



Daf In Review – Weekly Chazarah

Maseches Shabbos, Daf קמ"א – Daf קמ"ב

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
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MISHNA

- One may not move straw that is on a bed (that he wants to move to make it as a mattress) with his hands (straw is generally used for burning and is therefore muktzeh), but may move it with his body. If the straw had been set aside for animal feed or if there was a pillow or sheet on the straw (which shows that the straw was set aside to be used as a bed) then the straw may even be moved with his hands.
- A household garment press (two large beams where the garment is laid on the lower beam and the upper beam is then placed on top of it and screwed down tightly) may be released to remove a garment on Shabbos, but may not be pressed down on Shabbos (because the garment would not be ready until after Shabbos). A professional launderer's press may not be touched on Shabbos (it is closed so tightly that opening it on Shabbos is like demolishing). **R' Yehuda** says, if the professional press was somewhat released before Shabbos, it may be further released to remove the garment on Shabbos.

GEMARA

- **R' Nachman** said, if someone stuck a radish into the ground to ripen before Shabbos, on Shabbos he may pull it out only if it was stuck in right side up, since it is more narrow on the bottom than on the top, no earth would move when he would pull it out. If it was stuck in upside down it would be assur to pull out. **R' Nachman** obviously holds that indirectly moving muktzeh is a problem.
 - **R' Ada bar Abba in the name of the Yeshiva of Rav** says, our Mishna doesn't agree with **R' Nachman**, because it allows moving the muktzeh straw with one's body (which is an indirect moving of muktzeh).
- **R' Yehuda** says one may crush peppers on Shabbos one at a time with a knife handle. **Rava** says, since it is being done differently than how it is done during the week, even more than one at a time may be crushed.
- **R' Yehuda** says, one who bathed in the river should make sure to dry off before walking out of the river so that he does not carry the water 4 amos in the adjoining "karmelis".
 - **Q:** When he walks into the water he pushes water 4 amos away, so that should be problematic as well?!
A: Moving something 4 amos away in a karmelis indirectly is not a problem. Only the direct carrying in a karmelis is a problem.
- **Abaye (or R' Yehuda)** said, if one has mud on his shoe he may rub it off onto the ground, but not onto a wall.
 - **Q: Rava** asks, you don't allow rubbing against a wall because you consider it "building". That is a very poor way of building (with mud instead of lime), and can't be a reason to prohibit rubbing on a wall!? **A:** **Rava** therefore says that one may rub his shoe against a wall, but **not** against the ground, because that would fill in holes in the ground, which is assur.
 - **Mar the son of Ravina** says rubbing against a wall or the ground is assur. According to him, the only way to wipe off the mud would be to rub it off onto a piece of wood. **R' Pappa** says both are mutar.
- **Rava** says, one should not sit at the edge of the "lechi", because something may roll out into the reshus harabim and he may then bring it back in, which would make him chayuv a chatas.
- **Rava** says, one should not move around a barrel to try to make it stand more securely, because he may come to fill holes in the ground.
- **Rava** says, one should not stuff wet material at the mouth of a bottle, because he may squeeze out the liquid and be chayuv for "s'chita".
- **R' Kahana** says, if one has mud on his clothing he may rub the clothing on the inside (to try to get the mud off) but not on the outside.

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- **Q:** A Braisa says, if one has mud on his shoes he can scrape it off with the back of a knife. If he has mud on his clothing, he may scratch it off with his fingernail, as long as he does not rub the clothing. From here it seems that any sort of rubbing is problematic!? **A:** It means that he may not rub it on the outside, but he may rub it on the inside.
- **R' Avahu in the name of R' Elazar in the name of R' Yannai** says, we may scrape mud off a new shoe with the back of a knife, but not off an old shoe. A certain elder told **R' Avahu** that **R' Chiya** taught otherwise in a Braisa which says, one may not scrape new or old shoes, or apply oil to his foot while it is in a shoe or a sandal (oil is applied to leather in the tanning process). But, he may apply oil to his foot and then put it into a shoe or sandal, and he may apply oil to his entire body and then roll over a piece of leather.
 - **R' Chisda** says he is only permitted to do so if he is “polishing” the shoes or leather, not if he is “tanning” them.
 - **Q:** Noone allows one to polish shoes on Shabbos?! **A:** **R' Chisda** meant to say, one is permitted to apply enough oil that would be needed for polishing, but not enough oil that could be used for tanning.
- A Braisa says, one may not go out with shoes that are too large for him (they will fall off and he will carry them on Shabbos), but he may go out with a shirt that is too big (because he won't remove his shirt and carry it outside). A woman may not go out with a torn shoe (she will be embarrassed, will take it off and will carry it) and such a shoe should not be used for “chalitzah”, but if it is used, the “chalitzah” is kosher. A woman may not go out with new shoes on Shabbos (because she is particular about wearing shoes that are the perfect fit, and if it is not, she may carry it). **Bar Kappara** adds, if she wore them for a little bit before Shabbos, she may wear it on Shabbos.
- **Q:** One Braisa allows removing a shoe on Shabbos from the wooden or metal form on which it was made. Another Braisa does not allow it!? **A:** The first Braisa follows the **Rabanan** who consider a shoe still on the form to be a keili, so it is not muktzeh and may be moved. The second Braisa follows **R' Eliezer** who says a shoe on the form is not a keili and is therefore muktzeh.
 - **Q:** The Gemara feels that the Braisa allows the moving of the shoe with the form as well. Based on that, the Gemara asks, that is good according to **Rava** who says that something may be moved if its place is needed. However, according to **Abaye**, a muktzeh item may not be moved if its place is needed, so how do we allow moving the form? **A:** The Braisa is discussing (like **R' Yehuda** says in another Braisa as well) where the shoe is loosely on the form and we are permitting the moving of the shoe off of the form, but the form itself may not be moved.
 - **Q:** According to **Rava**, why can't the entire form be moved?! **A:** According the **Rabanan** it could be moved. **R' Yehuda** said that we are talking about moving the shoe off the form to try and make the first Braisa fit according to **R' Eliezer**.

HADRAN ALACH PEREK TOLIN!!!

