

NOTES

The opinion of Rabbi Neḥemya with regard to vessels – שיטת רבי נחמיה בכלים: Rabbi Neḥemya's view is the most stringent of the *tanna'im* with regard to *muktze*. He maintains that even a vessel designated for a permitted use may not be used for a different purpose on Shabbat. Rabbeinu Peretz cites Rabbeinu Tam in clarification of Rabbi Neḥemya's view: A vessel that serves both prohibited and permitted purposes may be used on Shabbat only for its designated task; on a Festival, such a vessel may be used for all permitted labor.

HALAKHA

Kindling with vessels and their shards – חֲקֵקָה בְּכֵלִים – וְשִׁבְרֵיהֶם: One may not kindle fire on a Festival with shards of vessels if they are no longer fit for their original use (Rashba). This is because they are considered *nolad*. One may use whole vessels. If one did kindle fire with whole vessels, he must be careful not to turn them over after lighting them. Once lit, they are considered shards of vessels unless one places prepared wood on top of them (Rema). These rulings apply to a situation in which one needs to kindle a fire but does not have sufficient wood. Otherwise, it is prohibited to burn vessels even on a weekday, due to the prohibition against wasting (*Shulḥan Arukh, Oraḥ Hayyim 501:6*).

הוא דאמר כי האי תנא, דתנא: חותמות שברקקע – מתיר, אבל לא מפקיע ולא חותך, אחד שבת ואחד יום טוב. ושבבלי, בשבת – מתיר, אבל לא מפקיע ולא חותך. ביום טוב – מתיר ומפקיע וחותר.

תוצאת לך רישא, אלא סיפא קשיא.

הא מני – רבי נחמיה היא, דאמר: כל הכלים אין נישלין אלא דרך תשמישן.

אי רבי נחמיה – מאי איריא שבת? אפילו יום טוב נמי. וכי תימא: שניא ליה לרבי נחמיה בין שבות שבת לשבות יום טוב, וכי שניא ליה?

והתני חדא: מסיקין בכלים ואין מסיקין בשברי כלים, ותניא אידך: מסיקין בין בכלים בין בשברי כלים. ותניא אידך: אין מסיקין לא בכלים ולא בשברי כלים.

ומשני: לא קשיא; הא רבי יהודה, הא – רבי שמעון, הא רבי נחמיה.

תרי תנאי ואלו בא דרבי נחמיה.

The Gemara responds: It was he, Shmuel, who spoke in accordance with the opinion of that *tanna*, as it is taught in a *baraita*: With regard to fastenings that are to the ground, e.g., those on doors, one may untie them but not unravel or cut them, both on Shabbat and on a Festival. And with regard to those fastenings of a vessel, on Shabbat one may untie them, but one may not unravel or cut them; on a Festival one may untie, or unravel, or cut them.

The Gemara challenges further: You have thereby answered the first clause of Shmuel's statement, with regard to fastenings attached to the ground, e.g., those on doors, by finding a *tanna* who permits untying them, as does Shmuel. However, the latter clause is difficult because the *baraita* states that one may not unravel even ropes of vessels on Shabbat, whereas Shmuel permits unraveling in all cases.

The Gemara answers: In accordance with whose opinion is this *baraita*? It is in accordance with the opinion of Rabbi Neḥemya, whose opinion is a minority view, as he said: All vessels may be handled only in the manner of their designated use. Therefore, the rope may not be cut, not because it is prohibited to unravel it but because one may not handle a knife for this purpose, as the designated use of the knife is cutting food rather than rope.

The Gemara challenges: If it is in accordance with the opinion of Rabbi Neḥemya, why discuss particularly Shabbat? The same *halakha* should apply even on a Festival, as there is no distinction between Shabbat and Festivals with regard to the *halakhot* of handling items. And if you say that there is a distinction according to Rabbi Neḥemya between a rabbinic decree of Shabbat, when a vessel may be moved only for its designated purpose, and a rabbinic decree of a Festival, when it may not be moved for any purpose, there is a problem. Does he differentiate between them in this manner?

But isn't it taught in one *baraita*: On a Festival one may kindle fire with vessels, but one may not kindle fire with shards of vessels, as they are *muktze*? And it is taught in another *baraita*: One may kindle fire both with vessels and with shards of vessels. And it is taught in yet another *baraita*: One may kindle fire neither with vessels nor with shards of vessels.

And this contradiction between the *baraitot* is resolved in the following manner: It is not difficult; this first *baraita* is in accordance with the opinion of Rabbi Yehuda, who accepts the law of *muktze*. One may therefore kindle fire with vessels, as they are not *muktze*, but not with shards of vessels, as they are *muktze* and may not be handled. This second *baraita* is in accordance with the opinion of Rabbi Shimon, who does not accept the law of *muktze*. According to him, one may use shards of vessels as well. This one that prohibits using even vessels that are intact is in accordance with the opinion of Rabbi Neḥemya,^N who allows vessels to be used only for their designated purpose.^H This indicates that Rabbi Neḥemya prohibits handling even whole vessels on Festivals as well.

The Gemara replies: These are two *tanna'im* who both hold in accordance with the opinion of Rabbi Neḥemya. Two later *tanna'im* disagreed with each other in reporting the opinion of Rabbi Neḥemya. Both agree that one may use vessels only for their designated purpose, but they disagree with regard to whether this *halakha* applies only on Shabbat or on Festivals as well.

