



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

Shabbos Daf Nun

- A Braisa says, if one has branches that were cut for firewood, and he then decides to use them for sitting upon and wants to sit on them on Shabbos, T"K says he must tie the branches together before Shabbos (to do an action to show he intends to use it on Shabbos). **R' Shimon ben Gamliel** says he only needs to have in mind to use them on Shabbos.
 - **Rabbah bar bar Channah** paskened like **R' Shimon ben Gamliel**.
 - **Rav** says the branches must be tied (like the T"K). **Shmuel** says having in mind to use them is enough (like **R' Shimon**). **R' Assi** says, as long as he sits on them on Friday, there is no need to tie them or to have in mind to use them on Shabbos.
 - **R' Assi** follows the Tanna in a Braisa regarding wearing something to protect a wound. The Braisa says, one may wear flax or wool over a wound and walk into the reshus harabim as long as it was prepared for Shabbos use. The Braisa says, if it was worn on Friday, it may be worn on Shabbos without any further intention or preparation.
 - **R' Ashi** brings a proof to **R' Assi** from a Braisa which says, a person may not move straw which is on a bed on Shabbos (if it was placed there for making bricks or a fire) with his hands, but may move it with his body. If he had lain on the bed on Friday, he may even move the straw with his hands on Shabbos without further intention or preparation.
 - The **T"K** who argues on **R' Shimon ben Gamliel** is **R' Chanina ben Akiva**. Because **R' Dimi in the name of Zeiri in the name of R' Chanina** said, **R' Chanina ben Akiva** once told his talmidim to have in mind to use certain branches on Shabbos so that they could sit on them on Shabbos. **Zeiri** said, "I am not sure if this took place by a wedding house or a mourning house." It seems that if it wasn't in one of those houses, where people are very preoccupied, he would not have allowed the branches to be used based on intention and would have required an action (i.e. tying) to be done.
 - **R' Yehuda** said, one may bring in a boxful of earth into his house to use on Shabbos. **Mar Zutra** said, this may be done only when the person designates a corner for the earth.
 - **The Rabanan** said to **R' Pappa**, this must follow **R' Shimon**, because according the T"K, one must do an action to make it not muktze. **R' Pappa** said, this may even follow the T"K, because the T"K only requires an action when an action can be performed (e.g. tying the branches), but here nothing can be done, so the T"K would agree that it may be used.
 - **Q:** Maybe we can say that this is actually the subject of a machlokes among Tanna'im. One Braisa says that silver may not be cleaned with earth and sand on Shabbos. Another Braisa says that it may be used. Maybe they argue in this same argument (whether an action is not required when there is no action to be done)? One Braisa says since no action was done to the sand, it cannot be used on Shabbos. The other Braisa says, since there is no action that can be done to the sand, it may be used without an action!?
 - **A:** It may be that all agree that no action is needed when an action can't be done. The machlokes in the Braisos is that the first Braisa holds like **R' Yehuda** who holds davar she'eino miskaven is assur, and since rubbing with the sand may smooth out the silver, although unintended, it may not be done. The second Braisa holds like **R' Shimon**, and therefore, although the sand may smooth the silver, since it is unintended, it may be done.

- **Q:** The end of the second Braisa (which we said follows R' Shimon) says that one may not rub his hair with sand on Shabbos (because it may remove some hair). Now, if this Braisa follows R' Shimon it would allow that to be done on Shabbos since it is only possible that it will remove hair and it is unintended!? **A:** Both Braisos follow R' Yehuda. The one that permits the use of sand on silver holds that silver does not get smoothed by sand, and the other Braisa says that it does.
- **Q:** The Braisa says that one may wash his face with the sand. According to R' Yehuda he should not be allowed to do so because it will pull out hairs from his beard!? **A:** The Braisa refers to a minor, a woman or a "saris", who don't have beards.
- R' Yehuda says one may wash his face on Shabbos with crushed bricks (it does not remove hair). R' Yosef allows using sesame seed pulp. Rava allows crushed pepper. R' Sheishes allows "barda", which R' Yosef explains is made of 1/3 aloe, 1/3 hadasim and 1/3 "sigli" (some type of grass). R' Nechemya bar Yosef said, as long as aloe is not the majority, it is allowed.
- R' Sheishes was asked, may one hit olives on a rock to sweeten them on Shabbos? He answered that it is even assur to do on a weekday, because some of the oil gets wasted in the process.
 - **Q:** Does he argue with Shmuel who allows one to use food for all his needs? **A:** Shmuel only allowed that when the food doesn't get disgusting. Here, the olives get disgusting.
- Ameimar and R' Ashi washed with "barda" that was brought to them on Shabbos, but Mar Zutra did not. R' Mordechai explained, that Mar Zutra would not even wash with that during the week because he felt that was beautifying oneself like a woman, which is assur for a man to do. The others held that it is proper "kavod" for Hashem to keep oneself clean.

R' ELAZAR BEN AZARYA OMER KUPAH AHL TZIDAH V'NOTEL SHEMA YITOL...

- R' Abba in the name of R' Chiya bar Ashi said, everyone agrees that if the space where the pot was sitting (the empty spot among the muktze insulation) gets messed up, he may not return the pot there (because he would have to move the muktze insulation to do so).
 - **Q:** The Chachomim in our Mishna argue and say that the pot may be returned. If they are talking about where the insulation did not get messed up, why would R' Elazar not permit it? It must be that they are talking about where it did get messed up and still they allow it to be returned!? **A:** They are discussing where it did not get messed up, and the machlokes is whether the pot may be removed or not, and that would be based on whether we are afraid that removing the pot will cause the space to get messed up.
- R' Hunu said, the "slikusta" (a good smelling plant that would be kept in earth and pulled out to smell and then returned) may be removed from its earth on Shabbos, if it was put in the earth, removed and then put back before Shabbos began (in that way the hole in the earth is big enough so that the removal of the plant on Shabbos does not move the muktze earth).
- Shmuel said, a knife that is stuck in between the rows of bricks may be removed on Shabbos, if it is stuck in, removed and stuck in again before Shabbos begins.
 - Mar Zutra (or R' Ashi) allows sticking a knife in between the reeds and says that we are not afraid that he will peel away some of the reed while doing so.
- **Q:** R' Katina asked, if one buries a turnip or radish in the ground with its leaves sticking out, the turnip or radish may be removed on Shabbos, although the earth will be moved by doing so!?
 TEYUFTA of the rulings of R' Hunu and Shmuel!