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Shabbos Daf 65

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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 cotton wad placed in one's ear or the sole of one's foot must be securely fastened in order to go into the public domain with it on *Shabbos*. A cotton wad used as a sanitary pad does not need to be secured, even if it has a clean area by which it can be handled.
2. Pepper is placed in a person's mouth to combat bad odor. Salt is used to heal a tooth illness. Other things that might be put into the mouth are ginger or cinnamon. Although the Chachamim disagreed with Rebbe, and forbade one to go out on *Shabbos* with a gold tooth, all opinions permit a silver tooth. Rebbe, Rabbi Eliezer, and Rabbi Shimon ben Elozar hold that there is no concern that someone will remove an embarrassing thing to show to friends.
3. **Mishna:** A woman may go out with a *sela* tied to a wound on the sole of her foot. Young girls may go out with strings or woodchips in their ears. Jewish women in Arab lands may go out with *reulos*. Median Jewish woman may go out with their cloaks clasped. The clasp may be a stone or a nut or a coin, but she may not tie the clasp on *Shabbos*.
4. The benefit of tying a *sela* on a wound is due to its hardness, the moisture that comes from the metal, and because of the image.
5. Shmuel's father did not let his daughters wear strings or woodchips in their ears, and he did not let them sleep together. He provided them with a *mikvah* for

the winter, and he gave them mats to use when they immersed in the river in the summer. Shmuel's father, Rav, and Shmuel all seem to hold that the Euphrates river will always have more water from underground sources than from rainfall. Another statement of Shmuel, however, indicates that he is concerned about the rainwater of the Euphrates.

6. A woman may not tie her cloak using a coin (or any other *muktzeh* item – Rashi) as a clasp on *Shabbos*, even though she may wear such a clasp if it is already tied. It is unclear whether a woman may tie her cloak using a nut as a clasp in order to transport it to her child to eat.

COMMENTARY

1. The *Mishna* had said that a woman may go out into the public domain on *Shabbos* with a cotton wad in her ear, or in the sole of her shoe, or used as a sanitary pad. With regards to the first two, Rami bar Yechezkel taught a *braisa* that required the cotton to be securely fastened, so that there is no concern that it might fall out and be carried.

Rami bar Chama assumed the same should be true of the cotton used as a sanitary pad, but Rava explained that even if it does fall out, a woman will not pick it up since it is disgusting.

Both Rabbi Abba and Rav Nachman bar Oshiya in the name of Rabbi Yochanan say that a woman may go

out with an unsecured sanitary pad even if a part of it was made to be a “handle,” in the sense that it was kept clean so that the cotton could be handled with it.

Rabbi Yochanan and Rabbi Yannai went out with cotton wads in their ears, and they were criticized. [Rashi’s first (and preferred) interpretation of this story is that Rabbi Yochanan did not tie the cotton in his ear, because he felt that Rami bar Yechezkel only required it to be tied when the cotton is not firmly lodged in the ear to the extent that it cannot fall out. Rashi’s second interpretation, from the students of Rabbeinu Halevi, is that Rabbi Yochanan did tie the cotton in his ears.]

If so, the *Gemora* asks, why does the phraseology of the story imply that he was careful only to travel from his home to the Beis Medrash this way, a short distance that did not go through the public domain? Didn’t we learn that if the cotton is tied in place, one may even go through the public domain? [Presumably, the *Gemora* also means to ask why Rabbi Yochanan was criticized when Rami bar Yechezkel clearly permitted what he did.]

The *Gemora* answers that Rabbi Yochanan tied the cotton in place, but he did not tie it tightly.

