



Volume 8. Issue 1

## Haircuts close to *Mincha*

*Masechet Shabbat* opens with the prohibition of carrying on *Shabbat*. The *Mishnah* quickly transitions to discussing those activities that should not be performed on *erev Shabbat*. The first of which is out of concern that the prohibition of carrying will be transgressed (1:3): “A tailor should not walk with a needle pinned to his clothing close to dark, in case he forgets [and carries it on *Shabbat*].”

Before doing so however, the *Mishnah* interjects with the following case: “One should not sit before a barber close to *mincha*<sup>1</sup> until they have prayed.” The *Bartenura* explains that the concern is that the scissors might break after the haircut has started and the time for *mincha* will pass by the time they are repaired and the haircut is completed. The interesting thing about this case is that it does not apply solely to *erev Shabbat* but to the rest of the week as well. The same is true for the other cases listed in the same *Mishnah*. The question then is why is this *Mishnah* mentioned at all in our *masechet*?

*Rashi* (*Shabbat* 9b) explains that it because it is similar to the *Mishnah* that follows involving the above mentioned tailor. In both cases there is a concern that one may forget or get lost in what they are doing with the result being negative.

If the similarity between the *Mishnayot* is reason enough for this *Mishnah* to be brought in our *masechet* then surely the *Mishnah* relating to *Shabbat* should be mentioned first. The *Bartenura* answers that the laws of our *Mishnah* are quite brief and can be

dealt with quickly, while the laws of *Shabbat* that follow are more detailed and are dealt with at length.

The *Pnei Yehoshua* answers that the case of the tailor as well as the other cases listed in that *Mishnah* are amongst the eighteen laws where the *Halacha* was decided to be like *Beit Shammai*, as we will learn next week. Consequently that *Mishnah* was placed after this one as it connects to the later *Mishnah*.

Granted that there is a thematic similarity, but is this really enough? The *Sefat Emet* explains that one might of thought the even though during the week it is prohibited to have a haircut close to *mincha*, perhaps on *erev Shabbat* it is permitted. He explains that firstly with the severe prohibitions of *Shabbat* imminent, one is far more likely to remember to stop and first pray *mincha*. Furthermore, there used to be trumpet blasts *erev Shabbat* reminding people to stop work, so the alarm clock was set! Nevertheless *Shabbat* is no different and one cannot have a hair cut close to *mincha* without praying first.

The *Rashash* teaches similarly that relevance to *Shabbat* is that there is a *mitzvah* to have a haircut and wash on *erev Shabbat*. Perhaps then the *Rashash* is explaining like the *Sefat Emet* that one might have thought that there is some flexibility with the *gezeira* that applies during the rest of the week as it is a *mitzvah* to have a haircut. Consequently this *Mishnah* is extremely relevant to our *masechet* so as to teach that it applies to *erev Shabbat* as much as the rest of the week.

**Yisrael Yitzchak Bankier**

<sup>1</sup> Close to *mincha* is a half an hour prior to *mincha*. The *Bartenura* explains that the *mincha* referred to here is *mincha gedolah* which

is six and a half “relative” hours into the day, where a relative hour is one twelfth of the daylight time.

**Revision Questions**

ביכורים ג' ז' – ד' ה'

- What was the decree that the *Chachamim* instituted to counter a problem that turned people away from bringing *bikurim*? (ג' ז')
  - Wealthy people would bring their *bikurim* in one type of basket, and the poor would bring in another. What types of baskets were they and which were given to the *kohanim*? (ג' ח')
  - Explain the debate regarding which fruit we use to “decorate” the *bikurim*. (ג' ט')
  - Explain the meaning of these terms: (ג' י')
  - *Tosefet bikurim*
  - *Itur bikurim*
- Explain two halachic differences between the above two things.
- When is *tosefet bikurim* equivalent to *bikurim*? (ג' י"א)
  - Explain why *bikurim* is referred to as the *kohen's* property. (ג' י"ב)
  - Explain the debate between *R' Yehuda* and *Chachamim* regarding to which *kohen* the *bikurim* must be given. (ג' י"ב)
  - What is an *androginus*? (ד' י"א)
  - How is an *androginus* similar to men? (ד' י"ב)
  - How is an *androginus* similar to women? (ד' י"ג)
  - How is an *androginus* similar to both men and women? (ד' י"ד)
  - How is an *androginus* different to both men and women? (ד' י"ה)

שבת א' א' – ג'

- List the cases where one is *chayav* for transferring from one domain to another. (א' א')
- List the cases where one is *patur* (*aval assur*) for transferring from one domain to another (א' א')
- What are the five activities listed in the *Mishnah* that one is forbidden from beginning ‘close’ to *mincha gedolah*? (א' ב')
- Concerning the previous question, what is the law regarding those that have already engaged in those activities? (א' ב')
- Why did the *Chachamim* prevent a scribe from travelling with his quill on *erev Shabbat*? (א' ג')
- What was the basis for the concern regarding people reading by candle light? (א' ג')

**Local Shiurim**

**Melbourne, Australia**

**Sunday -Thursday**

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

**Friday & Shabbat**

10 minutes before *Mincha*

Beit Ha'Roeh

Melbourne, Australia

**Efrat, Israel**

*Shiur in English*

**Sunday -Thursday**

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

Reemon Neighbourhood

**ONLINE SHIURIM**

*Rabbi Chaim Brown*

[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

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[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*

*Rabbi C. Brown*

<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

**SHIUR  
ON KOL HALOSHON**

*Rabbi Moshe Meir Weiss*

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 <sup>th</sup> May כ"ה אייר	30 <sup>th</sup> May כ"ו אייר	31 <sup>st</sup> May כ"ז אייר	1 <sup>st</sup> April כ"ח אייר	2 <sup>nd</sup> April כ"ט אייר	3 <sup>rd</sup> April א' סיון	4 <sup>th</sup> April ב' סיון
Shabbat 1:4-5	Shabbat 1:6-7	Shabbat 1:8-9	Shabbat 1:10-11	Shabbat 2:1-2	Shabbat 2:3-4	Shabbat 2:5-6