PEREK NOTEL -- PEREK ECHAD V'ESRIM

MISHNA

- One may carry a child who is holding a stone in his hand, or a basket that has a stone inside.
- One may move tamei terumah that is with tahor terumah or that is with regular chullin. **R' Yehuda** says one may remove one piece of terumah from a mixture of 100 pieces of chullin.

GEMARA

- **Rava** said, if one carries a live child with a pouch around his neck into the reshus harabim, he is patur for carrying the child but chayuv for carrying the pouch. If the child is dead, he is patur for carrying the child and the pouch.

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- If the child is alive he is patur for carrying the child because **Rava** holds like **R' Nosson** that a live person “carries itself”.
- **Q:** We find that when one carries out a live person in a bed he is patur for carrying the bed as well as the person because the bed is “batul” to the person. Why is the pouch different? **A:** A bed becomes “batul” to a person. A pouch does not.
- **Q:** Why is the person not chayuv for carrying out the dead child? **A:** **Rava** holds like **R' Shimon**, and since removing a “meis” is a “melacha she'eino tzricha l'gufah”, he is patur.
- **Q:** Our Mishna says that one is not considered to be carrying the stone in the hand of the child, so why is a pouch different?! **A:** **The Yeshiva of R' Yannai** says, the Mishna is discussing a child who is longing for his father and will become sick if his father doesn't pick him up. In that case we allow the muktzeh to be lifted. Typically, however, one is considered to be carrying something in the hand of someone that he has picked up.
 - **Q:** If we are talking about this special case, why does **Rava** say the halacha only applies to a stone in the child's hand and not a coin? **A:** If the stone were to fall on the ground the father would not pick it up. If a coin were to fall, the father would pick it up and would carry it on Shabbos.

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KALKALA V'HA'EVEN B'TOCHA

- **Q:** Why doesn't the basket become a “base for a muktzeh item”, in which case it becomes prohibited to move the entire basket?! **A:** **Rabbah bar bar Channa in the name of R' Yochanan** says we are discussing a basket full of fruit along with the stone, so the basket is a base to the fruit and is therefore not assur.
 - **Q:** Why doesn't he spill out all the fruit and the stone and then collect the fruit and put it back into the basket? **A:** We are discussing fruit that will become ruined if they are dumped out.
 - **Q:** Why doesn't he shake the basket until he can get the stone out without the fruit falling out? **A:** **R' Chiya bar Ashi in the name of Rava** says we are dealing with a basket with a hole, where the stone is being used to block the hole. Therefore, it is part of the basket and is not muktzeh.

MITALTILIN TERUMAH...

- **R' Chisda** says, the only time the tamei terumah may be moved along with the tahor terumah is where they are together in a box/basket with the tahor terumah on the bottom and the tamei terumah on top. However, if the tahor terumah is on top, he must remove the tahor terumah and not carry the tamei terumah.
 - **Q:** Even if the tahor terumah is on bottom, we should make him spill out all the contents and then pick up the tahor terumah?! **A:** **R' Illai in the name of Rav** said, we are discussing fruit that will become ruined if they are dumped out.
 - **Q:** A Braisa says that the tamei terumah can be carried along with the tahor terumah even if the tahor terumah is on top!? **A:** **R' Chisda** says the Mishna is discussing moving it for its use (i.e. to eat it), which is only applicable to the tahor terumah and therefore the tamei terumah can only be moved when it must be moved to get to the tahor terumah. The Braisa is discussing moving the terumah because its place is needed. In that case, the tamei terumah may be moved in its own right and can be moved whether it is on top or on bottom.
 - **Rava** explains that the Mishna seems to be discussing a case where the muktzeh item is being moved for its permitted use, because the next (part of the) Mishna discusses shaking off money from a pillow. **Rabbah bar bar Channa in the name of R' Yochanan** said, the Mishna is discussing where the pillow is needed for its use, because if it was needed for its place, the pillow could be moved along with the money. Since that Mishna is discussing when it needs to be moved for its use, it would make sense that this Mishna is discussing a similar case as well.

R' YEHUDA OMER AHF MA'ALIN...

- **Q:** By removing the one part of terumah, he is “fixing” the rest to be eaten, which is not permitted on Shabbos!? **A:** **R' Yehuda** holds like **R' Eliezer** that the terumah, even while lying mixed with the chullin, is considered to be separate and distinct. Therefore, separating it is not considered to be “fixing” the remaining produce.

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- **Q:** We only find that **R' Eliezer** says that concept when it leads to a “chumra”, and in this case it is a “kula”?! **A:** **R' Yehuda** holds like **R' Shimon** who says we apply this principle even in a case when it leads to a “kula” (he says, when 2 pieces of terumah fall into 100 pieces of chullin one after another, **R' Shimon** says we just remove 2 pieces and the rest may be eaten).
 - **Q:** Maybe **R' Shimon** only says that over there because he views the two pieces as 2 separate incidents of getting mixed up – the first becomes “batul” in 100 and the second becomes “batul” in 101?! **A:** **R' Yehuda** holds like **R' Shimon ben Elazar** who says one need not even physically remove the one part of terumah before eating the remaining one hundred. If so, we see that the physical removal is not significant.
 - **Q:** We find that **R' Yehuda** actually argues on **R' Shimon ben Elazar**!? **A:** He agrees that physical removal is insignificant. He takes it a step further and says, since it is insignificant, it may even be done on Shabbos.

MISHNA

- If there is a stone on the opening of a barrel, one may tilt the barrel on the side to allow the stone to fall off. If doing so would risk breaking nearby barrels, one may move the barrel away and tilt it there.
- If there is money on a pillow, one may shake the pillow so that the money falls off.
- If there is dirt on a pillow, one may wipe it with a dry cloth to clean it. If the pillow is made of leather, one may pour water on it until the dirt is removed.

GEMARA

- **R' Huna in the name of Rav** said, the halacha of the Mishna is only where one forgot the stone on the barrel. If it was left there intentionally, the barrel becomes a base for a muktzeh item and is assur to move.

HUYSA BEIN HECHAVIOS...

