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### Tzvi Gershon Ben Yoel (Harvey Felsen) o'h

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

One may not move straw on a bed with his hand (*because the straw is muktze, as it is normally used for fashioning bricks or for fuel*); but he may move the straw on the bed (*in an indirect manner, such as moving the straw*) with his body. He may move the straw even with his hand if the straw is used for animal food (*and is not muktze*), or if there was a pillow or sheet on the straw before *Shabbos*.

One may remove a householder's clothing press<sup>1</sup>, but he may not press it down (*for he is preparing for the upcoming week*). A launderer's press, however, may not be touched (*as it was screwed down very tightly, and undoing it would resemble demolishing*). Rabbi Yehudah said: If it was (*partially*) undone before the *Shabbos*, one may unfasten it completely and remove the clothes.

Rav Nachman said: A radish (*which was previously plucked and then buried in the ground in order to preserve it*), if it is the right way up, it is permitted (*to grab hold of the exposed part and take it out of the ground*); if it is reversed, it is forbidden (*for the wide part of the radish will inevitable move some of the earth*).

Rav Adda bar Ahavah said: The scholars said: We learned a *Mishna* that is not in agreement with Rav Nachman: One may not move straw on a bed with his hand (*because the straw is muktze, as it is normally used for fashioning*

*bricks or for fuel*); but he may move the straw on the bed (*in an indirect manner, such as moving the straw*) with his body. He may move the straw even with his hand if the straw is used for animal food (*and is not muktze*), or if there was a pillow or sheet on the straw before *Shabbos*. This proves that indirect handling (*of something which is muktze*) is not designated as handling; this indeed proves it.

Rav Yehudah said: To crush peppers one by one with a knife-handle is permitted; in twos, it is forbidden. [*He must deviate from the normal manner in order for it not to be regarded as grinding.*]

Rava said: Since he does it in a different way, crushing even many is permitted as well.

Rav Yehudah also said: If one bathes in water, he should first dry himself and then ascend, lest he come to carry (*the water which is on his body*) four *amos* in a *karmelis*.

The *Gemora* asks: If so, when he enters as well, his force propels the water four *amos*, which is forbidden (*as the sea is regarded as a karmelis*)?

The *Gemora* answers: They did not prohibit one's force in a *karmelis*.

<sup>1</sup> The two boards of the press fitted on to four perforated rods; the upper board was pressed down and pegs were inserted in the holes to keep it there. The press may be undone by withdrawing these pegs, because the clothes are required for the *Shabbos*.