

OVERVIEW of the Daf

1) Tying a rope in front of an animal

R' Yosef in the name of R' Yehudah in the name of Shmuel rules like R' Eliezer ben Yaakov.

2) **MISHNAH:** The issue of permanent and non-permanent knots is discussed.

3) Clarifying the dispute between Chachamim and R' Yehudah

The Gemara assumes that the rope referred to in the Mishnah is a weaver's rope, and the dispute revolves around whether there is a decree prohibiting the use of a weaver's rope because it could lead one to use a regular rope.

This assumption, that Chachamim impose a decree and R' Yehudah does not, is seemingly contradicted from a Baraisa. The Gemara explains why there is no contradiction.

4) Tying a cow to a trough

Rav is quoted as ruling that it is permissible to take a rope from one's home and tie one end to a cow and the other end to a trough because there is no concern that either knot will remain in place permanently.

This ruling is contradicted from a Baraisa, and the Gemara explains that Rav's ruling refers to a weaver's rope which would certainly not be left tied permanently.

The Gemara digresses to discuss which weaver's implements are muktzah on Shabbos.

5) **MISHNAH:** The issues of folding garments and making beds on Shabbos are presented. R' Yishmael and R' Akiva dispute the permissibility of doing activities on Shabbos for Yom Kippur or on Yom Kippur for Shabbos.

6) Qualifying the ruling regarding folding garments

Dvei R' Yanai puts numerous qualifications onto the lenient ruling of the Mishnah and these qualifications are supported by the practice of R' Gamliel's household.

7) Honoring Shabbos

R' Huna rules: One should change into Shabbos clothes for Shabbos and if none are available he should at least let down his weekday garments.

The Gemara explains the ramifications of the pasuk in Yishaya (58:13) that relate to honoring Shabbos.

R' Elazar explains that when Noami instructed Rus to wear her garments she was instructing her to wear her Shabbos clothes.

R' Elazar teaches that Rus and Shmuel HaNavi both improved on instructions that were delivered to them.

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REVIEW and Remember

1. What type of knot does not cause liability?

2. When is it permissible to make one's bed on Shabbos?

3. What activities are prohibited based upon the verse in Yeshaya?

4. How did Rus and Shmuel HaNavi improve on the instructions they received?

Gemara GEM

Blind to the Truth

פסיעה גסה נוטלת אחד מת"ק ממאור עיניו של אדם, מאי תקנתיה להדריה בקדושה דבי שמישי

What is the lesson of this Gemara? What is the vision loss mentioned here, and how does the Kiddush on Shabbos serve as a remedy for this problem?

Avraham Avinu asked the Arab guests who were about to enter his house to rinse off the dust from their feet. Our sages tell us that Arabs worship the dust upon which they tread, and this is why Avraham was careful to have this idolatrous matter removed before allowing them into his tent. What does this mean?

R' Yaakov of Lisa (the Nesivos) explains that earning a living requires that we put forth a proper effort to succeed. However, we recognize we are only going through an exercise in the realm of השתדלות – making normal and routine efforts, while we fully acknowledge that our successes are totally in the hands of Hashem. If a person believes that he is the master of his own profits, and that his treading from one location to another is what creates his success, this borders and is on the verge of idolatry. The Arabs who visited Avraham were of this philosophy. They had an attitude of self-reliance which was “the dust of their travels” which they worshipped, and this is what Avraham refused to bring into his tent. Instead, Avraham instilled his acquaintances with an outlook of trust in the Creator of the World.

The holy Kotzker Rebbe explains the words of Yosef to his brothers using this approach. After Yosef identified himself to his brothers, the sons of Yaakov wanted to quickly return and inform their father that Yosef was alive. However, Yosef warned them (Bereshis 45:24), “Do not rush along the way”. According to the Kotzker, Yosef told them that Hashem was in full control of all events. Yaakov would find out about the events that had transpired in Egypt, and whether they would try to speed along or proceed at a normal rate, there was nothing they could do to rush the matter. Hashem was orchestrating events so that nothing would happen sooner than it should occur, and nothing would delay matters. They were to do whatever they could, and trying to push the matter was futile. (Also see Rambam, Hilchos Rotzeach, 12:14).

Rabbi Yitzchok Feigenbaum, zt”l, the former Dayan of Warsaw, explains that a person who believes that he can force matters beyond that which Hashem has in store is displaying a lack of clear vision of trust in Hashem's overall supervision of the world. This is the one-five-hundredth of blindness which the Gemara describes. Therefore, it is precisely the moment a person sits to recite Kiddush that this error can be corrected. As we recite Kiddush, we declare that Hashem created the world and that He controls everything. Although we must do our task, and that we do not rely upon miracles, we honor and sanctify the Shabbos with ascribing to Hashem the mastery and power which is His. The partial blindness is healed, as our vision is restored and our sight is brought into focus. ■

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HALACHAH Highlight

Slipknot¹

ענינה

A slipknot (called an ענינה *Anivoh*) is not a Halachic knot, and may be made on Shabbos even if tight (and meant to remain permanently). This is because a slipknot is so designed as to make it possible to undo the knot without reversing the original act or process that created the knot. This characteristic is an indication that the *Anivoh* is not a true knot.

