



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

Shabbos Daf Kuf Chuf Ches

AVAL LO ES HATEVEL...

- **Q:** Tevel is obviously muktzeh!? **A:** We are discussing something which is tevel only D'Rabanan. The Mishna is teaching that even that is muktzeh.

V'LO MA'ASER RISHON...

- **Q:** This is obviously muktzeh!? **A:** We are discussing where the Levi took his ma'aser after the produce was smoothed into a pile but before the owner separated terumah. One would think (based on the psukim) that the Levi should not have to separate the owner's portion of the terumah as well. The Mishna teaches that he does, and until he does it is muktzeh.

V'LO ES MA'ASER SHEINI...

- **Q:** This is obviously muktzeh!? **A:** This is discussing where it was redeemed, but not properly. For example, the ma'aser was redeemed onto coins that have no image on it (the pasuk teaches that it must have some image), and the hekdesch was redeemed onto land (the pasuk teaches that hekdesch may not be redeemed onto real property).

V'LO ES HALUF

- A Braisa says: We may move "chatzav" grass because deer eat it, and mustard seeds because doves eat it. **R' Shimon ben Gamliel** says, we may move broken glass because that is food for an ostrich (wealthy and royal families would keep them as pets). **R' Nosson** asked, if so, one should be allowed to move bundles of twigs because it is elephant food?
 - **R' Shimon ben Gamliel** holds that ostriches are common, therefore ostrich "food" is not muktzeh, whereas elephants are not common.
 - **Ameimar** said, **R' Shimon ben Gamliel** only allows the moving of glass when someone has an ostrich. **R' Ashi** asked, if that is true, the case of the elephant food must be when you have an elephant. If so, why would **R' Shimon** say it is muktzeh? It must be that he didn't have an elephant. Same with the glass – he allows moving it since it is fit for an ostrich even though he doesn't own an ostrich.
- **Abaye** says, **R' Shimon ben Gamliel, R' Shimon, R' Yishmael and R' Akiva** all say the same concept that all Yidden are considered to be "princes". **R' Shimon ben Gamliel** said that broken glass is not muktzeh for anyone even though only the wealthy and royal families keep ostriches as pets. **R' Shimon** says that all Yidden may smear rose oil on their wounds on Shabbos since princes use it even during the week and even not on their wounds. **R' Yishmael and R' Akiva** say that no Yid may be forced to sell his expensive coat and to wear a cheaper one to be able to pay back his creditors, because all Yidden are considered fit to wear such an expensive coat.

CHAVILEI KASH V'CHAVILEI...

- A Braisa says: Bundles of straw, twigs, or soft reeds that were set aside to feed animals may be moved on Shabbos. If not, they may not. **R' Shimon ben Gamliel** says, even if set aside to feed animals, if they can be carried in one hand they may be moved. If they must be carried in 2 hands, they may not be moved. Bundles of "se'ah", "eizov", and "koranis" that were brought in for firewood may not be used on Shabbos. If they were brought in for animal food, they may be brought in on Shabbos. They may be broken into pieces by hand, but not with a keili. **R' Yehuda** says, one may rub these items in his hands to remove the shell, but may not do a lot of them in a keili. The **Chachomim** say he may rub them in his fingertips, but may not rub a lot of them in his hands like he does during the week. The same din applies to "amisah", to "feigum" and to other spices.
 - "Amisa" is mint. "Si'ah" is "tzasri". "Eizov" is "abarsah". "Koranis" is the name of the item. **Q:** We saw someone call "chashi" by the name "koranis"!? **A:** "koranis" is "chashi".
- One may move raw, salted meat on Shabbos. Raw, unsalted meat – **R' Huna** says one may move it, and **R' Chisda** says one may not move it.

- **Q: R' Huna** was a talmid of **Rav** who held there is muktzeh like the view of **R' Yehuda**, so how could he say the unsalted meat may be moved? **A: Rav** holds like **R' Yehuda** with regard to eating it (it may not be eaten because it is muktzeh). He disagrees with **R' Yehuda** with regard to moving it.
- **Q: R' Chisda** once allowed moving a raw, slaughtered duck from the sun to the shade?! **A:** Duck can be eaten raw and is therefore not muktzeh.
- A Braisa says, salted fish may be moved, but unsalted fish may not be moved. Raw meat may be moved whether salted or not.
- A Braisa says bones may be moved because they are fit for dogs. Spoiled meat may be moved because it is fit for wild animals to eat. Water that was left uncovered may be moved because it is fit for cats. **R' Shimon ben Gamliel** says, one may not keep such water altogether because it poses a danger.

