



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

### Shabbos Daf Mem Beis

AVAL NOSEIN...

- A Braisa says, **B"S** say one may put hot water into cold water, but not cold water into hot water (**B"S** hold that "tata'ah gavar" – the bottom is stronger, and therefore hot water on the bottom cooks cold water on top, but cold water on the bottom does not get cooked by hot water on top of it). **B"H** say, even cold water may be placed into hot water (they do not hold of tata'ah gavar). **B"H** only allow this when pouring into a cup of hot water (the cup is a kli sheini and one will not let the water in a cup get too hot, because he intends to drink it), but if the hot water is in a bathtub one may not pour cold water into it. **R' Shimon ben Menasya** prohibits this (exactly what he prohibits will be explained in the Gemara).
  - **R' Nachman** paskens like **R' Shimon ben Menasya**.
  - **R' Yosef** thought to say that hot water in a wash basin (water is very hot and similar to a bathtub) should have the same halacha as the hot water in a bathtub. **Abaye** said, **R' Chiya** taught a Braisa that said that a basin is NOT like a bathtub.
    - **Q:** If a basin were to have the same halacha as a tub, that would mean, according to **R' Nachman** who paskens like **R' Shimon**, one could never mix hot water with cold in a basin and could thus never have hot water to wash one's face, hands and feet on Shabbos, and yet we know it is permitted!? **A:** **R' Shimon** is not arguing on the last case (of pouring cold water into a bathtub), he is arguing on the first case and saying that **B"H** never permitted pouring cold water into the hot water of a cup.
- **R' Huna the son of R' Yehoshua** saw that **Rava** poured cold water into the hot water of a kli sheini, based on **R' Chiya's** Braisa, that said that one may put a bottle of water into a basin of water, whether cold into hot or hot into cold.
  - **Q:** **R' Huna** asked **R' Ashi**, maybe the Braisa allows that case only because the bottle acts as a separation?! **A:** The Braisa actually said one may *pour* water into water of a cup, hot into cold and cold into hot.

MISHNA

- One may not add spices into a pot or pan that has been removed from the fire (a kli rishon) while boiling, but one may add spices to a plate or serving dish (kli sheini).
- **R' Yehuda** says, spices may be added to anything unless the food contains vinegar or "tzir" (fish brine).

GEMARA

- **Q:** Is **R' Yehuda** allowing spices to be put in a kli rishon unless it has vinegar or tzir, or does he only allow spices to be put in a kli sheini, and even then, only if there is no vinegar or tzir? **A:** A Braisa clearly says that **R' Yehuda** permits putting spices even into a kli rishon as long as there is no vinegar or tzir.
- **R' Yosef** thought to say that salt is like all other spices (it gets cooked in a kli rishon but not a kli sheini). **Abaye** told him that a Braisa teaches that salt is different and can even get cooked in a kli sheini. **R' Nachman** argues and says that salt is more difficult to cook than other spices (salt will not even cook in a kli rishon, unless the food is actually on the fire).

- **Another** version: **R' Yosef** thought to say that salt is like all other spices. **Abaye** told him that a Braisa teaches that salt does not even get cooked in a kli rishon. According to this version, the Braisa agrees with **R' Nachman**.

#### MISHNA

- On Shabbos, one may not place a dish under an oil lamp to catch the dripping oil (either because the oil is muktzeh and a keili may only be moved on Shabbos for use of a non-muktzeh item, or because the dish would become muktzeh from the oil and would therefore not be able to be moved, and in that sense, it is as if the keili was cemented into place on Shabbos, which is assur). If the dish is placed there on Friday it is mutar to leave it there on Shabbos.
- One may not have hana'ah from the oil, because it is not prepared for use from before Shabbos.

#### GEMARA

- **R' Chisda** said, although one may not place a keili under a chicken to catch the egg (from rolling down an incline), one may place an upside down keili (e.g. bowl) over an egg so that it shouldn't break.
  - **Rabbah** explains the difference. Chickens typically lay eggs in the garbage dump, not on an incline. The **Rabanan** allowed action to be taken (moving a keili for the sake of a muktzeh item) to prevent an ordinary loss (stepping on the egg in the garbage dump) but didn't allow taking actions to prevent a loss which is not ordinary (the chicken laying an egg on an incline).
    - **Q: Abaye** asks, a Braisa says, if a barrel of tevel (which is muktzeh because it can't be eaten) broke on a roof, one may bring a keili to place it underneath the broken barrel, although the breaking of a barrel is not an "ordinary" type of loss?! **A:** The Braisa refers to new, earthenware barrels, which often break (so it is an "ordinary" loss).
    - **Q:** A Braisa says one may place a keili underneath a lamp to catch the sparks?! **A:** Sparks are normal and therefore "ordinary".
    - **Q:** A Braisa allows placing a keili over a lamp to prevent fire from catching onto the beams?! **A:** The Braisa refers to a house with low ceilings, so this is normal and "ordinary".
    - **Q:** A Braisa allows moving a bed or bench to support a broken beam (which is muktzeh)?! **A:** The Braisa refers to new beams which often break.
    - **Q:** A Braisa allows placing a keili under a leak to catch the water (which is muktzeh)?! **A:** The Braisa refers to new houses which often leak.