

This month's Daf Digest is dedicated  
לכבוד the Wedding of Yosef and Shoshana Sokolin  
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yahrtzeit is on 19 Iyar

## OVERVIEW of the Daf

### 1) Amulets (cont.)

The Gemara continues, unsuccessfully, to determine whether an amulet may be brought into a bathroom.

### 2) Defining terms שריון, קסדה ומגפיים

3) **MISHNAH:** A list of items that a woman is Biblically prohibited to wear outside on Shabbos is presented. Two of those items are subject to a dispute between R' Meir and Chachamim whether it is a Biblical violation or a rabbinic one.

### 4) Rings

Ulla states that men and women have opposite halachos when it comes to wearing rings outside on Shabbos. It is Biblically prohibited for women to go out wearing a ring with a seal and rabbinically prohibited to go out wearing a ring without a seal. For men it is Biblically prohibited to go out wearing a ring without a seal and rabbinically prohibited to go out wearing a ring with a seal.

The reason this phenomenon could be so is because men and women are considered completely different when it comes to accessories and the manner in which it is worn by one has no bearing on how it is worn by the other.

The Gemara questions how there could ever be a Biblical transgression since we should consider the transfer of the ring to have been done in an unusual fashion being that items are generally carried and not worn on the body.

Rava demonstrates that since there are times when a woman may wear a signet ring and a man may wear a ring without a seal it is considered normal and as a result Biblically prohibited.

### 5) Defining terms in the Mishnah

כוליא is a brooch and the כובלת is a pendant that contained a spice called pilon.

A Baraisa records a three way dispute concerning one who wears a כובלת outside on Shabbos and the Gemara explains the rationale behind each position.

In the previously cited Baraisa R' Eliezer ruled it permitted for a woman to go outside wearing a כובלת, and yet in another Baraisa he uses terminology that implies that wearing a כובלת, violates a rabbinic prohibition.

The Gemara explains that R' Eliezer adjusted his terminology based on the opinion he was addressing.

### 6) Balsam oil

R' Yehudah in the name of Shmuel interprets a verse that mentions, "The finest of oils" to be a reference to balsam oil. This interpretation is unsuccessfully challenged.

### 7) Urinating before one's bed

R' Yosi the son of R' Chanina suggested interpreting another verse from the previously quoted passage as a reference to those who urinate before their beds. R' Avahu disputes this interpretation and instead interprets the verse to refer to people who indulge in a variety of physical pleasures.

R' Avahu or a Baraisa teaches that urinating before one's bed, disparaging the obligation to wash one's hands and being cursed by

(Continued on page 2)

## Gemara GEM

### How to Stay Out of the Poor House

שלושה דברים מביאים את האדם לידי עניות...

The Meiri approaches the cause and effect aspect of this Gemara from a practical standpoint. He writes: A person should place an emphasis upon cleanliness and proper hygiene. He should avoid conditions which are despicable or repulsive. His mind set should remain organized and productive. In order to place a special focus upon this matter, the Gemara illustrates several examples, demonstrating to us that appalling conduct can lead one to a state of poverty. For example, the Gemara discusses a person who is too lazy to get out of bed and to go to the bathroom, and he instead relieves himself on the floor next to his bed. Another example is if a person is lax in the laws of washing his hands properly. These both indicate a degree of laziness and sluggishness that will carry over and result in being ineffective in productivity as a wage earner. Such a person will be headed for the poor house unless he corrects his attitude and ultimately his behavior.

The final case is where a person can afford to buy jewelry for his wife, but he neglects to do so. Here, we are talking about a case where the wife expects these things, and the husband's disregard for her needs brings her to anger and to even berate her husband to his face. Once a situation has deteriorated to such a degree, the woman can become disillusioned and inattentive to caring for the household needs. Things can become ruined and wasted, and the house can begin to fall apart, leading to a state of poverty.

Accordingly, these are just examples of alarming conditions, which, if left unchecked, can lead to deprivation in general. ■

## REVIEW and Remember

1. What is the legal significance that "woman are a nation to themselves"?
2. Why is R' Eliezer not concerned with the possibility that a woman will remove and carry her כובלת on Shabbos?
3. What criteria are necessary for something to be prohibited as a sign of mourning for the destruction of the Beis HaMikdash?
4. What is a secret towards obtaining prosperity?

