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Shabbos Daf 62

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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

HIGHLIGHTS

1. A *kemea* may not be carried in the public domain on *Shabbos*, or taken into a bathroom, unless it is covered with leather. The leather covering of *tefillin* is holy, and may not be brought into the bathroom.
2. The *Mishna* had said that one may not go into the public domain with *sirion*, *kasda*, or *magefayim*. *Sirion* is chain mail, and *kasda* is a helm, a leather hat covered by steel. *Magefayim* are steel boots used in war.
3. **Mishnah.** A woman may not go out with a pierced needle or signet ring. She may not go out with a *coliar* or a *koveles*,¹ or with a flask of balsam oil. Rabbi Meir said that if a woman goes out with any of these, she must bring a *korban chatas*. The Chachamim said she does not bring a *chatas* for carrying a *koveles* or a flask of balsam.
4. The *Mishna* said a woman may not go out with a signet ring. Ulla holds that a man may not go out with a regular ring, and that men and women are two completely different species. Rabbi Meir holds that *tefillin* should be worn by women, since he holds that *tefillin* are worn on *Shabbos* and at night. Rabbi Yirmiyah holds that only a woman who regularly uses a signet ring must bring a *korban chatas* if she go into the public domain wearing one on *Shabbos*. Rava says all women must bring a *korban*.
5. A *coliar* is a type of pendant. A *koveles* is a scarf soaked in balsam oil. Rabbi Meir says that a woman who wears a *koveles* in the public domain on *Shabbos* must bring a *korban chatas*. The Chachamim said she does not need to bring a *korban*, but that it is still forbidden to wear it. Rabbi Eliezer said that it is permitted to wear it. He also permitted a flask of balsam. Rabbi Meir (and presumably Rabbi Eliezer as well) forbid a woman from carrying a key in the public domain on *Shabbos*. Rabbi Eliezer did not permit a woman to go out with a *koveles* or flask of balsam unless some of the balsam remains in the container. If the flask is empty, however, she must bring a *korban* if she carries it. According to Rav Adda bar Ahavah, Rabbi Eliezer also required a *korban* for carrying a container which had less than a *grogeres* of food in it. Rav Ashi disagrees.
6. Rav Yehudah said in the name of Shmuel that balsam oil is the most desirous of oils. Abaye said that the only pleasures that were forbidden in memory of the Destruction were those that bring both pleasure and joy. Rabbi Yosi said in the name of Rabbi Chanina that some Jews in the first Beis Hamikdosh era were guilty of urinating near their beds, which is forbidden on the grounds of being disgusting. Rabbi Avahu held that the sin

¹ These terms are defined in the the *Gemora* below.

described in the verse was that they would trade wives.

7. Three things bring poverty: one who urinates near his bed, one who is not careful to wash his hands properly, and one whose wife curses him to his face.
8. One of the sins that caused the Destruction of the first Beis Hamikdosh was adultery. The *Gemora* derives that many of the punishments the Jews suffered at that time were directly related to this sin.

COMMENTARY

1. The *Gemora* on the previous Daf tried to show from the fact that one may carry a *kemea* in the public domain on *Shabbos* that it may be brought into a bathroom. If one may carry in the public domain, there must not be a concern that one will remove it. But if one must remove the *kemea* in order to go to the bathroom, there ought to be a worry that he might end up carrying it, just as there is such a concern regarding *tefillin*. The *Gemora* answered that one may actually carry a *kemea* outright in the public domain, since it is for healing. The *Gemora* rejects this answer, however, for Rav Oshiya taught in a *braisa* that one may not carry it in a public domain. The *Gemora* therefore explains that the *Mishna* that permitted *kemeas* to be brought into the public domain on *Shabbos* referred specifically to *kemeas* covered in leather. Since the leather covers the holy words, the *kemea* may be brought into a bathroom, and there is thus no concern that it will be taken off and carried. However, if the *kemea* is not covered, the *Gemora* seems to hold that it may not be worn in the public domain on *Shabbos*, or brought into a bathroom. The *Gemora* then asks why *tefillin*, whose parchments

are covered in leather, may not be brought into the bathroom. It answers by citing Abaye, who writes that the letters of Hashem's name that are displayed in the leather of the box and straps of the *tefillin shel rosh* are Siniatic laws (*which give them status as legitimate letters as opposed to mere allusions*). Thus, the name of Hashem is written in the leather as well as the parchment.

