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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: One can place cooked food in a pit in the ground so the food will not spoil. One can place good water into bad water with the intention of cooling off the good water. One may also place cold water in the sun with the intention that the water becomes warm. If one was walking on the road on Shabbos and his clothing fell into the water, he may continue walking without having to be concerned (that people will suspect him of having cleaned his clothing on Shabbos, which is in violation of the *melachah* of *melaben*, whitening). Upon arriving at the nearest area outside the city where his garments will be protected, he is allowed to spread his garments out in the sun to have them dry, but he cannot do this in a public area (where observers will suspect him of having cleaned his clothing on Shabbos). (146b)

[One can place cooked food in a pit in the ground so the food will not spoil.] The Gemara asks: This is obvious!? - One would think that by placing food inside the pit, one would come to smooth out the holes which are in the pit (and this will be a violation of *boneh*, building, or *choresh*, plowing); the Mishnah therefore teaches us that the Chachamim did not make such a decree and one can place the food inside the pit.

One can place good water into bad water. The Gemara asks: This is obvious!? - The Mishnah stated the first ruling as an introduction to the second ruling - and cold water in the sun. This is obvious as well!? One would think that one would be forbidden to place water in the sun because he may then come to bury the food in warm ashes (which is prohibited because one is not allowed to cook in something heated by

fire); the Mishnah therefore needs to teach us that no decree was enacted on account of one assuming that he can cook in ashes. (146b)

If one’s clothing fell into water, etc. Rav Yehudah said in the name of Rav: Whenever the Chachamim forbade something because of concern of *maris ayin*, appearance of one doing something forbidden, they forbade such an act even if the act were to be performed in the most private area. But we learned in our Mishnah: He is allowed to spread his garments out in the sun to have them dry, but he cannot do this in a public area. The Gemara notes that it is indeed a dispute amongst Tannaim, for it was taught in a Baraisa: He is allowed to spread his garments out in the sun to have them dry, but he cannot do this in a public area. Rabbi Elozar and Rabbi Shimon forbid this. (146b)

One who shakes out his garment on Shabbos to clean it is liable a chatas.

Rav Huna said: One who shakes out his garment on Shabbos with the intention of cleaning the garment is liable a chatas.¹ The only case where one is prohibited to shake off his garment on Shabbos is if the garment was new, but one is permitted to shake off an old garment. One would also be prohibited to shake off a black garment (where the dust is visible), but one would be permitted to shake off a white or red garment. Furthermore, this prohibition of shaking off a garment only applies when the owner of the garment is particular about the dust (but if he is not particular about

¹ Removing the dust is a violation of the act of *melaben*, whitening, or alternatively, one who removes dew from the garment has violated the prohibition of *melaben*.



wearing clothing during the week even if they have not been shaken out, he is permitted to shake them out on Shabbos).

Ulla once saw Torah scholars in the city of Pumbedisa shaking out their clothing on Shabbos, and when he protested their actions, Rav Yehudah told the scholars not to pay heed to Ulla's objections, as the people in Pumbedisa were not particular about wearing clothing during the week that had not been shaken out. Thus, shaking out their clothing on Shabbos did not constitute a transgression.

Abaye was standing before Rav Yosef. Said he to him, 'Give me my hat.' Seeing some dew upon it he hesitated to give it to him. 'Shake it and throw it off,' he directed, '[for] we are not particular at all.' (146b - 147a)

One who goes from a private domain to a public domain on Shabbos with a folded garment on his shoulders is liable a chatas.

Rav Yitzchak bar Yosef said in the name of Rabbi Yochanan: One who goes from a private domain to a public domain on Shabbos and a folded garment rests on his shoulders, is liable a chatas. A Baraisa supports this ruling, as it is stated that people who sell clothing and go into a public domain on Shabbos with garments folded and resting on their shoulders are liable a chatas. This ruling is not limited to merchants, but anybody who goes out to a public domain with clothing folded and resting on their shoulders will be liable a chatas. We speak of merchants, for it is common practice for them to go out in this manner. A storeowner who goes out to a public domain with coins attached to his clothing is liable a chatas, and this ruling is also not limited to as storeowner but to anybody who goes out with coins tied to their clothing. We speak of store owners, for it is common practice for them to go out in this manner. Rattanites, people from Ratan, can go out on Shabbos with a garment that would cover their head and drape over their back and shoulders. This ruling is not limited to Rattanites, but to anyone who goes out with this garment on Shabbos. We speak of Rattanites, for it is common practice for them to go out in this manner.

