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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

1. One may insulate foods before *Shabbos* with certain materials and one may not insulate foods before *Shabbos* with other materials.

One may not insulate food before *Shabbos* with materials that add heat, such as olive and sesame pulp, manure, salt, lime, and wet or dry sand. One may also not insulate food before *Shabbos* with straw, grape skins, or soft wool and cotton, and not with moist grass. These latter items may be used to insulate food when they are dry. (47b)

2. There is a difference between insulation of food and causing heat to go upwards.

The scholars inquired: Did we learn, olive marc, whereas marc of sesame is well; or perhaps we learned marc of sesame, and how much more so of olives?—Come and hear: For Rabbi Zeira said on the authority of one of the disciples of the School of Rabbi Yannai: A basket in which one put away [food]¹ may not be placed on marc of olives. This proves that we learned marc of olives!—[No.] After all I may tell you that in respect of storing [marc] of sesame too is forbidden; [but] as for causing

heat to ascend,² [peat] of olives causes heat to ascend, but not [marc] of sesame.³ (47b – 48a)

3. There is a difference between retaining heat and creating heat.

Rabbah and Rabbi Zeira visited the house of the Exilarch. Rabbah rebuked a servant who placed a flask of water over a kettle [with the intention of heating the water in the flask]. Rabbi Zeira asked him: How is this case different from a kettle [placed] upon a kettle?⁴ Rabbah said to him that one is permitted to place a kettle on top of a kettle, as there he is merely retaining the heat in the top kettle. Here [when one places a flask of water on top of the kettle], however, he is essentially creating heat in the flask of water. [This is similar to *hatmanah*, insulation, and is therefore forbidden.] (48a0)

4. One may not place a cloth on top of a barrel of water.

Rabbah rebuked the servant who placed a cloth over a jug and laid a ladle on top of it. Rabbi Zeira asked him: Why? He replied to him: Soon you will

¹ For the *Shabbos*, to preserve its heat.

² As here, the food is stored in a substance which does not add heat, but heat may mount up from the marc and penetrate the basket.

³ Summary: If one insulated hot food in a box, he cannot place the box on top of olive pulp, because olive pulp makes the heat

rise, as opposed to sesame pulp that does not make the heat rise. Insulating food, however, may be forbidden not only with olive pulp, but also with sesame pulp.

⁴ Which is permissible.

see. Ultimately, he saw the servant squeeze the cloth [to remove the water, which is a prohibition of *Libun*, whitening a cloth or garment]. Rabbi Zeira asked him: How is this case different from one who covers a bowl of liquid with a rag? He [Rabbah] replied to him: because he does not care about the rag and he will not come to squeeze the rag. Here, we are concerned [when one places a cloth over a barrel of water if] he cares about the cloth [and then he will come to squeeze out the water from the cloth]. (48a)

5. Soft wool or cotton that is used for insulation can be moved on *Shabbos*.

Rav Adda bar Masnah asked Abaye: Is it permissible to handle flocking in which one insulated [food]?⁵ Said he to him: Because he lacks a bundle of straw, does he arise and renounce a bundle of soft flocking?⁶ - Shall we say that the following supports him: We may insulate [food] in wool shearings, with mats of combed wool, strips of purple [wool], and flocking, but they may not be handled?-As for that, it is no proof: this may be its meaning: if one did not insulate [food] in them, they may not be handled. If so, why state it?⁷ -You might say, They are fit for reclining; hence we are told [otherwise]. [Summary: The *Gemora* initially suggested that when one insulated food with soft wool or cotton, he is not necessarily demonstrating that he wants the wool or cotton to be designated as insulation. The *Gemora* later reject this approach, stating that if one did not use the wool or cotton for insulation, then he cannot

move it on *Shabbos*. If he used the wool or cotton for purposes of insulation, however, he would be able to move it on *Shabbos*. Although the wool or cotton is fit to recline on, it is still considered *muktzeh* when not being used for insulation, as this is not the normal use for the wool or cotton.] (48a)

6. One may not stuff a new pillow on *Shabbos*, but one may stuff an old pillow on *Shabbos*.

[When one places stuffing inside a new pillow, it is considered that he is fashioning a vessel, which is prohibited on *Shabbos*.] Rav Chisda ruled: When stuffing falls out of a pillow, one is permitted to replace the stuffing (and it is not considered fashioning a new vessel). (48a)

