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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

A pail (*over a well*) may be tied with a girdle (*for the knot will not be permanent, as the girdle is certainly needed*), but not with a rope (*for it will probably remain there permanently*), but Rabbi Yehudah permits it.

Rabbi Yehudah stated a general rule: Any knot that is not permanent entails no liability.

The *Gemora* asks: What rope is meant? Shall we say an ordinary (*pail*) rope? How then does Rabbi Yehudah permit it? Surely it is a permanent knot? Rather, it refers to a weaver’s rope (*who will not leave it there*).

The *Gemora* asks: Shall we say that the Rabbis maintain that we preventively forbid a weaver’s rope on account of an ordinary one, while Rabbi Yehudah holds that we do not preventively forbid? But the following *braisa* contradicts it: If the rope of a pail is broken, one must not tie it (*together*), but merely make a bow (*which is not permanent*); whereas Rabbi Yehudah holds: One may wind a hollow belt or a girdle around it, providing that he does not tie it with a bow. It emerges that Rabbi Yehudah’s views are self-contradictory and similarly the Rabbis’?

The *Gemora* answers: The Rabbis’ views are not self-contradictory, for one rope may be interchanged for another (*and therefore, they maintain that it is forbidden to make a temporary knot in a weaver’s rope on account of permanent knot in an ordinary one*), whereas making a bow cannot be interchanged for making a knot. Rabbi Yehudah’s views are also not self-contradictory, for there it is not because making a bow may be interchanged for making a knot, but rather, because making a bow itself is a form of making a knot.

Rabbi Abba said in the name of Rabbi Chiya bar Ashi in the name of Rav: A man may bring a rope from his house and tie it to a cow and its trough (*without the concern of subsequently leaving one end tied, in which case it becomes a permanent knot*).

Rabbi Acha the Tall, that is Rabbi Acha bar Pappa, challenged Rabbi Abba from the following *braisa*: If a rope is attached to a trough, one may tie it to a cow; and if attached to a cow, one may tie it to a trough, provided however, that he does not bring a rope from his house and tie it to the cow and the trough?

The *Gemora* answers: There (*in the braisa*), the reference is to an ordinary rope (*and therefore it is forbidden to tie both ends*); here, he refers to a weaver’s rope (*for since it will not remain there permanently, both ends can be tied*).

Rav Yehudah said in the name of Shmuel: A weaver’s implements may be handled on *Shabbos*. [*Although their normal use is forbidden on Shabbos, they may be moved for a permitted purpose. Rav Yehudah maintains that in general, it may not even be moved for a permitted purpose; however, since the weaver does not object if his instruments are used for something else, it is therefore permitted to handle them.*]

They inquired of Rav Yehudah: What of the upper beam (*on which the warp depends*) and the lower beam (*the roller on which the web is wound as it advances*)? [*Do we say that since these are heavy, they are not used for any purpose but their own, and therefore they may not be handled even for a legitimate use?*]

At times he would say yes and at times he would say no, as



he was uncertain about the matter.

It was stated: Rav Nachman said in the name of Shmuel: A weaver's implements may be handled on *Shabbos*, even the upper beam and the lower beam, but not the posts (*perforated rollers used by women in weaving*).

Rava asked Rav Nachman: Why are the posts different, that it is not permitted? Shall we say that it is because one makes holes (*by lifting these posts*) – that cannot be, for the holes are made automatically (*and are therefore permitted*)! For we learned in a *Mishna*: If one hides (*for storage*) turnips or radishes under a vine, provided some of their leaves are uncovered, he need not be concerned on account of *kilayim* (*for they have not taken root*), the *Shemittah* (*for it is not regarded as planting*) or *ma'aser* (*as they were already tithed before being buried*), and they may be removed on *Shabbos* (*although a hole will appear in the earth*)?

The *Gemora* explains the reasoning: In a field one will not come to level (*fill up*) the holes; whereas here in the house, one will come to level the holes (*from the posts; and because of this, it is forbidden*).

