



## Daf In Review – Weekly Chazarah

### Maseches Shabbos, Daf קלד – Daf קמ

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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#### LO SHACHAK M'EREV SHABBOS

- A Braisa says that although one may not grind cumin or mix oil and wine on Shabbos, it may be done on Yom Tov.
  - **Q: Abaye** asked **R' Yosef**, cumin may be prepared on Yom Tov because it may be prepared to use for cooking. If so, the oil and wine mixture should be allowed to be made on Shabbos, because we find that **R' Meir** (who presumably is also the Tanna of our Mishna) allows one to prepare the mixture on Shabbos for a sick person?! **A: R' Yosef** answered, **R' Meir** allows it to be mixed normally, but for the milah it needs to be very thoroughly mixed, which is not allowed on Shabbos.
    - **Q:** We should at least allow them to mix it somewhat for the milah?! **A:** That is what the Mishna means when it says to place the wine and oil there (to mix it somewhat and place it there).
- A Braisa says, one may not sift mustard seeds through their sifter on Yom Tov, nor may one bury a burning coal in the seeds to sweeten them.
  - **Q: Abaye** asked, why is this different than a Mishna which permits placing an egg through the sifter on Shabbos? **A: R' Yosef** answered, an egg going through the strainer does not look like “borer” (because what gets through and what stays on top are both edible foods), but placing the mustard seeds through the strainer does.
  - **Q:** A Braisa says that we may sweeten mustard seed with a burning coal?! **A:** It may be done with a metal coal (which doesn't become charcoal) but may not be done with a burning wooden coal.
    - **Q: Abaye** asks, if so, why are we allowed to roast meat on open coals on Yom Tov?! **A: R' Yosef** answered, roasting meat cannot be done as effectively before Yom Tov (it is better fresh), whereas sweetening mustard seeds can be done just as effectively before Yom Tov.
    - **Abaye** asked, may one make cheese on Yom Tov? **R' Yosef** said it is assur. **Abaye** asked, why is it different than kneading dough, which is permitted? He answered, bread is better fresh, whereas cheese is just as good if it was prepared before Yom Tov.

#### EIN OSIN LAH CHALUK...

- **Abaye** said that his “mother” told him, the bandage on the milah of the baby should be placed with the seam facing out so that no thread should get stuck to the milah and seriously injure the baby. **Abaye's** nurse would make this bandage with a lining half way up to prevent the seam from touching the baby's milah.
- **Abaye** says, if one doesn't have this tubular bandage, he should take material that has a hem, use the hem to tie the bottom of the material around the bottom of the milah, and then place the material over the rest of the milah, making sure to keep threads away from the milah.
- **Abaye** said that his “mother” told him, if a baby's anus is closed up and not visible, one should rub the area with oil and look at it in the sunlight. The area that looks clear like glass should be cut across (horizontally and vertically) with a piece of barley, but not with a metal blade because that will cause swelling.
- **Abaye** said that his “mother” told him, if a baby doesn't suck it's because his mouth is too cold. They should bring a cup of burning coals and put it near the baby's mouth to warm it.
- **Abaye** said that his “mother” told him, if a baby's breathing is not noticeable (his chest does not rise), one should fan him with a fan.
- **Abaye** said that his “mother” told him, if a baby has trouble breathing, one should take the mother's “shilya” and smooth it over the baby's skin.

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- **Abaye** said that his “mother” told him, if a baby is too thin, one should take the mother’s “shilya” and run it over the baby from the “shilya’s” narrow side to the wide side. If the baby is bloated, one should run the “shilya” over the baby from the wide side to the narrow side.
- **Abaye** said that his “mother” told him, if a baby is very red it means that his blood has not been fully absorbed into his flesh yet, and they should wait to do a milah on this child until the blood is better absorbed. If a baby is yellow, that means that his blood has not fully developed yet and a milah should not be performed until the blood is more developed.
  - **R’ Nosson** said, he was once approached by a mother who had 2 sons who died from a milah. She then had a third son and was worried. **R’ Nosson** saw that the baby was very red. He told the lady to wait to perform the milah until the blood was better absorbed. The lady waited and the son lived even after the milah. They named the baby “Nosson Habavli” in honor of **R’ Nosson**.
  - **R’ Nosson** also said, he was once approached by a mother who had 2 sons who died from a milah. She then had a third son and was worried. **R’ Nosson** saw that the baby was yellow. He told the lady to wait to perform the milah until the blood was better developed. The lady waited and the son lived even after the milah. They named the baby “Nosson Habavli” in honor of **R’ Nosson**.

### MISHNA

- We may bathe a baby in hot water before and after the milah procedure. We may sprinkle the hot water onto the baby by hand, but not with a keili.
- **R’ Elazar ben Azarya** says we may bathe the baby with hot water on the third day after the milah that falls on Shabbos as well. The pasuk says that people are weak (and therefore in danger) on the third day after having a milah performed.
- The milah for a child who may possibly have been born in its 8<sup>th</sup> month (not fully developed and therefore not able to live) and the milah for an “androganis” (has male and female organs) do not override Shabbos. **R’ Yehuda** says that the milah for an “androganis” does override Shabbos.

