



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

Shabbos Daf Kuf Chuf Gimmel

- **R' Chiya bar Abba in the name of R' Yochanan** said, the hammer referred to in the Mishna is a goldsmith's hammer (although he is somewhat particular about its use, because it must remain smooth to use on the gold, he allows other uses because he can smooth it out on an anvil and therefore it is not muktzeh). **R' Shemen bar Abba** said, the hammer referred to in the Mishna is the hammer used to crush spices (which can be disgusting through use on other items, but they allow its use on other items and it therefore is not muktzeh).
 - **R' Shemen bar Abba**, who allows use of a spices hammer will surely allow use of a goldsmith's hammer (because the goldsmiths are less particular than the spice crushers). **R' Yochanan** may only allow a goldsmith's hammer, but not a spice hammer.

V'ES HAKUSH V'ES HAKARKAR...

- A Braisa says, if an unripe fig is buried in straw to ripen, or if a cookie is buried in coals to bake, if part of the fig or cookie is exposed, one may grab onto that part and remove it from the straw or coals on Shabbos. If not, it may not be moved. **R' Elazar ben Tadai** says, one may stick the fig or cookie with a weaver's utensil, pull out the food and have the straw or coals fall off on their own.
 - **R' Nachman** paskened like **R' Elazar ben Tadai**.
 - **Q: R' Nachman** says elsewhere, if someone stuck a radish into the ground to ripen before Shabbos, on Shabbos he may pull it out only if it was stuck in right side up, since it is more narrow on the bottom than on the top, no earth would be moved when he would pull it out. If it was stuck in upside down it would be assur to pull out. We see that **R' Nachman** allows no moving of the earth!? **A: R' Nachman** retracted his ruling about the radish.

MACHAT SHEL YAD LITOL BAH...

- **Q: Rava the son of Rabbah** asked **R' Yosef**, if a needle loses its eye or its point, does it become muktzeh? **A:** He said, we learned in our Mishna that a needle is not muktzeh because it can be used to remove a thorn. That use exists with or without the eye. We see that loss of the eye will not make it muktzeh.
 - **Q:** He asked, but a Mishna says that a needle that loses its eye or its point loses its tumah status (because it is no longer considered a keili, and it should therefore follow that it becomes muktzeh as well)?! **A: Abaye** answered, for tumah purposes, it loses its din of a keili if it is not the same keili that it was created to be. With regard to Shabbos, it is not muktzeh as long as there is some use (which this has, even without the eye).
 - **Rava** said, the one who asked the question asked well, because if it is not considered a keili for tumah purposes, it is not considered a keili for Shabbos either and it should therefore be muktzeh.
 - **Q:** A Braisa says that a needle with or without an eye may be moved on Shabbos, and an eye only plays a role in determining its tumah status!? **A: Abaye** answered for **Rava**, that this Braisa is talking about unfinished needles, whose eyes were not made yet. For purposes of tumah, since it is not yet completed, it does not have a din of a keili. However, since it does have a use (to remove thorns and it may end up being left without the eye and used for this purpose), it will not be muktzeh for Shabbos. However, when the eye of a needle breaks off, the owner discards it and it therefore is considered muktzeh.
- **R' Nachman** says it is prohibited to straighten and set the limbs of a newborn into place on Shabbos. **R' Sheishes** says it is mutar.

- **R' Nachman** brings a proof from a Mishna that prohibits one from taking a drink that will induce vomiting, because it is considered to be fixing his body (it allows him to eat more). The same prohibition would exist for fixing the body of the baby. **R' Sheishes** says, straightening the baby is as normal as giving it to eat and drink and it is therefore permitted. Inducing vomiting is not normal and therefore prohibited.
- **R' Sheishes** brings a proof from our Mishna which allows use of a needle to remove a thorn, thereby fixing the person. **R' Nachman** says removing a foreign object from the skin (i.e. the thorn) is not considered fixing. Straightening the limbs is considered fixing.

