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Shabbos Daf 147

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

**One can place a cooked food inside a pit to retain the food’s freshness.**

One can place cooked food in a pit in the ground so the food will not spoil. Although 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. (146b)

**One can place good water into bad water to cool off the good water.**

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. The first ruling is obvious, and the Mishnah stated the first ruling as an introduction to the second ruling. 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)

**One whose clothing fell into water can walk with the clothing on and not be concerned that people will suspect him of having cleaned his clothing on Shabbos.**

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. A dissenting opinion, however, maintains that one would not even be allowed to dry his clothing in a private area, because 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. (146b)

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

One who shakes out his garment on Shabbos with the intention of cleaning the garment is liable a chatas. 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*. 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 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. (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.**

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. A storeowner cannot go out to a public domain with coins attached to his clothing and this ruling is also not limited to as storeowner but to anybody who goes out with coins tied to their clothing will be liable a chatas. Rattanites, people from Ratan, or alternatively, those who are in a hurry, 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. (1147a)

**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 if one can make a gutter, i. e. Babylonian pockets, which were long garments that had a ruffle made at the bottom so that clothing would not drag on the floor. Ulla responded that it is forbidden to make this ruffle on Shabbos. Rabbi Yirmiyah asked rabbi Zeira regarding making different ruffles in his clothing, and Rabbi

Zeira responded that it was forbidden. Rav Pappa said that the rule is that 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)

**One who bathes in heated waters on Shabbos cannot carry towels that he dried himself with.**

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. The Gemara explains that the reason this is prohibited is because even though towels have not absorbed a lot of water, we are concerned that an individual may forget and come to wring out the towel, and this is a violation of Shabbos. Ten people can dry themselves on one towel, because even though the towel they dry themselves on will become soaked with water, we are not concerned that they will wring out the towel, because as a group, they will remind each other of the prohibition and they are allowed to carry the towel home. (147a - 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

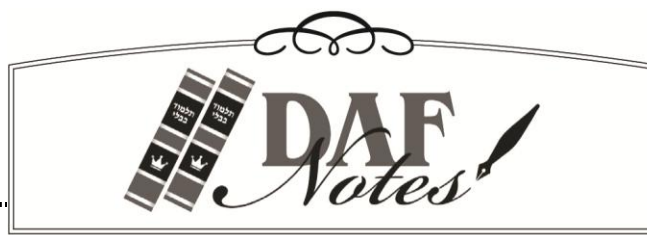
one scrape his skin on Shabbos. One can apply oil to the skin and massage the stomach on Shabbos, as long as the procedure varies from the weekday. Otherwise he is prohibited from applying oil or massaging because he is performing a weekday activity. One opinion maintains that he should rub the oil in first and then massage the skin, and a second opinion maintains that he should rub the oil and at the same time massage the skin. (147a - 147b)

**The Diomses River possesses therapeutic powers for twenty-one days.**

One cannot stand in the mud of the Diomses River on Shabbos because it is therapeutic for the body. The river would warm the body and the salty mud was therapeutic. The potency of the river was for twenty-one days, and the Gemara is uncertain if the twenty-one days begins on Shavuot or ends on Shavuot. (147b)

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

Rabbi Elazar ben Arach once came to the area of Prugisa, an area that produced wine of superior quality, 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. From this incident the Gemara learns that one should exile himself to a location where there is Torah, and he should not say the Torah will follow him, and your colleagues will cause the Torah to stay with you, and one should not rely on his own understanding. 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. (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 Rashba<sup>1</sup> 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 is particular that it should not become wet.

The Sefer Haterumah<sup>2</sup> 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.

<sup>1</sup> Quoted by Magen Avraham as a final ruling

<sup>2</sup> 244