### GEMARA

- **Q:** The beginning of the Mishna says we may “bathe” a baby, and then the Mishna says that we may only sprinkle water onto the baby?! **A:** **R’ Yehuda and Rabbah bar Avuha** say, the Mishna is explaining itself as if to say, one may bathe a baby, and the bathing must be done by sprinkling water on the baby.
  - **Q:** **Rava** asks, the Mishna says “we may bathe the baby”. How could we now say it means we may only sprinkle the baby?! **A:** Rather, **Rava** says, the Mishna means to say that one may bathe a baby in the normal way before and after a Shabbos milah. If the 3<sup>rd</sup> day after the milah falls on Shabbos, one may sprinkle the baby, but not bathe him in the normal way. **R’ Elazar ben Azarya** says that even on the 3<sup>rd</sup> day one may bathe the baby in the normal way because we find that the pasuk says the people of Shechem were weak on the 3<sup>rd</sup> day after their milah.
    - A Braisa says like **Rava** and then says that the pasuk is not a true proof for **R’ Elazar** because it discusses adults, who don’t heal as quickly as babies.
    - **Rava** once paskened for someone that he may bathe a baby on the day of his milah that fell out on Shabbos. **Rava** then became weak. He said, I should not have argued with those who interpret the Mishna to mean that one may only sprinkle the baby with water. The **Rabanan** said to **Rava**, you have a Braisa that says like you said! **Rava** said, the Mishna is “mashma” like they say, because if the **T”K** meant to say that on the day of the milah the baby may be bathed regularly and on the third day he may be sprinkled (like **Rava** says the **T”K** meant), **R’ Elazar** should have responded “We may also bathe him on the 3<sup>rd</sup> day”, since he is extending to the 3<sup>rd</sup> day the bathing that the **T”K** permitted on the first day.
- **R’ Dimi** said that **R’ Elazar** paskened like **R’ Elazar ben Azarya**.
  - **Q:** Is one allowed to bathe the entire baby or only the milah area? **A:** **R’ Yaakov** answered that the entire baby is permitted to be bathed. If he meant to limit it to the area of the milah he would not need to tell that to us, because any wound may be washed with hot water on Shabbos.

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- **Q: R' Yosef** asked, our Mishna is talking about using water that was heated on Shabbos, which may not be used on a typical wound on Shabbos. Maybe he only allows washing the milah area and is teaching us that it can be done with water heated on Shabbos!? **A: R' Dimi** said, maybe our Mishna is also discussing water that was heated before Shabbos?!
  - **Abaye** said that **R' Yosef** answered back to **R' Dimi**, the baby is in danger, so surely we are allowed to heat water for him on Shabbos, and that is surely what the Mishna is discussing.
- **Ravin** reported that **R' Avahu in the name of R' Yochanan** said the halacha follows **R' Elazar ben Azarya**, whether the water was heated on Shabbos or before Shabbos, and whether one is washing the entire baby or just the milah area, because the baby is in danger (and the baby is helped by being washed).
- **Rav** says one may apply hot water and oil to a wound on Shabbos. **Shmuel** says they should be placed next to the wound and then allowed to flow onto the wound.
  - **Q:** A Braisa says one may not place oil onto a cloth which he wants to put onto a wound on Shabbos?! **A:** That case is different because we are afraid of “s’chita”.
  - **Q:** A Braisa says we may not put hot water or oil onto a cloth that is on a wound on Shabbos?! **A:** This case is also because we are afraid of “s’chita”.
  - There is a Braisa that says just like **Shmuel**.
- **Q:** A Braisa says one may put a dry cloth or sponge on a wound on Shabbos, but may not put dry reeds or a dry cloth on the wound on Shabbos. The Braisa is self-contradictory?! **A:** New cloths have a healing effect and therefore may not be placed on a wound (second part of the Braisa). Old cloths do not and therefore may be placed on a wound (first part of the Braisa).

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#### SAFEK V'ANDROGINAS

- A Braisa says: The pasuk says “orlaso”, which teaches that only the milah of a definite male overrides Shabbos, but not the milah for a “doubtful situation”, and not the milah for an “androganis”. **R' Yehuda** says the milah of an “androganis” does override Shabbos and an “androganis” who doesn’t have a milah performed is chayuv kares. Only a definite milah overrides Shabbos, but not the milah for a baby born “bein hashmashos”, and not the milah for a baby born already circumcised, in which case **B”S** say one must make some blood flow from the milah (but this may not be done on Shabbos) and **B”H** say that there is no need to do so. **R' Shimon ben Elazar** says, **B”S** and **B”H** agree that a child born already circumcised does not need blood taken from him. They argue regarding a convert (“ger”) who converted after having a milah performed. In that case **B”S** say we need to have blood taken at the milah site, and **B”H** say that there is no need for that.
  - **Q:** What does the Braisa mean to include when it says that the milah of a “doubtful situation” does not override Shabbos? **A:** It refers to the halacha that one may not perform a milah on a baby that may have been born in the 8<sup>th</sup> month of pregnancy and is therefore not destined to survive.
  - **Rav** paskens like the **T”K**’s version of the machlokes between **B”S** and **B”H**, and **Shmuel** paskens like **R' Shimon ben Elazar**.
    - **R' Ada bar Ahava** had a child who was born circumcised. He went to 13 mohalim to try to find someone who would draw blood on the 8<sup>th</sup> day (which was Shabbos). Finding no one (because even **B”S** would not allow this to be done on Shabbos) he did it himself and injured his son terribly. He said, “I deserve for this to have happened because I didn’t follow the psak of **Rav**.” **R' Nachman** said, “You didn’t follow **Shmuel** either, because **Shmuel** never allowed this to be done on Shabbos (because it is only a “safek”)!”
      - **R' Ada bar Ahava** held that **Shmuel** said his psak as a certainty, not as a “safek” and that it therefore needs to be done even on Shabbos.
      - We find that **R' Yosef** says this as well. He brings a proof from a Braisa where **R' Eliezer Hakapur** says that **B”S** and **B”H** agree that a baby born circumcised must have blood

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drawn and they only argue whether it may be done on Shabbos. It must be that the **T”K** who argues on **R’ Eliezer Hakapur** holds that all would agree that drawing the blood overrides Shabbos! We can’t say that the **T”K** holds that all say the drawing of the blood does not override Shabbos, because that would mean that **R’ Eliezer Hakapur** is coming to teach only that **B”S** argues, which **R’ Eliezer Hakapur** would not do, because we don’t even pasken like **B”S**.

