

1 Our Shiur began with the opinion of the הכמים in the Mishnah on the previous Daf regarding a strainer.

בוחכמים אומרים אין תולין את המשמרת ביום טוב -

One may NOT suspend a strainer over a container on יום טוב, and certainly not on שבת.

The אבת asks: תלה מאי - Is hanging a strainer on שבת an ממר asks: יתלה מאי asks: איסור דרבנן according to the איסור דראורייתא



איסור חלה חייב חטאת – Rav Yosef holds that it is an איסור if he hangs a strainer on קרבן הטאת and one is קרבן הטאת שני if he hangs a strainer on שבת.

אב" disagrees, since hanging a strainer makes no more permanent a structure than hanging a pot on a peg which is clearly permissible. Instead, hanging a strainer is only אסור because it is עובדא דחול, a weekday activity.

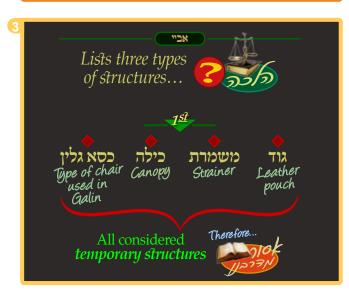
The reason it is אסור even on יום טוב is because the חכמים do not permit

נפש - preliminary stages of food preparation that could have been done before יום טוב.



אב" goes on to list three types of structures, and what the הלכה is with regard to making them:

-1- גוד, משמרת, כילה, כסא גלין -a leather pouch, strainer, canopy and type of chair used in Galin are all considered temporary structures and therefore אסור מדרבנן.











-2- If somebody puts up an אהל קבע, a permanent tent, it is a violation of building מדאורייתא and he's חייב חטאת.

-3- מטה, כסא טרסקל, ואסלא, a bed, folding seat or folding toilet seat which are meant to always be put up and taken down, is - it's completely permissible.



Regarding straining wine, the חכמים in the Mishnah said; ואין נותנין לתלויה בשבת אבל נותנין לתלויה ביום טוב One may not strain on שבת but may strain on יום טוב.

The חכמים consider straining, actual אוכל נפש which is permitted on יום טוב. Tosfos adds that we must say that the wine would not be as good if it were strained before יים טוב. יים טוב



The איסור asks: שימר מאי? – Is straining on שבת an איסור according to the חכמים?











7 איסור חייב חטאת – R' Kahane says it is an איסור איסור ב ר 'R' Kahane says it is an איסור מחטאת must bring a קרבן מרבן מחטאת.

ר' ששת disagrees because he finds it unlikely that ר' ששת would permit לכתחלה, something the אסור consider אסור אסור. Therefore, it must be only מדאורייתא.

Even though we find polar opposite positions regarding a certain piece of jewelry called

עיר של זהב - which the Gemara above דף נ"ט describes as דף נ"ט - a golden ornament with a design of ירושלים יחושלים on it, like the one רבי עקיבא gave his wife.

Rashi there says that it was a type of clasp. Tosfos there says it was a type of tiara.

ר' מאיר holds it is אסור מדאורייתא for a woman to wear it outside, while אליעזר holds it is מותר לכתחלה. The **G**emara answers that case is different since there is also a middle position of the אסור מדרבנן.



8 The Gemara continues;

According to רב כהנא that there is an איסור דאורייתא to use a strainer on שבת,

- משום מאי מתרינן ביה

One who is about to strain, about which מלאכה do we warn the person that he is going to violate?

רבה holds it is a violation of בורר since in both cases one takes the אוכל, the desired food, and leaves behind the עסולת, the undesired waste.

ר' זירא holds it is a violation of מרקד, sifting, since in both cases מלמטה – the waste is on top and the desired food is on the bottom.



משכן







- 9 After quoting several seemingly contradictory פסקים of Rav, we learn the following three rules:
 - -1- Even a bed is אסור מדרבנן to set up if כדקרמנאי it is made of sections that must be tightened.



2- A כילה, canopy, is סותר to spread over a bed if it was already attached to the frame before שבת. This may explain why in שבת or כילה house they would remove the שבת or כילה and presumably would put it up as well.



-3- In a normal case of a כילה and a מטה, one may stand up the bed, because generally it's already assembled but leaning on the wall, and he just sets it down - and may NOT set up the canopy, because generally they are not attached.







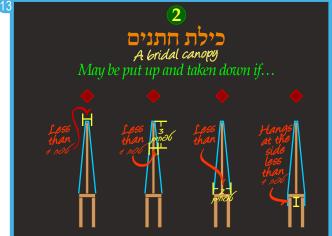




- 12 הלכות taught two הלכות about putting up temporary structures:
 - -1- יילון מותר putting up a vertical partition, such as a curtain is permissible.



- -2- כילת חתנים -2 a bridal canopy may be put up and taken down if
 - --- the top is less than a חשט wide,
 - --- it does not get to a טפחים of width within three טפחים of its highest point,
 - --- at its widest point it is less than two טפחים,
 - --- and it does not hang down at the side of the bed a full ספח each side.



The גמרא next asks that we have contradictory statements whether a סיאנא - a wide brimmed felt hat, may be worn on שבת.

At first the גמרא thinks that if its brim is a שפט wide, it is prohibited since it would be an אהל, if it's less than a שפט it's permitted. However, the Gemara concludes that the concern is not creating a tent. Rather it is only אסור if it's not fitted tightly where there is a concern that it may fall off and be carried.

If it fits tightly it's מותר.











- 15 רב taught three מילי מעלייתא, great teachings, from 2 רב, 2 regarding שבת and 1 about תורה.
 - -1- First, two people may hang a leather bag by its straps since they won't hang it so tightly, but a single person may not



-2- Second, even an oven with one broken leg which maintains its status of a כלי, may not be moved on שבת, lest you come to attach the leg back on the oven, which would be בונה - building on שבת.



17 -3- Finally, Rav taught that עתידה תורה שתשתכח מישראל, the Torah will one day be forgotten from the Jewish people.

The ברייתא similarly says עתידה תורה שתשתכח מישראל, and cites the עמוס in פסוק about the day where there will be רעב א famine in the land,

ה דברי את לשמוע את דברי הלא צמא למים ולא את דברי, but not a hunger for bread or a thirst for water, rather a hunger and thirst to hear the word of Hashem.











The ישנטטו לבקש את דבר ה' ולא eopid edit פרייתא also quotes a ימצאו הפסף - people will wander around looking for Hashem's word but will not find it, which means that a woman will ask Halachic questions such as whether a loaf of תרומה bread that was left in an oven in which a שרץ was found, is considered a hashed to be filled with the חנורא כמאן דמלא טומאה the oven is viewed to be filled with the טומאה of the שרץ, and the bread becomes a אבר directly from the שרץ which is an אבר היומאה - or is it only a שני לטומאה, a secondary level of אומאה שרץ שרץ לטומאה from the שרץ און לטומאה from the שרץ און לטומאה from the שרץ און לטומאה and then makes the bread a שני לטומאה? And nobody will have an answer.



19 רבי שמעון בר יוחי disagrees with the idea that Torah will be forgotten and says –

- חס ושלום שתשתכח תורה מישראל

Rather, we just won't find אחד בחורה במקום ברורה ומשנה ברורה ומשנה – agreement about the reasons for the הלכות in the משניות.

