

NOTES

Thick loaves – פתין גריצין – In the Jerusalem Talmud, the matter is explained differently: Were a person to bake thick loaves, he might bake more than needed for the Festival. Since he is allowed to bake only thin ones, the effort required for their preparation prevents him from making too many.

What shall we do for your father's household – מה דאביד – **נעשה לבית אביד**: Some explain this to mean: Were your father's household stringent with regard to everyone, we would object, as the *halakha* is ruled in accordance with the opinion of Beit Hillel. But since they were stringent only with regard to themselves, what can we do to your father's household (*Meleket Shlomo*)?

Cakes baked on coals [hararin] – תרין – In the Jerusalem Talmud two explanations are suggested with regard to the word *hararin*: One is that it is connected to the verse: "What is the great heat [*hori*] of this anger?" (Deuteronomy 29:23). Alternatively, it is related to the statement of Pharaoh's baker: "Three baskets of white bread [*hori*] were on my head" (Genesis 40:16). The *Arukh* explains that in the Jerusalem Talmud it is indicated that *hararin* means a large loaf, "great heat," that is fit for an important person, similar to those prepared by Pharaoh's baker.

מתני' שלשה דברים רבן גמליאל
מחמיר כדברי בית שמאי: אין טומנן את
החמין לכתחלה ביום טוב, ואין זוקפין את
המנורה ביום טוב, ואין אופין פתין גריצין
אלא וקיקין. אמר רבן גמליאל: מימיהן
של בית אבא לא היו אופין פתין גריצין
אלא וקיקין. אמרו לו: מה נעשה לבית
אביד, שהיו מחמירין על עצמן ומקילין לכל
ישראל להיות אופין פתין גריצין ותרין.

גמ' היכי דמי? אי דאנח עירובי תבשילין –
מאי טעמא דבית שמאי? ואי דלא אנח
עירובי תבשילין – מאי טעמא דבית הלל?
אמר רב הונא: לעולם אימא לך שלא הניח
עירובי תבשילין, וכדי חיו שרו ליה רבנן.

ורב הונא לטעמיה, דאמר רב הונא: מי
שלא הניח עירובי תבשילין אופין לו פת
אחת, ומבשילין לו קדרה אחת.

MISHNA Rabban Gamliel was stringent about three things in accordance with the statement of Beit Shammai: **One may not insulate hot food on a Festival for Shabbat *ab initio*, but rather one ought to do so on the eve of the Festival; and one may not set up a metal candelabrum that fell on a Festival; and one may not bake thick loaves^N on a Festival but only thin ones, due to the great effort entailed in preparing the former. Rabban Gamliel said: From the days of my father's household they would never bake thick loaves on a Festival, but only thin ones. The Sages said to him: What shall we do for your father's household,^N who were stringent with themselves but lenient with all of the Jewish people, to allow them to bake thick loaves and cakes baked on coals.^N**

GEMARA With regard to the mishna's statement that Rabban Gamliel would not permit the insulation of hot water on a Festival *ab initio*, the Gemara asks: **What are the circumstances? If it is referring to a case where he prepared a joining of cooked foods [*eiruv tavshilin*], what is the reason that Beit Shammai prohibit it? And if it speaks of a case where he did not set aside an *eiruv tavshilin*, what is the reason for the lenient ruling of Beit Hillel? Rav Huna said: Actually, I will say to you that the mishna is referring to a case where one did not prepare an *eiruv tavshilin*, but Beit Hillel hold that the Sages nevertheless permitted him to prepare what he needs for his basic sustenance.**

The Gemara comments: **And Rav Huna conforms to his standard line of reasoning, as Rav Huna said: With regard to one who did not prepare an *eiruv tavshilin* on the eve of a Festival, others may bake one loaf of bread for him, and cook one pot of food for him,**

Perek II

Daf 22 Amud a

NOTES

אף צולין לו – אף צולין לו – They may even roast a small fish for him – **יד קטן**: It appears that it is prohibited to cook any meat for one in this situation, as were he to receive a meat meal, there would be no difference between one who prepared an *eiruv* for the joining of cooked foods and one who did not do so (*Meiri*).

LANGUAGE

Jug [*kiron*] – קיתון – From the Greek *κόθων*, *kothon*, a vessel used for drinking.

ומדליקין לו את הנר. משום רבי יצחק
אמרו: אף צולין לו דג קטן. תנאי נמי הכי:
מי שלא הניח עירובי תבשילין אופין לו
פת אחת, וטומנן לו קדרה אחת, ומדליקין
לו את הנר, ומחמין לו קיתון אחד, ויש
אמרים: אף צולין לו דג קטן.

רבא אמר: לעולם שהניח, ושאיני הטמנה
דמוכחא מלתא דאדעתא דשבתא
קעביד.

איתיביה אביי: חנניה אומר, בית שמאי
אומרים: אין אופין אלא אם כן ערב בפת,
ואין מבשילין אלא אם כן ערב בתבשיל,
ואין טומנן אלא אם כן היו לו חמין טמונן
מערב יום טוב. הא היו לו חמין טמונן –
מיהא עביד, ואף על גב דמוכחא מלתא
דאדעתא דשבת קעביד!

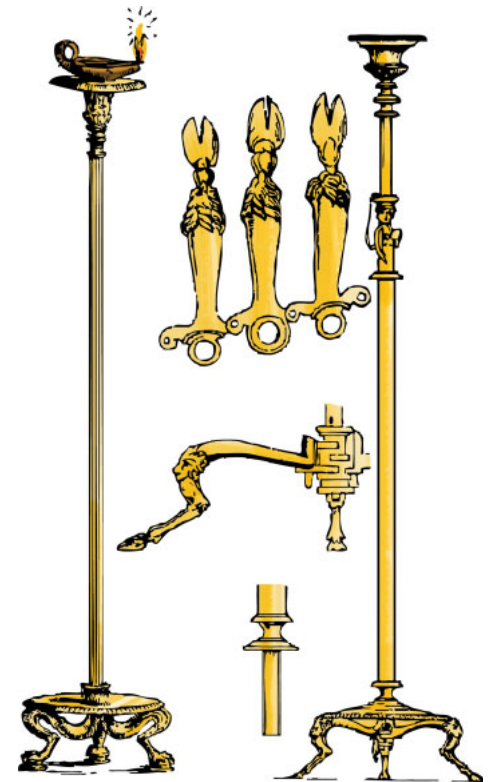
and kindle a lamp for him. They said in the name of Rabbi Yitzhak: **They may even roast a small fish for him.^N That is also taught in a *baraita*: With regard to one who did not prepare an *eiruv tavshilin*, others may bake one loaf of bread for him, and insulate one pot of food for him, and kindle a lamp for him, and heat one small jug [*kiron*]^c of water for him. And some say: They may even roast a small fish for him.**

