



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls 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 muktzeh, 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 muktzeh*), 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 muktzeh, 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 muktzeh*), or if there was a pillow or sheet on the straw before *Shabbos*. This proves that indirect handling (*of something which is muktzeh*) 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*.

Abaye — others state, Rav Yehudah — said: One may scrape off the clay from his foot on to the ground, but not on to a wall. Said Rava, Why not on to a wall? because It looks like building? But it is a building of a peasant? Rather said Rava: He may scrape it off on to a wall but not on to the ground, lest he come to level holes. It was stated, Mar son of Ravina

<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*.



said: Both are forbidden; Rav Pappa said: Both are permitted. According to Mar son of Ravina, where shall he scrape it? He scrapes it on a plank.

Rava said: A man should not sit on the top of a stake,<sup>2</sup> lest an article roll away from him<sup>3</sup> and he come to fetch it.

Rava also said: One must not bend sideways a cask [which is standing] on the ground, lest he come to level hollows.

Rava also said: One must not squeeze a cloth stopper into the mouth of a jug, lest he come to wring [it] out.

Rav Kahana said: As for the clay [mire] on one's garment, he may rub off from the inside but not from the outside.<sup>4</sup> An objection is raised: One may scrape off the clay from his shoes with the back of a knife, and that which is on one's garment he may scrape off with [even] his finger nail, providing that he does not rub it. Surely that means that he must not rub it at all? — No: he must not rub it from the outside but only from the inside.

Rabbi Avahu said in Rabbi Elozar's name in Rabbi Yannai's name: A new shoe may be scraped, but not an old one. With what does one scrape it? — Said Rabbi Avahu: With the back of a knife. A certain old man said to him, Delete your [teaching] on account of what Rabbi Chiya taught: One must not scrape either a new shoe or all old one, nor must he rub his foot with oil while it is in the shoe or sandal; but one may rub his foot with oil and place it in his shoe or sandal; he may also oil his whole body and roll himself on a leather spread without fear. Rav Chisda said: They learnt this only [if his intention is] to polish it; but [if it is] to dress it, it is forbidden. 'To dress it'? surely that is obvious? Moreover, does anyone permit it [if he desires] to polish it? — Rather if stated, it was thus stated: Rav Chisda said: They learnt this only of a quantity [sufficient merely] to polish it; but [if] the quantity [is sufficient] to dress it, it is forbidden.

Our Rabbis taught: A small [-footed] man must not go out with the shoe of a large[-footed] man, but he may go out with

[too] large a shoe. A woman must not go out with a gaping shoe, nor may she perform chalitzah with it; yet if she does perform chalitzah with it, the chalitzah is valid. And one must not go out with a new shoe: of what shoe did they rule this? Of a woman's shoe. Bar Kappara taught: They learnt [this] only where she had not gone out with it one hour before nightfall; but if she went out with it on the eve of the Shabbos, it is permitted.

One [Baraisa] taught: A shoe may be removed from its last; while another taught: It may not be removed. There is no difficulty: one is [according to] Rabbi Eliezer, the other [according to] the Rabbis. For we learnt: If a shoe is on the last, — Rabbi Eliezer declares it tahor, while the Sages declare it is tamei. This is well according to Rava, who maintained: It is permitted [to handle] an article whose function is for a forbidden purpose, whether it is required itself or for its place: then it is correct. But on Abaye's view that it may be [handled] for itself, but it is forbidden [to handle it] when its place is required, what can be said? — We treat here of one [a shoe] that is loose [on the last]. For it was taught, Rabbi Yehudah said: If it is loose, it is permitted [to remove it]. The reason [then why it is permitted] is because it is loose. But if it is not loose it is not [permitted]? This is well on Abaye's view that an article whose function is for a forbidden purpose may be [handled] when required for itself, but not when its place [only] is required: then it is correct. But according to Rava, who maintains, it is permitted [to handle it] both when required for itself or when its place is required, what can be said: [for] why particularly a loose [shoe], — even if not loose too it is thus? That represents Rabbi Yehudah's view in Rabbi Eliezer's name. For it was taught: Rabbi Yehudah said in Rabbi Eliezer's name: If it is loose, it is permitted.

WE SHALL RETURN TO YOU TOLIN

<sup>2</sup> At the entrance to an alley, whereby carrying therein is permitted.

<sup>3</sup> Without the entrance, where it is public ground.

<sup>4</sup> In the latter case he looks as though he desires to wash the garment, though it is not actual washing.