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**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
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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

Rabbi Eliezer said: One may suspend a strainer on festivals (*but not on Shabbos*), and pour wine through a suspended strainer on the *Shabbos*. [*When a strainer is ‘suspended’, i.e., set over the vessel which receives the liquid, a ‘tent’ is technically made, in that the strainer’s narrow opening covers the vessel like the top of a tent cover and protects that which is beneath it. R’ Eliezer permits this on Festivals, for this is included in the special dispensation granted for preparation of food, but it is not permitted on the Shabbos, for it is regarded as building. When the liquid, e.g., wine, is poured through the strainer, the dregs are separated from the wine; nevertheless, he does not regard this as ‘selecting,’ and permits it on the Shabbos, for it is being done in an unusual manner.*] The Sages, however, rule: One may not suspend a strainer on festivals, nor pour wine through a suspended strainer on the *Shabbos*, but we may pour it through a suspended strainer on festivals.

The *Gemora* asks: Seeing that Rabbi Eliezer holds that we may not even add a temporary tent (*onto an existing one*), can it be permitted to make one (*by suspending the strainer*) in the first place?

The *Gemora* cites a *Mishna* as the source (*for R’ Eliezer’s opinion that we may not even add a temporary tent onto an existing one*): As for the shutter of a window, Rabbi Eliezer said: When it is fastened and suspended, one may close it up (*the window*) with it (*a shutter*); if not, one may not close it up with it. And the Sages maintain: In either case, we may close it up (*the window*) with it (*a shutter*). And Rabbah bar bar Chanah explained the dispute in the name of Rabbi Yochanan: All agree that a temporary tent

may not be made on Festivals, while on the *Shabbos* it goes without saying (*that it is forbidden*). They differ only in respect of adding a temporary addition (*onto an existing one*). Rabbi Eliezer maintains that one may not add a temporary addition (*onto an existing one*) on a Festival, while on the *Shabbos* it goes without saying (*that it is forbidden*); whereas the Sages rule: One may add a temporary addition (*onto an existing one*) on the *Shabbos*, while it is superfluous to speak of Festivals (*for then, it is certainly permitted*).

The *Gemora* answers: Rabbi Eliezer agrees with Rabbi Yehudah, for it was taught in a *braisa*: There is no difference between Festivals and *Shabbos* except in respect of food preparation (*which may be prepared on Yom Tov, but not on Shabbos*). Rabbi Yehudah permits the preliminary preparations of food for consumption as well.

The *Gemora* asks: But say that we know Rabbi Yehudah to rule thus of preparations which could not be done on the eve of the Festival; did you ever hear that he rules thus of preparations which could have been done on the eve of the Festival?

The *Gemora* answers: Rabbi Eliezer’s ruling goes further (*i.e., more lenient*) than Rabbi Yehudah’s (*for he permits it even regarding preparations which could have been done on the eve of the Festival*).

The *Mishna* had stated: The Sages, however, rule: [*One may not suspend a strainer on festivals, nor pour wine through a suspended strainer on the Shabbos*].

The scholars inquired: What if one does suspend it?

Rav Yosef said: If one suspends it, he is liable to a *chatas*.

Abaye said to him: If so, if one suspends a pitcher on a peg, is he liable as well? [*Surely not! Here, as well, it is not a real construction, and it is forbidden by Rabbinical law only.*]

Rather, said Abaye, it is forbidden by Rabbinical law, in order that one should not act in the very way he acts on weekdays.

Abaye collected some general rulings of *braisos*, and he recited: A leather bag (*a broad bag used by travelers, into which wine or milk was poured; it was stretched out at night over stakes for the liquid to cool in the night air and not spoil*), and a strainer, a canopy (*whose top is a tefach in width*), or a chair of Galin (*which were made out of sections; they could disassemble them, and reassemble them in a new location*), one should not make them (*on the Shabbos or Yom Tov*), and if he does, he is exempt (*from a chatas*), but it is (*Rabbinically*) forbidden. One must not make a permanent tent, and if he does, he is liable to a *chatas*. But a bed, folding chair, or folding toilet seat may be set up even initially (*for he is not constructing a tent; rather, he is placing a preconstructed tent in its place*).

