

This month's Daf Digest is dedicated  
L'Ilu Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev  
By Mr. and Mrs. Manny Weiss

## OVERVIEW of the Daf

### 1) Straining eggs

Yaakov Korcha explained that straining eggs is permitted because the intent is to color the mustard.

### 2) Kneading mustard

According to Rav, mustard that was kneaded before Shabbos may be steeped on Shabbos with a utensil, but not by hand. Shmuel disagrees, and permits steeping by hand but not with a utensil. R' Elazar holds that both cases are prohibited, and R' Yochanan maintains that both are permitted.

Abaye and Rava ruled that both cases are prohibited.

After citing a number of incidents involving Amoraim and their conduct towards steeping mustard, Mar Zutra issues a ruling. Mustard that was kneaded before Shabbos may be steeped by hand and with a utensil, but one is only permitted to gently stir the mixture without beating it. Similar ruling are cited regarding other foods.

### 3) Inmolin and altuntis

A Baraisa is cited that identifies the ingredients of inmolin and altuntis. The Gemara tells the story of Mar serving R' Yosef altuntis following a trip to the bathhouse.

**4) MISHNAH:** The Mishnah discusses other food preparation activities, some of which are permitted and some which are not.

### 5) Liability for soaking chiltis

R' Ada Narshaah maintains that one who soaks chiltis violated a Biblical prohibition. Abaye takes issue with that position and asserts that it is only Rabbinically prohibited.

R' Yannai ruled that it is prohibited to soak chiltis even in cold water. R' Yochanan argued from the Mishnah, which implies that soaking chiltis in cold water should be permitted, and R' Yannai explained that the Mishnah represents a minority opinion.

The Gemara explains that chiltis is prepared for a person suffering from a heavy heart.

A story is told of R' Acha bar Yosef who suffered from a heavy heart. A halacha that emerges from the story is that once a person began a regimen of medicine, it is permitted to continue even though at the moment the ailment is not life threatening. Furthermore, it is even permitted to prepare the medicine on Shabbos under the above mentioned circumstances.

### 6) Rubbing a freshly laundered linen shirt

Another story is told involving R' Acha bar Yosef. The question dealt with in this story is whether it is permitted to rub a freshly laundered linen shirt on Shabbos. If the intent is to whiten the garment it is prohibited, as is the halacha concerning a kerchief, but if the intent is to soften the shirt it is permitted. R' Safra permits this.

A series of short halachos and advice, primarily from R' Chisda, are listed. Some of the issues relate specifically to talmidei chachamim, others to people in general, and some to his daughters.

### 7) Using a sieve

The Mishnah which permits the use of a sieve in limited circumstances is inconsistent with the view of R' Eliezer ben Yaakov, who rules in a Baraisa that it is prohibited to use a sieve at all.

**8) MISHNAH:** The issue of moving animal food is discussed.

**9) Clarifying the dispute between R' Dosa and Chachamim**

(Continued on page 2)

## Gemara GEM

### Notes for the prudent student

האי מאן דאפשר ליה למיכל נהמא דשערי ואכל דחיטי קעבר משום בל תשחית

**M**aharsha notes that the Gemara brings a series of many pieces of advice regarding how a person should conduct himself regarding purchasing bundles of different things, eating bread, purchasing meat, linen, and taking care of his clothes. Each suggestion is introduced with a reference to **בר בי רב**—how a student should conduct himself. There is one exception, where the advice is addressed to **האי מאן**—any person. Why is this recommendation different in that it is directed to everyone, and not only students?

The counsel which is aimed at everyone is that a person who can suffice with barley bread should not waste money on wheat bread, for doing so is a form of **בל תשחית**—unnecessary waste of money and resources. Similarly, a person who can drink beer and instead drinks wine, which is more expensive, is also in violation of **בל תשחית**. As opposed to each of the other pieces of advice, which are all helpful and prudent bits of guidance, the rule to not waste money is a halacha. This is not just a worthwhile hint; it is required conduct which everyone must heed. That is why this rule is aimed at everyone, and not just the Torah student.

Chasam Sofer adds that the advice to eat barley bread is specifically not aimed at a Torah student in the first place. According to one text in the Gemara (Horayos 13b), wheat bread is helpful to improve one's memory. This advantage of eating wheat bread as opposed to barley bread for a student would have always stood out as worthwhile. This is why Rav Chisda directed his comments at large in this case, rather than to the student.

The conclusion of the Gemara is that it is just fine for a person to eat wheat bread and to drink wine, because the health benefits for the body are greater in value than the few cents or dollars which a person might otherwise save. ■

## REVIEW and Remember

1. Why would another cup of aluntis have caused R' Yosef to lose some of his portion in the world-to-come?
2. Why was it so simple that a freshly laundered kerchief may not be rubbed on Shabbos?
3. When is it a waste to eat vegetables?
4. According to the first Baraisa, why is a donkey considered to have a fine mouth?

# HALACHAH Highlight

*Losh with finely ground vegetables and thick sauces*

חרדל שלשו מע"ש למחר ממחו בין ביד בין בכלי וכו'

## a) Mixing a paste or sauce

Losh can also occur when mixing oil or other liquids into finely ground vegetables, such as mixing oil or vinegar into a bowl of finely chopped radish, cucumbers or carrots.

Example: *In the time of the Talmud, it was a common practice to chop mustard plants (i.e. mustard seeds), or the leaves of cress (a plant of the mustard family) into fine particles and mix them with oil or vinegar. This produced either a thick, pungent tasting paste (as in the case of pulverized mustard seeds) or a lumpy, sauce-like consistency (as with crushed cress).*

Similarly, garlic would be chopped and pulverized into a thick mash. Oil or other liquids would then be added and mixed into the mashed vegetables. These mixtures would be used as food dips or condiments (similar to the way mustard and relishes are used today).

