

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

- 1. One may extinguish a piece of burning metal that is in a public domain so people will not be harmed by it, but one may not extinguish a piece of burning wood in a public domain.**

The prohibition of extinguishing a fire on *Shabbos* only applies to wood that burns, not metal that glows. The Chachamim forbade burning metal on *Shabbos*, but the Chachamim suspended their restriction when the burning metal could harm someone. Burning a piece of wood is considered a *melachah sheainah tzrichah legufah*, an act of labor that is not performed for a specific design. Shmuel forbids burning a piece of wood in the public domain, as Shmuel holds like Rabbi Yehudah who forbids the performance of a *melachah sheainah tzrichah legufah*.

- 2. One may carry a thorn in a public domain if he moves it less than four *amos* at a time.**

Based on the idea that there is no rabbinical prohibition of burning metal when there will be harm to the public, one may move a thorn found in the public domain to the side, provided that he move the thorn less than four *amos* at a time. If the thorn was found in a *karmelis*, an area that does not qualify as a public domain, one may move the thorn even more than four *amos* at a time, as a *karmelis* is a Rabbinically instituted domain.

- 3. There is a dispute if one may place cold water into hot water on *Shabbos*.**

Beis Shammai maintains that one may pour hot water into cold water, based on the idea that *tisa’a gavar*, the lower element dominates, and the cold water below will cool off the hot water above. One may not pour cold water into hot water, however, as the hot water below will cook the cold water from above. Beis Hillel, however, posits that one may even pour cold water into hot water, if the pouring of the water is done into a cup. The reason for this leniency is two-fold: first, since the cup is for drinking, the person does not want the cold water to be too hot, so he will pour enough cold water into the cup to endure that the water does not get heated. Second, the cup is called *kli sheini*, a secondary vessel, and one is permitted Biblically to cook in a secondary vessel.

One may pour hot water into cold water that is in a bathtub because of the rule that *tisa’a gavar*, the lower waters dominate. One may not, however, pour cold water into hot water that is in a bathtub. The bathtub cooks on a Biblical level and a person wants the water in the bathtub to be hot, so he is not allowed to pour cold water into hot water, as he will only add a small amount of cold water.

Rabbi Shimon ben Menasya maintains that unlike the opinion of Beis Hillel, one may not even pour cold water into hot water that is in a cup, because of the rule *tisa’a gavar*. Rabbi Shimon ben Menasya agrees, based on the same principle, that one would be

allowed to pour hot water into a bathtub filled with cold water. According to Rabbi Shimon ben Menasya, even Beis Hillel agrees that one may not pour cold water into a cup of hot water.

4. Rava would pour cold water into a vessel containing hot water on *Shabbos*.

Rav Huna the son of Rabbi Yehoshua deduced from a *braisa* that Rava allowed pouring cold water into a *kli sheini*, a secondary vessel contains hot water. The *braisa* states that one may pour either a flask of hot water into cold water, or one may pour a flask of cold water into hot water. It is evident from this *braisa* that one may pour cold water into hot water, and this supports Rava, who would pour cold water into a *kli sheini* containing hot water.

5. There is a dispute as to which utensils one may add spices to on *Shabbos*.

The first opinion of the *Mishna* maintains that one is forbidden to add spices to a frying pan or a pot that were removed while still hot from the fire, but one may add spices to hot food that is in a bowl, because the bowl is a *kli sheini* that does not cook. Rabbi Yehudah, however, maintains that one may add spices to any boiling pot that has been removed from the fire, as long as the food does not contain vinegar or fish juice.

6. There is a dispute whether salt will cook even in a secondary vessel.

Rav Yosef suggested that salt has the status of other spices, in that salt will cook in a *kli rishon*, a primary vessel, but not in a *kli sheini*. Abaye proved from a *braisa* that salt could even cook in a *kli sheini*. Rav Nachman, however, maintains that salt will only cook on the fire, as salt needs the amount of cooking that it will take to cook the meat of an ox.

An alternative version of this dispute is that Rav Yosef suggested that salt will not cook in a *kli sheini*, and

Abaye proved to Rav Yosef from a *braisa* that salt would not even cook in a *kli rishon*. This *braisa* is proof to Rav Nachman who maintains that salt needs the amount of cooking as would be required for the meat of an ox.

7. One may not place a vessel under a candle to allow the oil to drip into the vessel on *Shabbos*.

Placing the vessel under the candle to catch the oil is forbidden because the oil is *muktzeh*, an article removed from use on *Shabbos*.

