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Shabbos Daf 148

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

One cannot scrape his skin on *Shabbos*.

The *Mishna* stated that one cannot scrape his skin on *Shabbos*, because this is *uvdah dechol*, a weekday activity. The Chachamim maintain that one may not scrape his skin with strigil, a metal instrument used for scraping the skin, on *Shabbos*. Rabban Shimon ben Gamliel, however, maintains that one can scrape his skin like he would during the week if his legs are dirty with mud or excrement. Rav Shmuel bar Yehduah's mother made for her son a strigil from silver to use on *Shabbos*, thus obviating the issue of scraping being a weekday activity. (147b)

One can wrap an infant on *Shabbos*.

The *Mishna* stated that one may not straighten out the limbs of an infant on *Shabbos*. The *Gemora* states that one may, however, wrap an infant on *Shabbos*. Swaddling the infant with tight cloths would straighten the infant's limbs. The *Mishna* was referring to a case where the infant's vertebrae are misaligned, and one cannot straighten the vertebrae on *Shabbos*, as this procedure would appear to be a violation of the *melachah* of *boneh*, building. Wrapping the child, however, does not resemble *boneh* and one may wrap the child on *Shabbos*. (147b)

One whose hand or foot became dislocated cannot massage them in cold water on *Shabbos*.

The *Mishna* stated that if one's hand or foot became dislocated on *Shabbos*, he cannot massage the hand or foot in cold water, because it is clear he is performing a medical procedure that is forbidden on *Shabbos*. Rav Avya was by Rav Yosef when his hand became dislocated. Rav Avya demonstrated to Rav Yosef different techniques that would remedy his hand. Rav Yosef responded that all of Rav Avya's techniques were forbidden to perform on *Shabbos*. By performing these techniques, Rav Avya's hand became healed. Rav Yosef questioned Rav Avya's assumption that any of these procedures would be permitted, because the *Mishna* states that one whose hand or foot becomes dislocated, he cannot massage them in cold water, but if he bathes in the usual manner and the limb is healed, this is permissible. The *Gemora* states that Rav Avya assumed that the *Mishna* also states that one can set a bone that broke, yet we know that the final *halachah* is the one may set a broken bone on *Shabbos*. Rav Avya assumed that since that part of the *Mishna* was emended, this part of the *Mishna* discussing a dislocated limb would also be emended and one would be permitted to massage the dislocated limb in

cold water. Rav Yosef told Rav Avya that since this emendation was not stated, the final *Halachah* follows the ruling of the *Mishna*. (148a)

WE SHALL RETURN TO YOU, CHAVIS

One can borrow items from his friend on *Shabbos* as long as he uses the term *hasheleini*, and not *halveini*.

One can borrow pitchers of wine or oil from his friend on *Shabbos*, but he must employ the term *hasheleini*, not *halveini*. The word *shaal*, to borrow, implies an item that is returned, whereas the word *lavah*, to borrow, implies items that are repaid like money. The *Gemora* explains that by saying *hasheleini*, the lender will not write down the debt, because this refers to a loan that is not subject to a specific time period, so the lender knows that he can reclaim the item loaned at any time. If one says *halveini*, however, the lender will come to write down the loan, because *halveini* implies a loan for a specific time period. Although during the week the lender is not particular as to whether the borrower says *hasheleini* or *halveini*, we are not concerned that if the borrower says on *Shabbos* *hasheleini* that the lender will come to write down the loan. The reason for this is because the Chachamim only permitted the borrower to say *hasheleini* on *Shabbos*, so when the lender hears the borrower say *hasheleini*, the lender will not assume that the borrower made a mistake. Rather, the lender will realize that the borrower specifically stated *hasheleini*, which implies a short term loan, and the lender will not come to write down the loan. (148a)

One should deviate as much as possible when performing any activity on Yom Tov.

