

# CHAVRUTA SHABBAT – DAF KUF MEM

Translated by: *Chavruta staff of scholars*

Edited by: *R. Shmuel Globus*

**Because it is only done to dye** the mustard. Since the two parts of the egg are both regarded as being part of the same general type, it is not a forbidden act of selecting to take one from the other. (Had one been edible, and the other not, they could not be regarded as being the same type.) Therefore, Yaakov Korcha here points out that the only difference between them is that one is useful a food dye and the other is not, which is not enough of a difference to classify them as two different types.

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**It was said** in a statement of Amoraim: In regards to **mustard that they kneaded on Friday**, in what way would it be permitted to complete the kneading on **the next day**?

**Said Rav: He should mash it with a utensil, but not by hand.** The mustard is mashed better when the mashing is done by hand, and therefore must not be done that way on Shabbat.

**Said Shmuel to him:** What do you mean by saying that one may not mash the mustard **by hand**? Do you think that **every day** of the regular week **he mashes it by hand**? That would be mere **food for donkeys!** Since one does not normally mash mustard by hand, using this method should be sufficiently different to permit it on Shabbat.

**Rather, said Shmuel: He may mash it by hand, but not with a utensil.**

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**It was said** in a statement of Amoraim: **Rabbi Elazar said: Both this way**, by hand, **and that way**, with a utensil, **it is forbidden** to mash mustard.

## **PEREK 20 – 140A**

**And Rabbi Yochanan says: Both this way and that way, it is permitted to mash mustard.**

**Abaye and Rava both say: The Halachah is not like Rabbi Yochanan.**

**Rabbi Yochanan** retracted his original statement, and **established himself in the position of Rabbi Elazar**. He declared that it is forbidden to mash mustard whether by hand or with a utensil.

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**Rabbi Elazar** retracted his original statement, and **established himself in the position of Shmuel**. He declared that it is permitted to mash mustard with a utensil, but not by hand.

When they heard that Rabbi Yochanan had retracted his original statement, **Abaye and Rava both said** that the **Halachah is like Rabbi Yochanan**. It is forbidden to mash mustard whether by means of a utensil or by hand.<sup>1</sup>

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**The mother of Abaye made** some mustard for Abaye on Shabbat, **and he did not eat it.**

**The wife of Zeira made** some mustard **for Rav Chiya the son of Ashi** on Shabbat, **and he did not eat it.**

**She said to him: I made** mustard **for your master**, my husband, **and he ate it, but you don't eat it?** Since your master held that it is permitted to make mustard on Shabbat, you should follow his practice.

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**Said Rava the son of Sh'va:** I was once standing in front of Ravina, and I mashed mustard for him, using the central part of some garlic, and he ate it. But he would not have eaten it if it had been mashed by hand.

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**Said Mar Zutra:** The Halachah is not like all of these reports. The practical Halachah does not follow the reports above, according to which various Amoraim forbade mashing mustard on Shabbat. **Rather, it is like that which was said** in another statement of Amoraim: **Mustard which one kneaded on Friday, the next day he may mash it either by hand or with a utensil, and he may put honey into it. He may not beat it, but should only stir it.**

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**Cress that he pounded on Friday, the next day he may put it into oil and vinegar, and put *Amita* into it. What is *Amita*? Mint.**

**Said Abaye:** Hear from this a proof—mint is good for mixing into cress.

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It was stated in the Mishnah: **And he may make *anomalin* (wine mixed with honey) on Shabbat.**

**The Rabbis taught** in a Baraita: **He may make wine *anomalin*, but he may not make *aluntit*.**

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<sup>1</sup> Although Rabbi Yochanan lived generations before Abaye and Rava, evidently they did not hear of his

## **PEREK 20 – 140A**

**What is *anomalin*, and what is *aluntit*?**

***Anomalin* is wine with honey and spices.**

***Aluntit* is old wine with clear water and balsamum, which is made for medical purposes, used to cool off.** After using the bathhouse, one who is overheated could drink *aluntit* to help him cool off.