MISHNA

- If the rod used to turn over the olives in the vat to see if they are ripe has a knot on the end, it is "mekabel tumah". If it does not, it is not. In either case, it may be moved on Shabbos.

GEMARA

- **Q:** Why is it mekabel tumah, it is a flat rod with no receptacle (which is what is needed for a keili to be "mekabel tumah")?! **A:** It was taught in the name of **R' Nechemia**, if there is a knot on the end, when he turns over the olives, some oil collects at the knot and he looks at that to determine whether they are ready to be pressed. That collection of oil is in a "receptacle" and it is therefore "mekabel tumah".

MISHNA

- **R' Yose** says, all keilim may be moved on Shabbos except for a large saw and the part of the plowing machine that makes the grooves (people are very particular about the use of these items and therefore place them in a designated area not to be used).

GEMARA

- **R' Nachman** said, a certain device used when laundering clothes may also not be moved (because people are particular about its use). **Abaye** said, the knife used by tanners, a butcher's knife, and a carpenter's tool are likewise not to be moved on Shabbos.
- A Braisa says, originally they said that 3 keilim may be moved on Shabbos: the knife used for cutting pressed figs, the large spoon used for skimming the foam from a pot, and a regular table knife. They then permitted more, and then again more, and then again more, until they finally said that all keilim may be moved on Shabbos except for a large saw and the part of the plowing machine that makes the grooves.
 - **Q:** What does the Braisa mean that they permitted more, and then again more, and then again more, until they finally said... etc.?
 - **A1: Abaye** says they first permitted an object whose primary use is a permitted use, to be used for that use on Shabbos. They then further permitted that object to be moved when its place was needed. They then further permitted an object whose primary use is a non-permitted use, to be used for a permitted use, but was still not allowed to be moved if its place was needed. All these allowances were only given for keilim that were small enough to be moved with one hand. They then finally said, that keilim which could only be moved by two hands may also be moved (as long as they fit the reasons given by **Abaye** for their movement) except for a large saw and the part of the plowing machine that makes the grooves.
 - **Q: Rava** said, if they permitted an object, why would they differentiate between needing its use or its place? Therefore, **Rava** understands the Braisa in a different way.
 - **A2: Rava** says they first permitted an object whose primary use is a permitted use, to be used for that use or to be moved when its place is needed on Shabbos. They then further permitted that object to be moved to protect the object, as when it needed to be moved from the sun to the shade. They then further permitted an object whose primary use is a non-permitted use, to be used for a permitted use, or to be moved when its place is needed on Shabbos, but such an object could not be moved to protect the object. All these allowances were only given for keilim that were small enough to be moved by one person. They then finally said, that keilim which could only be moved by at least two people may also be moved (as long as they fit the reasons given by **Rava** for

their movement) except for a large saw and the part of the plowing machine that makes the grooves.

- **Q: Abaye** asked, a Braisa says, a grinder may only be moved if there is garlic on it, if not it may not be moved. **Abaye** can say this is talking about needing its place and that's why it can't be moved. But, according to **Rava**, why would it be assur to move it? **A: Rava** says the Braisa is discussing moving it to protect the object, which may not be done for such a keili.
- **Q: Abaye** asked, a Braisa says that **B" S** and **B" H** agree that a grinder may not be moved after he is done chopping meat on it. **Abaye** can say this is talking about needing its place and that's why it can't be moved. But, according to **Rava**, why would it be assur to move it? **A: Rava** says the Braisa is discussing moving it to protect the object, which may not be done for such a keili.
- **R' Chanina** explains, that in the days of Nechemia ben Chachalya the Yidden were very lax with regard to observing Shabbos. This caused the **Rabanan** to be goizer muktzeh on all but 3 keilim. As observance became stronger, the **Rabanan** removed most of the gezeirah, piece by piece. This background is the basis for the discussion of this Braisa.