



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

Shabbos Daf Kuf Nun Zayin

With inexpressible amounts of gratitude to Hashem Yisborach, I would like to wish each and every one of us in the "Daf In Review" chaburah a tremendous Mazel Tov! We have b'ezras Hashem gone through the entire Mesechta Shabbos and have shown Hashem our desire to try and retain our learning through review of each and every Daf we learn. Through our learning and review of Mesechta Shabbos we have already "accomplished" much of "Eruvin" by bringing together Yidden from around the globe (Eretz Yisrael, Belgium, England, Canada, USA, Brazil, and please let me know if I have missed a location) into one chaburah, dedicated to learning *and retaining* Hashem's beautiful gift – His Torah. May it be the Ratzon Hashem that He continue to give us the strength, time and ability to continue on this path – the path that is sure to lead to His bringing Moshiach speedily in our days, Amen.

- **Q:** The Gemara previously said that **R' Yochanan** paskens like **R' Shimon** (who doesn't hold of muktzeh). How could **R' Yochanan** pasken like **R' Shimon**? We know that **R' Yochanan** always paskens like anonymous Mishnayos, and there is an anonymous Mishna which says that one may not use a beam that broke on Yom Tov for firewood, because it was not fit to be used for firewood at the onset of Yom Tov. This anonymous Mishna follows **R' Yehuda**!? **A:** **R' Yochanan** says that Mishna is not anonymous, but rather reflects the view of **R' Yose bar Yehuda**.
 - **Q:** There is another anonymous Mishna that says that one may not use wood from a backyard for firewood on Yom Tov (presumably because it is muktzeh)!? **A:** That Mishna is discussing cedar wood, which even **R' Shimon** would agree is muktzeh to use for firewood, because it is very expensive and therefore not fit to use for firewood.
 - **Q:** There is an anonymous Mishna that says one may not water and slaughter animals from the wild on Yom Tov, because they were not set aside for slaughter at the onset of Yom Tov. This is clearly like **R' Yehuda** and not **R' Shimon**!? **A:** There is another Mishna in which **B"H** hold like **R' Shimon**. Therefore, **R' Yochanan** follows **R' Shimon** as well.
- **R' Acha and Ravina** argue: One says we pasken like **R' Shimon** with regard to all aspects of Shabbos, except for something which is "muktzeh because it is disgusting" (e.g. an old oil lamp), in which case we pasken like **R' Yehuda**, and the other says that even in regard to this din we pasken like **R' Shimon**, and we only pasken like **R' Yehuda** in regard to "muktzeh because it is assur" (e.g. a candle that was burning at the onset of Shabbos). However, with regard to "muktzeh due to monetary loss" (e.g. using a large saw specifically made for cutting trees), even **R' Shimon** would agree that it is muktzeh and may not be used.

MISHNA

- One may be "maifir" vows on Shabbos (this is the right given to a husband and a father to annul the vows of his wife and daughter of a certain age), and one may be "matir neder" for something that is necessary for Shabbos. One may place a shutter in a window (in a temporary way), one may measure a cloth to see if it large enough to make something tamei, and one may measure a mikveh to see if it is kosher.
- It once happened in the days of the father of **R' Tzadok** and in the days of **Abba Shaul ben Batnis**, that they shuttered a window with an earthenware jug, and they tied an earthenware keili with reed-grass in order to see whether there was a tefach-size opening in a barrel. We see from them that we may shutter a window, measure and tie on Shabbos.

GEMARA

- **Q:** May "hafara" (annulment) be done whether or not it is necessary for Shabbos, and that's why the Mishna mentions "hafarah" and "hatara" separately, or may "hafara" also only be done

when necessary for Shabbos and the Mishna listed the two separately because they have different procedures – “hatara” is done in Beis Din and “hafara” does not need to be done in Beis Din? **A: Zutei of the Yeshiva of R’ Pappa** taught a Braisa that says that “hafara” may only be done when necessary for Shabbos.

- **Q: Another version** of the question is as follows. Does the Mishna mean that “hafara” may also only be done if necessary for Shabbos (“hafara” may only be performed the day that the husband or the father becomes aware of the vow, although it is unclear if the “day” refers to a 24 hour period or the calendar day), which would mean that “hafara” may be done for a full 24 hour period, because if not, we would have to allow him to do it on Shabbos whether necessary or not so that he does not lose his opportunity to do so altogether, or may “hafara” be done for any reason, which would mean that “hafara” may only be performed during the calendar day of him finding out about the vow? **A: Zutei of the Yeshiva of R’ Pappa** taught a Braisa that says that “hafara” may only be done when necessary for Shabbos. This would mean that “hafara” can be performed for the full 24-hour period after finding out about the vow.
 - **Q: R’ Ashi** asks, a Mishna says that “hafara” may only be done during the calendar day that he found out about the vow!? **A:** It is a machlokes among Tanna’im in a Braisa, where the **T”K** says it may be done the entire calendar day and **R’ Yose bar Yehuda** and **R’ Elazar the son of R’ Shimon** say it may be done for the full 24 hour period.

V’NISHALIM L’NIDARIM

- **Q:** May one be “matir neder” on Shabbos only when he didn’t have an opportunity to do so before Shabbos, but if he did have the opportunity before Shabbos, he may not be “matir neder” on Shabbos even if he needs it for Shabbos, or may one be “matir neder” on Shabbos even if he had the opportunity to do so before Shabbos? **A:** The **Rabanan** were once “matir neder” for **R’ Zutra the son of R’ Zeira** even though he had the opportunity to do so before Shabbos.

SHEPAKIKU ES HAMA’OR BITAFI’ACH V’KASHRU ES HAMIKEIDA B’GEMI

- **R’ Yehuda in the name of Rav** explains the story of the Mishna as follows. There was a person dying in an alleyway between 2 houses. Above this person there was a barrel with a crack in it, and the barrel stretched from one house to the other. To prevent tumah from entering the house when the person would die, they took an earthenware keili and used it to shutter an open window in the house, which if left open would have allowed tumah to come into the house (the placing of an earthenware keili there prevents the tumah from entering). They then wanted to measure and see whether the crack in the barrel on top of the dying person was big enough (1x1 tefach) to allow all tumah to escape via the crack, which would obviate the need for shuttering up the window. They took another keili which was 1x1 tefach, tied a reed-grass to it (they specifically used reed-grass because 1) it is animal food and therefore won’t be left tied there permanently, and 2) it would dry out and untie on its own thereby assuring that the knot would not be permanent in nature), and lowered it into the crack to see if it would fit through (which would mean that the crack was large enough to let the tumah out).

U’MIDIVREIHEM LUMADNU SHEPOKIKIN UMODIDIN V’KOSHRIN B’SHABBOS

- **Ulla** was at the house of the Reish Galusa and saw **Rabbah bar R’ Huna** sitting in a bath on Shabbos and measuring it. **Ulla** said, the **Rabanan** only allowed one to measure for the purpose of a mitzvah! **Rabbah bar R’ Huna** responded, I am not measuring for a purpose. I am measuring to keep myself busy, and that is allowed to be done on Shabbos.

HADRAN ALACH PEREK MI SHE’HICH’SHICH!!!

HADRAN ALACH MESECHTA SHABBOS!!!!

MAZEL TOV!!!!