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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### ***Ruling on Muktzeh***

The Gemora says that Rabbi Yochanan also ruled like Rabbi Shimon’s lenient position on muktzeh.

The Gemora challenges this, as Rabbi Yochanan says that we rule like anonymous Mishnayos, and there is such a Mishna which says that one may not chop wood on Yom Tov from beams designated for construction, nor from a beam that broke on Yom Tov, which seems to follow Rabbi Yehudah, who says that something which was unfit at the start of Yom Tov remains muktzeh, even if it becomes fit.

The Gemora answers that Rabbi Yochanan’s version of that Mishna stated that it was the opinion of Rabbi Yossi bar Yehudah, making it not anonymous.

The Gemora cites another anonymous Mishna which states that on Yom Tov one may start taking firewood from a pile of straw, but no from wood set aside behind the house for use in the fall, which seems to follow Rabbi Yehudah, who says that if one set something aside for a specific use, he may not use it for another purpose on Shabbos or Yom Tov.

The Gemora answers that the Mishna is referring to cedar wood which is set aside for construction, and is therefore muktzeh because of its high value, a category of muktzeh that Rabbi Shimon accepts.

The Gemora cites another anonymous Mishna which states that on Yom Tov one may only water and slaughter house animals, but not those that live outside of the city limits, which seems to follow Rabbi Yehudah.

The Gemora answers that Rabbi Yochanan found another anonymous Mishna which follows Rabbi Shimon, and therefore ruled like him.

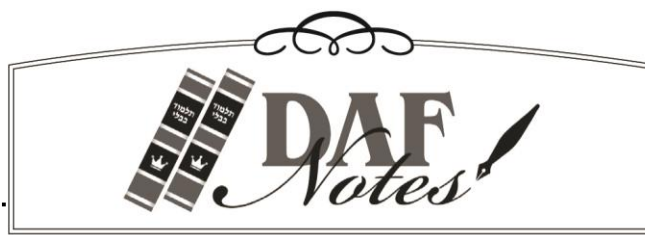
The Gemora cites the Mishna in which Bais Shammai say that one may clear off the table bones and peels, while Bais Hillel say that one must remove the table top, and Rav Nachman says that we reverse their positions, aligning Bais Hillel, the anonymous position, with Rabbi Shimon.

The Gemora cites a dispute between Rav Acha and Ravina about the ruling on muktzeh. One says that we rule like Rabbi Shimon in all areas of muktzeh except for a case of something which is muktzeh since it’s disgusting, i.e., a used earthenware candle. The other says that we rule like Rabbi Shimon in this case as well, but we don’t rule like him in the case of muktzeh due to being used for a mitzvah, i.e., a candle which was lit that Shabbos. However, even Rabbi Shimon agrees that something very valuable is muktzeh, as the Mishna says that one may move all utensils on Shabbos except for an industrial saw and the peg of the plow, which are very valuable. (156b – 157a)

### ***Weekday Types Of Activities***

The Mishna says that one may void his wife’s or daughter’s vows on Shabbos, and one may ask a Sage to annul his vow, if it is necessary for Shabbos. One may stop up a window, one may measure the size of a patch (to see if it is large enough to become impure), and one may measure a mikveh (to see if it still has the minimum amount of water).

The Mishna relates that once, in the times of Rabbi Tzadok’s father and Abba Shaul ben Batnis, they stopped up a window



with a jug, and tied a vessel with papyrus to measure if there was an opening of a tefach in a vat. From this story we learn that one may stop up a window, measure, and tie on Shabbos, in order to decide a *halachah*. (157a)

### ***Voiding a wife's or daughter's vows***

The Gemora asks how we read the Mishna's statements about vows. Perhaps the Mishna means that one may void his wife's or daughter's vows, whether or not they are related to Shabbos, but one may only ask a Sage about his vow if it is relevant to Shabbos, and that's why the Mishna separated the cases. Or perhaps, the Mishna means that both may only be done only if relevant for Shabbos, and the Mishna lists them separately because one needs a court for his own vows, but no court is needed to void a wife's or daughter's vows.