Today's Daf Digest is dedicated  
By Mr. and Mrs. Boruch Weinberg  
in loving memory of their grandmother  
Gella bas Zalman Shevach ע"ה

# HALACHAH Highlight

## The advantage in washing with an abundant quantity of water

ומזלזל בנטיילת ידים. אמר רבא: לא אמרן אלא דלא משא ידה כלל, אבל משא ולא משא - לית לך בה. ולא מלתא היא, דאמר רב חסדא: אנה משאי מלא חפני מיא, ויהבו לי מלא חפני טיבותא.

Another behavior that can bring a person to poverty is treating the washing of one's hands lightly. Rava said in explanation: It wasn't said that it brings to poverty except when the person doesn't wash at all<sup>1</sup>; however, if the person washes, but doesn't wash well, that doesn't concern us. The Gemara states that this assessment isn't correct because Rav Chisda said: I washed my hands with handfuls of water, and I was given handfuls of goodness<sup>2</sup>.

In this passage there are two points to address: treating hand washing lightly can bring a person to poverty, and that washing with much water can bring prosperity upon a person. As regards the first issue, Rashi<sup>3</sup> explains that Rava understood that washing with the minimum measure of one Rivi'is is sufficient and adding additional water did not produce any supplementary benefit. Rav Chisda, however, interpreted his own affluence to be the result of his practice of washing his hands with a plentiful quantity of water. Both agree though that in order to avoid poverty, washing with the minimum quantity is adequate<sup>4</sup>.

However, the Kesef Mishna<sup>5</sup> suggests that the Rambam understood this passage differently. The Rambam<sup>6</sup> states that if a person is unsure whether he has washed his hands or not, in a state of doubt we rule to the side of purity. The Kesef Mishna conjectures that the Rambam understood Rava's statement **לית לך בה** - **משא ולא משא** to mean if a person is unsure whether he has washed or not, he need not be concerned. The Kesef Mishna points out that although the Gemara dismisses Rava's viewpoint, the Gemara was not denying that the law is indeed that in a state of doubt he need not wash again, but rather the Gemara adds that to avoid poverty one should wash again<sup>7</sup>. This implies<sup>8</sup> that even if a person washes with the required minimum Revi'is he is still susceptible to poverty ח"ו. Other authorities<sup>9</sup> are also of this opinion, and understand even Rashi to subscribe to this position.

The Kaf HaChaim<sup>10</sup> presents the different views on this matter, and concludes by writing that it would be appropriate to be attentive to always wash with more than the minimum requisite Rivi'is in order to accommodate all opinions. This cautionary statement is reinforced by the view of the Komarner Rebbe<sup>11</sup> that the poverty that is intended here is poverty of Torah, poverty of Mitzvah performance, and financial poverty!

The second topic to be addressed in our passage is the potential for prosperity, barring other possible spiritual impediments<sup>12</sup>, for one who

(Insight...continued from page 1)

one's wife in one's own presence leads to poverty.

## 8) Women who flaunt their beauty

Rava the son of R' Simlai expounds on the verses that describe how women flaunted their beauty and the punishment they incurred for their behavior.

## 9) The pompous behavior of the men

The Gemara begins to describe the pompous behavior and speech of the men. ■

washes with a plentiful amount of water. [It should be stated that although our Rabbis mention this potential fringe benefit to washing with much water, still one should not do so expressly in order to merit this prize<sup>13</sup>, but rather one should improve his performance solely for the honor of Hashem<sup>14</sup>.] One authority<sup>15</sup> opines that the intent of the Rabbis with this statement was to add some water only when it enhances the Mitzvah; such as to ascertain that the requisite Rivi'is has been poured or that the single pouring reached all the necessary spots. This position is strongly challenged by the Munkatcher Rebbe<sup>16</sup> who maintains that the testimonial of Rav Chisda intends that one indeed pour much water in his hand washing. He adds that one could derive from the words of Rav Chisda that when one washes his hands he should make certain that the cup he is pouring from be full as well. It should be noted that Rav Shimon Sofer of Erlau<sup>17</sup> writes that this recommendation of Rav Chisda would only apply to the pourings that are Halachically relevant to the hand washing, but to simply continue to pour many separate times upon the hands would not be a fulfillment of Rav Chisda's advise, since this is no longer part of the Mitzvah. ■

