



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

### Shabbos Daf Kuf Mem Beis

#### KALKALA V'HA'EVEN B'TOCHA

- **Q:** Why doesn't the basket become a "base for a muktzeh item", in which case it becomes prohibited to move the entire basket?! **A: Rabbah bar bar Channa in the name of R' Yochanan** says we are discussing a basket full of fruit along with the stone, so the basket is a base to the fruit and is therefore not assur.
  - **Q:** Why doesn't he spill out all the fruit and the stone and then collect the fruit and put it back into the basket? **A:** We are discussing fruit that will become ruined if they are dumped out.
  - **Q:** Why doesn't he shake the basket until he can get the stone out without the fruit falling out? **A: R' Chiya bar Ashi in the name of Rava** says we are dealing with a basket with a hole, where the stone is being used to block the hole. Therefore, it is part of the basket and is not muktzeh.

#### MITALTILIN TERUMAH...

- **R' Chisda** says, the only time the tamei terumah may be moved along with the tahor terumah is where they are together in a box/basket with the tahor terumah on the bottom and the tamei terumah on top. However, if the tahor terumah is on top, he must remove the tahor terumah and not carry the tamei terumah.
  - **Q:** Even if the tahor terumah is on bottom, we should make him spill out all the contents and then pick up the tahor terumah?! **A: R' Illai in the name of Rav** said, we are discussing fruit that will become ruined if they are dumped out.
  - **Q:** A Braisa says that the tamei terumah can be carried along with the tahor terumah even if the tahor terumah is on top!? **A: R' Chisda** says the Mishna is discussing moving it for its use (i.e. to eat it), which is only applicable to the tahor terumah and therefore the tamei terumah can only be moved when it must be moved to get to the tahor terumah. The Braisa is discussing moving the terumah because its place is needed. In that case, the tamei terumah may be moved in its own right and can be moved whether it is on top or on bottom.
    - **Rava** explains that the Mishna seems to be discussing a case where the muktzeh item is being moved for its permitted use, because the next (part of the) Mishna discusses shaking off money from a pillow. **Rabbah bar bar Channa in the name of R' Yochanan** said, the Mishna is discussing where the pillow is needed for its use, because if it was needed for its place, the pillow could be moved along with the money. Since that Mishna is discussing when it needs to be moved for its use, it would make sense that this Mishna is discussing a similar case as well.

#### R' YEHUDA OMER AHF MA'ALIN...

- **Q:** By removing the one part of terumah, he is "fixing" the rest to be eaten, which is not permitted on Shabbos!? **A: R' Yehuda** holds like **R' Eliezer** that the terumah, even while lying mixed with the chullin, is considered to be separate and distinct. Therefore, separating it is not considered to be "fixing" the remaining produce.
  - **Q:** We only find that **R' Eliezer** says that concept when it leads to a "chumra", and in this case it is a "kula"?! **A: R' Yehuda** holds like **R' Shimon** who says we apply this principle even in a case when it leads to a "kula" (he says, when 2 pieces of terumah fall into 100 pieces of chullin one after another, **R' Shimon** says we just remove 2 pieces and the rest may be eaten).
    - **Q:** Maybe **R' Shimon** only says that over there because he views the two pieces as 2 separate incidents of getting mixed up – the first becomes "batul" in 100 and the second becomes "batul" in 101?! **A: R' Yehuda** holds like **R' Shimon ben**

**Elazar** who says one need not even physically remove the one part of terumah before eating the remaining one hundred. If so, we see that the physical removal is not significant.

- **Q:** We find that **R' Yehuda** actually argues on **R' Shimon ben Elazar!**? **A:** He agrees that physical removal is insignificant. He takes it a step further and says, since it is insignificant, it may even be done on Shabbos.

#### MISHNA

- If there is a stone on the opening of a barrel, one may tilt the barrel on the side to allow the stone to fall off. If doing so would risk breaking nearby barrels, one may move the barrel away and tilt it there.
- If there is money on a pillow, one may shake the pillow so that the money falls off.
- If there is dirt on a pillow, one may wipe it with a dry cloth to clean it. If the pillow is made of leather, one may pour water on it until the dirt is removed.

#### GEMARA

- **R' Huna in the name of Rav** said, the halacha of the Mishna is only where one forgot the stone on the barrel. If it was left there intentionally, the barrel becomes a base for a muktzeh item and is assur to move.

#### HUYSA BEIN HECHAVIOS...

- **Q:** Who is the shita of the Mishna that says one must move the permitted item (the barrel) and not the prohibited item (the stone) although the prohibited item is being moved in either case?  
**A:** **Rabbah bar bar Channa in the name of R' Yochanan** says it is **R' Shimon ben Gamliel**, who says that **B" S** and **B" H** agree that on Yom Tov if one wants to do borer, if there is more "pisoles" than food, he must pick the food. This must be because when given the choice, one must handle the permitted items.
  - **Q:** In the Mishna's case there is more food than "psoles" (the rock), so **R' Shimon** should allow one to simply remove the rock?! **A:** To take out all the wine would require a lot of effort (to lift up and turn over the barrel). Therefore, it is considered easier and less effort to carry the barrel and tilt it for the stone to fall off.

#### HUYSA BEIN HECHAVIOS MAGBI'AH

- A Braisa says, **R' Yose** says, if removing the stone at the place where the barrel is will risk breaking other items, he should carry it to the side, let the rock fall off there, take whatever wine he needs and then return the barrel to its place.

#### MAOS SHE' AHL HAKAR

- **R' Chiya bar Ashi in the name of Rav** says this is only where one forgot the money on the pillow. If it was left there intentionally, the pillow becomes a base for a muktzeh item and is assur to move.
- **Rabbah bar bar Channa in the name of R' Yochanan** says, this limitation is only if one needs the pillow for its use. If the pillow needs to be moved for its place, it may be moved with the money as well.

#### MAOS SHE' AHL HAKAR MINA' ER

- **R' Oshaya** says, if one forgot a wallet in a courtyard, he may place a piece of bread or a child on it and bring it to a more secure location. **R' Yitzchak** says this same halacha when one forgot a brick in the courtyard. **R' Yochanan** once allowed a bag of money to be moved using this method.
  - **Mar Zutra** said, this method may only be used if the muktzeh item was forgotten in the unsecure place, not if it was left there intentionally.
  - **R' Ashi** says this method may only be used in a case where a "meis" needs to be moved, but not for any other muktzeh item.
  - **Abaye** moved a bundle of grain by placing a spoon on it, and **Rava** put a knife on raw dove meat to move it, but **R' Yosef** did not approve and said it may only be used in an instance where something was forgotten.
    - **Abaye** said, I could have moved the bundle without the spoon because it is fit to lean on (and therefore not muktzeh at all). I used the spoon as a "chumrah"

because I am an important person and I know that people will watch whatever I do.

- **Rava** said, I could have moved the dove meat without the knife because it is fit to eat (and therefore is not muktzeh). I used the knife as a “chumrah” because I am an important person and I know that people will watch whatever I do.
  - **Q:** From here it seems that **Rava** holds of muktzeh like **R’ Yehuda**, but we find that he allowed giving intestines of a goose to an animal on Yom Tov even though it was not suitable for an animal when Yom Tov began?! **A: Rava** does hold like **R’ Yehuda** (we find other places that he holds like **R’ Yehuda** as well). In the case of the goose, even before Yom Tov he had in mind to give it to an animal because he knew that it would spoil soon after he would slaughter it.