Hollowing out a lamp – פּוֹחֲתִין לָנֶר – Although the ideal earthenware lamp was the work of an artisan, it was very easy to fashion an oil receptacle by creating a cavity in a lump of clay.



Artisanal Roman lamp



Simply structured oil lamp

מתני' אין פּוֹחֲתִין אֶת הַנֶּר. מִפְּנֵי שֶׁהוּא עוֹשֶׂה כְּלִי. וְאִין עוֹשִׂין פְּחָמִין בְּיוֹם טוֹב. וְאִין חוֹתְכִין אֶת הַפְּתִילָה. רַבִּי יְהוּדָה אוֹמֵר: חוֹתְכָהּ בְּאוּר.

MISHNA On a Festival, one may not hollow out a piece of clay to form a lamp^{BHN} into which he will place oil and a wick because he thereby creates a vessel. And similarly, one may not produce charcoal^H at all on a Festival because this is not labor for sustenance. And similarly, one may not cut the wick, as this is considered mending a vessel. Rabbi Yehuda says: If one requires a wick of a particular length, he may cut it by burning it in a fire but not by cutting it with a knife.

גמ' מאן תנא דפחיתת נר מנא הוא? אָמַר רַב יוֹסֵף: רַבִּי מֵאִיר הִיא. דְּתַנְיָא: כְּלִי חָרָס מֵאִימְתֵי מְקַבֵּל טוֹמְאָה – מְשַׁנְגְּמָה מְלֹאכְתּוֹ, דְּבָרֵי רַבִּי מֵאִיר, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מְשַׁנְגְּרָפוּ בְּכַבְּשָׁן.

GEMARA Who is the *tanna* who taught that hollowing out a lamp^N is considered creating a vessel, even if it is not fired in a furnace? Rav Yosef said: It is Rabbi Meir, as it is taught in a *baraita* with regard to the *halakhot* of ritual impurity: From when is an earthenware vessel susceptible to ritual impurity? It is from when its work is completed,^N i.e., when the clay has been made into the form of a vessel; this is the statement of Rabbi Meir. Rabbi Yehoshua says: It is from when the vessel is fired in the furnace.^H

אָמַר לִיה אַבְיִי: מִמָּאִי? דְּלָמָּא עַד כְּאִן לָא קְאָמַר רַבִּי מֵאִיר הָתָם – אֶלָּא דְּחִזּוּ לְקַבּוּלֵי בֵּיהּ מִיָּדֵי אַבְלֵי הָכָא – לְמָאִי חִזּוּ? לְקַבּוּלֵי בֵּיהּ פְּשִׁיטֵי.

Abaye said to him: From where do you conclude that this is the same opinion? Perhaps Rabbi Meir stated his opinion only there, with regard to vessels, since they are fit to contain something. Although they cannot hold liquids before being fired in a furnace, they can contain other items. But here, for what use is this lamp fit? The Gemara responds: It can be used to contain small coins.^N

HALAKHA

One may not hollow out a lamp – אין פּוֹחֲתִין אֶת הַנֶּר – It is prohibited to fashion a lump of clay into the shape of a lamp in order to create a receptacle because this is considered creating a vessel, as explained by Rashi (*Shulhan Arukh, Orah Hayyim* 514:7).

One may not produce charcoal – אין עוֹשִׂין פְּחָמִין – One may not produce charcoal on a Festival, even if it is needed for cooking purposes, in accordance with the mishna (*Shulhan*

Arukh HaRav, citing Rashba; *Shulhan Arukh, Orah Hayyim* 502:1).

The completion of the labor of earthenware vessels – גְּמַר חָרָס מְלֹאכָה בְּכִלֵי חָרָס – Earthenware vessels are not susceptible to ritual impurity until their manufacture has been completed, which is after they have been fired in a furnace, as stated by Rabbi Yehoshua, or, according to other versions, as stated by Rabbi Yehuda (Rambam *Sefer Tahara, Hilkhoh Kelim* 15:1).

NOTES

One may not hollow out a lamp – אין פּוֹחֲתִין אֶת הַנֶּר – Rashi explains that hollowing out a lamp means fashioning a receptacle within a soft lump of clay. *Tosafot* maintain that the Gemara is referring to the removal of straw and other such material placed inside a lamp before it dries to prevent it from collapsing. After the lamp has been completed, these materials are removed. The Ran explains that lamps were manufactured with their lids tightly closed, before they were hollowing out by separating the lid from the rest of the lamp. The Rambam writes that clay lamps were fashioned in pairs and separated after they were fired, a process called hollowing.

Who is the tanna who taught that hollowing out a lamp – מאן תנא דפחיתת נר – The Gemara's discussion here seems to indicate that the mishna follows a minority opinion with regard to the completion of labor, which is not accepted as *halakha*. Consequently, some are puzzled by the authorities who ruled in accordance with this mishna (see *Haggahot Maimoniyot*). Rabbi Aharon HaLevi, however,

explains that the mishna is in accordance with Rabbi Yehuda as well. Although he permits acts that facilitate the preparation of food, he does not allow the actual fashioning of a vessel. The later authorities similarly write that the question: Who is the *tanna*, is referring mainly to the clause: Because he creates a vessel.