MISHNA

- We may place a basket upside down in front of little birds so that they can use it to get up and down.
- A chicken that ran away may be pushed along by hand until it gets back to its home.
- One may help calves and young donkeys walk (by holding its neck and sides and having it move its legs on its own).
- A woman may help a child walk even in the reshus harabim. **R' Yehuda** says, that is only allowed when the child lifts his feet in a walking motion. However, if the mother must schlep the child, she may not do so.

GEMARA

- **R' Yehuda in the name of Rav** says, if an animal falls into a stream of water, we may place pillows underneath the animal, and if it is able to then climb out of the stream, so be it.
 - **Q:** A Braisa says that if an animal falls into a stream of water we may feed the animal there. It seems though that we may not place pillows underneath it to help it climb out!? **A:** If it is possible to feed the animal there and have it survive, that is all that may be done. However, if the animal cannot survive there, we may place pillows underneath to help it get out.
 - **Q:** Placing pillows there is taking a permitted utensil and removing its usefulness (it becomes muktzeh), which is not allowed!? **A:** Doing so is only assur D'Rabanan. Causing pain to animals is assur D'Oraisa. Therefore, we transgress the D'Rabanan for the sake of the D'Oraisa.

TARNEGOLES SHE'BARCHA...

- It seems from the Mishna that one may push a chicken but may not help it walk like he may do to other animals. A Braisa says this as well.
 - **Abaye** explains, he may not help the chicken walk, because a chicken will lift itself off the ground and end up being carried.
 - One Braisa says we may help animals and birds walk in a courtyard, but not in the reshus harabim. A woman may even help her child walk in the reshus harabim. Another Braisa says, we may not lift an animal or bird in a courtyard, but may push them until they enter the area that we want them to go into.
 - **Q:** The second Braisa says one may not lift, which seems to allow helping it to walk. The Braisa then says he may push it, which seems not to allow helping it to walk? **A: Abaye** said, when the Braisa says only pushing is allowed, it is referring to a chicken.
- **Abaye** says, one who is slaughtering a chicken should either press its feet hard against the ground or lift the chicken off the ground. If he doesn't do so, the chicken will dig its claws into the ground and dislocate the food pipe or wind pipe.

MISHNA

- One may not deliver the baby of an animal on Yom Tov, but he may assist in the delivery.
- One may deliver a human baby on Shabbos, may call her midwife even from far away, and may be mechalel Shabbos for the woman in labor.

- One may tie the umbilical cord on Shabbos. **R' Yose** says one may cut it as well.
- One may do all that is necessary to do a "milah" on Shabbos.

GEMARA

- **Q:** How does one "assist" in a delivery? **A:** **R' Yehuda** says he holds the baby so that it does not fall to the ground. **R' Nachman** says he pushes the mother's stomach to help the baby come out.
 - A Braisa says like **R' Yehuda**, as follows: How does one assist a delivery? He holds the baby so that it does not fall to the ground, blows into its nostrils (to clear the mucus), and places the mother's nipple into the baby's mouth so that it can nurse. **R' Shimon ben Gamliel** says, we would try to make a kosher animal that gave birth love its baby on Yom Tov.
 - **Abaye** explains, to make the mother love its baby, one takes a lump of salt and puts it in the womb which causes the animal to remember the pain and thereby have pity on the baby. One then sprinkles water in which the "shilya" was soaked onto the baby so that the mother can smell it and have pity on the baby.
 - One may only do this on Yom Tov for a kosher animal, because non-kosher animals typically do not reject their offspring, and if they do, there is no way to rectify it.

MIYALDIN ES HA'ISHA...

- **Q:** What does the Mishna add by saying that we may be mechalel Shabbos for her? **A:** The Mishna means to include what was taught in a Braisa, that if a woman in labor needs light to calm her, we can light a candle on Shabbos. If she needs to be smeared with oil, her friend may carry some for her from the reshus harabim, in her hand (so that there is at least some deviation made from normal carrying). If that is not enough oil, her friend can bring oil in her hair. If that is not enough, her friend can even bring oil in a keili.
 - **Q:** If she needs the light it is obvious that we may light a candle!? **A:** We are talking about a blind woman who is in labor. Although she doesn't need the light, she is calmer knowing that all those with her can help her better with light and we may therefore light the candle for her.
 - **Q:** How can her friend bring oil in her hair and squeeze it out? That is the melacha of "sechita"!? **A1: Rabbah and R' Yosef** say there is no problem of "sechita" with hair (because hair is hard and does not absorb). **A2: R' Ashi** says it means she carries a keili of oil in her hair, not that she soaks the oil into her hair.