



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

Shabbos Daf Chuf Zayin

- **Abaye** says, the **Tanna D'vei R' Yishmael** from last Daf argues with another **Tanna D'vei R' Yishmael** which says that the word "**oy** begged" written by tumas sheretz comes to include cloths made of materials besides wool and linen (e.g., camel hair, rabbit fur, goat hair, silk) and to teach that they are subject to tumas sheretz.
 - **Rava** says, the first **Tanna D'vei R' Yishmael** actually agrees that although cloths which are only 3x3 fingers, made from materials other than wool and linen are not mekabel tumah, if the cloths are 3x3 *tefachim*, they will be mekabel tumah. So the machlokes between the first and second **Tanna D'vei R' Yishmael** is limited to cloths of other materials which are 3x3 fingers.
 - **Q: Rava** said on the last Daf that the **Tanna D'vei R' Yishmael** says that no other materials are mekabel tumah?! **A1: Rava** retracted from that earlier statement. **A2: R' Pappa** is the one who gave this explanation of the first **Tanna D'vei R' Yishmael**, not **Rava**. We see that **R' Pappa** says, when the **Tanna D'vei R' Yishmael** said," just like when the Torah says "begged" by negaim it is limited to wool and linen, so too other places where it says "begged" it is limited to wool and linen", the "other places" referred to is kelayim, which teaches that there is only a prohibition of kelayim for clothing made of wool and linen.
 - **Q:** The pasuk clearly says that kilayim only applies to clothing of wool and linen!? **A:** One would think the issur of wool and linen is for clothing that is worn, but for a covering (e.g. blanket) maybe combinations of any 2 materials would be assur, that's why we need the teaching of the **Tanna D'vei R' Yishmael**.
 - **Q:** If wearing is only assur with wool and linen, covering should surely not be assur with other materials!? **A: R' Pappa's** explanation is not correct.
 - **R' Nachman bar Yitzchak** says, when the **Tanna D'vei R' Yishmael** said, "just like when the Torah says "begged" by negaim it is limited to wool and linen, so too other places where it says "begged" it is limited to wool and linen", the "other places" referred to is tzitzis, which teaches that there is only a mitzvah of tzitzis for a beged made of wool or linen. But, for purposes of tumas sheretz, cloths of any material are included.
 - **Q:** We learn this requirement of tzitzis from the fact that tzitzis is written right next to kelayim?! **A:** We would have thought that this "s'muchin" of tzitzis to sha'atnez teaches us like **Rava** says, that all types of begadim need tzitzis and they need tzitzis made of either the same material as the beged or wool and linen.
 - **Q: R' Acha the son of Rava** asked **R' Ashi**, just like the **Tanna D'vei R' Yishmael** include all materials for tumah because of the word "**Oy**", they should also include all materials in the chiyuv of tzitzis from the extra words "asher tichaseh bah" written in the parsha of tzitzis?! **A:** We need those words to teach that the beged of a blind person is chayuv in tzitzis. Although the pasuk says "Ur'isem oso", since other people can see the blind man's beged, it is chayuv in tzitzis.
 - It makes sense, that "Asher tichaseh bah", which is written near the parsha of sha'atnez, must be written to include a beged of

wool and linen (a blind man's beged) rather than begadim of other materials.

- **Abaye** said, **R' Shimon ben Elazar** (who says that anything grown from a tree other than flax can be used as s'chach) and **Sumchos** (who says that flax may not be used as s'chach) say the same thing. They both agree, that since flax is subject to tumas negaim, it cannot be used for s'chach.

MISHNA

- Anything that comes from a tree may not be used as a wick for Ner Shabbos, except for flax.
- Anything that comes from a tree will not become tamei as a roof over a meis, except for flax.

GEMARA

- **Q:** The Mishna excludes flax from being included with other things that come from a tree. Where do we find that flax is considered to be from a tree? **A: Mar Zutra** said, the pasuk says that **Rachav** hid the spies that **Yehoshua** had sent "b'pishtei ha'eitz" – in the trees of flax.

V'HAYOTZEH MIN HA'ETZ EINO METAMEH TUMAS OHALIM ELAH PISHTAN

- **Q:** How do we know that a roof of flax is mekabel tumah? **A: R' Elazar** says we learn it from a gezeirah shava from the Mishkan. Just like by the word "Ohel" by the Mishkan refers to a covering made of flax, so too the word "Ohel" by a meis refers to a covering made of flax.
 - **Q:** The flax by the Mishkan was twisted threads and 6 threads put together into one, so flax should only be tamei as an ohel if it is made in the same way?! **A:** The Torah says the word "Ohel" multiple times regarding a meis to teach that any flax, even not threaded like the Mishkan, will become tamei as an ohel.
 - **Q:** Maybe the multiple mentions of "Ohel" teach that other materials can act as an ohel as well? **A:** The gezeirah shavah keeps the teaching limited to an ohel of flax.
 - **Q:** The pasuk says to make "Krashim LaMishkan", so maybe wood (kerashim) should have a din of an ohel as well? **A:** Krashim were made *for* the Mishkan (the covering) but they themselves are not a covering and are thus not an ohel.
 - **Q:** The pasuk refers to the covering of the Mishkan made of animal skins as a "Michseh L'ohel". Does that mean that skins themselves are likewise not an ohel (the same way that we said that "krashim l'Mishkan meant that the krashim were not an ohel)? We find that **R' Elazar** holds they are an ohel (at least from a kosher animal like those of the Mishkan)?! **A:** The pasuk makes a hekesh from one covering of the Mishkan to another, which teaches us that just as the covering of flax is called an ohel, so too the covering of animal skins is also called an ohel.