Rava said: **Actually, one can say that the mishna is referring to a case where one prepared an *eiruv tavshilin*, and nevertheless, if he did not insulate hot food on the eve of the Festival for Shabbat he may not do so on the Festival itself, because insulating hot food is different, as it is evident that he is acting with Shabbat in mind and not for the Festival. Beit Shammai view this as a desecration of the sanctity of the Festival.**

Abaye raised an objection to Rava's opinion from the following *baraita*: **Hanania says that Beit Shammai say: One may not bake on a Festival for Shabbat that occurs on the following day unless he established a joining of cooked foods with bread, and he may not cook for Shabbat unless he established a joining of cooked foods with a cooked dish, and he may not insulate hot food for Shabbat unless he already had hot food insulated from the eve of the Festival. But this indicates that if he had hot food insulated, he may in any case act in that manner and insulate hot food for Shabbat, even though it is evident that he is acting with Shabbat in mind. This shows that even according to Hanania, who rules in accordance with the opinion of Beit Shammai, it is permitted to insulate hot food on a Festival for Shabbat.**

BACKGROUND

A candelabrum composed of segments – מְנוֹרָה שֶׁל חֲלִיטוֹת – The sketch depicts mishnaic-era collapsible candelabra and their component parts found in Pompeii.



Collapsible candelabra

LANGUAGE

Lamp [*sheragga*] – שְׂרָגָא: This word comes from Iran, where it appears in a number of Iranian languages. It is also borrowed by several Aramaic dialects. The form of the word in Middle Persian is *čirāy*, which means a lamp.

NOTES

It is permitted to trim the end of a wick [*kanba*] – קִנְבָּא שְׂרִי: There are two readings of this statement. Rashi reads it as *kanba*, which is similar to clipping [*liknov*] leaves from vegetables. He explains that in this context it is referring to cutting off the end of a wick (see the comments of *Tosafot* and later authorities). Most commentaries (Rabbeinu Ḥananel; Rif; Rabbi Aharon HaLevi, Rid) read this word as *kinsa*. According to this reading, the Gemara is referring to a pile of burning wood, from which it is permitted to take a chip of wood [*kisam*]. The reason is that these wood chips are not considered attached to the body of the wood, and therefore taking a wood chip is not considered extinguishing or even an indirect cause of extinguishing (Rid). Rav Tzemaḥ Gaon understands *kanba* as *kanabus*, meaning hemp. He explains that since oil flows steadily through a wick made from hemp, tilting the lamp will not cause it to be extinguished immediately.

אֵלָא אָמַר אַבְיִי: כְּגוֹן שֶׁעָרַב לְזֶה וְלֹא עָרַב לְזֶה, וְחֲנֻנְיָהּ הִיא, וְאֵלֵיבָא דְבֵית שְׁמַאי.

Rather, Abaye said that the mishna is referring to a case where he established a joining of cooked foods for this, meaning he baked and cooked before the Festival for the sake of an *eiruv*, but he did not establish a joining of cooked foods for this, i.e., he did not insulate hot food for Shabbat on the Festival eve. And the mishna is in accordance with the opinion of Ḥananya, according to Beit Shammai, with Rabban Gamliel's household being stringent upon themselves in this regard.

וְאִין זֹקֶפִין אֶת הַמְּנוֹרָה. מֵאֵי קָא עֲבִיד? אָמַר רַב חִינְנָא בְּרַ בִּיסְנָא: הֲכָא בְּמְנוֹרָה שֶׁל חֲלִיטוֹת עֲסָקִינָן, דְּמִחֻזֵי כְּבוֹנָה. דְּבֵית שְׁמַאי סְבָרִי: יֵשׁ בְּנֵין בְּכֻלָּיִם, וּבֵית הַלֵּל סְבָרִי: אִין בְּנֵין בְּכֻלָּיִם וְאִין סְתִירָה בְּכֻלָּיִם.

The mishna states that one of the three stringencies that Rabban Gamliel practiced in accordance with Beit Shammai was that on a Festival one may not set up a candelabrum that fell. The Gemara asks: What prohibited act does one perform when he sets a candelabrum upright? Rav Ḥinnana bar Bisna said: Here, we are dealing with a candelabrum composed of segments^b that come apart; it is prohibited to reassemble such a candelabrum because it looks like building. As Beit Shammai hold that there is a prohibition against building with regard to vessels, and therefore the pieces of this candelabrum may not be reconnected, whereas Beit Hillel hold that there is no prohibition against building with regard to vessels,^h and there is also no prohibition against dismantling with regard to vessels. One may therefore reattach the pieces of the candelabrum if they came apart.

עוֹלָא אִיקְלַע לִבֵּי רַב יְהוּדָה, קָם שְׁמַעְיָה זְקָף לָהּ לְשֶׂרָגָא. אִיתִיבֵיהּ רַב יְהוּדָה לְעוֹלָא: הֲנֹתָן שְׁמֹן בְּיַד חֵיבִי מִשּׁוּם מַבְעִיר, וְהַמְּסַתְפֵּק מִמֶּנּוּ חֵיבִי מִשּׁוּם מְכַבֵּה! אָמַר לֵיהּ: לֹא אֲדַעֲתָא.

The Gemara relates that Ulla once happened to come to the house of Rav Yehuda on a Festival. Ulla's servant stood and tilted the oil lamp [*sheragga*],^l diverting most of the oil to one side, with the intention of preventing the oil from reaching the wick so that the light would be extinguished more quickly. Rav Yehuda raised an objection to Ulla from the following *baraita*, in which it is taught: One who adds oil to a lamp^m on Shabbat is liable for performing the prohibited labor of kindling on Shabbat, and one who supplies himself with oil from a lit lamp on Shabbat is liable for performing the prohibited labor of extinguishing, as he causes the light to be extinguished more quickly. This indicates that any action, even an indirect one, that causes a lamp be extinguished earlier than it would have otherwise is considered extinguishing. Here too, by tilting the lamp, the servant extinguished a light on the Festival, which is prohibited. Ulla said to him: You are indeed correct; the act was performed by my servant without my knowledge.^h

אָמַר רַב: קִנְבָּא שְׂרִי.

