

1 Our Shiur began with the גמרא continuing to explain the Halachos of the משנה on the previous daf.

נותנין ביצה במסננת של חרדל -
We may put an egg through a mustard strainer, even though the parts of the egg are being sorted,
לפי שאין עושין אותה אלא לגוון -
since the intention is not to separate the egg, but to provide color to the mustard.

1 נותנין ביצה במסננת של חרדל
We may put an egg through a mustard strainer
לפי שאין עושין אותה אלא לגוון
The intention is to provide color to the mustard

2 איתמר חרדל שלשו מערב שבת -
Mustard that was kneaded before שבת, but requires adding water and mixing on שבת:
The גמרא records four opinions about what may be done:

1- אמר רב ממחו בכלי אבל לא ביד -
He may mix it with a utensil but not by hand, since it mixes more thoroughly by hand.
Rashi explains; זהו שינוי שלו - according to רב, mixing it בכלי is in this case unusual.

2- אמר שמואל ממחו ביד ואין ממחו בכלי -
He may mix it by hand since it is an unusual way to mix, but not with a utensil which is the normal way to mix it. שמואל holds, even though it mixes better by hand, people generally use a utensil when preparing food for human consumption.

2 איתמר
חרדל שלשו מערב שבת
Mustard kneaded before שבת but requires adding water and mixing on שבת

1
אמר רב ממחו בכלי אבל לא ביד
Mix it with a Utensil Unusual *Not by Hand It mixes more thoroughly*

2
אמר שמואל ממחו ביד ואין ממחו בכלי
Mix it by Hand Unusual *Not with a Utensil Generally used when preparing food*

3 רבי אלעזר אומר אחד זה ואחד זה אסור -
It may not be mixed at all - neither by hand nor by כלי.

This opinion was followed by רבא and רבי אשי and רבי אביי, but not by זעירא, whose wife would mix mustard for him on שבת.

3 רבי אלעזר אומר אחד זה ואחד זה אסור
Not by Hand *Not with a Utensil*

This opinion was followed by
אביי - רבא - רבי חייא בר אשי

Not by זעירא

4 - רבי יוחנן אמר אחד זה ואחד זה מותר -4
 כלי by יוחנן ultimately retracted this opinion, and followed the previous opinion of רבי אלעזר that it may NOT be mixed at all, מר זוטרא maintains this position, and even permits adding honey as long as one does not beat the mixture, but simply stirs it.

The גמרא rules similarly about mixing chopped cress with oil, vinegar, and mint - or mixing ground garlic with beans. It may be stirred but not beaten.

4

ורבי יוחנן אמר אחד זה ואחד זה מותר

Mix it by Hand Mix it with a Utensil

מר זוטרא maintains this position even permits adding honey

רבי יוחנן retracted this opinion and followed רבי אלעזר May NOT be mixed at all

לא יטרוף אלא מערב Simply STIR it

5 The משנה said:
 ועושין אנומלין בשבת, ועושין אנומלין בשבת we may make a drink of wine, honey, and pepper on שבת.
 ואין עושין אלונטית ברייתא adds The
 However, we may not make a drink of old wine, clear water, and balsam, because it was used for therapeutic purposes - and רפואה is prohibited on שבת. People would generally not drink it to quench their thirst. They would drink it to cool the body after bathing, as evident in יוסף's remarks about its tremendous cooling effects.

5

משנה:

ועושין אנומלין בשבת

ואין עושין אלונטית

Drink of OLD WINE, CLEAR WATER & BALSAM

Used for therapeutic purposes רפואה

Drink of WINE, HONEY & PEPPER

6 משנה the זאגט:
 אין שורין את החילתית בפורשין אבל נותן לתוך החומץ -
 One may not soak חילתית in warm water - which was used for therapeutic purposes, but may put it into vinegar - which was used as a condiment, as a dip.

6

משנה:

אבל נותן לתוך החומץ

אין שורין את החילתית בפורשין

Putting חילתית into vinegar Used as a condiment

Soaking חילתית in warm water Used for therapeutic purposes

7 ואין שולין את הכרשינין ולא שפין אותן -
 ואין שולין את הכרשינין ולא שפין אותן
 are a type of bean used for animal feed.
 We may not put them in water so that the refuse floats to the top to be able to remove it, nor rub them to remove the refuse, because all this is בורר - sorting.

