



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

Shabbos Daf Mem Tes

B'ZMAN SHEHEIN LACHIN

- **Q:** Are these materials prohibited only when they are naturally moist, or even if one moistens them on his own? **A:** The Mishna said, "muchin" are prohibited to use only when moist. This must be that they were made moist, because how can "muchin" be naturally moist?!
 - The Gemara says this is not a proof, because it can refer to the wool in between the animal's legs which is naturally moist due to the sweat of the animal.
 - **Q: R' Oshaya** taught, clothing may not be used for hatmanah when moist. This must be that they were made moist, because how can clothing be naturally moist?! This proves that it is assur even when not naturally moist! **A:** The Gemara says, this can also refer to clothing made from the wool in between the animal's legs, which is naturally moist due to the sweat of the animal.

MISHNA

- One may do hatmanah with clothing, produce (wheat, beans), dove's feathers, sawdust, or fine pieces of flax that are separated during the combing process. **R' Yehudah** prohibits using the fine ones, but allows using the thick ones (the Gemara will explain this statement).

GEMARA

- **R' Yannai** says, wearing tefillin requires a "clean body" like "Elisha Ba'al Kinafayim".
 - A "clean body" means: **Abaye** – one may not pass gas while wearing tefillin, **Rava** – one may not fall asleep in his tefillin.
 - The Romans decreed to prohibit the wearing of tefillin. Elisha wore tefillin and was seen by a Roman officer. The officer gave chase and Elisha removed his tefillin and hid them in his hands. When asked by the officer as to what was in his hands, Elisha responded that he had "dove's wings". He opened his hands and saw that his tefillin had turned into dove's wings. This story is what earned him the name "Elisha Ba'al Kinafayim".
 - He said it was "dove's wings" because Klal Yisrael are compared to a dove. Just like a dove is protected by its wings, so too Klal Yisrael is protected by its mitzvos.

BINSORES SHEL CHARASHIM...

- **Q:** Does **R' Yehuda** prohibit fine sawdust or fine flax combings? **A:** In a Braisa **R' Yehuda** says that fine flax combings are like manure (i.e. it increases the temperature when it insulates). We clearly see that he prohibits fine flax combings.

MISHNA

- One may do hatmanah with animal skins, and animal skins may be moved on Shabbos (whether used for hatmanah or not because they can be used to lay on).
- One may do hatmanah with raw wool, but it may not be moved on Shabbos. What one must do is remove the pot's cover and have the wool fall off.
- If one insulated a pot with raw wool in a box (the pot is surrounded by the wool which loosely lines the box), **R' Elazar ben Azarya** says he should tilt the entire box and spill out the food and should not remove the pot (because the wool will then fall into the place where the pot needs to be returned to and the wool cannot be moved to make place for the pot). The **Chachomim** say he may remove the pot and return it.

GEMARA

- **Q:** Does the Mishna only permit moving the animal skins of a private individual, because he would use them to lay on, but not the animal skins of a seller (one who holds them for sale), because he would not allow his skins to be laid upon, or are the animal skins of a seller mutar to be moved as well? **A:** **R' Yonasan ben Elazar** says, it would seem that only the skins of a private individual are mutar to be moved, because a seller would not allow them to be laid on. **R' Chanina bar Chama** disagreed and said, **R' Yose** would tan and sell skins and would still use them for sitting upon.
 - **Q:** A Braisa says that boards of a private individual may be moved on Shabbos, but the boards of a seller may not?! **A:** Sellers are very particular about using their boards and therefore they are muktzeh (but possibly not as particular with regard to their skins).
 - **Q:** A Braisa says, animal skins, whether tanned or not, may be moved on Shabbos. Tanned skins only make a difference in that they can become tamei. The Braisa seems to include a private individual and a seller, and says that skins are not muktzeh?! **A:** The Braisa is only discussing a private individual.
 - **Q:** Why doesn't the Braisa differentiate and say, "this is the halacha for a private individual, but a seller's tanned skins are muktzeh"?! **A:** The Braisa did not want to begin discussing the case of a seller.
 - A Braisa says that it is machlokes Tana'im – the **T"K** says the skins of a seller are muktzeh, and **R' Yose** says the skins of a seller are not muktzeh.
- **Q:** What do the 39 Avos Melachos correspond to? **A:** **R' Chanina bar Chama** said they correspond to the 39 melachos that were done for the construction of the Mishkan. **R' Yonasan ben Elazar** said, they correspond to the 39 times in the Torah that it says the words "melacha", "melachto", or "meleches".
 - **R' Yosef** asked, when the pasuk regarding Yosef says, "Vayavo habaisa la'asos melachto", is that included as one of the 39 times? **Abaye** said, let's bring a Sefer Torah and count to see whether this is one of the 39 or not. **R' Yosef** explained, there is another pasuk regarding the donations of the Mishkan that says "V'hamelacha huysa dayum". One of these two psukim are not included in the count of 39. (Maybe the pasuk by Yosef refers to z'nus, and maybe the other pasuk refers to donations). **TEIKU**.
 - A Braisa says like **R' Chanina bar Chama**. It says, they planted for the Mishkan, so we may not plant on Shabbos. They cut, so we cannot cut. They passed the walls of the Mishkan from the ground to the wagons and from the wagons to the ground, so we may not transfer from a reshus harabim to a reshus hayachid or visa-versa. They passed the walls from one wagon to another with the reshus harabim in between, we may not transfer from one reshus hayachid to another with a reshus harabim in between.

B'GIZEI TZEMER V'EIN MITALTELIN

- **Rava** said, they are only muktzeh if they are not used for hatmanah. If they are used for hatmanah, they are not muktzeh.
- **Q:** The Mishna says, if the raw wool is used for hatmanah, one must lift the pot cover and let the wool fall off (because it is muktzeh)!? **A1: Rava** must mean, the wool is only muktzeh if it is not **designated** to be used for hatmanah. If it is so designated, it is not muktzeh. **A2: Ravina** says, using the wool for hatmanah even once removes it from the category of muktzeh. The Mishna is discussing wool that was taken from stock that was held for sale. In that case, even if it was used for hatmanah, it will be put back into stock for sale and therefore is not designated for hatmanah, and remains muktzeh.