



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Mem

VONOSNIN BEITZAH BIMSANENES

- **Yaakov Karcha** taught, this is allowed because it is done to color the mustard, not for sifting purposes.
- **Rav** says, mustard that was kneaded (mixed with liquid) on Friday may be mixed with liquids via a keili on Shabbos, but not by hand. **Shmuel** says it may be mixed with liquid by hand, but not by keili.
 - **R' Elazar** says either way is assur. **R' Yochanan** says either way is mutar. **Abaye and Rava** say the halacha does not follow **R' Yochanan**.
 - **R' Yochanan** changed his view to that of **R' Elazar**. **R' Elazar** changed his view to that of **Shmuel**. **Abaye and Rava** then held like **R' Yochanan**.
 - **Abaye's** "mother" gave him this mixture on Shabbos and he did not eat it. **Ze'ira's** wife gave this mixture to **R' Chiya bar Ashi** (**Ze'ira's** student) to eat and he did not eat it. She said, "Your rebbi eats it, and you can't?!" **Rava bar Shaba** said he prepared it for **Ravina** and he ate it.
 - **Mar Zutra** said, the halacha is, such mustard may be mixed with liquids whether by hand or by keili and one may even add honey to it, as long as the mixing done is not a very thorough mixing.
 - Cress that was chopped on Friday may be mixed on Shabbos (but not thoroughly) and have oil, vinegar and "amisa" (mint – **Abaye** says we see from here that mint is good when added to cress) added to it. Garlic that was ground on Friday may be mixed (but not thoroughly) on Shabbos and have beans added to it.

V'OSIN INOMLIN B'SHABBOS

- A Braisa says one may make "inomlin" (made of wine, honey and pepper) on Shabbos but not "aluntis" (made of old wine, clear water and balsam – used to cool one down after going to the bathhouse).
 - **R' Yosef** was given "aluntis" to drink when he left the bathhouse and felt it from his head to his toes. He said that if he would have another cup of it to drink, he would have to use his merits to save him from death due to the cooling effects and that would take away from his portion in Olam Habah.
 - **Q: Mar Ukva** would drink it every day?! **A:** He was used to drinking it, so it didn't have that drastic effect on him.

MISHNA

- One may not soak "chiltis" in warm water (it would dissolve and one would drink the liquid for medicinal purposes), but one may put it in vinegar (as a dip).
- We may not pour water onto "karshinin" so that the inedible stuff floats to the top. We may also not rub them by hand to separate the edible from the inedible. One may store them in a sifter or basket even though that may lead to some separation of edible from inedible.
- We may not sift straw with a sifter, or put it on a high place so that the chaff will separate and roll away. However, one may gather straw in a sifter to carry it over to the feeding trough even though some sifting may occur.

GEMARA

- **Q:** If one does soak "chiltis" in warm water, what is he chayuv? **A: R' Adda Narsha'ah** says he is chayuv a chatas. **Abaye** said, if so, soaking a piece of meat in water should make him chayuv a chatas also (and of course it does not)! Rather, it is assur D'Rabanan because it is a "weekday activity".

