



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

Shabbos Daf Samach Daled

- **Q:** The Braisa quoted earlier said that sackcloth is more stringent than material in that it can become tamei as a woven material. The Gemara now asks, a regular material also becomes tamei when woven?! **A:** The Braisa meant to say that sackcloth of a minimal size becomes tamei even though it is NOT woven.
 - **R' Yochanan** explains, this is so because even a few strings of this it is fit to be used as a necklace for a poor girl.
- A Braisa says, the pasuk says that sackcloth can become tamei from a sheretz. From where do we know that the straps used around the animal's chest and belly can also become tamei from a sheretz? We learn it from the extra word "**Oy sak**". One would think we should include other strings as well, the pasuk therefore says "**Sak**" – just like sackcloth is made from spun and woven threads, so too other things included in the pasuk must have spun and woven threads. This excludes other strings.
 - The Braisa then says, by tamei meis the pasuk says "**v'chol** kli ohr". The extra word teaches that the chest and belly straps can become tamei from a meis. One would think to include other strings in this tumah as well (although strings don't become tamei from a sheretz, one would think that they become tamei from a meis which is a more stringent tumah). The Torah teaches us a gezeirah shava to sheretz which teaches, that just as only spun and woven threads become tamei from a sheretz, the same limitation will apply to tamei meis, and just like the chest and belly straps become tamei from a meis, so too they become tamei from a sheretz. The word "**Oy sak**" teaches that even horse tail and cow tail hairs become tamei from a sheretz.
 - Even though we used these extra words earlier to teach about the chest and belly straps, we only used it for that before we knew of the gezeirah shava.
 - The Braisa continues and asks, how do we know that the tail hairs also become tamei from a meis? Although you can say that sackcloth is tamei from a meis and from a sheretz, so just like when sackcloth becomes tamei from a sheretz, the tail hairs become tamei as well, so too when it becomes tamei from a meis, the tail hairs are tamei as well, that is not a good way to learn this, because we can say that sheretz is a form of tumah that only lasts until evening and that form of tumah is much more common than tumas meis, which is a 7-day tumah. Maybe that's why the tail hairs are tamei by a sheretz. Therefore, the Torah teaches a gezeirah shava ("beged v'ohr"), that just like the tail hairs are tamei from a sheretz, they are tamei from a meis as well.
 - The words used in this gezeirah shava are "extra" words. If they weren't, we would be allowed to refute the gezeirah shava. We would refute it by saying that sheretz tumah is more stringent in that it makes something tamei even if the sheretz is only the size of a lentil. But, because the words are extra, we can't refute it.
 - The words are extra because it says those same words by tumah associated with "shichvas zera", which is written immediately before the tumah of a sheretz. We could have learned the din of "beged" and "ohr" from there. The Torah wrote it again by sheretz to make it "extra" for use in the gezeirah shava.
 - The "beged" and "ohr" by tumas meis is also extra, because a tumas meis is compared in a pasuk to tumah from shichvas zera and could be learned from there. The Torah repeats it by tumas meis to make it "extra" for the gezeirah shava. Now the words of the gezeirah shava are "extra" on both sides and therefore cannot be refuted.

- The Torah tells us that the Yidden took the jewelry of the Midyanim and gave it to Hashem. Some of the jewelry that they gave were called “Agil”, which were worn over the chest of the women, and the “kumaz” which were worn over the private parts of the women.
- The pasuk says that Moshe got angry when he saw them giving the jewelry to Hashem. **R’ Nachman in the name of Rabbah bar Avuha** explained, Moshe thought that they were mezaneh with the Midyanim and were offering this as an atonement. They explained to Moshe that they were not mezaneh, but were offering it as an atonement in case they had even thought about doing an aveirah with them.
 - In the yeshiva of **R’ Yishmael** they taught, that the Yidden of that time needed an atonement because they looked at the Midyanim women with lust.
 - **R’ Sheishes** said, the pasuk lists the outside jewelry (rings) with the inside jewelry (the “kumaz”) to teach that one who stares at the small finger of a woman is as if he stared at the private area of a woman.

MISHNA

- A woman may go out with strands of hair braided into her hair, whether they are from her own hair, another woman’s hair, or an animal’s hair.
- She may go out with a “totefes” or “sarvutin” when they are sewn into her hat.
- She may go out with a kavul (woolen hat) or a wig in the courtyard.
- She may go out with material (e.g. cotton) in her ear, or in her shoe, or to protect her clothing when she is a niddah.
- She may go out with pepper, a clump of salt, or anything else that was put in her mouth, as long as she doesn’t place it into her mouth on Shabbos or return it to her mouth on Shabbos.
- A false, golden tooth, **Rebbi** says is mutar for her to go out with it, and the **Chachomim** say is assur.

GEMARA

- The Mishna needed to mention all 3 types of hair, because if it would have only mentioned her own hair, we would have said only her own hair is mutar because it is not considered disgusting, but someone else’s hair may not be allowed because it is disgusting (and people may make fun of it which would cause her to remove it and carry it). That’s why the Mishna had to say that another’s hair is permitted. If we would have said that, we would think that an animal’s hair is not permitted because it is not human hair and therefore more at risk to be made fun of and removed.
- A Braisa says, a young girl may not go out with hair of an older woman (it is disgusting to her to have white hairs) and an older woman may not go out with the hair of a young girl (although people may like that, others may still make fun of it). There is no real reason to mention the first case once we mention the second case, but once we mention one we mention the other.

B’KAVUL UVIPAYAH NACHRIS L’CHATZER

- **Rav** said, anything that a woman may not walk out with into the reshus harabim is similarly assur to walk out with into the chatzer, except for the kavul (woolen hat) and the wig. **R’ Anani bar Sasson in the name of R’ Yishmael the son of R’ Yose** said, all the items may be worn in a chatzer.
 - **Q:** Our Mishna says that the kavul and wig may be worn in a chatzer. This suggests that the other items may not be worn into a chatzer!? **A: R’ Anani** said his statement in the name of **R’ Yishmael the son of R’ Yose**, who is a Tanna and can argue on the Mishna.
 - **Ulla** explains that **Rav** allows these 2 items to be worn in the chatzer so that she should be allowed to wear some form of accessory and thereby not become disgusting to her husband.
 - **R’ Yehuda in the name of Rav** said, any time that something is assur because of “maros ayin”, the prohibited act is assur even in private.
 - This is actually a machlokes Tannaim. A Braisa says if one’s clothing becomes wet on Shabbos, the **T”K** says he may lay them out in the sun to dry, but not in front of people. **R’ Elazar and R’ Shimon** prohibit him to do so even not in front of people.