- **Q:** Who is the shita of the Mishna that says one must move the permitted item (the barrel) and not the prohibited item (the stone) although the prohibited item is being moved in either case? **A:** **Rabbah bar bar Channa in the name of R' Yochanan** says it is **R' Shimon ben Gamliel**, who says that **B”S** and **B”H** agree that on Yom Tov if one wants to do borer, if there is more “pisoles” than food, he must pick the food. This must be because when given the choice, one must handle the permitted items.
 - **Q:** In the Mishna’s case there is more food than “psoles” (the rock), so **R' Shimon** should allow one to simply remove the rock?! **A:** To take out all the wine would require a lot of effort (to lift up and turn over the barrel). Therefore, it is considered easier and less effort to carry the barrel and tilt it for the stone to fall off.

HUYSA BEIN HECHAVIOS MAGBI’AH

- A Braisa says, **R' Yose** says, if removing the stone at the place where the barrel is will risk breaking other items, he should carry it to the side, let the rock fall off there, take whatever wine he needs and then return the barrel to its place.

MAOS SHE’AHL HAKAR

- **R' Chiya bar Ashi in the name of Rav** says this is only where one forgot the money on the pillow. If it was left there intentionally, the pillow becomes a base for a muktzeh item and is assur to move.
- **Rabbah bar bar Channa in the name of R' Yochanan** says, this limitation is only if one needs the pillow for its use. If the pillow needs to be moved for its place, it may be moved with the money as well.

MAOS SHE’AHL HAKAR MINA’ER

- **R' Oshaya** says, if one forgot a wallet in a courtyard, he may place a piece of bread or a child on it and bring it to a more secure location. **R' Yitzchak** says this same halacha when one forgot a brick in the courtyard. **R' Yochanan** once allowed a bag of money to be moved using this method.
 - **Mar Zutra** said, this method may only be used if the muktzeh item was forgotten in the unsecure place, not if it was left there intentionally.
 - **R' Ashi** says this method may only be used in a case where a “meis” needs to be moved, but not for any other muktzeh item.

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- **Abaye** moved a bundle of grain by placing a spoon on it, and **Rava** put a knife on raw dove meat to move it, but **R' Yosef** did not approve and said it may only be used in an instance where something was forgotten.
 - **Abaye** said, I could have moved the bundle without the spoon because it is fit to lean on (and therefore not muktzeh at all). I used the spoon as a “chumrah” because I am an important person and I know that people will watch whatever I do.
 - **Rava** said, I could have moved the dove meat without the knife because it is fit to eat (and therefore is not muktzeh). I used the knife as a “chumrah” because I am an important person and I know that people will watch whatever I do.
 - **Q:** From here it seems that **Rava** holds of muktzeh like **R' Yehuda**, but we find that he allowed giving intestines of a goose to an animal on Yom Tov even though it was not suitable for an animal when Yom Tov began?! **A:** **Rava** does hold like **R' Yehuda** (we find other places that he holds like **R' Yehuda** as well). In the case of the goose, even before Yom Tov he had in mind to give it to an animal because he knew that it would spoil soon after he would slaughter it.

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MISHNA

- **B”S** say one may remove bones and shells from the table by hand (**B”S** does not hold of muktzeh). **B”H** say one must shake them off, but may not remove them by hand (**B”H** hold of muktzeh).
- We may remove crumbs that are smaller than a kezayis and certain pods, because they are fit to be eaten by animals.
- A wet sponge may be used only when there is a leather handle (so one won’t squeeze out water when he handles it). If it is dry, it may be used on Shabbos even if it has no handle. Also, a sponge is not mekabel tumah (because it is not of the materials listed in the pasuk as being susceptible to tumah).

GEMARA

- **R' Nachman** had a version of the Mishna where **B”S** were the ones to hold of muktzeh and **B”H** did not hold of muktzeh.

MA’AVIRIN MEI’AL HASHULCHAN PEIRURIN

- The Mishna says we may remove the crumbs, but it seems to suggest that they may not be thrown out. This lends support to **R' Yochanan** who says that one may not destroy crumbs, even smaller than a kezayis.

SEY’AR SHEL AFUNIN

- **Q:** The Tanna who says that one may move the pods must be according to **R' Shimon**, because he allows these pods to be moved even though they were not fit as animal food when Shabbos began. However, the next part of the Mishna must follow **R' Yehuda**, because the Mishna says that one may not use a wet sponge even though any squeezing would be unintentional?! **A:** Even **R' Shimon** would agree that using the wet sponge is assur because squeezing out the water is an inevitable consequence, in which case **R' Shimon** agrees it would be assur.
- Pits of “Armiyasa” dates (low quality dates that are used to feed animals) are mutar to move on Shabbos to give to animals, because the date itself is fit for animal feed at the onset of Shabbos as well. Pits of Persian dates (high quality dates that are used for human consumption) may not be moved to give to animals, because they were not fit for animals at the onset of Shabbos.
 - **Shmuel** would put the pits on a piece of bread and move them like that (**Shmuel** holds elsewhere that one may use bread for any need). **Rabbah** would move them by placing them in a bucket of water. **R' Huna the son of R' Yehoshua** would make them disgusting and then move them as one would move a pile of excrement. **R' Ashi** disagreed with this last approach because he held one may not make a pile of excrement l’chatchila. **R' Sheishes** would spit them off the table. **R' Pappa** would throw them behind

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where he was sitting. **R' Zecharya ben Avkulas** would turn his face and spit them behind where he was sitting.

HADRAN ALACH PEREK NOTEL ADAM ES BINO!!!

PEREK CHAVIS -- PEREK SHENAYIM V'ESRIM

MISHNA

- If a barrel of wine breaks, one may save 3 meals worth of wine. He can also tell others to come and save for themselves (up to 3 meals worth each). One may not soak up the wine with a sponge.
- One may not squeeze the juice from fruits on Shabbos. If juice escapes a fruit on its own it is assur (as a gezeirah that one may then squeeze juice). **R' Yehuda** says, if the juice that came out on its own came from fruits that were intended to be eaten (and not squeezed) the juice is mutar. If it came from fruits meant to be squeezed, the juice is assur.
- Honeycombs that were chopped before Shabbos, the honey that flows from them on its own is assur. **R' Elazar** says the honey is mutar.

GEMARA

- A Braisa says, one may not soak up the wine with a sponge (because of possible s'chita), or dip his hands in spilled oil to transfer it to a keili, because that is considered to be a "weekday activity".
 - A Braisa says, if fruits scattered all around a courtyard, one cannot collect them into a box or basket because that is considered to be a "weekday activity".