Rabbi Yochanan inquired of Rabbi Yehudah bar Livai: As for a weaver's implements, such as the upper beam and the lower beam, may they be handled on *Shabbos*? He answered: They may not be handled. What is the reason? It is because they cannot be taken (*even during the weekday, on account of their heaviness*).

One may fold up garments (*to prevent them from becoming creased*) even four or five times (*as long as he intends to wear them on that day*), and spread the sheets on the beds on the night of *Shabbos* for use on *Shabbos* day, but not on *Shabbos* for use on the night after *Shabbos* (*for one cannot prepare on Shabbos for the weekday*).

Rabbi Yishmael said: One may fold up garments and spread the sheets on the beds on the day of *Yom Kippur* (*if it came out on Friday*) for use on *Shabbos*; and the fats of the *Shabbos* (*sacrifices*) may be offered (*burned on the Altar*) on *Yom Kippur* (*in a case when Yom Kippur fell out on Sunday*), but

not those of *Yom Kippur* on *Shabbos*. Rabbi Akiva said: Neither may those of *Shabbos* be offered on *Yom Kippur*, nor may those of *Yom Kippur* be offered on *Shabbos*.

The School of Rabbi Yannai said: They learned this (*the folding of garments*) only of one man, but (*it may*) not (*be done*) by two men (*for when two men fold up garments, they stretch the garment and smooth out the creases completely, and this appears as if they were fixing it*). And even of one man, we said (*this permission*) only of new garments, but not of old ones (*for they are not as stiff and wrinkle more; folding them is regarded as a huge improvement*). And even of new garments, we said this only of white, but not of colored ones (*for folding them greatly improves their appearance*). And we said this (*permission*) only if he has no others to change, but if he has others to change, it is not permitted.

It was taught in a *braisa*: The members of the household of Rabban Gamliel did not fold up (*even*) their white garments, because they had other garments for changing.

Rav Huna said: If one has a change (*of garments for Shabbos*), he should change (*into them*), but if he has nothing to change into, he should lower his garments. [*He should wear them lower down, as the wealthy people generally did, for wealthy men, who did not work in the field, generally wore longer garments than the poor workers, who would hitch up their clothing.*]

Rav Safra asked: But this looks like haughtiness?

The *Gemora* answers: Since he does not do this every day, but (*only*) now (*on Shabbos*), it does not look like haughtiness.

It is written: *And you shall honor it, by not doing your own ways. And you shall honor it* - that your *Shabbos* garments should not be like your weekday garments. And this is like Rabbi Yochanan's statement: "My clothes are my honor." By *not doing your own ways* - your walking on *Shabbos* shall not be like your walking on weekdays.

It is written in the next verse: *From seeking your wants*. This teaches us that your wants are forbidden, but the wants of

Heaven (*matters involving a mitzvah*) are permitted. And speaking words - your speech (*conversation*) on *Shabbos* should not be like your speech on weekdays (*such as talking about business*). Speaking is forbidden, but thought (*about mundane matters*) is permitted.

The *Gemora* asks: Now, as for all (*the rest*), they are understandable; but what is meant by, 'your walking on *Shabbos* shall not be like your walking on weekdays'?

The *Gemora* answers: As Rav Huna said in the name of Rav, and other state that it was as Rabbi Abba said in the name of Rav Huna: If one is walking on *Shabbos* and comes to a stream of water, if he can put down his first foot (*on the other side*) before lifting the second (*for the stream is so narrow*), it is permitted; otherwise, it is forbidden (*to jump over it*).

Rava asked: What shall he do? Shall he go around it? Then he increases the walking!?! Shall he cross it (*by walking through it*)? His garments may become soaked in water and he will be led to wringing them out (*which is forbidden on account of whitening*)!?! Rather (*in such a case*), since it is impossible (*otherwise*), it is permitted (*to jump across*).

Rather, the *Gemora* concludes, what is meant is as Rebbe inquired of Rabbi Yishmael the son of Rabbi Yosi: Is it permitted to take long strides on *Shabbos*? He said to him: Is it then permitted on the weekdays? For I maintain that a long stride takes away a five hundredth part of a man's eyesight, and it is restored to him by the (*drinking of the wine from the Friday night*) *Kiddush*.

