: **What is the reason?**

Rav Bibi said: A decree, perhaps he will realize that he did not prepare enough and he will regret inviting so many guests, **and he will erase** several names from the list so that the household servant will not invite them.

Said Abaye: The reason that one should not read from the list is a **decree** for a different reason: if we permit him to do this, we are concerned **perhaps he will also read business documents**, for example bills of sale which are forbidden to read on Shabbat because it is written (*Yeshayahu*¹ 58:13), “from seeking your own needs or discussing the forbidden.” The Gemara expounds that your Shabbat speech should not be like your daily speech.

The Gemara asks: **What is the practical difference between them**, i.e., between these two reasons?

The Gemara answers: **The difference between them** will be where **he wrote** the guest list **on the wall**, **and** the place where it is written **is high up** and he cannot reach it in order to erase it. According **to the one that said** it is forbidden because “**perhaps he will erase,**” in this case **we are not concerned**. **And** according **to the one that said** it is forbidden because “**perhaps he will read** business documents”, also in this situation **we are concerned**.

The Gemara raises a difficulty: **And** according **to the one that said** that the reason is because “**perhaps he will erase,**” **we should also be concerned perhaps he will read**

¹ Isaiah

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business documents, and we should forbid even if it is written high up on the wall.

And the Gemara raises a **further** difficulty: And in a high place, **for “perhaps he will erase” we are not concerned? But note that it was taught** in a Mishnah: **He may not read by the light of a lamp** because we are concerned perhaps he will tilt the lamp.

And said Rabbah regarding this: **Even** if the lamp is **two stories high, and even** as high as **two plough handles, and even** as high as **ten houses piled one on another**, and he is below and the lamp is high up, so that this situation he cannot reach the lamp to tilt it, even so **he may not read** by the light of the lamp. Even though the reason of the decree does not apply, we still decree in this case, in order not to make any distinctions in the enactment.

If so, even if the list is high up, we should decree not to read from it, even if the reason of “perhaps he will erase” does not apply, as no distinctions should be made.

The Gemara answers: **Rather**, in reality, even the one who said “perhaps he will erase” admits that we are also concerned for “perhaps he will read,” and **there is a difference between them**, between the two explanations, where **he wrote on the wall and** even where the place he wrote **is low** and he can reach it and erase it. According **to the one that said** it is forbidden to read because **“perhaps he will erase,” we are concerned.** But according **to the one that said** because **“perhaps he will read** business documents,” **we are not concerned** where the list is on the wall. For **a wall does not get confused with a document.**

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The Gemara again raises a difficulty: **And** according **to the one that said**, **“perhaps he will read,” we should** also **be concerned** for **“perhaps he will erase,”** and we should forbid even where he wrote on the wall.

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The Gemara answers: **Rather, there is a difference between them** where **he engraves** the list with a knife **on a waxed tablet or board** of wood. According **to the one that said** it is forbidden because **“perhaps he will erase,”** we are **not concerned** that he will erase such a list, since it cannot be easily erased, and in the meantime he will remember the prohibition of erasing and will not do it. But according **to the one that said** because **“perhaps he will read** business documents,” even here **we are concerned** for this.

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The Gemara again raises a difficulty: And according **to the one that said,** **“perhaps he will erase,”** we **should also be concerned** for **“perhaps he will read,”** and we should forbid even a tablet or board for that reason.

And if you will say that he holds that we need not be concerned **“perhaps he will read”** where he engraved on a tablet or board, because a **tablet and board do not get confused with business documents** – this cannot be said.

Because **it was taught** in a Baraita: **A person counts** on Shabbat **how many** guests he will seat **inside** (which is a more honorable place) **and how many** he will seat **outside.** **And** similarly, he counts **how many portions** he **will eventually place before them.** He many do so only **from a writing that is on the wall,** **but** he cannot read their number **from a list that is on a tablet or board.**

The Gemara clarifies: **What is the case? If you say that it is written** with ink on the wall and tablet, **what** is the **difference here** that it is forbidden **and what** is the **difference here** that it is permitted?

But rather that he engraved the list, **and it was taught** that he can read the **writing that** is engraved **on the wall,** **but not the writing that** is engraved **on the tablet and board.** Consequently, even a tablet and board can be confused with business documents and we are concerned that perhaps he will come to read them.