EIN SOCHATIN ES HAPEIROS

- **R' Yehuda in the name of Shmuel** said, **R' Yehuda** agrees with the **Rabanan** that the juices that came out of grapes and olives on their own, even though these fruits were meant to be eaten (and not squeezed) are assur. This is so, because these fruits are mostly held for their juices. **Ulla in the name of Rav** says that **R' Yehuda** even argues with regard to the juices of grapes and olives.
 - **R' Yochanan** says, we pasken like **R' Yehuda** with regard to all fruit except for grapes and olives.
- **Rabbah in the name of R' Yehuda in the name of Shmuel** says, **R' Yehuda** agrees with the **Rabanan** when it comes to grapes and olives, and the **Rabanan** agree with **R' Yehuda** with regard to all other fruits.
 - **R' Yirmiya bar Abba** asked, if so, with regard to what do they argue?! **A: R' Nachman bar Yitzchak** said, they argue with respect to berries and pomegranates. In fact, a Braisa clearly says that they argue about these 2 items. The Braisa says, **R' Yehuda** says the juices that flow from berries and pomegranates that were kept for their juices, or that were kept without any stated purpose, are assur, but if they were kept to be eaten, the juices are mutar. The **Rabanan** say that the juices are assur in either case.
 - **Q:** Does **R' Yehuda** really equate juices that flow from berries and pomegranates that were kept for their juices and that of fruit that were kept without any stated purpose (which we assume the owner is happy about which is why it is assur)? We find a Mishna where the **Chachomim** say to **R' Akiva** (as part of a longer conversation) that juices that flow from grapes and olives in a basket are "muchsher lekabel tumah" only if it was "b'ratzon" (if the owner is happy that the juices flowed out) but not when it is "shelo l'ratzon" (which presumably means when the owner is not happy or unhappy, but rather seems to have no preference). This means that an owner is not happy with juices that flow from fruit that are kept for no stated purpose!? **A:** When the Mishna says "shelo l'ratzon" it actually means he is specifically not happy with it (not that he simply has no preference). **A2:** When juice flows into a basket it is destined to go to waste. Therefore, even without specific intent it does not get classified as a "liquid".

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- **Q:** We have shown where **R' Yehuda** agrees with the **Rabanan** (regarding juice from olives and grapes). Where do we find that the **Rabanan** agree with **R' Yehuda** that juice that flows by itself from fruits, other than grapes and olives, that were kept with the intent to eat them (and not to squeeze them) is mutar on Shabbos? **A:** A Braisa says: We may squeeze prunes and other fruits on Shabbos (because they are not typically squeezed for their juice), but one may not squeeze pomegranates (because we find that they are sometimes squeezed). We find that in the house of **Menashyeh bar Menachem** they would often squeeze pomegranates for their juice during the week, so we see this is a typical use of a pomegranate. This Braisa, which is the view of the **Rabanan**, is where we find that the **Rabanan** agree with **R' Yehuda**.
 - **Q:** Maybe this Braisa follows the view of **R' Yehuda**?! **A:** The Braisa discusses actually squeezing fruit on Shabbos. The **Rabanan** and **R' Yehuda** only argue regarding juice that flowed on its own. Which means that this Braisa is the shita of **R' Yehuda** as well as the **Rabanan**.
 - **R' Nachman** says, we pasken like the house of Menashyeh.
 - **Q: Rava** asked, Menashyeh did not argue in the Braisa. He was brought as a proof that people squeeze pomegranates. What does it mean that **R' Nachman** “paskens” like him? To say that he means that he paskens like the Tanna of the Braisa because he has proven from Menashyeh that pomegranates are used for their juice can't be right, because Menashyeh is one person and cannot establish a practice for the entire world!? **A:** We find that **R' Elazar** established a practice of planting based on the practice of the people in one locale – Arabia. This shows that we can establish a practice based on Menashyeh as well.
 - **Q:** Arabia is a number of people, but Menashyeh is only one person!? **A: R' Nachman's** psak is based on the principle of **R' Chisda**. **R' Chisda** says that beet juice which is mixed into a mikveh will render the mikvah passul if it changes the color of the mikvah. Although beets are not typically squeezed for their juice, it must be that when someone decides to squeeze them for their juice it makes it significant and is considered a liquid which can invalidate a mikvah. When the Braisa allowed squeezing the prunes on Shabbos it did not mean to allow squeezing them for their juice, because that would make the juice significant and would be assur. Rather it means, if one is bruising fruit to sweeten them and juice flows from them, the juice is mutar because these fruits are not typically kept for their juice. However, pomegranates, which, as can be seen from Menashyeh, are kept for their juice, may not be bruised to sweeten them.
 - **R' Pappa** says, the reason why beet juice can passul a mikveh is not because it has significance. It is because any liquid which can't be used to make a mikveh will passul a mikveh when it is mixed in and changes the color of the mikveh.
 - A Mishna says, if wine, vinegar or “olive-water” fall into a mikveh and change its color, the mikveh becomes passul. **Q:** Who is this Tanna who says that olive-water is considered to be a significant liquid which can passul a mikveh? **A: Abaye** says it is **R' Yaakov** who says that it is considered a significant liquid. **Rava** says, the reason why it can passul a mikveh is not because it is a significant liquid. It is because any liquid which can't be used to make a mikveh will passul a mikveh when it is mixed in and changes the color of the mikveh.
- **R' Yehuda in the name of Shmuel** says one may not squeeze juice into a bowl on Shabbos, but he may squeeze it into a pot of food (the juice is then considered food as well, and not liquid).
 - **R' Chisda** says, from here we can learn that one may milk a goat into a pot of food, but not into a bowl on Shabbos.
 - **Q: Rami bar Chamma** asked, a Mishna says that if a zav milks a goat, the milk is tamei. This presumably even refers to a case where he milks it into a pot of food. If the milk is considered food in that case (and not liquid) how did it become “muchshar l'kabel tumah” that it now becomes tamei? **A:** Like **R' Yochanan** said, the first drop of milk which is smeared on the nipple to help the milking process is not considered food and is therefore a liquid which makes the rest of the milk “muchshar l'kabel tumah”.

