



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

Shabbos Daf Kuf Hey

KASAV OIS ACHAS NOTRIKIN, R' YEHUDA BEN BESEIRA M'CHAYUV, V'CHACHOMIM POTRIN

- **R' Yochanan in the name of R' Yose ben Zimra** said, we find that the Torah uses abbreviations as well. Hashem told Avraham "Ki Av Hamon Goyim Nisatich", which is an abbreviation for "I have made you a father among the nations, the chosen among the nations, the beloved among the nations, the king over the nations, the distinguished among the nations and the trusted among the nations".
- **R' Yochanan** says the word "Anochi" at the start of the Aseres Hadibros is an abbreviation of "I myself have written and given the Torah". The **Rabanan** say it is an abbreviation for "A pleasant statement was written and given". **Others** say the word can be an abbreviation when read backwards to mean, "It was given in writing, and its statements are truthful".
- **R' Nossan's Yeshiva** said the word "Yarat" which was said by the malach to Bilam regarding why the donkey veered to the wall, is an abbreviation for "She was afraid, she saw and she veered to the side".
- **R' Yishmael's Yeshiva** said "karmel" is an abbreviation for "a full grain"
- **R' Acha bar Yaakov** says that Dovid said, Shimi ben Geira cursed him a "klala *nimretzes*". That is an abbreviation to mean he called Dovid an adulterer, a Moavi, a murderer, an enemy and disgusting.
- **R' Nachman bar Yitzchak** said, when Yehuda said to Yosef, "Nitztuk" it was an abbreviation to say, we are upright, we are righteous, we are tahor, we are innocent, we are holy.

MISHNA

- If one writes 2 letters in 2 different periods of unawareness, or one in the morning and one in the afternoon, **R' Gamliel** says he is chayuv and the **Chachomim** say he is patur.

GEMARA

- **R' Gamliel** says a period of awareness only separates actions (so that they are considered to be separate acts) when the awareness happened after having done a full shiur of the melacha. Here, the awareness happened after writing only one letter. The **Chachomim** say the awareness separates the actions even when it was less than the minimum shiur needed to be chayuv.

HADRAN ALACH PEREK HABONEH!!!

PEREK HA'OREG -- PEREK SHLOSHA ASSAR

MISHNA

- **R' Eliezer** says, if one begins to weave a new fabric, he is chayuv for weaving 3 threads. If he is adding to an existing, woven piece, he is chayuv for adding even one thread. The **Chachomim** say, in either case he is only chayuv for having woven 2 threads.
- If one sets up the loom (by setting the threads into the frame), whether in "nirin", or "keiros" of a fine sifter, or a coarse sifter or a basket, he is chayuv.
- One is chayuv for sewing 2 stitches. One is likewise chayuv for tearing something in order to sew 2 stitches.

GEMARA

- **R' Yitzchak** taught a Braisa that says that **R' Eliezer** says one is chayuv for weaving two threads when beginning a new fabric.

- **Q:** Our Mishna said he requires 3 threads? **A1:** The Mishna is referring to thick threads that will unravel unless there are 3 together, whereas the Braisa is talking about thin threads that won't unravel even if there are only 2 threads. **A2:** The Mishna is referring to thin threads, and less than 3 three is not noticeable. The Braisa is referring to thick threads, and therefore he is chayuv even for 2 threads.
- A Braisa says, if one weaves 3 threads when beginning a fabric or adds one to an existing fabric he is chayuv. The **Chachomim** say, in either case, adding 2 threads will make him chayuv. With regard to the weaving on the border, if he weaves 2 threads for the amount of space needed for the width of three places where he threads the loom, he is chayuv. This is the same size that is needed for a small belt.
 - The **T"K** of this Braisa follows **R' Eliezer**.
- Another Braisa says, if one weaves 2 threads onto an existing or a new fabric, he is chayuv. **R' Eliezer** says he is chayuv for adding even 1 thread to existing fabric. With regard to the weaving on the border, if he weaves 2 threads for the amount of space needed for the width of three places where he threads the loom, he is chayuv. This is the same size that is needed for a small belt.
 - The **T"K** of this Braisa follows the **Chachomim**.

