



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

Shabbos Daf Samach Beis

MISHNA

- A woman may not go out wearing a sewing needle, or a signet ring, or a “kulyar”, or a “koveles”, or a flask of balsam oil. If she does go out with any of these, **R' Meir** says she is chayuv a chatas. The **Chachomim** say there is no chatas liability if she walks out wearing the “koveles” or the flask of balsam oil.

GEMARA

- This Mishna and the previous one said, a woman is chayuv D'Oraisa for wearing a signet ring and D'Rabanan for wearing a regular ring. **Ulla** said, the opposite is true for a man (he is chayuv D'Oraisa for wearing a regular ring and D'Rabanan for wearing a signet ring). We see that **Ulla** holds that something befitting a woman is not befitting a man and visa-versa.
 - **Q: R' Yosef** asked, a Braisa says that all people may go out wearing sackcloth on Shabbos because it is the norm for shepherds to wear sackcloth. We see that if something is the norm for some people it is considered the norm for all?! **A: R' Yosef** explains that **Ulla** holds that women are considered to be a totally separate group than men, and the norm for one does not carry to the other.
 - **Q: Abaye** asked, a Braisa says that if one finds tefillin in the street on Shabbos, he may bring them inside by wearing one pair at a time. This may be done by a man or a woman. Tefillin are a “mitzvas asei she'hazman grama”, which means that women are patur. If so, it is not a “malbush” for them, and their wearing the tefillin should be considered carrying. The fact that tefillin are a “malbush” for men will not make a difference according to what **R' Yosef** just said!? **A: R' Meir** must hold that tefillin is a “mitzvas asei she'lo hazman grama”, because he holds that the mitzvah of tefillin applies by night and on Shabbos. Therefore, women are chayuv in it as well and may wear the tefillin without it being considered carrying on Shabbos.
- **Q:** Even if a signet ring is considered a “burden”, wearing it on one's finger would be carrying in an unusual way, which should make him patur D'Oraisa. So, why does the Mishna say he is chayuv a chatas?! **A: R' Yirmiya** said, we are dealing with a woman who oversees other people and normally wears a signet ring. Although it is still considered a burden since most women don't have signet rings, wearing the ring is still considered a normal method of carrying because this woman typically wears a signet ring.
 - **Q: Rava** asked, that doesn't explain why a man is chayuv a chatas for wearing a regular ring (his wearing is carrying in an unusual manner)?! **A: Rava** explains that at times a woman wears her husband's signet ring when she is putting it away for him, and at times a man wears his wife's ring when he is taking it to be fixed. Therefore, it is considered a normal method of carrying it and that is why they are chayuv D'Oraisa for doing so.

V'LO B'KULYAR V'LO B'KOVELES

- **Rav** says a “kulyar” is a clasp used to close a woman's shirt, and a “koveles” is a pouch which holds the balsam spice.
- A Braisa says, if a woman goes out wearing a “koveles”: **R' Meir** says she is chayuv a chatas (it is a burden). The **Chachomim** say it is assur D'Rabanan (it is a tachshit which she might take off to show). **R' Eliezer** says it is mutar l'chatchila (this is worn by women who don't smell good, and

such women will not show this off to their friends because it is an embarrassment to have to wear this).

- **Q:** Another Braisa says that **R' Eliezer** says a woman who wears this is patur (which generally means assur D'Rabanan)?! **A:** **R' Eliezer** holds its mutar l'chatchila. However, when he is only arguing with **R' Meir** who says "chayuv" (a chatas), he says "patur" (even though he really holds "mutar"). When he is arguing with the **Chachomim** who say "assur", he comes along and says "mutar". (We find a Braisa where only **R' Meir** and **R' Eliezer** are mentioned).
- A Braisa says that **R' Eliezer** says a koveles and a flask of balsam may be worn on Shabbos when there is actual "besamim" inside. If it is worn empty (although it still carries the fragrance of the spice that used to be inside), she is chayuv a chatas. **R' Ada bar Ahava** said, from here we see that one who carries a keili with less than the amount of food needed to be considered carrying on Shabbos, is chayuv for carrying the empty keili. The Gemara feels that when only smell remains it is like having less the amount needed to be considered carrying and one is chayuv for doing so. **R' Ashi** said, it could be that one is only chayuv when it is totally empty, like here when only the smell remains, but if something remains, even if it is less than the amount needed to be considered carrying, one would not be chayuv for the carrying of the keili.
- A pasuk says "v'reishis shemanim yimshachu". **R' Yehuda in the name of Shmuel** said, this refers to balsam. This means that balsam is used for pleasure.
 - **Q:** **R' Yosef** asks, **R' Yehuda ben Bava** was goizer that balsam should not be used after the Churban, but the **Chachomim** disagreed. If the pasuk refers to balsam, which means that it is for pleasure, why would the **Chachomim** disagree? **A:** **Abaye** says, the **Chachomim** only prohibit things that are for pleasure and joy. Balsam is not for joy.
- A pasuk which explains why people were sent out to galus first is said to be referring to people who urinate by their beds. **R' Avahu** explains it as a reference to people who eat together, sleep together, are mezaneh with each other's wives and dirty their couches with other people's "shichvas zerah".
- **R' Avahu** says, 3 things bring to poverty: 1) urinating by one's bed (**Rava** explained, this is only when urinating onto the ground and towards the bed); 2) not being careful with the mitzvah of "netilas yadayim" (**Rava** said this is only if someone totally disregards the mitzvah, but the Gemara then says that **R' Chisda** would say that because he used a full amount of water he was rewarded with a full amount of "bracha"); 3) if one's wife curses him in front of him (**Rava** explained, this is when she does so for him not buying "tachshitin" for her, when he can afford it).
- **Rava the son of R' Illai** explains the psukim which talk about the bad behavior of some women and the punishment that they received. He says the (married) women would walk very straight and tall so that men should look at them. They would walk very slowly to allow time to look at them. They would wear a lot of eye makeup and make gestures to the men. Tall women would walk next to short women so that they would attract more attention. **R' Yitzchak** of the yeshiva of **R' Ami** said, they would also put perfume on their feet and kick the ground when passing the young men, thereby spraying perfume onto them and arousing their desire. **Rabbah bar Ulla** and others darshen pesukim to teach that their punishments were physical decay, wounds, baldness, reduced to wearing sackcloth, sores, "tzara'as", abnormal blood flow, and excessive hair growth in their private areas.
- **R' Yehuda in the name of Rav** says, the bad people of Yerushalayim would discuss their "znus" with each other and talk in terms of what "meal" they've eaten
- **Rachva in the name of R' Yehuda** said, people used to use special cinnamon wood for fuel in Yerushalayim. When this wood was burned, a pleasant smell would spread out over the entire Eretz Yisrael. After Yerushalayim was destroyed, only a barley sized piece of this wood remained, and this piece was taken into the treasury of Queen Tzimtzimai.