



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

### Shabbos Daf Samach Gimmel

#### MISHNA

- A man may not go out with a sword, a bow, a shield, an "alah", or a spear. If he does go out with one of these he is chayuv a chatas. **R' Eliezer** says these are tachshitin and he would therefore not be chayuv a chatas. The **Chachomim** say these items are disgraceful, for the pasuk says that after Moshiach comes there will be no more weapons because there will be no wars.
- A "biris" cannot become tamei and a woman may go out with it on Shabbos. "Kivalim" can become tamei and a woman may not wear them outside on Shabbos.

#### GEMARA

- "Alah" is a club with a thick head used to hit.

#### R' ELIEZER OMER TACHSHITIN HEIN LO

- A Braisa says, they asked **R' Eliezer**, if weapons are tachshitin, why will they cease to exist when Moshiach comes? **R' Eliezer** answered, because there will be no wars, and weapons will therefore be unnecessary. They will be like a candle during the daytime – totally useless.
  - This argues on **Shmuel** who says that the only thing that will change when Moshiach comes is that we will no longer be under foreign rule in galus (goyim will still have wars and weapons will still be needed).
  - Another version of the Braisa says that they asked **R' Eliezer**, if weapons are tachshitin, why will they cease to exist when Moshiach comes? **R' Eliezer** answered, they will not cease to exist.
    - This follows **Shmuel's** statement quoted above.
- **Abaye** explained, **R' Eliezer** called weapons "tachshitin" because a pasuk says a sword is "hodcha v'hadarecha" (your splendor and glory).
  - **Q: R' Kahana** asked, that pasuk is referring to Torah?! **A: Mar the son of R' Huna** said, the simple meaning of the words still refer to an actual sword, and the simple meaning can't be disregarded. **R' Kahana** said, he finished "shas" at 18 and didn't know that the simple meaning of a pasuk can't be disregarded. We see from here that one should first learn for a basic understanding and then delve deeper into the meanings.
- **R' Yirmiya in the name of R' Elazar** said, (based on a "drush" of a pasuk), two talmidei chachomim who sharpen each other in halacha are granted success from Hashem and are lifted to greatness. This is only for Torah learned "lishma", and if it doesn't lead to arrogance. Torah learned in humility and lishma leads to meriting Torah which was given with the "right hand".
  - **R' Nachman bar Yitzchak** said, he merits what is said about the "right hand" of Torah ("Orech yomim bimina, bismola osher v'chavod"). This means that those who learn Torah in the proper way ("bimina") get long life and wealth and honor. Those who learn for the wrong reasons are given wealth and honor, but not long life.
- **R' Yirmiya in the name of Reish Lakish** said (based on a "drush" of a pasuk), two talmidei chachomim who are nice to each other in halacha, Hashem listens to them. Even more, if they even think of doing a mitzvah, but don't do it, Hashem considers it as if they did the mitzvah.
- **R' Chinina bar Idi** said, one who does a mitzvah lishma will never be told bad tidings. **R' Assi** said, even if Hashem decreed bad on this person, it gets taken back.
- **R' Abba in the name of Reish Lakish** said (based on a "drush" of a pasuk), two talmidei chachomim who listen to each other in halacha, Hashem listens to them. If they don't, it causes the Shechina to leave from Klal Yisrael.

- **R' Abba in the name of Reish Lakish** said (based on a “drush” of a pasuk), two talmidei chachomim who gather each other to learn halacha, Hashem loves them. **Rava** said, this is true if they know the basics of what they are learning, and that they don't have a Rebbi to teach it to them (if they do, they should go learn by him).
- **R' Abba in the name of Reish Lakish** said, lending money is greater than giving tzedaka, and investing with a poor person is even greater (he is not at all embarrassed and is not pressured to pay back).
- **R' Abba in the name of Reish Lakish** said, if a talmid chachom takes revenge like a snake, still hang around him. Even if an ahm haaretz is a “chossid”, stay away from him.
- **R' Abba in the name of Reish Lakish** said, one who raises a bad dog in his house holds back kindness from entering his house (poor people will be afraid to come). **R' Nachman bar Yitzchak** said, he also throws away Yiras Shamayim.
  - A woman went to bake in a house and a barking dog scared her to the point that the baby in her stomach “uprooted”. The owner said “Don't be afraid, I've removed his teeth and his claws”. The woman said, it is too late. The baby has already been lost.
- **R' Huna** explained a pasuk that in the beginning says to be happy and cheerful and at the end says to remember that Hashem will bring you to judgement. **R' Huna** said, the beginning of the pasuk is what the yetzer hara says. The end of the pasuk is said by the yetzer tov. **Reish Lakish** says the beginning refers to learning Torah and the end refers to ma'asim tovim.

#### BIRIS TEHORAH

- **R' Yehuda** says “biris” is a bracelet.
  - **Q: R' Yosef** asked, the Mishna says that a “biris” cannot become tamei. However, a bracelet can become tamei, so that can't be what a “biris” is!? **A: R' Yehuda** meant that “Biris” is like a bracelet in that it is a band worn around the leg to hold up a woman's stockings. She may wear it on Shabbos. She will not remove it outside because her leg would then be exposed.
- **Ravin** said, “biris” is a band on one leg, “kevalim” are bands on two legs. **R' Huna** said, both are bands on two legs, but when one attaches the two legs with a chain it is called “kevalim”.
  - **Q: “Kevalim”** can become tamei, but “biris” cannot. The only difference is the chains, so how do the chains make it a keili that can become tamei? It can't be because a keili made to make noise is tamei and these chains, which make noise, are therefore tamei as well, because these chains are not made to make noise?! **A: The chains** are considered a keili because they accomplish a purpose in that they shorten the strides of the women who wear them (this prevents some women from losing their “besulos”).
- **R' Dimi in the name of R' Yochanan** said, we learn from the “tzitz” (which was very small) that a woven “begeg” of any size can become tamei. **Abaye** asked, the “tzitz” was made of metal (gold), so how can we learn out woven materials from there? **R' Dimi** said “I was mistaken”. What **R' Yochanan** said was that we learn from the “tzitz” that a tachshit of any size can become tamei. We learn that a woven “begeg” of any size can become tamei from the extra words in the pasuk – “Oy Beged” written in regard to sheretz tumah.
  - A Braisa says, a woven material of any size can become tamei (we learn it from “Oy Beged”). A tachshit of any size can become tamei (we learn it from the tzitz). If something of any size is made of part woven material and part tachshit it can become tamei (we learn that from “Kol Kli Ma'aseh”). Sackcloth is more stringent than material in that it can become tamei as a woven material (the Gemara will explain this).

The **Rabanan** asked **Rava** (who gave the parenthetical sources), “Kol Kli Ma'aseh” is said in regard to tumas meis. How do we know that a mixed cloth made of woven and tachshit can become tamei from a sheretz as well? **Rava** answered, we learn that from a gezeirah shava (“kli”, “kli”).