The completion of the labor of an earthenware vessel – גְּמַר חָרָס מְלֹאכְתּוֹ כְּלֵי חָרָס – *Tosafot* question Rashi's explanation, which is presented in the Gemara commentary, as clay has the status of earth before it is fired, and vessels made of earth cannot contract impurity at all. The *Meiri* explains that this rule applies only to regular wet earth, but once clay has been well kneaded it is no longer considered earth, even if it has yet to be baked in a furnace.

To contain coins – לְקַבּוּלֵי בֵּיהּ פְּשִׁיטֵי – This is not referring only to coins, which are *muktzeh* on a Festival, but to any small, dry objects, such as spices and similar items (*Meiri; Shitta Mekubbetzet*).

It is in accordance with the opinion of Rabbi Eliezer, son of Rabbi Tzadok – רבי אליעזר בְּרֵי רַבִּי צְדוֹק הָיָא: The Rashba notes that the Gemara could just as well have said that the mishna is in accordance with the opinion of the first *tanna*, but since he remained anonymous, it attributes the *halakha* to Rabbi Eliezer, son of Rabbi Tzadok (see *Bigdei Yom Tov*).

Haraniyyot pots – אֵלֶּפְסִין חֲרִיטוֹת: The commentaries disagree about the identity of these objects. Rashi explains that they are balls of clay that have not been fired in a furnace and that have only a small, unprocessed indentation. The Rambam maintains that these pots were manufactured in pairs and were completed upon separation. According to *Tosafot*, they were earthenware vessels first made in the form of hollow balls, before the removal of their upper sections, which served as covers. In the Jerusalem Talmud, it is explicitly explained in accordance with this view.

Pure with regard to impurity of a tent over a corpse but rendered impure by the carrying of a zav – טְהוֹרוֹת בְּאֵהָל – הַמֵּת וּטְמֵאוֹת בְּמִשְׁאֵ הַזָּב: The explanation of *Tosafot*, that the Gemara is speaking of earthenware vessels whose cover has not been removed, fits well with these *halakhot*. An earthenware vessel with a sealed cover does not contract the impurity of a tent over a corpse (see Numbers 19:15), and one that is completely closed with no opening at all certainly does not. However, it can be rendered impure by a *zav* who moves it, even if he cannot insert even a single finger inside.

Iraniyyot – עֲרִיטוֹת: The *Meiri* cites an explanation that *iraniyyot* is derived from the word *irui*, pouring. In other words, the Gemara is referring to containers into which soup is poured without the use of a ladle.

Villagers' bowls – צְעֵי חֲקֵלִיתָא: Most commentators explain that this is referring to vessels owned by villagers, who are not particular about the quality of their utensils. The *Meiri* claims that these containers were fashioned specially for outdoor use. This explains their tight cover, which served to keep the food inside clean.

Producing charcoal – עֲשֵׂית פְּחָמִין: Rashi explains that this is prohibited because it constitutes fashioning a vessel. Rabbi Aharon HaLevi claims that charcoal is used mainly by craftsmen, such as smiths and the like, and therefore one who creates it appears to be preparing for weekday work. Others explain that this is prohibited due to the prohibition against extinguishing, as charcoal is produced by throwing burning wood into water to extinguish it quickly. This enabled them to use the charcoal when it dried. It has been asked why the Gemara does not explicitly state that the reason is due to extinguishing (*Kolba*). One answer is that one does not directly extinguish the fire; rather, the water causes the fire to be extinguished by preventing wood from burning further. The *Meiri* explains likewise.

Handing them over to bathhouse attendants – לְמוֹסְרֵן: Bathhouse attendants used charcoal to heat up bathhouses because it does not create much smoke (*Meiri*).

LANGUAGE

Pots [*ilpasin*] – אֵלֶּפְסִין: From the Greek *λοπάς*, *lopas*, an earthenware vessel used for cooking.

Bathhouse attendants [*olyarin*] – אוֹלֵיירִין: From the Latin *olearius*, meaning bathhouse attendants.

אֵיכָּא דְאָמְרִי, אָמַר רַב יוֹסֵף: רַבִּי אֶלְיָעֶזֶר בְּרַבִּי צְדוֹק הָיָא, דְתַנְּן: אֵלֶּפְסִין חֲרִיטוֹת טְהוֹרוֹת בְּאֵהָל הַמֵּת וּטְמֵאוֹת בְּמִשְׁאֵ הַזָּב,

רַבִּי אֶלְיָעֶזֶר בְּרַבִּי צְדוֹק אָמַר: אִף טְהוֹרוֹת בְּמִשְׁאֵ הַזָּב, לְפִי שְׂלֵא נִגְמְרָה מְלֵאכְתָּן.

אָמַר לִיה אַבְי: דְלִמָּא עַד כְּאֵן לֹא קְאָמְרִי רַבִּי אֶלְיָעֶזֶר בְּרַבִּי צְדוֹק הָתָם – אֶלָּא דְחִזִּי לְקַבּוּלֵי בֵּיה מִיְדֵי אַבְל הָכָא – לְמֵאֵי חִזִּי? לְקַבּוּלֵי בֵּיה פְּשִׁיטֵי.

תַּנּוּ רַבָּנֵן: אִין פּוֹחֲתִין אֶת הַנֵּר, וְאִין עוֹשִׂין אֵלֶּפְסִין חֲרִיטוֹת בְּיוֹם טוֹב, רַבָּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל מַתִּיר בְּאֵלֶּפְסִין חֲרִיטוֹת. מֵאֵי חֲרִיטוֹת? אָמַר רַב יְהוּדָה: עֲרִיטוֹת. מֵאֵי עֲרִיטוֹת? אָמַר אַבְי: צְעֵי חֲקֵלִיתָא.

