



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

Shabbos Daf Kuf Mem Ches

V'EIN MACHZIRIN ES HASHEVER

- **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos.
 - **Rabbah bar bar Channa** went to Pumbedisa and did not go to **R' Yehuda's** shiur. **R' Yehuda** sent his attendant to take **Rabbah's** garment until he came to the shiur. **Rabbah** came to the shiur as **R' Yehuda** was saying that one may not set a broken bone on Shabbos. **Rabbah** said, **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos. **R' Yehuda** said, **R' Chana** is from Bavel and **Shmuel** is from Bavel and I never heard this. It was a good thing I made you come to shiur so that I heard this halacha.

MI SHENIFRIKA YADO...

- **R' Avya's** hand became dislocated on Shabbos and he wanted to try to get it back in place. He showed **R' Yosef** a few different things he wanted to do and was told that each one was assur. While showing the different methods, his hand popped back into place. **R' Yosef** said to him, the Mishna says that no massaging may be done. Why did you even ask if anything can be done? He replied, the Mishna says a broken bone may not be set and yet we find that **R' Chana from Baghdad in the name of Shmuel** said, one may set a broken bone on Shabbos. I thought that maybe the same thing is with fixing a dislocated limb. **R' Yosef** said, just because we find that in regard to one part of the Mishna does not mean it will be that way for another part of the Mishna.

HADRAN PEREK ALACH CHAVIS!!!

PEREK SHOEL -- PEREK SHLOSHA V'ESRIM

MISHNA

- One may borrow pitchers of wine and oil from another on Shabbos as long as he doesn't say to him "halveini" (lend me). In this same way a woman may borrow loaves of bread from her friend. If the lender doesn't trust the borrower, the borrower may leave his garment with the lender until after Shabbos, at which time they can figure out what is owed.
- If Erev Pesach falls on Shabbos and one needs an animal for his Korbon Pesach, he can take an animal from a seller and leave his garment with the seller until after Yom Tov, at which time they can figure out what is owed.

GEMARA

- **Q: Rava bar R' Chanan** asked **Abaye**, the reason why one can't say "halveini" on Shabbos is because that refers to a longer term loan, which will cause the lender to write the loan down so that it should not be forgotten. One may say "hashileini" because that refers to a short term loan which will not cause it to be written down. During the week these terms are used interchangeably. If so, even if one says "hashileini" on Shabbos the lender will write down the loan because it may be referring to a longer term loan?! **A:** Since one may not say "halveini" on Shabbos, when one says "hashileini" the lender will know that it is being used in its proper meaning and will remember that he may not write the loan down.
- **Q: Rava bar R' Chanan** asked **Abaye**, the **Rabanan** say that all activities done on Yom Tov should be done differently than the way in which they are done during the week. If so, why do we allow the women to draw water on Yom Tov in the normal manner in which they do so during the week? **A:** There is no different way for them to do it. If we make them draw water in smaller buckets, they will have to make more trips (which is extra effort on Yom Tov). If we make them

draw in larger buckets, they will be carrying heavier burdens (which we don't want them doing on Yom Tov). If we have them place a kerchief over the bucket, it may lead to "sechita". If we have them use a lid on the bucket, the string holding the lid may break and they will tie it back together with a knot. Therefore, there is no way to do it differently than during the week.

- **Q: Rava bar R' Chanan** asked **Abaye**, a Mishna says that one may not clap his hands or beat his chest (in mourning), or dance (he may come to fix an instrument) on Yom Tov. Yet we see that people do this and we don't say anything to them?! **A:** We find this to be the case in other places as well. The reason is, since we know the people won't listen to our rebuke, we say that it is better that the people should not hear rebuke and be a "shogeg" rather than hear the rebuke and be a "meizid". This concept applies to issurim D'Rabanan as well as issurim D'Oraisa (as we see regarding the halacha of "Tosfos Yom HaKipurim").

