



Daf In Review – Weekly Chazarah

Maseches Shabbos, Daf קנה – Daf קנא

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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MISHNA

- One may untie bundles of straw (“piki’in”) on Shabbos (to make it easier for the animals to eat). One may also spread out “kippin” for the animals on Shabbos, but he may not spread out “zirin”.
- One may not cut up “aspasta” (animal feed) or “charuvin” for large or small animals (it is not necessary and is therefore exertion of extra effort for no reason). **R' Yehuda** allows cutting up “charuvin” for small animals (whose teeth cannot handle the large pieces).

GEMARA

- **R' Huna** said, “peki’in” are bundles of straw that are tied around at 2 places and “kippin” are bundles of straw that are tied around at 3 places. “Zirin” are moist, cedar branches that are fit for animal consumption (although they are typically saved for firewood). The Mishna is saying that “peki’in” and “kippin” may be opened and spread out, but “zirin” may not be untied or spread out.
 - **R' Chisda** explains, one is allowed to exert himself to further prepare something that is already edible, but he may not exert himself to make something edible (which is what he would be doing if he untied or spread out the “zirin”).
- **R' Yehuda** said, “peki’in” are bundles of straw that are tied around at 2 places and “zirin” are bundles of straw that are tied around at 3 places. “Kippin” are moist, cedar branches that are fit for animal consumption (although they are typically saved for firewood). The Mishna is saying that one may untie the “peki’in” (which thereby makes it edible), but he may not spread them out. “Kippin” may even be spread out (because that too makes it edible), and “zirin” may only be untied (which makes it edible) but not spread out.
 - **Rava** explains, **R' Yehuda** holds that he may exert effort to make something edible, but not to just make it easier for the animal to eat.
 - **Q:** Our Mishna says that one may not cut up animal feed or “charuvin”. Presumably, just as the animal feed is edible, the Mishna is discussing “charuvin” which are edible as well, and we see that one may not prepare food that is already edible, not like **R' Huna** said?! **A:** **R' Huna** would answer that the Mishna is discussing animal feed that is hard, like the inedible “charuvin”. Therefore cutting them makes them edible.
 - **Q:** The Mishna brings **R' Yehuda** who says that one may cut up the “charuvin” for a small animal (but not for a large animal). The reason for this must be that the small animal cannot eat it without it being cut up whereas a large animal can. We see from here that one may cut it up to make it edible, but may not cut it up if it is already edible!? **A:** Although **R' Yehuda** says “daka”, which means a small animal, he actually means a large animal. He says “daka” because the large animal is “dayka” – chews its food very well.
 - **Q:** Since the **T”K** says “whether large or small”, when **R' Yehuda** says “daka” he must be referring to a small animal?! **A:** **KASHYEH**.
 - **Q:** The next Mishna says that one may cut up melons for animals and neveilahs for dogs. Presumably, just as the neveila is soft and edible, the Mishna is discussing melons that are soft and edible. We see that one may exert effort to further prepare edible items, not like **R' Yehuda** said!? **A:** **R' Yehuda** would say that the Mishna is discussing a neveila that is hard and inedible like melons (e.g. elephant meat, or regular meat given to puppies).
 - **Q:** **R' Chanan of Neharda'ah** taught a Braisa that says that on Shabbos one may crumble straw and animal feed and mix them together. Straw and animal feed are edible, and still the Mishna allows

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further preparation!?! **A:** The straw being discussed is spoiled straw (which is not edible until it is mixed with the feed) and the feed being discussed is needed for baby donkeys which cannot eat it unless it is crushed.

MISHNA

- One may not force-feed a camel with a lot of food (“ovsin”) on Shabbos. He also may not force-feed with a smaller amount of food (“dorsin”). However, he may do “mal’itin”.
- One may not do “ma’amirin” to calves, but he may do “mal’itin”.
- One may do “mihalkitin” to chickens. He may also put water into their grain, but he may not knead the mixture.
- One may not place water for bees or for doves (either because they do not depend on him for their food and they can find food on their own, or because they can definitely find water on their own). However, one may place water in front of geese, chickens and certain birds that are always fed from the house.

GEMARA

- **R’ Yehuda** explains that “ovsin” means one may not “make a trough” in the animal’s stomach.
 - **Q:** Is it possible to stuff an animal so much? **A:** Yes, like **R’ Yirmiya MiDifti** once saw an Arab traveler who fed his camel a “kor” of food and loaded another “kor” on its back for later.