“וְאִין עוֹשִׂין פְּחָמִין.” פְּשִׁיטָא. לְמֵאֵי חִזִּי תַנִּי רַבִּי חִיָּא: לֹא נִצְרְכָה אֶלָּא לְמוֹסְרֵן לְאוֹלֵיירִין לְבוּ בְּיוֹם.

Some say the following version of the discussion: Rav Yosef said: The mishna is in accordance with the opinion of Rabbi Eliezer, son of Rabbi Tzadok,^N as we learned: *Haraniyyot pots* [*ilpasin*]^{NLB} are unfinished earthenware pots made together with their covers. The covers are removed after they are fired in a furnace. They are **pure** with regard to contracting the impurity of a tent over a corpse,^B as they do not have a receptacle. Earthenware vessels can contract impurity imparted by a corpse only if they have a hollow space that can contain something. But *haraniyyot* pots are rendered **impure by the carrying of a zav**,^{NB} even if the *zav* moved them without actually touching them, as this impurity applies to any earthenware vessels that serve some purpose.

Rabbi Eliezer, son of Rabbi Tzadok, says: These vessels are **even pure** with regard to the impurity imparted by the carrying of a *zav* because their labor is not completed; therefore, they are not fully formed. This implies that when the pots are completed, they are considered full-fledged vessels, even before they have been fired in a furnace.

Abaye said to him: Perhaps it is not so, as it is possible to say that Rabbi Eliezer, son of Rabbi Tzadok, stated his opinion only there, in the case of *haraniyyot* pots, since they are fit to contain something. But here, in the case of a lamp, for what is it fit? The Gemara replies: It is fit to contain small coins.

The Sages taught: One may not hollow out a lamp, and one may not create *haraniyyot* pots on a Festival. Rabban Shimon ben Gamliel permits creating *haraniyyot* pots. The Gemara asks: What is the meaning of *haraniyyot*? Rav Yehuda said: They are pots of a city [*iraniyyot*]. The Gemara again inquires: What is the meaning of *iraniyyot*?^N Abaye said: It means villagers' bowls^N who will use even clay vessels that have not been fully formed or fired, as they are not particular with regard to half-finished utensils.

It is taught in the mishna: **And one may not produce charcoal^N on a Festival.** The Gemara challenges: It is obvious that one may perform only labor for sustenance. For what is charcoal fit; what purpose does it have for the sake of sustenance? Rabbi Hiyya taught: It is necessary to teach this *halakha* only in the case of handing the charcoal over to bathhouse attendants [*olyarin*]^{NL} who heat up the bathhouse for that day. One might have thought that since charcoal is used for the sake of washing on a Festival, producing it should be permitted.

BACKGROUND

Haraniyyot pots – אֵלֶּפְסִין חֲרִיטוֹת: The commentaries disagree with regard to the nature of these pots. In the Jerusalem Talmud, it is indicated that these pots were initially made as single vessels together with their lids (see *Tosafot*). The manufacturer would cut off the lid after the vessel was fashioned and reattach it loosely to the vessel when it was inserted into the oven for firing, to prevent the pot and its lid from shrinking into different sizes. It was sold as a closed vessel, and the purchaser removed the lid by knocking gently on the container.

A tent over a corpse – אֵהָל הַמֵּת: This is a fundamental concept in the *halakhot* of ritual impurity: A structure that has a cavity that is at least one cubic handbreadth in volume and contains a corpse or part of a corpse, its flesh, bones, or limbs becomes a tent over a corpse. Not only do all articles subject to ritual impurity contained within it become ritually impure themselves, they also become a primary source of ritual impurity and are capable of imparting ritual impurity to people and objects. Conversely, the tent over a corpse shields people and objects outside it from the ritual impurity contained within it.

Zav – זָב: The *halakhot* relating to the stringent ritual impurity caused by this condition appear in Leviticus, chapter 15, and in tractate *Zavim*. The *zav* becomes ritually impure as a result of secreting a white, pus-like discharge. A man who experiences this discharge on one occasion becomes ritually impure for one day, similar to a man who has discharged semen. If one experiences a second discharge on the same or the following day, or if the initial discharge is prolonged, he contracts the more severe ritual impurity of a *zav*, which lasts seven days. One who experiences a third discharge within the next twenty-four hours is obligated to bring an offering as part of his purification process. Not only does he become ritually impure, he also imparts ritual impurity through contact with vessels or people, by being moved by them, by moving them, and by lying or sitting on them. He also imparts impurity to items under a very heavy stone by sitting on the stone, even though the stone itself does not thereby become impure. The fluids secreted by a *zav*, his spittle, urine, and semen, impart ritual impurity, and the articles on which he sits or lies become primary sources of ritual impurity and can themselves impart ritual impurity to other articles.

ובו ביום מי שרי? כדאמר רבא: להזיע, וקודם גורה, הכא נמי להזיע וקודם גורה.

The Gemara questions this: **And on that day is it permitted to heat up water for washing?** The Sages decreed that one may not wash in a bathhouse on a Festival, even if the water was heated up the day before, and certainly it is prohibited if the water was heated on the Festival itself. The Gemara replies: **As Rava said** with regard to a different issue, this decree does not refer to actual washing but to entering a bathhouse merely in order to **sweat**, and it was stated **before** the enactment of the decree against sweating in a bathhouse. **Here, too**, one can explain that the statement of Rabbi Hiyya is referring to a case where one entered to **sweat**, and he entered at a time **before** the decree was enacted.

