



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Yud Aleph

- **Rava bar Mechasya in the name of R' Chama bar Gurya in the name of Rav** said:
  - Any city who has buildings (with flat roofs that are used) whose roofs are taller than the city shul, will ultimately be destroyed.
  - It is better to work under: a Yishmaeli than under an Edomi; an Edomi than under a Chabur (wicked, Persian nation); a Chabur than under a talmid chachom (one gets punished for not treating them properly); a talmid chachom than under a widow or orphan (they cry and call out to Hashem easily and Hashem listens to their cries).
  - The worst lengthy illness to have is a stomach illness, the worst periodic pain is a heart pain, the worst passing pain is a headache, the worst evil is an evil woman.
  - If all the seas were ink, all reeds were quills, the heavens were parchment, and all people were sofrim, they would not be able to write "depth of heart" needed to govern a country.
  - A fast is as effective for being mevatel a bad dream as fire is effective at burning flax. **R' Chisda** says the fast must be the day of the dream. **R' Yosef** says the fast should be done even on Shabbos (if that is the day of the dream).
    - **R' Yehoshua the son of R' Idi** refused the fancy meal that was offered to him by **R' Ashi**. He explained that he was fasting to be mavatel a bad dream, and therefore the fast could not be pushed off to another day.

V'IHM HISCHILU EIN MAFSIKIN. MAFSIKIN L'KRIYAS SHEMA

- **Q:** The Mishna already said that we need not stop the activities for davening. Why does the Mishna repeat this again? **A:** The second time mentioned in the Mishna refers to one who is learning, and means that one who is learning need not be mafsik for tefilla, only for kriyas shema. **R' Yochanan** said, this halacha only applies to those who have learning as their full time occupation, like **R' Shimon ben Yochai**.
  - A Braisa which says that one need not be mafsik for shema refers to the people involved with deliberating whether it is necessary to add a month to the year (i.e. a leap year).

MISHNA

- Close to dark on Friday evening, a tailor may not go out to R"HR with his needle, nor may a sofer go out with his quill, because they may forget and carry these items when night arrives (i.e. on Shabbos).
- A person should not remove lice from his clothing on Shabbos, nor should he read by candlelight. A gabbai may use candlelight to look where the children are reading, but he may not read himself.
- Similarly, another gezeira was instituted that said that a zav should not eat together with a zava, so that they should not come to do an aveirah (tashmish).

GEMARA

- A Mishna says, one who is in the R"HR should not stick his head into R"HY (or visa-versa) to drink from a cup that is in that reshus, because we are afraid that he may bring the cup back into the reshus in which he is standing and become chayuv. However, if he brings his head and most of his body into the R"HY, that is permitted. The same din applies in a winepress.
  - Whether he can stick his head into a karmelis to drink is a machlokes. **Abaye** says that it is assur as a gezeirah as well. **Rava** says, a karmelis itself is a gezeirah, so we will not make a gezeirah on the gezeirah to prohibit drinking from a karmelis.
    - **Abaye** says, the Mishna says the same din applies in a winepress. The chiddush of that case must be that although the winepress is a karmelis, we are goizer.

**Rava** says, the case of the winepress is regarding the din of ma'aser and teaches nothing about Hilchos Shabbos.

- **Q:** Our Mishna prohibits a tailor to walk out with his needle in his clothing on Erev Shabbos (a gezeirah) although carrying in this unusual way would itself only be assur D'Rabanan on Shabbos. We see that we make a gezeirah on a gezeirah?! **A:** Our Mishna prohibits him carrying it out in his hand, which on Shabbos is assur D'Oraisa.
- **Q:** A Braisa says that a tailor may not go out with a needle in his clothing (which presumably means on Erev Shabbos)!? **A:** The Braisa is talking about on Shabbos itself.
- **Q:** A Braisa says that a tailor may not go out with a needle in his clothing on Erev Shabbos?! **A:** That Braisa follows **R' Yehuda** who says one who carries in the normal manner of his craft (e.g., a tailor carrying a needle stuck into his clothing) is chayuv D'Oraisa.
  - **Q:** One Braisa says that on Shabbos there is an issur D'Rabanan for a zav to go out into the R"HR wearing a pouch to catch any zivus that he may have. Another Braisa says that one who does so is chayuv D'Oraisa?! **A:** **R' Yosef** said, the first Braisa follows **R' Meir** who holds that if one carries in an unusual way, even if it is usual for him, he is not chayuv. The second Braisa follows **R' Yehuda** who is mechayuv when it is usual for him.
    - **Abaye** says, in this case **R' Meir** would be mechayuv him as well, because it is usual for him to do. If not, **R' Meir** would not be mechayuv the melacha of any amateur!
  - **R' Hamnuna** says, the first Braisa discusses a zav who has already seen zivus 3 times, and as such is already a zavah gedolah. Therefore, he doesn't need the pouch to see if he will have more zivus. His wearing the pouch is therefore unusual and patur. The second Braisa discusses a zav who saw zivus twice. He needs the pouch to see if he will become a zavah gedolah. For him it is usual and therefore makes him chayuv.
    - **Q:** A zav who saw 3 times also needs the pouch to check and make sure he has 7 clean days so that he can bring a korbon?! **A:** We are discussing the day that he saw for the 3<sup>rd</sup> time. That day can't be counted towards his clean days (since he saw already on that day) and wearing the pouch is therefore unusual.
    - **Q:** He needs the pouch to protect his clothing from zivus?! **A:** **R' Zeira** said, the Braisa follows the Tanna who holds, saving something from getting dirty is not halachically significant as we see from the case of hech'sher l'kabel tumah – if he puts a bowl over a wall to protect the wall from rain, that rainwater cannot make something "muchshar l'kabel tumah".
      - **Q:** The case of hech'sher is very different!? There he does not want the water at all. Here, he does want the pouch to protect his clothing!? **A:** **Abaye and Rava** both said, the first Braisa follows **R' Shimon** who says that one is patur for doing a "melacha she'aina tzricha l'gufa". The second Braisa follows **R' Yehuda** who says one is chayuv for such a melacha.