

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. According to Rabbi Eliezer, the preliminaries for the two loaves and for the bringing of the omer override the Shabbos prohibitions.

Rabbi Eliezer did not say that all preliminaries of a mitzvah override Shabbos. Rabbi Eliezer derives that the preliminaries for the mitzvah of offering two loaves on Shavuos override the Shabbos from a *gezeirah shaveh*, a method of exegesis used by taking two words in different places in the Torah and applying a law to both instances. It is said the word "bringing" by the Omer, and it is said the word "bringing" with regard to the two loaves. Just like by the Omer the preliminaries override the Shabbos prohibitions, so too by the two loaves of Shavuos, the preliminaries override the Shabbos prohibitions. (131a)

2. According to Rabbi Eliezer, the preliminaries for lulav, Sukkah, matzah, and Shofar override the Shabbos prohibitions.

The preliminaries of lulav, Sukkah, matzah and Shofar all override the Shabbos according to Rabbi Eliezer. The preliminary for lulav would be cutting the palm branch off the tree. The preliminary for Sukkos would be the process of building a Sukkah. The preliminary for matzah would be the process of baking the matzah, such as grinding, sifting, kneading and baking. The preliminary for Shofar is the process involved in fashioning a Shofar, such as striking a final blow to form the Shofar. (131a)

3. Even Rabbi Eliezer agrees that one cannot perform the preliminaries of Tzitzis and mezuzah on Shabbos.

Although regarding most mitzvos, Rabbi Eliezer maintains that one can perform the preliminaries on Shabbos, even Rabbi Eliezer agrees that one can tie strings to a four-cornered garment on Shabbos, and one cannot write a mezuzah and affix it to his door on Shabbos. The *Gemora* suggests that the reason for these exclusions is that the mitzvah of tzitzis and mezuzah are not time bound. Since they are not time-bound, there is no urgency to allow their preliminaries to override the Shabbos. The *Gemora* challenges this premise, because the fact that the mitzvos of Tzitzis and mezuzah are not time bound is all the more reason that the preliminaries should be allowed to be performed on *Shabbos*, as every second one is obligated to place Tzitzis on his garment and affix a mezuzah on his door. The *Gemora* therefore concludes that the reason that one cannot tie Tzitzis or affix a mezuzah on Shabbos is because one could actually renounce ownership of his garment or of his house, and thus be exempt from tying Tzitzis or affixing a mezuzah on his house. (131a -131b)

4. There is a dispute between Rabbi Eliezer and the Chachamim regarding the word *bayom* that is said concerning the mitzvah of lulav.



Rabbi Eliezer maintains that performing the mitzvah of lulav and all its preliminaries overrides the Shabbos prohibitions. Rabbi Eliezer derives this ruling from the verse that is said: you shall take for yourselves on the first day. The word *bayom*, on the day, is extra to teach us that even the preliminaries for lulav override Shabbos. The Chachamim, however, use the word *bayom* to teach us that the lulav is only taken during the day and not at night. Rabbi Eliezer derives the law that the lulav is only taken during the day and not at night from the verse that is said: and you shall rejoice before shehem, your G-d, for seven days. The word *yamim*, days, implies days and not nights. The Chachamim, however, require the word *bayom* to teach us that the lulav is taken during the day and not at night, because one would have thought that we would learn out a gezeirah shaveh from Sukkah, and just like one must dwell in a Sukkah seven days and seven nights, one would also be required to take the lulav by day and night. (131b)

5. To fulfill the mitzvah of lulav, one must take all four species together.

The *Gemora* wonders why it would not be sufficient to write lulav in the Torah, and we will learn out from lulav that regarding the omer and the two loaves of Shavuos that the preliminaries override the Shabbos prohibitions. The *Gemora* answers that lulav is unique in that all four species must be taken together in order to fulfill the mitzvah, while this does not hold true for the mitzvah of the Omer and the two loaves of Shavuos. (131b)

6. The mitzvah of Sukkah is obligatory by day and by night.

Rabbi Eliezer maintains that the mitzvah of Sukkah and its preliminaries override the Shabbos prohibitions. Rabbi Eliezer derives this law from a gezeirah shaveh from lulav. Just like lulav and its

preliminaries override the Shabbos prohibitions, so too Sukkah and its preliminaries override the Shabbos prohibitions. We cannot learn out Omer and the two loaves of Shavuos from Sukkah, because Sukkah is unique in that one must dwell in the Sukkah by day and by night, and this does not hold true regarding the Omer and the two loaves of Shavuos. (131b)

