



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

Shabbos Daf Samach Hey

U'VIMUCH SHEBI'AZNA

- **Rami bar Yechezkel** taught a Braisa that says that the material must be tied to her ear, so that there is no risk of it falling out and being carried.

U'VIMUCH SHEBI'SANDALA

- **Rami bar Yechezkel** taught a Braisa that says that the material must be tied to her shoe, so that there is no risk of it falling out and being carried.

U'VIMUCH SHE'HISKINA LAH L'NIDASA

- **Rami bar Chama** thought to say that this needs to be tied to her body. **Rava** said, even if it is not tied to her it is mutar, because even if it were to fall out it would never be picked up (it is disgusting).
 - **R' Yirmiya** asked **R' Abba**, what if the "moch" has a handle, so it is not so disgusting to carry it? Does such a "moch" have to be tied down? He answered that it is still mutar because it is still disgusting.
- **R' Yochanan** went to shul with a "moch" in his ear (without tying it down) and the other **Chachomim** in the Yeshiva disagreed with his doing that. **R' Yannai** went out with a "moch" into a "karmelis" and all the **Chachomim** of the generation disagreed with him.
 - **Q: Rami bar Yechezkel** taught a Braisa that it must be tied!? **A: R' Yochanan** had the "moch" pressed in tightly. The Braisa is discussing where it wasn't pressed in tightly.

B'PILPEL U'VIGALGAL MELACH

- Pepper is kept in the mouth to combat bad breath. Salt is kept in the mouth to fight a tooth disease.

V'CHOL DAVAR SHE'NOSENES L'TOCH PIHAH

- Examples of other items that may be kept in her mouth are ginger and cinnamon.

SHEIN TOSEVES SHEIN SHEL ZAHAV REBBI MATIR V'CHACHOMIM OSRIN

- **R' Zeira** said, this machlokes is only if the tooth is gold. If the tooth is silver, all agree that it is mutar, because she will not remove it to show it off. **Rebbi** says, even a gold tooth she will not show off, because it is embarrassing to her that she is missing a tooth.
- **Abaye** said, **Rebbi**, **R' Eliezer**, and **R' Shimon ben Elazar** say the same thing (that something that is embarrassing will not be taken off and shown to friends). **Rebbi's** shita is here in the Mishna. **R' Eliezer's** shita is in a Braisa where he says that a woman may go out wearing flasks of besamim to combat her bad smell. **R' Shimon ben Elazar's** shita is in a Braisa where he says that a woman may go out with anything that is under her hat, because to take that thing off she will have to remove her hat, which she will not do in public.

MISHNA

- A woman may go out with a sela coin on a "tzinis".
- Young girls may go out with strings or pieces of wood (e.g. toothpicks) in their ears (to prevent their piercings from closing).
- Arabian women may go out with cloths wrapped around their heads. Madai women may go out with their clothing closed with a stone or a nut. This applies for all people, but the **Chachomim** spoke in terms of the people's usual customs.
- A woman may close her clothing on a stone, a nut, or a coin, as long she doesn't close it for the first time on Shabbos.

GEMARA

- “Tzinis” is the sole of the foot. A sela coin is placed there to heal wounds. The coin is beneficial because it is hard, the metal provides moisture, and the form on the coin.

HABANOS YOTZOS B’CHUTIN

- **Shmuel’s** father did not let his daughters go out with strings in their ears (his daughters wore fancy, colored strings, so he was afraid that they would remove them to show their friends), he did not let them sleep next to each other (so that they should not get used to lying next to other people and thereby arouse their desire to be with men), and he would make mikvaos for them in the spring (so that they shouldn’t be toivel in the river, since after the winter most of the river water is from rain, and he held it is not kosher to be a mikvah) and mats for them in the fall (so that when they are toivel in the river their feet will not become muddy and be a chaztitza).

POREFES AHL HA’EVEN...

- **Q:** The beginning of the Mishna says that it may be done, and the next part of the Mishna limits this to having been done on Erev Shabbos?! **A: Abaye** said, the latter part of the Mishna refers to where she is closing it with a coin. In that case it must be done on Erev Shabbos because the coin is muktza and can’t be handled on Shabbos.
- **Q: Abaye** asked, may a woman close her clothing with a nut as a method of carrying the nut outside? Even according to the one who allows this method of carrying to save clothing from a fire (by putting on multiple sets of clothing and walking them outside), it could be that that is allowed in that case, because if we wouldn’t allow it, the person would come to extinguish the flame, but over here maybe we wouldn’t allow it. Also, even according to the one who does not allow one to save clothing from a fire in that fashion, maybe he doesn’t allow it because he wears the clothing in a normal way, and allowing that may lead to carrying in circumstances when there is no fire. In the case of “wearing” the nut, that is not the normal way to carry a nut and maybe therefore it is allowed!? **A: TEIKU.**