

## OVERVIEW of the Daf

### 1) Clarifying the opinion of Shmuel

The previous daf concluded with Shmuel stating that one is permitted to add an amount of water that will harden a pot as long as that is not the person's intent. The implication of this is that Shmuel follows the opinion of R' Shimon. This is difficult because we find other cases where Shmuel does not follow the opinion of R' Shimon.

The Gemara distinguishes between **דבר שאינו מתכוין** where Shmuel follows R' Shimon's lenient ruling and **מלאכה שאינה צריכה לגופה** where Shmuel follows the strict ruling of R' Yehudah.

### 2) Mixing hot and cold water on Shabbos

Bais Shamai rules that one may pour hot water in to clod but not cold water into hot. Bais Hillel permits when pouring into a cup either hot into cold or cold into hot but when pouring into a bathtub Bais Hillel agrees that one may only pour hot into cold. R' Shimon ben Menasya forbids it and R' Nachman rules like R' Shimon ben Menasya.

R' Yosef thought that a washbasin should be treated like a bathtub. Abaye, however, disagreed based on a Beraisa which states explicitly that a washbasin is not treated like a bathtub.

R' Huna the son of R' Yehoshua observed that Rava had no issue pouring even cold water into hot because of a Beraisa which explicitly permits these actions.

### 3) MISHNAH:

One may not add spices to a kli rishon, even if it was removed from the fire but they may be added to a kli sheni. R' Yehudah permits adding spices to anything except for those foods contain vinegar or fish brine.

### 4) Clarifying the opinion of R' Yehudah

The Gemara is uncertain whether R' Yehudah meant to express a lenient opinion permitting adding any spice into a kli rishon or perhaps he meant to express a stringent opinion prohibiting adding spices to a kli sheni that contains vinegar or fish brine.

A Beraisa is quoted in which R' Yehudah explicitly expresses the lenient position.

### 5) The opinion of Tanna Kamma

R' Yosef thought that salt should be the same as other spices in that it would become cooked in a kli rishon and it would not become cooked in a kli sheni.

Two different versions of Abaye's response are recorded. In the first version Abaye quotes a Beraisa which states that salt would become cooked even in a kli sheni. In the second version Abaye quotes a Beraisa which states that salt does not become cooked even in a kli rishon.

**6) MISHNAH:** It is prohibited to place a utensil under a lamp to catch dripping oil on Shabbos but it may be placed beneath the lamp before Shabbos. The oil in the lamp is prohibited from benefit since it was not designated for use on Shabbos.

### 7) R' Chisda's ruling regarding eggs laid on Shabbos

R' Chisda rules that although it is prohibited to place a utensil beneath a chicken to catch a newly laid egg it is permissible to use a utensil to cover the egg so that it should not break.

Rabbah explains that it is common for a chicken to lay an egg in a place where it may get crushed but it is uncommon for a chicken to lay an egg on an incline which would necessitate catching the egg in a

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## Gemara GEM

### Semantics Seminar

When our Gemara refers to something that is not to be handled on Shabbos, it commonly calls it **"שאינו מן המוכן"** - it is not prepared." Why does the Gemara not use the term **"מוקצה"**, which is the precise term describing the item as set aside from use on Shabbos? This terminology has been analyzed in the **שו"ת מלמד להועיל**.

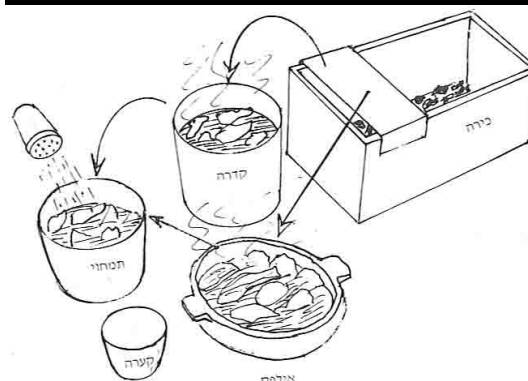
In order to understand the expression used, we should note that the phrase **"שאינו מן המוכן"** itself seems to be an awkward phrase, because literally it translates to be "it is not from the prepared." Why does it not simply say **"שאינו מוכן"**?