The *Mishna* had stated: One may not pour wine through a suspended strainer on the *Shabbos*.

The scholars inquired: What if one does strain wine?

Rav Kahana said: If one strains, he is liable to a *chatas*.

Rav Sheishes asked: Is there something for which the Rabbis impose a *chatas*, and Rabbi Eliezer permits it even at the very outset? [*It would seem that they should not argue to such extremes!?*]

Rav Yosef demurred: Why not? Surely there is a 'golden city' (*a kind of ornamental headdress containing a picture of Jerusalem*), where Rabbi Meir imposes a *chatas* (*for wearing it in a public domain*), while Rabbi Eliezer permits it at the very outset.

The *Gemora* explains what this is: It was taught in a *braisa*: Rabbi Meir says that a woman may not go out wearing a 'golden city,' and if she does so (*unintentionally*), she must offer a *chatas*. The Sages say that she may not go out (*wearing it*), but if she does so, she is exempt (*from a chatas, as it is only Rabbinically prohibited*). Rabbi Eliezer says that a woman may go out (*wearing it*), even at the outset.

Abaye said to him: Do you think that Rabbi Eliezer refers to Rabbi Meir, who rules that she is liable to a *chatas*? He refers to the Rabbis, who maintain that there she is exempt, though it is forbidden; whereupon he said (*to the Sages*): It is permitted even at the very outset.

The *Gemora* asks: On what grounds is he (*the one who is straining the wine*) warned? [*A deliberate offense is not punishable unless the transgressor is previously warned that his proposed action is forbidden on such and such an account; in the case of the violation of the Shabbos he must be advised under what category of labor his action is prohibited.*]

Rabbah said: On account of selecting. Rabbi Zeira said: On account of sifting.

They explain their opinions: Rabbah said: Reason supports my opinion. Just as in selecting, one takes the edible matter and leaves the refuse behind, so here too, he takes the edible (*the wine*) and leaves the refuse (*the dregs*).

Rabbi Zeira said: Reason supports my opinion. Just as in sifting, the refuse remains on top while the edible matter falls below, so here too, the refuse (*the dregs*) remains on



top (of the strainer) while the edible matter (the wine) below.

Rami bar Yechezkel taught: One must not spread a folded sheet (over poles, so that it now forms a tent under which he can lie); yet if he does so, he is exempt (from a chatas), but it is (Rabbinically) forbidden. If a string or a cord was wound about it (from before the Shabbos or Yom Tov), it may be spread even at the very outset. [The sheet was already attached to the pole from beforehand, and a string or cord was attached to it by means of which it might be easily pulled down. When it is pulled down, one merely adding a temporary addition to an existing one, and this braisa permits it.]

Rav Kahana inquired of Rav: What about a canopy? He said to him: A bed as well is forbidden.

Rav Kahana asked him: What about a bed? Rav replied: A canopy as well is permitted.

He then inquired: What about a canopy and a bed? Rav answered him: A canopy is forbidden, while a bed is permitted.

The Gemora explains that there are no contradictions, for when he said that a bed as well is forbidden, he meant one like that used by the Karmanians (where the frameworks were such that they were taken apart and then set up; this was Rabbinically forbidden, for one might come to attach the sections tightly together). When he said to him that a canopy as well is permitted, he referred to one like Rami bar Yechezkel spoke about (where a sheet was already attached to the pole from beforehand, and a string or cord was attached to it by means of which it might be easily pulled down). [And that which he said:] A canopy is forbidden while a bed is permitted refers to one like ours (where it was only necessary to set down the preassembled bed that was leaning against the wall, but the canopy needed to be constructed).

Rav Yosef said: I saw the canopies of Rav Huna's house spread out at night and thrown down in the morning. [Evidently, they may be taken apart on Shabbos in the same way they may be set up.]

Rav said in the name of Rabbi Chiya: A curtain (used as a screen in a doorway) may be hung up and taken down (for it is not a 'tent,' as it has no roof).