- It could be that **R’ Eliezer Hakapur** was saying that **B”S** and **B”H** agree that it may NOT be done on Shabbos. In which case there is no proof to **R’ Yosef**.
- **R’ Assi** says, any child whose mother became tamei from the birth (which is the typical case) must wait till the 8<sup>th</sup> day for the milah, because the pasuk says “When a woman gives birth to a boy she is tamei for 7 days and on the 8<sup>th</sup> day he should have a milah performed”.
  - **Q: Abaye** asked, the women who gave birth before Matan Torah did not become tamei (that halacha didn’t apply until the Torah was given) and yet the babies had to wait until the 8<sup>th</sup> day to have a milah performed?! **A:** Before the Torah was given all babies had to wait for the 8<sup>th</sup> day. After the Torah was given, that waiting period was limited to babies of mother’s who became tamei.
    - **Q:** We learned that **R’ Huna** and **R’ Chiya bar Rav** argue whether a baby born through Caesarian section may have a milah done on Shabbos. It seems that they both agree, however, that it must be done on the 8<sup>th</sup> day (even though a woman who gives birth by C-section does not become tamei)!? **A:** The one who holds that the baby cannot have a milah done on Shabbos holds so because he holds that there is no need to wait for the 8<sup>th</sup> day and it therefore does not override Shabbos.
  - **R’ Assi’s** halacha is a machlokes among the Tana’im in the following Braisa. The Braisa says there is a case of a baby slave who is purchased who has a milah done as soon as he is born (when he is purchased right after he is born) and there is a case of a slave who is purchased who must wait until the 8<sup>th</sup> day (he is purchased along with his mother before he is born). There is also a case of a baby slave that is born into Jewish ownership who must wait until the 8<sup>th</sup> day to have a milah done (his mother became pregnant while already owned by the Jew). **R’ Chama** says, if the mother slave gave birth and then went to the mikva (for the purpose of becoming a slave to a Jew), the baby born can have a milah done even on the first day.
    - **R’ Chama** says that since the mother slave does not become tamei from giving birth before she goes to the mikvah to become a slave (before going to the mikvah she has the din of a goy and will not become tamei from childbirth), the child need not wait for the 8<sup>th</sup> day, exactly like **R’ Assi** said. The **T”K** would argue on **R’ Assi** and say that in either case the child must wait until the 8<sup>th</sup> day to get the milah.
    - **Q:** How can the **T”K** explain the case in the Braisa of a baby slave being born into Jewish ownership and yet not having to wait 8 days to have the milah done? **A:** **R’ Yirmiya** says the case would be where a Yid bought a slave for her fetus. Because the Yid doesn’t own the mother, it is different than a regular birth and the baby need not wait 8 days for his milah to be done.
      - **Q:** That can work if you hold that one who owns the “fruit” doesn’t automatically own the principle of the property. But if you hold that he does, then by owning the fetus, he is considered to own the mother as well!? **A:** **R’ Mesharshiya** says, the case is where he buys a woman slave on the condition that he will not have her go to the mikvah. She will never have the din of the slave of a Jew, and therefore her son can have his milah even on the day of his birth.

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- **Q:** A Braisa says, **R’ Shimon ben Gamliel** says that a child must live 30 days (and an animal must live 8 days) to be considered with certainty to be a viable child (not a “neifel”). If so, how can an 8<sup>th</sup> day milah override Shabbos? The child is a “safek neifel” at that point (and the milah of a “neifel” does not override Shabbos)!? **A:**

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**R' Adda bar Ahava** said, the milah can be done because in either case there is no problem making the wound. If the baby is a viable child, then a proper milah has taken place. If the baby is not, the baby is not considered alive even now and the cutting of the milah is considered like someone cutting a piece of meat.

