

## 2.1.11

12b (סינר מפטיק בינו לבינה) → 13b (ולא יקרא לאור הנר)

1.	אֵל הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל גְּלוּלֵי בַּיִת יִשְׂרָאֵל וְאֵת אֲשֶׁת וְעָהוּ לֹא טָמָא וְאֶל אִשָּׁה נָדָה לֹא יִקְרָב: יחזקאל יח, ו
2.	אִישׁ אִישׁ אֶל כָּל שְׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוֹנָה אָנִי ה': ויקרא יח, ו
3.	לְאֵהָבָה אֵת ה' אֱלֹהֶיךָ לְשִׁמְעַע בְּקִלּוֹ וּלְדַבְּקָהּ בּוֹ כִּי הוּא חֲתִיד וְאָרְךָ יָמֶיךָ לְשִׁבֶת עַל הָאָדָמָה ... דברים ל, כ
4.	וְאֵל אִשָּׁה בְּנֶדֶת טָמְאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֲרוֹנָתָה: ויקרא יח, ט

- I. Analysis of next clause of משנה ג – prohibition against reading by the light of the lamp on שבת
- regardless of how inaccessible the lamp is – even 10 houses high
  - Inference*: if two are present, they may read
    - Challenge*: ברייתא rules that even two may not read
    - Resolution* (א"א): if they are reading together, permissible (they'll remind each other about מבעיר)
      - if it is a מדורה, even with a lot of people around, still prohibited
    - if the lamp is there for the honor of an important person, he may read (he's not accustomed to adjusting it)
      - Challenge*: story with ר' אלישע בן אמישע who read (alone) and forgot, violating שבת
      - Defense* (א"א): ר' אלישע בן אמישע is unique; he waives his own importance for תורה דברי
  - Conflicting ברייתות*: whether a שמש may check cups etc. (for cleanliness) by the light of the lamp
    - Resolution1*: if he is the regular שמש, may not – as he is afraid for his job and will inspect very carefully
    - Resolution2*: naphtha (smells bad, permissible) vs. oil – prohibited
      - Question*: may a שמש use an oil lamp? (based on resolution #2)
        - Answer*: he may, but dispute (ר' ירמיה vs. רב) if we practically allow it (related story)
- II. Analysis of next clause in משנה ח – חזן may see where students are reading but he may not read
- Explanation*: he may identify where the beginning of פרשיות are
    - Challenge*: רשב"ג ruled that תינוקות may look over פרשיות
      - Answer1*: may mean פרשיות ראשי
      - Answer2*: the children are afraid of their teacher and won't tip lamp → may read fully
- III. Discussion related to final clause – זב should not eat with זבה
- Comment*: רשב"א – note how much טהרה has become common – only had to teach זב with זבה (not טהור with טמאה)
  - Parallel*: a זב who is פרוש shouldn't eat with הארץ זב עם הארץ
    - Reason*: shouldn't be too familiar; זב עם הארץ may feed him מעושר (אביי) or דברים טמאים when he is טהור (רבא)
  - Question*: may a נדה and husband sleep together if both are clothed?
    - Proposal1* (ר' יוסף): dispute ב"ה/ב"ש if fowl and cheese may be on one table (ב"ה – may not → prohibited)
      - Block*: in that case, there aren't multiple actors (to remind each other of prohibition)
      - Support*: רשב"ג permits 2 "roomers" to eat at one table, one eating meat and the other cheese (דעות)
        - Challenge*: רש"י ruled that that permission only holds if they don't know each other (in our case → אסור)
        - Block*: in that case, there is no שינוי; in our case (of the clad couple) there are דעות and שינוי (to remind)
    - Proposal2*: from our משנה (זב may not eat with זבה) → prohibited
      - Block*: in that case, there is no שינוי
    - Proposal3*: v. 1 compares איש אשתו to נדה – prohibited to lie with א"א, even if clad → same applies to נדה → אשתו → אסור
      - Note*: this stands *contra* to ר' פדת, who only saw prohibition in actual sexual contact (v. 2)
        - Story*: with עולא and his sisters; which is at odds with his own ruling, based on protective "fence"
  - Story from תנא דבי אליהו*: scholar who died young; wife went from בימ"ד to בימ"ד to find out why, in spite of his fulfillment of v. 3, he died young
    - ימי נדה אליהו: asked her how he behaved with her during נדה
      - She answered*: didn't touch me at all
      - Then*: how he behaved during ימי ליבון (נקיים)
        - She answered*: we ate, drank and slept together but nothing else "occurred to him"
        - Response*: that is why he died – he didn't show deference to תורה which bans such behavior (v. 4)
      - Note*: ר' דימי reported that in א"י, they would use one (large) bed, with a garment separating them