



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

Shabbos Daf Kuf Yud Daled

- **R' Acha bar Abba in the name of R' Yochanan** said, we see from the Torah that one should dress appropriate for the task to be performed. The pasuk tells us that the Kohen would change his clothing (to inferior clothing) to carry out the ashes from the Mizbeach (which was a task that would get the clothing dirty).
 - **R' Yishmael** taught, the Torah teaches us that "the clothing one wears to cook for his Rebbi, he should not wear when he serves his Rebbi".
- **R' Chiya bar Abba in the name of R' Yochanan** said, it is an embarrassment for a talmid chochom to go about with patched shoes.
 - **Q:** We know that **R' Acha bar Chanina** went about with patched shoes? **A: R' Acha the son of R' Nachman** said, it is only a problem if the shoes have patches on top of patches.
- **R' Chiya bar Abba in the name of R' Yochanan** said, a talmid chochom who walks about with a grease stain on his clothing is chayuv misah. **Ravina** said, this refers to a stain of "zerah", not grease.
 - They don't argue. **R' Yochanan** is discussing an outer garment (a coat) and **Ravina** is discussing an inner garment (a shirt).
- **R' Chiya bar Abba in the name of R' Yochanan** said, when Hashem commanded Yishayahu to remove his clothing and shoes, he meant for him to wear worn out clothing and patched shoes.
- A Mishna says, a grease stain on a saddle acts as a "chatzitza". **R' Shimon ben Gamliel** said, this is only if the stain is the size of an Italian "issur" coin. With regard to clothing, if the stain is only on one side of the garment, it would not be a "chatzitza". If it goes through to both sides, it would be a "chatzitzah". **R' Yehuda in the name of R' Yishmael** says, even if only on one side, it acts as a "chatzitzah".
 - **Reish Lakish** asked **R' Chanina**, is the grease on the saddle a chatzitzah even if it is only one side, or only when it is on both sides? He answered, I can answer you from another Mishna in which **R' Yose** says that a stain on the clothing of "Bana'in" is a chatzitzah even if only on one side, but a stain on the clothing of an "ahm ha'aretz" is a chatzitza only if on both sides. **R' Chanina** therefore said, a saddle can't be better than the clothing of an "ahm ha'aretz" and a stain will be a chatzitzah only if on both sides.
 - **Q:** What are "Bana'in"?
 - **A1: R' Yochanan** says these are talmidei chachomim who "build" the world". **R' Yochanan** also says, when we say that we may return a lost item to a talmid chochom based solely on his recognizing the item as his own, that refers to a talmid chochom who is particular not to wear his shirt backward. Also, one who can answer any halacha question that is asked of him, even a question about "Maseches Kallah", is deserving to be installed as a communal leader. Also, if a talmid chochom gives up his own pursuits to totally devote himself to the Torah, the community must support him (with his basic necessities, not luxuries). Finally, a talmid chochom is one who can answer a question from anyplace in halacha. If he can do so, he can be installed as a Rosh Yeshiva. If he can only answer from the area that he is currently learning, he can be installed as a leader in his locale.
 - **A2: Reish Lakish** says this refers to the special clothing that are given by the bathhouse attendants to the bathers.
 - **Q:** If one is so particular about a stain on them, that would mean they are white, but we find that the clothing used by the bathhouse attendants were not white (**R' Yannai** didn't want to be buried in white in case he did not merit to go to Gan Eden. He didn't want to be buried

in black in case he merited to go to Gan Eden, so he asked to be buried in the clothing given out by bathhouse attendants, which mean they are colored)?! **A: R' Yannai** was referring to their coats, which were colored. **Reish Lakish** was referring to the inner clothing, which were white.

R' YISHMAEL OMER MIKAPLIN...

