

**SHABBOS – 32a-65b**

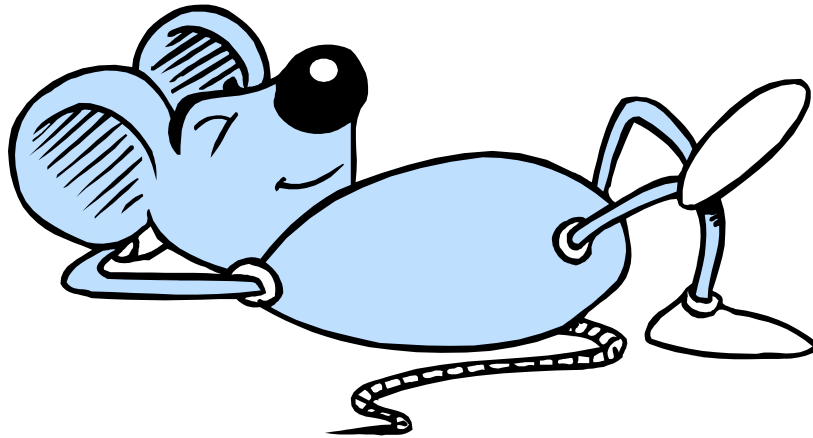
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**The Soncino Babylonian Talmud**

**Book II**

**Folios 32a-65b**



# SHABBOS

TRANSLATED INTO ENGLISH WITH NOTES

BY

**RABBI DR. H. FREEDMAN, B.A., Ph.D.**

UNDER THE EDITORSHIP OF

**RABBI DR I. EPSTEIN B.A., Ph.D., D. Lit.**

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# SHABBOS – 32a-65b

## Shabbath 32a

I designated you the first;<sup>1</sup> wherefore I commanded you concerning the first.<sup>2</sup> The soul which I placed in you is called a lamp, wherefore I commanded you concerning the lamp.<sup>3</sup> If ye fulfill them, 'tis well; but if not, I will take your souls.

And why particularly in childbirth? — Raba said, When the ox is fallen, sharpen the knife. Abaye said, Let the bondmaid increase her rebellion: it will all be punished by the same rod. R. Hisda said, Leave the drunkard alone: he will fall of himself. Mar 'Ukba said, When the shepherd is lame, and the goats are fleet, at the gate of the fold are words, and in the fold there is the account. R. Papa said, At the gate of the shop there are many brothers and friends; at the gate of loss<sup>4</sup> there are neither brothers nor friends.<sup>5</sup>

And when are men examined? — Said Resh Lakish: When they pass over a bridge.<sup>6</sup> A bridge and nothing else? — Say, that which is similar to a bridge. Rab would not cross a bridge where a heathen was sitting; said he, Lest judgment be visited upon him, and I be seized together with him. Samuel would cross a bridge only when a heathen was upon it, saying, Satan has no power over two nations [simultaneously]. R. Jannai examined [the bridge] and then crossed over. R. Jannai [acted] upon his views, for he said, A man should never stand in a place of danger and say that a miracle will be wrought for him, lest it is not. And if a miracle is wrought for him, it is deducted from his merits.<sup>7</sup> R. Hanin said, Which verse [teaches this]? I am become diminished<sup>8</sup> by reason of all the deeds of kindness and all the truth.<sup>9</sup> R. Zera would not go out among the palm-trees on a day of the strong south wind.<sup>10</sup>

R. Isaac the son of Rab Judah said: Let one always pray for mercy not to fall sick; for the falls sick he is told, Show thy merits [rights]

and be quit.<sup>11</sup> Said Mar 'Ukba, Which verse [teaches this]? If any man fall mimmenu;<sup>12</sup> It is from him [mimmenu] that proof must be brought.<sup>13</sup> The School of R. Ishmael taught: 'If any man [hanofel] fall from thence': this man was predestined to fall since the six days of Creation, for lo! he has not [yet] fallen, and the Writ [already] calls him nofel [a faller].<sup>14</sup> But reward [zekut] is brought about through a person of merit [zakkai], and punishment [hobah] through a person of guilt.<sup>15</sup>