”ואין חותכין את הפתילה לשנים.” מאי שנא בסכין דלא –

It was taught in the mishna: **And one may not cut a wick into two**, but Rabbi Yehuda permits cutting it by means of fire. The Gemara asks: **What is different** about cutting a wick with fire as opposed to with a knife, **that one may not cut a wick with a knife?**

Perek IV
Daf 32 Amud b

דקמתקן מנא, באור נמי קא מתקן מנא! תני רבי חייא: חותכה באור בפי שתי נרות. אמר רב נתן בר אבא אמר רב: מוחטין את הפתילה ביום טוב. מאי מוחטין? אמר רב חנינא בר שלמיא (משמיה דרב): לעדויי חושבא.

Is it because he thereby mends a vessel? If so, when one cuts it in the fire, he is also preparing a vessel for use. Rabbi Hiyya taught in explanation: **He cuts it by fire^h in the mouth of two candles.** In other words, he does not simply cut a wick, but rather inserts a long wick into two lamps, which he subsequently lights in the middle. This indeed leads to the formation of two separate wicks, but only as a result of kindling two lamps. **Rav Natan bar Abba said that Rav said: One may mohet a wick^{NH} on a Festival.** The term *mohet* was unknown, and the Gemara therefore asks: **What is the meaning of the word mohet?** **Rav Hanina bar Shelemya said in the name of Rav: To remove the dark;**^N in other words, it is permitted to remove the burnt, charcoaled section to make the lamp shine more brightly.

תני בר קפרא: ששה דברים נאמרו בפתילה, שלשה להחמיר ושלשה להקל. להחמיר: אין גודלין אותה לכתחלה ביום טוב, ואין מהבהבין אותה באור, ואין חותכין אותה לשנים. להקל: ממעכה ביד, ושורה בשמן, וחותכה באור בפי שתי נרות.

Bar Kappara taught: Six matters were stated with regard to the halakhot of a wick on a Festival, three of which are to be stringent and three of which are to be lenient.^N The three *halakhot* to be stringent are: **One may not spin or twist it ab initio on a Festival, and one may not singe it in fire** before lighting it so that it will burn well, and **one may not cut it into two.** The three *halakhot* to be lenient are: **One may crush it by hand**, as although it is prohibited to twist it into a wick, one may adjust its shape in an unusual manner; **and one may soak it in oil** so that it will later burn well; **and one may cut it by fire in the mouth of two candles.^h**

ואמר רב נתן בר אבא אמר רב: עתירי בבלי יורדי גיהנם הם. כי הא דשבתיא בר מרינוס אקלע לבבל בעא מנייהו עסקא – ולא יתבו ליה. מוזני מין – נמי לא זנוהו.

S After citing one teaching in the name of Rav Natan bar Abba, the Gemara quotes a few more statements attributed to the same scholar. Since he is not mentioned often, Rav Natan's teachings are arranged together, so that they can be remembered more easily. **Rav Natan bar Abba said that Rav said: The wealthy Jews of Babylonia will descend to Gehenna** because they do not have compassion on others. This is illustrated by incidents such as this: **Shabbetai bar Marinus^l happened to come to Babylonia. He requested their participation in a business venture, to lend him money and receive half the profits in return, and they did not give it to him.** Furthermore, when he asked them to sustain him with food, they likewise refused to sustain him.

HALAKHA

He cuts it by fire – חותכה באור: On a Festival, one may cut a wick only by means of fire, by placing the end of the wick in two lamps. One may not cut a wick with an implement, as stated by Rabbi Yehuda and Rabbi Hiyya. He may do so only if he requires two lamps. The same applies to wax candles. It is permitted to cut them with fire only by making one candle into two lit ones (*Shulhan Arukh, Orah Hayyim* 514:8).

One may mohet a wick – מוחטין את הפתילה: It is permitted to remove charcoal from the end of a burning wick, in accordance with the opinion of Rav, but this must be performed by hand. The Ashkenazic custom is to be stringent and not remove charcoal at all, but merely flick off the charcoaled end of the wick with a finger, as this is not considered extinguishing at all (*Shulhan Arukh, Orah Hayyim* 514:9).

Prohibited and permitted actions involving a wick – האסור והמותר בפתילה: One may not twist or singe a wick on a Festival, but it is permitted to crush it by hand or soak it in oil (*Shulhan Arukh HaRav*, citing Rashba; *Shulhan Arukh, Orah Hayyim* 514:9).

NOTES

One may mohet a wick – מוחטין את הפתילה: The Rambam writes that *mehita* may be done only by hand, rather than with a vessel. Some explain that this is a decree lest one cut off the wick itself. The Ra'avad, however, states that the word *mohet* is derived from *mahat*, a needle, and it is referring to the removal of charcoal with a needle. Consequently, he maintains that it is permitted to use a utensil as well (see *Migdal Oz*).

To remove the dark – לעדויי חושבא: Although the removal of this part of the wick will cause it to be extinguished, the Sages were not concerned about this, as it is done for the sake of kindling (Rosh; Rashba).