EIN MA’AMIRIN

- **R’ Yehuda** said that “hamra’ah” is forcing the food down to a place from where it cannot be brought back up, and “halta’ah” is forcing it down to a place from which it can be brought back up. **R’ Chisda** said both methods refer to forcing the food down to a place from where it cannot be brought back up. The difference is that “hamra’ah” is done with a keili and “halta’ah” is done by hand.
 - **Q: R’ Yosef** asks from a Braisa. The Braisa says that one may force-feed (“halkitin”) chickens, and can definitely “give them” (“malkitin”) food. However, one may not even “give” food to doves of a dovecote or of an attic. If “giving them” food means simply placing food in front of them, why would it be assur to do for the doves? It must be that “force-feeding” means forcing the food to a place from which it cannot be brought back up, and “giving” food means placing it in a place from which it can still be brought back up. If this type of force-feeding is allowed for chickens, “hamra’ah” must refer to where it is done with a keili. This is problematic according to **R’ Yehuda**!?! **A: R’ Yehuda** would say that really “halkitin” refers to force-feeding to a place from which it can be brought back up and “malkitin” refers to simply placing the food in front of them. The reason this can’t be done for the doves is because they do not depend on him for their food and therefore can’t be fed on Shabbos.
 - **R’ Ashi** said that our Mishna seems to agree with this concept, because it allows placing water in front of geese and chickens but not in front of bees and doves of the dovecote. It must be because the bees and doves don’t rely on us for their food!
 - If that is true, the Mishna should have given an example of placing food, not water! It could be that food may be placed in front of those animals. Water may not, because it is very available to them in the swamps.
 - A Braisa says like **R’ Yehuda**.
- **R’ Yona** darshened a pasuk to mean that Hashem knows that dogs don’t have a lot of food, so He made it that it takes 3 days for a dog to digest food.
 - **R’ Hamnuna** says, we see from here that one should feed a dog some meat (since Hashem concerned Himself with a dog’s meals).
 - **R’ Mari** says one should give it a piece of meat the size of its ear and then chase it away so that it does not hang around him.
 - This is in the desert, but in the city one shouldn’t give the dog anything because it will continue to hang around him.
 - **R’ Pappa** says, the poorest animal is the dog and the richest animal is the pig (it eats everything and therefore has plenty to eat).

MIHALKITIN L’TARNIGOLIN...

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- **Abaye** said that he was told that the Tanna of our Mishna (which allows water to be poured into the feed, but does not allow the mixture to be kneaded) is **R' Yose bar Yehuda**, because we find a Braisa which says, if one person pours flour into a bowl and one adds water, the **T"K** says the second person is chayuv for kneading. **R' Yose bar Yehuda** says he is not chayuv unless he actually kneads the mixture.
 - **Q:** Maybe he holds that way by a case of flour, which is meant to be kneaded, but with grain he may agree that adding the water is considered to be kneading?! **A:** There is a Braisa regarding pouring water into grain with this same machlokes between the **T"K** and **R' Yose bar Yehuda**.

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- A Braisa says, on Shabbos one may not knead flour from grain that was toasted. **Others** say it may be done. All agree that one may mix this toasted grain flour with water and stir it with a spoon (which is the equivalent of kneading) and that one may drink Egyptian “zeisum” (although it has medicinal properties it is mutar because people drink it as a regular drink as well).
 - **R' Chisda** says the “**Others**” is **R' Yose the son of R' Yehuda**, and he allows it when the kneading is done in an unusual manner, which can be achieved by doing a small amount at a time.
 - **Q:** The beginning of the Braisa says this may not be kneaded and the end says that it may!? **A:** The beginning of the Braisa is talking about when it is a thick mixture, which is assur to mix. The end is talking about when it is a very thin mixture.
 - Even the thin mixture may only be mixed when done in an unusual manner. **R' Yosef** explains, during the week one normally pours the vinegar and then adds the flour, on Shabbos one should pour the flour and then add the vinegar.
 - **Levi the son of R' Huna bar Chiya** found the one in charge of his father’s animals kneading grain with water and giving it to the ox to eat. He kicked him as a display of his disapproval for doing that on Shabbos. **R' Huna bar Chiya** said to his son (**Levi**), “Your mother’s father (**R' Yirmiya bar Abba**) in the name of **Rav** said that one may knead this mixture for animals, but he may not force-feed animals, unless the animal is young and doesn’t know how to eat, in which case one may even force-feed (to some extent) such an animal. Any such kneading must be done in an unusual manner.”
 - **R' Yeimar bar Shlamya in the name of Abaye** says one should mix it once vertically and once horizontally. That is considered unusual.
 - **Q:** It won’t get mixed well like that?! **A:** **R' Yehuda** says he can shake the entire keili to mix the contents.
- It was written in the notebook of...
 - **Zei’ri** – I asked my rebbi (**R' Chiya**), what is the halacha regarding kneading on Shabbos, and he said it is assur. I asked, what is the halacha with regard to moving food from the keili of one animal to the keili of another animal, and he said it is mutar.
 - **R' Menashyeh** says, one may place one portion of food in front of one animal, and 2 portions in front of 2 animals, but never more than a 1:1 ratio of food portions to animals. **R' Yosef and Ulla** say there is no such limit.
 - **Levi** – I told my rebbi (**Rabbeinu Hakadosh**) that people were kneading “shesisa” in Bavel and he yelled to try and stop that practice, but no one would listen because **R' Yose the son of R' Yehuda** had allowed it.
 - **R' Yehoshua ben Levi** – Someone born on Sunday will be a man with one characteristic and no other (either totally good or totally bad because dark and light were created on Sunday). One born on Monday will be a man with a temper (because the waters were divided on Monday). One born on Tuesday will be a wealthy person and one steeped in z’nus (because the grasses were created on Tuesday, which grow quickly and mix with different species of grass). One born on Wednesday will be smart and will shine (the sun and moon were created on Wednesday). One born on Thursday will be a man who performs kindness (because the fish and birds were created Thursday, and they don’t work hard for their food, which Hashem provides to them through kindness). One born on Friday will work tirelessly to do

