

OVERVIEW of the Daf

1) Clarifying R' Shimon's opinion regarding **מתכוין שאינו** (cont.)

Rava explains that the reason R' Shimon prohibits moving a lamp which is still lit is not because one may unintentionally extinguish the flame, but rather because the lamp serves as a base for something that is forbidden to move, i.e. the flame.

2) Moving the base to a muktza object

It was quoted in the name of Rebbi that it is permitted to move a utensil used for burning incense along with its leftover ashes.

R' Zeira questioned this ruling from a statement of R' Yochanan that teaches that a utensil containing muktza becomes subordinate to the muktza as its base. Why then did Rebbi permit moving the utensil containing ash from the burnt incense?

After a number of rejected answers, Rava explains that Rebbi was referring to a case where the owner anticipated using the leftover ashes on Shabbos. The novelty of his ruling is that it is permitted to move the utensil for the ashes despite the presence of muktza (i.e. broken pieces of wood) in the utensil as well.

3) Reassembling utensils on Shabbos

Levi bar Shmuel questioned whether it is permissible to reassemble a portable bed on Shabbos. One opinion ruled that it is permitted and the second opinion ruled that reassembling even a portable bed has violated the Torah prohibition of **מכה בפטיש**. Each opinion has a Tanna that supports their ruling.

Rava ruled in accordance with the lenient opinion permitting reassembling a bed whose parts fit together loosely.

4) MISHNAH: A utensil may be placed beneath a lamp to catch sparks, but water may not be placed in the vessel because this would violate the prohibition against extinguishing a fire.

5) Clarifying the Mishnah

R' Huna the son of R' Yehoshua explained that placing the utensil under the lamp does not involve nullifying the preparedness of the utensil since sparks have no substance.

R' Ashi explains that the reason it is prohibited to pour water into the utensil under the lamp, even before Shabbos, is because of Chazal's concern that one may fill the utensil with water on Shabbos and while doing so may actively, although inadvertently, extinguish a spark.

הדרן עלך כירה

6) MISHNAH: The Mishnah lists substances that may not be used for insulating a pot on Erev Shabbos because they increase heat.

7) Defining **גפת**

The Gemara questions whether the substance **גפת** refers to the pulp of olives, but the pulp of sesame could be used because its heat is less intense, or perhaps the Mishnah refers to sesame pulp and olive pulp would certainly be prohibited.

An answer to this inquiry is pursued. ■

Gemara GEM

Repulsive and unappealing mukteh

אמר רבא שתי תשובות בדבר: חדא – גרף של רעי מאיס...מיגלי

The rule of “גרף של רעי” – a vessel used for excrement” is analyzed in our Gemara. The halacha is that such an item is allowed to be removed from one's living area on Shabbos due to its being repulsive. Rava and Abaye discuss whether this rule can apply to a pan which contains the ashes from incense, and whether such a pan can be removed from one's presence due to its being repulsive.

Rava seems to understand that there are two criteria necessary to qualify for this halacha. The item must be repulsive, and it must be exposed and clearly unappealing to have in one's presence. Rava therefore says that this rule cannot apply to a pan of ashes from incense, which is neither repulsive nor is it exposed. We rule according to Rava as opposed to Abaye. Therefore, according to his understanding, it comes out that a muktza item that is in clear vision of a person cannot be moved unless it is also repulsive. The fact that it is merely unpleasant to look at is not enough of a reason to move it. For example, even if a person is expecting guests on Shabbos, it would be prohibited to remove shells from nuts or a small pile of peels from fruits which are laying on the table, if they do not have an unpleasant odor. They can be removed indirectly (if they are not edible even for animals). They can be moved if the place where they are situated is needed (to set the table for a meal or to place sefarim on the table). See Shemiras Shabbos KiHilchasa (20:26-27). ■

REVIEW and Remember

- Under what circumstance would it be permitted to move a basket that has a rock inside?
- What is a coppersmith bed and that defining feature allows halacha to treat it more leniently?
- According to R' Shimon ben Gamliel, when can a bed be reassembled?
- Does the Mishnah refer to insulating a pot on or before Shabbos?

HALACHAH Highlight

Is an electric blanket muktza on Shabbos?

אלא אמר רבא: הנח לנר, שמן, ופתילה, הואיל דנעשה בסיס לדבר האסור.

Rather Rava said: Leave aside the matter of the candle, and the oil and the wick, that these may not be moved when the candle still burns, since they became the base (בסיס) for something that is prohibited to move, namely the flame itself.

In application, a candle that was lit before Shabbos may not be moved, even after the flame went out¹. The reason² for this is that due to the fact that during twilight (בין השמשות) the candle, the oil, and the wick served as a base for the flame and, as such, were Muktzah, that Muktzah designation is retained even if the cause for the forbiddance (namely the flame) is no longer existent (מיגו דאיתקצאי לבין השמשות איתקצאי לכולי יומא)

Contemporary Poskim³ discuss the usability of electric blankets on Shabbos. Here we will focus on the responsum of Rav Moshe Feinstein⁴. The first point to be considered is whether the blanket is muktza of itself as a כלי שמלאכתו לאיסור (an item whose primary use is of a forbidden nature). Being that the blanket is able to be used as a regular blanket without the heating element being engaged, it would appear that the blanket serves as well as an item that serves a permitted use (כלי שמלאכתו להיתר) and thus it may be moved.⁵

However, it would seem that there would be reason to prohibit the use of electric blankets on Shabbos being that they serve as a base for the flame, namely the electricity. Rav Feinstein explains that the electric wires that are sown into the blanket are part of the actual blanket, and can not be considered a separate entity. Therefore, they are not muktza. Even so, consideration must be given to the wire that connects the wires in the blanket

to an electricity outlet, since that wire is not a part of the blanket. Yet, because they are attached, the attached electric wire can't really serve as a base.

In addition to this, even a כלי שמלאכתו לאיסור is permitted to be moved לצורך גופו ומקומו (for permitted use of the item or in order to use the space that the item occupies)⁶. The reason why a lit candle cannot be moved, even for use of the item or its space, is because the candle becomes the base for the flame. The flame is not a utensil (כלי) and as such is completely muktza, even to use it itself. Therefore, the candle which serves as a base for the flame acquires the same status of being prohibited to be moved even for use of itself. However, the electric parts in the blanket are to be considered utensils whose purpose is to turn on and retain a state of heat generation. As utensils, they are no different than other כלים (utensils whose primary use is forbidden), which may be moved for permissible use of themselves, or for the space they occupy. As such, their base (i.e. the blanket) may also be moved as well for permissible use of itself, or for the space it occupies.

Still, the controls by which the level of heat may be raised or lowered must be covered in some way in order to serve as a reminder to the person that adjustment of the heat level is prohibited on Shabbos. Also, the wire attached to the electric socket must be secured to prevent it from coming out on Shabbos. ■

1. שו"ע (סי' רעט סי"א)
2. משנ"ב (שם סי"א)
3. עיי' שו"ת חלקת יעקב ח"א (סי' מ) וח"ג (סי' קפא) ושו"ת יחוה דעת ח"ב (סי' מט בהערה, עמ' קפח) ובאריכות בח"ה (סי' כח). ועוד. ועיי' בסי' שלמי יהודה (פרק ב אות י, עמ' נב) בשם הגרשז"א (ודבריו הובאו שם בכלל ב' בריש הפרק, עמ' לו) שאינו מוקצה.
4. שו"ת אגרות משה ח"ג מחא"ח (סי' נ)
5. עיי' מג"א (סי' שח סי"ק ט)
6. שו"ע (סי' שח סי"ג) ■

Daf DIAGRAMS

