

5.8.5

(ומתברי להו) 78b → (תנו רבנן אסור) 77b

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|---|---|
| 1 | בצאת האיש קדים וְקוּ בְּיָדוֹ וַיִּמְדוּ אֱלֹהֵי בְּאֵמָה וַיַּעֲבְרֵנִי בְּמִים מִי אֲפָסִים: יחזקאל מז, ג |
| 2 | וַיִּמְדוּ אֱלֹהֵי וַיַּעֲבְרֵנִי בְּמִים בְּרַכִּים וַיִּמְדוּ אֱלֹהֵי וַיַּעֲבְרֵנִי מִי מִתְּנִים: יחזקאל מז, ד |
| 3 | וַיִּמְדוּ אֱלֹהֵי נַחַל אֲשֶׁר לֹא אוֹכַל לַעֲבֹר כִּי נָאוּ הַמַּיִם מִי שָׁחוּ נַחַל אֲשֶׁר לֹא יַעֲבֹר: יחזקאל מז, ה |
| 4 | כִּי אִם שָׁם אֲדִיר ה' לָנוּ מְקוֹם נְהַרִים יְאִרִים רַחֲבֵי יָדַיִם בַּל תִּלְךְ בּוֹ אֲנִי שָׂיִט וְצִי אֲדִיר לֹא יַעֲבְרֵנוּ: ישעיהו לג, כא |
| 5 | בַּיּוֹם הַהוּא יִהְיֶה מְקוֹר נִפְתָּח לְבַיַּת דָּוִד וְלִישְׁבֵי יְרוּשָׁלַם לְחַטָּאת וּלְגִדָּה: זכריה יג, א |

- I. סיכה and רחיצה of ענויים regarding ברייתא
 - a. *Washing*: any part of the body is prohibited just as with the whole body
 - i. *Exception*: if he was filthy with mud of feces – washes in the usual fashion
 - b. *Anointing*: any part of the body is prohibited just as with the whole body
 - i. *Exception*: if he was sick or had pimples – he may anoint as usual
 - c. *שיבתא* (from *מנשה*): permitted to wash 1 (or 2) hand to feed bread to a baby
 - d. *ברייתא*: permitted to cross through water – even up to neck – to greet a superior (e.g. father or teacher)
 - i. *Question*: what about a teacher going to greet his student?
 - ii. *Answer*: conflicting reports if רב (רב) went to greet רחב"א (תלמיד) or vice-versa
 - iii. *Related ruling*: רבא permitted people to cross rivers to watch fruit (אביי: support from ברייתא)
 - iv. *רב יוסף*: allowed students to cross in water to come to פרק – but not to return
 1. *אביי*: this will cause them not to come next time
 2. *Alternate version*: רב יוסף allowed both, explaining to אביי – שלא להכשילן לעתיד לבא
 - v. *ruling*: יהודה רב permitted crossing to study from חכם, as long as he keeps hands in garment (רחיצה)
 1. *Challenge* (*רב יוסף*): it isn't ever permitted to go into water above waist, per vv. 1-3
 2. *Answer* (*אביי*): vv.1-3 refer to a stream coming from קדה"ק – which runs fast
- II. Aggadic tangent – about vv. 1-5 and eschatological “waters”
 - a. *Note*: רב יוסף inferred from v. 5 that a נדה must sit in water up to her neck (rejected להלכה)
- III. Revisiting walking through water
 - a. *Question*: what about walking through stream on שבת, when he is wearing shoes (חשש טלטול ד'א)
 - i. *Answer*: testimony that ר' אמי ור' אסי did so, keeping their shoes on
 - b. *Question*: what about a sandal?
 - i. *Answer*: testimony that רבינא did so, wearing the sandal
 1. *אביי*: לכתחילה ד' אשי, shouldn't do so with a sandal
- IV. Related considerations about רחיצה – cooling off on יוה"כ
 - a. *prohibited*: sitting on soaking wet brick (wet enough to wet material coming in contact)
 - b. *permitted*: to cool off by holding a fruit (or small, cool child) nearby
 - c. *conditional*: silver cup, if not filled (ר"פ – even if not full – may spill); earthenware – אסור, as water bubbles
 - d. *permitted*: ריב"ל would soak a cloth in water on עיוה"כ and let it dry out and then wipe it on face, hands and feet on יוה"כ; ערב ט' באב, would soak it and put it over eyes on יוה"כ
 - i. *note*: opposite was presented, and challenged due to סחיטה on יוה"כ
- V. Questions posed before ר"א
 - a. *protocol*: whether a זקן may rule on היתר בכורות without permission of the נשיא
 - i. *or*: whether הלכה follows ר"מ or רשב"ג re trustworthiness of someone who is חשוד בדבר
 - b. *shoes*: whether a shoe made of vegetation is permitted on יוה"כ (and תענית צבור; it is – several examples)
 - i. *example*: רבא wrapped garments around his feet and went out
 - ii. *Challenge*: dispute if an amputee may wear his “stump” on שבת (not הוצאה)
 1. *But*: all agree that he may not do so on יוה"כ
 2. *Defense* (*רבא*): a stump is certainly a shoe; dispute is re concern ד"א לאתויי
- VI. ברייתא (תוספתא יומא ד:א) – children are not bound by any of the ענויים except for הסנדל
 - a. *Difference*: if people see them wearing shoes, will assume that an adult took care of it for them today
 - i. *As opposed to*: רחיצה וסיכה – will assume they did it yesterday (but people don't sleep in shoes)
 - ii. *Rejection*: the phrase is מותרין → we aren't concerned about what people will think here
 - b. *Rather*: those things necessary for a child's growth and well-being (e.g. רחיצה) – גזירה no