7. One may not open the neck opening of a garment for the first time on *Shabbos*.

Rav Chanan bar Chisda challenged Rav Chisda from the following Baraisa: The neck [of a shirt] may be undone on *Shabbos*,⁸ but [prior to the shirt being opened, the material is connected, so] one may not open up the neck opening in the first place.⁹ One is allowed to cut open the top of a sealed barrel on *Shabbos* because the cover of the barrel is not connected to the barrel, and since it is a separate piece, it is not considered that he is finishing the creation of a vessel. There is no difficulty: one refers to new ones, the other to old ones.¹⁰ It was taught likewise: Flocking may not be put into a pillow or a mattress on the Festival, and

⁵ Normally they may not be handled; the question is whether this use converts it into a 'utensil' which may be handled on the *Shabbos*.

⁶ Where possible straw is used, because it is cheaper. When one must use rags, he does not on that account renounce them, i.e., declare that they have no value in his eyes save for that purpose, but they remain independent, as it were, just as before they were so used: hence they may not be handled.

⁷ In their present state they cannot be used, hence they certainly do not rank as 'utensils'.

⁸ When it is returned by the launderer, who generally tied the neck up. This is permitted because the tie was never meant to be permanent.

⁹ As this is finishing off the process and thus it is regarded as creating a vessel.

¹⁰ A pillow etc., must not be stuffed for the first time, as that is part of its manufacture; but if the stuffing falls out, it

on the Shabbos it need not be stated; if it falls out, it may be replaced [even] on the Shabbos, while on Festivals it goes without saying. (48a)

Rav Yehudah said in Rav's name: One who opens the neck [of a shirt] on the Shabbos incurs a chatas. Rav Kahana objected: What is the difference between this and the bung of a barrel?¹¹ -Said Rava to him: The one is an integral part of it, whereas the other is not. (48a – 48b)

8. Clothing that is attached together is considered one regarding the laws of *tumah*.

Rabbi Yirmiyah pointed out a contradiction to Rabbi Zeira. We learned in a Mishna: Clothing sewn together by launderers, a key chain, and a piece of clothing sewn together with *shatnez* are considered one with regard to *tumah*, (so if one piece of clothing becomes *tamei*, then the other piece of clothing is also considered *tamei*). When the person detaches the pieces of clothing, (they are separate pieces and when one becomes *tamei*, the other piece does not become *tamei*). Evidently, they are considered attached even while no work is being performed with them. However, contrast this with another Mishna: A stick that was used as an ax handle, however, is considered attached with respect to *tumah*, when work is being performed with the ax. While work is being performed with them – yes (they are considered attached), but when work is not being performed with them – no (they are not considered attached)!? Rabbi Zeira said to him: There, when work is not being performed (with the ax), the person throws the stick with other pieces of wood. Here, (with regard to the clothing), however, even after the clothing is laundered he is satisfied that the clothing is

attached, because if they get dirty, he can wash them gain without having to reattach them. (48b)

9. Anything attached to something is considered like that thing itself with regard to *tumah*.

In Sura the following discussion was recited in Rav Chisda's name. In Pumbedisa it was recited in Rav Kahana's name-others state, in Rava's name. Who is the Tanna responsible for the statement of the Rabbis: Whatever is joined to an article is counted as the article itself?-Said Rav Yehudah in Rav's name, It is Rabbi Meir. For we learned in a Mishna: Rabbi Meir maintains that a flask receptacle, a spice receptacle, a lamp receptacle that are attached to a *kirah* become *tamei* by touching, (i.e. if the *kirah* becomes *tamei* then these attached vessel become *tamei*), but the vessels would not become *tamei* when *tumah* descends into the airspace of the *kirah*. Rabbi Shimon maintains that the attached vessels are always *tahor*. The Gemora asks: Now, as for Rabbi Shimon, it is well: he holds that they are not as the *kirah*. But according to Rabbi Meir, — if they are as the *kirah*, let them be *tamei* even through air space; if they are not as the *kirah*, let them not be *tamei* even through contact? The Gemora answers: Rabbi Meir's reasoning is that biblically, the attached vessels are not considered a part of the *kirah*, but the Chachamim decreed (that they are considered to be part of the *kirah* with respect to *tumah* through touching, but not with regard to *tumah* in the airspace). But if they decreed, let them become *tamei* even through airspace? The Gemora answers: The reason the Chachamim distinguished between various degrees of *tumah* is so that one would not come to burn *terumah* and *kodoshim* if the *kirah* or the attached vessels would become *tamei*. [One cannot burn *terumah*

may be replaced.