Example: A slipknot is made so that the rope or string passes through the center of the knot. The presence of the string in the center of the knot allows one to easily undo the knot by simply pulling the string through it. This is not a Keshet because a true Halachic knot can only be undone by extricating the knotted string and pulling it apart, i.e., reversing the original act that created the knot.

Neckties

There is basis to classify a necktie as a form of *Anivoh* because the narrow end of the tie passes through the center of the knot and can be easily pulled out to undo the knot.

The necktie-knot is designed to have an adjustable loop (or "noose") to allow room for the neck. The slack of the loop is also meant to allow one to easily undo the knot between uses. As long as the loop is still somewhat open, it is easy to pull out the narrow end of the tie. Once this is done, the remaining knot simply unravels as the two ends are pulled apart.

However, a necktie is not completely identical to a slipknot (which is the classic example of an *Anivoh*). In the case of a slipknot, the knot can be undone by pulling the ends of the string in any direction. As such, a slipknot lacks the fundamental characteristics of a true Halachic knot. This is not the case with a necktie, in which a tight knot is formed if the loop is closed; this tight knot is not easily undone.

Some Poskim rule that one is forbidden to make a necktie on Shabbos because of the question of *Koshair*. However, many of the foremost Poskim permit making a necktie on Shabbos if one is in the habit of untying it every day. However, if the tie is not usually undone after wearing, making the tie on Shabbos is questionable.

Bow-knots

A bow-knot, such as the type used to tie one's shoes, is actually a kind of slipknot formed over a single knot. The Halachic term for this is *Anivoh Al Gabei Keshet* - literally, a bow on top of a knot.

(Insight...continued from page 1)

A series of teachings from R' Elazar about Megilas Rus are recorded.

As an aside, the Gemara records a dispute regarding the pasuk in Yeshaya (10:16) which tells of the future death of Sancheiriv's soldiers. ■

A bow-knot differs from a slipknot in that it is formed out of the beginnings of a true Keshet. The two laces are wound once around each other before the loops are formed and bound. The initial winding (i.e. twining) of the two laces is actually a rudimentary Keshet. Making this rudimentary Keshet by itself would be completely permitted, as it cannot hold for any length of time.

However, with the formation of a bow-knot, the entire knot system becomes firm and lasting. Hence, the formation of the bow-knot causes the initial rudimentary knot to evolve into a type of semi-permanent knot which may not be made on a permanent basis. Therefore, one is only permitted to make a bow-knot if it is meant to be undone within 24 hours.

Example: Ornamental ribbon or lace sewn (at the ends) to a blouse, etc. may not be made into a decorative bow-knot if the bow-knot is to remain for 24 hours or more.

Decorative bow-knots designed to remain permanently

A decorative bow-knot that is ordinarily meant to remain permanently is a true Keshet Shel Kayama, and may not be made even if the person making it intended to undo it that same day. (According to many Poskim, making this knot is the melacha of *Koshair M'deoraisa*.)

For example, permanently attached laces to a slip-on shoe, or ribbons sewn on a blouse may not be tied into a decorative bow-knot because these knots are strictly ornamental, and are not used for regularly fastening the garment. They are thus meant to be tied only once, with the hope that the bow-knot will remain permanently in place.

Similarly, if any of these bow-knots became loose, they may not be retied on Shabbos or Yom Tov.

A temporary bow-knot that was later left for longer than 24 hours

In the case of temporary bow-knots (and other semi-skilled knots that are usually made for a limited time), the actual duration of the knot is not critical, but rather the intention of the one making the bow-knot. Therefore, if the original true intention was to make a bow-knot for less than 24 hours, but the knot was inadvertently left in place for a longer period, no transgression was done. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 795-796. Used with permission of the author.

Distinctive INSIGHT

Preparing for the Future

ומציעין את המטות מלילי שבת לשבת

We are not allowed to prepare from Shabbos for the weekdays, and not even from one Shabbos to the next. This is true even if the activity being done is not in and of itself a melacha. The commentators point out that this halacha needs to be qualified. If the activity is such that it is obvious that it is being done in order to prepare for after Shabbos, then it is prohibited. However, in some cases if the particular action is something which could be

construed to be for the Shabbos day itself, then it can be permitted, even if the person in fact intends to do it as a preparation for after Shabbos.

Let us illustrate. Shulchan Aruch rules (O. C. 321:11) that it is permitted to sprinkle water upon cut vegetables on Shabbos in order that the leaves not wither. Magen Avraham explains that although his intention is that he wants the vegetables to remain fresh for after Shabbos, this is permitted. His actions could just as well serve to preserve these items for later in the Shabbos day itself.

Nevertheless, one may not arrange the beds or wash dishes on Shabbos in preparation for after Shabbos, even though this is an activity

which is not a violation of Shabbos, and it could be intended for later use on that very Shabbos. The reason for this distinction is that these are more significant forms of preparation, as opposed to sprinkling water on vegetables which is a simple and menial task.

Chaye Adam (#153) rules that if it is still early in the day on Shabbos, one may go to the wine cellar and bring wine to the house, even if his intentions are to prepare for after Shabbos. There is still plenty of time left on Shabbos, and it is not obvious that he intends to supply himself with wine for after Shabbos. Sha'ar Hatzitzun (503:2) concurs that one may rely upon this lenient opinion of the Chaye Adam in an urgent situation. ■

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