

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) Tearing in order to sew (cont.)

The circumstance when they would tear in order to sew in the construction of the Mishkan was when they would repair a hole made by a worm.

Rav rules that one who pulls taut a thread to bring closer two pieces of material is liable. Additionally, Rav teaches that one who learns from a heretic is liable to death and someone who knows how to calculate the seasons and constellations but does not do so, it is forbidden to learn Torah from him.

2) Trapping

If one traps a chilazon and squeezes out its blood, according to R' Yehudah, he is liable to bring two chatas offerings, one for trapping and a second for threshing. According to Tanna Kamma, he is only liable to offer one chatas for trapping because threshing only applies to items that grow from the ground.

Rava and R' Yochanan offer reasons why there is no liability for taking a life.

3) Slaughtering

Shmuel explains that the liability for slaughtering is taking a life. Rav adds that there is also liability for dyeing because the slaughterer prefers that the neck become soaked with blood so that customers will see the blood soaked neck and buy from him.

4) Salting and Tanning

R' Yochanan and Reish Lakish said that either salting or tanning should be replaced with tracing lines because salting and tanning are the same activity.

A dispute is presented whether salting meat for preservation violates the prohibition against "tanning."

5) Smoothing and cutting

R' Acha bar Chanina rules that if one walks on the ground between the pillars to smooth the dirt, violates the prohibition against smoothing.

R' Yehoshua ben Levi is quoted as ruling that one who planes the tops of poles on Shabbos violates the prohibition of cutting; one who spreads medicine on a wound violates the prohibition against smoothing and one who chisels a stone violates the prohibition against striking the final blow.

Additional examples are cited that violate the prohibition against striking the final hammer blow.

6) Writing two letters

A Baraisa rules that if one writes a large letter and there is room in its place to write two smaller letters he is nonetheless exempt from liability. If, on the other hand one erased a large letter and there is room to write in its place two letters he is liable.

7) Striking the final blow

Rabbah and R' Zeira explain that any act which completes a melacha violates the prohibition against striking the final blow.

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Today's Daf Digest is dedicated by the Okner family
In loving memory of their mother Mrs. Anne Okner o.b.m
מרת חנה בת ר' שמשון ושרה, ע"ה

Distinctive INSIGHT

A constructive mistake

מחק אות גדולה ויש במקומה לכתוב שתיים חייב

The Rosh (סימן ט') explains that the reason for this is that sometimes, a mistake was made while writing on the boards of the Mishkan, and the mistake had to be erased before writing the correct letter.

By definition, the melachos of Shabbos are all מלאכת מחשבת. This means they are constructive, planned and complete actions. The melacha of demolishing, while destructive by nature, was constructive as done in the Mishkan. It was not destroying something that was built by mistake, but rather dismantling the structure as the people were about to travel from one destination to another. Tearing was also constructive as it was done to remove a spot which was eaten away by a worm, and the spot was rewoven. We have to wonder, though, about the melacha of erasing. How could a melacha be designed and patterned after an act which was to correct a mistake? Who is to say that a mistake would ever be made in the first place?

The melacha of writing is essentially different from the other melachos of the Mishkan. Every writing utensil is built with an erasing mechanism. By its very nature, writing is the type of activity which requires corrections and erasing. Pencils have erasers, and there have and always will be forms of white-out and backspace devices. It is true that erasing is only when a mistake has taken place, but this is such a normal part of writing that a full melacha is established to reflect this aspect of correcting and fixing the lettering that was recorded upon the beams of the Mishkan. ■

REVIEW and Remember

1. Why is it prohibited to learn Torah from a heretic?
2. If R' Shimon maintains that a פסיק רישא is prohibited, why is it permitted to squeeze blood from the chilazon if it will inevitably be killed?
3. How large must an erased letter be for there to be liability?
4. Why would a person store menstrual blood?

Daf DIAGRAM

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<p>הכנת</p>  <p>Writing letters on adjacent boards to identify their location.</p>	<p>המחחק</p>  <p>Scraping hair off the hide and thereby smoothing it out. The melacha includes sanding or smoothing any surface.</p>
<p>המוחק</p>  <p>Sometimes a mistake was made and it was necessary to erase to then write the correct letter.</p>	

HALACHAH Highlight

Using safety pins on Shabbos

אמר רב זוטרא בר טוביה אמר רב: המותח חוט של תפירה בשבת - חייב חטאת.
Rav Zutra bar Tuviah said in the name of Rav: One who tightens the thread of a stitch on Shabbos is liable a Chatas.

