



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

Shabbos Daf Kuf Lamed Aleph

- **R' Chiya bar Abba in the name of R' Yochanan** said, **R' Eliezer** did not say that the preparatory acts of all mitzvos override Shabbos. We see this because **R' Eliezer** allows the preparatory acts (e.g. the baking) of bringing the "Shte Halechem" (two loaves of bread that are brought as part of a korbon on Shavuot) only because he has a gezeirah shava (from the Korbon Omer) that allows it. If not for that, he would not allow it.
 - **Q: R' Yochanan** is coming to exclude **R' Eliezer's** allowance of the preparatory acts of which mitzvah? It can't be the preparatory acts of lulav, because we find that **R' Eliezer** allows that. It can't be the preparatory acts of succah, because we find that **R' Eliezer** allows that. It can't be the preparatory acts of matzah, because we find that **R' Eliezer** allows that. It can't be the preparatory acts of shofar, because we find that **R' Eliezer** allows that. So what mitzvah's preparatory acts are not allowed? **A: R' Ada bar Ahava** says, **R' Eliezer** does not allow the preparatory acts of tzitzis (making knots) and mezuzah (writing). A Braisa says like this as well.
 - **Q: Why are these mitzvos different? A: R' Yosef** says, because tzitzis and mezuzah have no set time for performance, and the mitzvah will exist on the following day as well.
 - **Q: Abaye** asks, since there is no set time, the mitzvah applies every second! If so, we should be allowed to do them on Shabbos because the mitzvah exists every second of Shabbos!? **A: R' Nachman in the name of R' Yitzchak** says, they are different because one can make himself patur from them by giving up ownership of his four-cornered garment and his house (the mitzvos of tzitzis and mezuzah only apply to garments and houses that one owns).
- **Q: From where does R' Eliezer** learn that the preparatory acts of lulav override Shabbos? He can't learn it from the fact that preparatory acts of the Korbon Omer and Shte Halechem override Shabbos, because those are korbanos, and lulav is not!? **A: The pasuk** by lulav says "Bayom" (on the first day) which teaches that it can be done even if it is Shabbos. This is not permitting merely moving the lulav, because the halachos of muktzeh are only D'Rabanan. It must be permitting preparatory acts.
 - The **Rabanan** (who say that preparatory acts do not override Shabbos) say "Bayom" teaches that the mitzvah of lulav is only by day, not by night. **R' Eliezer** learns this din from the pasuk that says "Shivas Yamim" (7 days), and not nights.
 - The **Rabanan** say, if we only had "Shivas Yamim" we would say to learn lulav from succah, that just like succah is by day and night, so too lulav. That's why we need the pasuk to say "Bayom".
 - We would not be able to learn out Omer and Shte Halechem from lulav, because we would say that only the preparatory acts of lulav are permitted because it has the requirement of "arbah minim" and is therefore more significant.
- **Q: From where does R' Eliezer** learn that the preparatory acts of succah override Shabbos? He can't learn it from the fact that preparatory acts of the Korbon Omer and Shte Halechem override Shabbos, because those are korbanos, and succah is not!? He can't learn it from lulav, because lulav has the requirement of "arbah minim"! **A: He** learns it through a gezeirah shava from lulav (they both say "Shivas Yamim").
 - We would not be able to learn out Omer, Shte Halechem and lulav from succah, because we would say that only the preparatory acts of succah are permitted because succah applies by day and night.

- **Q:** From where does **R' Eliezer** learn that the preparatory acts of matzah override Shabbos? He can't learn it from the fact that preparatory acts of the Korbon Omer and Shte Halechem override Shabbos, because those are korbanos, and matzah is not!? He can't learn it from lulav, because lulav has the requirement of "arbah minim"!? He can't learn it from succah because succah applies by day and night (the chiyuv to eat matzah is only at night)?! **A:** He learns it through a gezeirah shava from succah (they both say "Chamisha Assar").
 - We would not be able to learn out Omer, Shte Halechem, lulav and succah from matzah, because we would say that only the preparatory acts of matzah are permitted because matzah is obligatory to men and women.
- **Q:** From where does **R' Eliezer** learn that the preparatory acts of shofar override Shabbos? He can't learn it from the fact that preparatory acts of the Korbon Omer and Shte Halechem override Shabbos, because those are korbanos, and shofar is not!? He can't learn it from lulav, because lulav has the requirement of "arbah minim"!? He can't learn it from succah because succah applies by day and night. He can't learn it from matzah, because matzah is obligatory for men and women!? **A:** The pasuk says "Yom teruah" which teaches that it is done even on Shabbos. This is not coming to permit blowing the shofar because the yeshiva of **R' Yishmael** taught that blowing a shofar is not a melacha, it is a skill, which is not assur on Shabbos. Therefore, the pasuk must be coming to permit the preparatory acts of shofar (making the shofar) on Shabbos.
 - The **Rabanan** say this pasuk teaches that the mitzvah of shofar applies only during the day, not at night. **R' Eliezer** learns this halacha from the blowing of the shofar on Yom Kippur of Yovel, which must be done during the day.
 - We would not be able to learn out Omer, Shte Halechem, lulav, succah and matzah from shofar, because we would say that only the preparatory acts of shofar are permitted because shofar of Rosh Hashana has the unique quality that it serves to "cause" Hashem to "remember" Klal Yisrael and is therefore special and cannot be learned from. Also, the shofar Yom Kippur on Yovel is also unique in that it frees the slaves and returns properties to their original owners. Therefore it cannot be a source to learn from either.
- **Q:** From where does **R' Eliezer** learn that the preparatory acts of milah override Shabbos? He can't learn it from the fact that preparatory acts of the Korbon Omer and Shte Halechem override Shabbos, because those are korbanos, and milah is not!? He can't learn it from lulav, because lulav has the requirement of "arbah minim"!? He can't learn it from succah because succah applies by day and night. He can't learn it from matzah, because matzah is obligatory for men and women. He can't learn it from shofar because it is unique for the reasons stated above!? Also, all these mitzvos cannot be performed on the next day, whereas milah can be!? **A:** The pasuk says "U'vayom Hashmini" (this is discussing the preparatory acts, because the allowance for the act of milah on Shabbos is learned from a different pasuk as the gemara later will show) – which teaches that it may be done even on Shabbos.
 - We would not be able to learn out Omer, Shte Halechem, lulav, succah, matzah and shofar from milah, because we would say that only the preparatory acts of milah are permitted because the Torah says the word "Bris" 13 times in regard to milah, which makes it unique and more significant than the others.