The Chachamim stated that when performing any activity on Yom Tov, one should deviate as much as possible. Women who fill up buckets of water from the river and carry them home do not deviate from the normal manner of carrying buckets. If you would suggest that instead of drawing water with a large bucket, they should draw water with a small bucket, they would be required to make more trips to the river and this would not be considered a deviation, as this procedure will require more effort on the part of the women. If you recommend that instead of using a small bucket they should draw water with a large bucket, this would certainly not be considered a deviation, because they would be forced to carry more water than usual. Spreading a cloth over the bucket is not a good deviation because if the cloth becomes soaked with water, they may come to squeeze the water out of the cloth, which is forbidden on Yom Tov. Covering the bucket with a lid is also not considered a good deviation because the cord that holds the lid in place might break and they may come to tie the cord, which is forbidden to do on Yom Tov. Since there is no solution of how to deviate from the normal practice, the women are permitted to carry the water in the usual fashion. (148a - 148b)

It is better to let a Jew transgress a prohibition unintentionally rather than transgress a prohibition intentionally.

A *Mishna* states that one cannot clap hands, beat chests (or slap the thigh) or dance on Yom Tov. Clapping hands and beating the chest or slapping the thigh is an expression of mourning that is forbidden on Yom Tov. One cannot dance on Yom Tov because he may come to fix a musical instrument. Nonetheless, we see that people do these things on Yom Tov, and they are not rebuked. We also know that one cannot sit at the opening of a mavoï next to a lechi on *Shabbos*, because something may roll away from him into the public domain and he will bring it back inside the *mavoï*, thus transgressing the *melachah* of carrying. Yet we see that women place their buckets at the end of the mavoï and they are not rebuked. The *Gemora* posits that from this that it is better that people commit a transgression unintentionally than to rebuke them and cause them to transgress intentionally, as they will continue doing what they have been used to doing. Proof that this concept applies even to biblical laws is from *Tosefes Yom Kippur*, where one is required from the Torah to start the Yom Kippur fast before the tenth day of Tishrei. Nonetheless, we see that people, eat and drink until nightfall, and they are not rebuked. Clearly, it is better that one violates the law unintentionally than be rebuked and continue to transgress the law intentionally. (148b)

A woman cannot lend her friend a loaf of bread unless she knows the value of the bread at the time that she lent it.

The *Mishna* states that a woman cannot lend her friend a loaf of bread on *Shabbos* unless she says *hasheleini* and not *halveini*. The implication of this ruling is that during the

week, when we are not concerned that she will write down the loan a woman may say *halveini*. The difficulty with this ruling is that Hillel is of the opinion that a woman cannot lend her friend a loaf of bread unless at the time of the loan she knows the value of the loaf. The concern here is that maybe the price of wheat will rise and then the lender and borrower will have participated in the prohibited act of *ribbis*, lending and borrowing with interest. How, then, can our *Mishna* permit by inference for a woman to lend her friend a loaf of bread during the week? The *Gemora* answers that the *Mishna* refers to an area where the price for a loaf of bread is fixed, so the lender and the borrower know the value of the loaf. If the price of wheat were to increase, then the borrower would pay back the lender with money instead of a loaf. Hillel's ruling, however, refers to a locale where the price of a loaf of bread is not set. (148b)

There is a dispute regarding a loan that was made on Yom Tov if one has recourse in the courts to receive his money back or not.

Rav Yosef maintains that one cannot reclaim a loan in court if the loan was made on Yom Tov. The lender can only attempt to claim payment from the borrower. Rabbah, however, maintains that one can reclaim in court a loan that was made on Yom Tov. Rav Yosef maintains that the loan made on Yom Tov is not reclaimable in court, because if the loan was able to be reclaimed, the lender would record the loan on Yom Tov. Now that the lender cannot reclaim the loan in court and can only reclaim the loan by asking the borrower for repayment, he does not have much of a

need to write down the loan. Rabbah maintains that the loan is reclaimable in court because if the loan is not reclaimable in court, the lender would not loan the borrower from the onset, and this would cause the borrower not to have the items he needs to enjoy the Yom Tov. Although our *Mishna* states that if the lender does not trust the borrower, the borrower can leave his garment with the lender, and this implies that the lender has no recourse in the courts, the *Gemora* explains that even if the loan were to be reclaimable in court, the lender would take collateral from the borrower because the lender says he does not want to deal with litigation and choosing a judge. (148b)

One who buys a cow and slaughters it on Rosh Hashanah following the *Shemittah* year and gives out portions of meat to his friends who bought the meat from him, payment of the debt is dependent on the preceding month of Elul being a full month or not.

