



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Mem Daled

- **Q:** We have shown where **R' Yehuda** agrees with the **Rabanan** (regarding juice from olives and grapes). Where do we find that the **Rabanan** agree with **R' Yehuda** that juice that flows by itself from fruits, other than grapes and olives, that were kept with the intent to eat them (and not to squeeze them) is mutar on Shabbos? **A:** A Braisa says: We may squeeze prunes and other fruits on Shabbos (because they are not typically squeezed for their juice), but one may not squeeze pomegranates (because we find that they are sometimes squeezed). We find that in the house of **Menashyeh bar Menachem** they would often squeeze pomegranates for their juice during the week, so we see this is a typical use of a pomegranate. This Braisa, which is the view of the **Rabanan**, is where we find that the **Rabanan** agree with **R' Yehuda**.
 - **Q:** Maybe this Braisa follows the view of **R' Yehuda**?! **A:** The Braisa discusses actually squeezing fruit on Shabbos. The **Rabanan** and **R' Yehuda** only argue regarding juice that flowed on its own. Which means that this Braisa is the shita of **R' Yehuda** as well as the **Rabanan**.
 - **R' Nachman** says, we pasken like the house of Menashyeh.
 - **Q: Rava** asked, Menashyeh did not argue in the Braisa. He was brought as a proof that people squeeze pomegranates. What does it mean that **R' Nachman** "paskens" like him? To say that he means that he paskens like the Tanna of the Braisa because he has proven from Menashyeh that pomegranates are used for their juice can't be right, because Menashyeh is one person and cannot establish a practice for the entire world!? **A:** We find that **R' Elazar** established a practice of planting based on the practice of the people in one locale – Arabia. This shows that we can establish a practice based on Menashyeh as well.
 - **Q:** Arabia is a number of people, but Menashyeh is only one person!? **A:** **R' Nachman's** psak is based on the principle of **R' Chisda**. **R' Chisda** says that beet juice which is mixed into a mikveh will render the mikvah passul if it changes the color of the mikvah. Although beets are not typically squeezed for their juice, it must be that when someone decides to squeeze them for their juice it makes it significant and is considered a liquid which can invalidate a mikvah. When the Braisa allowed squeezing the prunes on Shabbos it did not mean to allow squeezing them for their juice, because that would make the juice significant and would be assur. Rather it means, if one is bruising fruit to sweeten them and juice flows from them, the juice is mutar because these fruits are not typically kept for their juice. However, pomegranates, which, as can be seen from Menashyeh, are kept for their juice, may not be bruised to sweeten them.
 - **R' Pappa** says, the reason why beet juice can passul a mikveh is not because it has significance. It is because any liquid which can't be used to make a mikveh will passul a mikveh when it is mixed in and changes the color of the mikveh.
 - A Mishna says, if wine, vinegar or "olive-water" fall into a mikveh and change its color, the mikveh becomes passul. **Q:** Who is this Tanna who says that olive-water is considered to be a significant liquid which can passul a mikveh? **A: Abaye** says it is **R' Yaakov** who says that it is considered a significant liquid. **Rava** says, the reason why it can passul a mikveh is not because it is a significant liquid. It is because any liquid

which can't be used to make a mikveh will passul a mikveh when it is mixed in and changes the color of the mikveh.

- **R' Yehuda in the name of Shmuel** says one may not squeeze juice into a bowl on Shabbos, but he may squeeze it into a pot of food (the juice is then considered food as well, and not liquid).
 - **R' Chisda** says, from here we can learn that one may milk a goat into a pot of food, but not into a bowl on Shabbos.
 - **Q: Rami bar Chamma** asked, a Mishna says that if a zav milks a goat, the milk is tamei. This presumably even refers to a case where he milks it into a pot of food. If the milk is considered food in that case (and not liquid) how did it become "muchshar l'kabel tumah" that it now becomes tamei? **A:** Like **R' Yochanan** said, the first drop of milk which is smeared on the nipple to help the milking process is not considered food and is therefore a liquid which makes the rest of the milk "muchshar l'kabel tumah".
 - **Q: Ravina** asked, if one who is tamei meis squeezes olives or grapes exactly the size of an egg, it is not tamei. It seems that if the olives or grapes were larger than an egg it would be tamei. If he squeezes it into a pot, it should be considered food (and not liquid), so how did it become "muchshar l'kabel tumah"?! **A:** This case is talking about where he squeezed them into a bowl, so they are considered liquid, not food.