

This month's Daf Digest is dedicated
לכבוד the Wedding of Yosef and Shoshana Sokolin
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yortzeit is on 19 Iyar

OVERVIEW of the Daf

1) The muktza status of wool shearings (cont.)

Following a successful challenge to Rava's ruling, his ruling is revised to mean that only permanently designating shearings as pot insulation will remove them from being muktza.

Support for this revised interpretation is found in a quote of Rabbi.

Ravina maintains that Rava's original statement was true, i.e. merely using the wool shearings releases their muktza status, and the Mishnah, which indicated that shearings retain their muktza status, referred to shearings in a warehouse which even if used will be returned to the shelf.

Support for this interpretation is found in a Baraisa.

2) The method of releasing other objects from their muktza status

Rabbah bar bar Chanah recited a Baraisa that presents a dispute between Tanna Kama and R' Shimon ben Gamliel how to release palm branches from their muktza status.

Rav, Shmuel and R' Asi also disagree on this point and the Gemara provides a Tannaic source for each of their opinions.

R' Ashi cites a Mishnah that supports R' Asi's lenient ruling that even a mental designation to use the item on Shabbos is unnecessary to release an object from its muktza status as long as it was used in that fashion before Shabbos.

The Gemara pinpoints the identity of the Tanna who disagrees with R' Shimon ben Gamliel.

R' Yehudah rules that one may bring dirt into his house for his Shabbos needs, and the dirt is not considered muktza. This ruling only applies, explains Mar Zutra in the name of Mar Zutra Rabbah, to where the dirt was set aside in a corner.

The Rabbis thought this ruling was consistent only with the opinion of R' Shimon ben Gamliel but R' Pappa explained how it could be consistent with the Rabanan as well.

The Gemara suggests that this issue is a dispute between Baraisos but the Gemara concludes that it is not necessarily so.

REVIEW and Remember

1. What is unique about wool shearings from a warehouse?
2. According to R' Pappa, when do the Rabbanan require an action to release an item from its muktza status?
3. Why is it prohibited for a nazir to comb his hair?
4. What is the source that one should wash his face, hands, and feet every day?

Distinctive INSIGHT

Tearing His Hair Out

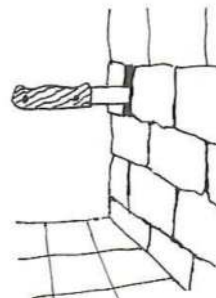
נזיר חופף ומפספס אבל לא סורק

A nazir is not allowed to cut his hair, nor is he allowed to remove even one hair. This is why combing his hair with a tool is prohibited. More specifically, Tosafos explains that the reason that he may not comb his hair is because the nazir intends to have any hanging and weakened hairs to come out. Rashi, however, explains that the prohibition is that he will certainly tear out some hairs. According to Rashi and Rosh in Nazir, even without any direct intention, we have a case of **פסיק רישא**. Because the outcome is certain, he is **חייב** even without having intent. This explanation seems incongruous with the Gemara, though, because the Gemara states that the nazir is liable because of his intent.

Ritva, in our Gemara, seems to settle this issue. He writes that once the outcome of the action is that the nazir will certainly cause hair to fall out, this is now considered to be intentional.

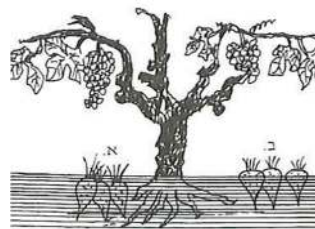
There is a famous inquiry posed by the **קובץ שיעורים** of Rabbi Elchonon Wasserman (Kesuvos 6) regarding this issue. On the one hand, we can say that any **פסיק רישא** is as if the person directly intended to accomplish this action. On the other hand, we can say that the act remains unintentional. However, once a person intends to do any particular action, we hold him fully responsible for any direct and certain consequences which come as a result of his actions. ■

Daf DIAGRAMS



סכינא דביני אורבי

A knife is stuck in the wall between the rows of the bricks in order to hold it for when it is needed.



הטומן לפת וצנונית תחת הגפן

A turnip is taken and placed into the ground below the vine. If its leaves are partially exposed, it can be grabbed without touching the dirt (א). According to Rav Hai Gaon, cited in Tosafos, not only are the leaves exposed, but the tops of the turnips themselves are partially above ground (ב).

HALACHAH Highlight

שבת *Leaning on a car or sitting on a pile of wood on*

חריות של דקל שגדון לעצים... צריך לקשר

If one possessed hardened branches of a date palm that had been harvested for fire wood, the only way to remove their **מוקצה** status would be to tie them into bundles before Shabbos. **רבן שמעון** disagrees and states that it is unnecessary to actually tie them. Rather, intention alone (to sit on them) before **שבת** is sufficient to remove its **מוקצה** status.

