

1 Our Shiur began with the opinion of the חכמים in the Mishnah on the previous Daf regarding a strainer.
 - וחכמים 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 גמרא asks: תלה מאי? - Is hanging a strainer on שבת an איסור or only an איסור דרבנן according to the חכמים?

1

2 Rav Yosef holds that it is an איסור if he hangs a strainer on שבת and one is חייב חטאת דאורייתא. אביי 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 מדרבנן because it is עובדא דחול, a weekday activity.

The reason it is אסור even on יום טוב is because the חכמים do not permit יום טוב preliminary stages of food preparation that could have been done before יום טוב.

2

3 אביי 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.

3

4 -2- If somebody puts up an אהל קבע, a permanent tent, it is a violation of building מראווייתא and he's חייב חטאת.

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

4

עוד

Putting up an אהל קבע
A permanent structure

אסלא
מראווייתא

חייב חטאת

עוד

אסלא
Folding toilet seat

כסא טרסקל
Folding chair

מטה
Bed

Are meant to always be PUT UP & TAKEN DOWN

מותר לכתחלה

5 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 יום טוב.

5

ואין נותנין לתלויה בשבת

אבל נותנין לתלויה ביום טוב

קודש שבת

יום טוב

consider straining, ACTUAL אוכל נפש

יום טוב

תוס'

Wine would NOT be as good if strained before יום טוב

6 The גמרא asks: ?שימר מאי - Is straining on שבת an איסור לדבר or only an איסור דרבנן according to the חכמים?

6

? שימר מאי?
Straining on שבת...

? איסור מראווייתא

? איסור מרבנן

7 איסור רב כהנא שימור חייב חטאת and one who strains wine on שבת must bring a קרבן חטאת.

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

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 a golden ornament with a design of ירושלים דדהבא - 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 ר' אליעזר holds it is לכתחלה. The Gemara answers that case is different since there is also a middle position of the רבנן who hold it is אסור מדרבנן.

7

רב ששת

רב כהנא

איסור מדרבנן

איסור מדאורייתא

Unlikely ר' אליעזר would permit לכתחלה, something the חכמים consider אסור מדאורייתא

חייב קרבן חטאת

Even though we find polar OPPOSITE positions regarding...

עיר של זהב

ירושלים דדהבא Golden ornament with a design of ירושלים

רבי אליעזר

חכמים

ר' מאיר

מותר לכתחלה

תכשיט אסור מדרבנן

משאוי אסור מדאורייתא

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

8

Straining

רב כהנא

איסור מדאורייתא

משום מאי מתרינן ביה! מלאכה do we warn him

רב זירא

רב

מרקד

בורר

In both cases... פסולת מלמעלה ואוכל מלמטה & the food is on bottom

In both cases... Takes the אוכל and leaves the פסולת

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 כדקומנאי – it is made of sections that must be tightened.

9 *After several seemingly contradictory פסקים of Rav*
We learn the following
THREE RULES

1

Even setting up a BED is...



If...

כדקומנאי

It's made of sections that must be tightened

10 -2- A כילה, canopy, is מותר to spread over a bed if it was already attached to the frame before שבת. This may explain why in הרב הונא's house they would remove the כילה on שבת and presumably would put it up as well.

10

כילה
A canopy

מותר

To spread over a bed
If it was attached before



This may explain why...

In הרב הונא's house they would remove & presumably put it up on שבת

11 -3- In a normal case of a כילה and a מטתה, 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.

11

In a normal case of...

כילה & מטתה

Already assembled
He just sets it down



...but may NOT set up the canopy
They are NOT attached

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

12 Putting up temporary structures... רבי חייא

1 וילון
A vertical partition
Such as a curtain
מותר

- 13 -2- כילת התנים - a bridal canopy may be put up and taken down if
- the top is less than a טפח wide,
 - it does not get to a טפח 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 טפח on each side.

13 2 כילת התנים
A bridal canopy
May be put up and taken down if...

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

At first the Gemara thinks that if its brim is a טפח wide, it is prohibited since it would be an אהל, if it's less than a טפח 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.

מותר If it fits tightly it's מותר.

14 ? Whether a סיאנא...
A wide brimmed felt hat

...May be worn on שבת

At first...

If its brim is 1 טפח WIDE → אסור

It would be an אהל!

15 רב, 2, great teachings, from 2, 1 about תורה regarding שבת and 1 about רב הונא taught three מעלייתא.

-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.

15 **מילי מעלייתא**
3 great teachings from רב

1st

✓ **2 PEOPLE**
May hang a leather bag by its straps
They won't hang it tightly

✗ **1 PERSON**
May NOT

16 -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.

16 **An oven with ONE broken leg**

2nd

Maintains its status of a כלי

May NOT be moved on שבת

Might re-attach the leg

שבת מולאכה of

17 -3- Finally, Rav taught that עתידה תורה שתשכח מישראל, the Torah will one day be forgotten from the Jewish people. The עתידה תורה שתשכח מישראל similarly says ברייתא, and cites the פסוק in עמוס about the day where there will be רעב בארץ, a famine in the land, 'לא רעב ללחם ולא צמא למים כי אם לשמוע את דברי ה' but not a hunger for bread or a thirst for water, rather a hunger and thirst to hear the word of Hashem.

17 **עתידה תורה שתשכח מישראל**
The Torah will one day be forgotten!

הנה ימים באים...
והשלחתי רעב בארץ

! **לא רעב ללחם**
NOT a hunger for bread

ולא צמא למים
NOR a thirst for water

כי אם לשמוע את דברי ה'
BUT to hear the word of HASH-EM

18 The Shulchan Aruch also quotes a Piskei Mishpatim that asks whether a loaf of bread that was left in an oven in which a snake was found, is considered a secondary level of tumah because the oven is viewed to be filled with the tumah of the snake, and the bread becomes a secondary level of tumah directly from the snake which is an Ab Tumah - or is it only a secondary level of tumah, because the oven first becomes a secondary level of tumah from the snake and then makes the bread a secondary level of tumah? And nobody will have an answer.

18

ישוטטו לבקש את דבר ה' ולא ימצאו

People will wander looking for HASHEM's word but will NOT find it



A woman will ask...
A loaf of bread in an oven with a snake

Is it a ראשון לטומאה because...
תנורא כמאן דמלא טומאה

Or...
Is it a שני לטומאה because...
אב הטומאה ראשון לטומאה שני לטומאה

And NOBODY will have an answer!

19 Chofetz Chaim disagrees with the idea that Torah will be forgotten and says - חס ושלום שתשתכח תורה מישראל - Rather, we just won't find agreement about the reasons for the halachos in the Mishnah.

19

רשב"י

חס ושלום שתשתכח תורה מישראל

Rather...
We just won't find...
לא כב ברורה ומלנה ברורה במקום אחד