**"Muktza - מוקצה"** is from the root **"קצה"**, that it is at the edge. It is set apart and placed out of one's domain, or that it has been set aside for a special purpose and not to be used for anything else. An item set apart to be used for idolatry is **מוקצה** for that purpose, and dates set aside to dry are also **"muktza"**. Something not to be used for Shabbos for any reason is **"muktza"**, and items which we designate to be used are called **מוכן**. Something which has not been designated specifically for use, but that a person would probably want to use are called **"מן המוכן"**, for they are reasonably considered useful. However, if something without designation, and which one will probably not use are in a category known as **"שאינו מן המוכן"**. Notice, these items are not technically muktza, but they are not within the realm of being allowed to be used, either. ■

## REVIEW and Remember

1. How should one move a thron out of the way in a karmelis?
2. On what basis was Rava lenient and permitted pouring cold water into a kli sheni containing hot water?
3. What is R' Nachman's opinion about whether salt may be added to a kli rishon?
4. What utensil commonly bursts?

## Daf DIAGRAM



A pot or frying pan is removed from the fire. These are each **kli-rishon**. Food from the original pot or pan is then transferred into a bowl or plate. These are **kli-sheni**. Spices may be placed into a **kli-sheni**, but not into a **kli-rishon**.

# HALACHAH Highlight

**Pouring a boiling liquid from a primary vessel into an empty cup that has some droplets of water in it**

האילפס והקדרה שהעבירן מרותחין, לא יתן לתוכן תבלין, אבל נותן הוא לתוך הקערה או לתוך התמחוץ.

As regards a frying pan and a pot that were taken off the fire while they are still boiling, one may not put spices into them. However, one may add spices to a bowl or tureen.

The Mishnah states that placing spices in a kli rishon is forbidden, while putting spices in a kli sheni is permitted. Pouring from a kli rishon onto spices would appear to be less severe than adding directly to a kli rishon, but more severe than placing into a kli sheni. Tosafos<sup>1</sup> deliberates whether it is possible to infer from our Mishnah the status of pouring from a kli rishon (ערוץ); is it assigned the status of a kli rishon or a kli sheni? Tosafos resolves that the inferences are not conclusive. However, in the course of raising this point, Tosafos examines the issue at large. In the end, there are numerous views<sup>2</sup>. Some Rishonim<sup>3</sup> hold that pouring from a primary vessel is assigned the same status as the primary vessel itself. Others<sup>4</sup> hold that pouring from a primary vessel can only cook to depth of a peel (כדי קליפה). Another view amongst the Rishonim<sup>5</sup> is that pouring from a primary vessel has the same status as a secondary vessel. In practice, the Shulchan Aruch<sup>6</sup> rules that it is forbidden to place spices in a bowl and then pour upon them water from a primary vessel. The Mishnah Berura<sup>7</sup> explains that the prohibition is due to the fact that the stream of water from the primary vessel cooks to the depth of a peel.

This concept relates directly to a common Shabbos situation. One rinses out a cup and then desires to pour hot water into the cup, however, there are droplets of water from the rinsing that have adhered to the cup, is there a potential prohibition of cooking regarding these droplets? Rav Yitzchak Meltzen<sup>8</sup> discusses this, and references that Rav Aryeh Leib from Stavisk was careful not to pour hot water into a cup until he had dried it, although, writes Rav Meltzen, he had not seen any other elders practice similar heedfulness. Rav Moshe Feinstein<sup>9</sup> writes to prohibit pouring water from a primary vessel into a cup that has droplets of water in it because the stream of hot water will cook the droplets. [It should be noted that if the cup was wet from a hot drink that had been in it earlier, or if it was rinsed with previously cooked water, Rav Feinstein<sup>10</sup> would permit

(Insight...continued from page 1)

utensil. Chazal permitted moving a utensil to protect a muktza item to prevent common losses but they did not permit moving a utensil to protect a muktza item from uncommon losses.

Abaye begins a series of challenges to Rabbah's explanation. ■

pouring hot water from a primary vessel into the cup, as long as there were only droplets.] Other contemporary Poskim<sup>11</sup> also rule to forbid pouring water from a primary vessel into a cup with droplets in it. Some Poskim<sup>12</sup>, however, hold that it is permitted to pour hot water from a primary vessel into a cup although there are droplets remaining from the cup having been rinsed, especially if he shook out the cup after rinsing it<sup>13</sup>. Dayan Yisroel Ya'akov Fisher<sup>14</sup> of Yerushalayim opined that the simplest resolution of this matter would be to rinse the cup with hot water, and not with cold water, and then to pour out the hot water before pouring more hot water in. ■

