

2.3.6

42a (משנה ה2) → 43a (איתקצאי לכולי יומא)

- I. משנה ה2: using heat from vessels just removed from the flame
- a. **אלפס** (*deep fryer*) or **pot**: which he removed, still boiling, from the fire
 - i. *May not*: put in spices
 - ii. *But he may*: put the hot water into a bowl or big bowl (כלי שני) and then put spices in
 - iii. *ד' יהודה*: he may put in anything except something that has vinegar or fish oil
 1. *Question*: does ר' יהודה dissent with סיפא, in which case he is stringent (only allows כלי שני if it is bland)
 - a. *Or*: does he dispute ר' ת"ק's position in רישא and is lenient (allows for כלי ראשון if it is bland)?
 2. *Answer* (ברייתא): ר' יהודה allows putting into אלפסין unless it has vinegar or fish-oil (i.e. he is lenient)
 - a. *Tangent*: **דב יוסף** salt is like spices – only cooks in כלי ראשון
 - i. ר' חייא אבני taught that salt is unlike spices –
 1. *Version1*: meaning – it cooks even in כלי שני
 - a. *counter*: ר"נ observed that salt needs cooking like ox-meat (only on fire- not even in כ"ר)
 2. *Version2*: meaning – it doesn't even cook in כלי ראשון
 - a. *Support*: ר"נ observed that salt needs cooking like ox-meat (only on fire- not even in כ"ר)
- II. משנה ו1: digression – investigation into rules of איסור טלטול ("מוקצה") associated with בישול
- a. *On שבת*: may not put a כלי under a נר to collect oil (that drips out) – but if he put it there beforehand, permitted
 - b. *But*: that oil may not be used on שבת, as it is not "מן המוכן" (was not prepared beforehand)
- III. ר' חסדא's rule: we may not put כלי under a hen to receive her egg; but we may put כלי over it to keep it from breaking
- a. ר' ח' דב'ה's reason is that we may only protect from *anticipated* damage (hens don't typically lay eggs on a slope)
 - i. *Challenge* (אבני) ברייתא – if a barrel of טבל breaks on his roof, he may bring a כלי to catch the food
 1. *Defense*: the referent is new barrels, that regularly break
 - ii. *Challenge*: we may put a vessel to catch sparks from a נר
 1. *Defense*: those are also common
 - iii. *Challenge*: we may cover a נר to keep the beams from catching fire
 1. *Defense*: referent is low houses
 - iv. *Challenge*: if a beam breaks, we may prop it up with the legs of a bed
 1. *Defense*: referent is new wood, which typically bows and breaks
 - v. *Challenge*: we may put out a vessel to catch water from a leak
 1. *Defense*: referent is new houses, which typically leak
 - b. ר' ח' דב' יוסף's reason is that we are negating this כלי from any other use
 - i. *Challenge* (אבני) ברייתא – if a barrel of טבל breaks on his roof, he may bring a כלי to catch the food
 1. *Defense*: טבל is considered מוכן; if he (violated the law and) took תר"מ, it is valid and edible
 - ii. *Challenge*: we may put a vessel to catch sparks from a נר
 1. *Defense* (ר' הונא בריה דר"י): sparks have no substance (כלי may still be used)
 - iii. *Challenge*: if a beam breaks, we may prop it up with the legs of a bed
 1. *Defense*: he puts it in loosely, such that it may be moved out and used for something else
 - iv. *Challenge*: we may put out a vessel to catch water from a leak
 1. *Defense*: referent is a leak that is potable (→ כלי is not מוקצה as a result of the water)
 - v. *Challenge* (שבת יח:ב): we may put a כלי down to let chicks climb up and down
 1. *Answer*: this תנא maintains that the כלי may be carried nonetheless
 2. *Challenge* (תוספתא שבת טו:א): clear ruling that the כלי is now prohibited
 - a. *Answer*: that's only when the chicks are on it
 - b. *Challenge* (ברייתא): ruling that even if they aren't on it, still may not move it
 - i. *Defense*: that is a case where they were on it during all of השמשות
 - ii. *Explanation*: מיגו (since) it was מוקצה for השמשות, it is considered מוקצה for the entire day