With regard to the *halakha* governing extinguishing on a Festival, Rav said: It is permitted to trim the end of a wick^{nh} that has become charcoal, so that it will burn better; this is not considered extinguishing.

HALAKHA

There is no prohibition against building with regard to vessels – אִין בְּנֵין בְּכֻלָּיִם: It is permitted on a Festival to assemble vessels that are comprised of parts or that have segments, as long as one does not wedge them into place or use force (*Magen Avraham*). This is because the *halakha* of building does not apply to vessels, in accordance with the opinion of Beit Hillel (*Shulḥan Arukh, Oraḥ Ḥayyim 519:2*).

One who adds oil to a lamp – הֲנֹתָן שְׁמֹן בְּיַד: It is prohibited to add oil to a lamp that is burning on Shabbat. Similarly, removing any of the oil constitutes extinguishing (*Shulḥan Arukh, Oraḥ Ḥayyim 265:1*).

Tilting a lamp on a Festival – הֲטִיתָ נֵר בְּיוֹם טוֹב: It is prohibited to tilt an oil lamp to prevent the oil from reaching the wick, as this is considered extinguishing. Likewise, one may not remove a burning wick from a lamp even with the intention of placing it in a different lamp. It is permitted to add a second

wick to a lamp so that the oil will burn more quickly (Rema), and the same applies to a wax candle or one made from fat (*Magen Avraham*). However, it is inappropriate to do so *ab initio* unless his intention is to add light to the room (*Mishna Berura; Shulḥan Arukh, Oraḥ Ḥayyim 514:2*).

It is permitted to trim the end of a wick – קִנְבָּא שְׂרִי: It is permitted to trim the end of a wick that is extinguished in order to facilitate its lighting on the same day. Some prohibit the use of an instrument for this purpose (*Magen Avraham*), while others permit it (*Shulḥan Arukh HaRav*). This ruling is in accordance with Rashi's understanding of the Gemara. It is also permitted to remove an unlit wood chip from a fire. Similarly, one may remove part of a candle made from fat or wax while it is burning, if he does not wish to burn the entire candle, in accordance with the explanation of the Rif (see Rashash; *Shulḥan Arukh, Oraḥ Ḥayyim 514:4*).

NOTES

Extinguishing a lamp for another matter – לְכַבּוֹת אֶת הַנֵּר מִפְּנֵי דָבָר אֲחֵר׃ The reason to extinguish the lamp in this situation is that Jews are a holy people and do not engage in marital relations by the light of a lamp. The question has been raised as to why Abaye did not immediately say that it is prohibited rather than first offering a series of alternatives. One answer is that one might have thought that marital relations should be considered similar to the preparation of food, and therefore one should be allowed to perform a prohibited labor for this purpose. Therefore, he explains that in this case, extinguishing a lamp is not considered something that is a benefit to all [davar hashaveh lekhol nefesh], and the halakha is that even something beneficial to the body is not permitted on a Festival if it is not a benefit to all but only to particular people. Since there are many permissible ways to solve the problem, it would be unusual for there not to be a way to do so without extinguishing the lamp. Therefore, extinguishing the lamp is not considered something that is a benefit to all (see Rashba and Rav Yitzhak Abuhav).

HALAKHA

Extinguishing on a Festival – כִּיבִיּוּ בַיּוֹם טוֹב – It is prohibited to extinguish a fire on a Festival, even if one's house is burning, unless the blaze is life threatening. One may not extinguish a fire even if his house or pot is filling with smoke, or for any other purpose. Some hold that if the fire will affect the preparation of food, e.g., if it will render his vessels unfit for cooking, or if it will burn down his house along with all his food, he may extinguish it (Rema). The halakha is in accordance with the opinions of Abaye and Rabba (Shulhan Arukh, Orach Hayyim 514:1).

Administering treatment to one's eyes – רִיפּוּי עֵינַיִם – If one feels discomfort in his eye and there is any concern for his life, one may desecrate Shabbat, and certainly a Festival, for him. If, however, he is at the end of an ailment, or if he merely wishes to improve his vision, one may not desecrate Shabbat, as his life is no longer in any danger (Shulhan Arukh HaRav; Shulhan Arukh, Orach Hayyim 328:9).

PERSONALITIES

Ameimar – אַמֵּימַר – Ameimar was one of the great talmudic Sages of the fifth and sixth generations of Babylonian amora'im. Ameimar was born and raised in Neharde'a, where he studied and taught Torah, although it is likely that he also studied with the Sages of Pumbedita. The teachings that he quotes are mainly from fifth-generation amora'im, students of Abaye and Rava. It appears that he served as a rabbi and religious judge in Neharde'a, where he established various rabbinic regulations, but he also wielded influence in many other places, including Mehoza. The leaders of the following generation, including Rav Ashi, were his disciples. He had a son named Mar who studied with Rav Ashi during Ameimar's lifetime.

BACKGROUND

Painting an eye – לְכַחֵל אֶת הָעַיִן – In ancient times much attention was given to the treatment of eye ailments, which were common in Eastern countries due to the sand and the insects that carried such diseases. Instruments for eye operations have been found dating back to talmudic times and even earlier. More widespread was the use of medicines and ointments that were applied to the eye by means of a mikhol, a kind of tiny spoon. Such ointments often served cosmetic purposes as well.

בָּעָא מִינֵיהּ אַבָּא בַר מַרְתָּא מֵאַבְיִי: מַהוּ לְכַבּוֹת אֶת הַנֵּר מִפְּנֵי דָבָר אֲחֵר? אָמַר לוֹ: אֲפֹשֵׁר בְּבֵית אֲחֵר.

