



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

Shabbos Daf Kuf Lamed Tes

- A Braisa says, **R' Yose ben Elisha** says, if a generation suffers tremendous troubles, go and check the Jewish judges. We learn from a pasuk that all bad things that happen in the world happen because of the Jewish judges who do not act properly.
- A pasuk teaches that Hashem does not rest His Shechina on Klal Yisrael until the wicked judges and officers are gone.
- **Ulla** said, a pasuk teaches that Yerushalayim will only be redeemed through the zechus of tzedaka.
- **R' Pappa** said, when arrogant people cease to exist, the people who incite Yidden to worship avoda zarah and make Hashem "angry" will cease to exist as well. If corrupt judges cease to exist, the wicked, non-Jewish officers will cease to exist as well.
- **R' Milai in the name of R' Elazar the son of R' Shimon** explains the pasuk "Hashem has broken the stick of the wicked" – this refers to judges who have become a "stick" in the hands of their officers by giving in to their demands – "and the stick of the rulers" – this refers to the talmidei chachomim who have their family appointed as judges (who don't act properly). **Mar Zutra** says this refers to talmidei chachomim who teach general halachos to unlearned judges (who then use that bit of knowledge and judge incorrectly).
- **R' Eliezer ben Milai in the name of Reish Lakish** explains the pasuk "Your hands are dirty with blood" – this refers to corrupt judges, "your fingers with sin" – refers to the judicial scribes, "your lips have spoken lies" – refers to the lawyers, "your tongues speak wickedness" – refers to the litigants themselves.
- **R' Milai in the name of R' Yitzchak Migdila'ah** says, from the day that Yosef was separated from his brothers, he did not drink any wine (the pasuk referring to Yosef says "Nezir echav" – like a "nazir").
 - **R' Yose the son of R' Chanina** said, the brothers also didn't drink wine from that day, because the pasuk says when they came to Mitzrayim "They drank and became drunk **with him**" – they only drank now, with him. Up until that point they did not drink. **R' Milai** says, they drank, but never became drunk without him.
- **R' Milai** said, as a reward for Aharon being happy for Moshe's being chosen as the leader of Klal Yisrael, he merited to wear the Choshen on his heart.
- The residents of Bashkar sent **Levi** the following 3 questions: 1) may one erect a sloping canopy on Shabbos? 2) May one plant the "keshusa" plant in a vineyard (is it a problem of kilayim)? 3) May one dig a grave on Yom Tov? By the time the messenger reached where **Levi** was, **Levi** had passed away. **Shmuel** instructed **R' Menashya** to answer the questions. He answered them as follows:
 - With regard to the canopy, I have found no way to permit it.
 - **Q:** He could have permitted it if it had a string to pull it closed, like **Rami bar Yechezkel** said?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
 - With regard to kilayim, the "keshusa" plant in the vineyard is considered kilayim.
 - **Q:** **R' Tarfon** says that it is not kilayim, and the halacha is that outside of Eretz Yisrael we follow the more lenient view with regard to kilayim. Bashkar was not in Eretz Yisrael and should therefore have a lenient ruling?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
 - **Rav** held it is not kilayim. **R' Amram Chasida** would give malkus to one who planted it. **R' Misharshiya** would give money to a non-Jewish child to plant it for him (he wouldn't use a Jewish child for fear that the child would get used to

planting that. He wouldn't use an adult goy because people may mistaken that allowance for a Jewish adult as well.