- A Braisa says that the milah procedure of a baby who we are unsure if it was born in the 7<sup>th</sup> month of pregnancy (would be a viable child) or the 8<sup>th</sup> month (would be a neifel) does not override Shabbos!? **A: Mar the son of Ravina** said, that Braisa is discussing the preparatory acts of the milah for such a child, which even according to **R' Eliezer** will not be allowed to be done (**R' Eliezer** would only allow the preparatory acts for the milah of a child who is definitely a full term pregnancy).
- **Abaye** said, **R' Adda bar Ahava's** halacha (whether a neifel is considered not alive even when it is still alive) is a machlokes Tanna'im in a Braisa. The Braisa says, an animal that is born in the 8<sup>th</sup> month of pregnancy and is then slaughtered, still has a din of a "neveilah" and gives off tumah. **R' Yose the son of R' Yehuda and R' Elazar the son of R' Shimon** say the slaughter of the animal removes it from being classified as a neveilah and classifies it as a "treifah" (which doesn't give off tumah). **Abaye** says, the machlokes must be that the **T"K** considers the neifel already dead (which is why a slaughter cannot change its classification) and **R' Yose and R' Elazar** consider the animal alive!
  - **Rava** said, if that is the machlokes, they should argue whether the slaughtering permits the animal to be eaten! Why only argue about tumah? **Rava** therefore says that all agree that the animal is considered dead. The machlokes is, that **R' Yose and R' Elazar** say that slaughtering this animal is like slaughtering a "treifah" (which saves the treifah from becoming tamei) and it therefore does not become tamei. The **T"K** says that this animal is not like a treifah, because a treifah was kosher at one point in its life (before it became a treifah) whereas this animal was born into this state.
    - Although some animals are born as a treifah (and were therefore never kosher), since the class of "treifos" have animals that were once kosher, it is different than these animals that were never kosher at any point in time.
- **Q: Do the Rabanan** argue with **R' Shimon ben Gamliel** and say that an animal that has not yet reached 8 days old is assumed viable? If they do argue, who do we pasken like?
  - A Braisa says that we may slaughter an animal that was born on Yom Tov (even though it has not reached 8 days!)
    - It could be that is where we know that it was a full-term pregnancy.
  - A Braisa says that a firstborn animal (which normally is brought as a korbon) that is born on Yom Tov with a "mum" may be eaten that day!
    - Here too, it could be talking about that we know that it was a full-term pregnancy.
  - We find that **R' Yehuda in the name of Shmuel** paskens like **R' Shimon ben Gamliel**. It must be that the **Rabanan** argue.
- **Abaye** said, the **Rabanan** and **R' Shimon ben Gamliel** agree that if a baby less than 30 days old is killed by a lion or by falling off a roof, that the child is not considered to be a neifel. They argue in a case where the child showed only limited signs of life and then died. The practical effect of the machlokes would be whether a woman would be subject to "yibum" (which she is only subject to if her husband dies without children) if her husband dies when this sickly baby less than 30 days old is still alive. If we say the baby is halachically alive, the mother is not subject to yibum. If the child is not, she is.
  - **Q: How can we say that all agree that a child who is killed by a lion or a fall is considered alive?** We find that **R' Pappa** and **R' Huna the son of R' Yehoshua** were served high quality meat from an animal only 7 days old. They said, had it been slaughtered that night (the beginning of the 8<sup>th</sup> day) they could have eaten it, but now they cannot. Slaughtering is like being killed from a lion or fall and we see they were still afraid that maybe it was a neifel!? **A: We** must say that if the child showed only limited signs of life, all agree it is considered a neifel. They argue when it gets killed. **R' Shimon ben Gamliel** says we consider it a possible neifel and the **Rabanan** consider it a viable child.

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- **The son of R' Dimi bar Yosef** had a child that died within 30 days of birth, and the child's father sat shiva. **R' Dimi bar Yosef** felt that the child was a neifel and there was no reason to sit shiva. His son told him, I know for certain that this was a full-term pregnancy, and therefore not a neifel.
- **R' Kahana** had a child that died within 30 days of birth, and **R' Kahana** sat shiva. **R' Ashi** felt that the child was a neifel and there was no reason to sit shiva. **R' Kahana** told him, I know for certain that this was a full-term pregnancy, and therefore not a neifel.
- If a man died leaving over a wife and a single child within 30 days of birth, and on the basis of that child the mother went ahead and married another man (if the child is viable she may do so because she would not be subject to "yibum"), and the child ultimately died within the 30 days, the halacha is as follows: **Ravina in the name of Rava** says, if she remarried to a non-Kohen (who may marry a divorced woman), she must get "chalitza" from her first husband's brother. If she remarried to a Kohen (who may not marry a divorced woman or, because of a gezeirah of the **Rabanan**, a woman who has gotten chalitza) she need not get chalitza. **R' Shraviva in the name of Rava** says, in either case she needs to get chalitza.
  - **Ravina** said to **R' Shraviva**, at night **Rava** said like you say, but in the morning he retracted and said as I reported him to have said. **R' Shraviva** did not accept this from **Ravina** and felt that **Ravina** was permitting a woman who needs chalitza to marry without getting the chalitzah.

### R' YEHUDA MATIR...

- **R' Shizbi in the name of R' Chisda** said, **R' Yehuda** gives the "androganis" the din of a definite male for purposes of a milah, but not for other halachos. We find an anonymous Sifra that says that an "androganis" is not treated like a male for purposes of "eirachin" and we know that anonymous Sifras are **R' Yehuda**.
  - **R' Nachman bar Yitzchak** said, we find this same concept elsewhere because **R' Yehuda** does not allow an "androganis" to draw water for the "parah adumah", which only a male may do.
  - The reason why **R' Yehuda** treats the "androganis" like a male for purposes of milah is because the pasuk says "Himol lachem kol zachar" – which comes to include even an "androganis".

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### MISHNA

- (Case 1) If one had 2 babies that needed a milah performed – one whose 8<sup>th</sup> day was on Sunday, and one whose 8<sup>th</sup> day was on Shabbos – and he mistakenly gave a milah to the Sunday baby on Shabbos, he is chayuv a chatas for the wound that he created (because he did not accomplish a mitzvah with the premature milah).
- (Case 2) If one had 2 babies that needed a milah performed – one whose 8<sup>th</sup> day was on Friday, and one whose 8<sup>th</sup> day was on Shabbos – and he mistakenly gave a milah to the Friday baby on Shabbos, **R' Eliezer** says he is chayuv a chatas (although he was preoccupied with the mitzvah of milah for the Shabbos baby, and ultimately did a mitzvah by giving a milah to the Friday baby, he is still chayuv) and **R' Yehoshua** says he is patur (since he was preoccupied with a mitzvah and ultimately did a mitzvah).