- **Q: R' Yochanan** asked, may it be soaked in cold water? **A: R' Yannai** answered, that is assur as well.
 - **Q:** Our Mishna says **warm** water is assur!? **A:** From a Braisa we see that our Mishna follows the shita of **R' Yose**, but the **Chachomim** argue on him and say that it is assur even in cold water.
- One drinks this water to heal pains in the heart.
 - **R' Acha bar Yosef** had these pains, so **Mar Ukva** told him to drink this liquid for 3 days. He drank it Thursday and Friday and then asked in the Beis Medrash whether he was allowed to make this drink on Shabbos. **R' Chiya bar Avin** told him that **R' Huna** had told him in the same circumstance that **Rav** said to soak it in cold water and let it warm in the sun.
 - This would be allowed even if one typically does not allow soaking it in cold water, because since he was on a 3 day regimen, if he missed the third day it would put him in danger.
 - **R' Acha bar Yosef** asked **R' Safra** whether one may rub a freshly laundered shirt – do people rub it to make it soft, or do they rub it to whiten it further? **R' Safra** answered that they rub it to make it soft and it is therefore mutar. Although **R' Huna** had told **R' Acha bar Yosef** that rubbing a kerchief is assur, that could be because people are more particular about trying to whiten their kerchief and intend to do so by rubbing it.
 - **R' Chisda** said, removing a shirt from a stick (which it was hung on after being cleaned) is mutar. To remove the stick itself is assur (it is muktzeh). **Rava** says, if the stick is a weaver's stick, it is even mutar to remove the stick.
 - **R' Chisda** says a bunch of vegetables that are fit for an animal may be moved. If they are not even fit for an animal, they may not be moved.
 - **R' Chiya bar Ashi in the name of Rav** says, a string of raw meat may be moved (it is fit to be eaten), but a string of raw fish may not be moved.
- **R' Katina** said, one who stands in middle of a bed that a couple usually sleeps in is considered to be standing on the stomach of the woman (it leads him to improper thoughts). The Gemara says there is no problem with doing so.
- **R' Chisda** says:
 - When buying a bundle of vegetables or reeds, a talmid chachom should buy the longest bundle, because they are all the same thickness and the same price, so the longest bundle is the best value.
 - If a talmid chachom does not have enough bread to eat, he should not eat vegetables, because they just make you more hungry.
 - I did not eat vegetables when I was poor (because it would make me hungrier) or when I was rich (because I eat meat and fish instead).
 - A talmid chachom who doesn't have enough bread should not eat little pieces of bread. Rather, he should save it until he has enough for one satisfying meal.
 - A talmid chachom who doesn't have enough bread should not make the bracha and distribute the bread, because he will do so stingily.
 - When I was poor I did not make the bracha and distribute the bread until I looked to see that I had enough for my needs.
 - One who can only afford barley bread and buys wheat bread is oiver for "bal tashchis" for wasting the extra money. **R' Pappa** said, one who can only afford beer and drinks wine is oiver for "bal tashchis".
 - The Gemara says there is no problem for doing so because wheat bread and wine are more healthy and the others are "bal tashchis" on the body.
 - A talmid chachom who has no oil to use on his hands after eating should use the water found inside pits (which becomes oily).
 - A talmid chachom who is buying meat should buy neck meat because it consists of 3 different types of meat (fatty, lean and tough).
 - A talmid chachom who is buying a linen garment should buy from Nehar Abba and wash it only every 30 days, and I guarantee that it will last a full year.
 - A talmid chachom should not sit on a new reed mat because the moisture it contains will ruin his clothing.

- A talmid chachom should not give his clothing to his hostess to clean because she may see “zerah” on it and he will be disgusting in her eyes.
- **R’ Chisda** told his daughters: be modest in front of your husband, do not eat bread in front of him (may repulse him), do not eat vegetables at night (causes bad breath), do not eat dates or drink beer at night (causes stomach issues), do not relieve yourself where your husband relieves himself (it can repulse him), do not get used to speaking to other men, and when you are involved with your husband in tashmish, make sure to first arouse his desire before completing the tashmish.

EIN SHOLIN ES HAKARSHININ

- Our Mishna would argue on a Braisa in which **R’ Eliezer ben Yaakov** says that one may not use a sifter at all on Shabbos.

MISHNA

- **R’ Dosa** says: 1) we may sweep out a feeding trough for an animal that is being fattened for slaughter (so that its food is not mixed with dirt and it eats properly), and 2) we may move the excess food to the side of the stall so that it doesn’t get mixed with excrement. The **Chachomim** say it is assur.
- We may take food from in front of one animal and place it in front of another animal on Shabbos.

GEMARA

- **Q:** Do the **Chachomim** argue on the first case, the second case, or both? **A:** From a Braisa it is clear that they argue in both cases.
 - **R’ Chisda** says they only argue in the case of a trough with a dirt floor (**R’ Dosa** says it may be swept and the **Chachomim** say it may not).
 - **Q:** Noone would allow sweeping a trough with a dirt floor because he would be filling in holes!? **A:** Rather, they only argue with regard to a trough that is a keili (**R’ Dosa** permits it to be swept and the **Chachomim** say it is assur as a gezeirah that one may mistakenly sweep a trough with a dirt floor). However, all agree that a trough with a dirt floor may not be swept.

V’NOTLIN MILIFNEI BIHEIMA

- One Braisa says we may take from before an animal with a “nice mouth” and place it before an animal with a “bad mouth”. Another Braisa says we may take from before an animal with a “bad mouth” and place it before an animal with a “nice mouth”. **Abaye** said, both Braisas mean that we may take from in front of a donkey and place in front of an ox, but not visa-versa. The first Braisa says a donkey’s mouth is “nice” because it doesn’t drool, whereas an ox does. The second Braisa calls a donkey’s mouth “bad” because a donkey eats everything (thorns, etc.) whereas an ox will not.
 - An ox will eat from something that a donkey ate (because it does not drool) but a donkey will not eat from something that an ox ate (because it drools). That is why it may be moved from a donkey to an ox but not visa-versa.