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- **Q: Ravina** asked, if one who is tamei meis squeezes olives or grapes exactly the size of an egg, it is not tamei. It seems that if the olives or grapes were larger than an egg it would be tamei. If he squeezes it into a pot, it should be considered food (and not liquid), so how did it become “muchshar l’kabel tumah”?! **A:** This case is talking about where he squeezed them into a bowl, so they are considered liquid, not food.

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- **R’ Yirmiya** says, whether juice that is squeezed onto food is considered a liquid or a food is actually a machlokes Tanna’im. A Braisa says, if one smears grapes onto bread before baking, the juice is not “muchshar lekabel tumah”. **R’ Yehuda** says it is. The Braisa is discussing juice being squeezed onto food and the **T”K** seems to hold that it has a din of “food” and **R’ Yehuda** seems to say that it has a din of “liquid”.
 - **R’ Pappa** says, it could be that all in the Braisa hold that the juice has a din of a “liquid”. Maybe they argue whether this liquid, which is destined to go to waste (in the oven), has a din of liquid or not. We find that Tanna’im argue about this in another Braisa as well. A Braisa says if one bruises olives to determine if they are ready to be squeezed, the liquid that flows from them is not “muchshar lekabel tumah”. **R’ Yehuda** says it is. This oil that flows at this stage is destined to go to waste, so they must be arguing whether such liquid has a din of “liquid” or not.
 - **R’ Huna the son of R’ Yehoshua** says, this Braisa with the olives surely centers around whether liquid destined to go to waste has a din of “liquid”. However, in the Braisa, all may agree that it is not considered to be destined to go to waste, and they may be arguing whether smearing juice onto bread in order to give it a shiny crust is considered a liquid.
- **R’ Zeira in the name of R’ Chiya bar Ashi in the name of Rav** says, one may squeeze grapes onto food on Shabbos but not into a bowl. However, a fish may be squeezed for its juices even into a bowl.
 - **R’ Dimi** said this quote as well. **Abaye** said to him, you said this quote in the name of **Rav** and you therefore have no difficulties. I quote this in the name of **Shmuel** and therefore have a difficulty. For we have learned that **Rav** says, one may squeeze out pickled vegetables on Shabbos for the purpose of eating the vegetables, but not for their liquid. With regard to cooked vegetables, one may squeeze them in either case. **Shmuel** says, in either case, they may only be squeezed for the purpose of eating the vegetables, but not for their liquid. Presumably, fish liquid is like cooked vegetable liquid, and he would therefore prohibit squeezing the fish for its juices into a bowl! **R’ Dimi** said, I have a direct line of tradition that it was **Rav** who said that quote.
- We have learned that **Rav** says, it is mutar to squeeze out pickled vegetables on Shabbos for the purpose of eating the vegetables, but squeezing them for their liquid would be assur, but patur. With regard to cooked vegetables, it is mutar to squeeze them in either case. **Shmuel** says, in either case, it is mutar to be squeezed for the purpose of eating the vegetables, but squeezing for their liquid is assur but patur. **R’ Yochanan** said, in either case it is mutar to be squeezed for the purpose of eating the vegetables, but squeezing for their liquid is chayuv a chatas.
 - **Q:** A Braisa says one may squeeze pickled vegetables on Shabbos for Shabbos, but not for after Shabbos. Grapes and olives may not be squeezed at all, and one who does squeeze them is chayuv a chatas. This Braisa makes no difference between squeezing for the vegetable or squeezing for the juice and is therefore problematic according to all opinions!? **A:** Each shita adds words to the Braisa to make it fit according to their opinion.
- **R’ Chiya bar Ashi in the name of Rav** said, one is only chayuv a D’Oraisa for squeezing grapes and olives, no other fruits. A Braisa taught by the yeshiva of **Menashe** says this as well and adds that saying testimony based on hearsay is only allowed to permit a woman (whose husband has disappeared) to remarry.
 - **Q:** Is hearsay testimony acceptable to say that the “mum” of a “bechor” was not caused by the Kohen?
A: R’ Ami says it is not acceptable, and **R’ Assi** says that it is.

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- **Q: R' Ami** asked, the Braisa of **Menashe** says that it is only acceptable to permit a woman to remarry!? **A:** The Braisa means that it is acceptable wherever the testimony of a woman would be acceptable (and a woman's testimony is acceptable for the case of a bechor).
- **R' Yeimar** accepted hearsay testimony for a bechor. **Mareimar** did not approve. The Gemara paskens that hearsay testimony is acceptable for the case of a bechor.

CHALOS DEVASH

- **R' Hoshaya** brought a Braisa from Naharada'ah which said, the **T"K** says if one chopped grapes or olives on Friday, the juice that flows from them on Shabbos is assur. **R' Elazar** and **R' Shimon** say it is mutar.
 - **Q: R' Yosef** asked, this is the same case as the Mishna with the honeycombs. Other than adding that **R' Shimon** agrees with **R' Elazar**, what are we adding here? **A: Abaye** said, we would have thought that honey starts as a "food" and stays a "food" as it flows out, and maybe that's why it is permitted. However, fruit juices were a food and became a liquid and therefore it would be assur. That's why we need this Braisa to say that it is permitted in this case as well.

MISHNA

- Anything that was cooked before Shabbos may be soaked in hot water on Shabbos (so that it should dissolve).
- Anything that was not cooked before Shabbos may be rinsed with hot water on Shabbos, but not soaked. However, aged, salted fish and Spanish "kulyas" may not even be rinsed with hot water on Shabbos, because such rinsing is how they are prepared (and is therefore considered to be cooking on Shabbos").

GEMARA

- **Q:** What is an example of a food that is cooked and then soaked? **A: R' Safra** said, **R' Abba** would prepare chicken in that way for refuah purposes (in Eretz Yisrael).
 - **R' Safra** said, he once had some of that dish (in Eretz Yisrael) and would have vomited from it if he didn't have good wine to drink with it.
 - **R' Yochanan** would spit when remembering the taste of the "kutach" of Bavel. **R' Yosef** (who was from Bavel and took issue with **R' Yochanan's** reaction) said, we should spit when we think of **R' Abba's** chicken dish! Also, **R' Gaza** once made "kutach" of Bavel in Eretz Yisrael and all the sick people begged him for some.

KOL SHELO BAH B'CHAMIN...