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mitzvos. One born on Shabbos will die on Shabbos, because they had to be mechalel Shabbos during his birth, and he will be called a great and holy man.

- **R' Chanina** said, tell “the son of **Levi**” that the day of birth does not affect how the person will be, it is the hour of birth that makes a difference. One born in the time of **sun** – will look nice, will eat and drink from his own, his secrets will be revealed and will not be a successful thief, “**kochav nogah**” – will be wealthy and steeped in z'nus, “**kochav**” – will be wise, **moon** – will be one who suffers, who builds and destroys, eats and drinks from others, secrets will remain hidden, and will be a successful thief, “**shabsai**” – all his plans will be “batel”, others say all plans against him will become “batel”, “**tzedek**” – will be righteous, “**ma'adim**” – will be one who spills blood. **R' Ashi** explains, this person may be a blood letter, a thief, a butcher or a mohel.
 - **Rabbah** said, I was born in “ma'adim” and I don't spill blood. **Abaye** said, you do, because you judge cases and punish people.
- **R' Chanina** says a person's mazel decides his intelligence and his wealth, and Yidden are subject to mazel. **R' Yochanan** says that Yidden are not subject to mazel.
 - **Rav** also says Yidden are not subject to mazel, because **R' Yehuda in the name of Rav** said, when Avraham Avinu said to Hashem, “I have no children and my servant stands to inherit me”, he said, based on astrology, I am not destined to have any children. Hashem told him, Yidden are not bound by mazel, so astrology does not apply to you.
 - **Shmuel** also says Yidden are not subject to mazel, because **Shmuel** was sitting with Avlet and people were passing by on their way to the swamp. Avlet said regarding one particular person that he would get bitten by a snake and not return alive. **Shmuel** said, if he is a Yid he will return, because Yidden are not subject to mazel. The man did return alive and Avlet discovered a dead snake in the person's load of reeds. When asked by **Shmuel**, the man described that he had done a mitzvah of tzedaka and prevented another from getting embarrassed. **Shmuel** said, it is because of that mitzvah that his life was saved.
 - From a story with **R' Akiva** we can also see that Yidden are not subject to mazel. Astrologers had told **R' Akiva** that his daughter would die from a snake bite on the day of her wedding. The morning after her wedding, she found that a pin that she had stuck into the wall was stuck right into the eye of a snake, killing it. **R' Akiva** asked her what mitzvah she may have done. She explained, that during her wedding she saw a poor man looking for food and gave him her own plate. **R' Akiva** said, tzedakah saves one from death.
 - From a story with **R' Nachman bar Yitzchak** we also see that Yidden are not subject to mazel. The astrologers told **R' Nachman bar Yitzchak's** mother that her son will be a thief. She told him to make sure that he always had his head covered so that he should always have the fear of Heaven on him, and to daven that he not sin. One day the covering fell off his head and he immediately stole fruit off a tree.

MISHNA

- One may cut up melons for animals and a neveilah for a dog. **R' Yehuda** says, if the neveilah was not yet dead when Shabbos began, he may not cut it up because it was not fit for a dog at the onset of Shabbos.

GEMARA

- **Ulla** paskens like **R' Yehuda** (who holds of muktzeh). **Rav** also paskens like **R' Yehuda** (we see this from the fact that **Rav** said that the mats used on ships may not be used on Shabbos). **Levi** also paskens like **R' Yehuda** (we see this from the fact that **Levi** would only pasken about a possible “treifah” animal on Yom Tov when it was on a garbage dump, because he held it would become muktzeh if it was a treifah, since it was not even fit for a dog at the onset of Yom Tov).
- **Shmuel** paskens like **R' Shimon** (who does not hold of muktzeh). **Ze'iri** also paskens like **R' Shimon** (because he says the only dead animal that is assur to move on Yom Tov is an animal of “kodashim”, because in that case there is absolutely no use for it and therefore even **R' Shimon** would agree that it is muktzeh). **R' Yochanan** also paskens like **R' Shimon**.

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- **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

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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!!!!