

OVERVIEW of the Daf

1. Defining moist

The Mishnah listed a number of materials that may not be used while moist. The Gemara inquires whether the restriction applies to when they are moist with their own natural moisture or even when the moisture comes from an external source.

After two attempts the Gemara leaves the question unresolved.

2. MISHNAH: A list of materials that may be used for insulating a pot are enumerated.

3. Elisha the Winged One

R' Yanai rules that one who wears Tefillin must maintain a clean body.

According to Abaye this means he must not pass gas while wearing Tefillin and according to Rava it means he must not sleep while wearing Tefillin.

The story of Elisha the Winged One is retold.

4. Identifying R' Yehudah's stringency

The Gemara inquires whether R' Yehudah's stringency against using "fine ones" refers to sawdust or flax combings.

A Baraisa demonstrates that R' Yehudah's stringency applies to flax combings.

5. MISHNAH: The use of animal hides and wool shearings for insulation is presented. As an extension of that issue, the Mishnah discusses whether these materials will be muktza when used to insulate a pot of food.

6. Animal hides

The question is raised whether the animal hides identified as not being muktza in the Mishnah refer to hides owned by regular people, but ones owned by a craftsman would be muktza or perhaps even hides owned by a craftsman are not muktza.

After numerous attempts to resolve this issue the Gemara concludes that it is a dispute between Tannaim.

7. The Thirty-nine melachos

It is reported that the thirty-nine malachos of Shabbos correspond to the thirty-nine times a form of the word מלאכה appears in the Torah, although Amoraim were unable to identify which thirty-nine are included in the count.

8. The muktza status of wool shearings

Rava states the wool shearings used to insulate a pot are not muktza.

This ruling is successfully challenged. ■

Daf DIAGRAM

The Jews in the desert lifted the boards from the ground up onto the wagons, and they transferred the boards from one wagon to the other.



רשות הרבים

Gemara GEM

Elisha Bal Kenafayim and a Guf Naki

תפילין צריכין גוף נקי כאלישע בעל כנפים

The Gemara says that Tefillin can only be worn by someone who has a clean body, like Elisha Bal Kenafayim. The Gemara proceeds to relate how Elisha wore Tefillin despite the decree that Jews were not allowed to wear Tefillin. When an officer suspected that he was wearing Tefillin and pursued him, Elisha quickly put them into his hands, finding that they had miraculously turned into the wings of a dove. Upon questioning, he said that he was merely carrying dove wings. When his claim was verified, he was released.

How is this story a proof that Tefillin need to be worn with a clean body? What does it have to do with having a clean body?

The Klausenberger Rebbe zt"l (quoted in Margaliyos Hashas) prefaced his answer by quoting the opinion of Rabeinu Yonah. Rabeinu Yonah understands that someone who is known to be an extremely pious person must sacrifice his life to keep even seemingly minor mitzvos at a time when there is persecution against those who keep mitzvos. Elisha was such a person, and he therefore continued wearing Tefillin. Why, then, did he not give up his life when the officer saw him?

The Klausenberger Rebbe answers that when Elisha saw the officer, he was so scared that he felt his body was going to become unfit to wear Tefillin. He immediately realized that in such a situation it was now prohibited for him to wear Tefillin. Being that it was now prohibited for him to wear Tefillin, he was no longer allowed to give up his life at this time for the mitzva of Tefillin. He therefore started to run away from the officer.

While Elisha had these thoughts, Hashem performed a miracle that the Tefillin on Elisha's head should immediately become dove wings. Why was the miracle performed in such a fashion? It must be, the Klausenberger Rebbe answered, because it was forbidden for the Tzadik to wear Tefillin with an unclean body. Hashem therefore turned the Tefillin into dove wings, in order that Elisha should not wear Tefillin while having an unclean body. This is the Gemara's proof from Elisha that one is not supposed to wear Tefillin while having an unclean body. ■

REVIEW and Remember

1. In what way is Rava's opinion regarding the definition of a clean body more strict than Abaye's opinion?
2. What would make a craftsman's hides different than hides owned by a baal habayis with regards to muktza?
3. How does the story of Yosef and Potiphar's wife relate to the thirty-nine melachos of Shabbos?
4. What prohibition is deduced from the transfer of beams from one wagon to the next?

