



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

Shabbos Daf Kuf Mem Aleph

MISHNA

- One may not move straw that is on a bed (that he wants to move to make it as a mattress) with his hands (straw is generally used for burning and is therefore muktzeh), but may move it with his body. If the straw had been set aside for animal feed or if there was a pillow or sheet on the straw (which shows that the straw was set aside to be used as a bed) then the straw may even be moved with his hands.
- A household garment press (two large beams where the garment is laid on the lower beam and the upper beam is then placed on top of it and screwed down tightly) may be released to remove a garment on Shabbos, but may not be pressed down on Shabbos (because the garment would not be ready until after Shabbos). A professional launderer's press may not be touched on Shabbos (it is closed so tightly that opening it on Shabbos is like demolishing). **R' Yehuda** says, if the professional press was somewhat released before Shabbos, it may be further released to remove the garment on Shabbos.

GEMARA

- **R' Nachman** said, 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 move when he would pull it out. If it was stuck in upside down it would be assur to pull out. **R' Nachman** obviously holds that indirectly moving muktzeh is a problem.
 - **R' Ada bar Abba in the name of the Yeshiva of Rav** says, our Mishna doesn't agree with **R' Nachman**, because it allows moving the muktzeh straw with one's body (which is an indirect moving of muktzeh).
- **R' Yehuda** says one may crush peppers on Shabbos one at a time with a knife handle. **Rava** says, since it is being done differently than how it is done during the week, even more than one at a time may be crushed.
- **R' Yehuda** says, one who bathed in the river should make sure to dry off before walking out of the river so that he does not carry the water 4 amos in the adjoining "karmelis".
 - **Q:** When he walks into the water he pushes water 4 amos away, so that should be problematic as well?! **A:** Moving something 4 amos away in a karmelis indirectly is not a problem. Only the direct carrying in a karmelis is a problem.
- **Abaye (or R' Yehuda)** said, if one has mud on his shoe he may rub it off onto the ground, but not onto a wall.
 - **Q: Rava** asks, you don't allow rubbing against a wall because you consider it "building". That is a very poor way of building (with mud instead of lime), and can't be a reason to prohibit rubbing on a wall!? **A: Rava** therefore says that one may rub his shoe against a wall, but **not** against the ground, because that would fill in holes in the ground, which is assur.
 - **Mar the son of Ravina** says rubbing against a wall or the ground is assur. According to him, the only way to wipe off the mud would be to rub it off onto a piece of wood. **R' Pappa** says both are mutar.
- **Rava** says, one should not sit at the edge of the "lechi", because something may roll out into the reshut harabim and he may then bring it back in, which would make him chayuv a chatas.
- **Rava** says, one should not move around a barrel to try to make it stand more securely, because he may come to fill holes in the ground.
- **Rava** says, one should not stuff wet material at the mouth of a bottle, because he may squeeze out the liquid and be chayuv for "s'chita".

- **R' Kahana** says, if one has mud on his clothing he may rub the clothing on the inside (to try to get the mud off) but not on the outside.
 - **Q:** A Braisa says, if one has mud on his shoes he can scrape it off with the back of a knife. If he has mud on his clothing, he may scratch it off with his fingernail, as long as he does not rub the clothing. From here it seems that any sort of rubbing is problematic!? **A:** It means that he may not rub it on the outside, but he may rub it on the inside.
 - **R' Avahu in the name of R' Elazar in the name of R' Yannai** says, we may scrape mud off a new shoe with the back of a knife, but not off an old shoe. A certain elder told **R' Avahu** that **R' Chiya** taught otherwise in a Braisa which says, one may not scrape new or old shoes, or apply oil to his foot while it is in a shoe or a sandal (oil is applied to leather in the tanning process). But, he may apply oil to his foot and then put it into a shoe or sandal, and he may apply oil to his entire body and then roll over a piece of leather.
 - **R' Chisda** says he is only permitted to do so if he is “polishing” the shoes or leather, not if he is “tanning” them.
 - **Q:** Noone allows one to polish shoes on Shabbos?! **A: R' Chisda** meant to say, one is permitted to apply enough oil that would be needed for polishing, but not enough oil that could be used for tanning.
- A Braisa says, one may not go out with shoes that are too large for him (they will fall off and he will carry them on Shabbos), but he may go out with a shirt that is too big (because he won't remove his shirt and carry it outside). A woman may not go out with a torn shoe (she will be embarrassed, will take it off and will carry it) and such a shoe should not be used for “chalitzah”, but if it is used, the “chalitzah” is kosher. A woman may not go out with new shoes on Shabbos (because she is particular about wearing shoes that are the perfect fit, and if it is not, she may carry it). **Bar Kappara** adds, if she wore them for a little bit before Shabbos, she may wear it on Shabbos.
- **Q:** One Braisa allows removing a shoe on Shabbos from the wooden or metal form on which it was made. Another Braisa does not allow it!? **A:** The first Braisa follows the **Rabanan** who consider a shoe still on the form to be a keili, so it is not muktzeh and may be moved. The second Braisa follows **R' Eliezer** who says a shoe on the form is not a keili and is therefore muktzeh.
 - **Q:** The Gemara feels that the Braisa allows the moving of the shoe with the form as well. Based on that, the Gemara asks, that is good according to **Rava** who says that something may be moved if its place is needed. However, according to **Abaye**, a muktzeh item may not be moved if its place is needed, so how do we allow moving the form? **A:** The Braisa is discussing (like **R' Yehuda** says in another Braisa as well) where the shoe is loosely on the form and we are permitting the moving of the shoe off of the form, but the form itself may not be moved.
 - **Q:** According to **Rava**, why can't the entire form be moved?! **A:** According the **Rabanan** it could be moved. **R' Yehuda** said that we are talking about moving the shoe off the form to try and make the first Braisa fit according to **R' Eliezer**.

HADRAN ALACH PEREK TOLIN!!!

PEREK NOTEL -- PEREK ECHAD V'ESRIM

MISHNA

- One may carry a child who is holding a stone in his hand, or a basket that has a stone inside.
- One may move tamei terumah that is with tahor terumah or that is with regular chullin. **R' Yehuda** says one may remove one piece of terumah from a mixture of 100 pieces of chullin.

GEMARA

- **Rava** said, if one carries a live child with a pouch around his neck into the reshus harabim, he is patur for carrying the child but chayuv for carrying the pouch. If the child is dead, he is patur for carrying the child and the pouch.

- If the child is alive he is patur for carrying the child because **Rava** holds like **R' Nosson** that a live person "carries itself".
- **Q:** We find that when one carries out a live person in a bed he is patur for carrying the bed as well as the person because the bed is "batul" to the person. Why is the pouch different? **A:** A bed becomes "batul" to a person. A pouch does not.
- **Q:** Why is the person not chayuv for carrying out the dead child? **A:** **Rava** holds like **R' Shimon**, and since removing a "meis" is a "melacha she'eino tzricha l'gufah", he is patur.
- **Q:** Our Mishna says that one is not considered to be carrying the stone in the hand of the child, so why is a pouch different?! **A:** **The Yeshiva of R' Yannai** says, the Mishna is discussing a child who is longing for his father and will become sick if his father doesn't pick him up. In that case we allow the muktzeh to be lifted. Typically, however, one is considered to be carrying something in the hand of someone that he has picked up.
 - **Q:** If we are talking about this special case, why does **Rava** say the halacha only applies to a stone in the child's hand and not a coin? **A:** If the stone were to fall on the ground the father would not pick it up. If a coin were to fall, the father would pick it up and would carry it on Shabbos.