1. תוס' כאן דף מב ע"ב ד"ה אבל
2. עי' אריכות דברים בביאור השיטות בס' אגלי טל (מלאכת אופה אות לא, דף קכד סוע"ב) וכן בשו"ת יביע אומר ח"ד (חאו"ח סי' לג אות טז).
3. ואכמ"ל בזה.
4. שיטת הר"י הובא בתוס' כאן (ד"ה אבל) וכן בריטב"א (כאן מב ע"א ד"ה אבל) ובר"ן (דף כ ע"א בדפי הר"י ד"ה ודאמר"י) בשם ר"ת. והוא בספר הישר (סי' רמג ורג). ע"ש. וכן ברשב"א כאן (ד"ה האלפס) בשם רש"י.
5. בתוס' כאן (ד"ה אבל) ועי' בתוס' זבחים (צה ע"ב ד"ה עירה).
6. רשב"ם הובא בתוס' (שבת לט ע"א ד"ה כל). ועי' תוס' כאן ובזבחים (צה ע"ב) וכן הובא בריטב"א כאן (מב ע"א ד"ה אבל). (ועי' בר"ן דף כ ע"א בדפי הר"י ד"ה ודאמר"י בשם הרשב"ם). וכן ראה בחידושי הר"ן כאן בשם הרא"ה שערורי מכלי ראשון קיל כמו כלי שני. ועי' מאירי כאן (מב ע"א) ופסחים (ל ע"ב) שערורי אינו מבשל ככלי ראשון אלא מפליט ומבליע. ועוד.
7. שו"ע (סי' שיח ס"י)
8. משנ"ב שם (ס"ק עד)
9. שבת השבת (פתיחה למלאכת מבשל אות יט, דף מה ע"ג)
10. שו"ת אגרות משה ח"א מחאו"ח (ס"ס צג). ועי' היטיב בדבריו בשו"ת אגרי"מ ח"ד מחאו"ח (סי' עד בישול אות יט)
11. עי' באגרות משה הנ"ל
12. סי' דינים והנהגות ממרן החזו"א (או"ח פ"ב אות יד, עמ' סח), ברית עולם (מלאכת אופה אות לד) ובשו"ת א' נדברו ח"ב (סי' כ), שו"ת באר משה ח"ו (סי' קל), תשובות והנהגות ח"א (סי' רז באזהרות בבישול אות ד) ושכן העלה החזו"א. וכן ראה בשו"ת מנחת יצחק ח"ט (סי' ל ולא). ועוד.
13. האדמו"ר מקלונבורג בשו"ת דברי יציב (חאו"ח סי' קנו), הגר"ע יוסף שליט"א בשו"ת יביע אומר ח"ד (חאו"ח סי' לד) ובס' הליכות עולם ח"ד (פרי' בא אות טז) ובס' מאור ישראל כאן, וכן בשו"ת משנה הלכות ח"ו (סי' סז). ועוד.
14. שו"ת שבת הלוי ח"ו (סי' מב אות ב), ובס' מאור השבת ח"א (סי' ד' הערה כט, עמ' קסא) בשם הגר"ש אלישיב שהוצרכו ניעור הכוס היטיב.
15. הוב"ד בס' מאור השבת ח"א (סי' ד' הערה ל', עמ' קסא). ע"ש. ■

## Gemara GEM

**Adding Salt to Taste**

צריכא מילחא בישולא כבשרא לתורא

One time on a Friday night at the Shabbos table, the Vizhnitzer Rebbe was eating soup. He tasted the soup, and then turned to the person behind him and said, "This soup is cold!" The people around were astounded to hear the Rebbe make a casual and critical

comment about the quality of his food, totally out of character with his style. They all realized that there must have been something to this statement more than a culinary critique.

The person to whom he addressed his remarks was quick to clarify the context of the Rebbe's words. The Gemara cites a difference of opinion regarding the nature of salt. One opinion is that it is easily cooked, and can be cooked even in a kli sheni. The other opinion is that salt is not capable of being cooked-

even in a kli rishon. The Rebbe had just placed salt in his soup, and when he noticed that the person standing behind him was shocked to see him placing salt in his bowl, the Rebbe turned to him and explained that it was permitted to put salt in this soup according to all opinions, because it was at a low enough temperature to not be able to cook the salt even if it was in a kli rishon. This is what the Rebbe meant when he said that the soup was "cold". ■

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