Three matters were stated to be lenient, etc. – שלשה דברים להקל וכו': Bar Kappara did not include the earlier *halakha* of *mohet* because it applies only to burnt charcoal rather than to the wick itself (Rabbeinu Peretz; Rabbi Aharon HaLevi).

LANGUAGE

Marinus – מרינוס: This is a Latin name. Its origin is the Roman family name Marinus, which derives either from the name Marius, which in itself may derive from the Roman name Mars, the Roman god of war, or from the Latin word *marinus*, meaning of the sea.

NOTES

And show you compassion, etc. – וַנִּתֵּן לְךָ רַחֲמִים וכו' – Rashi writes that the phrase "show you compassion" means that God will place compassion in your hearts, so that you will have pity on others. Some relate this to the teaching of the Gemara that God does not give one something completely new, but only adds to those attributes he already possesses. In this case, the quality of compassion is an inheritance from the forefathers and God will increase it (Bigdei Yom Tov). The Hatam Sofer cites Eikha Rabba, which states that if God places compassion in one's heart, it is a sign that Heaven will have compassion upon him.

One whose body is ruled by suffering – יסורין מושלין – בגופו: The Gemara is precise in its wording, for it is referring only to suffering that prevents one from serving God. Lesser pain is considered suffering of love, i.e., discomfort that God brings on people out of love. Similarly, the controlling wife referred to here is one who forces her husband to neglect his spiritual concerns, preventing him from serving God (Rabbi Shlomo Luria).

One may not sweep out, etc. – אין גורפין וכו' – According to Rashi, this is prohibited because it is considered preparing a vessel for use. The Tur explains that the prohibition involved is handling items that are muktze.

The wife of Rabbi Hiyya – ביתהו דרבי חייא – In the Jerusalem Talmud, a slightly different version of this story is cited, in which Rabbi Hiyya's daughter was involved. There it is related that she knew it was permitted but wanted to hear this ruling explicitly from her father.

HALAKHA

Breaking earthenware and tearing paper – שביירת חרס – החתיכת נייר: It is prohibited to break earthenware or tear paper on a Festival, even in order to roast something on them, as stated in the mishna (Shulhan Arukh, Orach Hayyim 508:1).

Sweeping out an oven – גריפת תנור – If it is possible to bake in an oven without sweeping it out, such that the bread will not be singed, one may not sweep it, as this is considered unnecessary handling. However, one may arrange its coals and ashes so that they do not touch the bread. One may not arrange the earth on the bottom, which is muktze (Magen Avraham). If a piece of plaster fell into the oven and will cause the bread to be singed, it is permitted to sweep it out, in accordance with the mishna and Rav Nahman. This is the halakha even if the plaster fell on the eve of the Festival without one's knowledge (Mishna Berura; Shulhan Arukh, Orach Hayyim 507:4).

Propping a pot – קמיכת קדרה – It is prohibited to prop a pot or a door with a piece of wood (Shulhan Arukh, Orach Hayyim 502:3).

BACKGROUND

Paper – נייר – The paper referred to by the Sages is papyrus. It is made of thin layers extracted from reed stems. It is likely that they also possessed a thicker type of paper, made in a similar manner but from thicker layers of the reed. It was probably upon this latter type of paper, which was occasionally similar to thick matting, that they would roast fish.

אמר: הני מערב רב קא אתו, דכתיב 'ונתן לך רחמים ורחמך' כל המרחם על הבריות – בידוע שהוא מזרעו של אברהם אבינו, וכל מי שאינו מרחם על הבריות – בידוע שאינו מזרעו של אברהם אבינו.

ואמר רב נתן בר אבא אמר רב: כל המצפה על שלחן אחרים – עולם חשך בעדו, שנאמר 'גודד הוא ללחם איה ידע כי נכון בידו יום חשך'. רב הסדא אמר: אף חזיו אינו חיים.

תנו רבנן: שלשה חיייהו אינם חיים, ואילו הן: המצפה לשלחן חבירו, ומי שאשתו מושלת עליו, ומי שסורין מושלין בגופו. ויש אומרים: אף מי שאין לו אלא חלוק אחד. ותנא קמא – אפשר דמעייני במניה.

מתני' אין שוברין את החרס, ואין חותכין הנייר לצלות בו מלית.

ואין גורפין תנור וכירים, אבל מכבשין.

ואין מקיפין שתי חביות לשפות עליהן את הקדרה, ואין סומכין את הקדרה בבקעת, וכן בדלת, ואין מנהיגין את הבהמה במקל ביום טוב, ורבי אלעזר ברבי שמעון מתיר.

גמ' מאי טעמא? משום דקא מתקן מנא.

'ואין גורפין תנור וכירים'. תני רב חייא בר יוסף קמיה דרב נחמן: ואם אי אפשר לאפות אלא אם כן גורפין – מותר. דביתהו דרבי חייא נפל לה אריחא בתנורא ביומא טבא. אמר לה רבי חייא: חזי דאנא רפתא מעלייתא בעינא. אמר ליה רבא לשמעיה: טוי לי בר אוזא, ואודהר מחורכא.

He said: These wealthy people are not descendants of our forefathers, but they came from the mixed multitude, as it is written: "And show you compassion,^N and have compassion upon you, and multiply you, as He has sworn to your fathers" (Deuteronomy 13:18), from which it is derived: Anyone who has compassion for God's creatures, it is known that he is of the descendants of Abraham, our father, and anyone who does not have compassion for God's creatures, it is known that he is not of the descendants of Abraham, our father. Since these wealthy Babylonians do not have compassion on people, clearly they are not descended from Abraham, Isaac, and Jacob.

