



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

Shabbos Daf Kuf Chuf Daled

- **R' Elazar** said, the halachos taught about: pipes, poles, knobs and a grinder, were all taught before movement of keilim was permitted.
 - **Pipes:** A Mishna says that the moving of the half pipes on which the "lechem hapanim" rested on the "Shulchan" was not allowed on Shabbos (these pipes had a permitted use, and still the Mishna says it was assur, because it was in the time of the gezeirah).
 - **Poles:** A Mishna says that when skinning the Korbon Pesach, they would hang it on a pole which they would carry on their shoulder and the shoulder of a friend, and the animal would be skinned when hanging like that. **R' Elazar** says, if Erev Pesach was on Shabbos, they could not move these poles, so the 2 people would put their arms on the other's shoulder and the animal would hang from their arms (these poles had a permitted use, and still the Mishna says it was assur, because it was in the time of the gezeirah).
 - **Knobs:** A Mishna says, **R' Yehoshua** says, a knob used to lock a door may only be moved indirectly, by dragging it (the knob has a permitted use, and still the Mishna says it was assur, because it was in the time of the gezeirah).
 - **Grinder:** The Braisa forbids moving a grinder unless there is garlic in the grinder (even with a permitted use, the Mishna says it was assur, because it was in the time of the gezeirah).
- **Rabbah** said, it could be that all these prohibitions were taught after the gezeirah was already removed. The reason each case is assur is:
 - **Pipes:** The "lechem hapanim" would not get moldy if they sat on top of each other without the pipes during Shabbos. Therefore, there is absolutely no reason to move them on Shabbos and they were simply taken away on Friday.
 - **Poles:** Since the people can use their arms in the place of the poles, there is no reason to move the poles on Shabbos
 - **Knobs:** The Mishna is discussing a courtyard which has no eiruv. **R' Yehoshua** holds that the doorway is considered like the inside of the house, and therefore transferring from door to door would be carrying from the house into the courtyard. Therefore it must be done in an indirect way.
 - **Grinder:** This Braisa follows the opinion of **R' Nechemia** who says that an object may only be moved for its primary purpose.

MISHNA

- All keilim may be moved for a need and for no need. **R' Nechemia** says they may only be moved for a need.

GEMARA

- **Q:** What does it mean "for a need" and "for no need"?
- **A1: Rabbah** says, the **T"K** holds keilim whose primary use is a permitted use may be moved to be used for its permitted use ("for a need") and may be moved if its place is needed ("for no need"). A keili whose primary use is a prohibited use may only be moved for a permitted use, but may not be moved for use of its place. **R' Nechemia** argues and says that even a keili with a permitted primary use may only be moved to be used for its permitted use, not for its place.
- **A2: Rava** says, moving something for its place is considered "a need". Therefore, the Mishna must mean as follows: The **T"K** holds keilim whose primary use is a permitted use may be moved to be used for its permitted use and may be moved if its place is needed ("for a need"). It may also be moved "from the sun to the shade" to protect the object ("for no need"). A keili

whose primary use is a prohibited use may be moved to be used for a permitted use and may be moved if its place is needed (“for a need”), but it may not be moved “from the sun to the shade” to protect the object (“for no need”). **R’ Nechemia** argues and says even a keili with a permitted primary use may only be moved to be used for its permitted use or for its place, but may not be moved for protection.