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**Said Rav Yosef: One time I followed Mar Ukva into the bathhouse. When I left, he gave me a cup of *aluntit* wine to drink, and I felt its coolness from the hairs of my head to my toenails. If he had given me another cup to drink, and I survived, I would be concerned that they had deducted from my merits in the world-to-come.** Rav Yosef considered *aluntit* to be such a powerful drink that drinking two cups might place him in mortal danger, requiring a miracle to save him.

The Gemara asks: **But Mar Ukva used to drink *aluntit* every day!** If it is so powerful a drink, why wasn't Mar Ukva concerned that his merits might be deducted?

The Gemara answers: **Mar Ukva is different, because he was used to it.**

### **Mishnah**

**One may not soak the resin of asafetida in warm water on Shabbat in order to drink the water as a medicine. But one may put it into vinegar, in order to dip foods into it.**

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final position until after they discussed his original position.

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**And one may not soak horse-beans<sup>2</sup>** in water in order to rid them of the undesirable parts, **nor may one rub them** by hand in order to strip them of the undesirable parts. Either process would be “selecting”, one of the forbidden forms of work.

**However, one may put them into a sieve or a basket** even though the undesirable parts of the horse-beans may fall out through the openings of the container. Since his intention is not to sort out and remove the undesirable parts, this is permitted.

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**One may not sift wheat with a sieve** in order to remove the chaff, **and one may not put it** i.e. the wheat **on a high and windy place in order that the chaff fall off. But he may put it in a sieve, and then put it** directly from the sieve **into the feeding trough.** Since he is only using the sieve as a vessel in which to transport the wheat, and does not intend to remove the chaff, this is permitted.

### **Gemara**

The Mishnah taught that we may not soak the resin of asafetida in warm water on Shabbat.

**They** the scholars of the study hall **posed an inquiry:** If he did **soak** it, **what** is the law?

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<sup>2</sup> A type of animal fodder.

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**Rav Ada Narsha'ah explained it in the presence of Rav Yosef:** If he soaked it, he is liable for transgressing a Torah prohibition, and must bring a **sin-offering**, for he has transgressed the prohibition against cooking on Shabbat.

**Said Abaye to him:** But now, if we say like this, someone who soaked raw meat in water should also be liable. If merely warm water can “cook” the resin of asafetida, why can't cold water “cook” meat?

**Rather, said Abaye:** The prohibition is only **Rabbinic**, in order that one not do it the same way as he does during the week.

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**Rabbi Yochanan posed an inquiry to Rabbi Yannai:** What is the law in regards to soaking the resin of asafetida in cold water?

**He said to him:** It is forbidden.

Rabbi Yochanan replied: **But we learned** in the Mishnah that **one may not soak the resin of asafetida in warm water** on Shabbat. **Note that that in cold water**, apparently it should be **permitted**.

Rabbi Yannai said to him: **If so**, if it is true that I am not better able to explain the Mishnah than you, **what difference is there between us?** Why are you my disciple? The answer to your question is that **our Mishnah is** the view of an **individual**. The majority of Sages disagree with this Mishnah, and the Halachah is in accordance with their view. **For it was taught** in a Baraita that **one may not soak the resin of asafetida either in hot water or cold water**. **Rabbi Yosi says that in hot water it is forbidden**, but **in cold water it is permitted**. Our Mishnah is in accordance with the view of Rabbi Yosi, but the Halachah is in accordance with the opinion of the Sages who disagree with him.

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The Gemara explains the purpose of soaking the resin of asafetida. **What do they make it for?** To soothe **heart pain**.

**Rav Acha the son of Yosef had heart pain, and came to Mar Ukva for advice. He said to him: Go and drink three golden coins worth of water made from soaking resin of asafetida**, i.e. a volume of asafetida water that weighs as much as three golden coins, **for three days**.

**He went and drank it on Thursday and Friday. On Shabbat morning, he went and asked in the House of Study** whether or not he may drink it. Generally, it is forbidden by Rabbinic law to undergo medical treatments on Shabbat.

**They said to him: A Baraita was taught in the school of Rav Ada, and some say that a Baraita was taught in the school of Mar the son of Rav Ada. A man may drink even one or two kabin<sup>3</sup> of asafetida water on Shabbat, and not be concerned.** There is no desecration of Shabbat involved.

