

This month's Daf Digest is dedicated
L'Ilu Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev
By Mr. and Mrs. Manny Weiss

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents issues related to clearing a table on Shabbos.

2) Clarifying the Mishnah

R' Nachman records a different version of the dispute between Beis Shamai and Beis Hillel. According to R' Nachman, Beis Shamai takes the strict position regarding muktza and Beis Hillel follows the lenient opinion.

The Gemara notes that the Mishnah's ruling about removing crumbs smaller than a kzayis rather than throwing them away is a proof to R' Yochanan who rules that crumbs smaller than a kzayis may not be thrown away.

The Gemara notes that two rulings in the Mishnah are seemingly contradictory. The ruling permitting movement of pea pods is consistent with R' Shimon's limited definition of muktza, whereas the ruling concerning sponges is consistent with R' Yehudah's position regarding performing a melacha unintentionally.

The ruling concerning sponges, the Gemara explains, is consistent with R' Shimon since the squeezing out the liquid is a psik reisha.

3) Date pits

Pits removed from non-edible dates are not muktza because they have always been considered animal food. Pits removed from edible dates are muktza since they were originally fit for human consumption when Shabbos began and now they are only fit for animal consumption.

The Gemara records how different Amoraim would dispose of date pits that were muktza on Shabbos.

הדרן עלך נטל אדם את בנו

4) **MISHNAH:** The Mishnah discusses the permissible way to salvage wine from a broken barrel. Once the prohibition against squeezing out liquids was mentioned, the Mishnah discusses the issue of squeezing liquid from fruits and honeycombs.

5) Weekday activities

A Baraisa teaches the prohibition against sponging spilled wine, lest one come to squeeze out the wine, and the prohibition of salvaging oil with one's hand because it resembles a weekday activity.

A second Baraisa is quoted that limits the way one may gather scattered fruit because it resembles a weekday activity.

6) Clarifying the dispute between Tanna Kamma and R' Yehudah

A dispute in the name of Rav and Shmuel is recorded with regards to whether R' Yehudah agrees with Tanna Kamma and prohibits the juice that oozes from grapes and olives.

R' Yochanan rules like R' Yehudah's lenient opinion regarding fruit in general, but against him regarding olives and grapes. Shmuel is quoted as stating that R' Yehudah agrees with Chachamim regarding grapes and olives and Chachamim agree with R' Yehudah regarding other fruit and the point of dispute is regarding mulberries and pomegranates. A Baraisa is cited to prove that the point of dispute is limited to the case of pomegranates and mulberries.

In the Baraisa, R' Yehudah ruled that if a person stored mulberries or pomegranates with no specific purpose in mind the juice which oozes from them on Shabbos is prohibited. The Gemara begins to question this view. ■

Distinctive INSIGHT

Moving bones on Shabbos

טלטול עצמות בשבת

The Mishnah states that according to Beis Shamai, one may use his hands to pick up and remove bones and shells from a table on Shabbos, while according to Beis Hillel one may not pick up the bones and shells with his hands. Rather, one must lift up the table top and spill the refuse off without coming into direct contact with the bones and shells. Rav Nachman in the Gemara reverses the opinions, attributing the lenient opinion to Beis Hillel and the stringent opinion to Beis Shamai.

Rashi (d.h. Atzamos) explains that the bones under discussion in the mishnah are "hard, that are not suitable for a dog." Tosafos (d.h. Atzamos) reject Rashi's interpretation. They assert (and cite proof) that you may only use your hands to pick up bones if they are suitable for an animal to consume.

Nachalas Yaakov (to Beitza 2a, Tosafos d.h. Magbihin) sustains Rashi's interpretation. He does so on the basis of Darchei Moshe (Orach Chaim 308:10), who writes that you may move refuse – viz., bones and shells – that is suitable for animals that are in your home on Shabbos, even if the refuse became separated from the food before Shabbos began. On the other hand, you may not move refuse that is only suitable for dogs that are found in the marketplace (not in your home) unless it became separated from the food on Shabbos itself. (Nachalas Yaakov suggests that the rationale of the latter ruling is that anything that was categorized as food for a part of Shabbos – viz., the bones and shells while still adhering to the meat or the nut – retains its categorization as food so long as it is still suitable for a dog.)

Taking Darchei Moshe's distinction further, Nachalas Yaakov suggests that when Rashi writes that these bones are hard and not suitable for a dog, he means that they are the type of bones that are not suitable for the small dogs that are generally present in the home. They are suitable, however, for the large dogs one finds in the marketplace. Thus, our mishnah reflects Darchei Moshe's latter ruling. ■

REVIEW and Remember

1. What category of muktza applies to a sponge?
2. What ruling permitted Shmuel to use bread to remove date pits?
3. How much wine may others salvage from a broken barrel?
4. What are the four different ways to understand the dispute between R' Yehudah and Chachamim?

HALACHAH Highlight

Squeezing fruits¹

אין סוחטין את הפירות להוציא מהן משקין ואם יצאו מעצמן אסורין

Most of the practical applications of the Melocho of Dosh actually involve its Toldah, called Mefarek. Squeezing fruit for its juice is a typical example of Mefarek. Squeezing is also referred to as S'chitah.

Not all fruits are classified under מפרק in the same way. Squeezing of some fruits is strictly forbidden, while others are permissible to be squeezed. There are three categories of fruits in this regard:

- 1: Ossur M'deoraisa (Prohibited by Torah law)
- 2: Ossur M'derabonon (Rabbinically prohibited)
- 3: Mutor (Permissible)

a) The Ossur M'deoraisa category of fruits

The "Ossur M'deoraisa" category of fruits includes fruits that are forbidden to be squeezed for their juice by Torah Law. Only two fruits fall into this group: Grapes and olives.