אֵין לוֹ בֵּית אֲחֵר מֵאַיִ? אֲפֹשֵׁר לַעֲשׂוֹת לוֹ מַחֲצֵצָה. אֵין לוֹ לַעֲשׂוֹת מַחֲצֵצָה מֵאַיִ? אֲפֹשֵׁר לְכַפּוֹת עָלָיו אֶת הַכֵּלִי. אֵין לוֹ כֵּלִי מֵאַיִ? אָמַר לֵיהּ: אָסוּר.

אֵיתִיבֵיהּ: אֵין מְכַבֵּין אֶת הַבְּקִיעַת כְּדֵי לְחוּם עָלֶיהָ, וְאִם בְּשִׁבִיל שְׂלֵא יִתְעַשֵּׂן הַבַּיִת אוֹ הַקְּדֻרָה – מוֹתֵר. אָמַר לֵיהּ: הֵיא רַבִּי יְהוּדָה הֵיא. כִּי קְאָמִנָא אָנָא – לְרַבְנָן.

בָּעָא מִינֵיהּ אַבְיִי מַרְבָּה: מַהוּ לְכַבּוֹת אֶת הַדְּלָקָה בַּיּוֹם טוֹב? הֵיכָא דְאִיכָא סַכְּנַת נַפְשׁוֹת לֹא קָא מְבַעֵיא לִי דְאֶפִּילוּ בְּשַׁבַּת שְׂרִי. כִּי קְמַבְעִיא לִי – מִשׁוּם אַבּוּד מָמוֹן, מֵאַיִ? אָמַר לֵיהּ: אָסוּר.

אֵיתִיבֵיהּ: אֵין מְכַבֵּין אֶת הַבְּקִיעַת כְּדֵי לְחוּם עָלֶיהָ, וְאִם בְּשִׁבִיל שְׂלֵא יִתְעַשֵּׂן הַבַּיִת אוֹ הַקְּדֻרָה – מוֹתֵר. הֵיא רַבִּי יְהוּדָה הֵיא. כִּי קְאָמִנָא אָנָא – לְרַבְנָן.

בָּעָא מִינֵיהּ רַב אֲשִׁי מֵאַמֵּימַר: מַהוּ לְכַחֵל אֶת הָעַיִן בַּיּוֹם טוֹב? הֵיכָא דְאִיכָא סַכְּנָה, כְּגוֹן רִירָא, דִּיצָא, דְמָא, דְמַעְתָּא, וְקַדְחָתָא, וְתַחֲלַת אוּכְלָא – לֹא מְבַעֵיא לִי דְאֶפִּילוּ בְּשַׁבַּת שְׂרִי. כִּי קְמַבְעִיא לִי – סוּף אוּכְלָא, וּפְעוּחֵי עֵינָא, מֵאַיִ? אָמַר לֵיהּ: אָסוּר.

אֵיתִיבֵיהּ: אֵין מְכַבֵּין אֶת הַבְּקִיעַת. וְשָׂנִי לֵיהּ כְּדִשְׁנִין.

With regard to this same issue, Abba bar Marta raised a dilemma before Abaye: What is the halakha with regard to extinguishing a lamp that is burning in a room on a Festival for another matter,ⁿ a euphemism for marital relations? Since it is prohibited to have relations in a room where a lamp is burning, may one extinguish a lamp for this purpose? Abaye said to him: One may not extinguish it, as it is possible to have relations in a different room.

Abba bar Marta continued: If he does not have a different room, what should he do? Abaye replied: It is possible to erect for oneself a partition out of sheets and engage in relations on the other side of the partition. Abba bar Marta asked further: If he does not have sheets to erect a partition, what should he do? Abaye answered: It is possible to invert a vessel over the lamp in order to hide the light. Abba bar Marta further inquired: If he does not have a vessel, what should he do? Abaye said to him: It is prohibited; one may not extinguish the lamp.

Abba bar Marta raised an objection to Abaye's opinion from the following baraita: One may not extinguish a piece of wood in order to save it from being needlessly burned, but if he extinguishes it so that the house or a pot not become smoky, it is permitted. This shows that it is permitted to extinguish a fire on a Festival if it serves people's needs. Abaye said to him: That baraita is in accordance with the opinion of Rabbi Yehuda, who permits the performance of prohibited labors on a Festival for all of one's needs and not only for the preparation of food; when I spoke, it was in accordance with the opinion of the Rabbis, who disagree.

Further on the topic of extinguishing, Abaye raised a dilemma before Rabba: What is the halakha with regard to extinguishing a fire on a Festival? He clarified his question: Where there is danger to life, I have no dilemma, as in that case it is permitted even on Shabbat. When I raised the dilemma, it was with regard to a case involving only monetary loss. What is the halakha? Rabba said to him: It is prohibited.^h

Abaye raised an objection to his opinion from the baraita cited above: One may not extinguish a piece of wood in order to save it from being needlessly burned, but if he extinguishes it so that the house or a pot not become smoky, it is permitted. This indicates that extinguishing a fire on a Festival is permitted even if only to prevent a small loss. Rabba replied: That baraita is in accordance with the opinion of Rabbi Yehuda; when I spoke, it was in accordance with the opinion of the Rabbis.

S Rav Ashi raised a dilemma before Ameimar:^p What is the halakha with regard to painting an eye^q with a medicinal ointment on a Festival? He elaborated on his question: Where there is a danger to the eye, for example, the illnesses called rira, ditza, dema, dimata, and kadahta, or the beginning of an inflammation, I have no dilemma, as in such cases it is permitted to apply an ointment even on Shabbat. When I raised the dilemma, it was with regard to less serious ailments, such as at the end of an inflammation, or in order to brighten one's eyesight. What is the halakha in such cases? Ameimar said to him: It is prohibited.^h

Rav Ashi raised an objection to him from the same baraita: One may not extinguish a piece of wood in order to save it from being needlessly burned, but if he extinguishes it so that the house or a pot not become smoky, it is permitted. This indicates that a prohibited labor is permitted on a Festival, if it is performed for the sake of a bodily need. And Ameimar answered him as we answered before, that the baraita is in accordance with the opinion of Rabbi Yehuda.

אמימר שרי למכחל עינא מגוי בשבתא. איבא דאמרי: אמרי גופיה כחל עינא מגוי בשבתא. אמר ליה רב אשי לאמימר, מאי דעתך – דאמר עולא בריה דרב עילאי: כל צרכי חולה עושין על ידי גוי בשבת, ואמר רב המנונא: כל דבר שאין בו סכנה – אומר לגוי ועושה.

