



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Agra, the father-in-law of Rabbi Abba, recited: A fowl and cheese may be eaten without restriction. He recited it¹ and he himself explained it as follows: it means without washing the hands or cleaning the mouth [between the eating of the one and the other].

Rav Yitzchak the son of Rav Mesharsheya once visited the house of Rav Ashi. He was served with cheese which he ate and then was served with meat which he also ate without washing his hands [between the courses]. They said to him: Hasn't Agra the father-in-law of Rabbi Abba recited that fowl and cheese may be eaten without restriction? A fowl and cheese, yes; but meat and cheese, no! — He replied: That is the rule only at night, but by day I can see [that my hands are clean].²

It was taught: Beis Shammai say. One must³ clean [the mouth];⁴ Beis Hillel say: One must rinse it. Now what is meant by 'one must clean' and 'one must rinse'? Should you say it means as follows: Beis Shammai say: One must clean [the mouth] and not rinse it,⁵ and Beis Hillel say: One must rinse [the mouth] and not clean it, then the statement of Rabbi Zeira viz., cleaning the mouth must be done with bread only, would agree with the view of Beis Shammai, would it not?⁶ And if you say it means this: Beis Shammai say: One must

clean [the mouth] and not rinse it, and Beis Hillel say: One must also rinse it, then it is a case in which Beis Shammai adopt the lenient ruling and Beis Hillel the strict ruling; why then is this not taught among the cases in which Beis Shammai adopt the lenient ruling and Beis Hillel the strict ruling? — Rather this must be the interpretation: Beis Shammai say: One must clean [the mouth], and also rinse it; Beis Hillel say: One must rinse [the mouth], and also clean it. But one [school] mentions one [requirement], the other [school] another, and they do not really differ.⁷

The [above] text [stated]: Rabbi Zeira said: Cleaning the mouth must be done with bread only. This means only with wheat bread but not with barley bread.⁸ And even with wheat bread, it is allowed only if it is cold, but not if it is still warm, for it cleaves [to the palate]. And it must be soft and not hard.

The law (however) is: Cleaning [the mouth] may be done with everything except flour, dates and vegetables.

Rav. Assi enquired of Rabbi Yochanan: How long must one wait between meat and cheese?⁹ — He replied: Nothing at all.

¹ Having received it on tradition from his teacher.

² There is therefore no need to wash the hands between the courses at all.

³ After eating cheese and before eating meat.

⁴ By eating some dry bread.

⁵ I.e., rinsing the mouth with water would not be sufficient and so would not serve the purpose.

⁶ For Beis Hillel do not mention 'cleaning the mouth', accordingly Rabbi Zeira's statement is based upon Beis Shammai's view.

⁷ For they are agreed that both requirements are essential, namely, and cleaning and rinsing the mouth.

⁸ Because it crumbles in the mouth and does not clean the mouth well.

⁹ After eating meat how long must one wait before being allowed to eat cheese?

The Gemara asks: But this cannot be, for Rav Chisda said: If a person ate meat he is forbidden to eat [after it] cheese, if he ate cheese he is permitted to eat [after it] meat! — This indeed was the question. How long must one wait between cheese and meat? And he replied. Nothing at all.

The [above] text [stated]: Rav Chisda said: If a person ate meat he is forbidden to eat [after it] cheese, if he ate cheese he is permitted to eat [after it] meat.

Rav Acha bar Yosef asked Rav Chisda: What about the meat that is between the teeth?¹⁰ — He quoted [in reply] the verse: While the meat was yet between their teeth.¹¹

Mar Ukva said: In this matter I am as vinegar is to wine¹² compared with my father. For if my father were to eat meat now he would not eat cheese until this very hour tomorrow, whereas I do not eat [cheese] in the same meal but I do eat it in my next meal.

Shmuel said: In this matter I am as vinegar is to wine compared with my father. For my father used to inspect his property twice a day, but I do so only once a day. Shmuel here follows his maxim, for Shmuel declared: He who inspects his property daily will find an astira.¹³

Abaye used to inspect his property daily. One day he met his sharecropper carrying away a bundle of twigs. Abaye said to him: Where is this going to? He replied: To my master's house. Abaye said: The Rabbis have long ago anticipated you.¹⁴

¹⁰ Must it be removed before one is about to eat cheese?