7

ולא שפין אותן
 Rubbing them to remove the refuse

ואין שולין את הכרשינין
 Putting them in water so the refuse floats to the top

בורר

8 אבל נותן לתוך הכברה או לתוך הכלכלה -
 However, we may store them in a sieve or basket, even though some of the refuse will fall through the holes, and it will become somewhat sifted by itself.
 This would be a דבר שאין מתכוין - unintentional, and NOT a פסיק רישיה - not inevitable, and therefore מותר.

8

או לתוך הכלכלה
 Or in a BASKET

אבל נותן לתוך הכברה
 Store them in a SIEVE

Some of the refuse will fall through the holes

דבר שאין מתכוין
 NOT a פסיק רישיה
 מותר

9 אין כוברין את התבן בכברה -
 One may not sift straw with a sieve.
 - ולא יתננו על גבי מקום גבוה בשביל שירד המוץ
 He also may not put it in a sieve on a high place, so that the chaff should drop down through the holes. These too, are בורר - sorting.

9

ולא יתננו על גבי מקום גבוה בשביל שירד המוץ
 In a sieve on a high place so the chaff drops through the holes

אין כוברין את התבן בכברה
 Sifting straw with a sieve

בורר

10 אבל נוטל הוא בכברה ונותן לתוך האבוס -
 However, he may take straw with the sieve and put it into the trough. Even though some of the chaff will sift itself out, it's a דבר שאין מתכוין - unintentional, and NOT a פסיק רישיה - not inevitable, and therefore מותר.

10

אבל נוטל הוא בכברה
 ונותן לתוך האבוס
 He may take straw with the sieve
 and put it into the trough

Even though some of the chaff
 will sift itself out

דבר שאין מתכוין
 פסיק רישיה NOT a
 מותר

11 Regarding the first Halachah of the Mishnah,
 חילתית in warm water - not soaking the חילתית
 the גמרא at first suggests that this is an איסור דאורייתא, but אביי disagrees and says;
 - מדרבנן שלא יעשה כדרך שהוא עושה בחול
 It is only מדרבנן - a person should not do the same activities he does during the week.

אסור to soak חילתית even in cold water. The רבי ינאי holds it is
 singled out warm water since it follows יוסי's lone opinion that it is מותר in cold water.

11

חילתית: אין שורין את החילתית
 Soaking חילתית in WARM water

The גמרא first suggests...
 אסור מצד אורייתא

disagrees...
 אסור מצד אורייתא
 שלא יעשה כדרך שהוא עושה בחול

Soaking חילתית in COLD water

חילתית: רבי ינאי
 ר' יוסי אסור מותר

12 The גמרא explains; חילתית was used to treat יוקרא דליבא, chest pains - obviously non-life-threatening, for otherwise if would clearly be permitted because of פיקוח נפש.

The גמרא also points out that one may drink חילתית because healthy people sometimes drink it as well. The מחלוקת is only whether one may soak it, at least in cold water.

12

חילתית was used to treat
 יוקרא דליבא - Chest Pains

NON-LIFE-THREATENING
 Otherwise it would be permitted because of פיקוח נפש

One may DRINK חילתית because healthy people drink it as well

מחלוקת: SOAK

13 The Gemara relates that when on a three day regimen of חילתית to alleviate chest pains, רב אחא בר יוסף was permitted to mix it in cold water and then put it out in the sun, even according to the רבנן who don't normally allow mixing it with cold water, since discontinuing a regimen can be dangerous.

13

When on a three day regimen of חילתית

רב אחא בר יוסף PERMITTED

- > Mix it in cold water
- > Put it out in the sun

רבנן don't normally allow mixing it with cold water

Discontinuing a regimen can be dangerous

14 The Gemara relates another incident with רב אחא בר יוסף regarding freshly laundered clothing: Right after being washed the clothing can be pretty stiff. Rubbing it softens it, and also makes white clothing brighter. רב אחא בר יוסף was told by רב ספרא that he may rub a freshly washed shirt, because in a shirt, one's main intention is to soften the material. רב הונא had taught that one may NOT rub a freshly washed head scarf, because in a head scarf, one's main intention is to brighten it.