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The Gemara concludes: **Rather, in truth** there is a difference between them, where **he wrote on the wall and he raised** the place of the writing. According to the one that said, “perhaps he will erase,” we are still concerned even where he raised it, in order not to make any distinctions. And according to the one that said “perhaps he will read,” we are not concerned, since he cannot reach there and erase. Also, we need not be concerned with “perhaps he will read” because one will not confuse a wall with a document. **And that which was difficult for you** concerning this point, **that Rabbah** said: “even if the lamp is two stories high, do not read by its light,” in order not to make any distinctions – this is not difficult, because this **which Rabbah** said is subject to a disagreement between **Tannaim**.

For it was taught in a Baraita: **A person counts his guests and his delicacies orally, but not from what is written.**

Rabbi Acha permits to read **the writing on the wall.**

The Gemara clarifies: **What is the case? If you say that it is written** on the wall **low down**, in a place where he can reach and erase, why does he permit? Note that even Rabbi Acha holds of this decree, as he only permitted reading writing on a wall. And if it is low, there **is concern that perhaps he will erase.**

But rather, the case must be **that he wrote and raised** the writing high on the wall, as then there is no concern that he will erase. And thus we see that Rav Acha does not apply the concept that no distinctions are to be made. Rather, where the reason of the decree applies, we make the decree. If the reason does not apply, we will not make the decree. We are not even concerned that he will read business documents, as one does not confuse a document with a wall.

The first Tanna who forbade in all cases is in line with Rabbah, that even where the reason of the decree does not apply, we make the decree in order not to make any distinctions in Shabbat prohibitions.

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And the Gemara concludes: **We hear from this** a proof **that** what **Rabbah** said about “no distinctions” is a disagreement of **Tannaim**.

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And these Tannaim argue **like** the argument of **those Tannaim** that will now be discussed.

As it was taught in a Baraita: **One may not look in a mirror on Shabbat**, because the only reason one looks in a mirror is in order to fix his hair and beard, and we are concerned perhaps he will see uneven hairs and he will shave them.

And Rabbi Meir permits to look in a mirror that is set in the wall.

The Gemara objects: **What** is the **difference** if the mirror is **fixed in the wall** which Rabbi Meir permitted? Is the reason not because **in the meantime**, while he goes to get a razor or scissors, **he will remember** that it is Shabbat and will not shave? If so, even with a mirror **that is not set** in the wall, we should **also** permit it for this reason, that **in the meantime he will remember** and he will not shave.

The Gemara answers: **Here we are dealing with a mirror of metal**, that if he wants to shave he does not need scissors, rather he can shave with the mirror itself, **and this is like Rav Nachman bar Avuhah**.

That said Rav Nachman bar Avuhah: Why did they say: To look into a **mirror of metal is forbidden** on Shabbat? **Because a person is apt to remove with it hanging hairs**.

And this is reason of Rabbi Meir. That if it is set in the wall and he cannot shave with it, but rather he must bring scissors, by the time he brings them he will remember that it is Shabbat.

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Thus we see that **Rabbi Meir does not hold the view of “no distinctions”, similar to Rabbi Acha.**

And the reason of the Rabbis, who forbade even in this case, is in order not to make distinctions in Shabbat prohibitions. This is like the first Tanna—who disagrees with Rabbi Acha—and is in accordance with Rabbah.

The Rabbis taught in a Baraita: **Writing under a painting and under images**, i.e., drawings of unusual animals or of stories in which appear images of people, which are drawn on the wall and underneath it is written, “This is a picture of animal x, or of so-and-so, **it is forbidden to read it**, i.e. we may not read this inscription **on Shabbat**. The reason is: perhaps he will read business documents, such as bills of sale, which may not be read because of (*Yeshayahu* 58:13), “from seeking your own needs or discussing the forbidden.”

And the image itself, even during the week it is forbidden to look at it—because it says (*Vayikra*² 19:4), “**Turn not to the *elilim*.**”

(It seems that only images made for idol worship are forbidden, but those made for beauty are permissible. *Tosafot*)

The Gemara objects: **What** is the basis for **the explication** from the verse? How is it evident that the verse refers to this?

Said Rabbi Chanin: This is what the verse is saying: **Do not turn to** that which you conceive **from your minds**, meaning the thoughts of your heart and your inner recesses. The word “*elilim*” is related to the word “*chalalim*” – “cavity”, referring to the inner cavities of the heart etc.

² Leviticus

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(The Aruch explained that by looking at the picture, you are removing the *El*, the G-d, from your hearts.

It was stated in the Mishnah: **A person may draw lots with his children** and household members at the table.

The Gemara infers: This implies **with his children and household members** he may draw lots, but **with another** person he may **not** draw lots to divide the portions.

The Gemara asks: **What is the reason** that he cannot draw lots with someone else?

