

OVERVIEW of the Daf

1) Clarifying the dispute in the Mishnah

The Gemara explains that R' Eliezer and R' Yosi disagree in a case where the bolt is not attached to the door with a strong rope and the underlying issue is whether use of the bolt resembles the prohibited act of construction.

2) **MISHNAH:** A dispute is recorded regarding the use of a bolt that is tied to the door but drags on the ground and one that is completely unattached to the door. A principle that is at work in the Mishnah is that Rabbinic decrees do not apply in the Beis HaMikdash.

3) Clarifying the Mishnah

A Baraisa is cited that further clarifies the two cases of the Mishnah.

R' Yehudah in the name of Shmuel rules leniently like R' Yehudah that a bolt that drags on the ground is permitted even outside the Beis HaMikdash. Rava adds that the bolt must be attached to the door itself.

Rava's qualification is unsuccessfully challenged.

It emerges from a series of incidents and questions that 1. A bolt may not be secured with reed grass; 2. It is forbidden to use a bolt that extends into the ground beneath the threshold; 3. If the bolt has a handle it may be used even if it is not secured to the door and 4. A utensil is not muktzeh regardless of its size or weight.

4) Building a temporary ohel

Five teachings are cited that relate to the permitted act of adding to a temporary ohel on Shabbos.

5) **MISHNAH:** Tanna Kamma and R' Yehudah dispute under what circumstances and where a detached door may be returned to its place on Shabbos.

6) A Baraisa is cited that further clarifies the issues of the Mishnah

7) **MISHNAH:** The issue of applying a bandage with dressing onto a wound on Shabbos is discussed.

8) Clarifying the Mishnah

A Baraisa is cited that records a dispute regarding the permissible circumstance and permissible method to return a bandage to a wound on Shabbos.

R' Yehudah in the name of Shmuel rules like R' Yehudah who prohibits returning a bandage that fell off completely to a wound on Shabbos.

R' Chisda and R' Ashi disagree whether the dispute in the Baraisa is limited to where the bandage fell onto the ground or even if it fell onto a utensil.

9) **MISHNAH:** The issue of retying a snapped string on a musical instrument is discussed.

10) A contradictory Baraisa

The Gemara notes a contradiction between our Mishnah which permits repairing the string with a knot and a Baraisa that only permits repairing a string with a bow.

The Gemara begins its attempt to resolve the contradiction. ■

Gemara GEM

Replacing a bandage that falls off on Shabbos

מחזירין רטיה במקדש אבל לא במדינה אם בתחלה כאן וכאן אסור

The Gemara tells us that it is permitted to replace a bandage with ointment in the Beis HaMikdash but not outside the Beis HaMikdash. To place a bandage on a wound for the first time is prohibited everywhere.

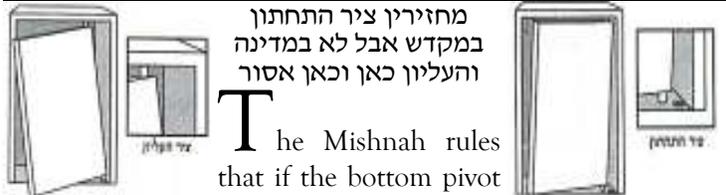
Rashi (ד"ה אבל) explains that the reason it is generally prohibited to replace a bandage with ointment is that one may smooth out the ointment. Tosafos (ד"ה מחזירין) adds that the reason that the concern is only that of smoothing and not that of the general prohibition against medicinal treatments, is because in the case of replacing a bandage the ointment was already on the bandage from before Shabbos.

Rav Eliezer Yehudah Waldenberg (שו"ת ציץ אליעזר ח"ח סי' שו"ת) mentions a question posed to him by the doctors at Shaarei Tzedek Hospital. There is an old custom in the hospital to prepare a large number of bandages before Shabbos with antibiotic ointment to use for patients who come seeking medical treatments on Shabbos. They asked why this should be permitted. The Mishnah explicitly ruled that even returning a bandage onto a wound is prohibited outside the Beis HaMikdash, and certainly to place a bandage onto a wound for the first time should be prohibited.

