

This month's Daf Digest is dedicated
לכבוד the Wedding of Yosef and Shoshana Sokolin
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yahrtzeit is on 19 Iyar

OVERVIEW of the Daf

1) Winnowing, selecting, grinding and sifting (cont.)

Abaye and Rava conclude their discussion regarding the criteria to be categorized as an Av Melacha.

2) Selecting

A Baraisa is cited that presents guidelines for the permissible way to select food on Shabbos. The Baraisa, however, is vague and numerous suggestions are made to explain the Baraisa.

The preferred explanation of Abaye is that one may select for immediate use. If the selection is done for later, even if it will be consumed on Shabbos itself, it constitutes a Torah violation.

If two foods were in front of a person and he selected one food to eat or for others to eat, R' Ashi rules that he is exempt and R' Yirmiyah rules that he is liable.

The reason R' Ashi rules that he is exempt, implying that he violated only a Rabbinic prohibition, is because his ruling referred to one who used a utensil normally not used for selecting, whereas the Baraisa which ruled that selecting constitutes an Torah violation referred to one who used a utensil that is normally used for selecting.

Two cases are cited regarding selecting.

3) Grinding

R' Rappa rules that mincing beets is prohibited because it is akin to grinding.

The liability for chopping wood is presented.

4) (Kneading and) Baking

The reason baking was chosen rather than cooking, which was the activity which was done in the construction of the Mishkan, is because the Tanna wanted to complete the list of activities involved in making bread.

A number of cases involving non-edible items are cited where one may have thought that they do not violate the prohibition against cooking.

5) Multiple violations

Rava and Abaye present different activities that involve numerous violations.

A dispute is cited whether there is liability if one spun wool that is still on the back of the sheep. According to one opinion there is no liability because it is not the usual manner of performing the necessary activities. According to the second opinion there is liability because that was the way it was done in the construction of the Mishkan.

A Baraisa, explained by Reish Lakish, teaches another case involving numerous violations.

6) Tying and untying

The Gemara concludes that the tying and untying that was done in the Mishkan was performed by the chilazon trappers who would tie and untie their nets.

(Continued on page 2)

Distinctive INSIGHT

Half a melacha-An entire איסור?

וכי מותר לאפות פחות מכשיעור

Rashi explains that the Gemara is referring to the universal concept of חצי שיעור אסור מן התורה. This is also the opinion of פירק (found at the beginning of the eighth perek - הפרק). Although these opinions hold that this is a Torah level prohibition, there are others who hold that it is only a rabbinic ruling.

In his שו"ת חסד לאברהם (מהדו"ק סי' כח), Rabbi Avraham Teumim writes that if a person writes a single letter (out of the two necessary to be liable), the person has not violated a Torah level prohibition. Along these lines, חכם צבי and others hold that this rule which prohibits even amounts smaller than the level of liability only applies by eating of prohibited foods. Rashbam (Bava Basra 55b) seems to suggest that although the rule is applicable to all types of איסורים, nevertheless, in regard to the laws of Shabbos we have a rule that the Torah only forbids מחשבת, an act of a constructive nature which is thought out and complete. Accordingly, it could be that in regard to Shabbos, חצי שיעור would be only rabbinically prohibited, whereas in all other cases we would say that it is a Torah level violation.

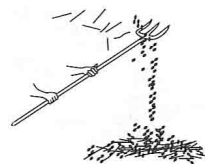
However, the consensus of the poskim is that by Shabbos, as well as throughout the Torah, even the smallest amount of the melacha is prohibited, although it is not punishable until the full shiur is done. This is the opinion of the Magen Avraham (340, #2), and the Pri Megadim, who cites the פירוש המשניות of Rambam. The Mishnah Berura (340, #12) also writes that writing one letter is within the general realm of חצי שיעור which is אסור. ■

Daf DIAGRAM

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זורה

Winnowing the chaff and stem debris from the grain kernels



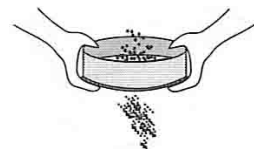
בורר

Selecting and sorting the grain from the stones and pebbles which collected on the threshing floor after the winnowing.



מרקד

Sifting of the impurities and coarse flour from the finer flour



HALACHAH Highlight

Tying the Belt of a Sefer Torah

הקושר והמתיר: קשירה במשכן היכא הוא? ... אמר רבא ואיתימא רבי עילאי שכן צדי חלזון קושרין ומתירין: רש"י ד"ה קושרין ומתירין - שכל רשתות עשויות קשרים קשרים, והן קשרי קיימא...

Where was there tying in the Mishkan?... Rava, and some say R' Ilai said, for the hunters of the chilazon tied and untied...

Rashi: For all nets are made of knots upon knots, and they are permanent knots.

Since the prohibition of tying on Shabbos is only violated by tying a permanent knot, Rema¹ permits the "single knot" with which shoes are customarily tied, as it is meant to be temporary. Mishnah Berurah² therefore rules that if it is made to last, such as a knot made around a lulav, then even a single knot may not be tied on Shabbos. The commentaries on the Shulchan Aruch³ define "made to last" as a knot that is intended to last more than a full day.

