



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

Shabbos Daf Yud Ches

GEMARA

- In the Mishna, **B"S and B"H** argue whether one can place ink into water, without kneading the mixture, before Shabbos to let it soak and thereby bind together throughout Shabbos. According to the Mishna, all agree that this would be assur to do on Shabbos, which is why **B"S** are goizer and disallow one to do this before Shabbos as well.
 - **Q:** Who is the Tanna who holds that placing the ink to soak, without kneading the mixture, is the complete melacha and therefore assur on Shabbos D'Oraisa? **A: R' Yosef** says it is shitas **Rebbi**, because in a Braisa, **Rebbi** says that if one person places flour into a bowl and another puts in water, the one who places the second ingredient is chayuv (we see that soaking without kneading is the full melacha). **R' Yose the son of R' Yehuda** says that one will only be chayuv if he physically kneads the mixture.
 - **Q: Abaye** asked, maybe **R' Yose the son of R' Yehuda** would agree that ink, which is not something which is normally kneaded, does not require kneading to be chayuv? **A:** We see that **R' Yose** requires kneading to be chayuv for a mixture of water and "eifer" (ashes), which, like ink, is not something which is normally kneaded, and still **R' Yose** requires kneading.
 - **Abaye** said, it could be that "eifer" means dirt, which is something that requires kneading to be used for building, but ink would be different.
- A Braisa says, one may begin a flow of water to irrigate a field and allow the flow to continue on Shabbos, one may place burning incense under clothing and leave it there all Shabbos, one may leave burning sulfur under silver keilim all Shabbos, one may place solution in an eye or dress a wound which will cause the healing all Shabbos. However, one may not place wheat into a water mill and allow it to be ground on Shabbos.
 - **Rabbah** explains, this may not be done because it makes noise. **R' Yosef** explains this may not be done because one may not allow his keilim to do work on Shabbos.
 - This Braisa must follow **B"H**, because it allows all those activities. This means, that according to **R' Yosef, B"H** agree to the concept of "shivas keilim" (because the water mill is assur).
 - **Q:** Why do they let all the other activities in the Braisa and our Mishna? **A:** In the other activities the keilim are all just sitting there and not actively doing melacha. Even the traps that **B"H** permit in the Mishna are referring to fish hooks and "one-way", narrow fish baskets (see Rashi) which do not actively do a melacha.
 - **R' Oshaya in the name of R' Assi** says, only **B"S** hold of the issur of shivas keilim, and **B"S** say it is assur whether or not an active melacha is being done. They only allow even passive melacha to be done in keilim which were made hefker before Shabbos.
- A Braisa says, one cannot put certain beans (which need lengthy cooking) or water to cook over Shabbos (so that they are hot and ready after Shabbos). This may even follow **B"H** who does not hold of the issur of shivas keilim. The reason why this is assur is because we are afraid that he may stoke the coals on Shabbos to help the cooking.
 - We don't have this fear by the cases of incense and the sulfur, because stoking the coals causes smoke, which would ruin the clothing and the silver.

- We don't have this fear with the flax in the oven or the wool in the pot because opening the oven to stoke the coals would allow a draft which would ruin the flax, and **Shmuel** says that the case of the wool is that the wool was in a sealed pot that had been removed from the fire.
- Now that we know that the only reason **B"H** disallow leaving a pot in the oven on Shabbos is the fear that he may stoke the coals, a pot that has raw meat (it will not be ready until the morning in either case, so he will certainly not stoke the coals) and a pot with fully cooked meat (no reason to stoke the coals) may be left in the oven. Only partially cooked meat in a pot presents an issue. To remove the issue, one should simply throw in a raw piece of meat.
- Now that we said that when a draft is harmful for the item in the oven, one would not open the oven, it is certainly mutar to put tender meat which is harmed by a draft into an oven with a seal (which acts as a second deterrent against stoking the coals). If there is only one deterrent (tender meat or a seal around the oven), **R' Ashi** says it is mutar and **R' Yirmiya Midifti** says it is assur.
 - Another version says that **R' Ashi** allows any oven and any meat as long as the coals are covered (e.g. an oven but not a BBQ grill).

BEIS SHAMMAI OMRIM EIN MOCHRIN

- A Braisa says, **B"S** prohibit selling, lending or gifting any items to a goy on Erev Shabbos unless the goy can reach his house before Shabbos begins. **B"H** say it is permitted if the goy can reach the house near the wall of his city. **R' Akiva** says, that **B"H** permit the selling, lending or gifting of any items to a goy as long as the goy leaves the Yid's house before Shabbos begins.
- A Braisa says, **B"S** say one may sell his chametz to a goy only if he knows the goy will eat it before Pesach. **B"H** say, as long as the Yid can eat the chametz he can sell it (**B"H** is not concerned if the chametz remains intact on Pesach). **R' Yehuda** says, "kutach" (a chametz dip) must be sold at least 30 days before Pesach, because it takes that long for the goy to finish eating it.