The Gemara relates that Ameimar permitted painting an eye for medicinal purposes on Shabbat by means of a gentile. Some say that Ameimar himself painted his eye on Shabbat by means of a gentile. Rav Ashi said to Ameimar: What is your reasoning in permitting this practice? You must rely upon that which Ulla, son of Rav Ilai, said: All the needs of an ill person whose life is not in danger are performed by means of a gentile on Shabbat. And similarly, Rav Hamnuna said: With regard to any matter in which there is no life-threatening danger^h but only potential illness, one says to the gentile to perform the act, and the gentile performs the act for him.

הני מילי – היבא דלא מסייע בהדיה, אביל מר – קא מסייע בהדיה, דקא עמיץ ופתח. אמר ליה: איבא רב זביד דקאי כותך, ושני ליה: מסייע אין בו ממש.

However, this applies only where the ill person, or any other Jew, does not assist the gentile. But in this case the Master, Ameimar, assists the gentile while the ointment is being applied, as he closes and opens his eye, thereby allowing the ointment to penetrate more deeply. Therefore, this should be prohibited. Ameimar said to Rav Ashi: There is also the opinion of Rav Zevid, who holds in accordance with your opinion; he, too, raised the objection that it should be prohibited due to the fact that the Jew assists the gentile. And I already answered him: The assistance provided by one who assists another in performing a task that the other could essentially have performed himself is insubstantial.ⁿ Inasmuch as the action is primarily performed by the gentile, the minor assistance given by the Jew may be overlooked.^h

אמימר שרא למכחל עינא ביום טוב שני של ראש השנה. אמר ליה רב אשי לאמימר: והאמר רבא: מת ביום טוב ראשון – יתעסקו בו עממין, ביום טוב שני – יתעסקו בו ישראל, ואפילו בשני ימים טובים של ראש השנה.

The Gemara further relates that Ameimar permitted painting an eye with a medicinal ointment on the second day of the festival of Rosh HaShana if the eye is causing pain and requires treatment.^h Rav Ashi said to Ameimar: But didn't Rava say that if a person died on the first day of a Festival, gentiles may attend to his burial; if he died on the second day of a Festival observed in the Diaspora, Jews may attend to his burial? And this is the halakha even on the second day of the festival of Rosh HaShana,

HALAKHA

דבר – א matter in which there is no life-threatening danger – שאין בו סכנה: In the case of an illness that is not life threatening, or in the case of pain that causes suffering to one's entire body, one may instruct a gentile to administer treatment to him, both on Shabbat and on a Festival (*Shulhan Arukh, Orah Hayyim 328:17*).

Assisting in medical treatment – מסייע בריפי: Any actions that are prohibited for a Jew to perform for an ill person are similarly prohibited for the sick person himself. However, when a gentile is administering treatment, the patient may assist him a little, as such assistance is not considered to be substantial. For example, he may open and close his eye during the application of ointment. He may assist only while the gentile is already treating him, but not before (*Taz; Shulhan Arukh, Orah Hayyim 328:17*, and in the comment of the Rema).

Administering treatment on the second day of a Festival – ריפוי ביום טוב שני: The only difference between the prohibitions of the first and second days of a Festival is with regard to the handling of the dead and the treatment of an eye disorder. According to the Rema, the difference extends to any other ailment that is not life threatening. In these cases, although the treatment must be administered by a gentile on the first day, it may be performed even by a Jew on the second day, provided that the treatment involves only a rabbinic prohibition and not a labor prohibited by Torah law (Rema). However, this does not apply to the two days of Rosh HaShana, which are treated as a single period of sanctity, in accordance with the conclusion of the Gemara and against the opinion of Ameimar (*Shulhan Arukh, Orah Hayyim 496:2*).

NOTES

One who assists is insubstantial – מסייע אין בו מקוש: The issue of one who assists in the performance of a prohibited act and his accountability for the action performed with his help is discussed at great length by early and later authorities. They refer to other sources that seem to indicate that one who assists in the performance of a prohibited act bears some measure of

responsibility. Rabbi Akiva Eiger explains that there are different types of assistance. Sometimes the assistance is a necessary part of the action itself, in which case it is prohibited. However, if one assists only by allowing the prohibited labor to be carried out, while not actually participating in any part of the act, all agree that such assistance is of no significance.

NOTES

One may not bake thick bread on Passover – אין – אופין פת עבה בפסח: Based on this *baraita*, the Gemara understands the mishna's prohibition against baking a thick loaf as referring only to the festival of Passover, out of a concern that it might become leavened (*Meiri*). Later authorities point out that most authorities omit this *halakha*, although seemingly one should conclude from here that at least on Passover it is prohibited to bake a thick loaf. They explain that since *matza* should be made as thin as possible, the Sages did not prescribe a fixed measure for its thickness (see *Rishon LeTziyyon*). In practice, there are different customs between Ashkenazim and Sephardim in this regard.

A large quantity of bread – פת מרובה: Rashi explains that were one permitted to make thick bread, he might prepare more than he actually needs. Later authorities point out that Rashi's approach requires further elucidation, as the fact that Beit Hillel allow one to add loaves to an oven in order to improve the baking of the rest shows that they are not concerned about preparing an unnecessary amount on a Festival. Some explain that thick bread is prohibited because in order to bake it, one must gather more wood and heat the oven more, both of which entail unnecessary effort (*Shitta Mekubbetzet*).

LANGUAGE

Well-kneaded [*amela*] – עמלה: Some relate this word to the root *a-m-l*, meaning toil, and explain that this is referring to a loaf whose preparation involves great effort, as it is kneaded well. Others explain that it derives from the Greek *ἄμυλος*, *amulos*, meaning bread made from fine flour.

BACKGROUND

Our holy Rabbi – רבינו הקדוש: This is the commonly accepted title of Rabbi Yehuda HaNasi, the redactor of the mishna. The Sages explain that he was given this name due to his outstanding humility. Rav, who was one of his students and probably even served as a young judge on his court, viewed Rabbi Yehuda HaNasi as his most important teacher.

