



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Yud Gimme!

MISHNA

- One may tie a pail with a girdle on Shabbos (because it will not be left on the pail and is therefore not permanent), but not with a string. **R' Yehuda** allows one to tie it with a string as well.
 - **R' Yehuda** states a rule: if one makes any knot which is not permanent, he will not be chayuv.

GEMARA

- **Q:** What type of string are we discussing in the Mishna? If it is regular string, how can **R' Yehuda** allow it? It is definitely meant to be tied there permanently!? **A:** The Mishna is discussing the string of weavers, which the weaver will need back and will not leave tied to the pail. The **Rabanan** are goizer that if we allow one to tie weavers' string, he will come to tie other string as well. **R' Yehuda** is not goizer and therefore allows one to tie weavers' string.
 - **Q:** A Braisa says, if the string of a pail breaks, the **Rabanan** say that one may tie the 2 ends together with a bow. **R' Yehuda** says one may not make a bow but may tie them together with a belt or a girdle. We see the **Rabanan** are not goizer and **R' Yehuda** is!? Exactly the opposite of our Mishna!? **A:** The **Rabanan** are not contradictory because they are only goizer with regard to the type of strings (if we allow one string, people will think all are permitted) but they don't find the need to be goizer with regard to the type of knot (if we allow a bow, people will realize that only a bow is allowed, not a true knot). **R' Yehuda** is also not contradictory. He is not goizer in either case. The reason he prohibits making a bow is not because he is goizer, it is because he says a bow is truly assur as a form of a knot.
- **R' Abba in the name of R' Chiya bar Ashi in the name of Rav** says, one may take a rope from his house and use it to tie a cow to its feeding trough (we don't have to worry that he may only untie one side and leave it permanently attached on the other side).
 - **Q: R' Acha bar Pappa asked R' Abba**, a Braisa says one may not bring a rope and tie a cow to the trough unless it was already attached to one side before Shabbos began?! **A:** The Braisa is talking about using a regular rope, which one may leave there permanently. **Rav** is discussing a weaver's string, which will not be left there and is therefore not a permanent knot.
- **R' Yehuda in the name of Shmuel** says, it is mutar to move weaving instruments on Shabbos (a weaver allows them to be used for purposes other than weaving and they are therefore not instruments whose only purpose is for an assur activity).
 - **Q:** They asked **R' Yehuda**, what about the heavy upper and lower beams of a large loom (since they are very heavy, maybe they will not be used for another use and therefore are muktzeh)? **A: R' Yehuda** did not give a definite answer one way or the other.
- **R' Nachman in the name of Shmuel** said, weaving instruments, including the heavy upper and lower beams of a large loom, are not muktzeh. However, the vertical posts of a large loom that are stuck into the ground may not be moved.
 - **Q: Rava asked R' Nachman**, why can't they be moved, because doing so will leave holes in the ground? We find that "making" such holes is not a problem because they are already in existence and not being created now. For this reason it is permitted to pull certain vegetables from the ground on Shabbos!? **A:** In the field these holes are not problematic because one would not look to fill the holes. However, with regard to a loom which is in a house, if these holes are exposed, one would fill them (which would

be the melacha of “boneh”), and therefore, we prohibit removing these posts on Shabbos.

- **R’ Yehuda bar Levai** said, the heavy upper and lower beams of a loom may not be moved on Shabbos because they are not used for anything but weaving.

MISHNA

- One may fold clothing (that will be worn on Shabbos) even 4 or 5 times to prevent them from getting creased.
- One may make the beds from Friday night for Shabbos, but not from Shabbos for after Shabbos.
- **R’ Yishmael** says, one may fold clothing or make beds on a Friday which is Yom Kippur for the following day of Shabbos, and the korbonos of Shabbos which are to be burned after Shabbos may be burned on Yom Kippur (if it falls out on Sunday), but not visa-versa. **R’ Akiva** says that one may not burn the korbonos of Shabbos on Yom Kippur or visa-versa.

GEMARA

- In the Yeshiva of **R’ Yannai** they said, we allow folding of clothing on Shabbos by one person only (if 2 people fold together, they stretch the material and look like they are fixing the clothing). Even one person may only fold new clothing (which don’t get so creased), but not old clothing (which get easily creased and folding them is therefore “fixing” them). Even new clothing may only be folded if they are white (which don’t crease easily), but colored clothing may not be folded. Even new, white clothing may not be folded unless he has nothing else to wear, if he does, it may not be folded.
 - In **R’ Gamliel’s** house they didn’t fold, because they always had other clothing to wear.
- **R’ Huna** says, one should change his clothing in honor of Shabbos. If he doesn’t have other clothing, he should let down his clothing (like the style of the wealthy people) for Shabbos (during the week they would roll it up so as not to drag it on the floor as they did their labor)
 - **Q: R’ Safra** asks, he looks like a big shot if he does that?! **A:** Since he does so only for Shabbos, it is clear that he is doing it to honor Shabbos.
 - A pasuk says “V’chibadito” (he should honor Shabbos). This teaches that one should have special clothing for Shabbos. This explanation follows **R’ Yochanan** who would refer to his clothing as the things that honored him.
 - The pasuk says “Mei’asos dirachecha” to teach that your walking on Shabbos should be different than the way you walk during the week.
 - The pasuk says “Mimtzo Cheftzicha” to teach **your** dealings are assur on Shabbos, but to deal in Hashem’s work is permitted (to promise tzedaka, to make shidduchim).
 - The pasuk says “V’daber davar” to teach that one should not speak about weekday things on Shabbos (discuss business or make calculations), however to think about such things is mutar.
 - **Q:** We explained all the prohibited actions other than that your walking on Shabbos should be different than during the week. What does that mean? **A:** This means like **R’ Huna said in the name of Rav**, that one may not jump over a large puddle on Shabbos.
 - **Q: Rava** asked, what should he do if he reaches such a puddle? To walk around it would mean he is walking extra on Shabbos, and to walk through it would make his clothing wet and possibly lead to “s’chita” (squeezing the water out) which is assur to do on Shabbos?! **A:** It is mutar to jump over such a puddle. What the pasuk teaches is that it is assur to take large steps on Shabbos.
- **Q: Rabbi** asked **R’ Yishmael the son of R’ Yose**, may one eat earth on Shabbos (typically eaten for medicinal purposes)? **A:** He answered, I hold it is even assur to eat earth during the week because it is bad for the person.
 - **R’ Ami** says, whoever eats the earth of Bavel is as if he ate the flesh of his ancestors (who died there in galus). **Others** say it is as if he ate creepy and crawly animals (“shekatzim and remasim”) who died there during the “Mabul”.
 - **Reish Lakish** explains, Bavel is called “Shinar” because all the dead of the Mabul were brought there (it is a low lying land). **R’ Yochanan** says, Bavel is called “Metzulah” because all the dead of the Mabul sank there.