**He said to them: To drink it is not a question to me.** Since healthy people drink asafetida water, it is not obvious that it is a medical treatment, and therefore it is certainly permitted for sick people to drink it on Shabbat. **That which is a question to me** is in regards to **soaking** the resin of asafetida in water. **What** is the Halachah?

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**Rav Chiya the son of Avin said to them: With me, there was such an event** i.e. this happened to me, too, **and I came and asked it of Rav Ada the son of Ahavah, and he**

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<sup>3</sup> Kav = 2.9 pints or 1.4 liters.

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**had no answer in his hands. I came and asked it of Rav Huna, and he said: This is what Rav said.** You may **soak** the resin of asafetida **in cold** water, **and** then **place** the cold water **in hot** water, in order to make it warm.

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The Gemara clarifies Rav's position. Did Rav rule **like** the one **who permitted** soaking resin of asafetida in cold water, and then permit warming up the water in hot water because he holds that it is permitted to warm one liquid by mixing it with another liquid?

The Gemara says: No. We may not infer his position in general from this case. **Even according to** the one **who forbade** soaking resin of asafetida in cold water, this is still permitted, because **these words** that the soaking is forbidden refer to **a case where he did not drink it at all. But here, since he drank it on Thursday and Friday, if he will not drink it on Shabbat, he will be endangered.** Nevertheless, since the asafetida water can be made in an unusual fashion, Rav does require that it be made in an unusual fashion.

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When he grew old, **Rav Acha the son of Yosef was walking along, leaning on the shoulder of Rav Nachman the son of Yitzchak, his nephew.** Rav Acha the son of Yosef **said to him: When we arrive at the school of Rav Safra, take me in** to see him.

**When they arrived, he took him in.**

Rav Acha the son of Yosef **posed an inquiry to** Rav Safra: **What** is the Halachah of **rubbing an** already laundered **linen shirt on Shabbat?** Do we assume that **he intends to soften it, and it is fine, or perhaps he intends to whiten it further, and it is forbidden** by Rabbinic decree?



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**He said to him: He intends to soften it, and it is fine.**

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**When Rav Acha left and came out, Rav Nachman said to him: What did the master i.e. Rav Acha inquire of him?**

**He said to him: I inquired of him: what is the Halachah regarding rubbing an already laundered linen shirt on Shabbat, and he said to me that it is fine.**

Rav Nachman said to him: **Did the master inquire of him** whether or not one may rub a **scarf?**

Rav Acha replied: In regards to a **scarf, I did not inquire.** For **I once inquired that of Rav Huna, and he answered me** that it is forbidden.

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Rav Nachman replied: **Why did you not answer the master from** the Halachah regarding a **scarf?** Why did you not question Rav Safra's ruling concerning a shirt, based on Rav Huna's ruling concerning a scarf?

**He said to him:** The two cases cannot be compared. **There,** in the case of the scarf, **it looks more like whitening** the scarf. Since a scarf is worn on the head and is more visible, people are more particular about its appearance. **Here,** in the case of the shirt, people are not as particular, and **it does not look as much like whitening** it<sup>4</sup>.

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<sup>4</sup> Shirts were worn under the robe.

## **PEREK 20 – 140B**

### **Ammud Bet**

**Said Rav Chisda:** It is permitted to pull a shirt from the rod upon which it had been hanging to dry. Even though the rod itself is *muktzeh*<sup>5</sup>, it is permitted since he is only moving the rod indirectly, by moving the shirt.

But to pull **the rod out of it is forbidden**. Since these types of rods are only used once, and afterwards are consigned to firewood, they are *muktzeh*.

**Said Rava:** And if it is the tool of weavers, it is **permitted** to pull the rod out of the shirt.

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**Said Rav Chisda:** In regards to a **bundle of vegetables—if it is fit for animal fodder**, it is **permitted to move it, and if not, it is forbidden** to move it.

**Said Rav Chiya the son of Ashi in the name of Rav:** In regards to a **rope with raw, salted meat hanging on it**, it is **permitted to move** it. Since the meat is minimally edible, the meat and the rope from which it is hanging are not *muktzeh*. However, a rope **that has fish hanging from it is forbidden** to move. Since raw fish are not at all edible, the fish and the rope are both *muktzeh*.