מה שאין בן בביעה.

which is not so with regard to an egg. With regard to an egg laid on a Festival, the two days of Rosh HaShana are considered one long day and a single period of sanctity. It was only in deference to the dead that the Sages were lenient with regard to burial on the second day of Rosh HaShana, but with regard to all other matters, the two days of Rosh HaShana are viewed as one day and are governed by the same *halakha*.

אמר ליה: אנה בנהרדעי סביא לי, דאמרי אף בביעה. ומאי דעתך – דלמא מעברי ליה לאלול, האמר רב חנינא בר כהנא: מימות עזרא ואילך לא מצינו אלול מעובר.

Ameimar said to him: I hold in accordance with the opinion of the Sages of Neharde'a, who state this *halakha* even with regard to an egg laid on the Festival and other matters, as there is no difference between the two days of Rosh HaShana and the two days of other Festivals. And what is your reasoning that you are concerned? Is it that perhaps they will extend the month of Elul and declare it a thirty-day month, which would mean that the second day of the Festival is the first of Tishrei, the true date of Rosh HaShana? But didn't Rav Hinnana bar Kahana say: From the days of Ezra and onward we have not found that the month of Elul was made a full, thirty-day month, and therefore there is no cause for this concern.

ואין אופין פתין גריצין אלא ריקין. תנו רבנן: בית שמאי אומרים: אין אופין פת עבה בפסח, ובית הלל מתירין. וכמה פת עבה? אמר רב הונא: טפה, שכן מצינו בלחם הפנים טפת.

It is taught in the mishna: And one may not bake thick loaves on a Festival but only thin ones. The Sages taught the following *baraita*: Beit Shammai say that one may not bake thick bread on Passover,^N as it might become leavened before it has a chance to bake, whereas Beit Hillel permit it. And how much thickness renders a loaf thick bread that is permitted by Beit Hillel? Rav Huna said: It is up to a thickness of one handbreadth, as we find likewise with regard to the shewbread in the Temple, which must also be unleavened and which was one handbreadth thick.

מתקיף לה רב יוסף: אם אמרו בוריון – יאמרו בשאינו זריון? אם אמרו בפת עמלה – יאמרו בפת שאינה עמלה?

Rav Yosef strongly objects to this argument of Rav Huna: If the Sages stated this leniency with regard to the shewbread that is prepared by priests, who are vigilant about the mitzvot and ensure that the dough is not leavened, would they say the same with regard to bread that is prepared by ordinary people, who are not as vigilant? Furthermore, if they said this with regard to the shewbread, which is well-kneaded [*amela*]^L bread, would they say the same with regard to bread that is not as well kneaded?

אם אמרו בעצים יבשים – יאמרו בעצים לחים? אם אמרו בתנור חם יאמרו בתנור צונן? אם אמרו בתנור של מתכת – יאמרו בתנור של חרס?

Rav Yosef continues: If they stated this leniency in the case of dry wood, which was used in the Temple, as it would burn well and bake the bread quickly, would they say the same in the case of moist wood, which is what most people use to heat their ovens? Furthermore, if they said this with regard to the hot oven found in the Temple, would they say the same with regard to a standard oven, which is typically cold in comparison to that of the Temple? And lastly, if they said this with regard to the Temple's metal oven, which warms up quickly, would they say the same with regard to the earthenware oven that most people use to bake their bread?

אמר רב ירמיה בר אבא: שאלית את רבי ביחוד, ומנו – רב: מאי פת עבה? פת מרובה.

Rav Yirmeya bar Abba said: I asked my teacher in private, and who is this teacher? It is Rav. Rav Yirmeya asked him: What is the meaning of thick bread? Rav explained that it means a large quantity of bread,^N a large amount of dough prepared in a single session. The concern here is not that the bread might become leavened, but that its preparation involves unnecessary exertion on the Festival.

איכא דאמרי, אמר רב ירמיה בר אבא אמר רב: שאלית את רבי ביחוד, ומנו – רבינו הקדוש: מאי פת עבה? פת מרובה. ואמאי קרו ליה פת עבה – משום דנפישא בלישה. אי נמי, באתריה דהאי תנא פת מרובה "פת עבה" קרו ליה.

Some say that Rav Yirmeya bar Abba said that Rav said: I asked this of my teacher in private; and who is Rav's teacher? It is our holy Rabbi^B Yehuda HaNasi. And he explained the matter as follows: What is the meaning of thick bread? It means a large quantity of bread. And why do they call it thick bread? It is because it is greatly expanded at the time of kneading and therefore looks very thick. Alternatively, in the place where this *tanna* of the mishna lived, a large quantity of bread was called thick bread.

One may sweep the room of the couches – **מְכַבְּדִין** **בֵּית הַמְּטוֹת**: Some say that this *halakha* applies to the entire house, and that the mishna specifies the room of the couches only because it is the room in which guests are entertained, and therefore it is more likely to contain crumbs from previous meals (Rabbi Aharon HaLevi). Others maintain that this *halakha* applies only to the room of the couches. Since it is a small area, it is unlikely to contain holes, and therefore there is no concern that one might level them (*Meiri; Shitta Mekubbetzet*).

PERSONALITIES

Rabbi Eliezer bar Tzadok – **רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק**: Rabbi Eliezer was the son of Rabbi Tzadok, who fasted for forty years in an unsuccessful attempt to prevent the destruction of the Second Temple and was saved when Rabban Yohanan ben Zakkai appealed to Vespasian to save him (*Gittin* 56a–b). Rabbi Eliezer lived in the final years prior to the destruction of the Temple, and the Talmud often cites his statements about life in Jerusalem while the Temple stood. He was close with the family of the *Nasi*, Rabban Gamliel; he was often found eating in the home of the *Nasi*, which allowed him to offer firsthand testimony about what took place there. He was counted among the Sages of Yavne along with Rabban Gamliel, Rabbi Eliezer, and Rabbi Yehoshua.

מְכַבְּדִין מְשֻׁמֵם דְקָטְרַח טְרַחָא דְלֹא צְרִיךְ הוּא. מֵאִי אֲרִיָא פְּסַח? אֲפִילוּ בְשֹׁאֵר יָמִים טוֹבִים נְמִי. אִין הָכִי נְמִי, וְתִנָּא בְיוֹם טוֹב דְפְּסַח קָאִי. תִּנְיָא נְמִי הָכִי, בֵּית שְׁמַאי אֹמְרִים: אִין אֹפִין פֶּת מְרֻבָּה בְיוֹם טוֹב, וְבֵית הִלֵּל מִתְרִין.