The Shulchan Aruch¹ brings down this **ברייתא** and states that as long as no designation was done to these branches before **שבת**, be it physically or mentally, they would remain **אסור** to move. The **משנה** debates whether sitting on these branches would violate of **טלטול** since there is not a direct movement of the **מוקצה** object.²

To better appreciate the difficulty of the **משנה ברורה**, we must clarify two issues regarding the prohibition of muktza :

שבת moving **מוקצה** indirectly; this is permitted on **שבת** but only in certain scenarios.

in an abnormal fashion (e.g. foot, elbow etc.); this is always permitted on **שבת**.

(It is interesting to note why the **משנה ברורה** refers to it as **טלטול בגופו** when it appears to be more similar to **טלטול מן הצד**).

Keeping this in mind, we can better understand the question of the **משנה ברורה** whether sitting on the branches would be considered a movement of **מוקצה**.

The **משנה ברורה** brings a **מגן אברהם** which states that sitting on these branches would definitely not be considered **טלטול** even if the branches would inevitably move when sitting on them, and would therefore be permitted on **שבת**. He quotes the **מאירי** who states likewise that it would be permitted, but then adds that when unnecessary, one should refrain from doing so.

What is perplexing about this **משנה ברורה** is that in **סימן ש"ב** regarding if one has dirt on his shoe and wishes to wipe it on a stone, we find that one must be careful not to move the stone while wiping his shoe. This seems to be in direct contrast to

(Insight...continued from page 1)

3) Agents that may be used for washing on Shabbos

Different Amoraim identify different materials that may be used for washing one's face on Shabbos because there is no fear it will remove hair.

The Gemara digresses to discuss whether it is permissible to pound olives on rocks to sweeten them.

4) Clarifying the dispute between R' Elazar ben Azaryah and the Chachamim

The Gemara explains that according to all opinions if the shearings fall into the cavity where the pot stood it is forbidden to move them aside to make room to replace the pot and the point of dispute is whether we are concerned that by moving the pot the shearings will fall into the cavity. According to R' Elazar ben Azaryah there is such a concern whereas according to the Chachamim there is not.

5) Indirect movement of muktza

R' Huna and Shmuel, in different circumstances rule that one must take steps before Shabbos to avoid indirect movement of muktza on Shabbos.

This strict ruling is successfully challenged from a Mishnah that clearly indicates there is no concern for indirect movement of muktza. ■

what the **משנה ברורה** says here, that since it is an indirect movement, it would be permitted on **שבת**.

Until now we have been discussing **מוקצה** items that would be classified as **מוקצה מחמת גופו** i.e. items that have no real constructive value on their own, such as stones and branches. This type of **מוקצה** is more stringent than vessels or the like which, although at times may be considered **מוקצה**, they are nevertheless considered only as **כלים שמלאכתם לאיסור** which may be moved when wishing to derive a permissible benefit from them. Therefore, a car, which most Halachic authorities consider as a **כלי שמלאכתו לאיסור**, would be permitted to lean on when one is tired and wishes to relax on **שבת**. ■

- 1 סימן ש"ח
- 2 ס"ק פ"ב שם
- 3 אות ל"ה ■

Gemara GEM

Washing for his Master

רוחץ אדם פניו ידיו ורגליו בכל יום בשביל קונו

A person should wash his face, hands, and feet every day for his Master. What exactly is the purpose of this washing? If it is simply to be clean, the Gemara wouldn't emphasize that one wash "for his Master."

Rashi explains that washing is in order to honor his Master. A person is created in an image of Hashem, so proper grooming shows that a person respects and honors that image. This lesson is taught more ex-

plicitly in the Midrash Vayikra Rabah (34:3). Hillel's students asked him where he was going, to which he replied "I am going to do a mitzvah." Upon further inquiry, they discovered that he was going to the bathhouse. Hillel explained to his students that statues of the king always have an attendant making sure that they are clean. How much more should we, who possess an image of Hashem, ascertain that we are always clean.

Alternatively, Rashi explains that if someone sees a nice looking person, he says a Beracha of "Baruch She'Kacha Lo B'Olam" ~ "Blessed is He Who made such things in His world." Even when someone

is clean, unless they are an exceptionally beautiful or handsome person, one would not normally recite this beracha upon seeing them. Nonetheless, it would clearly help someone who is an extremely beautiful or handsome person to clean themselves so that others could say the beracha.

The Maharatz Chiyos explains that the Gemara is relating the concept that every action in life can become a mitzvah if done for the sake of Heaven, as the verse states: "In all your ways know him" (Mishlei 3:6). Even though people would wash themselves in order to be healthy, if they do so for the sake of Heaven it becomes a mitzvah. ■