¹¹ Which according to the Rabbis may be pierced on the Shabbos.

or *kodoshim* that is Rabbinically *tamei*. The *terumah* or *kodshim* must be left alone to rot.] (48b)

10. Baraisa: Sectional scissors and parts (blade and handle) of a carpenter's plane are considered attached with regard to *tumah*, but are not considered attached with regard to the laws of sprinkling the ashes of the *Parah adumah*.

[The two parts of a scissors and the various parts of a carpenter's plane are considered connected with regard to *tumah*, so if one part becomes *tamei*, the other part is also rendered *tamei*. Nonetheless, if they need to be sprinkled with the ashes of the *Parah adumah*, they must be sprinkled separately.] The Gemora asks: Whichever way you wish (it is difficult): if they are both [counted as] connected, [they are so] even in respect of sprinkling too; if [they do] not [count as] connected, [they are not so] even in respect of defilement?-Said Rava: Biblically, the scissors and plane when being used are considered attached with regard to *tumah* and with regard to the laws of sprinkling the *Parah adumah* ashes. When not in use, they are not considered connected with regard to *tumah* or sprinkling. The Chachamim declared that we must be stringent and consider the parts as one with respect to *tumah*. With regard to sprinkling, since considering the parts as a separate utensil is a stringency, i.e. that all parts require sprinkling separately the Chachamim declared that they are considered separate even when they are in use. (48b – 49a)

11. One may not use certain materials when they are moist to insulate food before *Shabbos*.

The *Mishna* states that one may not use certain materials when they are moist to insulate the food before *Shabbos*. The scholars inquired: Naturally moist, or artificially moist?¹² — Come and hear: [We may not insulate . . .] In straw, (grape-skins, flocking or grasses when they are moist. Now, if you say [that it means] artificially moistened, it is well; but if you say, naturally moist, how can flocking be naturally moist?-[It is possible] in the case of wool plucked from between the thighs (of a sheep). And as to what Rabbi Oshaya taught: We may insulate [food] in a dry cloth and in dry produce, but not in a damp cloth or moist produce,-how is naturally damp cloth possible?-In the case of- wool plucked from between the thighs. [Conclusion: The *Gemora* remains unresolved as to whether the *Mishna* prohibits insulating only with materials that are moist on their own, i.e. tufts of wool that come from between the thighs of the sheep, and the wool is wet from the animal's sweat., or if insulating is prohibited even if the materials are moist from other sources.] (49a)

INSIGHTS TO THE DAF

Wet Clothing Bein Hashemashos that Dry Later

The *Gemora* states that olive pulp causes heat to rise, and therefore one may not place a box with insulated hot food on top of the olive pulp.

Tosfos writes that one would not be allowed to place coals beneath a pot even if the coals are covered with ashes, because the coals cause the heat to rise, similar to the olive pulp.

¹² Lit., 'through themselves or through something else'. The former throws out more heat.



Tosfos wonders how we are allowed to perform *hatmanah* on our stoves even though the coals have been removed, as our ovens cause heat to rise similar to the olive pulp.

Tosfos answers that with regard to olive pulp, we are concerned that he will insulate the entire pot in the pulp, but we do not have such a concern with our ovens.

Tosfos writes further that there are those who dig a large hole in the ground and encircle the hole with bricks and bricks are placed on the bottom. This kiln is then heated and the coals are removed and then the pot of food is insulated. This is permissible, because even though the entire pot of food is contained in the oven, there is space between the walls of the kiln and the pot, so it is not considered performing *hatmanah* with materials that add heat.

Preserving Heat in a Crock-pot

Over the last few years, crock-pots have become common in the United States (though less so in Israel) as a way of keeping *Shabbos* food hot. Crock-pots are electric slow cookers made of two pots, one fitting snugly inside the other. The inner pot contains the food and covers it with a lid. The outer pot, which is not covered, contains the electric heating element.

About a decade ago, the Poskim were confronted with the question of whether crock-pots may be used to prepare food for *Shabbos*. There are a number of issues that must be resolved to correctly answer this. The use of a crock-pot raises questions of *shehiyah* (leaving food on a fire from before *Shabbos*), *chazarah* (returning food to the fire on *Shabbos*), and *hatmanah* (insulating hot food to preserve its heat). This article will focus on the issue of *hatmanah*.

