



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

Shabbos Daf Yud Tes

- A Braisa says, one may give food to a dog and allow the dog to take the food out of his chatzer (although it may look like the person is having the dog do melacha for him). A person may also give food to a goy in his chatzer and allow the goy to take the food out of his chatzer.
 - This second case is necessary because one would think that the case of the dog is different because he is obligated to feed the dog, but there is no need to give food to a goy and it therefore is not permitted. The Braisa is teaching that it is permitted.
- A Braisa says, one may rent items to a goy on Wednesday or Thursday, but not on Friday. Similarly, one may not send a letter with a goy on Friday.
- A Braisa says, one may send a letter with a goy on Friday only if a set price has been made for the delivery (so the scheduling of the delivery is up to the goy). If no set price has been made, the halacha varies: If the recipient is likely to be found at his address, **B"S** say, the letter may only be sent if there is enough time for the letter to reach the recipient before Shabbos. **B'H** say, the letter may be sent as long as the letter can reach the house near the walls of the city of the recipient before Shabbos.
- A Braisa says, one may not set sail within 3 days of Shabbos unless it is for a d'var mitzvah. **Rebbi** says, one should make up with the captain to dock for Shabbos, but if the ship doesn't dock it is not a problem. **R' Shimon ben Gamliel** says, one need not make any such request. The trip from Tzur to Tzidan (a one-day boat trip) may be made on Friday.
- A Braisa says, we may not begin a siege on a city within 3 days of Shabbos. However, if it began, we do not stop the siege.

AMAR R' SHIMON BEN GAMLIEL NOHAGIN HAYU...

- A Braisa says, **R' Tzadok** said, the minhag of R' Gamliel was to give white clothing to clean at least 3 days before Shabbos, but colored clothing he gave to clean even on Friday. We see that white clothing are more difficult to clean.
 - **Abaye** gave colored clothing to clean and was told it was the same price as white clothing. He said, the **Rabanan** have taught us that it is more difficult to clean white clothing, so you are charging me too much. **Abaye** also said, one should measure his clothing when they are returned from washing to see if they were damaged by being stretched out or shrunk.

V'SHAVIN EILU V'EILU SHE'TOANIN...

- Even **B"S** allow this, because placing the weights on these crushed grapes and olives on Shabbos would not be a chiyuv chatas. Therefore, they are not goizer when this is done on Erev Shabbos.
 - **Q:** Who is the Tanna who holds that since the grapes/olives are crushed, squeezing them would not be a chiyuv chatas? **A1: R' Yose the son of R' Chanina** says it is **R' Yishmael**, who says that if one placed beams on chopped grapes on Friday he may allow the beams to remain there on Shabbos. **A2: R' Elazar** (the Amora) says it is **R' Elazar** (the Tanna) who says, if one broke up a honeycomb on Friday, he may eat the honey that flows out from it on Shabbos (because even if he squeezed out the honey it would not be assur D'Oraisa).
 - **R' Yose the son of R' Chanina** says the case of the honeycomb is different because the honey retains its status the entire time at a food, and that's why it is mutar. However, when food becomes liquid (i.e., grapes to grape juice, or

olives to oil), **R' Elazar** may say that it would be assur (this is why **R' Yose** said the Tanna must be **R' Yishmael**). **R' Elazar**, however, has a Braisa where **R' Elazar** specifically says that the din would be the same for grapes and olives. **R' Yose** was not aware of this Braisa.

- **R' Elazar** doesn't say the Tanna is **R' Yishmael** because he says that our Mishna is talking about where the grapes/olives were chopped but not yet crushed. We find that **R' Yishmael** would not allow the placing of the beams onto grapes that were only chopped, but not crushed, on Shabbos (so he can't be the Tanna of our Mishna).
- The Gemara brings a machlokes where **Rav** holds like **R' Yehuda** who holds of muktze, and therefore items which one did not have in mind to use on Shabbos may not be used on Shabbos (if he decides on Shabbos that he wants to use them), and **Shmuel** holds like **R' Shimon** who does not hold of muktze (he holds of muktze, but to a much lesser degree) and would allow the use of such items. The Gemara brings a number of examples of this machlokes, one of which concerns the use of oil of the olive press which is normally left for the laborers and therefore can't be used on Shabbos, which is the connection to our last Gemara.
 - A certain talmid paskened like **R' Shimon** in Charta D'argeiz (a place) and **R' Hamnuna** placed him in cheirem for following **R' Shimon** in a place that was under **Rav's** authority.