



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

Mav the studying 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

**1. There is a dispute regarding a door bolt that drags on the ground.**

But the Sages maintain: in both cases we may close (the skylight) with it. What does ‘in both cases’ mean? — Rabbi Abba said in Rav Kahana’s name: Whether it is fastened or not, providing that it was prepared. Said Rabbi Yirmiyah to him: But let the Master say, Whether it is suspended or not, providing that it is fastened;<sup>1</sup> for Rabbah bar Bar Chanah said in Rabbi Yochanan’s name: Just as there is a controversy here, so is there a controversy in respect of a dragging bolt.<sup>2</sup> For we learnt: A door bolt that drags on the ground, one may lock a door in the Bais HaMikdash but not anywhere outside the Bais HaMikdash.<sup>3</sup> A bolt that is not attached to the door but rests on the ground, one is forbidden to use the bolt to lock a door both in the Bais HaMikdash and outside of the Bais HaMikdash. Rabbi Yehudah maintains that one can use the bolt that is resting on the floor to lock a door in the Bais HaMikdash, and one can use a bolt that is attached but drags on the floor even outside the Bais HaMikdash. And it was taught in a Baraisa: The bolt that drags on the ground and one uses to lock a door in the Bais HaMikdash but not outside the Bais HaMikdash is a bolt that is attached to the door and hangs from the door, but its end touches the ground. Rabbi Yehudah maintains that such a bolt is permitted to be used even outside the Bais HaMikdash. A bolt that is not attached to the door or suspended from the door, but just remains in a corner, is prohibited to be used on Shabbos outside the Bais

HaMikdash. Further, Rabbi Yehoshua ben Abba said in Ulla’s name: Who is the Tanna of ‘a dragging bolt?’ It is Rabbi Eliezer!<sup>4</sup> Said he to him, I hold with the following Tanna. For it was taught: One who prepares a rod to use in locking and unlocking a door on Shabbos, when the rod is attached to the wall and suspended in the doorway, one can use it to unlock the door. If the rod is not attached and suspended from the doorway, then he cannot use it to lock and unlock the door. Rabban Shimon ben Gamliel maintains that as long as the rod was prepared for locking and unlocking the door, one can use it even if it is not attached to the wall. (125b - 126a)

Rav Yehudah bar Shilas said in Rav Assi’s name in Rabbi Yochanan’s name: The halachah is as Rabban Shimon ben Gamliel. Now, did Rabbi Yochanan say thus? Surely we learnt: All lids of vessels which have a handle may be taken on the Shabbos. Whereon Rav Yehudah bar Shila said in Rav Assi’s name in Rabbi Yochanan’s name: Providing that they have the character of utensils.<sup>5</sup> And should you answer, Here too [it means] where it ranks as a utensil, — does then Rabban Shimon ben Gamliel require it to have the character of a utensil? Surely it was taught: As for the dried branches of a palm tree which one cut down for fuel and then changed his mind, [intending them for sitting], he must tie them together. Rabban Shimon ben Gamliel said: He need not tie them together! — Rabbi Yochanan agrees with him in one<sup>6</sup> and disagrees with him in the other.<sup>7</sup> (126a – 126b)

<sup>1</sup> Before the Shabbos, i.e., explain the Mishnah stringently, instead of leniently.

<sup>2</sup> I.e., a door-bolt, fastened to the door, but one end of it drags on the floor.

<sup>3</sup> The bolt that is attached to the door is already part of the building before the onset of Shabbos. Using it is permitted biblically, but the Chachamim forbade its use on Shabbos because it resembles building. In the Bais HaMikdash, however, most rabbinic decrees do not apply, and one can use the bolt in the Bais HaMikdash even if the bolt drags on the ground.

<sup>4</sup> Whereas Rabbi Yehudah will agree with the Rabbis. From this passage we see that all agree that it must be tied.

<sup>5</sup> I.e., the lids themselves must be fit for use as vessels. But how can a rod rank as a utensil?

<sup>6</sup> That if it is prepared it need not be tied.

<sup>7</sup> Holding that they must have the character of a utensil.

