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Shabbos Daf 12

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"n**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The academy of Rabbi Yishmael taught the following *braisa*: A man may go out with his *tefillin* on the eve of *Shabbos* near nightfall.

The *Gemora* asks: What's the reason (that we are not concerned that he will not take them off in a public domain)?

The *Gemora* answers: It is because Rabbah the son of Rav Huna said: A person must always touch his *tefillin* so that he realizes that he is wearing *tefillin* (*there is an argument between the Rosh and Shagas Aryeh regarding how to apply this in a practical sense*). Regarding the *tzitz* of the *Kohen Gadol*, it is said that the *tzitz* shall be on his forehead constantly, and this means that he should always be cognizant that he is wearing the *tzitz*. The *tzitz* has only one Name of Hashem on it, and the *Kohen Gadol* must be constantly aware that he is wearing the *tzitz*, so *tefillin*, which has numerous mentions of Hashem's Name, certainly one must be aware at all times that he is wearing *tefillin*.

It was taught in a *braisa*: Chanania said: One must examine his garments on *Shabbos* eve before nightfall (to see if there is anything wrapped in them).

Rav Yosef observed: That is an important law for the *Shabbos*.

The *Mishna* had stated: One may not delouse his garments [and one may not read by the light of the lamp].

The scholars inquired: Does this mean that one may not delouse his garments (even) by day, lest he kill the louse, and this would agree with Rabbi Eliezer, for it was taught in a *braisa*: Rabbi Eliezer said: If one kills a louse on the *Shabbos*, it is as though he killed a camel (and he is liable, for other Tannaim maintain that a louse is not included in the

prohibition, for it is too small), while one may not read by the light of the lamp, lest he tilt it? Or perhaps, both are forbidden (only at night) lest he tilt the lamp?

The *Gemora* attempts to prove this from a *braisa*: One may not delouse his garments, nor read by the light of a lamp. [The *Gemora* assumes that they are both prohibited for the same reason.]

The *Gemora* asks: But is it stronger than our *Mishna* (which also states both prohibitions next to each other, and, nevertheless, the scholars inquired as to their respective reasons)?

The *Gemora* attempts to prove this from a *braisa*: One may not delouse his garments by the light of a lamp, nor read by the light of a lamp, and these are of the halachos stated in the upper chamber of Chananiah the son of Chizkiyah the son of Garon. This proves that both are on account lest he tilt the lamp; this indeed proves it.

Rav Yehudah said in the name of Shmuel: It is forbidden even to distinguish between one's own garments and his wife's (*by the light of a lamp*).

Rava said: That was stated only of the people who lived in Mechoza, but those of country folk are easily distinguished (*between those of a man and those of a woman*). And even in the case of the people who lived in Mechoza, this was stated only of old women; but those of young women are readily distinguishable. [*The garments of men in Mechoza were similar to those of the women; this was because the men did not perform menial labor, and they wore garments with wide sleeves. In rural areas, however, where the men worked in the field, their garments were much narrower, and were clearly distinguishable from those of the women.*]