

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

Shabbos Daf Pey Aleph

MISHNA

- One is chayuv for carrying out bone: **T"K** says, large enough to make a spoon. **R' Yehuda** says, large enough to make a lock.
- One is chayuv for carrying out glass large enough to sharpen the top of the tool used by weavers to separate the threads.
- One is chayuv for carrying out a pebble or rock large enough to throw at a bird. **R' Elazar bar Yaakov** says, large enough to throw at an animal.

GEMARA

- **Q: R' Yehuda's** size seems larger, but that can't be correct because we know that **R' Yehuda** is more machmir with his shiurim for carrying out on Shabbos?! **A: Ulla** says **R' Yehuda** says the bone must be large enough to make the inside teeth of the lock, not the entire lock.
- A Braisa says, the teeth of a lock, when not yet attached to the lock, have no use and therefore cannot become tamei. Once attached to the lock, they can become tamei. If they are installed in a door attached to the ground, they can no longer become tamei, because anything attached to the ground is like the ground itself, which can't become tamei.

Z'CHUCHIS KIDEI LIGROR BO

- A Braisa says that one is chayuv for carrying out glass large enough to cut through 2 threads at once.

TZROR OH EHVEHN KIDEI LIZROK B'OIF, R' ELAZAR...

- **R' Yaakov in the name of R' Yochanan** said, the stone must be large enough for the animal to feel the stone when the stone is thrown at it. **R' Elazar ben Yaakov** says, it must weigh ten zuz.
- **Zunin** asked the **Chachomim**, how many stones may one take for use in the bathroom? They answered, one may take 3 stones: one the size of an olive, one the size of a walnut, and one the size of an egg. **Zunin** responded, is one supposed to measure for exact size before he goes to the bathroom? They answered, one can take a handful of stones.
 - In a Braisa, **R' Yose** says one may take 3 stones (the sizes of an olive, a walnut and an egg), and **R' Shimon the son of R' Yose** said in his father's name that one may take a handful of stones.
 - A Braisa says, 3 stones may be taken for use in the bathroom. **R' Meir** says all the size of a walnut, and **R' Yehuda** says, all the size of an egg.
 - **Rafam bar Pappa in the name of R' Chisda** said, the machlokes with regard to this size is the same machlokes with regard to an esrog.
 - **Q:** The machlokes with regard to an esrog is found in a Mishna. Why would we compare the Mishna to the lessor known Braisa? **A:** What **R' Chisda** said was that the machlokes by esrog applies here as well (comparing the Braisa to the Mishna).
- **R' Yehuda** says, one may not use "payis" (**R' Zeira** explains this to mean pebbles of earth from Bavel) in the bathroom on Shabbos because it is not effective for this use.
- **Rava** says, one may not use a stone on Shabbos to help alleviate constipation in the way that he does during the week. Rather, he should do so in an unusual way.
- **R' Yannai** said, if there is a permanent place used as a bathroom, one may take a handful of stones to use there (because if it won't be used at this time, it will possibly be used at another point over Shabbos). If there is no permanent bathroom, he may bring in a stone the size of a walnut. With regard to using a stone that was used for crushing spices (and is therefore muktzeh to use in the bathroom because of its other use), **R' Sheishes** says, one may only use it if there is already some excrement on the stone.
 - **Q:** A Braisa says that using a stone in the bathroom that was already used by somebody else leads to hemorrhoids, so how can he use the crushing stone if there is already

excrement on it? **A:** It is only a problem when it is still moist. **A2: R' Sheishes** means he can use the other side. **A3: R' Sheishes** means that it was used by this same person before.

- **Q: Abaye** asked **R' Yosef**, what if it rains and washes the excrement off, can it still be used? **A:** He answered, if the mark is still noticeable, he may still use it.
- **Rabbah bar R' Shilah** asked **R' Chisda**, may one carry the stones up to the roof if that is where he wants to use the bathroom? He answered that one may, because these stones serve to promote human dignity, which is so great that it sets aside a "lo sa'aseh" in the Torah.
 - **Q: Ravina** asked **Mareimar**, the **Chachomim** only allow one to use a prepared piece of wood as a toothpick, although that is also a matter of human dignity?! **A:** A person knows where he will be eating and therefore had ample opportunity to prepare toothpicks. A person does not know where he will end up needing a bathroom, and therefore had no way of preparing stones for use.
- **R' Huna** says, one may not go to the bathroom in a freshly plowed field on Shabbos.
 - **Q:** If the problem with doing so is because he will ruin the field by walking on the freshly plowed field, doing so is prohibited during the week as well?! **A:** Rather, the reason for the prohibition is that such fields promote the growth of moss and the like on rocks, and we are afraid that he will detach the moss or grass from the rocks (when he uses the stones after going to the bathroom) which is prohibited on Shabbos.
 - **Q: Reish Lakish** says one may use stones with moss or grass growing on them for the bathroom, although if one would intentionally remove the moss or grass he would be chayuv!? **A:** The problem with using a plowed field is that he may move a stone into a ditch and thereby be "oiver" the melacha of plowing.
 - **R' Pappi** says, from **Reish Lakish** it would seem that we are allowed to lift a flowerpot with a hole from the ground, just like we can lift a stone with growth on it from the ground (it too is being nurtured from the ground). **R' Kahana** says, the **Chachomim** allowed one to do so for stones because there is a need. That leniency would not apply to a flowerpot.
 - **Abaye** said, a flowerpot with a hole that one lifted off the ground, he would be chayuv for detaching something from the ground. If he places it on the ground, he would be chayuv for planting.
- **R' Yochanan** says, one may not wipe himself with broken pottery on Shabbos.
 - **Q:** Why not? If it is because it is sharp and dangerous, then it should be prohibited during the week as well!? If it is because it is dangerous to use because "kishuf" may have been done on it, it should be assur during the week as well!? If it is assur due to its sharpness, because one may come to remove hair with it when using it, that would be unintentional and shouldn't be a problem!? **A: R' Nosson bar Oshaya** explains, during the week using these pieces is surely assur, for the reasons stated above. One would think, that on Shabbos, when moving stones is generally assur, maybe using the pottery should be allowed. That is why **R' Yochanan** tells us that it is assur on Shabbos as well, and one should use a stone instead.
 - **Q:** Where do we find that using broken pottery in the bathroom can be harmful because of "kishuf"? **A:** We find a story where **R' Chisda** and **Rabbah bar R' Huna** went on a ship and did not include a certain woman to go along. She became angry and, using a spell, paralyzed the ship's movement. They undid the spell. The woman said she was powerless to harm them, because they did not use broken pottery in the bathroom, did not kill lice on their clothing, and did not eat vegetables directly from the farmer's bundle. Not doing these things made that they were not subject to the effects of "kishuf". We see from here that using broken pottery exposes one to the dangers of "kishuf".