### GEMARA

- **R' Huna** learned the Mishna the way we have it written. This can be seen in a Braisa as well. The Braisa says, **R' Shimon ben Elazar** says that **R' Eliezer** and **R' Yehoshua** do not argue that in Case 1 he is chayuv. They only argue in Case 2 (like our Mishna says).
  - **R' Eliezer** and **R' Yehoshua** say that any chatas liability must be similar to avodah zarah. **R' Eliezer** says, just like by avodah zarah the Torah says not to do it and one who does it is chayuv a chatas, the same is true in this case. **R' Yehoshua** says, by avodah zarah no mitzvah is being performed, and that's why he is chayuv. In Case 2 he is performing a mitzvah of milah and therefore is not chayuv.
- **R' Yehuda** learned our Mishna like the following Braisa: **R' Meir** says **R' Eliezer** and **R' Yehoshua** agree that in Case 2 he is patur (since he accomplished a mitzvah by giving a milah to the Friday baby). They argue in Case 1 –

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**R' Eliezer** says he is chayuv and **R' Yehoshua** says he is patur (since he is preoccupied with performing a mitzvah he is patur even though he did not ultimately accomplish performing a mitzvah).

- **R' Eliezer** and **R' Yehoshua** say that any chatas liability must be similar to avodah zarah. **R' Eliezer** says, just like by avodah zarah, the Torah says not to do it and one who does it is chayuv a chatas, the same is true in this case (the fact that he intended to do a mitzvah doesn't make a difference). **R' Yehoshua** says, by avodah zarah he was not preoccupied with doing a mitzvah, but here he is and that is why he is patur here.
- **R' Chiya** taught, **R' Meir** says **R' Eliezer** and **R' Yehoshua** agree that in Case 2 he is chayuv. They argue in Case 1 – **R' Eliezer** says he is chayuv and **R' Yehoshua** says he is patur.
  - **Q:** If **R' Yehoshua** says he is patur in Case 1, when no mitzvah was performed, why would he say he is chayuv in Case 2 when a mitzvah was performed?! **The Yeshiva of R' Yanai** said, **R' Meir** is discussing a Case 2 where he gave a milah to the Shabbos baby on Friday, and so Shabbos had no reason to even be overridden (because the Shabbos baby already had a milah done) and that's why he is chayuv. In Case 1 **R' Meir** is discussing where the Shabbos baby did not yet have a milah done, so Shabbos was given to be overridden and that is why he is patur.
    - **Q:** **R' Ashi** asked **R' Kahana**, even in Case 2 as just explained, Shabbos is given to be overridden for milah of other children?! **A:** Shabbos was not given to be overridden for this person, and therefore he is chayuv.

### MISHNA

- A healthy child is sometimes given a milah on the 8<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup> day – never before the 8<sup>th</sup> or after the 12<sup>th</sup>.
  - In a typical case the milah is done on the 8<sup>th</sup> day.
  - If he is born bein hashmashos, we are stringent and make him wait 8 days from the following day (e.g. if he is born bein hashmashos of Tuesday evening, we make him wait 8 days from Wednesday even though he may have been born on Tuesday), which is (possibly) the “9<sup>th</sup> day” after his birth.
  - If he is born bein hashmashos on Friday evening, he must wait until the 10<sup>th</sup> day (his milah does not override Shabbos).
  - If he is born bein hashmashos on Friday evening when the Sunday, which is the 10<sup>th</sup> day, is Yom Tov, he must wait for the 11<sup>th</sup> day (his milah does not override Yom Tov).
  - If that Yom Tov is the 2 days of Rosh Hashanah, he must wait until the 12<sup>th</sup> day to have the milah done.
- If a baby is sick, we do not perform a milah on him until he is healthy.

### GEMARA

- **Shmuel** says, if a baby was sick and the fever has now left him, we do not do the milah until 7 days after he is better.
  - **Q:** Do those 7 days need to be seven 24-hour periods? **A:** A Braisa says that we wait until after he gets better just like when he was born. That seems to mean that just like we give him 7 days after his birth without waiting 24-hour periods, the same is with a baby who was sick.
    - **Q:** It could be that we wait the same number of days, but they are different, because the days after birth don't need to be full 24-hour periods, but the days after being sick do.

### MISHNA

- If after the milah there remains strands of skin that cover most of the top area of the male “eiver”, it is considered as if no milah was done. Therefore, a Kohen who has this may not eat terumah (it is as if he never had a milah done).
- If the child is heavy, so that extra skin covers over what was a proper milah, they must remove additional skin just so people who see that shouldn't think that a milah was not done.
- A milah in which the skin was not pulled back to make the top of the “eiver” visible, is not considered to be a milah at all.

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### GEMARA

- **R' Avina in the name of R' Yirmiya bar Abba in the name of Rav** says, the strands of skin make the milah ineffective even if they only cover most of the height of the top area of the “eiver”, without covering most of the actual area.

### V'IM HAYA BAL BASAR...

- **Shmuel** says, in the case of a heavy child whose flesh hangs down and covers the milah making it look like a milah was never done, if the milah would be noticeable when the “eiver” is stretched out, the milah is effective. If not, it is not. **R' Shimon ben Gamliel** says, if the milah is not noticeable when the “eiver” is stretched out, he needs another milah done.
  - The difference between these two is where he looks somewhat circumcised when the “eiver” is stretched out. According to **Shmuel**, since the milah is not fully noticeable, he will need another one. According to **R' Shimon ben Gamliel**, since he does not look like no milah was done, he does not need another milah in this case.

### MAL V'LO PARAH

- A Braisa says:
  - The Mohel makes the bracha “ahl hamilah” and the father makes the bracha “l'hachniso b'briso shel Avraham Avinu”. The people in attendance say “k'sheim shenichnas labris, kein yikaneis l'Torah, l'chuppah, u'limasim tovim”. The one who makes the next bracha says “asher kidash yedid mibeten...baruch atah Hashem koreis habris”.
  - When giving a milah to a “ger”, the Mohel makes the bracha “ahl hamilah” and the one making the next bracha says “lamul es hageirim...baruch atah Hashem koreis habris”.
  - When giving a milah to a slave, the Mohel makes the bracha “ahl hamilah” and the one making the next bracha says “lamul es ha'avadim...baruch atah Hashem koreis habris”.