¹¹ The suggestion is that the particles of meat between the teeth are still termed 'meat', and therefore must be removed before one may eat cheese.

¹² Lit., 'vinegar the son of wine', i.e., 'I am inferior to my father', applied both in a religious and secular sense.

¹³ A silver coin equal to half a zuz. The meaning is that he who inspects his property daily will derive much profit, for he will be able to see that everything is in proper order, and he will make the necessary repairs before any serious damage occurs.

Rav Assi used to inspect his property daily. He exclaimed: Where are all those astiras of the Master Shmuel? One day he saw that a pipe had burst on his land. He took off his coat, rolled it up and stuffed it into the hole. He then raised his voice and people came and stopped it up. He exclaimed: Now I have found all those astiras of the Master Shmuel.¹⁵

Rav Idi bar Avin said in the name of Rav Yitzchak bar Ashian: The first washing¹⁶ [of the hands] is a mitzvah, the last washing¹⁷ is an obligation.

An objection was raised from the following: The first and last washing [of the hands] are an obligation, the middle washing¹⁸ is a matter of free choice.

The Gemara answers: A mitzvah as compared with a matter of free choice can well be termed an obligation.

[To return to] the main text: The first and last washing [of the hands] are an obligation, the middle washing is a matter of free choice. The first washing may be performed either over a vessel or over the ground; the last washing must be performed over a vessel. Others read: The last washing may not be performed over the ground. (What is the real difference between these [two versions]? There is a difference, [where one washes over] twigs.)¹⁹ The first washing may be with either hot or cold water; the last

¹⁴ By their advice to inspect one's property daily, whereby pilfering and theft is put a stop to.

¹⁵ By being on the spot he was able to repair in time what might have been a serious disaster through inundation.

¹⁶ The washing of the hands before the meal.

¹⁷ The washing of the hands after the meal.

¹⁸ The washing of the hands during the meal.

¹⁹ The water does not run directly on to the ground, neither can it be said that it runs into a vessel: according to the second version this would be allowed, according to the first version it would not.

washing must be with cold water only, because hot water softens the hands and does not remove the grease.²⁰

‘The first washing may be with either hot or cold water’. Rav Yitzchak bar Yosef said in the name of Rabbi Yannai: They said this only of [hot] water wherein the hand is not scalded, but one may not wash the hands with water wherein the hand would be scalded. Others refer this [distinction] to the final clause thus: ‘The last washing must be with cold water only’, and not with hot water. Rav Yitzchak bar Yosef said in the name of Rabbi Yannai: They said this only of [hot] water wherein the hand is scalded, but one may wash the hands with water wherein the hand is not scalded. It follows, however, from this that for the first washing one may use even water wherein the hand is scalded.

‘The middle washing is a matter of free choice’. Rav Nachman said: They said this only [of the washing] between one course and another course,²¹ but between a [meat] course and cheese it is an obligation to do so.

Rav Yehudah the son of Rabbi Chiya said: Why did [the Rabbis] say that it was an obligation to wash the hands after the meal? Because of a certain salt of Sodom which makes the eyes blind.²² Abaye said: One grain of this is found in a kor of ordinary salt.

Rav Acha the son of Rava asked Rav Ashi: What is the rule if one measured out salt?²³ — He replied: Undoubtedly.²⁴

Abaye said: At first I thought the reason why the last washing may not be performed over the ground was that it made a mess, but now my Master²⁵ has told me: It is because an evil spirit rests upon it.

²⁰ Which becomes absorbed all the more in the hands through hot water.

²¹ Both being meat dishes or milk dishes.

²² If one touches the eyes after having handled this salt.

²³ Must he wash his hands after it or not?

²⁴ He must certainly wash his hands.

