



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

### Shabbos Daf Kuf Chuf Vuv

VA'CHACHOMIM OMRIM BEIN KACH U'BEIN KACH POKIKIN BO

- **Q:** What do the **Chachomim** mean when they say, "Either way the shutter can be used to close the window"? Do they mean it can be used whether its attached to the building or not, or do they mean it must be attached to the building, but it may be used whether it drags on the floor or not? **A: R' Abba in the name of R' Kahana** says, they mean whether or not it is even tied to the building, it may be used as long as it was prepared for use as a shutter.
  - **Q: R' Yirmiya** asked, maybe the **Chachomim** mean to say it must be attached to the building but may be used whether or not it drags on the floor? This would make sense, because **Rabbah bar bar Chana in the name of R' Yochanan** says, the same machlokes that exists regarding the window shutter also exists regarding a door bolt that drags on the floor. A Mishna says, the **T"K** says if a bolt is attached to the door with a string, but it hangs and drags on the ground, one may use such a bolt to lock a door in the Beis HaMikdash (it would be a gezeirah of the **Rabanan** not to allow using this and we don't apply gezeiros in the Beis HaMikdash), but not anywhere else. If the bolt is not even attached to the door at all, it would be assur to use even in the Beis Hamikdash. **R' Yehuda** says, an unattached bolt may be used in the Beis HaMikdash and one that is attached but drags may be used even elsewhere. **R' Yehoshua bar Abba in the name of Ulla** says that the **T"K** is **R' Eliezer** of our Mishna who prohibits using a shutter that drags on the ground. He similarly prohibits a bolt that drags on the ground. This would mean that **R' Yehuda** of that Mishna is the **Chachomim** of our Mishna, and we see that **R' Yehuda** only allows using the bolt (or the shutter) when it is attached to the building!? **A: R' Abba** says that the **Chachomim** is not **R' Yehuda**, it is **R' Shimon ben Gamliel** who says in a Braisa that a pole may be used to lock a door even if it is not attached to the door, as long as one had in mind to use it on Shabbos (so that there is no muktzeh issue). **R' Shimon ben Gamliel** would similarly hold that a shutter may be used even if it is not attached to the building, as long as one had in mind to use it on Shabbos.
    - **R' Yehuda bar Shilas in the name of R' Assi in the name of R' Yochanan** says the halacha follows **R' Shimon ben Gamliel**.
      - **Q: R' Yochanan** says in a Mishna that covers of keilim may only be moved if they have the status of keilim in their own right. However, **R' Shimon ben Gamliel** allows moving the pole even though it does not have keili status (we see elsewhere that **R' Shimon ben Gamliel** does not require an object to have keili status to allow it to be moved, so we can't say that **R' Shimon ben Gamliel** requires the pole to have status of a keili to be moved)?! **A: R' Yochanan** agrees with **R' Shimon** that the pole may be used even if it is not attached to the door, but he disagrees with **R' Shimon** and says that it may only be moved if it has the status of a keili.
- **R' Yitzchak Nafcha** said the halacha follows **R' Eliezer** (that the shutter may be used only if it is attached to the building and not dragging on the floor).
  - **R' Amram** asked, a Mishna later in the Mesechta says, we learn from a story that took place, that we may use a shutter even if it is not attached?! **Abaye** asked, you find it difficult to pasken like **R' Eliezer** because that Mishna is an anonymous Mishna which follows the **Chachomim**, but the Mishna with the door bolt was an anonymous Mishna which follows **R' Eliezer**!? The Gemara explains, **R' Amram's** question is a good one, because a Halacha based on the way the **Rabanan** actually conducted themselves is the

strongest proof as to how we should conduct ourselves. Therefore, the Mishna with the shutter is a stronger proof.

#### MISHNA

- Keilim covers that have handles may be moved on Shabbos. **R' Yose** says, only covers of holes in the ground need a handle in order to be allowed to be moved, but covers of keilim may be moved even if they don't have handles.

#### GEMARA

- **R' Yehuda bar Shila in the name of R' Assi in the name of R' Yochanan** said, the cover must have keili status in its own right to be allowed to be moved on Shabbos.
  - Based on this, the machlokes in the Mishna is as follows: All agree that covers of holes in the ground may only be moved if they have a handle. All further agree that covers of keilim may be moved even if they have no handle. The machlokes is regarding keilim that have been attached to the ground. The **T"K** says that the **Chachomim** were goizer that the cover needs a handle in this case as well, and **R' Yose** says there is no gezeirah and they may be moved even though it doesn't have a handle.
    - **Others** say the machlokes is regarding the cover of an oven. The **T"K** says it is treated like the cover of a hole in the ground and **R' Yose** says it is treated like the cover of a keili.

### HADRAN ALACH PEREK KOL HAKEILIM!!!

### PEREK MAFNIN -- PEREK SH'MONAH ASAR

#### MISHNA

- If one needs room for guests or for talmidim to learn, he may move away even 4 or 5 boxes of straw or produce (and we are not concerned that he is performing tasks that require a lot of physical effort on Shabbos), but he may not empty the "storehouse" (to be explained).
- One may only move items that have a use on Shabbos, such as terumah which is tahor, demai, ma'aser rishon from which the Levi separated the "terumas ma'aser" that he must give to a Kohen, ma'aser sheini or hekdesch that were redeemed (all these items will be explained in the Gemara), and dry "turmus" beans because it is fit to be eaten by goats. However, one may not move tevel, ma'aser rishon from which the terumah was not removed, ma'aser sheni or hekdesch that were not redeemed, "luf" (a bean which is not fit for any consumption), or mustard seeds. **R' Shimon ben Gamliel** allows moving "luf" because it is the food of ravens.
- One may move bundles of straw, of soft twigs, or of soft reeds that were set aside for animal feed. If they were not set aside for that, they may not be moved.

#### GEMARA

- **Q:** If 5 boxes may be moved, certainly 4 boxes may be moved, so why does the Mishna need to list that separately?
  - **A: R' Chisda** says, the Mishna means that one may move 4 out of 5 boxes – meaning that one may not totally empty the area because we are afraid that he will expose holes in the ground and will smooth them out (which one may not do on Shabbos) – and may remove a maximum of 5 boxes from a large storehouse (because more than 5 boxes is considered to be too much physical effort to be allowed on Shabbos). When the Mishna says he may not empty the storehouse, it means that one may only move straw and produce from a storehouse that he has already begun to take from for his needs. However, he may not move things from a storehouse from which straw or produce has yet to be used, because the produce in that storehouse is muktzeh and our Mishna follows **R' Yehuda** who holds of muktzeh
  - **A: Shmuel** says, "4 or 5 boxes" is a manner of speech and was not meant to limit anything. In fact, one may move as many boxes as necessary. When the Mishna says he may not empty the storehouse, it means that one may not totally empty the area because we are afraid that he will expose holes in the ground and will smooth them out

(which one may not do on Shabbos). However, one *may* move straw or produce from a storehouse that was never yet touched, because our Mishna follows **R' Shimon** who does not hold of muktzeh.

- A Braisa says although one may not move straw or produce from an untouched storehouse, he may clear himself a path to walk through.
  - **Q:** If one may not move things from the storehouse because it is muktzeh, how can he move it to make himself a path?! **A:** He can make himself a path by pushing the produce with his feet when he walks in and out (there is no problem with moving muktzeh items in that way).