

Daf Notes is currently being dedicated to the neshamah of

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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

1. **An *istema* does not have a problem of *sha'atnez*, does not contract *tzaraas*, and a woman cannot go out with an *istema* on Shabbos.**

An *istema*, (a scarf that a woman uses to restrain stray hairs from protruding from her head) is not a problem with regard to *sha'atnez*, as it is felt and is not spun, whereas the prohibition of *sha'atnez* is concerning spun threads. Similarly, an *istema* will not contract *tzaraas*, as only a garment of spun fibers can contract *tzaraas*. A woman cannot go out to a public domain with an *istema* on Shabbos. According to Rabbi Shimon, although the Chachamim forbade a bride to wear a crown made of expensive metal at her wedding to reflect mourning over the destruction of the Bais HaMikdash, an *istema*, made of fabric, was not incorporated into this decree.

2. **A slave can go out with an emblem on his neck but is forbidden to go out with an emblem on his clothing.**

Shmuel maintains that the *Mishna* that states that a woman cannot go out on Shabbos to a public domain with a *kavul* refers to the emblem worn by a slave. Although Shmuel himself said that a slave could go out on Shabbos with an emblem on his neck, that statement refers to an emblem made by his master that he will not remove. If the slave made his own emblem,

however, he may not go out with the emblem on Shabbos. The reason a slave cannot go out on Shabbos with an emblem on his clothing even though it was made by his master is because the emblem may break off, and the slave, out of fear of his master, will fold his garment on his shoulder and he will be liable a *chatas*

3. **One who goes out to a public domain with a *tallis* folded and on his shoulder is liable a *chatas*.**

Although one is normally permitted to wear a garment in a public domain on Shabbos, if the garment is folded, it is considered a burden. If one wears a folded garment on Shabbos from a private domain to a public domain, he has transgressed a biblical prohibition and is liable a *chatas*.

4. **Rav Chanina bar Shila could go out on Shabbos with a garment that bore the Exilarch's emblem.**

The rabbis of the house of the Exilarch could not go out on Shabbos with a garment bearing the emblem of the Exilarch, because if the emblem would break off, they would fold the garment to conceal the empty spot where the emblem was placed. Rav Chanina bar Shila, however, was very close to the Exilarch and the Exilarch would not

be upset with him if he went out without the emblem of the Exilarch on his garment.

5. A slave can go out on *Shabbos* with a bell on his clothing, but not with a bell on his neck.

A slave may not go out on *Shabbos* with a bell on his neck because if the bell falls off, the slave may carry it on *Shabbos*. The slave may go out on *Shabbos*, however, with a bell on his clothing, as the bell is sewn on the garment, and the Chachamim did not make a decree regarding anything woven.

6. A slave's emblems are not susceptible to *tumah*.

The *braisa* that states that slaves' emblems that he wears on his neck or on his clothing are not susceptible to *tumah* refers to emblems made out of metal. Although metal vessels are susceptible to *tumah*, metal emblems are not susceptible to *tumah*. With regard to earthenware, however, even earthenware vessels are not susceptible to *tumah*.

7. An animal cannot go out on *Shabbos* with an emblem on its neck, nor with an emblem on its clothing.

An animal cannot go out on *Shabbos* wearing emblems or bells, because people will assume that the owner of the animal is taking the animal to market to be sold, which is forbidden to do on *Shabbos*.

8. A metal vessel used to make sounds is susceptible to *tumah*.

The *Gemora* states that a bell that contains a clapper renders the bell a utensil, as the Torah

states that anything that comes into fire shall be passed through fire and it will become purified. Since the Torah uses the word *davar*, thing, we can interpret the word *davar* to mean *dibbur*, even something that emits a sound must go through fire to be purified, because such a vessel is susceptible to *tumah*.

9. There is a difference with regard to *tumah* whether a bell has a clapper or not.

The *Gemora* states that a bell with a clapper is susceptible to *tumah*, whereas a bell without a clapper is not susceptible to *tumah*. One who fashions a bell for a mortar used to grind spices, for an infants cradle to lull the baby to sleep, for coverings of textbooks, or for coverings worn by children, the law is as follows: Bells with clappers are susceptible to *tumah*, bells without clappers are not complete vessels and are not susceptible to *tumah*, and bells whose clappers were removed are susceptible to *tumah*. Bells without clappers on the clothing of children are not susceptible to *tumah*, as the bells are need for emitting a sound, and without the clapper they are of no value. A bell worn by a grownup, however, is considered an ornament, so even if the bell does not contain a clapper, the bell is still susceptible to *tumah*.

10. A bell with a clapper can be used to bang an earthenware vessel.

A bell whose clapper was removed still retains its status regarding *tumah* because the bell can be used to strike an earthenware pot. Striking an earthenware pot is equivalent to ringing a bell, as even striking an earthenware pot with a bell emits a sound, which is the original function of a bell. Rabbi Yochanan states that the bell retains its status of *tumah* because the bell can be used

to give a child a drink. Rabbi Yochanan does not require that the bell be used for its original function, and it is sufficient to use the bell for any purpose. (58a – 58b)

INSIGHTS TO THE DAF

Women Cannot Go Out on Shabbos Wearing Jewelry

The Meshech Chochmah quotes Rabbeinu Tam who writes that the Chachamim only prohibited women from going out on *Shabbos* with jewelry and not men. The reason for this prohibition is because the Chachamim were concerned that women are idle from work on *Shabbos*, and this would lead them to engage in immoral activities, so to prevent this, the Chachamim forbade women from going out with jewelry on *Shabbos*.

Wearing a Jacket on Shabbos Without Inserting the Arms Inside the Sleeves

The *Gemora* states that one who goes out in a public domain with his tallis folded and placed on his shoulders on *Shabbos* is liable a chats.

The Poskim discuss the *halachah* regarding one who goes out on *Shabbos* with a jacket without inserting his arms inside the sleeves.

Shalos Uteshuvos Divrei Chachamim quotes Rav Elyashiv who rules that although there is room for leniency, the custom is to be stringent and not to go out wearing a jacket with ones arms not inserted in the sleeves.

Shmiras Shabbos Kihilchoso writes that although merely draping a jacket over ones shoulders is considered wearing the garment, one should be stringent in a public

domain because the jacket might slip off his shoulders and he will carry four *amos* in a public domain.

Reb Benzion Abba Shaul zt"l, however, allows one to drape a jacket over his shoulder outright.

Reb Benzion Abba Shaul goes further and permits one who is going to immerse in a *mikvah* to wrap a towel around his shoulders and wear the towel in a public domain on *Shabbos*, as this is also considered wearing the towel.