- **R' Yosef** said, if one rinses the salty fish or the "kulyas" he is chayav a chatas. **Mar the son of Ravina** said, our Mishna suggests that as well, because it says that rinsing these fish is how they are prepared, which would mean one would be chayav a chatas for doing so.
- **R' Chiya bar Abba** and **R' Assi** were sitting before **R' Yochanan** who was dozing off. **R' Chiya bar Abba** asked **R' Assi**, why are the birds of Bavel fatter than the birds of Eretz Yisrael? He answered, you can find fatter birds in the Azza Desert, which is in Eretz Yisrael. He asked, why are Yomim Tovim more joyous in Bavel? He answered, because the people of Bavel are poor and therefore save their fine food and enjoyment for Yamim Tovim. He asked, why do the Talmidei Chachomim in Bavel dress in fancy clothing? He answered, because the people of Bavel are unlearned and do not respect them for their Torah. They therefore dress nicely and are respected for their dress. He asked, why are goyim so impure? He answered, because they eat crawling creatures. **R' Yochanan** awoke and asked, why are you giving answers that you are not certain about? They asked **R' Yochanan** for the answers to the questions and he explained as follows: 1) Bavel birds are fatter because they did not have to go into galus, and we have a Braisa that says the animals of Eretz Yisrael did go into galus. All animals eventually returned to Eretz Yisrael except for the Spanish "kulyas". 2) Yomim Tovim are more joyous in Bavel because they were not part of the curse that Hashem gave to remove the joy of the Yomim Tovim in Eretz Yisrael. 3) The talmidei chachomim of Bavel must dress nice because they are displaced in Bavel (they are there in galus), and when not a native of a locale, a person cannot rely on his name to bring him honor, he must rely on his dress. 4) Goyim are impure because they were not at Har Sinai. From the time that the snake came onto Chava, an impurity was put into man that was eradicated at Har Sinai. Goyim, who were not at Har Sinai, never had it eradicated.

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- **Q: R' Acha the son of Rava** asked **R' Ashi**, how do “geirim” not have this impurity? **A:** He answered that even though the geirim themselves were not at Har Sinai, their “mazal” was there and that was sufficient to rid them of the impurity.
- **R' Yochanan's** statement argues on **R' Abba bar Kahana**, who said that the impurity was gone by Yaakov Avinu.

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MISHNA

- One may break open a barrel of dried figs (by cutting it open with a knife or sword), as long as he does not try and make a nice, even cut. **R' Yehuda** says one may not make a hole in the plug of a barrel to use as an opening. The **Chachomim** say this may be done (this is not the usual way of opening a barrel).
- One may not make a hole in the side (the Gemara will explain what this refers to).
- One may not plug a hole with wax because he thereby smooths it out (which is assur on Shabbos). **R' Yehuda** said, someone once did this and **R' Yochanan ben Zakai** felt that this person may be chayuv a chatas.

GEMARA

- **R' Oshaya** says, one may only take a knife or sword to cut open a barrel if the figs are stuck together in cakes (once it is being brought for the purpose of separating the figs, it may be used to open the barrel). However, if they are loose, since we don't need to bring the knife or sword to cut apart the figs, they may not be handled to cut open the barrel.
 - **Q: R' Shimon ben Gamliel** says in a Braisa that one may use a sword to chop off the top of a barrel of wine!? **A:** Our Mishna follows **R' Nechemia**, who says that a utensil may only be used for its intended purpose (e.g. a knife for cutting food). The Braisa follows the **Rabanan** who allow bringing a knife for any permitted use.
 - **Rava** explains, the fact that the Mishna uses a barrel of figs as its example, as opposed to any other type of fruit, shows that it is talking about pressed figs, and it is only then that using the knife and sword are allowed.
 - A Braisa says that one may untie a string closing a basket of figs or dates, and he may even cut it open with a knife. Another Braisa says he may untie it, but may not cut it open. The first Braisa follows the **Rabanan**. The second Braisa follows **R' Nechemia**.
- **Q:** They asked **R' Sheishes**, may one puncture the side of a barrel of wine with a spear on Shabbos? Does he intend to create a new hole and it is therefore assur, or is he just trying to show that he is being generous with his wine, and it is therefore mutar? **A:** He said that it is assur.
 - **Q:** We find that **R' Shimon ben Gamliel** allowed chopping off the top of a barrel of wine!? **A:** There he is clearly doing that to show he is being generous with his wine, because he is chopping off the entire top of the barrel. Here, he is just making a new opening. If he wanted to show generosity, he would have made a larger opening by simply removing the lid of the barrel.

EIN NOKVIN MAGUFAH...

- **R' Huna** says, the machlokes in the Mishna is with regard to making a hole on the top (**R' Yehuda** says he may not and the **Rabanan** say that he may), but all agree that one may not make a hole on the side of the plug. **R' Chisda** says the machlokes is regarding making a hole on the side of the plug, but all agree that making a hole on top is mutar.
- A Braisa says, one may not make a new hole in a keili on Shabbos, but may widen an existing hole. **Others** say that one may not widen an existing hole. All agree that one may reopen a hole that has been sealed.
 - **Q:** The **T"K** doesn't allow making a new hole because he is creating an opening. Widening an existing hole is doing the same thing!? **A: Rabbah** said, D'Oraisa the only opening that is assur to make is one that serves things coming in and out. An opening to a barrel to let the wine out is not assur. The **Rabanan** were goizer that even one-way openings are assur because people would make ventilation holes in a chicken coop thinking they were one-way openings, not realizing they served a two-way

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purpose. However, no one would enlarge the holes in a chicken coop (because that would allow creatures in), so there is no fear that one would enlarge a two-way opening. Therefore, enlarging a one-way opening remains mutar. The “Others” say that one may come to enlarge a hole in a chicken coop that was not properly sized the first time around.

