

OVERVIEW of the Daf

1) Explaining the dispute in the Mishnah (cont.)

Rava explains that the dispute between R' Eliezer and R' Akiva revolves around whether there is a restriction against kindling a wick that has not been singed.

2) Nolad

R' Yehudah in the name of Rav presents three cases (broken utensils, date pits and nutshells) where R' Yehudah and R' Shimon dispute the issue of nolad. The Gemara explains why this dispute was presented with three different cases.

It is related that Rav did not explicitly state that date pits may not be used as fuel for a fire on Yom Tov and the Gemara attempts, unsuccessfully, to determine Rav's position on the matter.

According to R' Yehudah, the Gemara questions, why is it permitted to stoke a fire fueled by whole utensils on Yom Tov since after the fire is lit the utensils become burned and broken and stoking the fire would involve movement of muktzah? The Gemara answers that he would have to add additional wood to nullify the broken utensils.

3) Explaining the dispute in the Mishnah regarding tuma

R' Hamnuna posits that the dispute in the Mishnah regarding the tuma of garments twisted into wicks is the same dispute R' Eliezer and R' Akiva have regarding the susceptibility of rags that have been designated as insignificant to tuma.

4) MISHNAH: The Mishnah presents a dispute between Tanna Kama and R' Yehudah whether there is a decree prohibiting the use of an unattached reservoir of oil because of the concern one will make use of the oil and indirectly extinguish the flame.

5) Clarifying the Mishnah

The Gemara explains why the Mishnah gives three examples of the same dispute.

A Baraisa rules that even the lamps owner can permanently attach the two vessels together and the Mishnah only meant to emphasize that the attachment must be permanent.

The basis for R' Yehudah's lenient position is retold in a Baraisa. A second story demonstrates that R' Yehudah's ruling was based on misunderstanding the silence of R' Tarfon and the elders.

6) Dragging furniture

According to R' Yirmiyah Rabbah the disagreement between R' Yehudah and R' Shimon regarding dragging furniture applies only to large objects but when it comes to small objects even R' Shimon would agree that they should not be dragged.

Ulla disagrees and maintains that the dispute applies to small objects but large may be dragged even according to R' Yehudah.

The Gemara attempts to disprove both R' Yirmiyah Rabbah and Ulla but only succeeds at disproving R' Yirmiyah Rabbah.

7) MISHNAH: The Mishnah presents differing opinions regarding the consequence for a person who extinguishes a fire for a variety of reasons. ■

Gemara GEM

To Benefit from Muktza

כיון דאדליק בה פורתא הוה ליה שברי כלים וכי קא מהפך באיסורא קא מהפך

The Gemara notes that as a wick burns, even if it was fashioned from a full piece of fabric that had the size of a "garment", the wick decreases in size and is eventually not a כלי. At this point, we are concerned that the person will handle the wick, and be in violation of moving muktza.

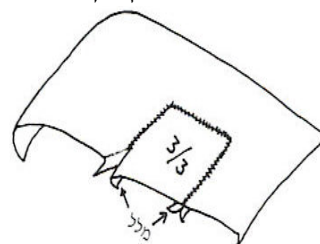
The Rashba derives an insightful lesson from this statement. It is clear that the only concern of the Gemara is that the person will *move* the muktza. However, simply benefiting from the flame coming from the muktza is permitted. We see, therefore, that it is permitted to benefit from muktza, but not to move it. Without moving and manipulating the wick, we are allowed to have a pot sit on the flame and cook the food as the wick or stick diminishes in size. Ramban and others argue, and learn the Gemara differently. However, the opinion of the Rashba is that muktza is prohibited to move or to directly use, such as lighting a fire from a burning wick. Nevertheless, benefiting from muktza that is burning is allowed. ■

REVIEW and Remember

1. Why does Rav present the dispute between R' Yehudah and R' Shimon in three different ways.
2. According to R' Yehudah, is it permitted to stoke a flame that was kindled with whole utensils?
3. Does the reservoir have to be attached to the lamp by an artisan?
4. Is it permitted to drag a bench on a marble floor?

Daf DIAGRAM

ג' על ג' שאמרו חוץ מן המלל



The measurement of 3 x 3 fingers does not include the edge used for the stitching.

ולנער בו את הקדירה



The cloth is used to protect one's hand when handling a hot pot to empty it out.

HALACHAH Highlight

Walking with Carriages and Riding Bicycles on Shabbos

רבי שמעון אומר גורר אדם מטה כסא וספסל ובלבד שלא יתכוין לעשות חריץ

Rebbi Shimon says that a person can drag a bed, chair, and bench (over ground), as long as he does not intend to make a ditch.

