



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

Shabbos Daf Kuf Nun Hey

MISHNA

- One may untie bundles of straw ("peki'in") on Shabbos (to make it easier for the animals to eat). One may also spread out "kippin" for the animals on Shabbos, but he may not spread out "zirin".
- One may not cut up "aspasta" (animal feed) or "charuvin" for large or small animals (it is not necessary and is therefore exertion of extra effort for no reason). **R' Yehuda** allows cutting up "charuvin" for small animals (whose teeth cannot handle the large pieces).

GEMARA

- **R' Huna** said, "peki'in" are bundles of straw that are tied around at 2 places and "kippin" are bundles of straw that are tied around at 3 places. "Zirin" are moist, cedar branches that are fit for animal consumption (although they are typically saved for firewood). The Mishna is saying that "peki'in" and "kippin" may be opened and spread out, but "zirin" may not be untied or spread out.
 - **R' Chisda** explains, one is allowed to exert himself to further prepare something that is already edible, but he may not exert himself to make something edible (which is what he would be doing if he untied or spread out the "zirin").
- **R' Yehuda** said, "peki'in" are bundles of straw that are tied around at 2 places and "zirin" are bundles of straw that are tied around at 3 places. "Kippin" are moist, cedar branches that are fit for animal consumption (although they are typically saved for firewood). The Mishna is saying that one may untie the "peki'in" (which thereby makes it edible), but he may not spread them out. "Kippin" may even be spread out (because that too makes it edible), and "zirin" may only be untied (which makes it edible) but not spread out.
 - **Rava** explains, **R' Yehuda** holds that he may exert effort to make something edible, but not to just make it easier for the animal to eat.
 - **Q:** Our Mishna says that one may not cut up animal feed or "charuvin". Presumably, just as the animal feed is edible, the Mishna is discussing "charuvin" which are edible as well, and we see that one may not prepare food that is already edible, not like **R' Huna** said?! **A: R' Huna** would answer that the Mishna is discussing animal feed that is hard, like the inedible "charuvin". Therefore cutting them makes them edible.
 - **Q:** The Mishna brings **R' Yehuda** who says that one may cut up the "charuvin" for a small animal (but not for a large animal). The reason for this must be that the small animal cannot eat it without it being cut up whereas a large animal can. We see from here that one may cut it up to make it edible, but may not cut it up if it is already edible!? **A:** Although **R' Yehuda** says "daka", which means a small animal, he actually means a large animal. He says "daka" because the large animal is "dayka" – chews its food very well.
 - **Q:** Since the **T"K** says "whether large or small", when **R' Yehuda** says "daka" he must be referring to a small animal?! **A: KASHYEH.**
 - **Q:** The next Mishna says that one may cut up melons for animals and neveilahs for dogs. Presumably, just as the neveila is soft and edible, the Mishna is discussing melons that are soft and edible. We see that one may exert effort to further prepare edible items, not like **R' Yehuda** said!? **A: R' Yehuda** would say that the Mishna is discussing a neveila that is hard and inedible like melons (e.g. elephant meat, or regular meat given to puppies).
 - **Q: R' Chanan of Neharda'ah** taught a Braisa that says that on Shabbos one may crumble straw and animal feed and mix them together. Straw and animal feed are edible, and

still the Mishna allows further preparation!? **A:** The straw being discussed in spoiled straw (which is not edible until it is mixed with the feed) and the feed being discussed is needed for baby donkeys which cannot eat it unless it is crushed.

MISHNA

- One may not force-feed a camel with a lot of food (“ovsin”) on Shabbos. He also may not force-feed with a smaller amount of food (“dorsin”). However, he may do “mal’itin”.
- One may not do “ma’amirin” to calves, but he may do “mal’itin”.
- One may do “mihalkitin” to chickens. He may also put water into their grain, but he may not knead the mixture.
- One may not place water for bees or for doves (either because they do not depend on him for their food and they can find food on their own, or because they can definitely find water on their own). However, one may place water in front of geese, chickens and certain birds that are always fed from the house.

GEMARA

- **R’ Yehuda** explains that “ovsin” means one may not “make a trough” in the animal’s stomach.
 - **Q:** Is it possible to stuff an animal so much? **A:** Yes, like **R’ Yirmiya MiDifti** once saw an Arab traveler who fed his camel a “kor” of food and loaded another “kor” on its back for later.

EIN MA’AMIRIN

- **R’ Yehuda** said that “hamra’ah” is forcing the food down to a place from where it cannot be brought back up, and “halta’ah” is forcing it down to a place from which it can be brought back up. **R’ Chisda** said both methods refer to forcing the food down to a place from where it cannot be brought back up. The difference is that “hamra’ah” is done with a keili and “halta’ah” is done by hand.
 - **Q: R’ Yosef** asks from a Braisa. The Braisa says that one may force-feed (“halkitin”) chickens, and can definitely “give them” (“malkitin”) food. However, one may not even “give” food to doves of a dovecote or of an attic. If “giving them” food means simply placing food in front of them, why would it be assur to do for the doves? It must be that “force-feeding” means forcing the food to a place from which it cannot be brought back up, and “giving” food means placing it in a place from which it can still be brought back up. If this type of force-feeding is allowed for chickens, “hamra’ah” must refer to where it is done with a keili. This is problematic according to **R’ Yehuda**!? **A: R’ Yehuda** would say that really “halkitin” refers to force-feeding to a place from which it can be brought back up and “malkitin” refers to simply placing the food in front of them. The reason this can’t be done for the doves is because they do not depend on him for their food and therefore can’t be fed on Shabbos.
 - **R’ Ashi** said that our Mishna seems to agree with this concept, because it allows placing water in front of geese and chickens but not in front of bees and doves of the dovecote. It must be because the bees and doves don’t rely on us for their food!
 - If that is true, the Mishna should have given an example of placing food, not water! It could be that food may be placed in front of those animals. Water may not, because it is very available to them in the swamps.
 - A Braisa says like **R’ Yehuda**.
- **R’ Yona** darshened a pasuk to mean that Hashem knows that dogs don’t have a lot of food, so He made it that it takes 3 days for a dog to digest food.
 - **R’ Hamnuna** says, we see from here that one should feed a dog some meat (since Hashem concerned Himself with a dog’s meals).
 - **R’ Mari** says one should give it a piece of meat the size of its ear and then chase it away so that it does not hang around him.
 - This is in the desert, but in the city one shouldn’t give the dog anything because it will continue to hang around him.
 - **R’ Pappa** says, the poorest animal is the dog and the richest animal is the pig (it eats everything and therefore has plenty to eat).

MIHALKITIN L'TARNIGOLIN...

- **Abaye** said that he was told that the Tanna of our Mishna (which allows water to be poured into the feed, but does not allow the mixture to be kneaded) is **R' Yose bar Yehuda**, because we find a Braisa which says, if one person pours flour into a bowl and one adds water, the **T"K** says the second person is chayuv for kneading. **R' Yose bar Yehuda** says he is not chayuv unless he actually kneads the mixture.
 - **Q:** Maybe he holds that way by a case of flour, which is meant to be kneaded, but with grain he may agree that adding the water is considered to be kneading?! **A:** There is a Braisa regarding pouring water into grain with this same machlokes between the **T"K** and **R' Yose bar Yehuda**.