2. The *Mishna* had said that one may not go into the public domain with *sirion*, *kasda*, or *magefayim*. *Sirion* refers to chain mail. Rav explains that *kasda* is a helm, a leather hat covered by steel, and *magefayim* are steel boots used in war.
3. **Mishnah.** A woman may not go out with a pierced needle or signet ring. She may not go out with a *coliar* or a *koveles*,² or with a flask of balsam oil. Rabbi Meir said that if a woman goes out with any of these, she must bring a *korban chatas*. The Chachamim said she does not bring a *chatas* for carrying a *koveles* or a flask of balsam.
4. The *Mishna* said a woman may not go out with a signet ring. The implication is that they may go out wearing a regular ring. Ulla says that the reverse applies to a man. Men may wear signet rings in the public domain on *Shabbos*, but not regular rings. Both of these laws are derived from the norms for men and women, since that which is unusual for someone to wear is not considered an adornment. The *Gemora* proves, however, that if a certain group of people normally wears a certain type of adornment, it is considered an adornment for everyone. Thus, the *Gemora* asks why a woman may not wear a signet ring, or a man a regular ring, since this is a normal form of adornment for the opposite gender. The *Gemora*

² These terms are defined in the *Gemora*. A *coliar* is a type of pendant necklack (see Rashi to 57a, s.v. *Ir shel zahav*), and a *koveles* is a type of scarf soaked in balsam oil used as a deodorant.

answers that Ulla considers women “a nation all to themselves” - i.e. the two genders are so different that the above rule about adornments for various groups does not apply. Abaye then cites a *braisa* which states that both men and women may put on *tefillin* to bring them into a house on *Shabbos*, if they are found by the wayside. Thus, since *tefillin* are an adornment for men, it seems that women may wear them on *Shabbos*. The *Gemora* answers that Rabbi Meir (who is assumed to be the author of the *braisa*) holds that *tefillin* are worn at all times, even *Shabbos* or at night, and therefore women are also required to wear *tefillin*.³

The *Gemora* then asks why, in any case, the woman who wears a signet ring should have to bring a *korban chatas*. The normal method of carrying an object is not to wear it, so her wearing this ring constitutes carrying in an unusual manner, which is only forbidden Rabbinically.⁴

Rabbi Yirmiyah answers that we are dealing with a woman who uses a signet ring often. Although the fact that she personally uses the ring often does not change the rule that a signet ring is not considered an adornment for women, it does mean that it is not considered unusual for her to carry it by wearing it.

Rava (alternately: Rabbah bar bar Chanah) said that since sometimes, men and women wear their spouse's rings when transporting them somewhere, this is considered a

³ Women are usually considered exempt from the mitzvah of *tefillin* since they are not required to fulfill most mitzvos that only apply during certain times. Since Rebbi Meir says that *tefillin* are worn at night and on *Shabbos*, he does not consider it a time-bound mitzvah.

⁴ That is, since it is not considered normal for women to wear signet-rings, a woman who wears one is only considered to be “carrying” it, rather than wearing it as an adornment. But “carrying” is not usually done by attaching an object as if it were clothing. Thus, although she is “carrying” the ring, she is doing so in a manner that is not considered usual.

normal method of carrying rings.⁵ Thus, according to Rava, every woman is required to bring a *korban* if she wears a signet ring (or a man wears a regular ring), since he considered this a normal way to carry rings.