1. עיי' מש"כ בפרישה (סי' קנח, עמ' קא במהד' מכוון ירושלים) בטעם הדבר.
2. עיי' גם המסופר בזה"ק (פרי' לך דף ק"ז פז סוע"ב).
3. רש"י כאן (ד"ה משא ולא משא).
4. עיי' בב"ח (סי' קנח, עמ' קא במהד' מכוון ירושלים).
5. בכס"מ (פ"ו מהל' ברכות ה"טו) ובב"י (או"ח סי' קס ד"ה מים שיש לו, סוף עמ' קכ במהד' מכוון ירושלים) [ועיי' שם בכס"מ הגרסא היא רב פפא במקום רב חסדא].
6. רמב"ם (פ"ח מהל' ברכות ה"טו).
7. עיי' בלח"מ שם מש"כ על דברי מרן הבי"א.
8. עיי' בכפה"ח (סי' קנח אות עט).
9. הרש"ל בים של שלמה (חולין פרק כל הבשר סי' טז). וכן בשו"ע הגר"ז (סי' קנח ס"טו). עיי' מאמ"ר (שם אות יד).
10. כף החיים (סי' קנח אות עט).
11. שלחן הטהור (סי' קנח ס"א).
12. עיי' חיי אדם (כלל לו ס"א): "ומצוה זו מסייע שמי שזהיר בה, ואין שאר מעשיו מעכבים, היא מסוגלת שיהיה עשיר." וכן ראה במשנ"ב (סי' קנח ס"ק לח). ועיי' בכפה"ח (שם אות פ) שמי שזהיר בזה ואינו מתעשר, אפשר שיש מניעה ממקום אחר, אבל עכ"פ אע"פ שאינו מתעשר צריך לזהיר ליטול בשפע כדי שימשיך שפע למעלה ויקבל שכר לעתיד, שאין לך שום מצוה שאין לה שכר.
13. באר היטב (סי' קנח ס"ק יז) בשם השל"ה. ועיי' בנמוקי או"ח (שם אות ג).
14. משנ"ב (ס"ק לח) בשם הא"ר בשם השל"ה.
15. בא"א בוטשאטש (סי' קסא ט"ז ס"ק ו) בשם רבי אבא.
16. נמוקי או"ח (סי' קנח אות ב) באריכות.
17. שו"ת התעוררות תשובה ח"ג (סי' נג אות ג) [ובמהד' חדשה הוא בחאו"ח סי' עד]. ■

# STORIES off the Daf

## Pure hands and pure Middos

מאן דנטייל מלא חפניו מיא יחבו ליה מלא חפניו טיבותא

The Gemara lauds the practice of pouring an abundance of water over the hands for Netilas Yadayim. Once, Rabbi Yisroel Salanter visited a certain house, and the members of the host family carefully watched as he approached to wash his hands for a meal. It was a unique

opportunity to witness how a great tzadik fulfills a mitzvah. They were surprised to see, however, that although there was plentiful water in the pitcher, Reb Yisroel seemed to economize as he poured the minimal amount of water required upon each hand before drying them and reciting the bracha. They asked him why he was so frugal with the water, when the Gemara says that if someone pours an abundance of water on his hands he will be showered with an abundance of blessings.

Reb Yisroel explained to them that he had noticed that the water was brought to the

house up from the well in the yard by one of the housekeepers. He noticed that this woman worked very hard, and every bucket was a struggle for her. Then Reb Yisroel continued, "Of course, I have an interest in performing the mitzvah of netilas yadayim with a generous and liberal amount of water. This would be the most beautiful way of fulfilling the mitzvah. Yet, this would be at the expense of this woman having to break her back to bring more and more water. I have no right to improve my mitzvah at her expense of suffering any more than she is already!" ■

Daf Digest is published by the Chicago Center, under the leadership of

HaRav Yehoshua Eichenstein, shlit"z

HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.

Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.