

1 In the previous daf we learned that there are four משניות, including one that forbids moving the tubes on the שולחן in the בית המקדש and one that forbids using poles to skin the פסח on שבת, that must have been taught before some of the restrictions on moving כלים were relaxed. רבה disagrees and says that all of these משניות may have been taught after the restrictions were relaxed, and the משניות only restrict using certain כלים, either because they are not really needed in the specific cases or there are reasons not to move them, other than מוקצה concerns.



2 Zug di משנה: כל הכלים ניטלין לצורך ושלא לצורך - all כלים may be moved whether needed or not needed. רבי נחמיה אומר אין ניטלין אלא לצורך - R' Nechemya says that they may only be moved if needed.



The Gemara explains; When the Mishnah says כל הכלים, it is referring only to כלי שמלאכתו להיתר - utensils that are normally used for permissible uses. Now, there is a מחלוקת אמוראים what the terms לצורך and שלא לצורך mean in our משנה:

3 רבה holds; לצורך גופו means for its use. שלא לצורך means for its place. It's referred to as שלא לצורך, because we mean to say - not for its use but for its place. According to this understanding the Mishnah is saying; All כלים that are normally used for permissible uses, may be moved לצורך גופו ולצורך מקומו - both for its use and for its place. From which we deduce that כלי שמלאכתו לאיסור - utensils that are used for forbidden work, may only be moved לצורך גופו - for its use - of course to be used for permissible activity, for example, a hammer to crack nuts - but not לצורך מקומו - for its place. ר' נחמיה holds that even כלי שמלאכתו להיתר may only be moved לצורך גופו - for its use, but not לצורך מקומו - for its place.



4 holds; לצורך means both for its use and for its place. *is when you want to move it from the sun to the shade to protect it.*
 According to this understanding the Mishnah is saying: All כלים that are normally used for permissible uses, may be moved לצורך מקומו ומחמה לצל לצורך - for its use, for its place, and to the shade.
 Therefore, we deduce that כלי, may only be moved לצורך מקומו ולצורך גופו but not לצל מחמה.
 רבי נחמיה holds that even כלי may only be moved לצורך מקומו ולצורך גופו but not לצל מחמה.
 כלי שולאכתו לאיסור לצורך גופו או מקומו היתר applies only to a כלי - a utensil or tool. However, a log or piece of wood is not a כלי, and may not be moved at all. It falls under a stricter category of Muktzah - מוקצה מחמת גופו.
 The משנה forbids moving a piece of wood to support a pot even on יום טוב. Although the wood can be used on יום טוב to make a fire, it's אסור because of a שבת אסור.

4

רבא

כלי שולאכתו לאיסור

כל הכלים ניטלין לצורך ושלא לצורך

כלי שולאכתו לפתח

אזכור אוקוסו ✓

אזכור מקומו ✓

מחמת אצל ✓

רבי נחמיה אומר אין ניטלין אלא לצורך

אזכור אוקוסו ✓

אזכור מקומו ✓

מחמת אצל ✗

Applies Only to a כלי However a piece of wood מוקצה מחמת אוקוסו

5 We proceed with the next משנה:
 כל הכלים הניטלין בשבת שבריהן ניטלין עמהן - Any כלי that may be moved on Shabbos, may be moved even when it's broken, as long as it can be used for some task - even if different than its original purpose.
 מועין מלאכה - מועין מלאכתהן - מועין מלאכתהן - יהודה holds it must be able to be used for something similar to its original use.
 אמר רב יהודה אמר שמואל מחלוקת שנשברו בשבת - This מחלוקת תנאים is only if it broke on שבת. The ת"ק holds It's considered prepared from before Shabbos based on the original use, as long as it has some use. ר' יהודה holds It's considered something new if its current use is different than its original use. It can only be considered מוכן if its current use is similar to the original use.
 However, if it broke on שבת everybody would agree you can move it if it can be used for ANY purpose, because its מוכן from before Shabbos for its new use.

5

כל הכלים הניטלין בשבת שבריהן ניטלין עמהן As long as it can be used

ר' יהודה מועין מלאכתהן Similar to its original use

תנא קמא מועין מלאכה For some task

אמר רב יהודה אמר שמואל מחלוקת

שנשברו בשבת

נולד הוא מוכן הוא

נשברו בערב שבת

You may move it if it can be used for ANY purpose מוכן הוא

6 The דף concludes with three opinions about where one can move a small piece of pottery, and it would not be considered מוקצה.
 אמר רב נחמן אמר שמואל - you can move it in a חצר where there are usually lots of כלים that may need a shard to cover them, making it useful and not מוקצה, but not in a כרמלית where כלים are not found. רב himself holds you may move it in a חצר as well, because many people sit around there, and the חצר can be used to cover their spit, but not in a רשות הרבים where it has no use.
 רבא holds it can even be moved in a רשות הרבים. Since it has use in the חצר it's not מוקצה at all, even in the רשות הרבים. רבא allowed his שמש to clean the mud out of his shoes in a רשות הרבים by using a shard. When other רבנים criticized this, רבא dismissed their comments as ignorant.

6

Where one can move a small piece of pottery



רבא רשות הרבים Since it has use in the חצר

רב נחמן כרמלית can be used to cover their spit

אמר רב נחמן אמר שמואל חצר can be used as a shard to cover כלים