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**Said Rav Katina:** One who stands on the middle of a bed on which a man and wife regularly sleep on, it brings him to improper thoughts, **as if he is standing on the abdomen of the woman**.

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<sup>5</sup> Forbidden to move, by rabbinic decree.

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The Gemara rejects this statement: **It is not a valid matter** i.e. this is not true.

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**And said Rav Chisda: A disciple who wishes to buy a vegetable** of the type normally sold in bundles should **buy a long** bundle, because one **bundle is like** another **bundle**; the price per bundle is set by width, not length. This way, **the extra length** will be acquired by him **automatically**, without extra pay.

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**And said Rav Chisda: A disciple who wishes to buy a bundle of reeds should buy a long** bundle, because **the burden** of one is **like the burden** of another. It is not harder to carry a bundle of long reeds than to carry a bundle of short reeds. Therefore, the **length** he will **automatically** receive.

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**And said Rav Chisda: A disciple who does not have much bread should not eat vegetables, because it increases** his appetite, and he will run out of bread.

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**And said Rav Chisda: I did not eat vegetables while I was poor, and I did not eat vegetables while I was prosperous. When I was poor** I did not eat vegetables because they **increase** the appetite. **When I was prosperous** I did not eat vegetables because **I said instead of putting vegetables into** my stomach, I would be better off **putting meat and fish** into my stomach.

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**And said Rav Chisda: A disciple who does not have much bread should not eat little by little**, but rather eat his food all at once, in order to become full.

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**And said Rav Chisda: A disciple who does not have much bread should not cut off pieces to distribute to others.**

**Why?** Because **he will not do it generously**. Since he lacks sufficient bread for himself, he will surely not give his guests a decent amount.

**And said Rav Chisda: I, originally**, before I became prosperous, **would not cut off pieces of bread to distribute to others until I sent my hand** i.e. examined **the entire vessel** that the bread was in, **and found in it enough for myself**.

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**And said Rav Chisda: Someone that could get by eating barley bread**, which is a cheap type of bread, **and eats wheat bread**, which is more expensive, **has violated** the prohibition of **“do not waste.”**

**And said Rav Papa: Someone that could get by drinking beer**, which is cheap, **and drinks wine**, which is expensive, **has violated** the prohibition of **“do not waste.”**

The Gemara rejects this. **It is not a valid matter** i.e. this is not the Halachah. How can you call this a violation of the prohibition of **“do not waste?”** **Since** it is for **the body**, it is **better**. Since wheat bread is healthier than barley bread, and wine is healthier than beer, eating wheat bread and drinking wine cannot be considered wasteful.

## **PEREK 20 – 140B**

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**And said Rav Chisda: A disciple who wishes to buy meat should buy meat from the throat of the animal, because it has three types of meat.** The throat has fat meat, lean meat, and the meat of the spinal column.

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**And said Rav Chisda: A disciple who wishes to buy a linen shirt (*kitunita*) should buy one from Nahar Abba<sup>6</sup>, and launder it every thirty days, and it will last for twelve months of the year. I guarantee it.**

The Gemara clarifies Rav Chisda's remark. **What** is the meaning of “*kitunita?*” It means “*kitah na'eh,*” “a nice group.” This is a shirt which is fit for wearing in good company.

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**And said Rav Chisda: A disciple should not sit on a new reed mat, because it will destroy his clothing** i.e. cause them to wear out faster.

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**And said Rav Chisda: A disciple should not send his clothing to the innkeeper to launder for him, for it is not proper behavior. Perhaps she will see something unpleasant on his clothing, and come to speak contemptuously of him.** He will thereby be guilty of causing her to speak poorly of someone who learns Torah.

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<sup>6</sup> A place.

## **PEREK 20 – 140B**

**Said Rav Chisda to his daughters: Be modest in the presence of your husbands. Do not eat bread in the presence of your husbands, lest you eat too much and they look down at you. Do not eat vegetables at night, because it causes bad breath. Do not eat dates at night, and do not drink beer at night, because they cause flatulence. Do not relieve yourselves in the same place where your husbands relieve themselves, lest they come to look down at you. And when a man calls from the front door, do not say “mano” i.e., “who is it” in the masculine tense, but rather say “mani” i.e., “who is it” in the feminine tense, in order that you not become habituated to speaking with men.**

When your husbands wish to be intimate with you and they **take the gem<sup>7</sup> in one hand, and touch the pit<sup>8</sup> with the other hand, make the gem available to them, but not the pit, until they have discomfort** due to the delay. This is in order to increase their desire for you. **And then make the pit available to them.**

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It was stated in the Mishnah: **And one may not soak horse-beans**, but one may put them in a sieve to carry them.