Rav Waldenberg responded that the practice is permitted because preparing the bandages with ointment before Shabbos serves as a reminder (היכר) of the prohibition against smoothing out the ointment. Since the patients who will need these bandages are not yet even in the hospital and nonetheless the band-

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Daf DIAGRAM



The Mishnah rules that if the bottom pivot of a door becomes detached it may be returned to its place in the Beis HaMikdash but not outside of the Beis HaMikdash. If the top pivot came out it may not be returned even in the Beis HaMikdash. The reason, explains the Baraisa, is that when only the lower pivot is detached the door will still remain in place because of the upper pivot. The prohibition against returning the pivot is a Rabbinic decree lest one knock it into place with a hammer, therefore the prohibition does not apply in the Beis HaMikdash. If the upper pivot is detached, it is likely the door will fall out completely and reinserting the door is considered an act of construction which is prohibited even in the Beis HaMikdash. ■

HALACHAH Highlight

Hanging a curtain in front of the aron kodesh on Shabbos

וילון מותר לנטותו

It is permitted to hang a curtain

Terumas HaDeshen¹ was asked whether it is permitted to remove the paroches that hangs in front of the aron kodesh and replace it with another one on Shabbos. Does doing so constitute erecting a temporary ohel or not? He responded that in his opinion it is permitted and in fact, he has heard of places where on Yom Kippur they remove the paroches before ne'ilah and replace it with one that is completely white. He cited our Gemara as proof that such an activity is permitted. Rav in the name of R' Chiya rules that one may set up or take down a curtain on Shabbos. Rashi² explains that he was referring to a curtain that is set up in front of an entranceway and it is permitted since it is not even considered construction of a temporary ohel.

He notes, however, that elsewhere Rashi³ explains that the reason it is permitted to hang the curtain is that it is not something that is permanent. This implies that the curtain is hung occasionally when one wants greater privacy but is not something that is a permanent part of the house. Accordingly, if there was a curtain that was a permanent part of the house, perhaps it is considered to be constructing an ohel to hang it on Shabbos. He then suggests that Rashi's comment will have no bearing on hanging a paroches in front of the aron kodesh. If a curtain is a permanent part of a house it makes sense that it

REVIEW and Remember

1. Why is it permitted to use a bolt with a handle to secure a door?

2. What criteria are necessary for any act to be considered adding to a temporary ohel rather than forming a temporary ohel?

3. Why is it permitted for a kohen working in the Beis HaMikdash to return a bandage to a wound?

4. Explain מבשרי מצוה דוחין את השבת.

should be subject to the restrictions against constructing an ohel since it is similar to a door. The paroches that is hung in front of the aron kodesh is not there to serve as an entranceway to the aron since there is a door to the aron. The only purpose for the paroches is tznius and as such it is not subject to the restrictions of constructing an ohel. In his conclusion he writes that since people are concerned that there is a prohibition involved in doing so and it was reported to him that one of the gedolim hesitated to rule leniently about the matter he withdrew his lenient position. ■

1. שו"ת תרומת הדשן סי' ס"ח.

2. רש"י ד"ה וילון.

3. ד"ה מותר לנטותו. ■

Distinctive INSIGHT

Rabbinic measures relaxed in the Mikdash

מחזירין רטיה במקדש

The Mishnah teaches that it is generally prohibited to replace a bandage off of one's hand if it has fallen off on Shabbos. However, in the Mikdash, it would be permitted for a Kohen to do so. Rashi explains that this Kohen had a wound on his hand before Shabbos. He came to the Mikdash and wanted to do the service, so he removed the bandage from his hand. He is allowed to replace the bandage after he is finished his service. The reason for this is that we are afraid that if he would not be allowed to replace the bandage, he would be reluctant to remove it in the

first place to perform the service in the Mikdash. Therefore, in order to ensure that the service is completed without hesitancy, we inform this Kohen that he will be permitted to replace his bandage. This is one of three situations which the Gemara (Beitza 11b) defines as "the outcome is allowed due to the beginning." We allow replacing the bandage due to our desire to make sure the service will not be interrupted.

Rashi clearly holds that we are not using the universal rule of "אין שבות במקדש—we do not enforce rabbinic measures in the Mikdash," but we only relax the law of replacing bandages because it is necessary for the service—it is צורך העבודה. Rashi apparently holds that the rule of suspending rabbinic laws is not a function of the Mikdash, but it is rather due to the service that takes place

in the Mikdash. Rambam (in Commentary to Mishnah, also Hilchos Shabbos 231:27), however, defines this rule as a function of either the Mikdash or the service. The sugya in Beitza does seem to suggest that the definition of Rashi seems more precise, because it mentions that the only reason we allow replacing a bandage is for a Kohen who would otherwise not perform the service. This suggests that a Kohen would not be granted this dispensation if he happened to be in the Mikdash but not involved in the service. ■

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ages are prepared specifically so that the prohibition against smoothing will not be violated, we can safely assume that this strong reminder removes the underlying reason of the decree, and it is then permitted to apply the bandage even in the first place on Shabbos. ■