5. Rav said that a *coliar* is a type of pendant, and both he and Rav Assi said a *koveles* is a scarf soaked in balsam oil used as a deodorant. The *Gemora* cites a *braisa* stating that Rabbi Meir required a woman who goes out with a *koveles* to bring a *korban*, while the Chachamim forbade going out but did not require a *korban*, and Rabbi Eliezer permitted the *koveles* entirely, as well as a permitting a flask of balsam. Rabbi Meir does not consider the *koveles* to be an adornment, but rather looks at it as a load, for which one must bring a *korban*. The Chachamim, however, considered a *koveles* to be an adornment. They only forbid it on the grounds that the woman might take it off to show someone. Rabbi Eliezer is not concerned that the woman might remove it, since it is there to disguise a foul smell and is thus embarrassing to be seen with. Presumably for the same reason, Rabbi Eliezer permits a woman to wear a flask of balsam oil. The *Gemora* then cites another *braisa* where Rabbi Meir forbade a woman to carry a key, and Rabbi Eliezer permitted the use of a *koveles* and a flask of balsam.

Rabbi Eliezer only permits a woman to carry a flask, however, if some of the oil remains. If none of the oil remains, the woman who carries it is required to bring a *korban chatas*.

From this, Rav Ada bar Ahavah infers that Rabbi Eliezer would likewise require a *korban* if one carried a container with less than a *grogeres* of food in it, the minimal

⁵ I.e. since people who cannot be considered to be “wearing” the ring as an adornment do, nevertheless, sometimes wear the rings they are “carrying,” this is considered a normal way to carry them.

amount of which one would be required to bring a *korban* due to the food. Since here, Rabbi Eliezer requires a *korban* on account of the flask, he would require one there as well due to the container. Thus, Rabbi Eliezer argues with a *Mishna* on Daf 93b.

Rav Ashi points out, however, that although the container does not have enough food to require a *korban*, there is nevertheless some food in it, and so the container might be considered secondary in the face of the more important food. Thus, one would not bring a *korban* due to the container, and there is not enough food to require a *korban* on its account. Here, however, where there is no oil at all, but only the scent that absorbed into the flask, there is no reason that the flask should be considered secondary to its contents, as it has none. Thus, in our case, one would have to bring a *korban*, but not in the case of the container of food.

6. Rav Yehudah cited Rav as describing the “first of oils” (Amos, 6:6) as balsam oil. If so, Rav Yosef asked, why was this pleasure, described in the verse as one of the pleasures the Jews took while ignoring the warnings of the prophets, not forbidden afterwards to remember the Destruction? Abaye answers that only those activities that brought both pleasure and joy were forbidden. Pleasure alone was not forbidden. The verse (ibid. pasuk 4) also says they would disgrace their beds. Rabbi Yosi said in the name of Rabbi Chanina that this means they would urinate near their beds. Rabbi Avahu held that it means they would swap wives.
7. A *braisa* states that three things bring poverty: 1) one who urinates near his bed, facing the bed and onto the ground. If he faces the other direction, or urinates into a chamber pot, it will not bring poverty. 2) One who is not careful to wash properly, meaning he does not use enough water. Rava says that if one uses even a small amount of

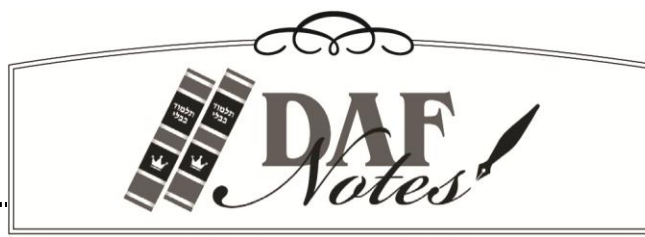
water, he will not be stricken with poverty, but Rav Chisda explained that his considerable financial success was due to his using a large amount of water to wash with. 3) One whose wife curses him to his face. Rava says this refers to one who does not buy his wife jewelry when he can afford it (and she therefore curses him).