- **R’ Nachman** said that **R’ Yochanan** paskened like the “Others”.
- The Braisa said, all agree that one may reopen a hole that has been sealed. **R’ Yehuda in the name of Shmuel** said, this is only true for an opening that has been sealed to preserve the fragrance of the wine, but not for a hole that was sealed to strengthen the barrel. **R’ Chisda** explained, a hole sealed to preserve the fragrance is a hole above the level of the wine in the barrel. At or below the level of the wine is a hole sealed to strengthen the barrel. **Rava** said, even a hole sealed below the level of the wine is considered to be preserving the fragrance. A hole sealed to strengthen the barrel is a hole beneath the sediment of the wine.
- **Rav** says it is assur to place a hollow reed into a hole in the barrel to direct the flow of the wine (as a spigot). **Shmuel** says it is mutar.
 - All agree that cutting the reed to size is assur, and reinserting a reed that has been cut to size is mutar. The machlokes is where the reed has been cut but not perfectly fit for the hole. **Rav** says we don’t allow making the final fit, as a gezeirah that one may cut a reed initially. **Shmuel** says there is no such gezeirah.
 - We find a Braisa where the T”K holds like **Rav** and **R’ Yoshiya** holds like **Shmuel**. **R’ Shisha the son of R’ Idi in the name of R’ Yochanan** paskens like **R’ Yoshiya**.

V’IHM HUYSAN EKUVAH...

- **Rav** says one may not seal a hole with thick oil (as a gezeirah that he may use wax). **Shmuel** says that is mutar.
 - **Shmuel bar bar Channa** said to **R’ Yosef**, you explicitly told us that **Rav** says it is mutar.
- **Tavus the Catcher in the name of Shmuel** said, it is assur to place a “hadas” leaf in the hole in a barrel to direct the flow of the wine. **R’ Yeimer M’Difti** said it is assur as a gezeirah that one may make a gutter. **R’ Ashi** said it is assur as a gezeirah that one may pull a leaf off a tree.
 - The difference between these reasons would be where the leaves are already off the tree and ready to be used.
- **Rav** says it is assur for one to wrap himself in felt to carry and then use for a cushion to sit on. **Shmuel** says one may do so.
 - All agree that soft felt may be worn and that hard felt may not be worn. The machlokes is when the felt is in between. **Rav** says it looks like he is carrying a burden and it is assur. **Shmuel** says it looks like he is wearing an article of clothing and it is mutar.
 - **Rav’s** view was incorrectly attributed to him from a story that happened. One time there was not enough room for all to sit and learn, so he moved everybody out into a karmelis. People wrapped themselves in felt to use as cushions, but **Rav** refused to sit on them. They thought he refused because he held it was assur to bring it out like that. In truth, he refused because there wasn’t enough to use as cushions for **R’ Kahana** and **R’ Assi**, so he refused to sit on a cushion if they didn’t have one to sit on. In truth though, **Rav** once announced that it is mutar to wear felt and carry it like that.

MISHNA

- One may put a cooked dish into a pit to preserve it on Shabbos. He may also put a keili of clean, warm water into a pit of dirty, cool water to cool off the clean water on Shabbos. One may also place cool water in the sun to warm up on Shabbos.
- If one’s garment fell into the water on Shabbos, he may continue to wear them until he reaches the outermost courtyard of the city. When he reaches there he may place the wet garments in the sun to dry where people can’t see and suspect him of having washed his garment.

GEMARA

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- **Q:** It is obvious that one may place a dish in a pit!? **A:** The chiddush is that we are not goizer that he may smooth the ground to place the dish on level ground.

V'ES HAMAYIM HAYAFIM B'RA'IM

- **Q:** This is obvious?! **A:** The novelty is the next case of the Mishna.
 - **Q:** That is also obvious!? **A:** The chiddush is that we are not goizer that this may lead him to bury the water in ashes to warm.

MI SHENASHRU...

- **R' Yehuda in the name of Rav** said, wherever the **Rabanan** said something is assur so as not to make people suspect one of wrongdoing ("mar'is ayin"), the action remains assur even in private.
 - **Q:** Our Mishna says he may lay out the garment to dry in private, but not in public so as not to cause suspicion!? **A:** It is actually a machlokes among Tannai'm in a Braisa. The **T"K** says it is mutar to lay out the garment to dry in private and **R' Elazar and R' Shimon** say it is assur.

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- **R' Huna** says, one who shakes the dust off his garment on Shabbos is chayuv a chatas (for cleaning it).
 - This was only said with regard to a new garment, which is black, and where the owner is particular about ridding it of the dust.
 - **Ulla** saw the **Rabanan** in Pumbedisa shaking out their garments on Shabbos. He said, the **Rabanan** are being mechalel Shabbos! **R' Yehuda** told the **Rabanan** they can continue to shake it out because they are not particular about ridding it of the dust.
 - **R' Yosef** asked **Abaye** to give him his hat. **Abaye** was afraid to give it to him because it was full of dew and he felt that he could not shake it off before giving it to **R' Yosef**. **R' Yosef** said, you can shake it off because I am not particular about having dew on my hat.
- **R' Yitzchok bar Yosef in the name of R' Yochanan** said, one who folds up his talis (from the bottom of the back) up onto his shoulders and walks like that into the reshus harabim is chayuv a chatas (this is carrying, not wearing a garment).
 - Similarly, a Braisa says: clothing merchants (and all other people) who go out like that are chayuv a chatas. Also, a storekeeper (and all other people) who goes out with money tied to his clothing is chayuv a chatas. Also, people from "Ratan" (and all other people) may go out with a kerchief hanging on their shoulders. **R' Yehuda** said, **Hurkinas the son of R' Eliezer ben Hurkinas** would go out with a kerchief hanging on his shoulders, but he would make sure to have a string from the kerchief attached to his finger to prevent the kerchief from falling off. The **Chachomim** said, the kerchief may be worn even without a string attached to the finger.
 - **R' Nachman bar Chisda in the name of R' Chisda** paskened that the kerchief may be worn even without a string attached to the finger.
- **Ulla** was asked, may one make a "gutter" in his clothing on Shabbos? He answered, it is assur.
 - **R' Zeira** explained that a "gutter" means to fold up the clothing from the bottom up and to fasten them in place.
 - **R' Pappa** said, if one folds up a garment in a permanent way, it is assur on Shabbos. If it is done in a temporary way, it is mutar.
 - **R' Dimi** said, **R' Yehuda** was walking in the field and he lifted the sides of his talis onto his shoulders. **Yehoshua ben Zeiruz (R' Meir's brother in law)** asked, didn't **R' Meir** say that one is chayuv a chatas for doing so? **R' Yehuda** replied, did **R' Meir** go so far as to say one is chayuv in this case as well? That said, **R' Yehuda** still let down the talis off of his shoulders.
 - **Ravin** said, it was **Yehoshua ben Kifusai**, the son in law of **R' Akiva**, who had this exchange with **R' Yehuda** and said it was **R' Akiva** who said that wearing a talis like that makes one chayuv for a chatas.
 - **R' Shmuel bar R' Yehuda** said that **R' Yehuda** discussed this, but was not actually wearing his talis in that way.