The Gemora resolves this from a braisa taught by Zutai in the bais medrash of Rav Pappa, which says that one may only void his wife's or daughter's vows if they are relevant to Shabbos.

The Gemora cites another version of this question. Does the clause requiring that the vow be necessary for Shabbos also apply to voiding his wife's or daughter's vow, indicating that one can void them for 24 hours, and therefore there is no need to void it on Shabbos, or does it only apply to annulling his own vow, indicating that one may only void it on that same day, and therefore he must void it today.

The Gemora resolves it from the same braisa of Zutai, proving that one may void them for 24 hours. Rav Ashi challenges this from a Mishna which says that one may void his wife's or daughter's vows the whole day, which can be as short as a few minutes (if he heard towards the end of the day), or as long as 24 hours (if he heard at the beginning of the day).

The Gemora answers that this is a dispute of Tannaim, citing a braisa in which the Sages say that one may void them during that day, while Rabbi Yossi bar Yehudah and Rabbi Elazar the son of Rabbi Shimon say that one has a full 24 hours. (157a)

### ***Annulling vows***

The Gemora asks whether one may ask a Sage to annul his vows even if he had a chance to do so before Shabbos, or only if he had no chance.

The Gemora resolves this from the case of the Sages who annulled the vow of Rav Zaira's son, Rav Zutra, even though he had a chance to annul it before Shabbos. (157a)

### ***Measuring for a mitzvah***

Rav Yehudah quotes Rav explaining the story in the Mishna. There was impurity from a corpse in a pathway between two houses, and there was a cracked vat on top of the path connecting two houses on either side. Before the person died, they stopped up the window to keep the impurity from entering. They needed to know if the crack in the vat was smaller than a tefach, in which case it would bring the impurity into the house if they opened the window. To measure the crack's size, they tied a vessel with papyrus and put it in the crack.

Ulla went to the Exilarch's house, and he saw Rabbah bar Rav Huna sitting in a vat of water, measuring its size. When he asked him how he can do that, as the Sages only permitted measurements for a mitzvah, he answered that he was just doing the motions of measurement, but not to actually measure anything. (157A – 157b)

**WE SHALL RETURN TO YOU, MI SHEHECHSHICH**

**AND TRACTATE SHABBOS IS CONCLUDED**

**INSIGHTS TO THE DAF**

### ***What Case Of Impurity And A Cracked Vat?***

The Gemora explains that the Mishna's story of tying and measuring was for a mitzvah, as they needed to see if the opening in the vat was a tefach large or not.



Rashi explains the Gemora to mean that there was a pathway between two houses, and the vat over the pathway in which the corpse was, creating a tent with the houses. They measured the hole in the vat to see if it was intact and therefore would act as a tent or not.

Tosfos (157a Hilketi) challenges Rashi's reading, noting (as Rashi does) that if the corpse was below the hole, it shouldn't spread to the rest of the vat, even if the hole is less than a tefach, as is clear from the Mishnayos in Ahalos.

Tosfos instead suggests the explanation of Rabbeinu Chananel, who says that the vat was acting as a barrier from the impurity. The case of the Mishna was two houses which shared a roof, and were separated by a mound which didn't reach the roof. The vat was placed on top of this mound to create a full barrier between the two houses. One house had a corpse, and they needed to measure the hole in the vat to see if it was a tefach, in which case the impurity would travel to the other house.

## **DAILY MASHAL**

### ***Spotless Clothes***

The possuk in Koheles (9:8) states, "Let your garments always be white, and let your head not lack oil." The *Gemora* explains that the garments are a metaphor for a person's neshama. It descends to this world perfectly spotless from the stains of iniquity. Hashem expects us to return our neshamos to Him as pure and clean as we received them. The Kotzker Rebbe added that the real difficulty here lies in the conclusion of the possuk; our heads never lack oil. Man in this world is like a person dressed in a white suit with a cup of oil balanced precariously on his head. He must guard his every movement with perfect balance and precision, to ensure that the oil does not spill onto his clothes.