- **R’ Safra, R’ Acha bar Huna, and R’ Huna bar Chanina** said, according to **Rabbah’s** understanding of **R’ Nechemia**, how may one remove dirty dishes from a table? **R’ Safra** answered, it is like a keili of excrement which may be moved because it is so disgusting.
 - **Abaye** asked this same question to **Rabbah**, and **Rabbah** answered him with **R’ Safra’s** answer.
- **Abaye** asked **Rava**, the Braisa prohibits moving a grinder with no garlic on it (**Rabbah** can say this refers to moving it because one needs its place)? **Rava** answered, the Braisa is discussing moving it for its protection.
- **Abaye** asked **Rava, B”S** and **B”H** agree that a grinder may not be moved once one is done chopping meat on it (**Rabbah** can say this refers to moving it because one needs its place)? **Rava** answered, the Braisa is discussing moving it for its protection.
- **Q:** A Mishna says, one may not use a piece of wood to prop up a pot or a door on Yom Tov. A piece of wood is an item with a permitted use on Yom Tov, because one may use it to burn to cook food, and yet it is assur to use for a permitted use and would certainly be assur to move for use of its place (this is problematic for **Rabbah** and **Rava**)?! **A:** Since a piece of wood is not a permitted object on Shabbos and is therefore assur to move, we were goizer that it cannot be moved on Yom Tov as well.
 - Although we allow moving an item with a prohibited use on Shabbos, that only applies to a keili with a prohibited use, not to an object that is not even considered to be a keili.
- **Q:** We find that we do not prohibit performing activities on Yom Tov just because they are assur on Shabbos. A Mishna allows lowering produce from the roof through a skylight on Yom Tov (to prevent a financial loss) even though it is assur to do on Shabbos?! We also find that we do prohibit performing activities on Yom Tov just because they are assur on Shabbos, because a Mishna says the only difference between Shabbos and Yom Tov is that food preparation is mutar on Yom Tov, but all else is assur just like Shabbos?! **A:** **R’ Yosef** said, the Mishna that allows performing the activity on Yom Tov follows **R’ Yehoshua** and the Mishna which does not allow it follows **R’ Eliezer**, as can be seen in a Braisa. A Braisa says, if an animal and her child (which may never be slaughtered on the same day) fall into a ditch (where there is a risk they may get harmed if left there) on Yom Tov, **R’ Eliezer** says he may lift one animal out of the ditch in order to slaughter it, but the second one must be left in the ditch (since it can’t be slaughtered that day). **R’ Yehoshua** says he may lift the first one out of the ditch in order to slaughter it. He may then use a “trick” and decide that he rather slaughter the second animal instead and lift the second animal out of the ditch. He may then slaughter whichever one he wants.
 - **Q:** Maybe **R’ Eliezer** doesn’t permit lifting the second animal because it is possible to minimize the financial risk by providing the animal with food in the ditch, but in the case of the produce on the roof, since there is no way to mitigate the financial loss, he may allow lowering it through the roof!? Also, maybe **R’ Yehoshua** allows lifting the second animal because you have a “trick” that you can use. However, in the case of produce on the roof, where use of a “trick” is not available, he may prohibit lowering it through the skylight?! **A:** **R’ Pappa** therefore says, the Mishna which prohibits actions on Yom Tov like on Shabbos follows **B”S**. The Mishna that allows lowering the produce follows **B”H**. For a Mishna says, **B”S** say one may not carry a child, a lulav or a Sefer Torah from a reshus hayachid to a reshus harabim on Yom Tov (because l’chatchila, one may not carry on Yom Tov more than on Shabbos). **B”H** allow one to do so (similarly he would allow lowering the produce through the skylight).

- **Q: B”S** only don’t allow carrying, but they may allow moving items?! **A:** Prohibiting movement is only meant to prevent carrying, so they are one and the same.
- **Rav** seems to hold like **Rava**, because **Rav** says, moving a shovel to prevent it from getting stolen is considered moving it “for no need”. It seems that **Rav** would say that moving something for a permissible use or for use of its place would be mutar.
 - **Q: R’ Kahana** once visited **Rav** and **Rav** instructed that a trap (used for catching animals) be brought for **R’ Kahana** to use as a chair to sit on. Presumably he specified that the trap was being used for a permissible use as opposed to it being moved for use of its place (because it would not be allowed to be moved for use of its place)?! **A1: Rav** actually instructed for them to remove the trap so that **R’ Kahana** could sit in its place (this would mean that **Rav** allowed moving the trap for use of its space). **A2: Rav** was asking them to move the trap from the sun into the shade (which is where **R’ Kahana** was sitting). He wanted to be clear to all that he allowed that because it was being used as a seat, not because he allowed it to be moved for protection of the trap.
- **R’ Mari the son of Rachel** had a pillow that was lying in the sun on Shabbos. He went to **Rava** to ask if he could bring it in to the shade. **Rava** said it may be brought in to the shade (which follows **Rava’s** shita). **R’ Mari** said, I have other pillows and don’t need the ones out in the sun. **Rava** answered, you may need them for guests. **R’ Mari** said, I have other ones for guests and don’t need the ones in the sun. **Rava** said, you obviously hold like **Rabbah**, and if so, you should not carry these in to the shade.
- **Rav** said, one may move a cloth broom (used to sweep crumbs off a table) on Shabbos, but not a broom of palm leaves (used to sweep the floor which was assur in those times because the floors were made of dirt). **R’ Elazar** says, even brooms of palm leaves may be moved.
 - **Q:** What case is being discussed? If the broom is needed for a permitted use or for its place, **Rav** (who holds like **Rava**) would agree that even the broom of leaves can be moved! If they are discussing moving it to the shade for protection, **R’ Elazar** would not say it could be moved for that purpose, because no one says that it can be moved for that purpose!? **A:** What is being discussed is moving it from the sun to the shade. The words of **R’ Elazar** should be “V’chein omar **R’ Elazar**” – he doesn’t argue, but rather says exactly like **Rav**.

MISHNA

- Any keilim that may be moved on Shabbos, broken pieces from them may be moved as well, as long as the pieces serve some function. For example, a piece of a broken mixing bowl being used to cover a barrel, or a piece of broken glass used to cover a bottle.
- **R’ Yehuda** says, the broken pieces may be moved if they can serve in somewhat of the same function that the unbroken keili used to serve. For example, a piece of a broken mixing bowl being used to pour thick porridge into (it is thick and dough-like, which is what the mixing bowl used to hold), or a broken piece of glass used to pour oil into (similar use to the original glass).

