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Shabbos Daf 50

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

- 1. Wool shearings of a warehouse that were used for insulation may not be moved, but if the householder prepared to use them, they may be moved.**

The *Mishna* stated that one may insulate food before Shabbos with wool shearings, but one is not allowed to move them. The *Gemora* offers two versions of how to interpret the *Mishna*. One explanation is that one may not move wool shearings unless he designated them for insulation. A different explanation offered is that even if he does not designate the wool shearings for insulation, as long as he used the shearings of insulation, he may move them. When the shearings are those that a merchant keeps on his shelves, then even if they are used for insulation, they still remain *muktzeh*.

- 2. There are three opinions with regard to branches that are *muktzeh* and one decided to use them for sitting.**

If one had branches that were designated for firewood and he decided to use them for sitting, he is required to tie the bundles together before *Shabbos* to render them non-*muktzeh*. Rabbi Shimon ben Gamliel maintains that merely intending to sit on the branches is sufficient. The *Gemora* states that three *Amoraim* debated this issue. Rav says that one must tie the bundles; Shmuel says intention to sit on the branches is sufficient, and Rav Assi says that sitting on them before *Shabbos* is all that is required, even if he did not tie them nor intends to sit on them.

- 3. One may go out on *Shabbos* in a public domain with combed wool or flax that he placed on his wound, as**

long as he soaked the wool or flax in oil and tied them with a string before *Shabbos*.

One may only go out in a public domain on *Shabbos* with a garment, and wearing a bandage is considered carrying. If one dips the bandage in oil before *Shabbos* and wraps the bandage with string so it does not fall off, one may go out with the bandage on *Shabbos*. If he even went out with the bandage for a short period before *Shabbos*, he may go out with them on *Shabbos* even if they were not dipped in oil and tied with a string. By wearing the bandage before *Shabbos*, he also has alleviated the *muktzeh* prohibition concerning wool and linen that are normally used for weaving or spinning.

- 4. One may move straw on a bed with his body.**

One is not allowed to move straw on a bed with his hand, because the straw is *muktzeh*, as it is normally used for fashioning bricks or for fuel. One is only allowed to move the straw on the bed in an indirect manner, such as moving the straw with his body. He is allowed to move the straw with his hand if the straw is used for animal food and is not *muktzeh*, or if there was a pillow or sheet on the straw before *Shabbos*.

- 5. Rabbi Chanina ben Akiva told his students before *Shabbos* to mentally designate branches for sitting on *Shabbos*.**

Rabbi Chanina ben Akiva found date palm branches that were prepared as firewood, and he told his disciples to mentally designate the branches on Friday so that they would be able to sit on the branches on *Shabbos*. This act of intention only was effective because the people were



busy and did not have time to tie the branches, but normally one must tie the branches before *Shabbos* in order to be allowed to sit on the branches on *Shabbos*.

6. One may use earth on *Shabbos* for all his needs.

One may use earth on *Shabbos* for the purpose of covering filth or other things in the house, but only if he designated the earth for this purpose. If the earth is spread over the floor of the house, it is considered part of the ground and is *muktzeh*. Even the Chachamim, who normally require one to perform an action to render an object non-*muktzeh*, agree in this case that one cannot perform an action to designate earth. It is sufficient to have intention that the earth will be used on *Shabbos*.

7. One may rub utensils to shine them with all substances, except for silver utensils with tartar.

One is allowed to shine silver with all materials on *Shabbos*, but one may not shine silver with tartar, as silver is delicate, and rubbing silver with tartar smoothes the silver, which is forbidden on *Shabbos*. According to Rabbi Yehudah, one may not use niter or sand to shine silver, because Rabbi Yehudah prohibits one to perform a forbidden act of labor, even if he is not intentionally smoothing the silver. Rabbi Shimon, however, maintains that one may shine silver with niter and sand, because one is permitted to perform an unintentional act of labor on *Shabbos*.

8. A *nazir* is allowed to rub his hair with niter and sand.

A *nazir* is prohibited from removing hairs from his head. According to Rabbi Shimon a *nazir* is allowed to rub his hair with niter and sand, and a *nazir* can separate the hairs of his head with his hand, but not with a comb. When he combs his hair he will certainly remove hair, but he is allowed to rub it and separate it by hand because he is not intentionally removing hair.

9. One is permitted to wash his face with various cleansing agents on *Shabbos*.

One is allowed to clean his face on *Shabbos* with ground brick, sesame pulp, and crushed pepper. One opinion states that one can clean himself with *barda*, which is a mixture containing a third aloes, a third myrtle, and a third violets. The second opinion maintains that as long as only half is aloes, one may use it to clean himself. More than half aloes will remove hair and is forbidden to use on *Shabbos*.

10. One may not mutilate olives with a rock on *Shabbos* in order to sweeten them.

A person may use bread for whatever he needs, as bread does not become disgusting. One may not mutilate olives even during the week because the juice that emanates from the olives is disgusting. (50a – 50b)

INSIGHTS TO THE DAF

Children Playing in a Sandbox on Shabbos

The *Gemora* states that one can use earth on *Shabbos* for all his needs as long as he designated a corner of the house for the earth. This renders the earthy prepared and he can then use the earth for his needs on *Shabbos*. The *Ritva* writes that if he spread the earth around the house, the earth is not considered prepared because the earthy is subordinate to the earth of the house that is stepped on. If the earth is placed in middle of the house and people will not trample on that earth, it is considered as if he designated a corner for the earthy and the earth will not be *muktzeh*.

