



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

Shabbos Daf Kuf Mem Hey

- **R' Yirmiya** says, whether juice that is squeezed onto food is considered a liquid or a food is actually a machlokes Tanna'im. A Braisa says, if one smears grapes onto bread before baking, the juice is not "muchshar lekabel tumah". **R' Yehuda** says it is. The Braisa is discussing juice being squeezed onto food and the **T"K** seems to hold that it has a din of "food" and **R' Yehuda** seems to say that it has a din of "liquid".
 - **R' Pappa** says, it could be that all in the Braisa hold that the juice has a din of a "liquid". Maybe they argue whether this liquid, which is destined to go to waste (in the oven), has a din of liquid or not. We find that Tanna'im argue about this in another Braisa as well. A Braisa says if one bruises olives to determine if they are ready to be squeezed, the liquid that flows from them is not "muchshar lekabel tumah". **R' Yehuda** says it is. This oil that flows at this stage is destined to go to waste, so they must be arguing whether such liquid has a din of "liquid" or not.
 - **R' Huna the son of R' Yehoshua** says, this Braisa with the olives surely centers around whether liquid destined to go to waste has a din of "liquid". However, in the Braisa, all may agree that it is not considered to be destined to go to waste, and they may be arguing whether smearing juice onto bread in order to give it a shiny crust is considered a liquid.
- **R' Zeira in the name of R' Chiya bar Ashi in the name of Rav** says, one may squeeze grapes onto food on Shabbos but not into a bowl. However, a fish may be squeezed for its juices even into a bowl.
 - **R' Dimi** said this quote as well. **Abaye** said to him, you said this quote in the name of **Rav** and you therefore have no difficulties. I quote this in the name of **Shmuel** and therefore have a difficulty. For we have learned that **Rav** says, one may squeeze out pickled vegetables on Shabbos for the purpose of eating the vegetables, but not for their liquid. With regard to cooked vegetables, one may squeeze them in either case. **Shmuel** says, in either case, they may only be squeezed for the purpose of eating the vegetables, but not for their liquid. Presumably, fish liquid is like cooked vegetable liquid, and he would therefore prohibit squeezing the fish for its juices into a bowl! **R' Dimi** said, I have a direct line of tradition that it was **Rav** who said that quote.
- We have learned that **Rav** says, it is mutar to squeeze out pickled vegetables on Shabbos for the purpose of eating the vegetables, but squeezing them for their liquid would be assur, but patur. With regard to cooked vegetables, it is mutar to squeeze them in either case. **Shmuel** says, in either case, it is mutar to be squeezed for the purpose of eating the vegetables, but squeezing for their liquid is assur but patur. **R' Yochanan** said, in either case it is mutar to be squeezed for the purpose of eating the vegetables, but squeezing for their liquid is chayuv a chatas.
 - **Q:** A Braisa says one may squeeze pickled vegetables on Shabbos for Shabbos, but not for after Shabbos. Grapes and olives may not be squeezed at all, and one who does squeeze them is chayuv a chatas. This Braisa makes no difference between squeezing for the vegetable or squeezing for the juice and is therefore problematic according to all opinions! **A:** Each shita adds words to the Braisa to make it fit according to their opinion.
- **R' Chiya bar Ashi in the name of Rav** said, one is only chayuv a D'Oraisa for squeezing grapes and olives, no other fruits. A Braisa taught by the yeshiva of **Menashe** says this as well and adds that saying testimony based on hearsay is only allowed to permit a woman (whose husband has disappeared) to remarry.
 - **Q:** Is hearsay testimony acceptable to say that the "mum" of a "bechor" was not caused by the Kohen? **A:** **R' Ami** says it is not acceptable, and **R' Assi** says that it is.

- **Q: R' Ami** asked, the Braisa of **Menashe** says that it is only acceptable to permit a woman to remarry!? **A:** The Braisa means that it is acceptable wherever the testimony of a woman would be acceptable (and a woman's testimony is acceptable for the case of a bechor).
- **R' Yeimar** accepted hearsay testimony for a bechor. **Mareimar** did not approve. The Gemara paskens that hearsay testimony is acceptable for the case of a bechor.