### HADRAN ALACH PEREK R' ELIEZER D'MILAH!!!

### PEREK TOILIN -- PEREK ESRIM

### MISHNA

- **R' Eliezer** says one may place a strainer over a keili on Yom Tov (even though he thereby makes a temporary “ohel”). If there is a strainer already on a keili on Shabbos, he may run wine through the strainer (this is not the normal method of “borer” and is therefore mutar).
- The **Chachomim** say one may not place a strainer over a keili on Yom Tov, and even if there is a strainer already on a keili on Shabbos, he may not run wine through the strainer on Shabbos, but may do so on Yom Tov.

### GEMARA

- **Q:** We find that **R' Eliezer** does not even allow one to add to an existing structure in a temporary way on Yom Tov (in the case of placing a shutter into a window to close it up), so how can he say in the Mishna that one can make a temporary “ohel” on Yom Tov in the first place? **A:** He holds like **R' Yehuda** who says that one may even perform preparatory acts for the preparation of food on Yom Tov. Therefore he can make this ohel to strain the wine, which is a food purpose.
  - **Q:** **R' Yehuda** only allows preparatory acts which are not as good if performed before Yom Tov, but placing the strainer over the keili would not be allowed on Yom Tov because it can be done before Yom Tov!? **A:** **R' Eliezer** takes this concept further than **R' Yehuda** and says that even something that can be done before Yom Tov may be done on Yom Tov itself.



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- **Q:** If one does place a strainer over a keili, is he chayuv a D'Oraisa or a D'Rabanan? **A: R' Yosef** says he is chayuv a D'Oraisa.
  - **Q: Abaye** asked, is one chayuv D'Oraisa for hanging a bottle on a nail? Of course not! This is no different and he is therefore only chayuv D'Rabanan, for doing a weekday activity.
  - **Abaye** grouped the following items based on the halachic ramifications:
    - A leather bag used to carry liquid that is spread out over pegs to keep the liquids cool, a strainer which is placed over a keili, a sloping canopy, and a modular chair, all these things are assur to make on Shabbos or Yom Tov, and if one makes them he is patur.
    - Making a permanent "ohel" is assur and if one makes it he is chayuv a chatas.
    - Placing a bed onto its legs, opening a folding chair, and opening a folding commode are all mutar to do.

### V'EIN NOSNIN LATLUYA B'SHABBOS

- **Q:** If one places wine into the strainer, what is he chayuv? **A: R' Kahana** says he is chayuv a chatas.
  - **R' Sheishes** asked, is it possible that **R' Eliezer** says it is totally mutar and the **Rabanan** say that it is even assur D'Oraisa?! **R' Yosef** said, we find that **R' Meir** says that a woman who wears a golden tiara on Shabbos is chayuv a chatas and **R' Eliezer** says it is totally mutar! **Abaye** said to **R' Yosef**, that case is different because the **Rabanan** say that it is assur but patur. So **R' Eliezer** is not arguing with **R' Meir**, he is arguing with the **Rabanan** and therefore there is not such a deep difference of opinion.
- **Q:** What "hasra'ah" (warning) do we give one who we see about to strain his wine on Shabbos? **A: Rabbah** says we warn him that it is assur as "borer", because just like "borer", he is separating the edible from the inedible. **R' Zeira** says we warn him that it is assur as "miraked" (sifting), because just like "miraked" the item he doesn't want is left on top.
- **Rami bar Yechezkel** said, one may not place a talis over 4 poles with the talis hanging over the sides, but if he does so he is patur (it is only a temporary ohel). If it was already on the pole but drawn back, and there is a string that allows for it to be pulled and spread out over all the poles, it is mutar to spread it out (because he is only adding to a temporary ohel).
- **R' Kahana** asked **Rav**, may one make a sloping canopy on Shabbos? He answered, even to place a bed on its legs (thereby making it an ohel over the floor underneath) is assur. He asked, may one place a bed on its legs on Shabbos? He answered, even making a sloping canopy is mutar. He then asked, may one make a sloping canopy and may one place a bed on its legs? He answered, making a sloping canopy is assur but placing a bed on its legs is mutar.
  - The Gemara explains, when **Rav** said the bed was assur he was referring to putting together a modular bed. When he said that making a canopy was mutar, he was referring to where it was already on the poles so that opening it was only adding to it. When he said that making a canopy is assur but placing the bed is mutar, he was referring to the regular canopies and beds.
- **R' Yosef** said, he saw canopies spread out in **R' Huna's** house on Friday night and thrown on the ground Shabbos morning. We see from him that one may disassemble a canopy on Shabbos, and similarly one would be allowed to assemble a canopy on Shabbos.
- **Rav in the name of R' Chiya** said, a curtain (e.g. in a doorway) may be put up and taken down on Shabbos (an ohel must be a roof-like structure, which this is not).
- **Shmuel in the name of R' Chiya** said, a sloping canopy is mutar to make and take down on Shabbos.
  - **R' Sheishes the son of R' Idi** said, this is only if there is not a tefach of horizontal roof before it begins sloping to either side. *Even then*, it is only mutar if the canopy does not reach a tefach wide within 3 tefachim to the point in the roof. *Even then*, it is only mutar if the width of the area underneath each sloping side is less than a tefach. *Even then*, it is only mutar if the canopy does not extend a tefach beyond the sides of the bed (if it does, it makes the bed into an ohel by creating walls to the area underneath the bed).
- **R' Sheishes the son of R' Idi** said, wearing a wide brimmed hat is mutar on Shabbos.
  - **Q:** A Braisa says that it is assur?! **A:** The Braisa is referring to where the brim is a tefach, and thus creates an ohel when one puts it on. **R' Sheishes** is discussing where the brim is not a tefach wide.