The Gemara answers: The reason is **like Rav Yehudah in the name of Shmuel. That Rav Yehudah said in the name of Shmuel: A group of people** who are sitting in one house yet each one eats by himself, and they **are particular with each other** and they do not forego even the smallest amount to each other — if they take from each other on Yom Tov, **they transgress the prohibitions of measures and of weights and of counting.**

This is because the established Halachah is: On Yom Tov it is forbidden for anyone to take items from someone else, by means of measures, weights or counting. With members of a group who are particular with each other, the Gemara is advising that they not share with each other at all on Yom Tov because it is very likely that they will come to do these prohibitions and end up taking from each other in specific amounts and weights.

Similarly, they transgress the prohibition **of borrowing and repaying on Yom Tov.** Since they are particular with each other, the one who needs an item will think to himself: If I say *hash'ileini*, this will imply that I need to return this very item as is, so instead I will say *halveini*. This is forbidden because we are concerned that perhaps he will write, as it says in the Mishnah, therefore they should not take from each other at all.

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Similarly, we are concerned that they will return to each other on Yom Tov and just as it is forbidden to lend, so too one may not repay a debt.

AMMUD BET

And according to the words of Hillel they also transgress the prohibition of interest. This is because Hillel forbade lending a loaf (if they did not fix its value) because he was concerned that perhaps the price of wheat would go up, and if he returns a loaf he will be repaying him more than he borrowed, and this constitutes interest.

Since they are particular with each other, if the price of the object he took goes up and he repays him according to its value at the time of repayment, he will transgress the prohibition of interest.

(But when they are not particular with each other, even when they pay more than the value of the loan, they forgive each other and there is no interest here.)

Even if they were to fix its value, the members of the group should not borrow. Since they are accustomed to each other, they take from each other all the time they will not remember to be careful and fix its value. (*Tosafot*)

This is the reason of the Mishnah, that he draws lots at the table specifically with his household members: because they are not particular with each other. But others who are particular with each other, cannot divide portions through lots, because it is like taking through measures, weights and counting, as each one sells a portion to the other, and in place of it he gets paid back with a different portion.

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The Gemara asks: **If so**, even with **his children and household members as well**, we should be concerned about the prohibition of measures, weights and counting. What is the difference whether they are particular with each other or not? (The prohibition of measures and weights applies even with people who are not particular, and Shmuel only spoke about those who are particular as far as that they should not join together in any way.)

The Gemara answers: With **his sons and household members**, **this is the reason** that we are not concerned for all this: **because of** what **Rav Yehudah said in the name of Rav**.

For Rav Yehudah said in the name of Rav: It is permissible to lend to his children, and household members who rely on him for sustenance, **with interest**—in order to give them a taste of what interest is, so they should realize how difficult it is to pay it back. Since what he is lending and what they are repaying all belongs to him, there is no interest here.

Therefore, the prohibition of measures, weights and counting on Yom Tov does not apply to them, as this is not a loan and repayment since everything belongs to him, and the only reason why he is particular to divide it equally is so that they will not be jealous of each other.

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The Gemara asks: **If so**, it should be permissible to draw lots with his household members on Shabbat even on a **large portion as against a small portion as well**. It will be explained later that the reason that this is forbidden is because of the prohibition on gambling. But if even taking interest is permissible as everything belongs to him, let us say that the prohibition of gambling does not apply. Why does the Tanna forbid this in the Mishnah?

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The Gemara answers: **Yes, it is indeed so** that it is permissible to draw lots with his household members, even with a large portion as against a smaller one. **And a clause has been omitted** from the Mishnah, **and this is how it was taught: A person may draw lots on Shabbat with his children and household members at the table, and even a large portion as against a small portion** is permitted. **What is the reason? As Rav Yehudah said in the name of Rav** that it is not a real lottery, since everything belongs to him, and there is no problem here of Yom Tov loans or of gambling.

And specifically **with his children and household members**, he **may** draw lots. But, **with others** he may **not** draw lots on Shabbat, even if all the portions are equal. **What is the reason? As Rav Yehudah said in the name of Shmuel:** those who are particular with each other, by drawing lots they transgress the prohibition of measures, weights and counting.

And on **a large portion as against a small portion—even during the week**, to draw lots **for others** who are not his household members, **is forbidden. What is the reason? Because of gambling**, which is actually a form of robbery, since the loser did not really intend to give the winnings to the winner. And this is *asmachta*, and *asmachta* does not acquire. For the only reason why he agreed originally was because he relied (in Hebrew, *samach*, hence the word *asmachta*) upon the fact that he would win the larger portion, therefore he relied on the lottery and took a chance that he might lose and get the smaller portion. Had he known at the outset that he would not get the larger portion, he never would have agreed. Thus it is forbidden Rabbinically, due to robbery.