The Poskim discuss the use of pins on Shabbos to attach garments. Although the discussion of this topic is wide-ranging, we will present some of the reasonings and views. The Korbon Nesanel¹ references the common custom to pin a garment together on Shabbos. He finds this practice perplexing being that this pinning is akin to sewing. Rav Avraham HaLevi of Egypt² represents a supporting view on this topic, since he maintains that pinning garments is forbidden. He acknowledges that one may submit that sewing is accomplished only with thread, and not with pins. He dismisses this theory by noting that the interdiction to glue papers is forbidden by force of the act of sewing, even though no thread is involved. Rav Yosef ben Joya³ rejects this association by distinguishing between the gluing of papers and the pinning of garments together. The normal manner to join papers together is exclusively by gluing them together, and thus gluing papers is akin to sewing, however, being that garments are in general joined together by sewing and not by pinning, as such pinning can not be equated to sewing.

The Chazon Ish⁴ addresses the matter of pinning on Shabbos, and he rules leniently. He cites the Korbon Nesanel and observes that he merely questioned the prevailing custom but did not clearly write to prohibit⁵. Additionally, the period within which the Korbon Nesanel lived was a time when towering Rabbis lived who would not have hesitated to oppose such a custom if indeed it was forbidden. He concludes that pins are clearly discernable and cannot be mistaken for sewing, but are rather a temporary attaching mechanism. Therefore, he writes, this is the common custom and one need not be strict at all.

Rav Moshe Feinstein⁶ was asked whether it was permitted to pin diapers with safety pins. In his lengthy response, he points out that not all methods of joining garments are considered sewing. He defines sewing as the act which totally joins two pieces of cloth together, as if they were woven such. Thus, the gluing of papers is a derivative action (תולדה) of sewing because it as well totally joins the different papers together as if they were one. On the other hand, buttoning, and for that matter pinning, although the two sides of a garment are joined together, they can never be considered one garment, rather they remain two separate items, and as such these acts can not be considered sewing. He concludes by

(Overview...continued from page 1)

The Gemara explains lessons the Mishnah teaches with the word אבות and by repeating the number of melachos.

8) MISHNAH: The parameters for liability and non-liability for transporting an item are presented.

9) Examples of items unfit to store

R' Pappa suggests that menstrual blood is an example of an item that is unfit to store. Mar Ukva suggests that wood of an asheira tree is an example of an item unfit to store.

R' Yosi bar Chanina declares that our Mishnah is inconsistent with R' Shimon. ■

stating that in his opinion, even to utilize the pins to attach the garments in a non-temporary fashion would be permitted. However, if someone wishes to act strictly they could avoid utilizing pins under conditions that are non-temporary. Other contemporary authorities⁷ similarly rule that safety pins may be utilized on Shabbos.

However, the Mishnah Berura⁸ cites the opinion of the Korbon Nesanel, without a dissenting comment. Rav Eliezer Yehuda Waldenberg⁹ suggests that perhaps the Mishnah Berura does not accept this ruling fully being that he cites the opinion of the Korbon Nesanel as יש אומרים (there are those who say). Further, elsewhere¹⁰ the Mishnah Berura appears to permit the use of pins in a state of need. Other contemporary Poskim¹¹ appear to rule strictly and permit the use of safety pins only with a single piercing (תחיבה) on one side and a second piercing on the other side. Others mention pinning temporarily¹². ■

