



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

### Shabbos Daf Kuf Lamed Ches

#### V'CHACHOMIM OMRIM

- **Q:** If one does place a strainer over a keili, is he chayuv a D'Oraisa or a D'Rabanan? **A: R' Yosef** says he is chayuv a D'Oraisa.
  - **Q: Abaye** asked, is one chayuv D'Oraisa for hanging a bottle on a nail? Of course not! This is no different and he is therefore only chayuv D'Rabanan, for doing a weekday activity.
  - **Abaye** grouped the following items based on the halachic ramifications:
    - A leather bag used to carry liquid that is spread out over pegs to keep the liquids cool, a strainer which is placed over a keili, a sloping canopy, and a modular chair, all these things are assur to make on Shabbos or Yom Tov, and if one makes them he is patur.
    - Making a permanent "ohel" is assur and if one makes it he is chayuv a chatas.
    - Placing a bed onto its legs, opening a folding chair, and opening a folding commode are all mutar to do.

#### V'EIN NOSNIN LATLUYA B'SHABBOS

- **Q:** If one places wine into the strainer, what is he chauv? **A: R' Kahana** says he is chayuv a chatas.
  - **R' Sheishes** asked, is it possible that **R' Eliezer** says it is totally mutar and the **Rabanan** say that it is even assur D'Oraisa?! **R' Yosef** said, we find that **R' Meir** says that a woman who wears a golden tiara on Shabbos is chayuv a chatas and **R' Eliezer** says it is totally mutar! **Abaye** said to **R' Yosef**, that case is different because the **Rabanan** say that it is assur but patur. So **R' Eliezer** is not arguing with **R' Meir**, he is arguing with the **Rabanan** and therefore there is not such a deep difference of opinion.
- **Q:** What "hasra'ah" (warning) do we give one who we see about to strain his wine on Shabbos? **A: Rabbah** says we warn him that it is assur as "borer", because just like "borer", he is separating the edible from the inedible. **R' Zeira** says we warn him that it is assur as "miraked" (sifting), because just like "miraked" the item he doesn't want is left on top.
- **Rami bar Yechezkel** said, one may not place a talis over 4 poles with the talis hanging over the sides, but if he does so he is patur (it is only a temporary ohel). If it was already on the pole but drawn back, and there is a string that allows for it to be pulled and spread out over all the poles, it is mutar to spread it out (because he is only adding to a temporary ohel).
- **R' Kahana** asked **Rav**, may one make a sloping canopy on Shabbos? He answered, even to place a bed on its legs (thereby making it an ohel over the floor underneath) is assur. He asked, may one place a bed on its legs on Shabbos? He answered, even making a sloping canopy is mutar. He then asked, may one make a sloping canopy and may one place a bed on its legs? He answered, making a sloping canopy is assur but placing a bed on its legs is mutar.
  - The Gemara explains, when **Rav** said the bed was assur he was referring to putting together a modular bed. When he said that making a canopy was mutar, he was referring to where it was already on the poles so that opening it was only adding to it. When he said that making a canopy is assur but placing the bed is mutar, he was referring to the regular canopies and beds.
- **R' Yosef** said, he saw canopies spread out in **R' Huna's** house on Friday night and thrown on the ground Shabbos morning. We see from him that one may disassemble a canopy on Shabbos, and similarly one would be allowed to assemble a canopy on Shabbos.
- **Rav in the name of R' Chiya** said, a curtain (e.g. in a doorway) may be put up and taken down on Shabbos (an ohel must be a roof-like structure, which this is not).

- **Shmuel in the name of R' Chiya** said, a sloping canopy is mutar to make and take down on Shabbos.
  - **R' Sheishes the son of R' Idi** said, this is only if there is not a tefach of horizontal roof before it begins sloping to either side. *Even then*, it is only mutar if the canopy does not reach a tefach wide within 3 tefachim to the point in the roof. *Even then*, it is only mutar if the width of the area underneath each sloping side is less than a tefach. *Even then*, it is only mutar if the canopy does not extend a tefach beyond the sides of the bed (if it does, it makes the bed into an ohel by creating walls to the area underneath the bed).
- **R' Sheishes the son of R' Idi** said, wearing a wide brimmed hat is mutar on Shabbos.
  - **Q:** A Braisa says that it is assur?! **A:** The Braisa is referring to where the brim is a tefach, and thus creates an ohel when one puts it on. **R' Sheishes** is discussing where the brim is not a tefach wide.
    - **Q:** If so, if one pulls his talis in front of his head so that it sticks out a tefach should be chayuv as well, and we know this is not the case, so that can't be the answer!?! **A:** The difference has nothing to do with the halachos of ohel. Rather, **R' Sheishes** is discussing a hat that is snugly fit on the head and won't fall off. The Braisa is discussing a more loose fitting hat which is assur because a wind may blow it off and one may carry it on Shabbos.
- **Rami bar Yechezkel** asked **R' Huna** to repeat 3 teachings that he had once heard from **Rav** – 2 regarding halachos of Shabbos and one regarding Torah itself. **R' Huna** related the following:
  - **Rav** said, the Braisa that allows spreading a bag that has straps (this is different than the bag which we said earlier is assur to spread out, because it didn't have straps and therefore gets spread more tightly, like a true ohel) is only if it is spread by 2 people (it doesn't get spread out as tight) but not if it is spread by one person.
    - **Abaye** says, that with regard to a canopy, even if it is spread out by 10 people it is assur, because it is impossible that at least a portion of it will not be spread properly.
  - A Braisa says that an oven that lost a leg is still a keili and is therefore not muktzeh. If it loses 2 legs, it loses its status as a keili. **Rav** says even if it loses one leg it is assur to move as a gezeirah to prevent someone from affixing the leg on Shabbos.
  - **Rav** said, we learn from a pasuk that Torah will eventually be forgotten from Klal Yisrael (as a form of punishment).
- A Braisa says, when the **Rabanan** went to “Kerem B'Yavneh” they said, we learn from a pasuk that eventually Torah will be forgotten from Klal Yisrael, to the point that a woman will take a loaf of terumah bread that was in a tamei oven, go to the Beis Medrash to ask if it becomes tamei, and no one will know the halacha to be able to answer her.
  - **Q:** The pasuk clearly says that food becomes tamei, so how can it be that no one will know the answer?! **A:** Noone will know whether it becomes a rishon or a sheini l'tumah.
    - **Q:** That halacha is also clearly stated in a Mishna that if a sheretz enters the airspace of an oven, the oven itself becomes a rishon and the bread will therefore become a sheini?! **A:** They will be confused because **R' Ada bar Ahava** said to **Rava** regarding this Mishna, that we should view it as if the entire airspace is filled with tumah and makes the bread a rishon. **Rava** answered that the pasuk teaches us that we don't view it in that way. People will get confused on this halacha because of the challenge posed by **R' Ada bar Ahava**.
  - **R' Shimon ben Yochai** says, chas v'shalom to think that Torah will be forgotten from Klal Yisrael. In fact, a pasuk assures us that Torah will never be forgotten. When the pasuk says that we will look for answers and not be able to find one, it means that we will not have clear outcomes on how to pasken, rather there will be much machlokes regarding how to pasken.