This case is the classic case of Davar She'aino Miskavein, where a person does an action and does not intend to do a Melachah on Shabbos through that action, yet the Melachah happens anyway. It is permitted to take this action on Shabbos, even though there is a possibility that the Melachah will occur, as long as one does not intend for the Melachah to happen. It must be stressed that this only applies in a case of possibility. However, if the melacha will certainly occur, this leniency does not apply, and the action is prohibited. This is referred to as a psik reisha.

What is the Halachah regarding walking with a large baby carriage on soft earth? It seems clear that if the carriage will definitely create a small ditch in the ground it would be prohibited to drag it over that ground. However, the Magen Avraham¹ says that things that are extremely heavy are always forbidden to drag on Shabbos, even on regular floors, in order to ensure they are not dragged on dirt floors where they would definitely create a ditch. Does this mean that a carriage that is very heavy, or a mountain bike, cannot be used on Shabbos?

The Yechava Daas² says that nowadays most carriages, even heavy ones, and even mountain bikes, do not dig up the ground.

One might say that they would easily make a path in dirt or sand, and therefore they should be prohibited. However, Kitzur Hilchos Shabbos³ quotes the Minchas Yitzchak as explaining that creating a ditch means that dirt is actually dug up from the ground (i.e. the leg of a heavy chair pulling up ground), not flattened underfoot. The Minchas Yitzchak there agrees that this problem does not affect carriages. It would seem the same could be said about mountain bikes (as opposed to bicycles of many years ago⁴).

However, almost all Poskim (among them the Shemiras Shabbos Kehilchasa⁵) have said that it is prohibited to ride a regular bicycle on Shabbos, even in a place where there is an Eiruv. Some of the reasons given are:

1. The person might leave the Techum Shabbos
2. Many bicycles break often, causing concern that the person might come to fix the bicycle on Shabbos
3. Uvadin D'chol, meaning it is a weekday activity which is not compatible with Kedushas Shabbos⁶

Even if one would argue with the reasons given, the custom is generally to be stringent. Even the Ben Ish Chai in Teshuvos Rav Poalim⁷ who was originally lenient is said to have retracted his opinion⁸. ■

1. אורח חיים שלו: א, וכ"כ המשנה ברורה שם בס"ק ד'.
2. יחוה דעת ח"ב ס"ב
3. סי' ז ס"ב, ועיי' במקורות
4. עיי' בשו"ת רבי עזריאל הילדסהיימר (אור"ח סי' מט) שבאמת אסר מטעם חריץ
5. קפה סי"ז
6. עיי' בצ"ץ אליעזר ח"ז סי' ל, ובבאר משה ח"ו סט"ז-ז, ובכף החיים (סי' תד אות ח'), ובילקוט יוסף בסי' שלו: ג: שהביא כמה דעות בזה
7. אור"ח סי' כה
8. עיי' בילקוט יוסף שם בהערה ג. ■

Distinctive INSIGHT

Watching Out for Another Jew

המכבה את הנר

Rav Yitzchak Zilberstein, shlit"a, related a question that was asked to him by a certain Rav. There was an irreligious person who began to become interested in Yiddishkeit. This person had discussed with this Rav how he would like to experience Shabbos. Yet he lived in an irreligious neighborhood and was not inclined to walk the far distance to the Rav's shul to get a real taste of Shabbos. Although this man respected the Rav, he was not really inclined to change his habit of watching television and doing other Melachos on Shabbos.

This Rav was a real fighter for Jewish Neshamos. He decided that he personally would walk to this person's house on Shab-

bos, and together they would share and enjoy the joys of Shabbos, as they Rav would explain and show by personal example how precious and beautiful Shabbos could be. The Rav set out, and after walking for quite a long time arrived near the person's house, where he saw through the window that the man was indeed spending his Shabbos watching television.

And then it hit him. When the person realized who had come to visit him, he would be embarrassed, as he knew the Rav abhorred watching television on Shabbos. The first thing he would do would be to turn off the television. Was he allowed to go in and make his presence known? He would be causing the person to do Kibuy (extinguishing), and possibly other Melachos as well! On the other hand, if he would go in it would probably have a very great spiritual effect on the person, possibly leading him to a life of being Shomer Shabbos!

Rav Zilberstein first suggested that the Rav should be able to go into the house. He suggested that this case is possibly parallel to the thoughts advanced by Rav Moshe Feinstein in Igros Moshe (Yoreh Deah 1:62) and by Rav Shlomo Zalman Auerbach in Minchas Shlomo (1:35) that Lifnei Iver or Mesayeiyah (helping someone do a sin) is only pertinent if you would be making them more of a sinner by helping them do the sin. If a person would cause them to do less sins, such as in this case where the person would most probably be more interested and careful about the Halachos of Shabbos, it is possibly permitted to be the impetus for them do a small sin such as turning off the television.

However, when Reb Yitzchak Zilberstein posed this question to Rav Elyashiv, zt"l, he answered him with a simple sentence: "One cannot create Mitzvos by causing Aveiros." ■

