



OVERVIEW of the Daf

1) Clarifying the position of Chachamim

R' Abba in the name of R' Kahana explains: When the Chachamim in the Mishnah ruled, “In either case we may close a window with it,” they meant that one may use a shutter to close a window whether it is attached to the building or not as long as it was designated for use as a shutter before Shabbos. This ruling follows the opinion of R' Shimon ben Gamliel.

R' Yochanan rules in accordance with the position of R' Shimon ben Gamliel. The Gemara points out that R' Yochanan cannot follow the position of R' Shimon ben Gamliel and the Gemara is forced to admit that he follows him in one regard but not in another.

R' Yitzchak Nafcha rules like R' Eliezer who requires the shutter to be attached to the building and suspended in the air.

R' Amram questioned this ruling from a Mishnah which teaches that one may shutter a window even with something not attached to the building. The issue is not resolved.

2) **MISHNAH:** The muktza status of utensil covers is discussed.

3) Clarifying the Mishnah

Based upon R' Yochanan's qualification that the Mishnah refers to covers that can function as utensils, the Gemara explains the different opinions cited in the Mishnah.

הדרך עלך כל הכלים

4) **MISHNAH:** The Mishnah discusses the circumstances that would permit clearing away boxes on Shabbos. Additionally, the Mishnah enumerates which produce may and which produce may not be cleared away.

5) Clarifying the Mishnah

The Gemara questions: If one may remove five boxes, certainly four would be permitted?

R' Chisda explains: The language of the Mishnah teaches that one may only remove four boxes from a small storage area and five from a large storage area. Furthermore, one may not remove produce from a storage area that was not previously used. ■

Gemara GEM

Feeding Teruma to an Animal

מפנים תרומה טהורה

It is permitted to remove teruma from one's house to make room for people to sit. Rashi explains that this is permitted because teruma which is טהורה is available for consumption for people (kohanim) or by animals owned by a kohen. Consequently, the teruma is not muktza. Rashash asks about this comment of Rashi from Tosafos (Bava Metzia 90a, די"ה (והדשות), where we find that a kohen is not allowed to give teruma to his animal, unless it is from a product which is usually designated for animal feed, such as vetch. However, teruma food that can be eaten by people is not allowed to be given to animals, for this is underutilization of the teruma.

As far as this point is concerned, תוספות אנשי שם to Mishna Terumos 11:9 explains that, in fact, it is permitted for a kohen to feed teruma to his animal. The only stipulation is that if the food is edible by people, it is wasteful to feed it to an animal. Therefore, when Rashi says that teruma can be given to the animals to eat, it can be understood that this is only said in reference to food that is appropriate for feed, such as vetch. In fact, Rambam and the Chinuch also report that it is allowed for a kohen to feed teruma to his animal. Here, too, we must say that it is self-evident that this is only said in reference to food that is inappropriate for human consumption.

We know that once teruma has become טמאה it cannot be eaten by the kohen, and it must be burned. However, as this destruction takes place, the kohen may use it as fuel under his pot, thus benefiting from the combustion. Rashi reports that teruma that has become impure is allowed to be given to the dogs, for this is a legitimate form of הבערה—destroying the teruma by having it consumed. The only thing is, though, is that it is not allowed to destroy teruma which is impure on Shabbos.

There are two points of difficulty which the Rishonim point out about this comment of Rashi. First of all, Ramban and Rashba point out that the teruma which is impure must undergo burning, and not simply be destroyed in any manner which one chooses. Secondly, although burning teruma on Shabbos or even on Yom Tov is not allowed, how can it being eaten by a dog would be considered a form of burning which would be prohibited on Shabbos? ■

REVIEW and Remember

1. In what way is halach different in the Beis HaMikdash?

2. Why did the Gemara think it was not possible for R' Yochanan to rule like R' Shimon ben Gamliel?

3. What makes the Mishnah cited by R' Amram more authoritative?

4. According to R' Chisda, why is it prohibited to begin clearing a storehouse on Shabbos?

HALACHAH Highlight

Toil and excessive strain on Shabbos ("Tircha")¹

מפנין ... מפני האורחים ומפני בטול בהמ"ד אבל לא את האוצר

One may not exert himself for any non-Shabbos needs (even where the exertion involves neither melacha nor preparation for any post-Shabbos need), because this sort of activity is a detractor from the restful character and the honor of Shabbos. Any excessively strenuous activity that (due to the considerable exertion it requires) is only infrequently embarked upon, is prohibited on Shabbos for this reason.

