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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

1. Bais Shammai says that one cannot sell his chametz to a gentile unless he is certain that the gentile will eat the chametz before Pesach, and Bais Hillel permits the sale as long as it is permitted to eat the chametz.

Bais Shammai maintains that one must destroy his chametz before Pesach, and transferring the chametz to a gentile does not absolve him of this obligation, as the gentile may still be in possession of the chametz on Pesach. Bais Hillel, however, maintains that one must merely remove the chametz from his possession, and selling the chametz to a gentile is sufficient, even if the chametz is not destroyed before Pesach. Bais Shammai agrees, however, that one may sell his chametz to a gentile more than thirty days before Pesach, as the obligation to remove chametz from ones possession only begins thirty days before Pesach.

2. One may place food before a dog or a gentile in the courtyard on Shabbos. We are not concerned, however, if the dog or gentile take the food out of the yard.

The reason we need to learn both cases of the dog and the gentile is because one would think that feeding a dog is an obligation, but there is no

obligation to feed a gentile. The Baraisa teaches us that one may feed a gentile on *Shabbos* also.

3. One may not rent an article to a gentile on Friday, but it is permitted to rent an article to a gentile on Wednesday or Thursday.

Renting an article to a gentile on Friday is prohibited because it appears like he is renting the article so that the gentile can use it on *Shabbos*. Although normally we refer to the approach to *Shabbos* as starting from Wednesday, concerning the law of renting an article to a gentile, the approach to *Shabbos* begins on Friday.

4. One may not send a letter on Friday with a gentile, but one may send a letter with a gentile on Wednesday or Thursday.

When one sends a letter with a gentile on Friday and the gentile is paid for his time, it appears as if the gentile is being paid to begin delivering the letter in Friday and continue the act on *Shabbos*. This concern does not apply when the gentile is commissioned to deliver the letter on Wednesday or Thursday. The *Gemora* adds that Rabbi Yosi HaChasid (The Pious) would never send a letter with a gentile, as Rabbi Yosi was concerned that the gentile may carry it on *Shabbos*.



5. One may not send a letter with a gentile on Friday unless he pays the gentile a fee.

Rashi explains that this ruling is in accordance with Bais Hillel, who permits one to give a gentile work to do prior to *Shabbos*, as long as a set fee is agreed upon. We then view the gentile as working for his own benefit and he is not considered working on behalf of a Jew. Bais Shammai, however, would forbid giving a gentile a letter if the gentile will carry the letter on *Shabbos*.

6. One may not set sail on a journey within three days before *Shabbos*.

This prohibition only applies to one who sets sail for a matter that does not involve a mitzvah. One who sets sail for a mitzvah may sail even within three days of *Shabbos*. The passenger must arrange with the gentile captain of the ship that the ship will not sail on *Shabbos*, and then he can travel even if the captain sails on *Shabbos*. Rabbi Shimon ben Gamliel maintains that this stipulation is not necessary. Traveling from *Tzor* to *Tzidon* is permitted even on Friday, as such a trip was very short.

7. One may not besiege a city inhabited by gentiles within three days of *Shabbos*.

This prohibition was enacted because during the first three days of the siege, the soldiers are anxious because of the battle and cannot properly enjoy *Shabbos*. If the soldiers began the siege less than three days before *Shabbos*, they do not have to lift the siege. The Torah instructed us to battle the enemy until they are destroyed and this means that war must be waged even on *Shabbos*.

8. One should measure the clothing that he gives to a launderer.

One should measure the clothing he gives to the launderer and also measure the clothing when he gets it back. If the measurement is greater after receiving the clothing back, the launderer damaged the garment by stretching it. If the measurement is smaller than before he gave it to the launderer, then the launderer damaged it by shrinking the clothing.

9. Rav prohibits moving the oil and the mats of the olive pressers on *Shabbos*, and Shmuel permits it.

Rav follows the opinion of Rabbi Yehudah who maintains that the presser's oil and mats are *muktzeh*, and Shmuel follows the opinion of Rabbi Shimon who maintains that the oil and mats are not *muktzeh*. (*Muktzeh* refers to article that are Rabbinically forbidden to move on *Shabbos* because they do not have use on *Shabbos*.)

10. A student ruled like Rabbi Shimon who is lenient in regard to *muktzeh* and Rav Hamnuna excommunicated the student.

Although the Halacha follows Rabbi Shimon who is lenient with regard to the laws of *muktzeh*, the incident with the student occurred where Rav lived. Rav follows the opinion of Rabbi Yehudah who is stringent regarding *muktzeh* matters, and the student should have not ruled like Shmuel in the area of Rav.

INSIGHTS TO THE DAF

Traveling by ship before Shabbos

The *Gemora* states that one cannot set sail less than three days before *Shabbos*. This prohibition only applies with regard to one who travels for a discretionary matter. One can, however, travel by boat even less than three days before *Shabbos*.

The Raavad maintains that the prohibition of traveling on a boat on *Shabbos* is because by sailing in the water, one leaves the area of the *techum*. This prohibition only applies when the boat travels in shallow water that is less than ten tefachim from the bottom of the boat. If the boat sails above ten tefachim from the bottom of the sea, then that area where the boat sails is regarded as a *makom petur*.

The Rif rejects this opinion and writes that the prohibition to travel by boat less than three days before *Shabbos* is because one is liable to become seasick on the first three days of the journey, and he will not be able to enjoy *Shabbos* properly. After three days sailing, one is already accustomed to the journey and will not get seasick. When one travels for the purpose of performing a mitzvah, he is permitted to travel even on Friday, based on the principle that one who is engaged in a mitzvah is absolved from performing any other mitzvah. By traveling for the purpose of a mitzvah, he is exempt from the mitzvah of *Oneg Shabbos*, delighting in the *Shabbos*.

Tosfos opines that the Chachamim prohibited traveling on *Shabbos*, even within the *techum*,

because of the prohibition of swimming. The reason one is forbidden to swim is because he may come to make a raft on *Shabbos*.

The Rashbam writes that it is only according to Bais Shammai that one is forbidden to embark on a ship and leave the *techum* less than three days before *Shabbos*. This is because Bais Shammai maintains that one cannot begin an act of labor before *Shabbos* that will continue into *Shabbos*. According to Bais Hillel, who is not concerned with one commencing an act of labor prior to *Shabbos* and the labor continuing into *Shabbos*, one would be allowed to travel on a boat less than three days before *Shabbos*.