- With regard to digging a grave on Yom Tov, it is not permitted to be done by Jews or non-Jews, and may not be done on the first day or the second day of Yom Tov.
 - **Q:** We find that **R' Yochanan** allowed goyim to dig a grave when a meis was lying there for 2 days. We also find that **Rava** allowed digging a grave by goyim on the first day of Yom Tov and allowed digging a grave by Yidden on the second day of Yom Tov (even on the second day of Rosh Hashana)?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
- **R' Avin bar R' Huna in the name of R' Chama bar Gurya** said, one may wrap himself in the material of a canopy with the strings (that are used to tie down the canopy) even hanging and walk that way into the reshus harabim.
 - **Q: R' Huna in the name of Rav** said, one who walks out into the reshus harabim wearing tzitzis that are not kosher is chayuv a chatas (because the strings are considered a "burden"). Why are the strings of the canopy material treated differently? **A:** The strings of tzitzis are made of "ticheiles" and are significant. Therefore they do not become "batul" to the garment. The strings of the canopy material become batul and he is therefore not chayuv for wearing them in the reshus harabim.
- **Rabbah bar R' Huna** says one may use a trick to place a strainer on a keili on Yom Tov (which may not be done without using a trick because it is a "weekday activity"). He can place the strainer there saying that he needs it to use for pomegranates. Once it is there, he may use it to strain his wine on Yom Tov.
 - **R' Ashi** says he must actually place pomegranates in it at first if he wants this trick to be effective.
 - **Q:** A Braisa says, although one may not brew beer on Chol Hamoed for after Yom Tov, he may brew beer for Yom Tov. If one wants, he can use a trick and brew beer for Yom Tov use, even though he has plenty of beer in stock that he will now leave for after Yom Tov. While brewing, there is no action taken to show that it is for YomTov and still, he may do it. Similarly, it should be mutar to place the strainer on the keili and use it even before he places any pomegranates in it?! **A:** Brewing beer is a permitted act and therefore no action need be done. Straining is a prohibited act and therefore the strainer may only be placed there and used if one does an action to show that it was placed there for a permitted use.
- The **Rabanan** said to **R' Ashi**, there is a young Rav ("tzurba m'Rabanan") who used a trick to plug up a hole in a barrel with a clove of garlic, by saying that he just wanted to store it in that hole. The young Rav also used a trick to get across the river on a boat on Shabbos by saying he just intended to take a nap on the boat and didn't intend to be brought to the other side of the river. **R' Ashi** said, even without a trick, these actions would only be assur D'Rabanan. We allow a Rav to use a trick to circumvent an issur D'Rabanan.

MISHNA

- On Shabbos, one may run water over the sediment in the strainer to mix with the wine left in the sediment and then allow it to run out the strainer, one may strain wine through a kerchief or through a basket made of willow branches, and one may place an egg into a mustard seed strainer (which was done to color the mustard).
- One may make "inumlin" (a drinkable mixture to be explained in the Gemara) on Shabbos. **R' Yehuda** says he may only make a cupful on Shabbos, a bottleful on Yom Tov, and a barrel full on Chol Hamoed. **R' Tzadok** says he can always make as much as he needs for the amount of people that he has to feed.

GEMARA

- **Zeiri** says one may run clear wine and clear water through a strainer on Shabbos, but not murky wine or water.

- **Q: R' Shimon ben Gamliel** says one may mix a barrel of wine with its sediment and then run it through a strainer. This is not “clear wine” and still it is allowed!? **A: Zeiri** says that is talking about doing that at the winepress, where people drink unstrained wine as well. Therefore, since one drinks it like that, there is no problem with regard to straining it.

MISANENIN ES HAYAYIN B'SUDARIN

- **R' Simi bar Chiya** said, this can be done as long as one doesn't make a funnel shape out of the material to direct the wine's flow (either because that would constitute a “weekday activity” or because we are afraid of “s'chita”).

U'VICHFIFA MITZRIS

- **R' Chiya bar Ashi in the name of Rav** said, the basket may be used as long as it is not placed a tefach or more from the floor of the keili (so that it does not create an ohel).
 - **Rav** said, the cloth used to cover a barrel may be placed over half the barrel, but not the entire opening (so as not to create an ohel).
 - **R' Pappa** said, one should not stuff the spout of a wine bottle with straw and wood chips, because that acts as a strainer.
 - **In R' Pappa's** house they would pour beer slowly from keili to keili leaving the sediment behind.
 - **Q: R' Acha Midifti** asked, the last drops of beer come out from among the sediment and it is therefore like straining?! **A: Ravina** answered, those drops were insignificant in **R' Pappa's** house (he was a beer merchant).