The *Mishnah Berurah* writes that even if his intention when he brought the earth into the house was to use the earth for his needs and then he spread the earth throughout the house, the earth is now subordinate to the earth of the house and is rendered *muktzeh*. If he would need to remove some of the spread earth on *Shabbos* for his use, he would not be allowed to use the earth. The *Mishnah Berurah* quotes Rabbi Akiva Eiger who writes that concerning a stone or wood floor, one may use the earth that is found on the floor for his needs. Rabbi Akiva Eiger himself is not convinced of this leniency, as



even the earth is considered part of the earth of the house and is meant for walking on, rendering even this earth *muktzeh*.

The Shmiras Shabbos Kihilchoso writes that sand by the sea is *muktzeh*, and even sand in a construction site that children play in is *muktzeh*, because a child cannot designate something for use on *Shabbos*. Furthermore, the sand in the construction site does not belong to the children. Sand in a sandbox that children play in is not *muktzeh* and can be moved on *Shabbos*. One is not required to protest against children playing in a sandbox on *Shabbos* with regard to the prohibition of *muktzeh*. There is room to suggest that playing in a sandbox constitutes the prohibition of building that is forbidden on *Shabbos*.

Hopscotch on Shabbos

By: Meoros HaDaf HaYomi

Children often find amusement in simple, valueless objects such as apricot pits, popsicle (ice-) sticks and hopscotch rocks, articles that have no value to an adult. The question must be asked whether these objects might in fact be *muktzeh* on *Shabbos*. Valueless objects are usually *muktzeh*, since they are not prepared (*muchan*) for any use. Our *sugya* discusses how one may prepare them before *Shabbos* for use, thus allowing him to move them on *Shabbos*.

For example, palm branches are *muktzeh*. Yet, the *Gemora* states that if a person designates them for a use that is permitted on *Shabbos*, such as sitting upon them, the prohibition of *muktzeh* falls away. The Rishonim note that elsewhere (142b), the *Gemora* states that when a rock is used to cover a barrel, it nevertheless remains *muktzeh*. Furthermore, even the barrel becomes *muktzeh*, since it serves as a base for the rock. What is the difference between preparing a rock for use as a barrel-cover, which is ineffective, and preparing branches for use as seats?

The Rishonim offer two answers. The Rashba (Teshuvos V 225) explains that preparing *muktzeh* objects is only effective if one prepares them for permanent use. In the case of the palm branches, they were designated to be used continuously. Therefore, they became *muchan*, like any other utensil, and the prohibition of *muktzeh* fell away. In the case of the rock, it was to be used as a barrel-cover only for that one *Shabbos*. Therefore, the prohibition of *muktzeh* remained.

The Ran (23) writes that it is sufficient to prepare an object for one-time use. However, one must prepare it for a function that is commonly performed with this object. In the time of the *Gemora*, it was common to use palm branches for seats, but it was uncommon to use a rock for a barrel-cover.

The Shulchan Aruch (O.C. 308:22) cites both opinions, and the Mishna Berurah (s.k. 97) rules that when it is necessary, one may rely on the Ran. Note that when a rock or a popsicle stick is designated as a toy to be used indefinitely, not just for a day, all opinions agree that the prohibition of *muktzeh* falls away.

A child's intent: We have seen that the mere thought and intent of a person to designate an object for use eliminates the prohibition of *muktzeh*. However, we must question whether the intent of a minor has sufficient halachic weight. Is it enough for a child to designate his rocks and sticks as toys, or need an adult designate them for him? Tosfos *Shabbos* (end of introduction to 308) rules that although a child's deeds are effective, his thoughts are halachically insignificant (See Pri Megadim, general introduction to hilchos Yomtov, section two, 1:6). Thus, he would need to perform an action to prepare his rocks, such as polishing or shaping them. His mere intention to use them is insufficient. Alternatively, a parent may prepare his child's rocks for use with a mere thought, designating it from now on as a toy (See Nachalas Yisrael 15:7).

Some suggest that a child need not perform an action that changes the shape or outward appearance of his rocks and sticks. The simple act of gathering them together is sufficient action to designate them as toys (see Halachah Aruchah p. 118).

The Beis Yosef's opinion: The Shulchan Aruch rules that an object designated for playing remains *muktzeh*! "It is forbidden to play with a ball on *Shabbos* and Yomtov" (O.C. *ibid*, 45). He understood that the prohibition of *muktzeh* can only be lifted by preparing an item for a significant function, not merely for playing (Mishna Berurah s.k. 157). Designating rocks and sticks for toys is therefore ineffective. Sefardim should follow this opinion, and instruct their children not to play with *muktzeh* objects, even if they had been designated for use as toys. Ashkenazim, who follow the rulings of the Remo, must inquire whether the children had done any action to prepare the object for play, or if an adult had designated it for play.