CHALOS DEVASH

- **R' Hoshaya** brought a Braisa from Naharada'ah which said, the **T"K** says if one chopped grapes or olives on Friday, the juice that flows from them on Shabbos is assur. **R' Elazar and R' Shimon** say it is mutar.
 - **Q: R' Yosef** asked, this is the same case as the Mishna with the honeycombs. Other than adding that **R' Shimon** agrees with **R' Elazar**, what are we adding here? **A: Abaye** said, we would have thought that honey starts as a "food" and stays a "food" as it flows out, and maybe that's why it is permitted. However, fruit juices were a food and became a liquid and therefore it would be assur. That's why we need this Braisa to say that it is permitted in this case as well.

MISHNA

- Anything that was cooked before Shabbos may be soaked in hot water on Shabbos (so that it should dissolve).
- Anything that was not cooked before Shabbos may be rinsed with hot water on Shabbos, but not soaked. However, aged, salted fish and Spanish "kulyas" may not even be rinsed with hot water on Shabbos, because such rinsing is how they are prepared (and is therefore considered to be cooking on Shabbos").

GEMARA

- **Q:** What is an example of a food that is cooked and then soaked? **A: R' Safra** said, **R' Abba** would prepare chicken in that way for refuah purposes (in Eretz Yisrael).
 - **R' Safra** said, he once had some of that dish (in Eretz Yisrael) and would have vomited from it if he didn't have good wine to drink with it.
 - **R' Yochanan** would spit when remembering the taste of the "kutach" of Bavel. **R' Yosef** (who was from Bavel and took issue with **R' Yochanan's** reaction) said, we should spit when we think of **R' Abba's** chicken dish! Also, **R' Gaza** once made "kutach" of Bavel in Eretz Yisrael and all the sick people begged him for some.

KOL SHELO BAH B'CHAMIN...

- **R' Yosef** said, if one rinses the salty fish or the "kulyas" he is chayav a chatas. **Mar the son of Ravina** said, our Mishna suggests that as well, because it says that rinsing these fish is how they are prepared, which would mean one would be chayav a chatas for doing so.
- **R' Chiya bar Abba and R' Assi** were sitting before **R' Yochanan** who was dozing off. **R' Chiya bar Abba** asked **R' Assi**, why are the birds of Bavel fatter than the birds of Eretz Yisrael? He answered, you can find fatter birds in the Azza Desert, which is in Eretz Yisrael. He asked, why are Yomim Tovim more joyous in Bavel? He answered, because the people of Bavel are poor and therefore save their fine food and enjoyment for Yamim Tovim. He asked, why do the Talmidei Chachomim in Bavel dress in fancy clothing? He answered, because the people of Bavel are unlearned and do not respect them for their Torah. They therefore dress nicely and are respected for their dress. He asked, why are goyim so impure? He answered, because they eat crawling creatures. **R' Yochanan** awoke and asked, why are you giving answers that you are not certain about? They asked **R' Yochanan** for the answers to the questions and he explained as follows: 1) Bavel birds are fatter because they did not have to go into galus, and we have a Braisa that says the animals of Eretz Yisrael did go into galus. All animals eventually returned to Eretz Yisrael except for the Spanish "kulyas". 2) Yomim Tovim are more joyous in Bavel because they were not part of the curse that Hashem gave to remove the joy of the Yomim Tovim in Eretz Yisrael. 3) The talmidei chachomim of Bavel must dress nice because they are displaced in Bavel (they are there in galus), and when not a native of a locale, a person cannot rely on his name to bring him honor, he must rely on his dress. 4) Goyim are impure because they were not

at Har Sinai. From the time that the snake came onto Chava, an impurity was put into man that was eradicated at Har Sinai. Goyim, who were not at Har Sinai, never had it eradicated.

- **Q: R' Acha the son of Rava** asked **R' Ashi**, how do "geirim" not have this impurity? **A:** He answered that even though the geirim themselves were not at Har Sinai, their "mazal" was there and that was sufficient to rid them of the impurity.
- **R' Yochanan's** statement argues on **R' Abba bar Kahana**, who said that the impurity was gone by Yaakov Avinu.