The Gemara says: **Our Mishnah** which states that one may carry horse-beans in a sieve **is not like this Tanna. For it was taught in a Baraita: Rabbi Eliezer the son of Yaakov says: One may not use a sieve at all** on Shabbat.

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<sup>7</sup> I.e. the breasts

## **PEREK 20 – 140B**

### **Mishnah**

**One may clean out** the feeding trough **from before** a bull **that is being fattened**. This is done out of concern that the bull might otherwise refuse to eat.

**And one may move** the straw **to the sides** when there is too much straw in the trough, **because** it might otherwise be polluted with **excrement—the words of Rabbi Dosa**.

**But the Sages forbid** it.

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**One may take** fodder **from before this animal** i.e. from one feeding trough **and put it before that animal** i.e. into another feeding trough **on Shabbat**.

### **Gemara**

**They** the scholars of the study hall **posed an inquiry: Do the Sages differ with the first clause** of the Mishnah, and forbid cleaning out a feeding trough on Shabbat? The possible reason to forbid this is that some feeding troughs are simply dug out of the ground, and in the course of cleaning such a trough, one might smooth out holes in its walls, which would violate the *melachah* of *boneh*, Building. **Or** perhaps **they differ with the end** i.e. middle **clause** of the Mishnah, and forbid moving the fodder to the sides of the trough? For once the animal has trampled on the fodder, it is no longer edible even for animals, and is *muktzeh*. **Or** perhaps **they differ with both** clauses?

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<sup>8</sup> I.e. the private parts

## **PEREK 20 – 140B**

The Gemara answers: **Come and hear** a proof that they differ with both. **For it was taught** in a Baraita: **And the Sages say: both this** i.e. cleaning out the feeding trough from foreign elements **and that** i.e. moving the actual fodder **he may not move to the sides**. We see that the Sages disagree with both of these clauses of the Mishnah.

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**Said Rav Chisda:** The disagreement applies only to a **feeding trough** that is built into the ground. **But a feeding trough** that is a separate **utensil**, both agree that it is **permitted**. Since smoothing out holes is not a concern, there is no reason for the Sages to disagree with Rabbi Dosa in such a case.

The Gemara questions this. As regards a **feeding trough** that is built into the ground, **is there anyone that permits** cleaning it out? He would certainly **smooth holes** in the process!

**Rather, if it was said, it was said like this.** **Said Rav Chisda:** The disagreement applies only to a **feeding trough** that is a separate **utensil**. **But a feeding trough** that is built into the ground, **everyone agrees** that it is **forbidden**.

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It was stated in the Mishnah: **One may take** fodder from before this animal...

**One Tanna taught** in a Baraita: **One may take** fodder from before an animal that has a nice mouth, and put the fodder before an animal that has a bad mouth.<sup>9</sup> The other Tanna **taught** in a different Baraita: **One may take** fodder from before an animal that has a bad mouth, and put the fodder before an animal that has a nice mouth.

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<sup>9</sup> This will be explained later.



## **PEREK 20 – 140B**

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**Said Abaye:** Both Baraitot agree regards taking fodder **from before a donkey**, which does not drool on its food, and putting it **before a bull**, which does drool on its food, that **we may take** the fodder. Since the donkey does not drool on its food, the bull will not consider it disgusting and inedible. But as regards taking fodder **from before a bull**, that does drool on its food, and putting it **before a donkey**, **we may not take** the fodder. Since the bull drools on its food, the donkey will consider it disgusting and inedible. Therefore, moving the fodder would be an “unnecessary effort” on Shabbat, which is forbidden.

**And as concerns that which was taught** in the Baraita, that “**one may take fodder from before an animal that has a nice mouth,**” the reference is to a **donkey, which does not drool**. “**And put the fodder before an animal that has a bad mouth,**” the reference is to a **cow, that does drool**.