



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

Shabbos Daf Mem Vuv

- **Q:** How could **R' Yitzchak** say that **R' Yochanan** holds like **R' Yehuda**? We know that **R' Yochanan** always follows a "stam" (anonymous) Mishna, and we brought down a "stam" Mishna a couple of blatt back that deals with a wagon with a removable wheel, and the Mishna said that if there is money on the wheel on Shabbos, one may not move the wagon. This suggests that if there was money on the wheel bein hashmashos, one would be allowed to move the wagon on Shabbos, if the money has since been removed. This follows shitas **R' Shimon**!? **A:** **R' Zeira** said, we must say that the Mishna is discussing a case where there was no money on the wheel for the entire bein hashmashos. In this way, the Mishna follows **R' Yehuda** as well and can fit according to **R' Yochanan**.
- **R' Yehoshua ben Levi** said that **Rebbi** paskened "for a menorah like R' Shimon by a ner".
 - **Q:** Does that mean he allowed moving a menorah just as **R' Shimon** allows moving a ner, or does it mean that he disallowed moving a menorah but allowed moving a ner like **R' Shimon**? **TEIKU**.
- **R' Malkiya** moved a lamp in front of **R' Simlai**, and **R' Simlai** objected. **R' Yose** moved a lamp in front of **R' Yose the son of R' Chanina**, who also objected. **R' Avahu** would move a lamp when by **R' Yehoshua ben Levi**, but would not move a lamp when by **R' Yochanan**. He held it may be moved (like **R' Shimon**), but out of respect for **R' Yochanan**, would not move a lamp in front of him.
- **Rav Yehuda** said, although an oil lamp may be moved, a lamp fueled by "neift" may not be moved (even according to **R' Shimon**), because it smells so bad and will therefore not be used for anything besides a lamp. **Rabbah** and **R' Yosef** say that even a lamp fueled by "neift" may be moved.
 - **R' Avya** went to **Rava's** house with dirty shoes and put them on a bed. **Rava** was upset and asked the following question to try and bother **R' Avya**. He asked, why do **Rabba** and **R' Yosef** allow one to move a lamp fueled with "neift"? **R' Avya** answered that the lamp may be used to cover a keili, and is therefore permitted to be moved. **Rava** asked, then every stone should be permitted to be moved because it too may be used to cover a keili? **R' Avya** answered, the lamp is a keili and may therefore be moved, whereas the stones are not keilim.
 1. **R' Nachman bar Yitzchak** said, Boruch Hashem, that **Rava** did not embarrass **R' Avya**.
- **Abaye** asked **Rabbah**, in a Braisa **R' Shimon** allows using the leftover oil of the lamp (he doesn't hold of muktzeh), so why does he pasken that if a bechor animal (which must be given to a Kohen and which may only be eaten once it gets a permanent "mum", which is deemed permanent by an expert in the area of "mumin") gets a "mum" on Yom Tov, it is still muktzeh because there was no thought to use this animal before Yom Tov began?! **Rabbah** answered, a candle will surely go out and the person therefore intends to use the lamp when it does go out. With regard to a bechor; first, who says it will get a "mum"; second, even if it does, who says it will be a permanent "mum"; third, even if it does, who says he will find an expert to examine and permit it?
 - **Q: Rami bar Chama** asks, a Mishna says, a husband may annul his wife's promises on Shabbos and one may be "matir neder" (get a release of a promise from a chochom) on Shabbos for something needed on Shabbos (e.g., if he promised that he won't eat, he can be matir neder on Shabbos to allow him to eat). Since, the wife doesn't know if the

husband will annul the promise, the subject of her promise should be muktzeh (like a bechor)?! **A:** A woman only promises subject to her husband's consent. Therefore, when a woman promises she thinks that her husband may annul the promise and she doesn't give up hope from using the subject of her promise.

- **Q:** What about the next case of the Mishna, where someone must find a chochom to be matir neder? The subject of the promise should remain muktzeh because he doesn't know if he will find a chochom to be matir neder on Shabbos (just like he doesn't know if he will find an expert to permit his bechor)!? **A:** One can have 3 regular people be matir neder for him and he need not wait for a chochom.
- **Abaye** asked **R' Yosef**, we learned that **R' Shimon** does not allow moving a lamp while it is lit because doing so may cause the fire to extinguish. **R' Shimon** holds that a "davar she'eino miskaven" is mutar. If so, since he doesn't intend to extinguish the flame, it should be mutar!? **A:** **R' Yosef** answered, if an act is only prohibited D'Rabanan, **R' Shimon** says an act that may cause the prohibited act may be done if the result is not intended. However, if the act is prohibited D'Oraisa, **R' Shimon** does not allow an act to be done which may result in the prohibited act, even if the result is not intended.
 - **Q:** **Rava** asked, **R' Shimon** allows one to wear sha'atnez if he is wearing it to try and sell it and if he does not intend to have hana'ah from it. Sha'atnez is prohibited D'Oraisa, so why does **R' Shimon** allow this act even though he doesn't intend to have hana'ah?! **A:** The reason why **R' Shimon** says a lit lamp may not be moved is because the lamp becomes a "bosis l'davar ha'asur" – it becomes a base which supports a prohibited item (the flame itself is prohibited and the wick, oil and lamp act as a base for the flame), and even **R' Shimon** prohibits moving something which is a base for a prohibited item.