



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

### Shabbos Daf Chuf Ches

- **R' Elazar** asked whether the skin of a non-kosher animal can be metameh as an ohel on a meis. **R' Ada bar Ahava** explains, we learn ohel hameis from the ohel haMishkan. **R' Elazar's** question was whether the "tachash", whose skins were used as a covering for the Mishkan, is a kosher animal or not. If it is not, that would mean, even a non-kosher animal skin can be an ohel.
  - **R' Yosef** says we can answer from a Braisa that says that only kosher animals may be used for "Mileches Shamayim", which presumably means the Mishkan, which would mean that non-kosher animal skins cannot be makebal tumah as an ohel of a meis.
    - **Q: R' Abba** asks, a Braisa says that the Tachash skins were like a "tela ilan", which is a non-kosher animal? **A:** The Braisa means that it is *like* a tela ilan in that it was very colorful, but it was not an actual tela ilan, because a tachash is a kosher animal.
  - **Rava** says, skins of non-kosher animals **do** become tamei as an ohel hameis. Just like we find that the skins are mekabel negaim tumah, they are mekabel ohel hameis tumah as well.
    - **Q:** Negaim are more stringent in that the shesi and eirev strings are mekabel tumah?! **A:** Rather, we learn it out from sheretz tumah. Non-kosher animal skins are mekabel tumah from a sheretz, so they are also metameh as an ohel hameis.
    - **Q:** Sheratzim are more stringent in that they are metameh even if only the size of a lentil!? **A:** We learn it out from a tzad hashava of negaim and sheratzim. Both are metameh skins, and there is no difference made between skins of a kosher and non-kosher animal, so too ohel hameis, there is no difference between skins of kosher and non-kosher animals.
      - **Q: Rava M'Barnish** asks, negaim and sheratzim are metameh with less than a kezayis, so we can't learn from them to meis which is only metameh with a kezayis!? **A:** He answered, we have a kal v'chomer from goat hair, which is not metameh from negaim and is metameh as an ohel hameis, so skin of a non-kosher animal, which is metameh from negaim is surely metameh as an ohel hameis.
    - **Q:** If non-kosher animal skins are metameh as an ohel hameis, that means they must have been used in the Mishkan (only things used as an ohel in the Mishkan are considered an ohel hameis). If so, when **R' Yosef** said that non-kosher animals were not used in "mileches shamayim", what does that refer to? **A:** The parshiyos of tefillin.
      - **Q:** We know that tefillin must be made from a kosher animal because the pasuk says "Toras Hashem *b'ficha*" – from something you can eat?! **A: R' Yosef** was referring to the batim of the tefillin.
      - **Q:** The batim are a Halacha L'Moshe MiSinai, and thus learned out from the same pasuk as the parshiyos?! **A: R' Yosef** was referring to the hairs used to wrap the parshiyos and the veins used to sew the tefillin. They must be from a kosher animal.
      - **Q:** These are also a Halacha L'Moshe MiSinai?! **A: R' Yosef** was referring to the retzu'os of the tefillin, that they must be from a kosher animal.
  - **Q:** Returning to the question posed earlier - was the tachash used in the Mishkan a kosher animal? **A: Reish Lakish** said, **R' Meir** would say, the tachash was a unique animal with a single horn in middle of its forehead. The korbon of Adam Harishon was similar in

that way. The korbon was certainly a kosher animal, which means that the single horn must be a characteristic of a kosher animal and the tachash must be a kosher animal.

- However, although the animal offered by Adam was certainly a beheima, it is unclear if the tachash is a beheima or a chaya, because we find a chaya, the “keresh”, which only had this single horn as well. Therefore, it may be that it is a chaya.

#### MISHNA

- A wick that is made out of a beged, which was folded into the shape of a wick, but was not “pre-lit” to facilitate easier lighting: **R’ Eliezer** says it is mekabel tumah and may not be used for Ner Shabbos. **R’ Akiva** says it is not mekabel tumah and may be used for Ner Shabbos.

#### GEMARA

- With regard to tumah, the machlokes is: **R’ Eliezer** says that folding the beged into a wick does not make it lose its status as a beged, and it therefore is mekabel tumah. **R’ Akiva** says that folding it does not make it lose its status as a beged.
- With regard to using it as Ner Shabbos, the machlokes is:
  - **R’ Elazar in the name of R’ Oshaya and R’ Ada bar Ahava** say, we are discussing a cloth that is exactly 3x3 fingers, and we assure using it only when Friday is Yom Tov. **R’ Eliezer and R’ Akiva** both hold of muktzeh and both also hold that one must light most of the wick which is out of the oil before leaving it. **R’ Eliezer** says that the cloth is a beged even though it is folded, but as soon as it is burned, it becomes less than 3x3 and is no longer a beged, which makes it nolad (a form of muktzeh). For this reason it can’t be used on Friday which is Yom Tov. **R’ Akiva** says, when folded into a wick (which was done before Yom Tov) it already lost its beged status. Therefore, when it begins burning there is no nolad and no muktzeh.
    - **R’ Yosef** says, this must be what was referred to when I once heard a halacha that applies to something exactly the size of 3x3.
    - **R’ Ada bar Ahava** who says that all hold of muktzeh, is saying that to explain the Mishna, but he himself does not hold of muktzeh, as we find in another ruling of his.
  - **Rava** says, the Mishna is talking about a regular Friday, and the reason **R’ Eliezer** does not allow the use of these wicks is because he says one may not use wicks which have not been pre-lit (they don’t light properly and may cause the person to handle them on Shabbos in an attempt to make the flame better).
    - According to this, the halacha **R’ Yosef** heard regarding a cloth that is exactly 3x3 fingers was regarding tumah, where there is a machlokes whether a cloth must be a little more than 3x3 to be mekabel tumah, or whether exactly 3x3 is enough. The **Chachomim** say exactly 3x3 is enough. **R’ Yosef** heard that the halacha that follows these **Chachomim**.