

14 Shevat 5773
Jan. 25, 2013



Shabbos Daf 114

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

This Daf has not been edited yet. Please email Rabbi Avrohom Adler @ info@dafnotes.com to receive an update. Thank you

We learned elsewhere in a *Mishna*: A grease stain upon a saddle constitutes an interposition. [*When an article is tamei and requires immersion, nothing may interpose between it and the water; otherwise, the immersion is invalid. With respect to stains, if one generally objects to them, they are an interposition; if not, they are not an interposition. A grease stain belongs to the former category.*] Rabban Shimon ben Gamliel said: Only if it is as much as an Italian *issar* (approximately $\frac{3}{4}$ of an inch). On garments - if the stain is on one side, it does not interpose; if it is on both sides, it interposes. Rabbi Yehudah said in the name of Rabbi Yishmael: Even on one side it interposes.

Rabbi Shimon ben Lakish inquired of Rabbi Chanina: In the case of a saddlecloth (according to R' Yishmael), can the stain be on one side (to interpose), or must it be on both sides?

He said to him: I have not heard this, but have heard something similar, for we learned in a *Mishna*: Rabbi Yosi said: The garments of *bana'in* - a stain even on one side (interposes); of a boor, (only a stain) on both sides (interposes). And surely a saddle does not stand higher than the garment of an ignoramus!

What are *bana'in*? Rabbi Yochanan said: These are

scholars, who are engaged all their days in the upbuilding of the world.

And Rabbi Yochanan also said: Who is the scholar to whom a lost article is returned on his visual recognition of it (even without providing proof that he is the owner)? It is that scholar who is particular to turn his shirt around (if it was put on inside out).

And Rabbi Yochanan also said: Who is the scholar that is appointed a leader of the community? It is one whom they ask him something in any area, and he can reply to it. This applies even if he is learning the Tractate of Kallah (a relatively unknown one).

And Rabbi Yochanan also said: Who is the scholar whose work it is the duty of his townspeople to perform? It is he who abandons his own interest and engages in Heavenly matters; yet that is only to provide for his bread.

Rabbi Yochanan also said: Who is a scholar? It is one whom they ask him something in any area, and he can reply to it. In respect of what practical matter is this stated? It is to appoint him a leader of the community: if he is well versed only in one Tractate, (he can be appointed) in his own town; if it is in the entire Talmud, (he can be appointed) as the head of an academy.



Rabbi Shimon ben Lakish said (*regarding bana'in*): This material of *olyarin* (cloaks which would be given to people by the bathhouse attendants) that are imported from beyond the sea (are the garments that the Mishna rules that a stain – even on one side – is deemed an interposition).

The *Gemora* asks: Shall we say that they are white (for only then would people be bothered by a slight stain)?

But didn't Rabbi Yannai request the following to his sons, "My sons, do not bury me either in black shrouds or white shrouds; 'not in black,' for I may be worthy (of a place with the righteous in the World to Come) and I would be like a mourner among bridegrooms, and 'not in white,' for perhaps I might not be worthy and would be like a bridegroom among mourners; rather, bury me with the cloaks of *olyarin* (which are red) that are imported from beyond the sea." This evidently proves, does it not, that these are colored?

The *Gemora* answers: This is not difficulty, for Rabbi Yannai was indeed referring to cloaks (which are red), while Rabbi Shimon ben Lakish was referring to linens on a table (also from *olyarin*, which are black).

The *Gemora* cites a *braisa*: *The olah of each Shabbos on its Shabbos*. This teaches concerning the fats of the *Shabbos* that they may be offered (burnt) on *Yom Kippur*. One might think that those of *Yom Kippur* (can) also (be burnt) on *Shabbos*, therefore it is stated: *on its Shabbos*; these are the words of Rabbi Yishmael. Rabbi Akiva said: *The olah of each Shabbos on its Shabbos*. This teaches concerning the fats of *Shabbos* that they can be offered on a Festival. One might think that they may be offered on *Yom Kippur* as well; therefore it is stated: *on its Shabbos*.

The *Gemora* notes: When you delve into the matter, according to Rabbi Yishmael's opinion, vows and donated offerings may be sacrificed on a Festival, therefore the verse is required in respect of *Yom Kippur*. But according to the view of Rabbi Akiva, vows and donated offerings cannot be sacrificed

on a Festival; therefore the verse is required to permit (the burning of the fats on) Festivals.