² They were long garments that had a ruffle made at the bottom so that clothing would not drag on the floor.

Rabbi Yehudah said: It once happened that Hurkanus, son of Rabbi Eliezer ben Hurkanus, went out on the Shabbos with the scarf on his shoulder, but that a thread was wound round his finger. But when the matter came before the Sages they said, [It is permitted] even if a thread is not wound about one's finger. Rav Nachman bar Rav Chisda lectured in Rav Chisda's name: The halachah is [that it is permissible] even if a thread is not wound about his finger. (147a)

It is forbidden to make a fold in one's garment with the intent to gather up the garment but one is permitted to make a fold in the garment to beautify the garment.

When Ulla visited the study hall of Assi Bar Hini, the students asked Ulla of one can make a gutter on Shabbos. Ulla responded that Rabbi Ilai said: It is forbidden to make this ruffle on Shabbos. What is this "gutter"? Rabbi Zeira said: Babylonian pockets.² Rabbi Yirmiyah was sitting before Rabbi Zeira and he asked him (regarding making different ruffles in his clothing): How is it thus? It is forbidden, replied he. And how is it thus? It is forbidden, replied he.³

Rav Pappa said: Take this general rule in your hand: When one desires a ruffle to be a permanent part of the garment, it is forbidden to make the ruffle. If, however, one would make a ruffle, like Rav Shisha the son of Rav Idi, who made a ruffle to beautify his garment, then it is permitted to make the ruffle. (147a)

When Rav Dimi came, he said: On one occasion Rebbe went out into the field with the two ends of his cloak lying on his shoulder. [Thereupon] Yehoshua ben Ziruz, the son of Rabbi Meir's father-in-law, said to him: Didn't Rabbi Meir declare one liable to a chatas in such a case? Was Rabbi Meir so very particular? he exclaimed.' [So] Rebbe let his cloak fall. When Ravin came, he said: It was not Yehoshua ben Ziruz but Yehoshua ben Kapusai, Rabbi Akiva's son-in-law. Said he: Didn't Rabbi Akiva declare one liable to a chatas in such a case? Was Rabbi Akiva so very particular? he exclaimed. [So] Rebbe let his cloak fall. When Rav Shmuel bar Rav Yehudah

³ He gathered up his cloak in various ways and asked him whether such were permissible on the Shabbos.



came, he said: It was stated that this [question] was asked. (147a)

MISHNAH: One who bathed in cave waters or in the hot springs of Teverya and dried himself with ten towels is forbidden to carry the towels home on Shabbos. Ten people can dry themselves on one towel, drying their faces, hands, and feet on one towel and fetch it in their hands. One may oil and [lightly] massage [the body], but not knead or scrape. You must not go down to the Kurdim River, or induce vomiting, or straighten an infant[’s limbs], or set a broken bone. If one’s hand or foot is dislocated, he must not agitate it violently in cold water but may bathe it in the usual way, and if it heals, it heals. (147a)

GEMARA: The water of a pit is taught analogous to the springs of Teverya: just as the springs of Teverya is hot, so [by] the water of a pit hot [water is meant]; [and furthermore, it states]: if one bathes: only if it is done, but not at the outset. Hence rinsing the whole body is well [permitted] even at the very outset. Who (is the authority for this)? It is Rabbi Shimon. For it was taught: A man must not rinse the whole of his body, either with hot or with cold water; this is Rabbi Meir’s view; but Rabbi Shimon permits it. Rabbi Yehudah said: It is forbidden with hot water, but permitted with cold. (147a – 147b)

And dries himself even with ten towels. The first clause informs us a novelty and the second clause informs us a novelty. ‘The first clause informs us a novelty’: even these, which do not contain much water, [are forbidden]; for since there is only one person, he will come to wring it out. ‘And the second clause informs us a novelty’: even these, though they contain very much water [are permitted]; for since there are many, they will remind each other. (147b)

Our Rabbis taught: A man may dry himself with a towel and place it on the window-sill, but he must not give it to the bath attendants, because they are suspected of that thing.⁴ Rabbi Shimon said: One may dry himself with one towel and bring

⁴ Of wringing towels on the Shabbos.