V'CHEIN ISHA MEI'CHAVERTA KIKROS

- **Q:** The Mishna seems to say that on Shabbos it is assur to say "halveini" in this case, but during the week it would be mutar. This seems not to follow **Hillel**, who says that a woman may not borrow a loaf from another woman unless they assign a value to it, because if they don't, and the price of wheat increases, when the borrower repays a loaf, she is paying interest on the loan!? **A:** The Mishna is talking about a locale where the price of loaves of bread are set by the government, so the price is known without having to state it. **Hillel's** concern was for a place where there is no set price.

V'IHM EINO MA'AMINO

- **R' Yosef** says that a loan made on Yom Tov is not enforced by Beis Din (because if it was, the lender would come to write the loan down so that he shouldn't forget). **Rava** says it is enforceable (because if it wasn't, people wouldn't lend on Yom Tov and people who need to borrow would be left without things with which to enjoy Yom Tov).
 - **Q:** Our Mishna says, if the borrower is not trusted, he may leave his garment as security. If the lender may go to Beis Din, why does he need security?! **A:** He rather have security than have to rely on going to Beis Din to collect his loan.
 - **Q: R' Idi bar Avin** asked, a Mishna says that if a butcher divides an animal among buyers (and they owe him payment) on Rosh Hashana following a Shmitta year, and it turns out that Elul had 30 days (meaning that the first day of Rosh Hashana was actually the last day of Shmitta), the loan is cancelled since it took place during shmitta. If a loan on Yom Tov can't be enforced by Beis Din, what does it mean that it was cancelled? It was anyway unenforceable!? **A: R' Yosef** would agree that in this case, if not for the shmitta issue, the loan would be collectible in Beis Din, because that first day of Rosh Hashana was truly a weekday, not a Yom Tov (it was still Elul).
 - **Q:** The end of that Mishna says, if Elul of that year had only 29 days, the dividing of the animal and the loan that it created (which happened on Rosh Hashana, the first day of the year after shmitta) is not cancelled (which seems to mean it is collectible in Beis Din). According to **R' Yosef** it is not collectible in Beis Din!? **A:** The Mishna means that it is not cancelled, and if the borrower repays, the lender may take it.
 - **Q:** Even if the loan takes place on shmitta, if a borrower offers payment the lender may take it!? **A:** For a shmitta loan the lender must first refuse to accept payment, and then may accept. With regard to a Yom Tov loan, he need not refuse payment.
 - **R' Avya** would take security when lending on Yom Tov. **Rava bar Ulla** would grab something from the borrower as payment after Yom Tov.

V'CHEIN EREV PESACH

- **R' Yochanan** said, a person may be "makdish" his Korbon Pesach on Shabbos and his Korbon Chagigah on Yom Tov.
 - Our Mishna seems to agree with this, because it says that one may take an animal on Erev Pesach that is Shabbos and leave his garment as security.
 - It could be that he is joining a Korbon Pesach group that was already "makdish" the animal before Shabbos and he is giving his garment as security for his share of the cost. Although a Mishna says one may not buy a share in an animal on Yom Tov (or Shabbos), we are discussing a person who is always part of this group, and it is therefore considered as if he joined before Shabbos.

- **R' Hoshaya** taught a Braisa that one may go (on Shabbos) to a shepherd that he typically buys from, take a sheep for his Korbon Pesach and be "makdish" it for his Korbon (even on Shabbos). This would seem to support **R' Yochanan's** halacha.
 - This too may be that since he typically buys from this shepherd, the shepherd was already "makdish" it for this person before Shabbos. Although the Braisa says that he may be "makdish" it, that refers to being "makdish" it D'Rabanan, but being "makdish" it D'Oraisa must be done before Shabbos.
- **Q:** An anonymous Mishna says that one may not be "makdish" an item on Shabbos, and **R' Yochanan** always paskens like anonymous Mishnayos!? **A:** The Mishna refers to being "makdish" something that need not become "hekdesch" today. **R' Yochanan** allows it when it must be done that very day.