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MISHNA

- If one bathed in the warm water of a cave (heated before Shabbos) or in the hot springs of Teverya, he may not carry the towels he used to dry himself (we are afraid he may squeeze them out), even if he used 10 towels (so they are hardly wet). If 10 people are together, even if they all used the same towel to dry themselves (so it is very wet), they may carry it (because if one attempts to squeeze it out the others will stop him).
- One may smear oil on himself and one may massage himself, but may not do so strongly. One may also not scrape his skin (they would do this with an instrument made for this purpose and is considered to be a “weekday activity”).
- One may not go down to the Kurdim River on Shabbos. One may not take a medicine to induce vomiting on Shabbos. One may not set straight the limbs of a child on Shabbos. One may not set a broken bone on Shabbos. If an arm or leg is dislocated, one may not massage them with cold water to try and get it back into place, but he may wash the limb like he normally does and if it pops back into place that is ok.

GEMARA

- From the fact that the Mishna says cave water and the hot springs, it is clear that we are talking about warm water. From the fact that the Mishna uses the past tense – “one who bathed” – we see that one may not *bathe* in warm water l’chatchila, but it seems that one would be allowed to shower his entire body in warm water even l’chatchila, which is the shita of **R’ Shimon**.

V’NISTAPEG AFILU B’ESER ALUNTIYOS

- The first case of the Mishna teaches that even if the towel is not very wet, it still may not be carried by a lone person. The second case of the Mishna teaches that even if the towel is very wet, it may be carried by a person who is with a group of people.
- A Braisa says, a person may dry with a towel and then place it in the wall of the bathhouse, but he may not give it to the bathhouse attendant because we are afraid that they will squeeze them out. **R’ Shimon** says one may carry the towel home after he uses it as well.
 - **Q: Abaye** asked **R’ Yosef**, how do we pasken? **A:** He answered that **R’ Shimon, Rebbi, Shmuel and R’ Yochanan** all say that one may carry the towel after using it, so we will pasken like them.
 - **Q:** How could **R’ Yochanan** pasken like that? Our Mishna, which says differently, is an anonymous Mishna, and **R’ Yochanan** always paskens like anonymous Mishnayos!? **A:** **R’ Yochanan** said that our Mishna is the shita of **Ben Chachinai**, and is not anonymous.
- **R’ Chiya bar Abba in the name of R’ Yochanan** said, bathhouse attendants may bring towels for the women to use on Shabbos as long as the attendants carry them over by wearing them over their heads and bodies. Also, if someone wants to wear a “sachnisa” (kind of kerchief) into the reshus harabim, he must tie the two ends below the shoulders.
 - **Rava** told the people of Mechuza, if you are forced to carry clothing to the soldiers on Shabbos, let the clothing hang down below the shoulders, and in that way you can wear the clothing and not have to carry them.

SACHIN U’MIMASHMISHIN

- A Braisa says, one may smear oil and massage his stomach on Shabbos as long as it is not done as it is normally done during the week.
 - **Q:** How should it be done? **A:** **R’ Chama bar Chanina** says he should smear the oil and only afterwards massage. **R’ Yochanan** says both should be done at the same time.

AVAL LO MISAMLIN

- **R’ Chiya bar Abba in the name of R’ Yochanan** said, one may not stand in the mud of the Diyumses River on Shabbos because it has healing properties.
 - **R’ Yehuda in the name of Rav** said, the healing properties exist for 21 days each year, and Shavuot is part of those 21 days.

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- **Q:** Is Shavuot the start of the days or the end of the 21 days? **A: Shmuel** has said regarding drinks that have healing properties that they are most effective from Pesach until Shavuot. This too must therefore be good until Shavuot and the 21 days must end on Shavuot.
 - **Q:** Maybe drinks are more effective in the cooler weather (before Shavuot), but this mud has healing properties from the heat that emanates from it, and therefore the 21 days may *begin* on Shavuot!?
- **R' Chelbo** said, the wine of Prugaisa and the water of Diyumses caused the 10 “shevatim” to be lost from Klal Yisrael (the 10 lost tribes became entrenched in taking pleasure from these items and began to sin).
 - **R' Elazar ben Aruch** went to that area and was dragged into taking pleasure from these things. Because of that, he forgot all his Torah learning. The **Rabanan** davened for him and he regained his Torah knowledge.
 - This story is what **R' Nehorai** in the Mishna is referring to when he says to exile yourself to a place of Torah and not to wait for Torah to come to you. Having friends who are learning with you causes you to remember your learning.
 - We learned that **R' Nehorai** is **R' Elazar ben Aruch**, who was called Nehorai because he “lit up” the eyes of the **Chachomim** in halacha.

AVAL LO MISGARIRIN

- A Braisa says one may not scrape his skin on Shabbos with an instrument made for that purpose. **R' Shimon ben Gamliel** said, if his feet were all muddy or dirty he may use that instrument to take the dirt off.
 - **R' Shmuel bar Yehuda's** mother made him a silver scraping instrument to use on Shabbos.

EIN YORDIN L'KORDEIMA

- One can't go there because the mud there is very slippery, which will cause a person to slip, which will get his cloths all wet and will lead him to squeeze them out.

V'EIN OSIN APIKTOIZIN B'SHABBOS

- **Rabbah bar bar Channa in the name of R' Yochanan** said, it is prohibited to induce vomiting by drinking something. However, one may do so by sticking his finger down his throat.
- **R' Nechemia** says in a Braisa that it is assur to induce vomiting even during the week because by doing so one is wasting food.

V'EIN M'ATZVIN ES HAKATAN

- **Rabbah bar bar Channa in the name of R' Yochanan** says, one may swaddle a baby on Shabbos.
 - **Q:** Our Mishna says we may not straighten the limbs of a baby!?! **A:** The Mishna is discussing straightening the spine back into place. That is assur because it looks like he is “building”.