2. Pepper is placed in a person’s mouth to combat bad odor. Salt is used to heal a tooth illness. Other things that might be put into the mouth are ginger or cinnamon. The *Mishna* had said that Rebbe permits one to go into the public domain with a false tooth made of gold, while the Chachamim prohibit it. Regarding a silver tooth, however, Rabbi Zeira says that all opinions are lenient. [Rashi explains that the concern is that a gold tooth might be removed, but a silver tooth will not. Rashi’s first explanation of this, citing his teachers, is that a gold tooth, which stands out, might be removed because the wearer is

embarrassed about it. A silver tooth, however, is unlikely to be noticed. Rashi himself prefers a different explanation, that there is concern that one will take out a gold tooth to show off, due to its value. Since a silver tooth is not as valuable, there is less concern that it will be removed. Rashi prefers this interpretation because the next line of the *Gemora* interprets Rebbe’s opinion, that one may go out even with a gold tooth, as indicative that he holds that one will not remove something disgraceful in order to show it off. The implication is therefore that the Chachamim were concerned that the gold tooth would be removed to show off.]

The *Gemora* then says that Rabbi Eliezer and Rabbi Shimon ben Elozar hold the same opinion, that there is no concern that something will be taken out to show off if it is disgraceful.

The *Gemora* cites as proof of this rule that Rabbi Eliezer permits a woman to go out on *Shabbos* with a scarf or flask filled with balsam oil, which was used to combat body odor. Similarly, Rabbi Shimon ben Elozar allows a woman to wear anything that is fixed underneath her hat. Since she will not remove her hat, as to do so would reveal her hair, there is no concern that she will remove any adornment fixed underneath the hat.

3. **Mishna:** A woman may go out with a *sela*¹ tied to a wound on the sole of her foot. The young girls, who had their ears pierced but were not yet allowed to wear earrings, would put strings or woodchips into the hole. They may go into the public domain on *Shabbos* wearing the strings or woodchips in their ears (see Rashi for a secondary explanation of the strings). Women may wear *reulos*² in the public domain, and they may go out with their cloaks

¹ A *sela* was a type of large coin.

² *Reulos* are the scarves that Arab women wear over their faces, which cover the entire face except the eyes.

clasped,³ as these are the customs in Arab and Median lands, respectively. She may use a stone or nut, or even a coin to clasp her cloak, but she may not tie the clasp on *Shabbos*.

4. The *Mishna* said that a woman may go out on *Shabbos* with a *sela* tied to a wound on her foot. Abaye proves that the purpose of placing a *sela* on the wound is that the hardness of the coin, the moisture it creates, and the (*irregularities caused by the*) shape of its image help the wound to heal.
5. The *Gemora* now cites a number of the customs of Shmuel's father, since the first example is relevant to our *Mishna*. Although the *Mishna* allows girls to go into the public domain on *Shabbos* wearing strings in their ears, Shmuel forbade his daughters from doing so. The reason, as the *Gemora* explains, is that his daughters used colorful strings, and he was concerned that they might remove them to show to friends.

He also did not let them sleep together (*while they were still virgins*). At first, the *Gemora* assumes that he holds like Rav Huna, who said that women who rub each other because of sexual desire are disqualified from marrying a *Kohen* (Gadol – see *Iyunim* 2). However, the *Gemora* concludes that Shmuel's father simply did not want them to become used to sleeping with other people, lest it stimulate their desire to be with a man.

Shmuel's father also would make a *mikveh* for his daughters during the days of the month of *Nissan* (*i.e. during the winter*), whereas in the summer, he gave them mats with which to immerse in the Euphrates. A person may immerse in flowing water only if that water comes from the underground source of the river. Rainwater, however, only qualifies for use in a

mikveh when it is standing still. During the winter, when there was concern that rainwater comprised the majority of the water in the Euphrates, Shmuel's father would make his daughters a pool off of the river where the water would stand still. When the summer came, and no rain fell, he would have them immerse directly in the Euphrates. However, he was concerned that the dirt at the bottom of the river might stick to them as they immersed, and thus disqualify the immersion. He therefore made them mats to put underneath themselves when they immersed (see *Iyunim* 1).

