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Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Clearing The Table

The *Mishna* discusses the rules for clearing off a table. Beis Shammai say that one may clear off bones and peels, while Beis Hillel say that one must take off the whole tablet and shake everything off. One may clear off the table crumbs smaller than a *kazayis* – olive size, pea pods and lentil pods, as these are fit for animals. One may only wipe the table with a sponge if it has a handle. The Sages say that in any case it may be moved on *Shabbos*, but it is not a vessel which can become impure. (143a)

Beis Shammai’s and Beis Hillel’s Positions

Rav Nachman says that the correct version of the dispute is reversed, with Beis Shammai ruling strictly, like Rabbi Yehudah, and Beis Hillel ruling leniently, like Rabbi Shimon. (143a)

Disposing of Small Crumbs

The *Gemora* says that the *Mishna* which says that one may remove small crumbs from the table, implying that one may not throw them out, supports Rabbi Yochanan, who says that one may not directly destroy crumbs smaller than a *kazayis*. (143a)

Rabbi Shimon’s Positions

The *Gemora* asks how the *Mishna*’s statement permitting removal of pea and lentil pods follows Rabbi Shimon’s lenient position on *muktzeh*, but the statement prohibiting use of a sponge without a handle, since one may squeeze it, does not follow his lenient position on an unintended act of work. It, rather follows the opinion of Rabbi

Yehudah, who maintains that an unintended act is prohibited!?

The *Gemora* answers that even Rabbi Shimon agrees in the case of the sponge, since one will definitely squeeze it, and Abaye and Rava explain that Rabbi Shimon agrees that an act which will definitely do work is prohibited, even if that is not one’s intention. (143a)

Date Pits

The *Gemora* says that the pits of Aramaic dates are not *muktzeh*, as they are always considered animal food, since the dates are so inferior that they themselves are considered animal food. However, pits of Persian dates are *muktzeh*, as the dates are not meant for animal food, making the pits *muktzeh*.

Shmuel would move them by first putting bread on it. [A mnemonic: ShaRNam SHaPaZ] This is consistent with his statement that one may use bread for any purpose. Rabbah would move them along with a water bucket. Rav Huna the son of Rav Yehoshua would let them pile up until they were disgusting, like a waste bucket, which one may move away.

Rav Ashi asked Ameimar how he could do this, as one may not purposely create something disgusting, in order to then move it. Rav Sheishes would throw them far away with his tongue, while Rav Pappa would throw them behind his seat at the table. They related that Rabbi Zecharya ben Avkulas would turn around to the back of his seat and throw the pits there. (143b)



WE SHALL RETURN TO YOU, NOTEIL

Mishna

The *Mishna* says that if a barrel broke on *Shabbos*, one may salvage from it enough for three meals, and he may tell others to each salvage three meals worth, but he may not sponge it up.

One may not squeeze fruits to extract juice from them, and juice which oozed out on its own is prohibited. Rabbi Yehudah says that if the fruit were meant for eating, the juice is permitted, but if they were meant for drinking, it is prohibited.

If one crushed honey combs before *Shabbos*, the Sages prohibit the honey which oozed out on *Shabbos*, while Rabbi Eliezer permits it. (143b)

Not Like a Weekday

The *Gemora* cites a *braisa* which says that one may not use a sponge to soak up spilled wine, or dip his hands to soak up spilled oil, in order to avoid salvaging the same way one would do on a weekday.

The *Gemora* cites a *braisa* which says that if fruits got scattered in a courtyard, one may gather them in small quantities, but not into a basket or container, to avoid doing this in a regular weekday manner. (143b)

Squeezing fruits

Rav Yehudah quotes Shmuel saying that Rabbi Yehudah agrees to the Sages in the case of olives and grapes. Since these are generally used for their juice, we are concerned that once he tastes the juice, he will reconsider his plans for the fruits.

Ulla quotes Rav saying that Rabbi Yehudah's dispute is also about olives and grapes.

Rabbi Yochanan says that we rule like Rabbi Yehudah with other fruits, but not with olives and grapes.

Rabbah quotes Rav Yehudah in the name of Shmuel saying that Rabbi Yehudah agrees to the Sages in the case of olives and grapes, and the Sages agree to Rabbi Yehudah in the case of other fruits.

Rabbi Yirmiyah asked Rabbi Abba what is left for them to dispute, and he told him that when he investigates further, he will figure it out.

Rav Nachman bar Yitzchak says that it is logical to say that their dispute is in the case of berries and pomegranates, as some use them for their juice.