Rabbi Yitzchak Nafcha lectured at the entrance of the Exilarch: The halachah is as Rabbi Eliezer. Rav Amram objected: And from their words<sup>8</sup> we learn that we may close (a skylight), measure ([a mikvah), and tie (a temporary knot) on the Shabbos! — Said Abaye to him, What is your view: because it is taught anonymously?<sup>9</sup> [But the Mishnah concerning] a dragging bolt is also anonymous! — Yet even so an actual incident is weightier.<sup>10</sup> (126b)

**2. Mishnah: There is a dispute regarding moving vessel-covers that have handles on Shabbos.**

The Mishnah states that one may move on Shabbos any vessel-cover that has handles. Rabbi Yosi said that this was said regarding covers of pits or cisterns or manholes.<sup>11</sup> Vessel-covers can be moved on Shabbos whether they have handles or not. (126b)

**3. There is a dispute regarding covers of utensils that are attached to the ground.**

Rav Yehudah bar Shila said in the name of Rabbi Assi in the name of Rabbi Yochanan that a vessel-cover does not have the status of a utensil and will remain muktzeh unless it has another use besides covering a vessel. Therefore, the Sages and Rabbi Yosi agree that regarding covers of holes in the ground, they can be moved if they have handles, but if they do not have handles, they cannot be moved.<sup>12</sup> Concerning covers of utensils, they agree that even if the covers do not have handles, they can be moved on Shabbos.<sup>13</sup> The disagreement is regarding utensil covers that are attached to the ground. One Master (the Sages) maintains that the Rabbis decreed [that if they do not have handles, they cannot be moved, similar to covers of holes in the ground]. The other Master [Rabbi Yosi], however, maintains that there was no

<sup>8</sup> Rabbi Tzadok's father and Abba Shaul ben Bitnis were concerned about the spreading of tumah from a corpse via a window. They stopped up the window with an earthenware jug to prevent the spreading of tumah. They also tied a reed to a cup that was a tefach wide with a temporary knot, so they could measure a hole overhead and determine whether the gap was wide enough to prevent tumah.

<sup>9</sup> You assume that that proves the halachah is so, for otherwise you could simply answer that it represents the Rabbis' view only and is not a final ruling.

<sup>10</sup> Although the Mishnah teaches that a bolt that is attached to the door but drags on the ground may not be used as a lock outside the Bais HaMikdash follows the opinion of Rabbi Eliezer, we follow the rule that *maaseh rav*,

decreed instituted.<sup>14</sup> An alternative version of this is that they argue in of an oven cover: one Master likens it to the cover of a ground [building], while the other Master likens it to the cover of utensils. (126b)

WE SHALL RETURN TO YOU, KOL HAKEILIM

**4. Mishnah: One can clear out four of five boxes of straw or grain on Shabbos because of guests or because of students who attend a Torah lecture.**

[One is forbidden to over-exert himself on Shabbos, and this is a rabbinic decree. The Sages were lenient, however, with regard to a mitzvah.] If one is expecting guests on Shabbos, one may clear out four or five boxes of straw or grain to accommodate the guest. Similarly, if space is required to seat students at a Torah lecture, one can clear out four or five boxes of straw or grain. One may not clear out a store of straw or grain.

**5. One can clear out on Shabbos Terumah that is tahor, Demai, Maaser Rishon whose Terumah was taken, Maaser Sheini or Hekdesh that was redeemed, and turmos, dried beans.**

One can only clear out on Shabbos grain that is not muktzeh. *Terumah* that is *tahor*, *Demai*, *Maaser Rishon* whose *Terumah* was taken, *Maaser Sheini* or *Hekdesh* that was redeemed, and *turmos*, dried beans, are not considered muktzeh. *Terumah* that is *tahor* can be fed to an animal. Similarly, dried beans are used to feed goats, so the beans are not muktzeh.

**6. One cannot clear out on Shabbos tevel, Maaser Rishon that did not have its Terumah taken**

practice of Torah scholars carries more weight that a ruling that was issued in the course of study. When a scholar rules at the time of an incident, he weighs the matter carefully and decides conclusively.

<sup>11</sup> Because one who places a cover without handles in the ground is akin to building when he blocks the hole. One who removes the cover without handles from the ground appears to be demolishing. The handle on the cover indicates that the cover is used to be placed and to be removed.

