



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls 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.

Mishnah: 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 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?

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.

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.

Rabbi Yochanan asked Rabbi Yannai: May asafetida be dissolved in cold water? It is forbidden, replied he. But we learnt: Asafetida must not be dissolved in warm water, implying that it is permitted in cold water? If so, what is the difference between you and me? Our Mishnah is [the opinion of] an individual. For it was taught: Asafetida may be dissolved neither in warm nor in cold water; Rabbi Yosi said: In warm water it is forbidden; in cold it is permitted.

What is it made for? [As a remedy] for asthma. Rav Acha bar Yosef suffered with asthma. He went to Mar Ukva, [who] advised him, 'Go and drink three [gold dinar] weights of asafetida on three days.' He went and drank it on Thursday and Friday. The following morning he went and asked [about it] in the Beis Hamidrash. Said they to him, The school of Rav Adda-others state, the school of Mar son of Rav Adda recited: One may drink a kav or two kavs without fear. About drinking, said he, I do not ask. My question is, What about dissolving it? Rabbi Chiya bar Avin observed to them: This case happened to me, and I went and consulted Rav Adda bar Ahavah, but he could not inform me. [So] I went and asked Rav Huna, and he answered me, Thus did Rav say: He may dissolve [it] in cold water and place it in the sun. Is this [only] according to the one who permits [dissolving]? [No.] It is even according to the one who forbids [it]: that is only if one had not drunk at all; but here, since he had drunk [it] on Thursday and Friday, if he would not drink it on the *Shabbos* he would be endangered.

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.

Rav Acha bar Yosef was walking along, leaning on the shoulder of Rav Nachman bar Yitzchak, his sister's son. When we reach Rav Safra's house, lead me in, he requested. When they arrived [there] he led him in. How about rubbing [the stiffness out of] linen [washing]?⁴ asked he; is his intention to soften the linen, and it is permitted, or perhaps his intention is to make it whiter, which is forbidden? — His intention is to soften it, replied he, and it is permitted. When he went out he [Rav Nachman] enquired, What did you ask him? I asked him, What about rubbing linen on the Shabbos, replied he, and he answered me, It is permitted. But let the Master inquire about a scarf? I do not ask about a scarf, because I asked it of Rav Huna and he decided it for me. Then let the Master solve this from a scarf? - There it looks like making it whiter, but here it does not look like making it whiter.

Rav Chisda said: As for linen, to draw it away from the cane is permitted; to draw out the cane from it is forbidden.⁵ Rava said: But if it is a weaver's implement, it is permitted.⁶

Rav Chisda said: A bunch of vegetables, if fit as food for animals, may be handled; if not, it is forbidden.

Rav Chiya bar Ashi said in Rav's name: A meat hook is permitted [to be handled]; a fish [hook] is forbidden.⁷

Rav Katina said: He who stands in the middle of a [marital] bed is as though he stood on a woman's stomach.⁸ But this is incorrect.

Rav Chisda also said: When a scholar buys vegetables, let him buy long ones, for one bunch is like another [in thickness], and so the length [comes] of itself.⁹

⁴ When it is starched. The rubbing softens it and makes it whiter.

⁵ Linen was hung up on a cane passing through the sleeves to dry. A cane must not be handled on the Shabbos, being regarded as muktzah, as it stands to be used as fuel.

⁶ For it is then a utensil, which may be handled.

Rav Chisda also said: When a scholar buys canes, let him buy long ones; one load is like another, so the length [comes] of itself.

Rav Chisda also said: When a scholar has but little bread, let him not eat vegetables, because it whets [the appetite].

Rav Chisda also said: I ate vegetables neither when poor nor when rich. When poor, because it whets [the appetite]; when rich, because I say, Where the vegetables are to enter, let fish and meat enter!¹⁰

Rav Chisda also said: If a scholar has but little bread he should not divide [his meal]. Rav Chisda also said: If a scholar has but little bread he should break [bread]. What is the reason? Because he does not do it generously. Rav Chisda also said: Formerly I would not break [bread] until I had passed my hand through the whole of my wallet and found there as much as I needed.