It was stated in the Mishnah: **They place lots on** the sacrifices on Yom Tov, but not on the portions.

The Gemara asks: **What is “but not on the portions?”**

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Said Rabbi Yaakov the son of the daughter of Yaakov: This is what the Mishnah said: They place lots on Yom Tov on portions of meat of sacrifices of that Yom Tov, since it is a mitzvah to hurry and eat the sacrifices, and take a nice, big portion. **But** they do **not** place lots **on portions of weekday** sacrifices **on Yom Tov**, as they could have drawn lots yesterday.

The Gemara raises a difficulty: Since they are not Yom Tov sacrifices, **it is obvious** that they do not supercede the prohibitions of Yom Tov.

The Gemara answers: **What would you have said? Since** the cohanim, who eat the meat of the sacrifices, are quarrelsome people, as **it is written** (*Hoshea*³ 4:4), **“And your people are like the quarrelsome cohanim.”** The verse compares the Jewish people to the cohanim who are quarrelsome. Because of this we would permit placing lots **even on portions of weekday** sacrifices, on Yom Tov **as well**, in order that they do not fight over them. This **teaches us** that they may not place lots.

Said Rabbi Yaakov the son of the daughter of Yaakov: **Anyone whose friend is punished by Heaven because of him, they do not bring him in to the partition of the Holy One.**

The Gemara asks: **From where** do we know?

If you say because it is written in the prophecy of Michai’hu to Achav the king of Israel (*Melachim*⁴ I 22:19-22), “I have seen G-d sitting upon His throne, with all the host of Heaven standing by Him, on His right and on His left. **And G-d said, ‘Who will lure Achav to go up (to war) that he may fall in Ramot Gilad?’ This one said, ‘Like this,’ and this one said, ‘Like this.’”** (Each one of the Heavenly host suggested a different

³ Hosea
⁴ Kings

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method how to lure Achav to fight the king of Aram in Ramot Gilad.) **“The spirit came forward and stood before G-d and said, ‘I shall lure him.’** And G-d said, ‘How?’ The spirit said, **‘I will go out and be a spirit of falsehood in the mouths of all his prophets.’** G-d said, **‘you will lure him and you will succeed. Go and do so.’”**

We said: What is this spirit?

Said Rabbi Yochanan: This is the spirit of Navot whom Achav killed and took over his vineyard.

And what is that which is written **“Go and do so”?** **Said Rav:** G-d said to Navot’s spirit, **“Go out from My partition.”**

We see that since Achav was punished because of Navot, Navot left the partition of the Holy One.

The Gemara dismisses this: Nothing can be proved from there, because **perhaps there, this is the reason that** he was commanded to leave the partition of the Holy One: because he suggested to place falsehood in the mouths of Achav’s prophets. And it is written (*Tehillim*⁵ 101:7), **“He who speaks lies** will not be established before My eyes.”

Rather, from here we derive the teaching of Rabbi Yaakov, as is written in the prophecy of Chavakuk regarding Nebuchadnezzar, king of Babylon (*Chavakuk*⁶ 2:16), **“You have become sated more with disgrace than from honor, you too drink and become clogged up.** The cup of the right hand of G-d shall be turned upon you, and disgrace upon your glory.” The Gemara now explains.

“You have become sated more with disgrace than from honor” – this is Nebuchadnezzar who would give the conquered kings to drink wine, get them drunk, and sodomize them. When he wished to do so to the righteous king of Judah,

⁵ Psalms

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Tzidkiyahu⁷, his foreskin elongated to three hundred *amot*,⁸ as the Gemara soon mentions. This is the meaning of “you have become sated more with disgrace.”

(The simple meaning of the verse is: You enjoyed and were sated with this disgrace more than you enjoyed the honor of victory in war.)

“You too drink and become clogged up” – this is Tzidkiyahu the king of Yehudah, who was also told to drink so that his mind would become clogged and confused.

We see that Nebuchadnezzar was punished on account of Tzidkiyahu, since he wanted to sodomize him, thus even Tzidkiyahu was punished, like the words of Rabbi Yaakov.

The Gemara dismisses this: Nothing can be proven from there. For **one reason, the entire verse is written about Nebuchadnezzar**, and is not speaking of Tzidkiyahu. This is what the verse is saying: You too drink from the cup of weakness as you did to them and become clogged up. (The word “*hei’areil*” – clogged up, also refers to the foreskin. This alludes to the elongation of his foreskin.)