- A Braisa says: **R' Yishmael** says, the pasuk says “olas Shabbos b’shabato” which is an inclusion and teaches that the korbon of Shabbos may be burned even on Yom Kippur (b’shabato – on Yom Kippur, which is also referred to as Shabbos). However, the korbon of Yom Kippur cannot be burned on Shabbos because the pasuk says “b’shaba**TO**”, which is an exclusion. **R' Akiva** says the inclusion of the pasuk teaches that one may burn the korbonos of Shabbos on Yom Tov and the exclusion teaches that one may not burn the korbon of Shabbos on Yom Kippur.
 - The different ways to darshen this pasuk stems from another machlokes that they have. **R' Yishmael** says one may bring personal korbonos on Yom Tov. If so, surely one can burn the korbon of Shabbos on Yom Tov. Therefore, a pasuk is not necessary for that. **R' Akiva** says one may not bring personal korbonos on Yom Tov. He therefore needs the pasuk to teach that the korbonos of Shabbos may be burned on Yom Tov and it is not available to teach about Yom Kippur.
 - **R' Zeira** says, a Braisa says that when Yom Kippur falls on Friday we do not sound the horns to signal Shabbos and when it is on Sunday, we do not make havdalah on Motzei Shabbos. When he was in Bavel, **R' Zeira** would say that this Braisa follows all opinions. When he went to Eretz Yisrael, he found **Yehuda the son of R' Shimon ben Pazi** who said the Braisa only follows **R' Akiva** (who says that Shabbos and Yom Kippur have equal kedusha and there is therefore no reason to show a separation between the two). However, according to **R' Yishmael**, since Shabbos has more kedusha (we can burn from Shabbos on Yom Kippur but not visa-versa) it would be necessary to signal the difference between the two. **R' Zeira** responded to **Yehuda**, the Braisa may follow **R' Yishmael** and the reason no separation need be shown is because this only effects the Kohanim, and the Kohanim are “zrizin” and don’t need the reminder.
 - **Q: Mar K’shisha the son of R' Chisda** asked **R' Ashi**, do we not make notifications based on the fact that Kohanim are “zrizin”? A Mishna says that the shofar was blown in the Beis HaMikdash an additional 6 times on Friday: 3 to stop the people from doing work and 3 to separate between the weekday and Shabbos. This was done in the Beis HaMikdash, presumably for the Kohanim?! **A:** The shofar was blown for the people of Yerushalayim, but would have been unnecessary for the Kohanim.
 - **Q:** The halacha is that one may prepare vegetables in the afternoon of Yom Kippur to be ready to cook after Yom Kippur (because preparing food at that time of the day adds pain because the person is so hungry and may not eat from it), but may not do so on the afternoon of Shabbos for after Shabbos. If so, we should need to signal the separation between the two (even though on this particular year one would not be allowed to prepare the vegetables, because Yom Kippur is on Friday and one cannot cook on Friday night, still, the shofar should be blown to show that on another year preparation is allowed)?! **A: R' Yosef** said, blowing the shofar is assur D’Rabanan on Shabbos and Yom Tov. We therefore do not allow it to be blown just to signal that a certain act is permitted. **A2: R' Shisha the son of R' Idi** said, even if we would blow to signal that an act is permitted, we would not do so for an act that is not currently permitted but will be permitted at a later time.
 - **Q:** We find that when Yom Tov is on Sunday we do not blow the shofar to show that on Motzei Shabbos “sh’chitah” is permitted, even though it is something that would be immediately permitted?! **A:** Based on this question, it is clear that **R' Yosef’s** answer is the correct one.
- **R' Zeira in the name of R' Huna** said, when Yom Kippur falls out on Shabbos, one may not prepare the vegetables in the afternoon for cooking after Shabbos.
 - **R' Mana** said, a proof to this is from the pasuk that says Shabbos is “Shabboson” – which means one must rest from all work. This can’t be referring to actual melachos,

because the Torah already says one may not do melacha. The pasuk must therefore refer to preparing vegetables for cooking after Shabbos.

- **R' Chiya bar Abba in the name of R' Yochanan** said, when Yom Kippur falls out on Shabbos, one MAY prepare vegetables in the afternoon for cooking at night.
 - **Q:** The drasha brought by **R' Mana** says that it is assur?! **A:** That pasuk refers to actual melachos and it makes that one who does melacha is “oiver” a “lo sa’aseh” and an “aseh”.
 - A Braisa says clearly like **R' Yochanan**, that preparing vegetables on Shabbos which is Yom Kippur will be permitted.
 - In **R' Yehuda's** house they would prepare cabbage on Yom Kippur afternoon. In **Rabbah's** house they would prepare pumpkins. When he saw that they began preparing the vegetables earlier than the afternoon (which was never permitted), he said a letter has just arrived from **R' Yochanan** in Eretz Yisrael prohibiting the preparation of vegetables at any time on Yom Kippur (he said it was based on this letter so that the people would listen to him).

HADRAN ALACH PEREK V'EILU KESHARIM!!!