Rav Chisda also said: When one can eat barley bread but eats wheaten bread he violates, you shall not destroy. Rav Pappa said: When one can drink beer but drinks wine, he violates, you shall not destroy. But this is incorrect: You shall not destroy, as applied to one's own person, stands higher.¹¹

Rav Chisda also said: When a scholar has no oil, let him wash with pit water.

Rav Chisda also said: If a scholar buys raw meat he should buy the neck, because it contains three kinds of meat.

Rav Chisda also said: When a scholar buys linen [underwear], he should buy it from the Nehar Abba and wash it every thirty days, and I guarantee that it will relieve

⁷ The first was more like a utensil than the second.

⁸ Because he is incited to impure thoughts.

⁹ I.e., the additional length is extra value — presumably the price was not increased.

¹⁰ Which are more nutritious.

¹¹ To consume better food and drink is beneficial, not wasteful.



him [from buying another] for a full year. What does kitonisa [underwear] mean? Kitta na'ah [fine flax].

Rav Chisda also said: A scholar should not sit upon a new mat, because it destroys the garments.

Rav Chisda also said: A scholar should not send his garments to his host for washing, for this is not in good taste, lest he see something¹² and he come to despise him.

Rav Chisda advised his daughters: Act modestly before your husbands: do not eat bread before your husbands, do not eat greens at night, do not eat dates at night nor drink beer at night, and do not ease yourselves where your husbands do, and when someone calls at the door, do not say 'who is he' but 'who is she?'

He [Rav Chisda] held a jewel in one hand and a [valueless] seed grain in the other; the pearl he showed them but the seed grain he did not show them until they were suffering,¹³ and then he showed it to them.

One must not cause leeks to float. Our Mishnah does not agree with the following Tanna. For it was taught, Rabbi Eliezer ben Yaakov said: One must not look at the sieve at all.¹⁴

MISHNAH: One may sweep out [the manger] for a stall ox,¹⁵ and move [the remnants] aside for the sake of a grazing animal;¹⁶ this is Rabbi Dosa's view, but the Sages forbid it. One may take [fodder] from one animal and place it before another animal on the Shabbos.¹⁷

GEMARA: The scholars asked: Do the Rabbis disagree with the first clause, or with the second, or with both?- Come and hear: For it was taught, But the Sages maintain: Both

the one and the other¹⁸ must not be moved on a side.¹⁹ Rav Chisda said: They differ in respect of a ground manger,²⁰ but all agree that a manger which is a vessel is permitted. But is there any opinion that a ground manger is permitted: surely one levels the holes? — Rather if stated, it was thus stated: Rav Chisda said: They differ in respect of a vessel manger, but all hold that a ground manger is forbidden.

One may take [fodder] from one animal [etc.]. One [Baraisa] taught: One may take [fodder] from before an animal that is fastidious and place [it] before an animal that is not fastidious; while another taught: One may take [fodder] from before an animal that is not fastidious and place [it] before an animal that is fastidious. Abaye observed: Both [Baraisos hold] that one may take from a donkey [to put] before an ox, but not from an ox [and place it] before a donkey. Now, when it is taught, 'One may take from before an animal that is fastidious', it refers to a donkey, which does not drop saliva [into its food]; 'and place [it] before an animal that is not fastidious', to a cow, which drops saliva. And when it is taught, 'One may take [fodder] from before an animal that is not fastidious', it refers to a donkey, which is not particular about what it eats; 'and put [it] before an animal that is fastidious,' to a cow, which is particular about what it eats.

¹² A euphemism for semen.

¹³ With curiosity, to know what he was holding.

¹⁴ I.e., one must not handle it for any purpose on the Shabbos.

¹⁵ If it contains chips, etc., they may render the straw repulsive and cause the animal to go off its feed.

¹⁶ Which is ordinarily fed on pasture.

¹⁷ Because the second will eat it, and therefore it is not unnecessary handling.

¹⁸ Sc. fodder in a manger and straw lying in front of an animal.

¹⁹ Thus they disagree with both clauses.

²⁰ I.e., a small low fenced enclosure on the ground. The Rabbis forbid it lest one comes to level up holes in the ground.