



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

Shabbos Daf Nun Aleph

MISHNA

- If one did not do the hatmanah on Friday, it cannot be done on Shabbos. If he did the hatmanah on Friday and it became uncovered, he may recover it on Shabbos.
- One may do hatmanah on a bottle of cold water to try and keep it cold, even on Shabbos

GEMARA

- **R' Yehuda in the name of Shmuel** says, one may insulate cold items on Shabbos to keep them cold.
 - **Q: R' Yosef** asked, what is the chiddush? Our Mishna already said that?! **A: Abaye** said, from the Mishna we would think the allowance only refers to cold *water*, which hatmanah wouldn't help to warm it up (water needs to be heated a number of degrees, which permissible hatmanah cannot achieve). However, hatmanah of cold food to keep it cold maybe is not allowed (since hatmanah is effective in heating food to a satisfactory temperature). **Shmuel** therefore teaches us that cold food may be insulated to be kept cold as well.
- **Q: R' Huna in the name of Rebbi** said one may not do hatmanah on cold food on Shabbos, but in a Braisa he says that it is permitted?! **A:** At first **Rebbi** prohibited it. After he heard that **R' Yosef** permitted it, he permitted it as well.
- **R' Nachman** told his servant to do hatmanah on Shabbos on cold food (like **Shmuel**) and to bring hot water cooked by a goy for him to drink from (like **Rav** who says that anything that is typically eaten raw does not have a problem of "bishul akum" if it is cooked by a goy).
 - **R' Ami** didn't agree with **R' Nachman** doing this, because he felt that an "Adam Gadol" should be more machmir on himself.
- A Braisa says, although one may not do hatmanah on Shabbos, if hatmanah was already done, one may add to it on Shabbos. **R' Shimon ben Gamliel** explains, one may even remove the insulation and replace it with more effective insulation. He said further, that although hatmanah may not be done to the pot in which the food was cooked, if one pours the contents of the keili into a second keili (and thereby cools the contents), he may do hatmanah to that second keili on Shabbos (the reason hatmanah is assur on Shabbos is because we are afraid one will heat up the food before the hatmanah. This person purposely cooled down the food, so he will surely not heat it). If hatmanah was done with muktzeh materials, but the pot cover is not a muktzeh item, the pot may be removed and returned to the hatmanah. If the pot cover is muktzeh and it is covering the entire pot, the pot may not be removed. **R' Yehuda** says, fine flax combings are like manure, in that they may not be used for hatmanah. A pot or kettle of hot items may be placed one on top of the other, and one may place a piece of dough as a cover to a pot or kettle to retain the heat of the contents in the pot, but not to cook it. Just as hatmanah may not be done on hot items, it may not be done on cold items. **Rebbi** permits it. One may not crush snow or hail on Shabbos to melt them. One may place the snow or hail into a cup to cool the contents of the cup, although it will cause the snow or hail to melt.

HADRAN ALACH PEREK BAMEH TOMNIN

PEREK BAMEH BEHEIMAH -- PEREK CHAMISHI

MISHNA

- With what may an animal go out into the reshus harabim and with what may an animal not go out?
 - An camel may go out with an “afsar” (a rope that is used to control and lead the camel). A female camel may go out with a “chatam”. “Luvdikim” may go out with a “prumbia”. A horse may go out with a collar (like a dog collar with a ring through which a rope is attached as a leash). All animals that typically wear a collar may go out with a collar and may be pulled by a collar.
 - A collar may be sprinkled with the parah adumah ashes while the collar is on the animal’s neck, and may be placed in the mikvah while on the animal’s neck.

GEMARA

- **Rabbah bar bar Chana** explains that the mention of the female camel refers to a white, female camel and teaches that it may go out with a metal nose ring used for a leash (this gives more control than a collar, which this type of camel needs because this camel is harder to control).

V’LUVDIKIM B’PRUMBIA

- **R’ Huna** explained that this means a donkey that comes from Luv may go out with a bit made of iron.
 - **Levi** wanted to buy a Luv donkey (they were very strong). The people told him, giving a regular donkey a lot of barley to eat will make it just as strong.
- **R’ Yehuda in the name of Shmuel** said, they asked **Rebbi**, may the camel go out with the nose ring (it doesn’t need to be so excessively controlled, so maybe it is therefore unnecessary and therefore considered “carrying” for this animal on Shabbos), and may a female camel go out with an “afsar” (it is not enough to control it, so maybe it is useless and therefore “carrying”)? **Rebbi** answered, a female camel can’t go out with an “afsar” because it is useless and is therefore clearly carrying on Shabbos. The question is regarding a regular camel with a nose ring – is it too excessive and therefore “carrying”, or does that not make it considered as “carrying”? **R’ Yishmael the son of R’ Yose** said that his father allowed 4 animals to go out with an “Afsar” – a horse, mule, camel and donkey. Seemingly he means to disallow a camel with a nose ring!? **Rebbi** said, It could be he means to disallow a female camel with an “afsar”.
 - The Gemara says that this question of whether an animal may go out with an excessive restraint is actually a machlokes Tana’im. A Braisa says, a “chaya” may not go out with a rope collar. **Chananya** says it may go out with a rope collar or any other restraint. Now, they can’t be discussing a large chaya, because a rope collar wouldn’t be sufficient. They can’t be discussing a small chaya because the **T”K** wouldn’t prohibit a rope collar for a small chaya. They must be discussing an obedient chaya, like a cat. The machlokes is that the **T”K** says a rope is excessive and therefore forbidden as carrying, and **Chananya** permits it because he allows even excessive restraints.
 - **R’ Huna bar Chiya in the name of Shmuel** paskens like Chananya.