



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

Shabbos Daf Ayin Hey

HAKOREYAH AHL MINAS LITFOR

- **Q:** Where was "tearing" done in the Mishkan? **A: Rabba and R' Zeira** say, if a curtain got a hole, they would tear off the surrounding material and sew it back together.
- **R' Zutra bar Tuvia in the name of Rav** said: if someone pulls a loose thread and thereby tightens two pieces together, he is chayuv a chatas for sewing; one who learns from a "magush" – a heretic, is liable to death; one who knows how to figure the seasons and constellations and does not do so, we may not talk to him.
 - There is a machlokes between **Rav and Shmuel** whether "magushta" means one who does "kishuf" or one who is a heretic. From this statement of **Rav**, we see that **Rav** is the one who says that "magushta" is a heretic.
 - **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi in the name of Bar Kappara** said, one who knows how to figure the seasons and constellations and does not do so, the pasuk says such a person seems not interested in learning the ways of Hashem.
 - **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, from a pasuk we see that it is a mitzvah to figure the seasons and the constellations.

HATZAD TZVI...

- A Braisa says, if one traps a chilazon fish and squeezes out its blood by hand, he is only chayuv one chatas. **R' Yehuda** says he is chayuv 2 chataos, because squeezing out the blood is a toldah of threshing. **Rava** explains, the **Rabanan (T"K)** say it is not a toldah of threshing, because threshing only applies to something that comes from the ground.
 - **Q:** He should be chayuv another chatas for killing the fish? **A1: R' Yochanan** says we are discussing a case where the fish was already dead. **A2: Rava** says, even if the fish was alive, the killing was done totally unintentionally (he just wanted the blood), so he is not chayuv a chatas for that.
 - **Q:** Even if it is unintentional, it is a "psik reisha", in which case even **R' Shimon** would agree that he should be chayuv!? **A:** He doesn't want the fish to die, because the blood is clearer as long as the fish is alive. Therefore, although it is a "psik reisha", since he doesn't want it to happen, he is not chayuv.

V'HASHOCHTO

- **Q:** Why is one chayuv for slaughtering? **A: Rav** says because he is dyeing the area around the neck with blood. **Shmuel** says because he is killing.
 - The Gemara explains that **Rav** means he is *also* chayuv for dyeing, but he surely holds that he is chayuv for killing as well.
 - **Rav** explains, the slaughterer wants this area dyed from the blood because it shows potential customers how fresh the meat is.

V'HAMOLCHO V'HAME'ABDO

- **Q:** Salting is part of the tanning process, so it is one and the same?! **A: R' Yochanan and Reish Lakish** say to remove one of these from the list and insert "sirtut" (making lines to cut) in its place.
- **Rabbah bar R' Huna** says, one who salts meat (which **R' Ashi** explains means he salts it heavily to preserve it) is chayuv for "tanning". **Rava** says there is no "tanning" on food.

V'HAMIMACHKO V'HAMICHATCHO

- **R' Acha bar Chanina** says, one who walks around pillars to smooth the ground around them is chayuv for "mimachek" (smoothing).
- **R' Chiya bar Abba** said, **R' Ashi** told me 3 things in the name of **R' Yehoshua ben Levi**: one who sharpens the tops of poles is chayuv for "mechatech"; one who smoothes medicine onto a

wound is chayuv for “memachek”; one who smoothes or polishes a stone is chayuv for “makeh b’patish”.

- **R’ Shimon ben Kisma in the name of Reish Lakish** said, one who engraves a keili (of the type which is normally engraved) or blows glass is chayuv for “makeh b’patish”.
 - **R’ Yehuda** says, one who removes the hanging threads from a garment is chayuv for “makeh b’patish”. But, this is only when it bothers him that they are hanging there.

V’HAKOSEV SHTEI OSIYOS

- A Braisa says, if one writes a large letter in enough space to write 2 letters, he is patur. If he erases that large letter, he is chayuv. **R’ Menachem the son of R’ Yose** said, this is a chumrah of erasing over writing.

HA’BONEH, V’HASOSER, HAMICHABEH, V’HAMAVIR, V’HAMAKEH B’PATISH

- **Rabbah and R’ Zeira** say, any act that is a finishing act is considered to be “makeh b’patish”.

EILU AVOS MELACHOS

- “Eilu” (“these are”) comes to exclude the shita of **R’ Eliezer** who says that one is chayuv a separate chatas for doing an av melacha and its own toldah.

CHASEIR ACHAS

- This comes to exclude the shita of **R’ Yehuda**, who adds separating the threads on the weaving machine and hitting the threads as two additional avos melachos. Our Mishna holds that those two are considered “meiseich” and “oreg”, respectively.

MISHNA

- They stated another rule: something that is typically used by people (and therefore stored) and people store this item in a given amount, and then one walks into the reshus harabim carrying that given amount of this item, he is chayuv a chatas for carrying. Something that is not typically used and stored by people, and not stored in the quantity that this person happens to be storing it in, only the one who stored it in this quantity is chayuv if he carries out that amount.

GEMARA

- The Mishna’s term “typically used by people”: **R’ Pappa** says is excluding blood of a niddah, **Mar Ukva** says is excluding the wood of an “asheira” tree (a tree used for avodah zara which must be destroyed).
 - **R’ Pappa** surely agrees with **Mar Ukva**. **Mar Ukva** may not agree with **R’ Pappa** because blood can be given to a cat to eat. **R’ Pappa** says that one would not give blood to a cat to eat, because if a cat eats blood, the person who is the source of that blood becomes weak.
- **R’ Yose bar Chanina** says, our Mishna does not follow **R’ Shimon**, because **R’ Shimon** says that even if most people store an item in a particular quantity, only the ones who store it in that amount are chayuv for carrying it outside.

V’CHOL SHE’EINO KASHER L’HATZNIAH

- **R’ Elazar** says, this part of the Mishna does not follow **R’ Shimon ben Elazar**, because he says in a Braisa that even if most people don’t store a certain item or they do but in a larger amount than a particular person does, if someone takes that item in that lesser quantity from this particular person’s house and goes outside with it, he is chayuv (the Mishna said that only the particular person himself is chayuv).