The *Mishna* states that a group of people purchased a cow, and one person purchased the cow or gave his cow to be slaughtered, and the owner of the cow gave out portions of meat to his friends on Rosh Hashanah after the *Shemittah* year. If the month of Elul prior to Rosh HaShanah was full, i.e., a thirty day month, then the day of Rosh HaShanah really belongs to the previous year, and the law is that *Shemittah* cancels all debts. If Elul of the previous year was only twenty-nine days, then *Shemittah* does not cancel the debts. The *Gemora* questions according to the opinion of Rav Yosef who maintains that a loan made on Yom Tov is not reclaimable, what does the

Mishna mean that when Elul is full, all debts are cancelled, if the court does not get involved, the debt is cancelled regardless? The *Gemora* answers that although the day the meat was purchased was looked upon as Rosh HaShanah, we really do not know if it was Rosh HaShanah, and we treat the debt as having been incurred on a weekday and not on a Yom Tov. (148b)

One can consecrate his Korban Pesach on *Shabbos* and one can consecrate his Chagigah offering on Yom Tov.

The *Mishna* stated that when Erev Pesach falls on *Shabbos*, one who buys a Korban Pesach can leave his garment with the seller as collateral, and complete the sale after Yom Tov. The *Gemora* states that when Pesach begins on Saturday night and the Korban Pesach is offered on *Shabbos*, one may consecrate his Korban Pesach on *Shabbos*. Similarly, one can consecrate his Korban Chagigah on Yom Tov, although the Chachamim normally forbade one to consecrate an animal on *Shabbos* or Yom Tov, when the actual offering of the sacrifice is done on *Shabbos* or Yom Tov, then one can consecrate the animal on *Shabbos* or Yom Tov. Our *Mishna* stated that when Erev Pesach falls out on *Shabbos* and one was in Yerushalayim, if he buys a Korban Pesach on *Shabbos*, he can leave his garment by the seller and then complete the sale after Yom Tov. The *Gemora* explains that the *Mishna* may be referring to a case where one enrolls himself with others to join in offering the Korban Pesach, so the animal may have been consecrated before *Shabbos*. (148b)



INSIGHTS TO THE DAF

Dancing and Clapping on Shabbos and Yom Tov

A *Mishna* states that one cannot clap hands, beat chests (or slap the thigh) or dance on Yom Tov. Clapping hands and beating the chest or slapping the thigh is an expression of mourning that is forbidden on Yom Tov.

Rashi writes that one cannot dance on Yom Tov because he may come to fix a musical instrument. Tosfos¹ maintains that in earlier generations, people were experts in fixing musical instruments, so there was reason to decree that one should not dance and clap on Yom Tov because he may come to fix a musical instrument. In our time, when people are generally not proficient in fixing musical instruments, there is no reason to enact a decree against dancing on Yom Tov.

The Shulchan Aruch, however, rules that even in our times one cannot dance because he may come to fix a musical instrument.

The Rama writes that we see in our times that people clap and dance on Yom Tov and no one rebukes them.

The Rama justifies this practice on two accounts. One justification of people who dance and clap on Yom Tov is that it is better that one transgresses unintentionally than to be rebuked and continue to transgress intentionally. The second explanation for people's actions is the rationale of Tosfos that people nowadays are not expert in fixing musical instruments, so there is

no need to decree against dancing and clapping on Yom Tov.

The Mishnah Berurah rules that one can calm a child on *Shabbos* or Yom Tov by clapping with a variation.

With regard to Simchas Torah, the Mishnah Berurah is lenient that one can dance with the Torah because of the honor due the Torah. One certainly cannot play musical instruments, as this ruling is to be treated very seriously.

The Chofetz Chaim elaborates in Hilchos Shabbos in Biur Halachah² regarding dancing even during the weekday and concerning separate dancing for men and women.

¹ Beitzah 30a

² 339 s.v. lehakel bekach