7. Women are obligated in eating matzah on Pesach just like men.

Rabbi Eliezer maintains that the mitzvah of matzah and its preliminaries override the Shabbos prohibitions. Rabbi Eliezer derives this law from a gezeirah shaveh from Sukkos. By Sukkos it is said *on the fifteenth day*, and regarding Pesach it is said *on the fifteenth day*. Just like by Sukkos, the mitzvah of Sukkah and its preliminaries override the Shabbos prohibitions, so too by Pesach, the mitzvah of matzah and its preliminaries override the Shabbos prohibitions. The reason we do not learn out all cases from matzah is because the mitzvah of matzah is unique in that women are also obligated in eating matzah, and this does not hold true with regard to the mitzvah of lulav and Sukkah. (131b)

8. Blowing Shofar and removing bread from an oven are not considered acts of labor.

Rabbi Eliezer maintains that the mitzvah of Shofar and its preliminaries override the *Shabbos*. Rabbi Eliezer derives this law from the verse where it is said: it shall be a day of Shofar-sounding for you, and we derive from the word *yom* that one blows Shofar even on Shabbos. This cannot be teaching us that one can actually blow Shofar on Shabbos, because Shofar is similar to removing bread from an oven, in that both these acts are not considered acts of work but skills. The verse must be coming to teach us that one can even perform the preliminaries of Shofar on Shabbos. (131b)



9. All blowing of the Shofar in the seventh month are derived from each other.

The Chachamim disagree with Rabbi Eliezer and they maintain that one cannot perform the preliminaries for Shofar on Shabbos. The Chachamim use the word *bayom* to teach us that the mitzvah of Shofar is only during the day and not at night. Rabbi Eliezer, however, derives this law from the verse where it is said: you shall sound a teruah blast on the Shofar, in the seventh month...on Yom Kippur, you shall sound the Shofar throughout your Land. Since we know from other verses that Yom Kippur is in the seventh month, the extra words the seventh month teach us that all Shofar blowings that occur in the seventh month are derived from each other. Just like the Shofar sounding of Yovel is done during the day and not at night, so too, the Shofar blowing on Rosh Hashanah is sounded by day and not at night. We cannot learn out all other cases from Rosh Hashanah, because the Shofar blowing on Rosh Hashanah is unique that it brings the Jewish People's remembrances before Hashem so they shall be judged for good. We cannot learn out all other cases from the Shofar blowing of Yom Kippur, as that blowing is unique in that it heralds the freedom of Jewish slaves who may return to their homes and that all fields return to their original owners. (131b)

10. Blowing Shofar on Rosh Hashanah is to bring the remembrances of the Jewish People before Hashem.

We cannot learn out all other cases that the preliminaries override Shabbos from Rosh Hashanah, because the Shofar blowing on Rosh Hashanah is unique that it brings the Jewish People's remembrances before Hashem so they shall be judged for good. Similarly, we cannot learn out all other cases that the preliminaries override Shabbos from the Shofar blowing of Yom Kippur, as that

blowing is unique in that it heralds the freedom of Jewish slaves who may return to their homes and that all fields return to their original owners. (131b)

INSIGHTS TO THE DAF

Mitzvah of Tzitzis

The *Gemora* asks, why do we refer to the mitzvah of tzitzis as a mitzvah that is not time bound, and that should be sufficient reason to prohibit one from performing the preliminaries of tying tzitzis on *Shabbos*. If the mitzvah of tzitzis does not have a fixed time, all the more so should one be allowed to perform the preliminaries of tzitzis on *Shabbos*, because every second that one does not wear a four-cornered garment with tzitzis, he has violated a positive commandment.

Rashi writes that even if the tzitzis are lying in a box, one has violated the positive commandment of wearing a four-cornered garment with tzitzis.

The difficulty with Rashi is that the Halacha is that one is only obligated to wear tzitzis when he actually wears a four-cornered garment, and merely owning a four-cornered garment does not require one to tie tzitzis to the garment.

The Rashba suggests that Rashi is writing even according to the opinion¹ in the *Gemora* that maintains that one is obligated to don a four cornered garment, and that opinion maintains that the obligation of wearing tzitzis is not on the person, but the person has an obligation to place Tzitzis on a four-cornered garment.

¹ Menachos 41b