HALACHAH Highlight

Points regarding maintaining a clean body while wearing Tefillin

אמר רבי ינאי: תפילין צריכין גוף נקי כאלישע בעל כנפים. מאי היא? אביי אמר: שלא יפח בהן. רבא אמר: שלא יישן בהן.

Rav Yanai said that the donning of Tefillin requires a clean body, like Elisha the Master of Wings. What is the definition of a clean body? Abaye says that one must not experience flatulence while wearing Tefillin. Rava says that one must not sleep while wearing Tefillin.

The Rambam¹ writes that the holiness of Tefillin is exceedingly great, and during the entire time that he wears them he must be humble and G-d fearing. As well, he must not allow himself to be drawn to laughter and frivolous speech. He must not think improper thoughts, but rather he should clear his heart with thoughts of truth and justice. Therefore, a person must endeavor to wear Tefillin all day, for that is their Mitzvah. [In order to illustrate the profound seriousness and holiness associated with the donning of Tefillin as it was practiced in times of old, mention should be made of a remarkable and intriguing statement written by Rav Meir HaMi'eli² of Narbonne. He references a Yerushalmi that there were Amoraim that refrained from donning Tefillin each day due to the great care and attention that Tefillin require. These Rabbis held that the concept of a clean body did not apply solely to the physical body, but also to the spirit, such that the soul had to be clean of sins! According to this approach, Rav Meir HaMi'eli interprets our Gemara to teach that physical uncleanness, although a necessity is unacceptable while wearing Tefillin, all the more so spiritual uncleanness can not be accepted. It must be said that this was written in regard to previous generations and has no application today.]

In fact, in Talmudic days the prevalent custom was to don Tefillin all day³. But, explains the Tur⁴, because Tefillin require a clean body such that a person not pass wind while wearing Tefillin and similarly one must be careful not to allow his thoughts to be distracted from the Tefillin while wearing them, and not everyone can be careful with this, thus the custom developed that Tefillin are not worn all day. However, minimally the Tefillin need to be worn during the recitation of the Shema and the Amidah. The Shulchan Aruch⁵ rules as such.

Amongst the rules of maintaining a clean body:

- One must not pass wind while wearing Tefillin⁶.
- An individual suffering from a stomach ailment⁷, even if it is not painful⁸, and even if it does not prevent him from leaving his home⁹,

is exempted from wearing Tefillin. As well, one who has taken a medicine that precipitates diarrhea is exempt¹⁰. He may not attempt to nevertheless wear the Tefillin in contravention of this regulation, with the exception of reciting the Shema and the Amidah when he is certain that he can maintain a clean body during that time¹¹.

- An individual who does not suffer from a stomach ailment, however knows that he will not be able to prevent flatulence while wearing the Tefillin is similarly exempt¹². If he knows that he will be able to prevent the flatulence while reciting the Shema, he should put on the Tefillin just before reciting the Shema¹³.
- Even if the person does suffer from a stomach ailment or flatulence, he should recite the Shema with its blessings, even if he knows he will have to stop in the middle¹⁴. Of course, he should not put on his Tefillin for this recitation unless he is sure that he can maintain a clean body. Rather, he should don his Tefillin later in the day when he can maintain the clean state¹⁵. As for the Amidah, he should not begin it if he knows he will have to stop in the middle. He should then pray an additional Amidah for Minchah¹⁶.
- These rules apply only if he is certain of his inability, but if he is unsure than he should not refrain from anything¹⁷.
- Finally, Rav Chaim Falaji¹⁸ writes that a person should refrain at night from eating foods that may have a detrimental digestive affect on him and possibly influence his Tefillin status the next morning. ■

