



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

Shabbos Daf Kuf Mem Gimmel

MISHNA

- **B" S** say one may remove bones and shells from the table by hand (**B" S** does not hold of muktzeh). **B" H** say one must shake them off, but may not remove them by hand (**B" H** hold of muktzeh).
- We may remove crumbs that are smaller than a kezayis and certain pods, because they are fit to be eaten by animals.
- A wet sponge may be used only when there is a leather handle (so one won't squeeze out water when he handles it). If it is dry, it may be used on Shabbos even if it has no handle. Also, a sponge is not mekabel tumah (because it is not of the materials listed in the pasuk as being susceptible to tumah).

GEMARA

- **R' Nachman** had a version of the Mishna where **B" S** were the ones to hold of muktzeh and **B" H** did not hold of muktzeh.

MA'AVIRIN MEI'AL HASHULCHAN PEIRURIN

- The Mishna says we may remove the crumbs, but it seems to suggest that they may not be thrown out. This lends support to **R' Yochanan** who says that one may not destroy crumbs, even smaller than a kezayis.

SEY'AR SHEL AFUNIN

- **Q:** The Tanna who says that one may move the pods must be according to **R' Shimon**, because he allows these pods to be moved even though they were not fit as animal food when Shabbos began. However, the next part of the Mishna must follow **R' Yehuda**, because the Mishna says that one may not use a wet sponge even though any squeezing would be unintentional?! **A:** Even **R' Shimon** would agree that using the wet sponge is assur because squeezing out the water is an inevitable consequence, in which case **R' Shimon** agrees it would be assur.
- Pits of "Armiyasa" dates (low quality dates that are used to feed animals) are mutar to move on Shabbos to give to animals, because the date itself is fit for animal feed at the onset of Shabbos as well. Pits of Persian dates (high quality dates that are used for human consumption) may not be moved to give to animals, because they were not fit for animals at the onset of Shabbos.
 - **Shmuel** would put the pits on a piece of bread and move them like that (**Shmuel** holds elsewhere that one may use bread for any need). **Rabbah** would move them by placing them in a bucket of water. **R' Huna the son of R' Yehoshua** would make them disgusting and then move them as one would move a pile of excrement. **R' Ashi** disagreed with this last approach because he held one may not make a pile of excrement l'chatchila. **R' Sheishes** would spit them off the table. **R' Pappa** would throw them behind where he was sitting. **R' Zecharya ben Avkulas** would turn his face and spit them behind where he was sitting.

HADRAN ALACH PEREK NOTEL ADAM ES BINO!!!

PEREK CHAVIS -- PEREK SHENAYIM V'ESRIM

MISHNA

- If a barrel of wine breaks, one may save 3 meals worth of wine. He can also tell others to come and save for themselves (up to 3 meals worth each). One may not soak up the wine with a sponge.

- One may not squeeze the juice from fruits on Shabbos. If juice escapes a fruit on its own it is assur (as a gezeirah that one may then squeeze juice). **R' Yehuda** says, if the juice that came out on its own came from fruits that were intended to be eaten (and not squeezed) the juice is mutar. If it came from fruits meant to be squeezed, the juice is assur.
- Honeycombs that were chopped before Shabbos, the honey that flows from them on its own is assur. **R' Elazar** says the honey is mutar.

GEMARA

- A Braisa says, one may not soak up the wine with a sponge (because of possible s'chita), or dip his hands in spilled oil to transfer it to a keili, because that is considered to be a "weekday activity".
 - A Braisa says, if fruits scattered all around a courtyard, one cannot collect them into a box or basket because that is considered to be a "weekday activity".

EIN SOCHATIN ES HAPEIROS

- **R' Yehuda in the name of Shmuel** said, **R' Yehuda** agrees with the **Rabanan** that the juices that came out of grapes and olives on their own, even though these fruits were meant to be eaten (and not squeezed) are assur. This is so, because these fruits are mostly held for their juices. **Ulla in the name of Rav** says that **R' Yehuda** even argues with regard to the juices of grapes and olives.
 - **R' Yochanan** says, we pasken like **R' Yehuda** with regard to all fruit except for grapes and olives.
- **Rabbah in the name of R' Yehuda in the name of Shmuel** says, **R' Yehuda** agrees with the **Rabanan** when it comes to grapes and olives, and the **Rabanan** agree with **R' Yehuda** with regard to all other fruits.
 - **R' Yirmiya bar Abba** asked, if so, with regard to what do they argue?! **A: R' Nachman bar Yitzchak** said, they argue with respect to berries and pomegranates. In fact, a Braisa clearly says that they argue about these 2 items. The Braisa says, **R' Yehuda** says the juices that flow from berries and pomegranates that were kept for their juices, or that were kept without any stated purpose, are assur, but if they were kept to be eaten, the juices are mutar. The **Rabanan** say that the juices are assur in either case.
 - **Q:** Does **R' Yehuda** really equate juices that flow from berries and pomegranates that were kept for their juices and that of fruit that were kept without any stated purpose (which we assume the owner is happy about which is why it is assur)? We find a Mishna where the **Chachomim** say to **R' Akiva** (as part of a longer conversation) that juices that flow from grapes and olives in a basket are "muchsher lekabel tumah" only if it was "b'ratzon" (if the owner is happy that the juices flowed out) but not when it is "shelo l'ratzon" (which presumably means when the owner is not happy or unhappy, but rather seems to have no preference). This means that an owner is not happy with juices that flow from fruit that are kept for no stated purpose!? **A:** When the Mishna says "shelo l'ratzon" it actually means he is specifically not happy with it (not that he simply has no preference). **A2:** When juice flows into a basket it is destined to go to waste. Therefore, even without specific intent it does not get classified as a "liquid".