The *Gemora* notes that this supports that which Rav said: The Euphrates River in Bavel bears great testimony that rain has fallen in *Eretz Yisroel* (*this is because the river becomes greatly swollen from the flow of the rainfall from Eretz Yisroel*). He was therefore concerned that the rainwater will be more than the flowing water, and thus the greater part will consist of rainwater. [*This will disqualify it from a mikvah, and a tamei person cannot become tahor through immersion in such a river.*]

The *Gemora* comments that Shmuel, however, seems to hold that all the water in the Euphrates comes from its underground source, and there is no concern of rainwater all (see *Iyunim* 3).

The *Gemora* concludes by citing another statement by Shmuel, which seems to say the opposite, for Shmuel said: No water purifies when flowing, except the Euphrates in the days of *Tishrei* alone (*when there is very little rainwater*). [*Evidently, during the remainder of the year, he did not allow a river to be used as a mikvah, for he was concerned that the rainwater will be more than the flowing water. The Gemora does not seem to know how to resolve this contradiction.*]

6. The *Mishna* had said that a woman may clasp her cloak with a stone, nut, or coin, which implied that she may do so even on *Shabbos*. The *Gemora* asks

³ The cloak was a sort of poncho, with a string attached to one side, and a stone, nut, or coin attached to the other. A woman would drape the cloak around her shoulders, and tie the string to the nut on the other side to keep it from falling.

that the next line in the *Mishna* is that she may not do so on *Shabbos*!?

The *Gemora* answers that she may not tie a coin on *Shabbos*, since it is *muktzeh* (Rashi), but the nut and stone may, indeed, be tied on *Shabbos*. [*Rashi points out that we are dealing here with a stone that was set aside before Shabbos, as otherwise it, too, would be muktzeh.*]

The *Gemora* then asks whether a woman may tie a nut to her cloak and clasp it for the purpose of transporting the nut through the public domain, and leaves the question unresolved. (65a – 65b)

INSIGHTS TO THE DAF

Mikvah Mats

The *Gemora* says that Shmuel's father would provide his daughters with mats to immerse themselves with when they would immerse in the Euphrates River. Rashi explains that the mats were necessary because Shmuel's father was concerned about the dirt that would be kicked up as they immersed, which might stick to them and disqualify the immersion.

Rabbeinu Tam, however, suggests that the mats were hung up around the area where the girls would immerse for privacy.

Forbidden to a Kohen

The *Gemora* thought, at one point, that Shmuel's father held like Rav Huna, who said that women who rub against each other out of sexual desire are disqualified from marrying a *Kohen*.

Rashi understood that this referred to the *Kohen Gadol*, who was required to marry a girl who had never had any type of sexual encounter. Although there was no *Kohen Gadol* in the times of Shmuel's father, he understood that

if the Torah restricted who such a girl could marry, then it was obviously an inappropriate thing for a girl to do.

Tosafos, however, suggests that the disqualification applies even to a regular *Kohen*, who is not required to marry a virgin, much less a girl with absolutely no sexual history. Rather, Tosafos explains, the disqualification here is that such a girl is classified as a harlot, like a girl who has been with a man before marriage.

Euphrates

The *Gemora* quotes Shmuel as disagreeing with both Rav and his father, in that Shmuel is not concerned that the Euphrates River might be comprised of more rainwater than water from its underground source. "The river is blessed from its rocks."

But, asks Tosafos, we see clearly that the Euphrates is much fuller in the rainy season, so how can Shmuel say that the rain does not fill it?

Tosafos answers by citing a *Gemora* in Taanis (25b), that two-thirds of the additional water that comes during the rainy season actually comes from an increase in the underground stream that parallels the rainfall. "Every *tefach* of rain water that fills it is accompanied by two *tefachim* of (additional) water that rise up (from the ground) to meet it."

DAILY MASHAL

Rain in Eretz Israel and the Euphrates

Many wonder: The Euphrates is at least 500 kilometers from *Eretz Yisroel*. Could it be that rain from *Eretz Yisroel* could come to the Euphrates? However, it has recently been discovered that stormy weather from the Mediterranean crosses *Eretz Yisroel* to Iraq, so that there is a positive correlation between rain in *Eretz Yisroel* and Iraq, from which the Euphrates derives its water (HaMada' ShebaTorah, 27).