1 קרבן נתנאל (שבת פ"ז סי' ז אות 2) שו"ת גנת ורדים (כלל ג' סי' יז) 3 ס' טל אורות (מלאכת תופר, דף נה ע"ד בדפוס ראשון ובנדפוס ע"י מכון אור ודרך הוא בדף רסה סוע"ב).
וכן ראה דברי בשו"ת גנת ורדים (כלל ג' סי' יח) תשובתו של רבי שבתאי נאוי שהשיב על תשובתו של הרב גנת ורדים הנ"ל. 4 חזון איש (אורח השמטות לסי' קנו, בהערה לסי' שמ, דף רנו ע"א) מתוך מכתב. אמנם ע"י בשו"ת אז נדברו ח"ג (סי' עב בהערה, עמ' קנו) שמפקפק אם יש לקבוע דעתו של החזו"א ע"פ מש"כ במכתב שם, שאילו היה כוונת החזו"א לקבוע הלכה לדורות בניגוד לקרבן נתנאל היה מוסר העתק למסדר ספרו שנדפס באותה תקופה ונדפס בספר הזה הלכות שבת שקבע החזו"א לדורות. ע"ש בענין אגרות החזו"א בכלל. 5 וכן ראה באגרי"מ (ח"ב מחאוי"ח סי' פד ד"ה וגם נראה). ודו"ק. 6 שו"ת אגרות משה (ח"ב מחאוי"ח סי' פד) 7 הגר"ע יוסף בסי' ליות חן (סי' קכא) וכן בשו"ת ציצ אליעזר ח"יג (סי' מג שאלה א) 8 משנ"ב (סי' שמ ס"ק כז) 9 שו"ת ציצ אליעזר ח"יג (סי' מג שאלה א אות א) 10 משנ"ב (סי' שח ס"ק מו). וע"י שם בצ"א בהמשך שמשער שאפשר שהמשנ"ב באמת דעתו להקל גם שלא בשעת הדחק, וזה שהזכיר דברי הקרבי"ן הוא רק לחומרא בעלמא הואיל ונפיק מפורמיה דגברא רבא דכוותיה. אמנם ע"י בשו"ת אז נדברו ח"ג (סי' עב בהערה עמ' קנו) 11 ע"י שו"ת מנחת יצחק ח"ב (סי' יט) ושו"ת חלקת יעקב ח"ב (סי' ח). וכן ראה שו"ת שבת הלוי ח"ד (סי' לה). וראה בשו"ת באר משה ח"ב (סי' כט אות א) שבסיכת בטחון מתיר רק בתחיבה אחת ולא בשתי תחיבות, אע"פ שהלכה נראה לו שאפילו בן תחיבות מותר, אלא לפי שהרבה מחמירים אין ברצונו להקל. וכן ראה בשו"ת (פרק טו סעיף ע) שמו"ת בהשתמש בסיכת בטחון אבל אם אפשר אל יתחב את הסיכה בבגד פעמיים, אלא פעם אחת בלבד. 12 ע"י בסי' הלכות שבת השנייכים לבית לרבי שמחה בונים כהן (אנגלית) ח"יג (פרק ו, עמ' 71) ע"פ החזו"א. וכן בסי' ל"ט מלאכות (אנגלית) לרבי דוד ריביאט (מלאכת תופר - פרק כג, עמ' 817) שכן שמע שיש להורות כעתחילה. ע"ש. והנה האגרי"מ הזכיר ענין שלא לקיים לחומרא. ע"ש (ד"ה עכ"פ רעק"א). ■

Gemara GEM

To display our wisdom and understanding

כי היא חכמתכם ובינתכם לעיני העמים. איזו חכמה ובינה שהיא לעיני העמים, הוי אומר זה חישוב תקופות ומזלות

The Gemara tells us that we are not allowed "to speak to or about" someone who knows how to calculate the seasons and astronomical movements, but neglects to involve himself in these matters. This ban against speaking with someone seems strange. What has the person done that is so terribly wrong to deserve being an outcast? The sefer פנים יפות writes (Parashas Va'eschanan) that the movements of the stars and other heavenly

bodies comprise a beautiful array of praises of Hashem and glory of His dominion. Anyone who has the ability to unlock these cosmic secrets and to inform the world about the majesty of Hashem's infinite powers has the key to inspire and uplift those around him. If he fails to spread the honor of Hashem, then, measure for measure, his own prominence should also be diminished by us refusing to talk to him or about him.

Torah Temima (Devarim 4:6) writes that the calculations of the movements of the stars is something that has always awed the world. Many nations have been so overwhelmed by the grandeur of the heavens that they have created a culture of idol worship based upon it. If someone could show clearly that the constellations and other movements are predictable, this would

show that there is no inherent power in these events, but are actually part of the nature of Creation itself. By calculating eclipses and arrivals of comets and solar events, we can show these idolaters that there is no significance to the pagan beliefs. Sforno on this verse tells us that "our wisdom to the nations" is our ability to answer the scoffers and non-believers. This explanation also appears in the comments of the ר"ן to our Gemara.

Accordingly, someone who can respond to those who worship the stars by using this information to dispel their errors is obliged to do so in order to increase the glory of Hashem. If the person does not care to use his knowledge and to fulfill this objective, we cannot praise him for his knowledge, for he has refused to use it properly. ■

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