HA'OSEH SHNEI BATEI NIRIN...

- **Q:** What does the Mishna mean in "nirin"? **A:** **Abaye** says it is a loom where two threads are wrapped around the contraption that holds the threads in place and once around the threads that are passed through that contraption.

BAKEIROS

- This is a foot powered loom used by weavers of curtains.

V'HATOFER SHTEI TEFIROS

- **Q:** We already learned this in the Mishna that lists the 39 avos melachos!? **A:** The chiddush is in the next part of the Mishna, regarding ripping a garment in order to sew it together.
 - **Q:** That was also learned in the earlier Mishna?! **A:** The chiddush is in the next part of the Mishna (the next Mishna) which discusses one who tears out of anger or in mourning.

V'HAKOREYA AHL MENAS LITFOR SHTEI TEFIROS

- This would be done when someone sewed unevenly and wants to tear it to sew it again in the proper manner.

MISHNA

- One who tears out of anger or in mourning for his meis, or anyone else who acts in a destructive manner is patur.
 - One who destroys with intent to repair it, the amount he needs to destroy to be chayuv is the same amount he needs to be chayuv for doing the repair.
- One who whitens wool, separates it, dyes it, or spins it is chayuv if he does double the amount that fits between the index finger and thumb when they are spread apart.
- One is chayuv for putting 2 threads (the threads that are not attached and are put in between the threads attached to the loom) through the loom, in the amount of the distance between the index finger and the thumb when spread apart.

GEMARA

- **Q:** A Braisa says that one is chayuv for ripping out of anger and in mourning his meis?! **A:** The Braisa refers to one who rips for his own meis (a relative for whom he must tear his clothing) and by ripping for such mourning, he is doing a chiyuv and in that way accomplishing something. That's why he is chayuv. In the Mishna, because the meis is not one of his relatives, the ripping is purely a destructive act.
 - **Q:** The Mishna says one who ripped for "his meis"?! **A:** It is a relative for whom his is busy with the burial (i.e. "his meis"), but it is not one of his very close relatives.
 - **Q:** If the meis is a chochom, all are treated as his close relatives?! **A:** This meis was not a chochom.
 - **Q:** If the meis is an "adam kasher" all must rip their clothing?! **A:** The meis was not an "adam kasher".

- **Q:** If he was there as the “neshama” was departing, he must rip his clothing?! **A:** He was not there when the “neshama” departed.
- **Q:** We have answered the question about the case of ripping in mourning, what about where one rips in anger – the Mishna said he is patur and the Braisa said he is chayuv!? **A:** The Braisa follows **R’ Yehuda** who says a melacha done for other than its typically understood purpose is chayuv, and the Mishna follows **R’ Shimon** who says that a melacha done in such a way is patur.
 - **Q: R’ Yehuda** only says he would be chayuv when something constructive is done. This ripping is destructive!? **A: R’ Avin** said, this is also constructive because it cools off his anger.
 - **Q:** One may not do so! **R’ Yochanan ben Nuri** says, one who rips his clothing in anger is as if he worships idols!? **A:** We are discussing where one is pretending to be angry to instill fear in his household. It is not true anger, and is done for a purpose and is therefore permitted and constructive.
- **Bar Kappara** says, one who cries in mourning over an “adam kasher”, Hashem counts those tears and stores them in His storehouse.
- **R’ Yehuda in the name of Rav** says, one who acts lazy when it comes to eulogizing a chochom, it is apropos for him to be buried alive.
- **R’ Yochanan** says, one who acts lazy when it comes to eulogizing a chochom will not merit long life.
- **R’ Yochanan** said, if one brother dies, the other brothers should worry that they may die as well. If a member of a group dies, the other members should worry that they may die as well.
 - Some say this refers to when the greatest brother or group member died. Others say it refers to when the smallest brother or group member died.