Accordingly, Minchas Shabbos (80:155) writes that one must take care not to tie the belt around the Sefer Torah after reading the Torah at Minchah on Shabbos afternoon— even with a single knot—since the knot will remain in place for more than a full day, until the next Torah reading, Monday morning. Ketzos HaShulchan⁴ adds that if this is the case, it is also forbidden to tie a single knot around the Sefer Torah on Thursday morning—because any knot one may not tie on Shabbos, one also may not untie on Shabbos—and since this knot has been in place for more than a full day, it may not be untied for the Torah reading on Shabbos.

Ketzos HaShulchan does attempt to find a justification for those who are not meticulous in this area. He suggests that perhaps because this tying is a tying for the purpose of a mitzvah, for the honor (and also for the preservation) of the Sefer Torah, it falls into the category of a temporary knot L'Tzorech Mitzvah, that the Shulchan Aruch earlier permitted (however, Mishnah Berurah does not accept the leniency.⁵

Nimukei Orach Chaim adds another justification of the leniency, based on Taz (ס"ק ב') who permits tying knots in shoes even if the knot remains intact for much longer than a full day, because occasionally they are untied earlier, such as when they become

REVIEW and Remember

1. Why do some of the Melachos overlap?
2. How did Abaye explain the Baraisa concerning selecting?
3. Why did the Tanna include in the list baking rather than cooking?
4. How was goats' thread made for the Mishkan?

(Insight...continued from page 1)

7) Sewing two stitches

Liability for sewing two stitches will only take place if he tied the two ends of thread thereby making the stitches permanent.

8) Tearing in order to sew

The Gemara questions whether there was tearing in order to sew in the construction of the Mishkan. ■

muddy. Similarly, although the minyan that has just read the Torah will not open it again until the next time they must read it several days hence, another minyan may need to read from it, or a sofer may come to open it to check it before a full day elapses. Thus, the knot is not definitely permanent, and its tying and untying may be permitted.⁶ ■

1. רמ"א אורח חיים סימן ש"ז סעיף ה': הגה ואפילו אם עשה קשר אחד למטה נוהגין בו היתר:
2. משנה ברורה סימן ש"ז ס"ק כ"ט: נוהגין בו היתר - וכתבו האחרונים הא דנוהגין היתר בקשר אחד למטה היינו דוקא כשעשוי להתיר בו ביום ומשום דע"י עניבה ע"י קשר עדיין אינו נקרא מעשה אומן אבל אם היה לקיימא על איזה זמן כגון בלולב וכיוצא בו אסור לעשות קשר למטה אלא עניבה בלבד ורשאי לעשות שתי עניבות זה ע"י זה וכן יש לנהוג:
3. עיין בבאר היטב שם ס"ק י"ג
4. בבדי השלחן ס"י קכ"ג ס"ק ט'.
5. שו"ע שם סעיף א': ולצורך מצוה כגון שקושר למדוד אחד משעורי התורה מותר לקשר קשר שאינו של קיימא: אולם עיין במשנה ברורה ס"ק י"ג: שאינו של קיימא - היינו אפילו הוא עשוי לזמן. כתב בספר בית מאיר שמה שהעתיק השו"ע דמותר במקום מצוה הוא רק דעת הרמב"ם והטור אבל לרש"י והתוספות וברטנורה שם מצד דקשר האסור אסור אפילו במקום מצוה ע"י:
6. להלכה למעשה עיין בשו"ת צ"ח אליעזר ח"ז סי' כ"ט שנוטה להקל ובשמירת שבת כהלכתה פט"ו סעיף נ"ג שנוטה להחמיר. וישראל קדושים ברוב המקומות כבר נוהגים להשתמש בחגורה שא"צ קשירה. ■

Gemara GEM

Does "grinding - טוחן" apply to vegetables?
האי מאן דפרים סילקא חייב משום טוחן

Tosafos here writes that the grinding of a vegetable is only applicable in a case of a beet, and by no other vegetable. Other Rishonim (רי"ן, ריטב"א) explain that the reason טוחן applies here is because a beet is

not eaten whole, but only sliced up. Therefore, by slicing it into thin pieces, there is a qualitative improvement in terms of eating. However, other vegetables which can be eaten whole, even if a person would slice it, this would not be considered a substantial improvement, and it is therefore allowed.

Several other Rishonim (רשב"א, סמ"ג, ר"ן) hold that cutting any vegetable into small pieces falls in the category of grinding. This is the ruling of the Shulchan Aruch (321:12).

Therefore, one must be careful not to cut any vegetable into very small pieces, because we do not know precisely the degree at which a vegetable is considered "ground up".

On the other hand, רבינו חננאל and Rosh hold that grinding does not apply by vegetables at all, not even by beets, which cannot be eaten whole. They understand the Gemara of slicing beets to be talking about where one crushes or purees the beets. This would be a טוחן of תולדה. ■

