



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

Shabbos Daf Yud Beis

- In the Yeshiva of **R' Yishmael** they said that one may go out wearing tefillin on Friday evening and need not worry that he will forget and wear them on Shabbos. This is based on the ruling of **Rabbah bar R' Huna**, who said that one must constantly touch his tefillin and be aware that he is wearing them. Therefore, he will surely remember not to carry them on Shabbos.
- **Chananya** said, one must check his pockets before Shabbos to make sure he is not carrying anything. **R' Yosef** said, this is a very important halacha to help avoid being oiver Shabbos.

LO YIFALEH ES KEILAV...

- **Q:** Is there a general prohibition to get rid of lice on Shabbos because it is assur to kill them (which would follow shitas **R' Eliezer**), or is the issur only to do so by oil lamp light, (like reading) to prevent tilting of the oil on Shabbos, but ridding of lice during the daytime would be mutar?
A: A Braisa clearly says that the issur is only to do so by oil lamp light as a gezeirah to prevent tilting of the oil.
 - **R' Yehuda in the name of Shmuel** said, one may not even choose clothing by oil lamp light if it is difficult to discern the one he is looking for, again as a gezeirah to prevent the tilting of the oil.
- A Braisa says one should not delouse clothing in R"HR out of respect for other people. Similarly, one should not purposely vomit in R"HR, out of respect for other people.
- A Braisa says: **T"K** says, on Shabbos, when delousing clothing, one should roll the lice with his fingers to immobilize them, but not kill them. **Abba Shaul** says one can just take them and throw them away but may not roll them with his fingers for fear he may kill them.
 - **R' Huna** says that one may roll them with his fingers (on Shabbos), and that is the respectful method to delouse, even during the week. **Rabbah, R' Sheishes and R' Nachman** would kill them directly on Shabbos. **Rava** would kill them indirectly by throwing them into a bucket of water.
- A Braisa says, **R' Shimon ben Elazar** says: **B"S** prohibit the following on Shabbos: killing lice, making shidduchim, arranging for a child to learn Torah or a trade, nichum aveilim, visiting the sick. **B"H** allow them.
 - A Braisa says, when one visits the sick on Shabbos he should say, "Shabbos hee m'lizok, u'refuah krova lavo" ("It is Shabbos and we therefore can't daven for you, but a refuah is sure to come"). **R' Meir** says he should say, "Shabbos will have rachmanus on you" and bring a refuah. **R' Yehuda** says he should say "Hashem should have rachmanus on you and all cholim of Klal Yisrael". **R' Yose** says he should say, "Hashem should have rachmanus on you amongst the cholim of Klal Yisrael". **Shevna** of Yerushalayim would visit and say "Shalom" when he entered, and a different tefilla including "Shabbos hee m'lizok" when he left.
- **Rabbah bar Channa** said, when **R' Elazar** would visit the sick, sometimes he would say a tefilla in Lashon Kodosh and sometimes he would say it in Aramaic. Although typically one should not daven in Aramaic because the Malachim which help carry our tefillos don't understand Aramaic, a tefilla by a sick person is different, because the Shechina is there, and one doesn't need the help of the Malachim. Which is also why, when one visits a sick person, he should act with humility and awe, and should not sit higher than the head of the sick person, for that is where the Shechina rests.

V'LO YIKRA L'OHR HANER

- **Rabbah** said, one may not read by oil lamp light even if the lamp is well out of reach. If he is learning together with somebody else, he may read by the lamp's light because the other person will stop him if he reaches for the light. However, it is prohibited to read by the light of a large bonfire even with another person because it is difficult to carefully monitor someone around a bonfire.
- **Rava** said, an "adam chashuv", who would not tilt a light even during the week, may read by the lamp light even on Shabbos. The fact that **R' Yishmael ben Elisha** (almost) tilted a lamp on Shabbos is because he treated himself as a regular person when it came to learning Torah and therefore was used to tilting lamps during the week.
- A permanent servant may not check the cleanliness of the dishes by oil lamp light because he may come to tilt it to get more light. He may check dishes with a "nafta" lamp, because the bad odor that it generates will prevent him from tilting the lamp. A temporary servant may check even by oil lamp light, because he doesn't really care if he misses a spot and therefore won't come to tilt the lamp.

B'EMES AMRU HACHAZAN...

- He may look at where the children are reading only to see the beginning of the parshiyos that are to be read the next morning in shul, but he is not allowed to read himself.
 - **Q: R' Shimon ben Gamliel** says that children may read by oil lamp light? **A1:** They too may only read the beginning of the parshiyos. **A2:** The children have the fear of their Rabbi on them and would not stick out their hand to touch the lamp without permission (even during the week), so there is no reason to be concerned that they will come to tilt the lamp on Shabbos.