מִתְנִי' אִף הוּא אָמַר שְׁלֹשָׁה דְבָרִים לְהִקְלִי: מְכַבְּדִין בֵּית הַמְּטוֹת, וּמְנִיחִין אֶת הַמוֹגָמַר בְיוֹם טוֹב, וְעוֹשִׂין גְּדִי מְקוּלָם בְּלִילֵי פְּסַחִים. וְחֻכְמֵים אֹסְרִין.

גַּמ' אָמַר רַב אֲסִי: מִחְלֻקַת לְגַמְר, אֲבָל לְהִרִיחַ – דְבָרֵי הַכֵּל מוּתָר.

מִיתְבִּי: אִין מְכַבְּדִין בֵּית הַמְּטוֹת בְיוֹם טוֹב, וְשֵׁל בֵּית רַבִּן גְּמְלִיאֵל מְכַבְּדִין. אָמַר רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק: פְּעָמִים הִרְבֵּה נִכְנַסְתִּי אַחַר אָבִיא לְבֵית רַבִּן גְּמְלִיאֵל, וְלֹא הָיוּ מְכַבְּדִין בֵּית הַמְּטוֹת בְיוֹם טוֹב, אֲלָא מְכַבְּדִין אוֹתָן מֵעַרְב יוֹם טוֹב, וּפּוֹרְסִין עֲלֵיהֶם סְדִינִין. לְמַחַר, כְּשֹׁאוֹרְחִים נִכְנְסִין – מְסַלְקִין אֶת הַסְּדִינִין. וְנִמְצָא הַבַּיִת מְתַכַּבֵּד מֵאֲלִוּוֹ. אָמְרוּ לוֹ: אִם כֵּן – אִף בְּשַׁבָּת מוּתָר לַעֲשׂוֹת כֵּן.

The Gemara asks: **Now, since the prohibition here is because he exerts himself unnecessarily, then why did the *baraita* teach this *halakha* specifically with respect to Passover?** The same *halakha* should apply with regard to the other Festivals as well. The Gemara answers: **Yes, it is indeed so; the *halakha* is not limited to Passover. But the *tanna* who taught this *halakha* was dealing at the time with the festival of Passover and therefore mentioned this *halakha* in relation to that Festival, even though it applies in equal fashion to the other Festivals.** The Gemara comments that **this is also taught in a *baraita*: Beit Shammai say: One may not bake a large quantity of bread on any Festival, whereas Beit Hillel permit it.**

MISHNA Rabban Gamliel also said three things as leniencies, in opposition to the view of most of the Sages: **One may sweep the room of the couchesⁿ on a Festival, i.e., the dining room, where they would recline on couches to eat, as there is no concern that by sweeping the room one might come to fill in the holes and level the ground. And one may place incense consisting of fragrant herbs on burning coals in order to perfume one's house on a Festival. And one may prepare a whole kid goat, meaning a kid goat roasted whole, with its entrails over its head, on the night of Passover, as was the custom when they roasted the Paschal lamb in the Temple. However, the Rabbis prohibit all three practices: It is prohibited to sweep lest one come to level the ground,^h it is prohibited to burn incense because it does not meet the criteria of permitted food preparation,^h and it is prohibited to eat a kid that was roasted whole on the night of Passover because it would appear as if he were eating consecrated food outside the Temple.^h**

GEMARA Rav Asi said: The dispute with regard to incense applies only to a case where one wishes to burn the incense in order to perfume his garments. However, if he burns the incense in order to enjoy the smell, all agree that this is like other bodily pleasures, the satisfaction of which has the same status as food preparation, and it is therefore permitted.

The Gemara raises an objection against Rav Asi's understanding of the mishna from the following *Tosefta*: **One may not sweep the room of the couches on a Festival lest he fill in holes and level the ground, but in the house of Rabban Gamliel they did sweep, as they did not share this concern. Rabbi Eliezer bar Tzadok^p said: On many occasions I followed Father, Rabbi Tzadok, into Rabban Gamliel's house, and I observed that they would not actually sweep the room of the couches on a Festival, but rather they would do the following: They would sweep the room on the eve of the Festival and spread sheets over it so that it would not become dirty, and on the following day, when the guests entered, they removed the sheets, and it turned out that the house was cleaned on its own. The other Sages said to him: If so, it is permitted to do so on Shabbat as well, and there is no dispute in that case.**

HALAKHA

Sweeping the house – כְּבוֹד הַבַּיִת – Some authorities rule in accordance with the majority opinion of the Rabbis and prohibit sweeping the house on Shabbat or a Festival, unless the house is paved with wood or stones. Others hold that the Rabbis of this mishna rule in accordance with the opinion of Rabbi Yehuda with regard to a permitted action from which an unintended labor ensues, whereas the *halakha* is ruled in accordance with the opinion of Rabbi Shimon, and it is therefore permitted to sweep even an unpaved floor on Shabbat or a Festival. Some are stringent and do not sweep even a paved floor, and this is the accepted custom (Rema) unless one uses a brush made of only cloth or hair, as is the case with most brooms today. One may not sweep at all with a broom made of material that is likely to break (*Shulhan Arukh, Oraḥ Hayyim* 337:2).

Burning incense on a Festival or on Shabbat – מוּגְמָר בְּחַג וּבְשַׁבָּת – One may not sprinkle aromatic powder or wood on coals on a Festival, whether his intention is to fill his house with a pleasant fragrance or to perfume his clothes, in accordance with the

opinion of the Rabbis as explained by Rav Asi. However, one may smoke fruit with incense in order to enhance its aroma. One may also fill a vessel with fragrant smoke before a Festival, plug its holes, and then open them on the following day, even on Shabbat, in order to perfume the house. Some prohibit smoking tobacco on a Festival based on the prohibition to burn incense (*Sha'arei Teshuva; Magen Avraham*); many authorities, however, permit it (*Sefer Mitzvot Gadol* and others). The custom in most places is to be lenient, although there are those who are stringent for a variety of reasons (*Shulhan Arukh, Oraḥ Hayyim* 511:4).