This is another teaching that Rav Natan bar Abba said that Rav said: Whoever looks to the table of others for his sustenance, the world is dark for him. Everything looks bleak and hopeless to him, for it is stated: "He wanders abroad for bread: Where is it? He knows the day of darkness is ready at his hand" (Job 15:23). Rav Hisda said: Even his life is no life, as he receives no satisfaction from it.

In support of this last claim, the Gemara cites a baraita in which the Sages taught: There are three whose lives are not lives, and they are as follows: One who looks to the table of others for his sustenance; and one whose wife rules over him; and one whose body is ruled by suffering.^N And some say: Even one who has only one robe. Since he cannot wash it properly, he suffers from lice and dirt. The Gemara comments: And the first tanna, who did not include such a person, maintains: It is possible for him to examine his clothes and remove the lice, which would alleviate his suffering.

MISHNA One may not break earthenware on a Festival. And one may not cut paper^{HB} in order to roast salted fish on it. Earthenware shards or pieces of paper that have been soaked in water were placed on the metal surface or in the oven in which the fish was roasted, so that it would not be burned by the heat.

And one may not sweep out^N anything that has fallen into an oven^H or stove that interferes with the baking, such as plaster. But one may press down and flatten any accumulated dust and ashes at the bottom of the oven, which might prevent it from lighting properly.

And one may not draw two barrels together in order to place a pot on them, so that its contents will be cooked by a fire lit between the barrels. And one may not prop a pot^H that does not stand straight with a piece of wood, in order to prevent it from falling. And similarly, with a door. And one may not lead an animal with a stick in the public domain on a Festival; and Rabbi Elazar, son of Rabbi Shimon, permits it.

GEMARA With regard to the issue of breaking earthenware and cutting paper, the Gemara explains: What is the reason for this prohibition? Because one is thereby preparing a vessel for use.

It was taught in the mishna: And one may not sweep out an oven or stove. Rabbi Hiyya bar Yosef taught before Rav Nahman: And if it is not possible to bake unless one sweeps it out, it is permitted. The Gemara relates an incident with regard to the wife of Rabbi Hiyya:^N A part of a brick fell into her oven on a Festival, preventing her from baking. Rav Hiyya said to her: See, you should know that I want good-quality bread. He thereby stated that it would be impossible unless she removed the brick, making it permissible for her to do so. Similarly, Rava said to his attendant: Roast for me a duck in an oven, and be careful not to singe it. He thereby implied that the attendant may remove all impediments from the oven in order to fulfill this requirement because otherwise it would not be possible to cook without singeing.

אָמַר לִיה רַבִּינָא לְרַב אֲשִׁי: אָמַר לֵן רַב אַחָא מֵהוּצַל דְּמַר שְׂרָקִין לִיה תַּנּוּרָא בְיוֹמָא טַבָּא. אָמַר לִיה: אָנִן אַרְקָתָא דְּפֶרֶת סְמָכִינָן. וְהָנִי מִילֵי – הוּא דְּצִיּוּרִיה מֵאַתְמוֹל. אָמַר רַבִּינָא: וְקִטְמָא שְׂרִי.

In a related case, Ravina said to Rav Ashi: Rav Aḥa from Hutzal said to us that the master, Rav Ashi, allows his attendants to plaster the mouth of the oven for him^h on a Festival. This was done in order to ensure that the roasted or cooked dish would be fully prepared. Why does this not constitute the prohibited labor of kneading on a Festival? He said to him: We rely on the bank of the Euphrates River.ⁿ We avoid the labor of kneading by taking sufficiently kneaded mud from the riverbank. The Gemara comments: And this applies only when one wrappedⁿ or made some mark on the mud the day before, so that it not be *muktze*. Ravina said: And as for kneading with ashes for this purpose, it is permitted,ⁿ since the labor of kneading does not apply to ashes.

”וְאִין מְקִיפִין שְׁתֵּי חֲבִיּוֹת.” אָמַר רַב נַחֲמָן: אֲבָנִים שֶׁל בַּיִת הַכֶּסֶּא מוּתָר לְצַדֵּן בְּיוֹם טוֹב. אִיתִיבֵיה רַבָּה לְרַב נַחֲמָן: אִין מְקִיפִין שְׁתֵּי חֲבִיּוֹת לְשׂוֹפּוֹת עֲלֵיהֶן אֵת הַקְּדוּרָה. אָמַר לִיה: שְׂאֵנֵי הָתֵם, מִשּׁוּם דְּקָא עֲבִיד אֶהְלָא.

It was taught in the mishna: One may not draw two barrels together in order to place a pot on them. Rav Nahman said: With regard to large stones of a lavatory,^h upon which one sits to attend to his needs, it is permitted to put them together in the proper manner, so that they may be used on a Festival. Rabba raised an objection to Rav Nahman: Wasn't it taught that one may not draw two barrels together in order to place a pot on them? This seems to indicate that any arrangement resembling building is prohibited. He said to him: There, with regard to barrels, it is different, because one makes a tent. It is not the drawing of the barrels close together that is prohibited. Rather, the placement of the pot over them forms a kind of covering, which is similar to building a tent.