In some cases, garlic would be pulverized, but no oil or liquid was added. Instead, the "garlic mash" was added to a container of crushed beans, and then mixed until becoming a sort of paste. This type of mixture was apparently also used as a kind of condiment.

According to most Poskim, the process of adding and mixing the oil or liquids into these vegetables, (or mixing "garlic mash" into the crushed beans) was a form of Losh, despite the fact that these ground vegetables were already quite moist from their own natural juices even before any new liquid was added.

Therefore, making these ground vegetables is permitted only under the conditions outlined in paragraphs b and c below:

## b) Mixing liquids into pure ground vegetables

If no liquid was added to the finely ground vegetables before Shabbos, one may (on Shabbos) add only a lot of oil, vinegar, or other liquid at once, with the purpose of producing a loose mixture (i.e. which is not a Losh mixture M'deoraisa. Also, the order of adding the liquid must be reversed (Shinui). For example, if the chopped vegetables are normally placed in the bowl first with the oil added afterward, this order should be reversed; the oil first and the vegetables second. The mixture may then be stirred slowly, and in an unusual fashion, by using one's bare (or rubber-gloved) hand and finger, or with the handle of a spoon.

Examples: 1) One may add (and then mix) mayonnaise, ketchup or vinegar into pure ground horseradish, by:

Reversing the usual order.

Adding a lot of mayonnaise, vinegar etc. to loosen the mixture.

(Overview...continued from page 1)

The Gemara questions whether Chachamim disagree with R' Dosa regarding the first halacha, the second halacha or both.

A Baraisa indicates that Chachamim disagree in both cases. R' Chisda explains the case of the dispute regarding cleaning the trough.

## 10) Taking food from before one animal and placing in front of another

One Baraisa permits taking food from an animal with a fine mouth and placing it before an animal with a poor mouth, and a second Baraisa rules the opposite.

Abaye resolves the discrepancy and explains how both Baraisos rule that food may be taken from in front of a donkey and placed before an ox. ■

Stirring slowly with a finger or the handle of a spoon.

2) Similarly, if one forgot before Yom Tov to add and mix wine into the Charoses (mixture of chopped apples and nuts used for the Pesach Seder) he may do so on Pesach night by:

Reversing the usual order (i.e. first pour the wine into a bowl and then place the Charoses into the bowl with the wine).

Adding a lot of wine so as to produce a loose "Charoses" mixture.

Stirring slowly with a finger or the handle of a spoon.

## c) Ground vegetables into which liquid was previously mixed

If the vegetables were ground and already mixed with some oil, vinegar, etc. before Shabbos, adding more oil etc. and stirring slowly with a spoon on Shabbos would then be permitted.

In this case, mixing is permitted even if the mixture is of a thick, firm consistency. The reason: The additional liquid does not serve to improve the consistency of the mixture, but rather acts to dilute it. The Melocho of Losh entails either creating a dough-like mixture or thickening and improving an existing dough-like mixture. None of this occurs when adding liquid to these ground vegetables that have been previously mixed with oil or other liquids. Any liquid that is added later is meant merely as a flavor enhancer, not as a mixing or thickening agent.

Nevertheless, the mixing must be done in an awkward fashion (Shinui) since the activity as a whole bears resemblance to Losh. Because these kinds of mixtures are usually blended by vigorously stirring (similar to beating raw eggs), mixing with a slow, gentle stirring action is a sufficient Shinui.

Example: One may add mayonnaise, etc. to ground horseradish (even a thick mixture) if; The horseradish was previously mixed with vinegar or other liquids (most processed horseradish has been previously mixed)

The (present) mixing is accomplished by stirring gently, not vigorously.<sup>1</sup> ■

1 The 39 Melachos, p. 533-534. Used with the permission of the author.

# Distinctive INSIGHT

## Preparing a mustard dish

אימיה דאביי עבדא ליה ולא אכל

The step-mother of Abaye prepared a dish of mustard which was kneaded before Shabbos, and which had liquid mixed into it on Shabbos. Abaye was of the opinion that it was prohibited to prepare such a dish on Shabbos, so he refused to eat from it when it was made for him.

Sfas Emes points out that even if Abaye held that his step-mother should not have mixed liquid into this mustard on Shabbos, this

should not have resulted in its being prohibited for him to eat (see O.C. 318:1, Mishna Berura #7). Apparently, though, we can say that this woman was careful to knead the mustard before Shabbos, and she was also careful to avoid adding any liquids on Shabbos, in adherence with the guidelines and restrictions of Abaye. Although there were therefore no halachic compromises involved if he would have eaten it, Abaye refused to eat from it because it had no liquid in it, and it was therefore not appetizing to him. Thus, he did not eat because it had no liquid added to it before Shabbos, and on Shabbos no liquid could have been added. If, however, she had added the liquid on Shabbos, then there

would have been no halachic reason for Abaye to refrain from eating it. After the fact, her violation was unintentional at worst, and this does not prohibit the food for others.

Later, though, we find that Ravina mixed such a recipe with a center stalk of garlic. This implies that had it not been done with a שינוי – a changed manner other than normal, that it would have been prohibited to eat from this dish on Shabbos. We must say that both Abaye and Ravina were of the opinion that although the dish was technically permitted, they conducted themselves in a strict manner in order for the people who prepared this dish to refrain from working with it ever again on Shabbos. ■

Daf Digest is published by the Chicago Center, under the leadership of

HaRav Yehoshua Eichenstein, shlit"z

HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.

Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.