14

Freshly Laundered Clothing רב אחא בר יוסף

- ▶ The clothing can be stiff
- ▶ Rubbing it softens it
- ▶ *also* makes white clothing brighter

רב ספרא He may rub a freshly washed SHIRT
One's main intention is to soften the material

רב הונא One may NOT rub a freshly washed HEAD SCARF
One's main intention is to brighten it

15 The Gemara now tangentially teaches another Halachah of a freshly laundered shirt, with regard to מוקצה. If a freshly washed shirt has poles stuck inside of it to help spread it for drying, one may remove the shirt from the pole, since you are not directly moving the poles which are מוקצה. But one may not remove the pole from the shirt, since the pole is מוקצה.

15

Freshly Laundered Shirt

If it has poles stuck inside to help spread it for drying

One may remove the SHIRT from the pole
Not directly moving the poles

One may not remove the POLE from the shirt
The poles are מוקצה

כלי קואי Weaver's poles
כלי שאלאבתי לאיסור

לצורך מקומו May be moved

אי קואי, weaver's poles, which are a כלי - a utensil, would be an exception. Although they are a כלי שמלאכתו לאיסור - a utensil meant for forbidden labor, they may be moved לצורך - if one needs the place it occupies - in this case, the inside of the shirt.

16 רב חסדא gives thirteen bits of advice to תלמידי חכמים, mostly about maximizing limited food such as how to ration and divide bread, which type of bread to eat, and maintaining clothing, if they are poor. He also advises them about maintaining their dignity by not giving their clothing to be washed by their hostess.

רב חסדא also gave eight pieces of advice to his daughters about how to remain attractive to their husbands and how to act during marital relations.

16 רב חסדא

13 bits of advice to תלמידי חכמים

How to ration bread
Which type of bread to eat
Maintaining clothing, if they are poor

Maintaining their dignity
by not giving their clothing to be washed by their hostess

8 bits of advice to his daughter

How to remain attractive to their husbands
How to act during marital relations

17 משנה זאגת: גורפין מלפני הפטם ומסלקין לצדדין מפני הריעי דברי רבי דוסא - We may sweep dirt from a feeding trough before an ox that is being fattened for slaughter, and move food over to the side so that it doesn't get ruined. וחכמים אוסרין - the חכמים prohibit both of these activities.

The גמרא explains that all agree that it's אסור to sweep a trough on the ground, since by sweeping it he would be משוה גומות - evening out the holes in the ground, which is an איסור of בונה.

The מחלוקת is only באיבוס של כלי - sweeping a trough that is a utensil.

רב דוסא says it's מותר - it's permitted - there's no reason to forbid it.

חכמים say it's אסור - because of גזירה אטו של קרקע - he might sweep even a trough on the ground.

Regarding מסלקין לצדדין - moving aside excess feed - רבי דוסא permits it, חכמים forbid it because it involves טלטול שלא לצורך - unnecessary exertion.

17 משנה

ומסלקין לצדדין מפני הריעי
Move food to the side so it doesn't get ruined

גורפין מלפני הפטם
Sweep dirt from a feeding trough before an ox being fattened

דברי רבי דוסא (permitted) vs. וחכמים אוסרין (forbidden)

מחלוקת: באיבוס של כלי vs. איבוס של קרקע

רב דוסא (מותר) vs. חכמים (אסור)

ALL AGREE: אסור

אסור מותר

אסור מותר

18 The משנה said: נוטלין מלפני בהמה זו ונותנין לפני בהמה זו בשבת - We may take feed from before one animal and place it before another animal.

אביי explains that we may take food from in front of a donkey that does not drool and is not picky about food and put it in front of an ox that drools and is picky about food, because he will eat it.

18 משנה

נוטלין מלפני בהמה זו ונותנין לפני בהמה זו בשבת

אביי explains:

We may take food from in front of a **DONKEY** that does not drool and is not picky about food and put it in front of an **OX** that drools and is picky about food

But we may NOT take food from in front of an **OX** and put it in front of a **DONKEY**

מוקצה: It's therefore considered