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- **Q:** If so, if one pulls his talis in front of his head so that it sticks out a tefach should be chayuv as well, and we know this is not the case, so that can't be the answer!? **A:** The difference has nothing to do with the halachos of ohel. Rather, **R' Sheishes** is discussing a hat that is snugly fit on the head and won't fall off. The Braisa is discussing a more loose fitting hat which is assur because a wind may blow it off and one may carry it on Shabbos.
- **Rami bar Yechezkel** asked **R' Huna** to repeat 3 teachings that he had once heard from **Rav** – 2 regarding halachos of Shabbos and one regarding Torah itself. **R' Huna** related the following:
  - **Rav** said, the Braisa that allows spreading a bag that has straps (this is different than the bag which we said earlier is assur to spread out, because it didn't have straps and therefore gets spread more tightly, like a true ohel) is only if it is spread by 2 people (it doesn't get spread out as tight) but not if it is spread by one person.
    - **Abaye** says, that with regard to a canopy, even if it is spread out by 10 people it is assur, because it is impossible that at least a portion of it will not be spread properly.
  - A Braisa says that an oven that lost a leg is still a keili and is therefore not muktzeh. If it loses 2 legs, it loses its status as a keili. **Rav** says even if it loses one leg it is assur to move as a gezeirah to prevent someone from affixing the leg on Shabbos.
  - **Rav** said, we learn from a pasuk that Torah will eventually be forgotten from Klal Yisrael (as a form of punishment).
- A Braisa says, when the **Rabanan** went to “Kerem B'Yavneh” they said, we learn from a pasuk that eventually Torah will be forgotten from Klal Yisrael, to the point that a woman will take a loaf of terumah bread that was in a tamei oven, go to the Beis Medrash to ask if it becomes tamei, and no one will know the halacha to be able to answer her.
  - **Q:** The pasuk clearly says that food becomes tamei, so how can it be that no one will know the answer?!  
**A:** Noone will know whether it becomes a rishon or a sheini l'tumah.
    - **Q:** That halacha is also clearly stated in a Mishna that if a sheretz enters the airspace of an oven, the oven itself becomes a rishon and the bread will therefore become a sheini!? **A:** They will be confused because **R' Ada bar Ahava** said to **Rava** regarding this Mishna, that we should view it as if the entire airspace is filled with tumah and makes the bread a rishon. **Rava** answered that the pasuk teaches us that we don't view it in that way. People will get confused on this halacha because of the challenge posed by **R' Ada bar Ahava**.
  - **R' Shimon ben Yochai** says, chas v'shalom to think that Torah will be forgotten from Klal Yisrael. In fact, a pasuk assures us that Torah will never be forgotten. When the pasuk says that we will look for answers and not be able to find one, it means that we will not have clear outcomes on how to pasken, rather there will be much machlokes regarding how to pasken.

### -----Daf טל"ק---139-----

- A Braisa says, **R' Yose ben Elisha** says, if a generation suffers tremendous troubles, go and check the Jewish judges. We learn from a pasuk that all bad things that happen in the world happen because of the Jewish judges who do not act properly.
- A pasuk teaches that Hashem does not rest His Shechina on Klal Yisrael until the wicked judges and officers are gone.
- **Ulla** said, a pasuk teaches that Yerushalayim will only be redeemed through the zechus of tzedaka.
- **R' Pappa** said, when arrogant people cease to exist, the people who incite Yidden to worship avoda zarah and make Hashem “angry” will cease to exist as well. If corrupt judges cease to exist, the wicked, non-Jewish officers will cease to exist as well.
- **R' Milai in the name of R' Elazar the son of R' Shimon** explains the pasuk “Hashem has broken the stick of the wicked” – this refers to judges who have become a “stick” in the hands of their officers by giving in to their demands – “and the stick of the rulers” – this refers to the talmidei chachomim who have their family appointed

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as judges (who don't act properly). **Mar Zutra** says this refers to talmidei chachomim who teach general halachos to unlearned judges (who then use that bit of knowledge and judge incorrectly).

