



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

### Shabbos Daf Mem Ches

- **Rabbah and R' Zeira** were at the house of the Reish Galusa on Shabbos and saw a servant placing a jug of cold water on top of the hot water kettle, attempting to heat the water. **Rabbah** yelled at him to stop. **R' Zeira** asked **Rabbah**, why do you feel that is different than putting a hot water kettle on top of another hot water kettle, which is allowed? **Rabbah** answered, in that case the person is attempting to maintain heat. This servant was trying to heat up cold water!
  - They then saw the servant take his turban and put it over the opening of a jug and put a ladle on it. **Rabbah** yelled at him to stop again. **R' Zeira** asked why **Rabbah** yelled to stop him. **Rabbah** said, wait and see. The servant eventually took the turban and squeezed out the water that it had absorbed (which is assur to do on Shabbos). **Rabbah** explained, using a turban is different than using a cloth made to be spread over a jug, because that other cloth is made for that and therefore will not be squeezed out (it is meant to get and be wet).

#### V'LO B'TEVEN

- **Q: R' Ada bar Masna** asked **Abaye**, "muchin" which are used for "hatmanah", are they still muktzeh like other "muchin", or does their use for hatmanah make it as if they have been designated for that purpose and they are no longer muktzeh? **A: Abaye** answered, a one-time use of "muchin" for hatmanah will not make it designated as such and it will remain muktzeh.
  - A proof to **Abaye** can be brought from a Braisa that says, one may use "muchin" for hatmanah, but they may not be moved. The Gemara says that is no proof, because the Braisa could be saying two, distinct halachos: 1) "muchin" may be used for hatmanah; 2) "muchin" which are *not* used for hatmanah are assur to be moved.
    - **Q:** If so, what is the chiddush? **A:** One would have thought that "muchin" should not be muktzeh, because they can be used as a mat to lay on. The Braisa tells us that they are muktzeh.
- **R' Chisda** allowed the putting back of stuffing into a pillow on Shabbos.
  - **Q: R' Chanan bar Chisda** asked, a Braisa says, "one may open the neck hole of clothing that was closed by the launderer, but may not create a neck hole in a garment for the very first time on Shabbos. One may also not put stuffing into a pillow or mattress on Yom Tov or Shabbos"?! **A:** The Braisa is discussing putting the stuffing in for the very first time. **R' Chisda** permitted returning stuffing to a pillow which previously had stuffing.
- **R' Yehuda in the name of Rav** says, one who creates a neck hole in a garment for the very first time on Shabbos is chayuv a chatas.
  - **Q: R' Kahana** asked, why is this different than cutting the top off of a barrel, which is allowed?! **A: Rava** answered, the barrel cover is made of a separate piece, is considered to be open, and is therefore allowed to be opened. The cloth is fully closed and when an opening is cut in it, a true opening is deemed to have been *created* at that time.
- **Q: R' Yirmiya** asked **R' Zeira**: one Mishna says, pieces of clothing that are loosely sewn together by a launderer for washing, are considered to be connected for tumah (if tumah touches one of them, they all become tamei) until one begins to untie them. From here we see that they are considered connected even when work is not being done (even not during the washing). Another Mishna says that if one puts a stick into an ax blade as a handle, they are considered connected for tumah only while work is being done with the ax?! **A: R' Zeira** answered, with the ax, when work is not being done, he takes the stick and throws it with the other pieces of wood.

With the sewn clothing, the person is happy to keep it that way in case he needs to wash it again.

- **Q: Rava** asked, who is the Tanna who holds that when one thing is attached to another it takes on the din of that item? **A: R' Yehuda in the name of Rav** said, we see from a Mishna that it is **R' Meir**. **R' Meir** says, if an oven has a small compartment attached to it to hold oil, spices, a lamp or other items, the compartment becomes tamei if the oven becomes tamei through being touched by a tamei item, but the compartment will not become tamei if the oven becomes tamei from a tamei item entering its airspace without touching it (earthenware keilim become tamei in this manner).
  - The Gemara explains that **R' Meir** says that D'Rabanan we are goizer that the compartments should become tamei like the oven they are attached to. However, the **Rabanan** were not goizer tumah when the oven becomes tamei from its airspace, because if they would do that, people would think the compartments become tamei D'Oraisa, and would burn terumah based on that tumah.
- A Braisa says, a scissors that comes apart and a carpenter's tool that comes apart, when the pieces are together, they are considered connected for tumah (if one piece is touched by tumah the other piece becomes tamei as well), but are not considered connected for the din of being sprinkled by the "parah adumah" ashes (if one of the pieces is sprinkled upon, it doesn't help for the other piece).
  - **Q:** If they are considered connected, it should be so considered for tumah and sprinkling. If they are not considered connected, it should be so for tumah and sprinkling!? **A: Rava** explains, D'Oraisa they are considered connected for everything while work is being done with them, and considered connected for nothing when work is not being done with them. The **Rabanan** were goizer l'chumrah and said, when together, they are always (during use and not during use) considered connected for tumah, and always not considered connected (whether during use or not) for "parah adumah" purposes.