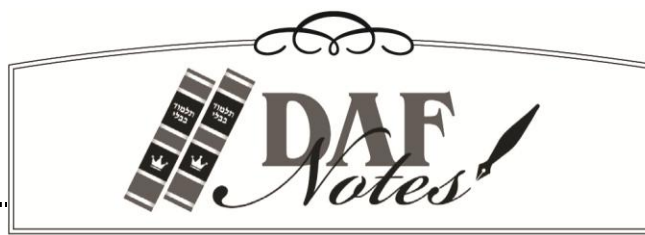
One may not move a vessel on *Shabbos* unless he is moving it for the purpose of a vessel that may be moved. Furthermore, one may not negate the use of a vessel on *Shabbos*, a prohibition known as *mavatel kli maheichano*. By placing the vessel under the candle and catching the oil that is *muktzeh*, one is immobilizing the vessel, which is forbidden to do on *Shabbos*.

8. One may place a vessel over a newly laid egg so that the egg should not break.

One may not place a vessel under a hen to catch the egg it will lay on *Shabbos*, since a hen usually lays its eggs in a garbage dump and not on an incline. Since it is not likely that the hen will lay an egg on an incline, the Chachamim did not permit one to place a vessel under the hen to catch the egg. The Chachamim did, however, allow one to place a vessel over an egg to prevent it from being crushed, as it is commonplace that a hen's eggs get crushed underfoot. In such circumstances, the Chachamim allowed one to move a vessel that is not *muktzeh* for the sake of something that is *muktzeh*, like the egg.

9. One may place a vessel over a barrel of *tevel* that broke on the roof.

Tevel is produce that *terumah* and *ma'aser* were not separated from. Since the produce is not usable, it is considered *muktzeh*. If the *tevel* is in a barrel on a



roof and the barrel breaks, one may bring a vessel to place under the broken barrel, with the intention of saving the *tevel*. Since the barrel of *tevel* is a new earthenware vessel, which commonly burst, one is permitted to move another vessel for its sake, as this is considered a likely loss, and the Chachamim did not forbid moving a non-*muktzeh* vessel for the sake of a *muktzeh* vessel.

10. One may place a vessel under a candle to catch the sparks that fall.

One may place a vessel under a candle to catch the sparks that fall, as sparks are common to fall from a candle. The Chachamim did not forbid placing a non-*muktzeh* vessel under the candle to catch the sparks that are *muktzeh*. (42a – 42b)

INSIGHTS TO THE DAF

Iruy, pouring hot liquid, from a kli rishon, onto spices in a kli sheini

The *Mishna* stated that one may add spices to hot food in a bowl that is a *kli sheini*. Tosfos writes that one may not infer from the fact that the *Mishna* stated that one may not add spices to a *kli rishon* and did not state that one may not perform *iruy*, pouring, that *iruy* is like a *kli sheini* with regard to cooking. Rather, the opposite is true, as the latter part of the *Mishna* states that one may add spices to hot food in a bowl, but the *Mishna* did not allow one to pour hot water on the food that contains spices.

This inference would imply that *iruy* from a *kli rishon* into a *kli sheini* is prohibited.

The Rashbam, however, proved from the fact that *tisa'a gavar*, the lower elements dominate, that *iruy* is rendered the status of cooking in a *kli sheini*.

The R"i proves from a *Gemora* in Zevachim that *iruy* is classified as cooking in a *kli rishon*.

The *halachah* follows the R"i, and one is forbidden to pour hot water from a *kli rishon* into a *kli sheini* that contains spices.

DAILY MASHAL

Tavlin, Tevalin, Tevel

By: Meoros HaDaf HaYomi

In our era we are used to read *tavlin* (spice) according to the Ashkenazic tradition and according to this reading, *tavlin* is singular and the plural form is *tavlinim*. However, according to the tradition of the Yemenites and Oriental communities, *tevalin* is the plural form of *tevel*, which appears in 'Arachin 2:6: "The Leviim..didn't say with a harp but with their mouths to give a taste (*tevel*) to the tune" (*tevel* forms *tevalin* or *tevalim* just as *kesem* forms *kesamim*).

According to the simple meaning, there's no link between this word, found in Chazal's statements, and the Biblical word *tevel* appearing in the *parashah* concerning immorality (see Rashi, Vayikra 18:23) and it surely has nothing to do with *teiveil*, meaning "the earth".

However, Chazal connected these similar words in their *derashos* (see *Shitah Mekubetzes* on Nedarim 51a and *Sifrei* at the beginning of *parashas 'Eikev*). From Chazal's famous statement – "We have one spice (*tavlin echod*) and its name is *Shabbos*" – it appears that *tavlin* is singular and is read *tavlin*! However, some read the version "*tevel echod*".