Because they are forbidden to be squeezed M'deoraisa, none of the leniencies affecting the other categories of fruits may be applied to the squeezing of grapes and olives.

Examples: 1) Squeezing onto solids: Squeezing most fruits directly into a solid food is permitted, but with grapes and olives this would be forbidden.

2) Sucking juice from fruit: Putting a grape to one's lips and sucking the juice is not allowed, although it is permitted with other fruits.

Squeezing out the juice of grapes and olives is Mefarek M'deoraisa because it entails extracting a new entity (i.e. the drink) from the solid pulp of the fruit and is thus similar to extracting a kernel or pea from its natural casing.

On the other hand, juices of other fruits are regarded merely as secretions of the fruit - fruit extracts - and are secondary to the fruit itself. Consequently, extracting these juices is Halachically the same as simply cutting a fruit in half.

b) The "Ossur M'derabonon" category of fruits

As explained earlier, there are three categories of fruits with regard to the restrictions on S'chitah (squeezing). The Ossur M'derabonon category of fruits is the second of these groups. This includes the many varieties of fruits that may not be squeezed on Shabbos by Rabbinic ordinance.

The Gemara specifically mentions two varieties of fruits in this group. However, all fruits or vegetables that are commonly pressed for their juices

and enjoyed as drinks are included under the M'derabonon category. This is true even of fruit juices that are produced only in certain countries or cities. For example, exotic fruits, the juices of which are not available in this country, may not be squeezed on Shabbos if we know that they are used for their juices in their native lands.

Most fruits and many vegetables are commonly pressed for their juices, and are therefore similar to grapes and olives, which are also used primarily for their juices. Because of their similarity in this respect, many people might fail to distinguish between grapes and these other varieties. To prevent this sort of confusion, squeezing all such fruits for their juice was Rabbinically prohibited.

Included are oranges, lemons, grapefruits, apples, pineapples, cherries, strawberries, pomegranates and tomatoes.

Because squeezing other fruits is not truly Mefarek, the Sages did not extend all of the same additional stringencies upon these fruits as they did on grapes and olives (that are of the M'deoraisa category). There are several Halachic differences:

It is permitted to cut an orange, grapefruit, etc. on an empty plate, even though some of its juice will surely be squeezed onto the plate.

One may scrape out a grapefruit with a spoon or knife to eat the pulp still remaining on the inside of the peel, even though the juice of the pulp will inevitably be extracted while doing so. This is permitted because the juice is not truly extracted, but rather remains absorbed in the pulp. S'chitah occurs only when the juice is removed from the meat or pulp of the fruit. Moreover, any juice that becomes isolated from the pulp becomes immediately reabsorbed into the fruit scrapings, and can thus be considered a form of Mashkeh Habo L'Ochel.

It therefore follows that pressing the spoon against the pulp on the inside of the peel with the intention of extracting and separating the juice from the pulp is indeed forbidden.

c) The Permitted category of fruits

Fruits and vegetables that are rarely, if ever, pressed for their juices are permitted to be squeezed for their juice. However, these are very few, since most fruit juices are very popular. Moreover, fruits that are not regarded as juice fruits in one country may still be Halachically classified as juice fruits if that same type of fruit is commonly made into juice in another country.

Nevertheless, some exceptions do exist. Most varieties of melons, for example, are not popular anywhere for their juices, and may be squeezed. These include cantaloupes, honeydew melons, and watermelons. ■

¹ The 39 Melachos, by Rabbi Dovid Ribiat, pages 333-335. Used with permission.

Gemara GEM

Removing refuse from the table

בית שמאי אומרים מעבירין מעל השלחן עצמות וקליפין ובית הלל אומרים מסלק את הטבלא כולה ומנערה

The Mishna earlier (142b) taught that if money is lying on a pillow, a person who wishes to move the pillow may shake off the coins and move the pillow. Rav Yochanan explained there that the case is where the person needs the pillow itself (לצורך גופו). However, if the person needs to use the place upon which the pillow rests (לצורך מקומו), he may move the pillow with the coins still lying upon it, and move the entire ensemble as is to another place. Ramban uses this comment of Rav Yochanan to explain our

Mishna, as well. The ruling of Beis Hillel to allow removal of the entire board from the table, together with the collection of peels and other remnants of refuse, is speaking about where the person needs the space on the table to use it on Shabbos. This is why there is no option of letting the pile of garbage to simply slip off, and to carry the board away by itself.

Ritva asks that if the insight of Ramban is correct, we should have expected the Gemara to have pointed out our Mishna as a proof to Rav Yochanan. Clearly, the Mishna earlier allows carrying away a pillow only after shaking off the coins, and our Mishna allows carrying the entire board with the muktza still upon it. This contrast begs for a resolution, and the rule of Rav Yochanan seems to be the obvious solution. Why, then, did the Gemara not bring our Mishna as an indication that Rav Yochanan is cor-

rect?

Bi'ur Halacha (308:27, ד"ה מנער) writes that it seems from Semag that our Mishna itself can be understood to be allowing removal of the board from the table only after the muktza has been removed from it. Accordingly, the earlier Mishna about moving a pillow, and our Mishna about moving a board off the table, are both only allowing this maneuver once the muktza has been removed. Therefore, there is no room for the insight of Rav Yochanan within the words of the Mishna itself.

Shulchan Aruch (O.C. 308:27) rules that if a person needs the space on the table, he may remove the board with the refuse still on it. If he does not need the space, and his objective is to use the board, he should shake off the board at the table and take the board. ■