He supports this with a *braisa* in which Rabbi Yehudah says that olive oil and wine that oozed out itself is prohibited, whether one planned to use the olives and grapes for eating or drinking. Berry and pomegranate juice that oozed out itself is permitted if one planned to eat the fruits, but prohibited if he had no intention or planned to use the fruits for juice. The Sages say that these juices are prohibited, regardless of his plans for the fruit. (143b)

No Plans for Fruits

The *Gemora* challenges the *braisa's* statement that Rabbi Yehudah prohibits juice of fruits for which he had no plans from a *Mishna*. The *Mishna* says that mother's milk is considered a liquid which makes food able to become impure, whether the mother wanted to milk to come out or not. Animal milk is only considered a liquid if one wanted it to come out. Rabbi Akiva says that animal milk should certainly be considered a liquid in any case. If a mother's milk, which is only for children, is considered a liquid in any case, certainly animal milk, which is for children and adults, should be considered a liquid in any case. The Sages responded that human milk is more easily considered a liquid, as human blood is considered a liquid in any case, even if it is from a wound, as opposed to an animal, whose blood from a wound is not a liquid. Rabbi



Akiva answered that he is stricter with animal's milk, as it is a liquid even if expressed to heal, as opposed to blood, which is not a liquid if extracted to heal (*i.e., bloodletting*). The Sages responded that we find a precedent for their distinction between wanting the milk or not, in the case of olive and grape baskets, where the juice that comes out is considered a liquid only if one wanted it, but not if he didn't want it.

The *Gemora* assumes that in the case of these baskets, wanting it means planning to use the fruits for juice, and not wanting it means any other case, including no specific plans. If the *braisa* says that even in the case of olives and grapes, which are used for their juices, having no plan doesn't make their juice a bona fide liquid, certainly the juice of berries and pomegranates which one had no plans should not be a bona fide liquid.

The *Gemora* offers two answers:

1. Wanting it means having no specific plan, while not wanting it means that he explicitly says that he doesn't want the juice.
2. Since the olives and grapes are in a basket, the juices will be lost as soon as they come out. Therefore, unless he has specific plans to use the juice, we assume he plans to relinquish them. However, in a general case, where the juice isn't going to be automatically lost, it is considered a liquid unless he plans to eat the fruit. (143b – 144a)

INSIGHTS TO THE DAF

Oozing Juice

The *Gemora* (143b) discusses the opinions of Rabbi Yehudah and the Sages about juice that oozed out of grapes, olives, and other fruit. Rabbi Yochanan says we rule like Rabbi Yehudah's lenient opinion in the case of fruits other than grapes and olives, while Shmuel says that Rabbi Yehudah himself prohibits the juice of grapes and olives.

Tosfos (143b VeRabbi Yochanan) cites the *Gemora* in Beitzah, in which Rabbi Yochanan raises a seeming contradiction in Rabbi Yehudah's opinion. In our *Mishna*, he permits juice which oozed out, while in the *Mishna* in Eruvin he implies that an egg laid on Yom Tov is prohibited, presumably as an extension of the prohibition of oozed juice. Rabbi Yochanan therefore says we must invert the opinions of one dispute.

Tosfos says that Rabbi Yochanan must be referring to the dispute about the egg, since he rules like Rabbi Yehudah here, implying that he says the Rabbi Yehudah is indeed the lenient opinion in our *Mishna*.

Tosfos rejects this proof, saying that Rabbi Yochanan here may simply be ruling like the version of Rabbi Yehudah that is stated in the *Mishna*, even if it actually is the one of the Sages.

Tosfos (Beitzah 3a Rabbi Yochanan) argues that it is actually simpler to say that Rabbi Yochanan is inverting the *Mishna* about juice. In that case, he agrees to the decree on oozing juice, and therefore prohibits the egg. If we invert the *Mishna* about the egg, Rabbi Yehudah is more stringent on the egg, making his position even more inconsistent with his lenient position on the juice.

Tosfos (143b Halacha) says that although Rabbi Yochanan rules like Rabbi Yehudah in the case of other fruits, he still prohibits an egg, since a chicken's egg is like juice from a fruit taken for its juice.

The Shulchan Aruch (320:1) rules that only juice from food fruits other than grapes and olives are permitted. Therefore, grape and olive juice is always prohibited, juice from berries and pomegranates is prohibited only if one planned on juicing them, and juice from other fruits is always permitted.