And Shmuel said in the name of Rabbi Chiya: A bridal bed (which has one pole on each side and a rod between them; the cloth hangs over it on both sides; it is not regarded as a "tent," for there is not a tefach width on the top) may be set up and it may be dismantled.

Rav Sheishes son of Rav Iddi said: That was said only where its roof is not a tefach (handbreadth) in width, but if its roof is a tefach, it is forbidden. And even if the roof is not a tefach, this was said only where there is not (the width of) a tefach within three tefachim from the top; but if there is a tefach within three from the top, it is forbidden. And this is said only if its slope is less than a tefach, but if its slope is a tefach, the slopes of tents are as tents. And it was said only if it does not descend a tefach below the bed; but if it descends a tefach below the bed, it is forbidden.

Rav Sheishes son of Rav Iddi said: A felt hat is permitted (to be worn on the Shabbos).

The Gemora asks: But it was stated in a braisa that a felt hat is forbidden?

The Gemora answers: There is no difficulty, as in the one case it is a tefach in size (and therefore it is regarded as a tent); whereas in the other case it is not a tefach.

The Gemora asks: If so, if one lets his cloak protrude a tefach (in front of his head), is he too liable?

Rather, the Gemora answers, there is no difficulty, for here it is tightly fitted (on his head); there it is not tightly fitted



*(and therefore the Rabbis prohibited wearing it, for one might carry it four amos in a public domain).*

Rami bar Yechezkel sent to Rav Huna: Tell us, my friend, those well-favored teachings which you told us in Rav's name, two about the *Shabbos* and one about Torah. He sent back to him: As to that which was taught in a *braisa*: It is permitted to hang a leather bag by its straps, Rav said: They learned this only of two people; but if done by one person, it is forbidden. [*Two people do not stretch it well; but one person is forced to tie one end to a stake, stretch it, and then tie the other end to another stake, whereby it becomes a tent. Rashi however is dissatisfied with this explanation and states that he does not understand it, nor are other commentators more satisfactory.*]

Abaye said: But a canopy - even *(if stretched)* by ten people, is forbidden, for it is impossible that it shall not be somewhat stretched.

The *Gemora* states his other teaching: If one of the legs of an oven falls off, it *(the oven)* may be handled *(on the Shabbos)*; if two *(fall off)*, it may not be handled *(for it cannot stand on just two legs)*. Rav said: Even if one *(falls off)* it is forbidden, lest he come to affix it *(tightly)*.

The teaching about Torah is as follows: Rav said: The Torah is destined to be forgotten in Israel, because it is written: *Then the Lord will make your plagues extraordinary (v'hifla'ah)*. Now, I do not know what this wonder is, but when it is written: *Therefore, behold, I will proceed to do extraordinary things among this people, exceedingly extraordinary (and the wisdom of their wise men shall perish)*, it follows that this *hafla'ah* refers to Torah.

## DAILY MASHAL

### Torah in Golus

In our Gemara, R' Shimon bar Yochai assures us that the Torah will never be entirely forgotten by the Jewish

people. However, in the end of days there will be a terrible confusion, in which we will find the Torah disorganized, and difficult to understand. The Maharal explains that this is part of the decree of Golus. Just as the Jewish people were exiled from their land, and sent to live in places that are not appropriate to them, so too there is a Golus of the Torah. For this reason, we find that the sugyos appropriate for one masechta, are scattered in others. The laws of ritual purity are discussed in *Maseches Shabbos*, the berachos over wine are discussed in *Bava Basra*, and so on. For this reason, in the *ikvesa d'moshicha*, we find more and more seforim that gather together the relevant halachos into systematic order, that is much easier to understand. Beginning with the Rambam and the Shulchan Aruch, and followed by such classic seforim as *Sdei Chemed* and *Chafetz Chaim*, we now found the sugyos of Shas organized, each one drawn to its proper place. This mirrors the imminent return of the Jewish people to their homeland, may it be soon and in our days, (*Mevaser Tov*, from introduction to *Chol HaMoed K'Hilchosa*).