

## 1.2.4

16a (משנה ד) → 16b (משום דחשיבי)

1. וידבר משה והפנהנים הלויים אל כל ישראל לאמר **הסבת ושמע ישראל** היום הזה נהיית לעם לה' אלהיך: דברים פרק כז פסוק ט  
 2. האנק דם מתים אבל לא תעשה פארך חבוש עליך ונעליך תשים ברגליך ולא תעטה על שפם ולחם אנשים לא תאכל: יחזקאל כד, יז  
 3. והפכת חגיכם לאבל וכל שיריכם לקינה והעלית על כל מתנים שק ועל כל ראש קרחה ושמתייה כאבל יחיד ואחריתה קיום מר: עמוס ח:

- I משנה ד: distinction between artisans and laymen vis-à-vis saying ק"ש in precarious situations
- a Artisans: may recite ק"ש atop a tree or scaffolding, unlike laymen (who must descend to recite)
- i Reason: they are accustomed to being up there and can more easily concentrate
- b However: all must come down for תפילה (which requires greater concentration)
- c זרייתא: artisans may even say תפילה atop an olive or fig tree
- i Note: our משנה implies that ק"ש requires no כוונה
- 1 Challenge: v. 1 –
- 2 Answer: they may read if they stop their work
- (a) Challenge: ב"ה rules that you may read while working
- (b) Answer: that only applies after the first פרק, for which work must be suspended
- d תפילה: workers at property of בעה"ב recite בברכותיה בעה"ב, eat and bless before and after and say תפילה
- i Variant: reads "מעין שמונה עשרה" (i.e. abbreviated form)
- 1 Resolution #1: ר"ג vs. ר' יהושע (who allows for י"ח מעין for all)
- (a) Block: if so, this shouldn't be limited to workers
- 2 Resolution #2: if they are working for pay (must hurry – י"ח מעין) vs. working for the food
- (a) Supporting זרייתא: workers at property of בעה"ב say ק"ש and תפילה, eat w/o לפניה ברכה and say abbreviated בהמ"ז (1<sup>st</sup> ברכה as usual, 2<sup>nd</sup> and 3<sup>rd</sup> combined)
- (i) Note: this is only if they are working for pay; if for food (or בעה"ב eats w/them). usual ברכת המזון
- ii However: they don't have ש"ץ nor ברכת כהנים
- II משנה ה: exemption of a חתן until he has consummated (up to 4 nights)
- a Source: as per above, בלכתך בדרך (only for בתולה – not for אבל [v. 2])
- b Story: ר"ג read on wedding night, תלמידים challenged him but he refused to heed them and thereby "give up" קבלת עומ"ש for even one hour
- III משנה ו: another story about ר"ג – he bathed on night after burying his wife
- a Students: "you taught us that an אבל may not bathe"
- b Answer: he is fastidious
- i Explanation: he holds that אבלות מה"ת is only on 1<sup>st</sup> day (as per v. 3) – nighttime is מד"ס and they didn't extend their decree to cover אסטניס
- IV משנה ז: another story about ר"ג – he accepted consolation at death of טבי, his slave
- a Students: "you taught us that we do not accept תנחומים על העבדים"
- b Answer: טבי was unlike other slaves, he was כשר
- i Related זרייתא: we don't stand in שורה or give consolation at death of slaves
- 1 Story: ר"א's slave girl died and students kept following him to comfort him and he kept avoiding them until he had to rebuke them
- (a) Rather: we console the owner like we do for the loss of an animal – ימלא לך חסרוך – מה המקום ימלא לך חסרוך?
- 2 זרייתא: as per above, יוסי ר' יוסי suggested a "mild" נחמה, but חכמים rejected it – מה הנחת לכשרים?
- ii Related זרייתא: we don't use title אבות or אמהות except in reference to the 3 and 4 of בראשית
- 1 Reason: not because we don't know if we come from ראובן or שמעון (then we couldn't refer to רחל or לאה as אמהות either); rather, because until that point they were significant
- 2 Parallel: we don't give title of אבא or אמא to slaves
- (a) Counter: ר"ג's slaves were named that way
- (b) Resolution: they were important (or the household was important)