אָמַר לִיה רַבָּה זוּטָא לְרַב אֲשִׁי: אֶלָּא מַעֲתָה, בְּנָה אֶצְטַבָּא בְּיוֹם טוֹב דְּלָא עֲבִיד אֶהְלָא. הֲכִי נִמִּי דְּשְׂרִי? אָמַר לִיה: הָתֵם – בְּנֵן קִבַּע אֶסְרָה תוֹרָה, בְּנֵן עֲרָאֵי לֹא אֶסְרָה תוֹרָה, וְגוּרוּ רַבְנֵן עַל בְּנֵן עֲרָאֵי מִשּׁוּם בְּנֵן קִבַּע. וְהָבָא, מִשּׁוּם כְּבוֹדוֹ – לֹא גּוּרוּ בֵּיה רַבְנֵן.

Rabba the Younger, so called to distinguish him from the more famous *amora* known as Rabba, said to Rav Ashi: However, if that is so, then if, on a Festival, one built a solid bench [*itztaba*],^l without a gap below the seat, a situation in which one does not make a tent, so too, will you say that it is permitted? He said to him: The two cases are not comparable: There, with regard to a proper construction, such as a bench, the Torah prohibited erecting a permanent construction, but the Torah did not prohibit erecting a temporary construction. The Sages, however, decreed against creating a temporary construction on a Festival due to a permanent construction. However, here, with regard to a lavatory, due to the dignity of the user, the Sages did not decree with regard to it.

אָמַר רַב יְהוּדָה: הָאֵי מְדוּרְתָא, מְלִמְעָלָה לְמַטָּה – שְׂרִי, מְלִמְטָה לְמַעְלָה – אָסוּר.

Rav Yehuda said: With regard to this bonfire,^h in which the wood is arranged in the form of a house, if one arranges it from above to below it is permitted, as this is not the regular manner of building. However, if one prepares it in the usual fashion, from below to above, it is prohibited, for this is considered building.

NOTES

אֶרְקָתָא דְּפֶרֶת – We rely on the bank of the Euphrates River – סְמָכִינָן: Some write that creating the mud is itself a prohibited labor, and placing it on the mouth of the oven in order to close it constitutes the labor of smoothing. The latter is permitted for the sake of food preparation, but kneading, which can be done the day before, may not be performed on the Festival (Rabbi Aharon HaLevi).

When one wrapped [detzayerei] – הוּא דְּצִיּוּרִיה: There are several different versions of the text here. Some read *desayerei*, meaning one was there and saw it (see *Shitta Mekubbetzet*). Others explain that the mud must be removed [*ehasir*] from its place or that one makes a mark, a sketch [*tziyyur*] on it.

And ashes, it is permitted – וְקִטְמָא שְׂרִי: Rashi and the *ge'onim* state that one may mix ashes into a paste because the pro-

hibited labor of kneading does not apply to them. Most early authorities, however, question this view (see *Tosafot*). Some even offer a completely different explanation: This *halakha* does not refer to the immediately preceding issue; rather, it is referring back to the *halakha* of the mishna, and it states that one may in any case smooth the ashes in an oven (Rabbeinu Tam). Still, most commentators agree that the *halakha* does refer to kneading with ashes, although they offer different reasons for the leniency. Some say that it is unusual to knead ashes for any purpose other than this particular use in the preparation of food (Rid; Rid the Younger; see Rabbi Aharon HaLevi). Others write that it is permitted to knead ashes on a Festival because this cannot be done the day before, as the ashes will dry out and crumble in the meantime (Rashba; see Rambam).

Sealing the mouth of an oven – סְתִימָתָא פִּי הַתַּנּוּר: It is permitted to seal the mouth of an oven with suitable mud from a riverbank, provided one softened the mud the day before or made a sign in it and placed it aside, as stated by Rav Ashi. However, one may not knead mud on a Festival. In the case of mud lying on the street, some say that no prior sign is required (*Magen Avraham*). Some claim that if one kneaded mud before the Festival and it had dried by the following day, it is permitted to knead it or at least add water to it (Rashba; *Meir*), although others prohibit it (Rabbi Aharon HaLevi; Ran). One may knead ashes in order to seal up the mouth of an oven, although some authorities prohibit it (*Taz*; *Magen Avraham*, citing Rabbi Shlomo Luria). It is proper to follow their stringent approach (*Shulḥan Arukh HaRav*; *Shulḥan Arukh*, *Orah Hayyim* 507:7).

Stones of a lavatory – אֲבָנִים שֶׁל בַּיִת הַכֶּסֶּא: It is permitted to position stones together for the purpose of a lavatory. For the sake of human dignity, the Sages did not decree against a temporary construction of this kind (Rambam *Sefer Zemanim*, *Hilkhot Yom Tov* 4:13).

Preparing a bonfire – הֲכֵנֶת מְדוּרָה: When making a bonfire, one should not arrange the wood in the usual manner. Rather, the upper pieces should be suspended while the others are placed beneath them, or the wood should be placed in no particular order, in accordance with the opinion of Rav Yehuda. Some maintain that this applies only if the bonfire is arranged in two rows, similar to walls (*Magen Avraham*; *Shulḥan Arukh*, *Orah Hayyim* 502:1).

LANGUAGE

Bench [itztaba] – אִיצְטַבָּא: From the Greek *στοα*, *stoa*, which means a row of pillars or the roof above such a row. The Sages also use this word by extension in reference to a raised place, a kind of bench.