



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

### Shabbos Daf Mem Zayin

- **R' Zeira in the name of R' Assi in the name of R' Yochanan in the name of R' Chanina in the name of R' Rumnus** said, **Rebbi** allowed him to move a shovel that was used for burning incense, even though it still had ashes (which serve no purpose and are muktzeh) in it, on Shabbos.
  - **R' Zeira asked R' Assi**, could **R' Yochanan** have said this? A Mishna says that on Shabbos one may carry a basket with a rock in it, and **R' Yochanan** said, this is only true if the basket is full of fruit as well (so the basket is not a "basis l'davar ha'assur" alone, there is mutar fruit which is more valuable than the muktzeh item there as well). So, how could **R' Yochanan** have allowed moving a shovel that is a base for the muktzeh ashes alone?!  
**A: R' Assi** said, the case was where there was still some leftover incense, so the shovel was a base for the incense as well as the ashes and that is why it was mutar to move.
    - **Q: Abaye** asks, this took place in **Rebbi's** house. **Rebbi** was the Nasi and very wealthy. This leftover incense had little value and was of no significance and therefore should themselves be considered muktzeh (the fact that poor people would attach significance to these leftovers doesn't change the fact that in **Rebbi's** house they were insignificant and muktzeh). If so, the shovel is still a base for muktzeh only!? **A: Abaye** says, the reason the shovel was allowed to be moved is because it was like a keili used for excrement, which may be moved and emptied because it is disgusting. Same is with this shovel of ashes.
      - **Q: Rava** asked: 1) a shovel of ash is not disgusting like a keili of excrement; 2) a shovel of ash is covered and a keili of excrement is uncovered. How can **Abaye** say that one is like the other?! **A:** Rather, **Rava** said, the ashes in the shovel are not muktzeh because they are used to cover dirt. **Rebbi's** chiddush was, that although there were small chips of wood (which are muktzeh) on the shovel, the shovel was mutar to move because of the non-muktzeh ashes that were there as well (which are considered more significant than the wood chips).
      - **Q:** A Braisa says that even **R' Shimon** agrees that if an extinguished lamp has pieces of the wick left in it, it may not be moved because the wick is muktzeh and the lamp becomes a base for it (even though the leftover oil is presumably more valuable than the leftover wick)?! **A: Abaye** said, the Braisa was taught in the Galil, where flax was scarce and therefore valuable. That's why the leftover wick was not considered insignificant compared to the leftover oil.
- **Levi bar Shmuel** asked **R' Abba** and **R' Huna bar Chiya** if one may put together a modular bed on Shabbos. They said that it is allowed. He then repeated this psak to **R' Yehuda** who told him that **Rav and Shmuel** paskened that one who puts together a modular bed on Shabbos is chayuv a chatas.
  - **Q:** A Braisa says that if one puts together a modular menorah he is chayuv a chatas?! **A: R' Abba** and **R' Huna** said their psak in regard to a modular bed that fit together loosely, and they follow the shita of **R' Shimon ben Gamliel** in another Braisa, who says that if a modular keili fits together loosely, it is mutar to put together on Shabbos.

#### MISHNA

- One may put a keili underneath a lamp to catch the sparks, but may not fill that keili with water, because that would extinguish the sparks on Shabbos.

#### GEMARA

- **Q:** Placing the keili there is removing the keili's usefulness for the remainder of Shabbos, which is assur?! **A: R' Huna in the name of R' Yehoshua** said, sparks have no substance, and so the keili may be moved even after the sparks have fallen.

#### V'LO YITEIN L'TOCHO MAYIM MIPNEI SHEHU MICHABEH

- **Q:** Shall we say that this "stam" Mishna only follows **R' Yose**? **R' Yose** is the one who says that on Shabbos it is prohibited to ward off oncoming fire with barrels of water, because the barrels may break resulting in the water extinguishing the flames. We see that **R' Yose** is the one who is concerned with indirect extinguishing of flames?! **A: R' Yose** only prohibits doing so on Shabbos itself. A Braisa says (and our Mishna presumably agrees) that it is assur to place the keili with water to catch the sparks even on Friday. **R' Ashi** says, the Mishna could even follow the **Rabanan** who argue on **R' Yose**. The reason it is assur here is because this is a lot more of a direct extinguishing of the fire.

### HADRAN ALACH PEREK KIRA!!!

### PEREK BAMEH TOMNIN -- PEREK REVI'I

#### MISHNA

- With which materials may we insulate foods for Shabbos and with which may we not?
  - One may NOT insulate with the following, whether moist or dry: "gefes" (leftover pulp in the oil press after the oil has been pressed out), manure, salt, lime or sand.
  - One may NOT insulate with the following, when moist: straw, grape skins, "muchin" (soft materials like cotton, soft wool, worn out clothing), or grass.

#### GEMARA

- **Q:** Which "gefes" is referred to in the Mishna and is assur because it increases heat – only olive pulp or even sesame seed pulp? **A: R' Zeira in the name of one in the Yeshiva of R' Yannai** said, one may not take food that is insulated and place it on top of olive pulp (because that will cause it to increase the temperature). We see that olive pulp is what increases temperature.
  - The Gemara says this is not a valid proof. It could be that only olive pulp will increase the temperature of something put on top of it, but even sesame seed pulp will increase the temperature of something that it insulates.