⁵ Presumably wrapped about him as a garment, or where an eruv is provided.

it home.⁵ Abaye asked Rav Yosef: What is the law? Said he to him, Here is Rabbi Shimon; here is Rebbe; here is Shmuel; here is Rabbi Yochanan.⁶ ‘Rabbi Shimon’, as we have stated. ‘Rebbe’: for it was taught. Rebbe said: When we learnt Torah at Rabbi Shimon [’s academy] in Tekoa, we used to carry up oil and towels from the courtyard to the roof and from the roof to an enclosure, until we came to the fountain where we bathed. ‘Shmuel’: for Rav Yehudah said in Shmuel’s name: A person may dry himself with a towel and carry it home [wrapped round] his hand. ‘Rabbi Yochanan’: for Rabbi Chiya bar Abba said in Rabbi Yochanan’s name: The halachah is: A person may dry himself with a towel and carry it home [wrapped round] his hand. Yet did Rabbi Yochanan say thus: surely Rabbi Yochanan said, The halachah is as an anonymous Mishnah, whereas we learnt: And dries himself even with ten towels, he must not fetch them in his hand? — He recited this as Ben Chachinai[’s view]. (147b)

Rabbi Chiya bar Abba said in Rabbi Yochanan’s name: The bath attendants may bring women’s bathing clothes to the baths, providing that they cover their heads and the greater part of their bodies in them. As for a sechanisa (a kerchief, worn over the head when leaving a bathhouse; protecting one’s hair); Rabbi Chiya bar Abba said in Rabbi Yochanan’s name: One must tie its two bottom ends. Rabbi Chiya bar Abba also said in Rabbi Yochanan’s name: [That means] below the shoulders.

Rava said to the citizens of Mechoza: When you carry the apparel of the troops, let them drop below your shoulders. (147b)

One can apply oil to his skin on Shabbos, and one can massage his body by hand but one is forbidden to massage his body intensely.

One apply oil to his skin on Shabbos and one can massage his body by hand, but one cannot massage his body intensely, nor can one scrape his skin on Shabbos. The Gemara cites a Baraisa: One can apply oil to the skin and massage the

⁶ All these have stated their view, and surely they furnish a reliable guide.



stomach on Shabbos, as long as the procedure varies from the weekday.⁷ How should he do it? Rabbi Chama bar Chanina said that he should rub the oil in first and then massage the skin, and Rabbi Yochanan that he should rub the oil and at the same time massage the skin.

But not knead or scrape. Rabbi Chiya bar Abba said in Rabbi Yochanan's name: One cannot stand in the mud of the Diomses River on Shabbos because it is therapeutic for the body.⁸ Rav Yehudah said in the name of Rav: The potency of the river was for twenty-one days, and the Festival of Shavuos is included in the count. The Gemara inquires: Do the twenty-one days begin on Shavuos or end on Shavuot? — Come and hear: For Shmuel said: All potions [medicines] [taken] between Pesach and Shavuot are beneficial. Perhaps that is [only] there, where it is beneficial [only] as long as the weather is cold; but here it is on account of the heat, [so] when the weather is warm it is [even] more beneficial. (147b)

Rabbi Elazar ben Arach forgot his Torah learning because of wine and water.

Rabbi Chelbo said: The wine of Prugisa and the water of Diomses cut off the Ten Tribes from Israel.⁹ Rabbi Elazar ben Arach once came to the area of Prugisa and the Diomses. Rabbi Elazar was drawn after the wine of Prugisa and the soothing waters of the Diomses, and this caused him to forget his Torah learning. Upon returning from that area, he went to read from the Torah and instead of reading the words *hachodesh hazeh lachem*, this month shall be for your, he read *hacheresh hayah libam*, was their heart quiet? The colleagues of Rabbi Elazar prayed to Hashem to have compassion on Rabbi Elazar and his Torah knowledge was returned to him. This illustrates that which was taught in a Mishnah: One should exile himself to a location where there is Torah, and he should not say the Torah will follow him, and

⁷ Otherwise he is prohibited from applying oil or massaging because he is performing a weekday activity.

⁸ The river would warm the body and the salty mud was therapeutic.