- **Q:** How can “others” say it is as if he ate the shekatzim that died in the Mabul, those shekatzim surely dissolved and were not turned to dust?! **A:** The reason for the prohibition is because earth is bad for a person’s health. The **Rabanan** gave the reason of the shekatzim to try and keep people from eating the earth. Because a person once ate earth and then ate “tichli” (a vegetable) and the “tichli” took root in the earth in his stomach and eventually caused his death.
- Ne’ami instructed Rus to bathe, anoint herself and change her clothing before going to Boaz. **R’ Elazar** says, this was a reference for Rus to wear her Shabbos clothing.
- The pasuk says, “Give to a wise man and he will be wiser”. **R’ Elazar** explains, this refers to Rus and Shmuel. Ne’ami had told Rus to prepare herself and change her clothing and then go to Boaz. Rus first went to Boaz and then changed her clothing once there, so that people shouldn’t see her walking around all prepared and in the fancy clothing and think she was a zonah. With regard to Shmuel, he had heard a voice calling him that he thought was his Rebbi, Eli. Eli told him that it was Hashem calling him and that when he hears the voice again he should say – speak Hashem, for Your servant is listening. Shmuel wasn’t convinced that it was Hashem, so when he heard the voice calling him he said – speak, for Your servant is listening (to prevent him from possibly mentioning the Name of Hashem in vain).
- The pasuk says that:
 - Rus “went and came and collected in the field”. **R’ Elazar** explains, she went back and forth until she found proper people to join as a group.
 - Boaz asked about Rus to see who she was. **R’ Elazar** explains, he was curious about her because he saw how particular she was to only take the stalks with less than 3 kernels, as the halacha says a poor person should do. He also saw that she crouched rather than bend over to assure that she would remain all covered and “tznium”.
 - Boaz told Rus “V’cho **sidbakun**” (here you shall attached yourself – i.e. you should stay in my fields). **R’ Elazar** explains, Boaz heard that Rus stayed with her mother in law through terrible times (“V’Rus **davka** bah”), so he said, I may marry her .
 - Boaz told Rus, when it is time to eat “Goshi **Halom**” – come here. **R’ Elazar** said, he was giving her a “remez” that the Kingdom of Dovid will come about through her, because Dovid later said to Hashem, who am I that I deserve that You should be bring me “**Halom**” (here, on the throne).
 - Boaz told Rus to dip her bread in vinegar. **R’ Elazar** says, from here we see that vinegar is healthy in the heat. **R’ Shmuel bar Nachmeini** says, Boaz was giving her a “remez” that she will have a descendant who will be as bitter as vinegar to Hashem. He was referring to Menasheh.
 - Boaz sat Rus on the side of the harvesters, not among them. This was a remez that the kingdom of Dovid would be split.
 - Rus “ate, was satisfied, and left over”. **R’ Elazar** explains, these 3 words (ate, satisfied, leftover) are a remez to the future wealth of 3 descendants – Dovid, Shlomo, and Chizkiyahu. Others say “she ate” refers to the times of Dovid and Shlomo, “she was satisfied” refers to the time of Chizkiyahu and “she left over” refers to the time of **Rebbi**. For we find that **Mar** says, the one in charge of the horses and mules of **Rebbi** was wealthier than King Shevor (because **Rebbi** had so many horses and mules). A Braisa says “she ate” refers to this world, “she was satisfied” refers to the time of Moshiach, “she left over” refers to the World to Come.
- The army of Sancheirev (185,000 men) were killed through a miracle. The pasuk says that they were burned “tachas kivodo”. **R’ Yochanan** says this means their bodies were burned but their clothing was not (clothing is referred to as “kavod” – honor). **R’ Elazar** says the word “kivodo” refers to the body itself and the pasuk is saying, in the place of their bodies there were ashes. **R’ Shmuel bar Nachmeini** says “kivodo” refers to their bodies and the pasuk is saying that they were burned underneath their bodies – i.e. only their insides were burned, not their bodies (like the sons of Aharon).