

## פרק עשרים ושתיים - חבית

This chapter continues to address prohibitions which fall under the rubric of **שבות**, with most of the attention relating to food preparation and access – with a special emphasis on the problem of “**סחיטה**” (squeezing), which could be a **תולדה** of either **דש** (in context of food) or **מלבן** (if in context of washing).

2.22.1; 143b (משנה א) → 144b (בשנוי מראה)

### I. **א** משנה: the prohibition of **סחיטה**

- a. If a barrel (of wine or oil) breaks, we may save 3 meals' worth and encourage others to rescue as well
  - i. *However*: they should not soak it up (might lead to **סחיטה**)
    1. **ברייתא**: should not soak up wine or use hand to absorb oil – to collect it differently than **חול**
    2. **ברייתא**: if he had fruit scatter in a **חצר**, he may pick them up and eat them, but not into **סל** (עובדין דחול)
  - b. *Prohibited*: to squeeze fruit to extract juices; if they come out on their own, may not be used (precaution of **סחיטה**)
    - i. **ד' יהודה**: if originally designated as food, may use juices that came out on their own; for **משקין** – **אסור**
      1. **סתם למשקין** (per **יהודה**): **ר' יהודה** agrees with **חכמים** in case of olives and grapes (**סתם למשקין**)
      2. **ר' יהודה** disagrees in all cases – even **זיתים וענבים**
        - a. **ד' יוחנן**: we rule like **ר' יהודה** in other fruit, not in **זיתים וענבים**
        - b. **ר' יהודה** agreed about **זיתים וענבים**; they agreed with him about other **פרי**
      3. **שאלה** (**ר' ירמיה**): regarding what do they disagree?
      4. **תשובה** (**ר' רב**): reasonably – they disagree about berries and pomegranates
        - a. *Per*: **ברייתא** – **ר' יהודה** prohibited oil from olives or wine from grapes - whether set aside for food or drink; but juice from **תותים ורמונים** is permitted if they were designated as food
        - b. *But*: if set aside for **משקין** or undesignated (**סתם**) – juices are prohibited
        - c. **חכמים**: whether for food or drink – all **אסור**
          - i. *Challenge*: does **ר' יהודה** hold that the default (**סתם**) is prohibited?
          - ii. **מכשירין ו'ח**: woman's milk is **מטמא** – whether it came out **לרצון** or not
            1. *However*: animal milk is only **לרצון**
            2. **ד"ע**: if **חלב בהמה**, only drunk by **קטנים**, doesn't require **רצון** – should **חלב בהמה**
            3. *Response*: woman's blood (from a wound) is **מטמא**, unlike that of a **בהמה**
            4. **ד"ע**: more severe about **חלב** than **דם**; milking for **רפואה** is **טמא**; not **דם הקזת דם**
            5. *Response*: baskets of olives and grapes disprove this: only juices that come out **לרצון** are **טמא**
              - a. *Assumption*: **לרצון** means he wants it and **שלא לרצון** is undesignated
                - i. *if*: **זיתים וענבים** which are **בני סחיטה** require **רצון**; berries and **רמונים** certainly should
                - b. *Correction*: **לרצון** means “undesignated” and **שלא לרצון** – where he doesn't want it
                - c. *Or*: **סלי זיתים וענבים** are different – since the runoff is lost, he is **מפקיר** (→ **טהור**)
    - d. *Source* (for **ר' רב** agreeing with **ר' ר' re other fruit**): **ברייתא** – we may squeeze prunes, quinces & crabapples
      - i. *But*: not pomegranates, as **בי מנשיא** would juice them (on **חול**)
        1. **ד"ע**: ruled like this approach (→ squeezing **רמונים** is **סחיטה**)
          - a. *Challenge*: **בי מנשיא**'s custom should be null to the rest of the world
          - b. *Answer*: per **ה'ח**: **כלאים**; **ר"א**'s opinion that thorns in a vineyard are **כלאים**
            - i. *Rationale*: in the Arabian peninsula, they keep thorns around to feed camels
            - ii. *Block*: **ערביא** is a significant region; **בי מנשיא**'s approach is null to the “world”
            - c. *Answer2*: per **ר"ח** – if he squeezed spinach into **מקוה**, invalidate **מקוה** if changing color
              - i. *Reason*: he gives it significance by squeezing it – same applies to our case
              - ii. **בשנוי מראה** – invalidates **מקוה** – **ד"פ** spinach juice cannot be used for **מקוה**
          2. *Tangent*: **ז'ד**: **מקוואות** – if wine, vinegar or **מוחל** (oil runoff) falls into **מקוה**, is **פוסל** if **מראה**
            - a. *Question*: who is authority who holds that **מוחל** is a liquid?
              - i. *Answer*: **ר' יעקב** – yet first drops are **טהור**, since he doesn't want it to come out now
              - ii. *But*: **ר"ש** holds that it isn't a liquid; **מוחל** that comes out of press-wheel is **טמא**, since it is impossible not to have some real oil on it
              - iii. *Difference*: **מוחל** that comes out after vigorous **סחיטה** (**יעקב**) – **טמא** – **ל"ש** – it's **טהור**
              - iv. *Answer* (**ר'בא**): because **מוחל** cannot be used for **מקוה** → invalidates **מראה** – **בשנוי מראה**
          - ii. *Challenge*: perhaps this **ברייתא** is authored by **ר' יהודה**? (→ no proof that **חכמים** concede to him)
          - iii. *Block*: even if it is **יהודה**, we haven't heard that he allows **סחיטה**, just that which came out
            1. *Rather*: since these are not regularly squeezed, he allows it –
            2. *Therefore*: **בני רבנן** would agree here – that since they aren't **בני סחיטה**, may squeeze on **שבת**
      - c. *Honeycomb*: if smashed on **ע"ש**, the honey that comes out on **שבת** is prohibited; **ר"א** permits