A kid roasted whole on Passover – גְּדִי מְקוּלָם בְּפְּסַח – It is prohibited to eat a kid goat or lamb that was roasted whole on either the first or the second night of Passover. The Ashkenazic custom is not to partake of any roasted meat at the Passover seder for this reason. There are places where this custom is not observed strictly, and some even make a point of eating roasted meat, although not a kid roasted whole (*Shulhan Arukh, Oraḥ Hayyim* 476:1).

LANGUAGE

Perforated coal pans [ardaska'ot] – ערדסקאות: There are several variations of this word; parallel sources read also paratisk'a'ot or paradisk'a'ot. There have been many attempts to determine its source. It seems that it is of Greek origin, but it is not clear if it is derived from ῥίσκος, riskos, meaning box, or from πυργίσκος, purgiskos, meaning cupboard, cabinet, box, or closet. Other explanations have been suggested as well.

BACKGROUND

Incense vessel – קָלִי לְמוֹגֵר: The image depicts a lidded earthenware coal vessel that is perforated all around. In Rabban Gamliel's house, these holes were plugged the day before the Festival and then later opened on the Festival.



Earthenware vessel for incense

וְאִין מְנִיחִין אֶת הַמוֹגֵר בְּיוֹם טוֹב, וְשָׁל בֵּית רַבִּין גַּמְלִיאֵל מְנִיחִין. אָמַר רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק: פְּעָמִים הִרְבֵּה נִכְנְסְתִי אַחֲרֵי אָבָא לְבֵית רַבִּין גַּמְלִיאֵל, וְלֹא הָיוּ מְנִיחִין אֶת הַמוֹגֵר בְּיוֹם טוֹב. אָלָא מְבִיאִין עֲרֹדְסָקָאוֹת שֶׁל בְּרוֹל וּמַעֲשִׂינָן אוֹתָן מֵעֶרֶב יוֹם טוֹב, וּפּוֹקְקִין נְקִבֵיהֶן מֵעֶרֶב יוֹם טוֹב. לְמַחֵר, כְּשֶׁאוֹרְחִים נִכְנְסִין – פּוֹתְחִין אֶת נְקִבֵיהֶן, וְנִמְצָא הַבַּיִת מִתְגַּמֵּר מֵאֵלָיו.

אָמְרוּ לוֹ: אִם כֵּן – אַף בְּשַׁבַּת מוֹתֵר לַעֲשׂוֹת כֵּן!

אָלָא, אִי אֶתְמַר הֲכִי אֶתְמַר: אָמַר רַב אָסִי: מִחֲלוּקַת לְהַרְיִחַ, אֲבָל לְגַמֵּר – אָסוּר.

אִיבְעִינָא לְהוּ: מַהוּ לַעֲשׂוֹן? רַב יִרְמְיָה בַּר אָבָא אָמַר רַב: אָסוּר, וְשִׂמּוּאֵל אָמַר: מוֹתֵר. רַב הוֹנָא אָמַר אָסוּר, מִפְּנֵי שְׂמִיכְכָה. אָמַר לִיָּה רַב נַחֲמָן: וְנִמְמָא מִרְ מִפְּנֵי שְׂמִיכְכָה. אָמַר לִיָּה: תְּחַלְתּוּ מְכַכְּה וְסוּפוּ מִבְּעִיר.

אָמַר רַב יְהוּדָה: עַל גְּבִי גַחְלַת – אָסוּר,

The Tosefta continues: Similarly, one may not place incense on burning coals on a Festival, but in the house of Rabban Gamliel they did place incense. Rabbi Eliezer bar Tzadok said: On many occasions I followed Father into Rabban Gamliel's house, and I noticed that they would not actually place incense on burning coals on a Festival, but rather they would bring perforated coal pans [ardaska'ot]¹ made of iron, filled them with fragrant smoke on the eve of the Festival, and plugged their holes on the Festival eve so that their fragrant smell would not escape.² On the following day, when the guests entered, they opened the holes, releasing the smell throughout the house, and it turned out that the house was perfumed on its own.

The other Sages said to him: If so, it is permitted to do so on Shabbat as well. This shows that the issue was not the perfuming of clothes but rather the burning of incense for the smell in the house. It follows that the Sages prohibit the practice even when the incense is burned for the enjoyment of the smell, against the opinion of Rav Asi.

Rather, the Gemara retracts its previous statement and says that if this was stated, it was stated as follows: Rav Asi said that the dispute with regard to incense applies only to a case where one burns the incense in order to enjoy the smell. However, if he burns the incense in order to perfume his garments, all agree that it is prohibited.

A dilemma was raised before the Sages: What is the halakha with regard to smokingⁿ fruit on a Festival with incense in order to enhance its aroma? Rav Yirmeya bar Abba said that Rav said: It is prohibited, as it is not included in the category of permitted food preparation. And Shmuel said: It is permitted. Rav Huna said: It is prohibited because he extinguishes some of the coals when he sprinkles the aromatic powder on them. Rav Nahman said to him: And let the Master say that it is prohibited because he kindles the coals, as afterward the fragrant spices cause the coals to burn even more strongly; why are you not concerned about this? Rav Huna said to him: Two prohibitions are indeed violated: Its beginning involves extinguishing, and its end involves kindling.

Rav Yehuda said: Sprinkling the aromatic spices on the coals themselves is in fact prohibited for the aforementioned reasons.

NOTES

To perfume and to smoke – לְגַמֵּר וּלְעִשָּׂן: The commentators disagree with regard to the precise meaning of these two terms. Most are of the opinion that to perfume means to add a pleasant fragrance, especially to clothes, whereas to smoke refers only to fruit (ge'onim and others). The key difference between them appears to be that although the perfuming of a house provides bodily pleasure on the Festival, it is not considered something that is a benefit to all, as not everyone feels a need

for or appreciates having fragrance throughout the house. Therefore, it is not permitted. In the case of fruit, however, since the pleasure of eating fruit is common to all, the enhancement of its scent is certainly part of the preparation of food and is therefore permitted on a Festival. This is because one may eat delicacies even if they are not commonly eaten, provided they are considered pleasant food by everyone (see Rabbi Aharon HaLevi and others).