



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

Shabbos Daf Mem Daled

MISHNA

- One may move a new lamp (that was never used and is therefore not disgusting) on Shabbos, but not one that was previously used (it is disgusting and therefore has no other use).
- **R' Shimon** says, all lamps may be moved on Shabbos, except for a lamp that is currently burning.

GEMARA

- A Braisa says: **R' Yehuda** says, one may move a new lamp on Shabbos, but not an old one (he holds of "muktze machmas mius" – something disgusting is muktze). **R' Meir** says, any lamp may be moved unless it was burning bein hashmashos (he holds of "muktze machmas issur" – something that is a non-permitted use is muktze). **R' Shimon** says, any lamp may be moved unless it is currently lit (he doesn't hold of any muktze and is only concerned that moving a lit lamp will extinguish it). However, once the fire is extinguished, it may be moved. "Aval" (but), a cup, bowl or large glass cup that were filled with oil and lit may not be moved even after their fire was extinguished. **R' Eliezer the son of R' Shimon** says, one may take oil from a lamp that is in the process of going out, and may use oil that dripped out of a lamp even while the lamp is still burning.
 - **Abaye** said, **R' Eliezer the son of R' Shimon** holds like his father in that he doesn't hold of muktze. He disagrees with his father in that his father allows use of the oil only after the flame has been extinguished and **R' Eliezer** allows use of the oil even before the flame is extinguished.
 - **Q:** Why may a cup, bowl or large glass cup used as a lamp not be moved even after the flame goes out? **A:** **Ulla** said, this is said according to **R' Yehuda** (although it is stated in the Braisa after **R' Shimon**) who prohibits moving any lamps.
 - **Q:** **Mar Zutra** asked, if so, what does the word "Aval" (but) mean?! **A:** Rather, **Mar Zutra** said that this was said according to **R' Shimon**. The reason why these lamps are assur is because they hold a large amount of oil and are expected to burn the entire Shabbos, and therefore no one has in mind to use them the entire Shabbos.
 - **Q:** According to **Mar Zutra**, **R' Shimon** says a lamp in a bowl is assur even after the fire goes out, but another Braisa says that **R' Shimon** says that the oil in a "ner" or bowl used as a lamp is mutar to use after the flame goes out!?! **A:** **Mar Zutra** refers to a large bowl and the Braisa refers to a small bowl (which is not expected to burn through Shabbos).
- **R' Zeira** says, in the case of a metal candlestick (which doesn't get disgusting) which was burning when Shabbos began, but whose fire has since extinguished, **R' Meir** would say it may not be moved (he holds of "muktze machmas issur"), and **R' Yehuda** would say it may be moved (he doesn't hold of "machmas issur", only "machmas mius").
 - **Q:** A Braisa says that **R' Yehuda** does not allow one to move a metal candlestick which was burning when Shabbos began and went out!?! **A:** We must learn that **R' Zeira** said, that if the candle was burning when Shabbos began, all would agree (**R' Meir and R' Yehuda**) that the candlestick may not be moved on Shabbos.
- **R' Yehuda in the name of Rav** said, a bed that was designated to be used to store money may not be moved on Shabbos.

- **Q: R' Nachman bar Yitzchak** asked, a new lamp, whose only use is to be lit, may be moved on Shabbos, so a bed, which was only designated for storage of money, but not yet used for that purpose, should for sure be mutar to be moved!? **A: R' Yehuda in the name of Rav** must have meant, if a bed is designated for storage of money AND money was put there at some point, it is assur to move it on Shabbos. If money was never put there, it is mutar to move on Shabbos. If a bed was not designated for that use, if there is money on the bed, it is assur to move it on Shabbos. If there is no money there, it is mutar as long as there was no money on the bed during bein hashmashos.
- **Q: R' Elazar** asked, a Mishna says, if a wagon has a detachable wheel, and there is money on the wheel, the wagon may not be moved on Shabbos. This suggests that there is only a problem if there is money on the wheel ON Shabbos, but if there is money on the wheel bein hashmashos it doesn't seem that there would be a problem!?

A: This Mishna follows **R' Shimon** who doesn't hold of muktze. **Rav** holds like **R' Yehuda** and therefore holds of muktzeh.

 - We see that **Rav** holds like **R' Yehuda**, because **Rav** allows placing a lamp on a tree on Shabbos (since the lamp is muktzeh and therefore assur to move, it will not lead one to remove it from the tree which would be assur since the person would be using the tree), but prohibits placing a lamp on a tree on Yom Tov (the lamp may be moved and therefore he will end up removing it from and using the tree). Obviously, **Rav** holds of muktzeh.
 - **Q: Rav** allowed moving a Chanuka menorah on Shabbos after the flames go out so that certain violent goyim shouldn't see it (they had decreed against it and would lash out if they saw the decree being violated)!? **A: Rav** only permitted that in a time of desperate need ("sha'as hadchak"). **Rav** himself said, we can rely on **R' Shimon** in this case because of the desperate need to move the menorah.