- 1 רמב"ם (פ"ד מהל' תפילין הלכה כה)
- 2 ספר המאורות (ברכות יד ע"ב, עמ' סא). וכן ראה זוהר במאירי שם (עמ' 49 ד"ה מש שביארנו). ועיי' מש"כ על מנהג קצת חכמים בזמנו. ועיי' תוס' (רי"ה יז ע"א ד"ה קרקפתא) בשם רי"ת. ודו"ק. ועיי' בעטרת זקנים (ריש סי' כה) וז"ל: "יוש שאינם מניחים תפילין דצריכין גוף נקי. סמ"ע עשה ג' שהיו נמצאין בימיו אלפים ורבעות בספרד ושאר ארצות שלא היו מניחין תפילין מטעם הנ"ל." ע"כ. ועיי' דבריו של רבי אברהם דוד מבוטשאטש באשל אברהם (סי' תצג) שרבים נמנעו מלהניח תפילין מחשש שאולי הגופות אינם נקיים. ע"ש.
- 3 עיי' בי"ח (אור"ח סי' לו ד"ה מצותן כל היום). וראה עוד בס' תורה שלמה (מילואים בסוף כרך יב, סי' לט, עמ' רמא) מש"כ בזה.
- 4 טור (סי' לח). ובבי"ח שטעם זה שלא נוהגים ללבוש תפילין כל היום הוא משום שצריכים גוף נקי כן כתב הרא"ש בהל' תפילין. ע"ש.
- 5 שו"ע (סי' לו סי"ב)
- 6 שו"ע (סי' לו סי"ב וסי"ג וסי"ד לח סי"ב)
- 7 שו"ע (סי' לח סי"א)
- 8 רמ"א שם
- 9 משנ"ב שם (סי"ד)
- 10 משנ"ב (סי' לח סי"א) ע"פ החיי אדם (כלל יד סעיף יח)
- 11 משנ"ב שם
- 12 שו"ע (סי' לח סי"ב). ויש לצנין לדבריו של רבי אברהם דוד מבוטשאטש באשל אברהם (סי' לח) שאחד שהניח כשהתפילין עליו נכון שיתענה יום אחד על דרך התענית למי שנפל תפילין מידיו. ע"ש.
- 13 שו"ע שם
- 14 משנ"ב (סי' לח סי"א) וסי' פ' סי"ג
- 15 משנ"ב (סי' פ' סוף סי"ג)
- 16 שו"ע (סי' פ' סי"א)
- 17 משנ"ב שם (סי' פ' סי"א)
- 18 סי' כף החיים (סי' י אות לא). והוב"ד בכף החיים סופר (סי' לו אות ז) ■

STORIES off the Daf

The Protection of Tefillin

אף ישראל מצות מגינות עליהן

The Gemara tells us about the story of Elisha Bal Kenafayim, whose Mesirus Nefesh led Hashem to miraculously turn Elisha's Tefillin into dove wings, enabling him to escape persecution from the Romans.

The following story shows that even a small mitzva can protect one from serious harm.

An Israeli soldier was interested in Yiddishkeit, and often talked to a Rav about becoming

frum. However, the commitment to all of the Mitzvos was too much for him to accept. His Rav said, "Take on just one Mitzvah, in order to show Hashem that you are sincere." The soldier decided to do the easiest thing he could think of: tying his shoes according to the Shulchan Aruch (Orach Chaim 2:4). He committed to first putting on his right shoe, putting on the left, tying the left, and then tying the right.

One early morning, his unit was ordered to quickly get dressed and go into the field. As he stumbled out of bed and was about to go outside, he realized that he had not tied his boots according to Halachah. He decided to go back to his bed and tie them again. However,

due to the early hour, he once again was unsure if he had tied them correctly and proceeded to retie his boots. He ended up being unacceptably late, and his commanding officer was furious. Explaining that he had to tie his boots according to the Shulchan Aruch infuriated the officer even more. The officer threw the book at him, and caused him to be sentenced to the brig for an extended period.

The soldier was still contemplating his fate in the brig when news came that shocked and saddened all of Israel. Two helicopters had collided, killing the more than seventy soldiers that were onboard the crafts at the time. This soldier was the only survivor from his unit. ■