⁹ They were so much pre-occupied with these pleasures that they neglected learning and lost faith, which ultimately led to their exile and disappearance.

your colleagues will cause the Torah to stay with you, and one should not rely on his own understanding.¹⁰

And it is thus that we learnt, Rabbi Nehorai said: Be exiled to a place of Torah, and say not that it will follow you, for your companions will establish it in your possession; and do not rely on your own understanding. A Tanna taught: His name was not Rabbi Nehorai but Rabbi Nechemiah; while others state, his name was Rabbi Elazar ben Arach, and why was he called Rabbi Nehorai? Because he enlightened [manhir] the eyes of the Sages in halachah. (147b)

One cannot scrape his skin on Shabbos.

The *Mishna* stated that one cannot scrape his skin on *Shabbos* (because this is *uvdah dechol*, a weekday activity). The Gemara cites a Baraisa that one may not scrape his skin with strigil, a metal instrument used for scraping the skin, on *Shabbos*. Rabban Shimon ben Gamliel, however, maintains that if his legs are dirty with mud or excrement, one can scrape his skin like he would during the week and need not be concerned. Rav Shmuel bar Yehudah's mother made for her son a strigil from silver to use on *Shabbos* (thus obviating the issue of scraping being a weekday activity). (147b)

You must not go down to the Kurdim River. What is the reason? Because of sinking [in the clay soil].¹¹

One may not induce vomiting on the Shabbos. Rabbah bar Bar Chanah said in Rabbi Yochanan's name: They learnt this only [when it is effected] by a drug, but it may be done by hand. It was taught, Rabbi Nechemiah said: It is forbidden even during the week, because of the waste of food. (147b)

One can wrap an infant on Shabbos.

¹⁰ This means that one should not study on his own, because he will forget his previous learning. Rather, one should study with others, and by discussing Torah thoughts with his colleagues, each person can remind the other of his learning.

¹¹ This makes walking a labor.



The *Mishna* stated that one may not straighten out the limbs of an infant on *Shabbos*. Rabbah bar Bar Chanah said in Rabbi Yochanan's name: One may, however, wrap an infant on *Shabbos*.¹² The Gemara asks from our Mishnah which taught that one may not straighten out the limbs of an infant on *Shabbos*. - The *Mishna* was referring to a case where the infant's vertebrae are misaligned, and one cannot straighten the vertebrae on *Shabbos*, as this procedure would appear to be a violation of the *melachah* of *boneh*, building. Wrapping the child, however, does not resemble *boneh* and one may wrap the child on *Shabbos*. (147b)

INSIGHTS TO THE DAF

Carrying the Towels

The Mishnah states that one who bathed in cave waters or in the hot springs of Teverya and dried himself with ten towels is forbidden to carry the towels home on *Shabbos*. What is the concern here?

The simple reading of the Mishnah indicates that since the towels are saturated, one who wrings the towels out will violate the prohibition of *sechitah*, squeezing.

A careful reading of Rashi, however, reveals that the concern here is that one will carry the towel, even in an area that had an eruv, and when he arrives at home he will squeeze out the towel. Apparently, if one bathed at home we would not be concerned that he would squeeze out the towel.

The Gemara later (147b), however, rules that one can carry the towel to his house after drying himself. Why did the Chachamim not enact a decree regarding carrying the towel home?

The Ran and the Rashba¹³ write that this would be a decree that the public could not withstand. Nonetheless, the Magen Avraham, writes that one should not dry himself on *Shabbos* with a towel that he is particular that it should not become wet.

The Sefer Haterumah¹⁴ writes that the towel referred to in the Gemara is large and the water absorbed was minimal. If the garment in question was small, then one should not dry himself on it.

The Vilna Gaon is of the opinion that the towel discussed in the Gemara is a garment that one is not particular about, and the concern was that one would carry home a garment that he was particular about. One walking on the road and his clothing becomes wet must remove the clothing upon arriving home, and he is forbidden to move them. Similarly, a garment that is soaked and one is particular about, one cannot move on *Shabbos*.

The Shmiras Shabbos Kihilchoso writes that even if only part of the cloth was soaked it will be forbidden to move the cloth on *Shabbos*.

¹² Swaddling the infant with tight cloths would straighten the infant's limbs.

¹³ Quoted by Magen Avraham as a final ruling

¹⁴ 244