An example of this is that one may not move or rearrange very heavy furniture, or clean out his garage or basement (even if the items are not Muktzah) because this strenuous project is a detractor from the restful honor of Shabbos. Heavy chores such as these are therefore prohibited under the principles of Tircha.

The restriction of Tircha also includes any monotonous, tiresome activities that are not ordinarily part of the people's regular needs and routines. Therefore, one should not perform such tedious and menial tasks on Shabbos.

An example of what would be prohibited is feeding wild birds or animals, or any animals for which one is not responsible.

However, one is of course permitted to perform minor chores and tasks for the sake of Shabbos needs. Therefore, one may set the table and bring chairs in for the Shabbos meal.

Minor chores performed for common, everyday functions are not considered Tircha, and are permitted for Shabbos needs.

A) Tircha to prevent loss

In cases where a monetary loss can be prevented, some forms of Tircha may be permitted. There are two categories of Tircha in this regard: excessive Tircha and minor Tircha.

A-1) Excessive Tircha to prevent a loss

Excessive Tircha involving non-Shabbos needs is forbidden on Shabbos even to avoid a loss. An example of this would be moving heavy items. One may not drag furniture or heavy sacks of fruits (that will not be needed on Shabbos) indoors to protect

them from frost, or cases of foods, pastries and the like, from a flooding basement.

A-2) Minor Tircha to prevent a loss

Minor exertions to prevent monetary loss are permitted for even non-Shabbos needs according to most Poskim. Therefore, one may cover furniture that was left outdoors with a tarp or blanket to protect them from the rain or elements.

One must remember that bringing the tarp or covering to cover these items can obviously only be permitted where carrying is permitted (e.g. where there is a proper Eruv). In all cases, however, one must remember that the prohibition of Muktzah is not waived in these cases, even to prevent monetary loss.

B) Tircha for Shabbos needs

Some forms of Tircha are permitted for Shabbos needs (similar to the leniencies mentioned earlier regarding Tircha to prevent loss). There are two categories of Tircha in this regard as well: excessive Tircha and minor Tircha.

B-1) Excessive Tircha (major exertion)

Major exertion is forbidden on Shabbos even for direct Shabbos needs. "Major" in this context might be defined as an activity that people would classify as a major project, i.e. a type of activity that one would ordinarily embark upon only with prior planning.

B-2) Minor Tircha

Minor exertion or even small projects are permissible for the sake of a Shabbos need. "Minor" in this context might be defined as the type of effort characteristic in common, everyday functions or spontaneous needs i.e. something that one might suddenly need to do on any day without prior planning.

C) Tircha for Mitzvah purposes

One may exert himself on Shabbos for the sake of a mitzvah. For example, a room may be cleared of heavy furniture to make room for guests (taking in guests, Hachnosas Orchim, is a great Mitzvah). Similarly, furniture may be moved around to make space for Davening (prayer services) or for a Beis HaMidrash (study hall). ■

¹ The 39 Melachos, by Rabbi Dovid Ribiat, pages 106-110. Used with permission of the author.

Distinctive INSIGHT

The Cover to a Pit – The Issue of Muktzah

במה דברים אמורים בכיסויי קרקעות

According to the conclusion of the Gemara, a cover for a hole in the ground can only be moved if it has a handle. Rashi on the Mishnah explains that a cover with a handle is destined to be removed and replaced. Therefore, taking it and putting it back on are not permanent movements, and we do not have a case of "building" or

"dismantling". However, if the cover has no handle, then it appears as if the person moving it is affixing a permanent seal to the hole, or as if he is opening a sealed cavern.

Mishnah Berura (308:#72) cites Magen Avraham who writes that beside that issue of building or demolishing, just moving the cover which has no handle also violates the rule of moving muktzah. This would be as if a person is moving a door of a house which is detached. This lid has no functional purpose on Shabbos, and therefore it falls under the category of being muktzah.

Rashi (earlier 122b) wrote that the

reason we are not allowed to move a door of a house which is detached is that it is not designated as a utensil. According to this, the lid of a hole in the ground, which is a utensil, is not muktzah, even if they do not have a handle. While it is true that removing them or replacing them upon the cover of the hole is a problem of building or demolishing, just carrying this lid would not be a problem of muktzah. According to Rashi, we would have to say that the only problem would be moving the cover from its place on top of the pit, where the issue is one of demolishing. ■