GEMARA

- **R’ Yehuda in the name of Shmuel** said, the machlokes is regarding when the keili broke on Friday. In that case **R’ Yehuda** says that if it retains a similar use to the original keili it may be moved, but if it does not, it is not considered a useful keili unless someone specifically designated it for that purpose. The **T”K** holds that if there is any use it retains its din as a keili and may be moved on Shabbos. However, if the keili broke on Shabbos, all agree that the broken pieces with any use may be moved, because they were part of a keili at the start of Shabbos.
 - **Q: R’ Zutra** asks, a Braisa says that we may fuel a fire on Yom Tov with keilim, but not with pieces of broken keilim. When did the keilim in this Braisa break? If they broke before Yom Tov, then these broken pieces are simply firewood, so why can’t they be used to fuel a fire? It must be that the keilim broke on Yom Tov, and we see that the Tanna of this Braisa says, that although it broke on Yom Tov, they may not be moved! According to **R’ Yehuda in the name of Shmuel**, the **T”K** and **R’ Yehuda** agree that pieces from a keili that broke on Shabbos may be moved! If so, who is the Tanna of this

Braisa?! **A:** The understanding of the machlokes in our Mishna must be as follows. **R' Yehuda in the name of Shmuel** says, the machlokes is when the keili broke on Shabbos. In that case, the **T"K** says it is not muktzeh since it was part of a keili at the onset of Shabbos and is still useful. **R' Yehuda** says, if it has a similar function to the original keili then it is not muktzeh. However, if it does not, it is considered "nolad" and therefore may not be moved. However, if the keili broke on Friday, all would agree that as long as there is any use for the broken pieces they would not be muktzeh on Shabbos, because they were useful items at the onset of Shabbos.

- There are 3 contradictory Braisos. One says we may fuel a fire on Yom Tov with keilim, but not with broken keilim. A second Braisa says, just as we may fuel a fire on Yom Tov with keilim, we may do so with broken keilim as well. A third Braisa says, we may not fuel a fire on Yom Tov with keilim or with broken keilim. The Braisos can be understood as follows: The first Braisa follows **R' Yehuda** who holds of muktzeh and "nolad" (which is why the broken pieces are assur). The second Braisa follows **R' Shimon** who doesn't hold of muktzeh or "nolad" (which is why even broken pieces may be used). The third Braisa follows **R' Nechemia** who says a keili may only be moved for its primary use (which is why even a keili cannot be used to fuel a fire).
- **R' Nachman** said, bricks that are left over from a building project are not muktzeh because they are now used to sit on. However, if one piled them up (in preparation to be used for another building project) they are muktzeh as building material.
- **R' Nachman in the name of Shmuel** said, a broken piece of pottery can be used to cover keilim and therefore it itself has a din of a keili in a courtyard, where keilim needing covers can be found. However, in a karmelis, where one would not find keilim needing covers, the broken pottery will not have a din of a keili and cannot be moved (even within 4 amos). **R' Nachman** himself says, it retains its din of a keili in a karmelis, because people sit in a karmelis and would use the pottery to cover saliva. However, in a reshus harabim it would not have a din of a keili and may not be moved at all. **Rava** says, the pottery retains its din of a keili even in the reshus harabim – since it has a din of a keili in a courtyard, it retains that status of a keili wherever it may be.
 - **Rava** was walking in the reshus harabim on Shabbos and his shoes became dirty from the mud. His attendant took a piece of pottery from the ground and began cleaning **Rava's** shoes with it. The **Rabanan** yelled at the attendant to stop. **Rava** said, it's not enough that they did not learn, they even try to teach others something that they don't know. **Rava** said, since the pottery is considered a keili in a courtyard, because it can be used to cover keilim, it retains that status even in the reshus harabim.
- **R' Yehuda in the name of Shmuel** said, the cover of a broken barrel may be moved on Shabbos because it is fit to be a cover for another barrel.
 - A Braisa says, the cover of a broken barrel and the pieces of the barrel may be moved on Shabbos. However, one should not smooth out the edges of a broken piece because that would be considered "makeh b'patish" for completing a new keili. If one throws the cover into the garbage, it loses its status as a keili.
 - **Q: R' Pappa** asked, if one throws out a garment, does it lose its status as a garment? Of course not! So why would the cover lose its status as a keili just because it was thrown into the garbage?! **A:** The Braisa means, if he threw it into the garbage before Shabbos it loses its status as a keili because he is showing before Shabbos that he has no intention of using it.
- **Bar Hamduri in the name of Shmuel** said, pieces of a mat may be moved on Shabbos. **Rava** said, **Bar Hamduri** explained, these pieces serve the same purpose as the mat. The mat is used to cover dirt that is prepared to be used to cover excrement, or the mat is used keep the dust on the ground settled. The pieces of a mat can accomplish the same goal.
- **R' Zeira in the name of Rav** said, remnants of a tallis may not be moved on Shabbos. **Abaye** said, this is referring to pieces that are smaller than 3x3 fingers, which are not fit for use by paupers or wealthy people and therefore serve no purpose.