Rebbe inquired of Rabbi Yishmael the son of Rabbi Yosi: May one eat earth on *Shabbos* (*for since some practiced this as a remedy to certain ailments, perhaps it is included in the prohibition against using medicine*)? He replied: Is it then permitted it on weekdays? For I maintain that it is forbidden even on weekdays, because it causes illness.

Rabbi Ami says: Whoever eats from the ground of Babylon is like one who eats from the flesh of his forefathers (*for they dies there during the exile*). And some say: It is as though he ate of vermin and creeping things, because it is written

(*regarding the Flood*): And he dissolved every living thing, etc (*and they became dust*).

Rish Lakish said: Babylon is called *Shinar*, as all of the bodies were moved there (*by the waters*). Rabbi Yochanan said: Babylon is called *Metzulah* (*the Deep*) as all of the bodies floated down there.

It stated above: And some say: It is as though he ate of vermin and creeping things.

The *Gemora* asks: But these were certainly completely dissolved?

The *Gemora* answers: Because they cause illness, the Rabbis forbade them, for a certain man ate clay and then ate cress, and the cress sprouted up into his heart and he died.

It is written (*by Naomi's instructions to Rus*): Wash yourself, and anoint yourself, and put on your garments. Rabbi Elozar said: This refers to the *Shabbos* garments.

It is written: Give instructions to a wise man, and he will be yet wiser. Rabbi Elozar said: This alludes to Rus the Moabitess and Shmuel of Ramahite. 'Rus' — for whereas Naomi said to her, "Wash yourself, and anoint yourself, and put on your garments, and go down to the threshing floor," yet of her it is written: And she went down to the threshing-floor, and only subsequently is it written: and she did everything as her mother-in-law instructed her. [She did not want to adorn herself before entering the threshing floor to be with Boaz, for she did not want to create the appearance of a harlot.] 'Shmuel' - for whereas Eli said to him, "Lie down, and it shall be, if He calls you, that you shall say, "Speak, Hashem, for your servant is listening," yet of him it is written: And Hashem came and stood and called as at other times, "Shmuel, Shmuel." Then Shmuel said, "Speak, for your servant is listening," but he did not say, "Speak, Hashem" (*for he was not certain that the unidentifiable voice was indeed the voice of Hashem*).

It is written: And dip your morsel in vinegar.



Rabbi Elozar said: Therefore it may be deduced that vinegar is beneficial in hot weather.

3:72)

Rabbi Shmuel bar Nachmeini said: He intimated to her: A son is destined to come forth from you whose actions shall be as sharp (*i.e., bitter*) as vinegar; and who was it? It was Menasheh.

It is written: *And she sat beside the harvesters*. Rabbi Elozar said: At the side of the harvesters, but not in the midst of the harvesters. He (*Boaz*) intimated to her that the Kingdom of the House of David was destined to be divided (*just as the harvesters made a division between her and him*).

DAILY MASHAL

If they were like Mortals...

By: Meoros HaDaf HaYomi

The *Gemora* states that if previous generations were like angels then we are like mere mortals. If previous generations were like mortals, then we are like donkeys. This seems to poignantly describe the terrible descent of mankind, generation after generation. Yet the *passuk* from Koheles seems to contradict this, "Do not say that the days that have passed are better than these," (7:10).

The Minchas Elazar explains that the *Gemora* refers to the lofty spiritual heights that the Sages and Prophets of earlier generations attained. These heights are sadly lacking in our own generation. However, in regard to the times themselves, these times are greater than those gone by. Since we must struggle against so many impediments, and serve Hashem without these spiritual powers to assist us, our mitzvos and Torah study in these times are so much more important. Hashem has more nachas from our own service, since He alone recognizes how difficult it is for us to do even the smallest mitzvah, or daven with even the slightest amount of kavana. Hashem does not judge us based on our achievements, but based on the difficulties we must overcome. In this sense, our generation of *ikvesa d'moshicha* is the greatest of them all. (From Divrei Torah: Munkatch,