8. One of the sins that caused the Destruction of the first Beis Hamikdash was adultery: married women⁶ would walk with heads held high, taking their time so that they would be noticed, and wearing makeup and winking at unmarried men. They would walk next to shorter women so that they appeared more regal, and perfume their shoes so that the perfume would come out when they stamped their feet near the men. The *Gemora* derives that many of the punishments the Jews suffered at that time were directly related to the sin of adultery: the areas they perfumed wilted away, the area they would put a corset on was bruised and beaten, and the places they wore jewelry would be scratched and torn at. They became afflicted with *tzara'as*, and wore sackcloth on their loins. Rav and Shmuel debated: one said they suffered tremendous amounts of *zavah*⁷-discharge, the other said that they sprouted unsightly hair.

Rav Yehudah said in the name of Rav that the adulterers of that time would discuss their “achievements” (*cohabitations*) with each other. They would say: On what did you dine today: on well-kneaded bread (*a woman who was not a virgin*) or on bread that was not well kneaded (*a virgin*); on white wine (*one with a fair complexion*) or on dark wine; on a broad couch or on a narrow couch; with a good companion (*the woman was attractive*) or with a poor companion?

⁶ Most of the populace was not guilty of these crimes. It was generally the nobility that deteriorated the most during this era.

⁷ This was a condition similar to menstruation.



Rav Chisda observed: And all these are in reference to immorality.

Rachavah said in the name of Rabbi Yehudah: The fuel logs of Jerusalem were of the cinnamon tree, and when lit, their fragrance would waft through the whole of *Eretz Yisrael*. But when Jerusalem was destroyed, they were hidden, and only as much as a barley grain being left, which is to be found in Queen Tzimtzei's storehouses. (61b – 63a)

INSIGHTS TO THE DAF

Letters on the Tefillin

The *Gemora* explained that one may not take *tefillin* into the bathroom even though they are covered with leather, because the leather itself contains a name of Hashem.

According to the text that we have in front of us, this refers to the letter *shin* that is embossed on the box, as well as the *daled* and *yud* that are twisted in the straps. This is also the version Rashi cites.

Tosafos, however, claims that only the *shin* is actually a Siniatic law, and the other two letters are not holy.

Earlier (28b), the *Gemora* had asked what *halachah* was being taught when a *braisa* stated "Heavenly service is only acceptable with the skin of a kosher animal." The *Gemora* answered that it refers to the *tefillin*, but disqualifies much of the laws of *tefillin* from this statement, since they were already known by Siniatic law. Among these are the leather, "since the *shin* is Siniatic law" (and thus the box is holy), that they must be stitched with sinews, and that the straps must be black. However, that the straps must be of a kosher animal because they are holy is not a Siniatic law, even though the letters *daled* and *yud* are made in the straps. Thus, Tosafos derives that

these letters are not known by Siniatic law.

It is not clear how Rashi would respond to this, though he clearly seems to address this issue, since he adds the discussion of the *daled* and the *yud* to the *Gemora* on 28b even though the *Gemora* itself does not mention it. Perhaps he felt that it was only known by Siniatic law that the part of the strap containing the letters must be of a kosher animal, but that the rest of the strap must be from a kosher animal was only derived from the *braisa* stated there.

Koveles

The *Mishna* said a woman may not go out on *Shabbos* with a *koveles*, but that Rabbi Meir and the Chachamim disagreed as to whether a woman must bring a *korban chatas* if she transgresses and wears it in the public domain. The *Gemora* then cites a *braisa* in which Rabbi Eliezer permits a woman to go out wearing a *koveles*. In explaining what a *koveles* is, Rav and Rav Assi call it *chomarta dipilon*.

Rashi comments that this is a "tie in which a potion called *pilon – balsama* in the vernacular – is tied." The term "tie" seems to refer to some sort of cloth that is secured on the body, hence our translation of scarf. Since the term *pilon* apparently refers to balsam *oil* rather than the wood itself, it appears that a *koveles* is a scarf soaked in balsam oil.

However, the *Gemora* later cites a *braisa* which points out that Rabbi Eliezer does not allow a woman to go out with a *koveles* unless there are some physical remains of the "potion," as opposed to merely a scent. The implication is that the balsam oil is mixed with some sort of spice or incense, so that a physical remnant is always present in the scarf.