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Shabbos Daf 140

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

It was stated: If mustard was kneaded on *Shabbos* eve, on the following day, Rav said: One must steep it (*by mixing liquid into it*) with a utensil, but not by hand (*for the mixing by hand would be better, and it must be done in an unusual manner*).

Shmuel said to him: By hand!? Does one then steep it every day by hand? Is it a food of donkeys?

Rather, said Shmuel: He must steep it by hand, but not with a utensil (*for although mixing by hand is better, it is normally mixed with a utensil, since it is consumed by humans*).

It was stated: Rabbi Elozar said: Both this one (*mixing by hand*) and the other (*mixing with a utensil*) are forbidden; while Rabbi Yochanan ruled: Both this one (*mixing by hand*) and the other (*mixing with a utensil*) are permitted.

Abaye and Rava both say: The *halachah* is not as Rabbi Yochanan.

Rabbi Yochanan (*subsequently*) adopted Rabbi Elozar's view, while R. Elozar adopted Shmuel's view.

Abaye and Rava both said (*then*): The *halachah* is as Rabbi Yochanan (*that the mustard cannot be mixed at all*).

Abaye's mother (*i.e., his nurse*) prepared it for him, but he would not eat it.

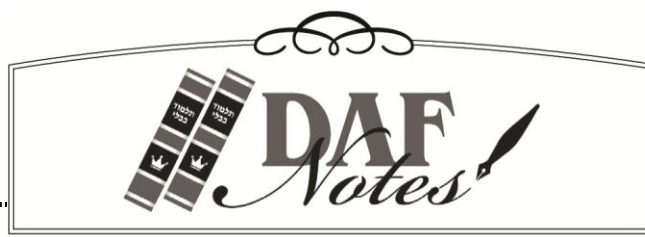
Ze'iri's wife prepared some for Rabbi Chiya bar Ashi, but he would not eat it. She said to him: I prepared it for your teacher (*Ze'iri*) and he ate, while you do not eat!?

Rava bar Shabba said: I was standing before Ravina and I stirred (*the mustard*) for him with the inner part of the garlic, and he ate it.

Mar Zutra said: The law is not as all these opinions, but as the following which was stated: If mustard is kneaded on the eve of the *Shabbos*, on the following day, one may steep it both by hand or with a utensil; he may add honey in it, yet he must not beat it up, but he may merely mix them.

Another ruling: If cress was chopped up on the eve of the *Shabbos*, on the following day, one may put oil and vinegar into it and add *amisa* into it. He must not beat it up, but he may merely mix them.

If garlic was crushed on the eve of the *Shabbos*, on the following day, one may put beans or split beans into it. He must not pound them, but he may merely mix them.



It was stated: And add *amisa* into it. The *Gemora* notes that *amisa* is mint. Abaye observed: This proves that mint is beneficial for seasoning cress.

The *Mishna* had stated: And we may make *innomlin* on the *Shabbos*.

The *Gemora* cites a *braisa*: One can make *innomlin* (a drink) on *Shabbos*, but not *aluntis* (a drink for medicinal purposes). What is *innomlin* and what is *aluntis*? *Innomlin* is comprised of wine, honey, and peppers. *Aluntis* is comprised of old wine, clear water, and balsom. It is made to drink for people to cool down after they have been in the bathhouse.

Rav Yosef said: I Once entered the bathhouse after Mar Ukva. Upon leaving, I was offered a cup of (*such*) wine, and I experienced (*a cooling sensation*) from the hair on my head down to my toe nails; and had I drunk another glass I would have been afraid lest it be deducted (*by the Heavenly Court*) from my merits in the World to Come.

The *Gemora* asks: But Mar Ukva drank it every day (*and was not affected*)?

The *Gemora* answers: Mar Ukva was different, because he was accustomed to it.

Asafetida¹ must not be dissolved in warm water, but it may be put into vinegar.

One must not cause vetches² to float, nor rub them (*to remove the refuse, for this would be regarded as*

¹ The roots of certain plant would be soaked in water leaving a gum resin which had a pungent taste and a horrible odor; it was used for medicinal purposes

sorting), but they may be put into a sieve or a basket (*for storage*)³.

Straw may not be sifted through a sieve, nor placed on a high place, for the chaff to drop down (*for this would be regarded as sifting*); but one may take it up in a sieve and put it into the trough (*for although some chaff may fall through, this is unintentional, and the Mishna is in accordance with R' Shimon who holds that whatever is unintentional is permitted*).

The scholars inquired: What if one does dissolve it?

Rav Adda of Narshaah interpreted before Rav Yosef: If one dissolves it, he is liable to a *chatas*.

Abaye said to him: If so, if one soaks raw meat in water, is he too liable?

Rather, said Abaye: It is a Rabbinical prohibition, that one should not act in the manner as he does during the week.

² Some type of beans used for animal food

³ Although inevitably some sorting will be done, it was permitted, for that was not his intention