



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

Shabbos Daf Mem Gimmel

- **R' Yosef** says, the reason **R' Chisda** prohibits placing a keili underneath a chicken laying an egg on an incline, but allows one to place a bowl over an egg on the ground to prevent it from breaking is that **R' Chisda** does not allow one to take a keili and make it become assur to move it (which is what will happen when the muktzeh egg falls into the keili). Placing a bowl over an egg does not prohibit the bowl, because it may still be moved away from the egg on Shabbos.
 - **Q: Abaye** asks, a Braisa says, if a barrel of tevel (which is muktzeh because it can't be eaten) broke on a roof, one may bring a keili and place it underneath the broken barrel, although the keili will then be holding the muktzeh tevel and will become assur to be moved?! **A:** Tevel is not considered muktzeh to prohibit a keili, because if one is oiver on the D'Rabanan and gives terumah and ma'aser from the tevel on Shabbos, it will take effect on Shabbos and will be permitted to be eaten.
 - **Q:** A Braisa says one may place a keili underneath a lamp to catch the sparks?! **A: R' Huna the son of R' Yehoshua** said, sparks have no substance and therefore don't render the keili immovable.
 - **Q:** A Braisa allows moving a bed or bench to support a broken beam (which is muktzeh)?! **A:** It is only allowed when it is supporting the beam lightly so that the bed or bench can be removed if desired.
 - **Q:** A Braisa allows placing a keili under a leak to catch the water (which is muktzeh)?! **A:** The Braisa refers to a leak in which the water is drinkable and therefore not muktzeh.
 - **Q:** A Braisa allows one to place a basket on the ground so that the birds can climb on and off of it?! **A:** It is mutar to move the basket when the birds go off, and when Braisa says that one may not move it, it is talking about when the birds are still on it.
 - **Q:** A Braisa says that one may not move the basket when the birds are on it or off of it?! **A: R' Avahu** said, that Braisa is discussing when the birds were on the basket the entire bein hashmashos period. Since it is assur B"HM, it remains assur the entire Shabbos.
- **R' Yitzchak** says that one may NOT place a keili (bowl) on top of an egg to protect it. He holds that a keili may only be moved for the sake of a non-muktzeh item.
 - **Q:** All the Braisos we just mentioned allow the moving of a keili for a muktzeh item?! **A:** They are discussing where one needed the place of the keili and had to move it. Once it is anyway being moved, it may be moved in a way that can benefit a muktzeh item as well.
 - **Q:** A Braisa says that a bowl may be placed over an egg to protect it?! **A:** This Braisa also discusses where the bowl was moved because its place was needed.
 - **Q:** A Braisa allows placing a mat over stones?! **A:** The Braisa is dealing with sharp stones that can be used for wiping in the bathroom (so they are not muktzeh).
 - **Q:** A Braisa allows placing a mat over bricks?! **A:** The Braisa is dealing with bricks left over from building that can be used on Shabbos for sitting (so they are not muktzeh).
 - **Q:** A Braisa allows placing a mat over a beehive in the summer and the winter as long as one doesn't have in mind to trap the bees?! **A:** The Braisa is discussing where there is honey in the hive and it is therefore not muktzeh.
 - **Q:** In the winter there is no honey and it is therefore muktzeh?! **A:** Even in the winter there are 2 honeycombs which are left in the hive to enable the bees to make it through the winter.

- **Q:** Those honeycombs are never eaten and are therefore muktzeh?! **A:** We are discussing a case where he had in mind before Shabbos to eat those honeycombs.
- The chiddush of this Braisa is, that even though he had in mind to eat this honey, he may only put a mat over it if he doesn't have in mind to catch the bees.
- **Q:** The Braisa can't follow **R' Shimon**, because he doesn't hold of muktzeh, and it can't follow **R' Yehuda** because he says that even if one doesn't have in mind to catch bees, it would be assur because "davar she'eino miskaven" is assur?! **A:** The Braisa follows **R' Yehuda** and it is only mutar to place the mat on the hive when he leaves room for the bees to escape.
- **R' Ashi** says that the Braisa only permits placing the mat to protect the hive when there is honey inside (so it is not muktzeh). When the Braisa says one may place the mat on the hive "u'vagshamim mipnei hagshamim" (in the rain because of the rain), it does not mean in the winter (like we said before), rather it means in the spring or fall when it rains, one may protect the hive from the rain. In the spring and fall there is honey in the hive and it is therefore not muktzeh.
- **R' Sheishes** says, that **R' Huna** says like **R' Yitzchak**. **R' Huna** says, if there is a "meis" lying in the sun on Shabbos, we may only put up a canopy as shade for a live person, not for the meis. We see that a keili may not be moved for the sake of a muktzeh item (i.e. the meis).
 - The case that **R' Huna** refers to is where a meis is lying in the sun on Shabbos. What we can do is have 2 people sit on the floor, one on each side of the meis. When the floor gets uncomfortable, they can each bring a bed to sit on. When it gets hot in the sun, they can bring a canopy and hold it over their heads. They can then stand up the beds and allow the beds to act as supports for the canopy. They can then each go away and leave the meis protected by the shade of the canopy.
 - If a meis is lying on a bed in the sun, **Shmuel** says one can roll the meis from one bed to the next until the meis is no longer in the sun. **Rav** says one should put a piece of bread or a child on the meis and may then carry the meis away from the sun.
 - **Shmuel** would agree that when bread or a child is available, **Rav's** method is preferable. He just allows rolling the meis when the items are not available. **Rav** does not allow using the method of **Shmuel** even if the non-muktzeh items are not available.
 - **Q:** Maybe this machlokes is the same machlokes as in a Braisa regarding how to move a meis to protect it from a fire. There, the **T"K** says one may not move the meis and **R' Yehudah ben Lakish** says one may move the meis. Maybe they are discussing moving the meis in a roundabout way, and they are arguing about whether that is permitted (just like **Rav and Shmuel**)?! **A:** The Gemara says, it could be that all in the Braisa prohibit moving the meis in a roundabout way. The reason **R' Yehudah ben Lakish** allows moving the meis is because, he feels if we don't allow one to do so, he may come to extinguish the fire to save his meis.
 - **R' Yochanan** paskens like **R' Yehudah ben Lakish**.

EIN NEI'OSIN HEIMENU L'FI SHE'EINO MIN HAMUCHAN

- A Braisa says, the oil is assur even after the flame has gone out (it was assur bein hashmashos and therefore remains assur all Shabbos). **R' Shimon** says, once the flame has gone out the oil is mutar.