Abaye also said: At first I thought the reason why one should not remove anything from the table while another is holding a cup and drinking was the fear lest there occur a mishap at the table,²⁶ but now my Master has told me: It is because it may cause vertigo. This applies, however, only if [the thing is] taken away and not returned, but if taken and returned it does not matter. Moreover, it applies only if the thing is taken away a distance of more than four cubits [from the table], but if it remains within four cubits’ distance it does not matter. Moreover, it applies only to such things as may be required at the table, but if it is not required at the table it does not matter. Mar son of Rav Ashi used to be particular even about [the removal of] a pestle and mortar for [pounding] spices, for these are required at the table.

Abaye also said: At first I thought the reason why one collects the crumbs [from the floor] was mere tidiness, but now my Master has told me: It is because it might lead to poverty.

The Gemara relates: Once the angel of poverty was following a certain man but could not prevail over him, because the man was extremely careful about [collecting the] crumbs. One day he ate some bread upon the grass. Now [said the angel] he will certainly fall into my hand.²⁷ After he had eaten he took a spade, dug up the grass, and threw it all into a river. He then heard [the angel] exclaiming, “Alas, he has driven me out of his house.”

Abaye also said: At first I thought the reason why one does not drink foam was that it was nauseous, but now my Master has told me: It is because it may cause catarrh. To drink it may cause catarrh, to blow it away may cause headache, and to skim it [with the hand] may cause poverty.

²⁵ Rabbah bar Nachmeini.

²⁶ He who is drinking may be annoyed at the removal of those things and may choke in his anger.

²⁷ Believing that this man would certainly fail to pick up all the crumbs from the grass.

What then should one do? One must let it settle down by itself. For catarrh [contracted from drinking the foam] of wine [one should drink] beer, for that from beer one should drink water, for that from water there is no remedy. This bears out the popular saying: poverty follows the poor.²⁸

Abaye also said: At first I thought the reason why one should not eat vegetables from the bunch which was tied up by the gardener was because it had the appearance of gluttony, but now my Master has told me, it is because one lays oneself open thereby to the dangers of magic.

Rav Chisda and Rabbah bar Rav Huna once were travelling on a ship. A certain lady said to them: Take me with you; but they would not. She then pronounced a spell and the ship was held fast. They [in return] pronounced a spell and it was freed. She said: What power have I over you, seeing that you do not wipe yourselves with a shard, neither do you crush a louse on your clothes, nor do you eat vegetables from a bunch tied up by the gardener.

Abaye also said: At first I thought that the reason why one does not eat vegetables which had fallen on to the tray was because it was not clean, but now my Master has told me: It is because it causes a foul smell in the mouth.

Abaye also said: At first I thought the reason why one does not sit under a drain pipe was that there was waste water there, but my Master has told me: It is because demons are to be found there.

Certain carriers were once carrying a barrel of wine. Wishing to take a rest they put it down under a drain pipe, whereupon the barrel burst, so they came to Mar son of Rav Ashi. He brought forth trumpets and exorcised the demon who now stood before him. He said to the demon: Why did you do such a thing? He replied: What else could I do, seeing that they put

it down on my ear? The other [Mar son of Rav Ashi] retorted: What business did you have in a public place? It is you that are in the wrong, you must therefore pay for the damage. The demon responded: Will the Master give me a time wherein to pay? A date was fixed. When the day arrived he defaulted. He came to court and [Mar bar Rav Ashi] said to him: Why did you not keep your time? He replied: We have no right to take away anything that is tied up sealed, measured or counted; but only if we find something that has been abandoned.

Abaye also said: At first I thought the reason why one pours off [a little water] from the mouth of the jug [before drinking from it] was the fear of scraps [that may be on the surface], but now my Master has told me: It is because of evil waters.²⁹

A demon in the service of Rav Pappa once went to fetch water from the river but was away a long time. When he returned he was asked: Why were you so long? He replied: [I waited] until the evil waters had all gone. In the meantime he saw them pouring off [a little water] from the mouth of the jug; he exclaimed: Had I known that you were in the habit of doing this I would not have been away so long.

²⁸ The poor man not having anything but water to drink is afflicted by that disease for which there is no remedy.

²⁹ Water from which demons had drunk.