



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

### Shabbos Daf Lamed Vuv

- **R' Yosef** had answered that 2 Braisos that were seemingly contradictory to each other (one allowed handling of shofros but not chatzotzros on Shabbos, and one prohibited handling shofros and chatzotzros on Shabbos) are not contradictory because the one that allows handling shofros is talking about privately owned shofros, which are not muktzeh because they can be used to give water to a child. The other Braisa is talking about community owned shofros, which would not be used for that, and are therefore muktzeh.
  - **Q1: Abaye** asks, the community shofar may also be used to give a child who is an "ani" to drink (it is the responsibility of the community to take care of him)?! **Q2:** Another Braisa says that shofros and chatzotzros may both be handled on Shabbos?! **A:** The 3 Braisos follow 3 different shitos. The Braisa that allows handling of both follows **R' Shimon** who doesn't hold of muktzeh. The Braisa that allows handling only a shofar holds like **R' Yehuda** who does hold of muktzeh, and since a shofar has a permissible use, it is not muktzeh. The Braisa that prohibits handling both holds like **R' Nechemia** who only allows handling something only when it is being used for its permitted, primary use.
  - The remaining issue is why, once **R' Nechemia** prohibits shofros, which conceivably have a permitted use, did he need to prohibit chatzotzros, which have no permitted use? To address that issue, **Abaye** says like **R' Chisda**, that after the Churban Habayis, people began to call trumpets by the name shofros and shofros by the name chatzotzros. Therefore, the first thing **R' Nechemia** prohibited actually was the trumpets, which have no permissible use.
- **R' Chisda** said, 3 pairs of things had their names switched after the Churban:
  - What was a shofar is now called chatzotzros, what was chatzotzros is now called a shofar. The difference is, that we must use what used to be called a shofar, for Rosh Hashana.
  - What was "arava" is now called "tzaftzafa" (similar to an arava) and visa-versa. The difference is, that we must use what used to be called an "arava" for the arbah minim on Succos
  - What was a "pesorah" (big table) is now called a "pesorta" (what used to refer to a small table), and visa-versa. Difference is, for the standard use of the term in commerce.
  - **Abaye** adds, the "huvlila" is now called the "bei kasi" (2 different parts of a kosher animal's stomach) and visa-versa. Difference is, one of these makes the animal a treifah only if it is punctured through and through. The other makes an animal a treifah even if it is only punctured on one side. Therefore, one must know which is which.
  - **Rav Ashi** adds, the place originally called "Bavel" is today called "Bursif" and visa-versa. The difference is for divorces – either because the people of Bavel were considered experts in gittin, so we must know where the original Bavel truly is, or to make sure that we write the proper, current city name on the get.

**HADRAN ALACH PEREK BAMEH MADLIKIN**

**PEREK KIRAH---PEREK SHLISHI**

MISHNA

- Food may be placed on a "Kirah" (oven large enough to hold two pots) that is fueled with straw (the Gemara will explain whether we are discussing placing the food on Friday or Shabbos).

However, food may not be placed on a kirah that is fueled with wood or “gefes” (the pulp of pressed sesame seeds) unless the fuels are swept away or covered with ash.

- **B”S** say this allowance applies to hot water, but not foods. **B”H** say it applies to water and foods.
- **B”S** say the water left there may be removed on Shabbos but may not be returned. **B”H** say water and foods may even be returned to the kirah on Shabbos as well.

#### GEMARA

- **Q:** When the Mishna says that food may not be placed on the Kirah fueled with wood or gefes until the coals are swept away or covered over, does that mean that it may not be placed there on Friday to be left like that on Shabbos unless it is first swept or covered, or does it mean that on Shabbos it may not be *returned* to such a stove once it is removed unless it is swept or covered, but one may place it there on Friday for Shabbos even though the coals are not swept away or covered (which would be the shita of **Chananya** who says that as long as the food is cooked like “Ben Drusai” (1/3 cooked) it may be left on a kirah with these coals)? **A:** The words of the Mishna are mashma that the restriction of being allowed to use a kirah fueled with wood or gefes only if the coals are swept away or covered is in regard to leaving food on it on Friday for Shabbos, **and even then** it must be swept or covered to be permitted (not like **Chananya** says). This can be seen, because the Mishna brings a machlokes between **B”S** and **B”H**, and then brings a **second** machlokes between **B”S** and **B”H** regarding whether a pot may be *returned* to such a Kira (swept and covered) on Shabbos. It seems obvious that the first machlokes is referring to placing it there on Friday and leaving it there for Shabbos, because if the first machlokes is referring to whether one can return water or food there on Shabbos, then what is the difference between the first and second machlokes? So, in the first machlokes, **B”S** and **B”H** argue about what can be left there **only** when it is covered or swept, not like **Chananya** said that it may be left there on Friday even without sweeping or covering.
- This is not a valid proof. It could be that the Mishna refers to returning the pot on Shabbos to a kira fueled with wood or gefes that is swept and covered, but with regard to leaving it on such a kira on Friday, one would not have to sweep away or cover the coals (exactly like **Chananya** says). To make the flow of the Mishna follow that approach, we must say that the Mishna is missing words and should be read as follows. “A kira that is fueled with straw may have food returned to it on Shabbos even if it is not swept or covered. If it is fueled with wood or gefes, if the coals are swept or covered, food may be returned to it on Shabbos. If it is not swept or covered, food may not be returned to it. However, to leave food on a kira (fueled by wood or gefes and not swept or covered) on Friday for Shabbos is permitted. With regard to what may be left there on Friday, **B”S** say only hot water may be left and **B”H** say even food may be left. And, with regard to the returning onto such a stove that was swept or covered, it is actually the subject of a machlokes – **B”S** say that nothing may be returned and **B”H** say that it may even be returned.” Learned like this, the Mishna follows the shita of **Chananya**.