

פרק רביעי – בגה ווגנין Introduction to

As we learned at the end of the 2nd chapter, **הטמנה** (insulation) of hot foods inside any material that would maintain the heat on **שבת** – and inside any material that increases the heat, even before **שבת**. Our brief chapter, something of an addendum to the previous one, presents those materials that increase heat and are therefore forbidden along with permitted insulation.

2.4.1

47b (משנה או) → 49a (ממרטא דביני אטמי)

I. משנה או: List of forbidden insulators

- a. *Forbidden even if dry*: olive mash (leftover after pressing), manure, salt, plaster and sand
- b. *Forbidden only if damp*: straw, grape peels, fabric and grass

II. Analysis

a. גפת: is it even sesame mash or only olive mash?

- i. *Proposed answer*: from **בי ר' ינאי** – if he buried a basket, he may not put it above olive mash
 1. *Implication*: only olive mash is banned
 2. *Rejection*: **גפת זיתים** generates heat that rises (→ may not put **קופה** on top of it) but both generate internal heat
 - a. *Tangential story*: **זירא** came to **ר' רבה**'s house and saw servant...
 - i. *Heating*: put a flask of cold water atop a thermos with hot water; **רבה** chastised him
 1. **ד' זירא**: why is this different than putting a **מיחם** atop another?
 2. **ד' רבה**: in that case, the lower one maintains the upper one's heat; here, the lower one heats it
 - ii. *Stretching*: a garment over a basin of water; **רבה** chastised him
 1. **ד' זירא**: didn't understand; **רבה** told him to wait and see
 - a. *Servant*: ended up squeezing out the garment
 2. **ד' זירא**: asked why this was treated differently than a **פרווקא** – fabric they place over basins
 - a. *Answer (ד' רבה)*: he doesn't care if the **פרווקא** gets wet, unlike this **סודר** (and will squeeze out)

b. תבן (straw): question: if he used **מוכין** (which are normally **מוקצה**) for **הטמנה**, may he move them on **שבת**?

- i. *Answer (אבני)*: just because he doesn't have straw doesn't mean that he's been **מפקיר** the **מוכין** – still wants them for other uses and still **מוקצה**
 1. *Proposed support*: may insulate with strips of wool or combed wool or purple dyed wool or fabric
 - a. *But*: may not move them
 - b. *Rejection*: that may mean that if he *didn't* use them for **הטמנה**, may not move them
 - i. *Question*: if so, what is the purpose of this statement?
 - ii. *Answer*: we might think that they are fit for lying on (→ **מותרים בטלטול**), **קמ"ל** that they are **אסורים**
 - ii. *Tangential discussion*: **ר' חסדא** permitted returning stuffing (**מוכין**) to a pillow on **שבת**
 1. *Challenge (his son, ר' חנן)*: we're permitted to untie a neck-hole on **שבת**, but may not open it up (for the first time) and we may *not* put stuffing into a pillow or cushion
 2. *Answer (ר' ח)*: that's referring to a new one; **ר"ח** permitted *returning* stuffing to pillow
 - a. *Support (ברייתא)*: we may not put stuffing into pillows or cushions on **י"ט**, certainly not on **שבת**
 - i. *However*: if they fell out, may return them on **שבת**, certainly on **י"ט**
 - iii. *Tangent to the tangent*: **ר'ב**'s ruling – if someone opens up the neck-hole on a garment on **שבת** – **חייב** – **מכה בפטיש**
 1. *Challenge (ר' כהנא)*: how is this different from opening a barrel (permitted)?
 2. *Answer (ר'בא)*: the top of the barrel is a separate piece, unlike the garment
 - iv. *Related discussion*: **ר' זירא**'s challenge to **ר' ירמיה**:
 1. **עוקצין בו**: clothes tied together by launderer, ring of keys or a garment sewn with **שעטנו** – all considered connected until he begins to disconnect them
 - a. *Implication*: considered **חיבור** even at a time that it is not being used for work
 - b. *Challenge*: **כלים כגו** – if he used a stick as an ax-handle, it is **חיבור** for **טומאה** **only** while he is using it
 - i. *Answer*: in that case, when he isn't using it, he may throw the handle into the wood pile
 - ii. *However*: in these cases, it is convenient for him to keep them together; if one gets dirty, he'll clean the whole bunch at once

- III. Further investigation into מחובר (in טורא, taught as being חסדא 'ר's; in פומבדיתא, as כהנא 'ר's or כהנא 'ר's)
- a. *Question*: who taught the principle that "anything which is connected takes on its identity"
- i. *ר"מ דב* (כלים ה:ג) – holders for oil, spices or the candle (near the stove)
1. *ר"מ* they have טומאת מגע but not טומאת אויר
 2. *ר"ש* disagrees and deems them fully טהורים
 - a. *Analysis*: *ר"ש*'s reason is clear – these do not take on identity of כירה
 - b. *However*: what is *ר"מ*'s position?
 - i. *If*: it is like כירה, should have טומאת אויר (it is a כלי חרס)
 - ii. *But if*: it is not like the כירה, should have no טומאה at all
 1. *Answer*: it is not like the כירה, but the rabbis were גוזר
 2. *However*: they limited the גזרה to מגע, so that we wouldn't burn תרומה וקדשים as a result
- b. *תוספתא כלים ב"מ ג:ב* (*version*): a barber's scissors and the blade of a plane are considered connected for טומאה (i.e. if one part becomes טמא the whole thing is טמא) but not for הזאה (each part needs separate הזאה)
- i. *Question*: this is inconsistent
- ii. *Answer* (*רבא*) *מה"ת* – it is full חיבור while being used for work and not at all at any other time
1. *דבנן* were גוזר re: טומאה even when not being used as a precaution against טומאה while being used
 - a. *And*: on הזאה even when being used as a precaution against הזאה when not being used
- IV. Analysis of end of או משנה או: the 2nd list of items is only prohibited when wet
- a. *Clarification*: must it be wet due to an outside cause or may it be wet on its own?
- i. *Answer*: included in the list is מוכין, which have no inherent dampness
 - ii. *Block*: the wool that comes from between the thighs generally has its own moistness due to perspiration
- b. *Note*: *ר' אושעיא* taught that we may insulate with a dry garment or dry fruit but not if they are wet
- i. *Question*: how does a garment have its own inherent dampness?
 - ii. *Answer*: from the wool that comes from between the thighs (as above)