- **R' Eliezer ben Milai in the name of Reish Lakish** explains the pasuk "Your hands are dirty with blood" – this refers to corrupt judges, "your fingers with sin" – refers to the judicial scribes, "your lips have spoken lies" – refers to the lawyers, "your tongues speak wickedness" – refers to the litigants themselves.
- **R' Milai in the name of R' Yitzchak Migdila'ah** says, from the day that Yosef was separated from his brothers, he did not drink any wine (the pasuk referring to Yosef says "Nezir echav" – like a "nazir").
  - **R' Yose the son of R' Chanina** said, the brothers also didn't drink wine from that day, because the pasuk says when they came to Mitzrayim "They drank and became drunk **with him**" – they only drank now, with him. Up until that point they did not drink. **R' Milai** says, they drank, but never became drunk without him.
- **R' Milai** said, as a reward for Aharon being happy for Moshe's being chosen as the leader of Klal Yisrael, he merited to wear the Choshen on his heart.
- The residents of Bashkar sent **Levi** the following 3 questions: 1) may one erect a sloping canopy on Shabbos? 2) May one plant the "keshusa" plant in a vineyard (is it a problem of kilayim)? 3) May one dig a grave on Yom Tov? By the time the messenger reached where **Levi** was, **Levi** had passed away. **Shmuel** instructed **R' Menashya** to answer the questions. He answered them as follows:
  - With regard to the canopy, I have found no way to permit it.
    - **Q:** He could have permitted it if it had a string to pull it closed, like **Rami bar Yechezkel** said?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
  - With regard to kilayim, the "keshusa" plant in the vineyard is considered kilayim.
    - **Q:** **R' Tarfon** says that it is not kilayim, and the halacha is that outside of Eretz Yisrael we follow the more lenient view with regard to kilayim. Bakshar was not in Eretz Yisrael and should therefore have a lenient ruling?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
    - **Rav** held it is not kilayim. **R' Amram Chasida** would give malkus to one who planted it. **R' Misharshiya** would give money to a non-Jewish child to plant it for him (he wouldn't use a Jewish child for fear that the child would get used to planting that. He wouldn't use an adult goy because people may mistakenly take that allowance for a Jewish adult as well.
  - With regard to digging a grave on Yom Tov, it is not permitted to be done by Jews or non-Jews, and may not be done on the first day or the second day of Yom Tov.
    - **Q:** We find that **R' Yochanan** allowed goyim to dig a grave when a meis was lying there for 2 days. We also find that **Rava** allowed digging a grave by goyim on the first day of Yom Tov and allowed digging a grave by Yidden on the second day of Yom Tov (even on the second day of Rosh Hashana)?! **A:** The Bashkar people were not learned and would take a leniency like that and apply it in ways that it may not be applied.
- **R' Avin bar R' Huna in the name of R' Chama bar Gurya** said, one may wrap himself in the material of a canopy with the strings (that are used to tie down the canopy) even hanging and walk that way into the reshus harabim.
  - **Q:** **R' Huna in the name of Rav** said, one who walks out into the reshus harabim wearing tzitzis that are not kosher is chayuv a chatas (because the strings are considered a "burden"). Why are the strings of the canopy material treated differently? **A:** The strings of tzitzis are made of "ticheiles" and are significant. Therefore they do not become "batul" to the garment. The strings of the canopy material become batul and he is therefore not chayuv for wearing them in the reshus harabim.
- **Rabbah bar R' Huna** says one may use a trick to place a strainer on a keili on Yom Tov (which may not be done without using a trick because it is a "weekday activity"). He can place the strainer there saying that he needs it to use for pomegranates. Once it is there, he may use it to strain his wine on Yom Tov.
  - **R' Ashi** says he must actually place pomegranates in it at first if he wants this trick to be effective.
    - **Q:** A Braisa says, although one may not brew beer on Chol Hamoed for after Yom Tov, he may brew beer for Yom Tov. If one wants, he can use a trick and brew beer for Yom Tov use, even

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though he has plenty of beer in stock that he will now leave for after Yom Tov. While brewing, there is no action taken to show that it is for YomTov and still, he may do it. Similarly, it should be mutar to place the strainer on the keili and use it even before he places any pomegranates in it?! **A:** Brewing beer is a permitted act and therefore no action need be done. Straining is a prohibited act and therefore the strainer may only be placed there and used if one does an action to show that it was placed there for a permitted use.

- The **Rabanan** said to **R' Ashi**, there is a young Rav (“tzurba m'Rabanan”) who used a trick to plug up a hole in a barrel with a clove of garlic, by saying that he just wanted to store it in that hole. The young Rav also used a trick to get across the river on a boat on Shabbos by saying he just intended to take a nap on the boat and didn't intend to be brought to the other side of the river. **R' Ashi** said, even without a trick, these actions would only be assur D'Rabanan. We allow a Rav to use a trick to circumvent an issur D'Rabanan.

### MISHNA

- On Shabbos, one may run water over the sediment in the strainer to mix with the wine left in the sediment and then allow it to run out the strainer, one may strain wine through a kerchief or through a basket made of willow branches, and one may place an egg into a mustard seed strainer (which was done to color the mustard).
- One may make “inumlin” (a drinkable mixture to be explained in the Gemara) on Shabbos. **R' Yehuda** says he may only make a cupful on Shabbos, a bottleful on Yom Tov, and a barrel full on Chol Hamoed. **R' Tzadok** says he can always make as much as he needs for the amount of people that he has to feed.

### GEMARA

- **Zeiri** says one may run clear wine and clear water through a strainer on Shabbos, but not murky wine or water.
  - **Q: R' Shimon ben Gamliel** says one may mix a barrel of wine with its sediment and then run it through a strainer. This is not “clear wine” and still it is allowed!? **A: Zeiri** says that is talking about doing that at the winepress, where people drink unstrained wine as well. Therefore, since one drinks it like that, there is no problem with regard to straining it.

### MISANENIN ES HAYAYIN B'SUDARIN

- **R' Simi bar Chiya** said, this can be done as long as one doesn't make a funnel shape out of the material to direct the wine's flow (either because that would constitute a “weekday activity” or because we are afraid of “s'chita”).

### U'VICHFIFA MITZRIS

- **R' Chiya bar Ashi in the name of Rav** said, the basket may be used as long as it is not placed a tefach or more from the floor of the keili (so that it does not create an ohel).
  - **Rav** said, the cloth used to cover a barrel may be placed over half the barrel, but not the entire opening (so as not to create an ohel).
  - **R' Pappa** said, one should not stuff the spout of a wine bottle with straw and wood chips, because that acts as a strainer.
  - **In R' Pappa's** house they would pour beer slowly from keili to keili leaving the sediment behind.
    - **Q: R' Acha Midifti** asked, the last drops of beer come out from among the sediment and it is therefore like straining?! **A: Ravina** answered, those drops were insignificant in **R' Pappa's** house (he was a beer merchant).

-----Daf דף---140-----

### 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**.

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- **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' Yosef**, 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.

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- **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.

## Daf In Review – Weekly Chazarah

- 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.