As the *Gemora* discussed in this and previous chapters, it is forbidden to insulate food on erev *Shabbos* in a material that adds heat. Furthermore, it is forbidden to insulate food on *Shabbos* itself, even in a substance that does not

add heat. Placing the inner pot of food snugly in the outer heating pot would seem to be a classic case of *hatmanah* in a heat-adding substance. What leniency might be found to permit a crock-pot's use?

Partial insulation: There is a fundamental debate among the Rishonim and Poskim as to whether partially covering hot food is considered *hatmanah*. This question is relevant both to insulating in heat-adding substances on erev *Shabbos*, and heat-maintaining substances on *Shabbos*. In either case, may one partially cover the walls of the pot, leaving part of them exposed? The Rashba among others rules that this is still considered *hatmanah*, and the Shulchan Aruch (O.C. 253:1) accepts his stringency. Rabbeinu Tam among others rules that this is not *hatmanah*, and the Remo relies on his leniency.

Customarily, Jews of Sefardic descent follow the Shulchan Aruch, while Jews of Ashkenazic descent follow the rulings of the Remo. As such, Sefardim may certainly not use a crock-pot to keep food warm, since according to the Shulchan Aruch this is *hatmanah*. However, since the inner pot is covered by the outer pot only on the sides, and not on top, perhaps this should be considered partial *hatmanah*, which is permitted for Ashkenazim, according to the ruling of the Remo.

We must now ask how precisely to define partial *hatmanah*, which the Remo permits. Is it indeed sufficient for the pot to be exposed on top? Or perhaps since the majority of the pot is covered, this is still considered full *hatmanah*, which is forbidden according to all opinions.

Pri Megadim poses this question, and there are conflicting implications in the writings of the Poskim who allow partial *hatmanah* (see Pr"m 259 M.Z. 3 citing Taz, but see Taz 253:14; see also Chaye Adam 20:22, and in contrast 2:5; Mishna Berurah 257 s.k. 41, and in contrast 253 s.k. 48, 69 etc; in addition Rabbeinu Tam himself in Sefer HaYashar explains that *hatmanah* includes if most of the pot is covered).



Some distinguish between insulating on erev *Shabbos* in substances that are themselves the source of the heat, and where the heat comes from a source other than the wrapping substance. Accordingly, if food is wrapped in a blanket and placed over a stove, since the stove, not the blanket, is the source of the heat, we can be lenient if the wrapping is not complete (see Shulchan Aruch O.C. 257:8; *Orchos Shabbos* p. 529; *Otzros Shabbos* pp. 255, 513 cites a *machlokes* among contemporary Poskim over this matter). In our case, the outer pot of the crock-pot is itself the source of heat, and encases most of the inner pot, and therefore would be included in the prohibition (See *Orchos Shabbos* p. 543).

Rocks in the crock-pot: Rav Elyashiv *shlita* suggested placing rocks in the base of the outer pot of the crock-pot, thus raising the inner pot and separating between the two. This creates two advantages. First, the bottom of the inner pot is not directly touching the outer pot, and *hatmanah* applies only when the pot directly touches its insulation. Second, the top of the inner pot's walls are lifted above the outer pot and exposed. Accordingly, this is certainly partial *hatmanah*, which the Remo permits (*Otzros Shabbos* *ibid*, 517-518).

After considering the leniencies discussed in this article, it is important to note that we have discussed only the issue of *hatmanah*. The issues of *shehiyah* and *chazarah* need further discussion.

DAILY MASHAL

Maskif Lah

This sharp expression is reserved for where an *Amora* asks a question on his companion's statement. With the expression "*maskif lah*", the questioner says that the other's statement defies simple logic. Of course, this expression does not fit an *Amora's* question on a *Mishna*

or a *braisa* as an *Amora* cannot question them based on his opinion.

Works on Talmudic rules wonder about a few places in Shas where an *Amora* questions a *Mishna* and uses the expression "*maskif lah*".

A famous example is Rami bar Chama's question at the beginning of Perek HaMafkid (Bava Metzi'a 33b). HaGaon Rav Betzalel Renshburg refers to the works on rules that explain Rashi's opinion that the *Amora* questions himself! That is, he attacks his understanding of the *Mishna* and it is as though he says "It seems that my understanding is mistaken as this understanding is illogical! (Halichos 'Olam, sha'ar beis, Ch. 1, 61 and in Yavin Shemu'ah, *ibid*; see Yad Malachi in the entry for "Maskif").