And furthermore, it is not logical to say that the verse is speaking of Tzidkiyahu, as we learn from Rav Yehudah that Tzidkiyahu was righteous, and **what could he**, Tzidkiyahu, **have done to him**, Nebuchadnezzar, who forced him to commit sodomy.

We also learn from Rav Yehudah that Tzidkiyahu was righteous, **as Rav Yehudah said in the name of Rav: At the time that this wicked one** (Nebuchadnezzar) **wanted to do that act to this righteous one** (Tzidkiyahu), his foreskin elongated to three hundred *amot* and went around the dining hall (where all the kings were sitting before Nebuchadnezzar).

The Gemara concludes: **Rather, from here** we derive the teaching of Rabbi Yaakov, as it

⁶ Habakkuk
Zedekiah⁷

⁸ 1 *ammah*: 18.7 in., 48 cm

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is written (*Mishlei*⁹ 17:26), **“To punish also the righteous man is not good.”** **“Not good”** means nothing **but “evil.”** From here we see that a righteous person, through whom someone gets punished, is called “evil.” **And it is written (*Tehillim* 5:5), “For You are not a G-d who desires wickedness, evil does not abide with You.” G-d, You are righteous, and evil does not abide in Your abode.** We see from here that anyone whose friend is punished on his account, he is called “evil” and does not enter the partition of the Holy One.

It was stated in the Mishnah: And they place lots on sacrifices on Yom Tov.

The Gemara asks: **What indicates that these *chalashim* is an expression of lots?**

The Gemara answers: This is learned from that **which is written** about Nebuchadnezzar (*Yeshayahu*¹⁰ 14:12), **“How have you fallen from Heaven, Venus the morning star? You have been cut down to earth, you who cast lots (*cholesh*) on nations.”**

And said Rabbah bar Rav Huna: That which is written, “you who cast lots on nations,” teaches that he, Nebuchadnezzar, would place lots on the great ones of the kingdom to know whose day it was for sodomy. Thus, *chalashim* is an expression of lots.

And about that which is written there (ibid 18), **“All the kings of nations, all of them, lay in honor, each in his house,” said Rabbi Yochanan:** After Nebuchadnezzar died, all the kings **rested from sodomy** which he forced upon them during his life.

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And said Rabbi Yochanan: All the days of that wicked one, Nebuchadnezzar, laughter was not found in the mouths of all the creatures, as it says in the prophecy

⁹ Proverbs

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about after his death (ibid. 7), “**All the land rested, became tranquil, they opened** (their mouths) **in song.**” This implies that until now there was no joy in the world.

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And said Rav Yitzchak in the name of Rabbi Yochanan: It is forbidden to stand in the house of that wicked one, as it says regarding his house (ibid. 13:21), “**And demons dance there.**” If people come there, the demons will leave, and thereby release G-d’s decree.

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And said Rav Yehudah in the name of Rav: At the time that this wicked one wanted to do to this righteous one that act (i.e. to sodomize Tzidkiyahu), **his foreskin became elongated three hundred *ammah*, and went around the entire dining hall** (where all the kings were reclining before him), **as it says** (*Chavakuk* 2:16), “**You have become sated more with disgrace than from honor, you too drink and become clogged up** (*v’hei’ areil*). “***Arel*” in *gematria*¹¹ is three hundred.**

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And said Rav Yehudah in the name of Rav: At the time that this wicked one descended to Gehinom¹², all those who descended to Gehinom trembled. They wondered and said: Perhaps he has come to rule over them—or to become weak like them, has he come?

As it says in the same prophecy (*Yeshayahu* 14:10), “**Have you too become weak like us? Have you become like us?**”

¹¹ Every Hebrew letter has a numerical value. *Gematria* is to tally the numerical value of the entire word. Isaiah ¹⁰
Hell ¹²

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A Heavenly Voice came out and said (*Yechezkeil*¹³ 32:19), “Whom have you surpassed in pleasantness? Descend and lie with the uncircumcised.” You thought that you would have more pleasantness than others. This will not be, rather, go down and lie in the grave with other wicked people who have uncircumcised hearts.

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It is written (*Yeshayahu* 14:4), “How has the dominator ceased, has ceased the haughty one.”

Said Rav Yehudah in the name of Rav: The verse speaks about Babylon, and this is what it is saying: **This nation that said** to everyone: **measure** gold and coins **and bring** them to us, **has ceased**. In the verse, the word “*madheivah*” means “haughty one”. It is also a contraction of two words: “*medoad*” – measure, and “*v’ha’vei*” – bring.

¹³ Ezekiel