<sup>12</sup> Because it appears like he is building or demolishing.

<sup>13</sup> As long as the covers can be used as utensils other than covering vessels.

<sup>14</sup> And utensil covers that are attached to the ground can be moved even if they do not have handles.

from it, *Maaser Sheini* or *luf* or mustard.

*Tevel* is grain that *Terumah* and *Maaser* have been not been taken from it. *Tevel* cannot be eaten nor can it be fed to animals, so one cannot clear it out on Shabbos, as it is muktzeh. *Luf* is a bean that is inedible when it is raw and cannot even be fed to animals. Since one cannot cook *luf* on Shabbos, it is muktzeh. Rabban Shimon ben Gamliel maintains that *luf* can be cleared out, because *luf* is considered food for ravens, and wealthy people raise ravens as a symbol of their wealthy status.

#### 7. Bundles can be cleared out on Shabbos if they were designated to feed animals.

Bundles of straw, twigs, and tender reeds can be moved on Shabbos if they have been designated to feed animals. If they have not been designated to feed animals, one cannot move them. These bundles are normally used for kindling. So they are muktzeh unless one specifically designates them for animal feed. (126b)

GEMARA: Seeing that five may be cleared away, need four be stated? — Said Rav Chisda: [It means] four out of five. (There are some who state: Four of a small store), and five of a large store. And what does ‘but not the store’ mean? That one must not commence [dealing] with a store for the first time;<sup>15</sup> and which [Tanna] rules [thus]? It is Rabbi Yehudah, who accepts [the interdict of] mukzeh. But Shmuel said: [It means] four or five just as people speak; yet if one desires even more may be cleared away. And what does ‘but not the store’ mean? That one must not complete[ly remove] the whole of it, lest he come to level up depressions; but one may indeed commence. And who [rules thus]? It is Rabbi Shimon, who rejects [the interdict of] mukzeh. (126b – 127a)

DAILY MASHAL

#### A Rebbe’s actions, a student’s decision

If one sees his Rebbe performing a specific action, can he assume that this is the correct Halacha and this is how he himself should act? The Gemara recorded that rabbi Yitzchak

Nafcha ruled like Rabbi Eliezer with regard to shuttering a window on Shabbos. Rabbi Eliezer maintains that it is not enough that the shutter is prepared before shabbos, but the shutter must be attached to the building and the rope must be suspended. Only if these conditions are met do we say that it does not appear that one is adding on to the building and one would be permitted to shutter the window. Rav Amram objected to this ruling, as we find that Rabbi Tzadok’s father and Abba Shaul ben Bitnis were lenient with regard to shuttering the window and they did not require that these conditions be met. The Gemara’s response was *maaseh rav*, practice is greater proof than an ordinary ruling. Since the Mishnah cited by Rav Amram based its ruling on the actual practice of Tanaaim, it is more authoritative. From the Gemara it appears that if one witnesses his Rebbe performing an action, this is proof of the correct halacha, and one can act leniently, even if the Rebbe did not render a verbal Halachic decision, and there is room to say the Rebbe acted this way only in this specific situation. The Rishonim ask from a Gemara<sup>16</sup> that implies that one cannot learn a final ruling from one’s Rebbe’s actions unless the Rebbe informs him that this a conclusive ruling. From Rashi and the Rishonim on that Gemara<sup>17</sup> it is clear that while studying, one cannot render a Halachic decision, even if the Rebbe offers an example , because there is room to say that the Rebbe was only using an example based on the current topic being studied. If the student witness the Rebbe performing an action one time only, they should clarify if this is the Halacha. If they determined that this is what should be done, then this is definitely the practical Halacha and this is what occurred in our Gemara, where the students verified that one can be lenient regarding shuttering the window. The Ritva, however, maintains that if a Rebbe performs a certain action and does not inform his students that this is a specific situation, then the students can determine that this is the Halacha and they do not have to wonder further.

<sup>15</sup> If he had not already started using it for food, either for himself or for his animals, before the Shabbos it is muktzeh and must not be touched.

<sup>16</sup> Bava Basra 130b

<sup>17</sup> Ritva and Rashbam Ibid