Our Rabbis taught: if one falls sick and his life is in danger,<sup>16</sup> he is told, Make confession, for all who are sentenced to death make confession. When a man goes out into the street, let him imagine that he is given in charge of an officer;<sup>17</sup> when he has a headache, let him imagine that he is put in irons; when he takes to bed, let him imagine that he ascended the scaffold to be punished. For whoever ascends the scaffold to be punished, if he has great advocates he is saved, but if not he is not saved. And these are man's advocates: repentance and good deeds. And even if nine hundred and ninety-nine argue for his guilt, while one argues in his favor, he is saved, for it is said, If there be with him an angel, an advocate, one among a thousand, To show unto man what is right for him; Then he is gracious unto him, and saith, Deliver him from going down to the pit, etc.<sup>18</sup> R. Eliezer the son of R. Jose the Galilean said: Even if nine hundred and ninety-nine parts of that angel are in his disfavor and one part is in his favor, he is saved, for it is said, 'an advocate, one part in a thousand'.

Our Rabbis taught: For three sins women die in childbirth. R. Eleazar said: women die young.<sup>19</sup> R. Aha said, As a punishment for washing their children's napkins<sup>20</sup> on the Sabbath. Others say, Because they call the holy ark a chest.

It was taught, R. Ishmael b. Eleazar said: On account of two sins 'amme ha-arez<sup>21</sup> die:

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because they call the holy ark a chest, and because they call a synagogue beth-'am.<sup>22</sup>

It was taught, R. Jose said: Three death scrutineers were created in woman; others state: Three causes<sup>23</sup> of death: *niddah*, *hallah*, and the kindling of the [Sabbath] lights. One agrees with R. Eleazar, and the other with the Rabbi's.<sup>24</sup>

It was taught, R. Simeon b. Gamaliel said: The laws of *hekdesch*, *terumoth*<sup>25</sup> and tithes are indeed essential parts of the law,

1. Jer. II, 3: Israel was holiness unto the Lord, the first-fruits of his increase.
2. Sc. the first portion of the dough, which is *hallah*; Num. XV, 20.
3. Sc. the Sabbath lights.
4. Rashi. Levi, Worterbuch s.v. [H] conjectures that [H] should be read instead of [H]: he translates as Rashi: where there is loss. Jast.: at the prison gate, Krauss in T.A. II, p. 699, n. 435 appears to translate: at the toll-gate, and this is a reference to the severity with which tolls were exacted.
5. These are a series of proverbs, the general tenor of which is that when danger is near, one's faults are remembered and punished. Childbirth is dangerous, and that is when a woman is punished for her transgressions. — Mar 'Ukba's proverb means: the shepherd waits until the goats are by the gate of the fold or pen, and then rebukes and punishes them.
6. That involves danger, and then they are liable to be punished for their misdeeds,
7. The miracle is a reward for some of his merits, and so he has now less to his credit.
8. I.e., I have less merit to my credit.
9. Gen, XXXII, 10.
10. Aruch: east wind.
11. I.e., he must prove by what merit he is entitled to regain his health.
12. Deut. XXII, 8.
13. Of merit, that he is entitled to recover from his injuries.
14. The lit. translation of the verse is: if the faller falls. But before he starts falling he should not be designated the faller.
15. And this man who builds a house without a parapet is guilty therein, and he is used as the Divine instrument for fulfilling the other man's destiny to fall as a punishment.
16. Lit., 'inclines to death'.
17. To be bought to trial.
18. Job. XXXIII, 23f.
19. For these three sins. The variants involve but a change of vocalization in the Hebrew text.

20. Lit., 'excrement'.

21. Pl. of 'am ha-arez, q.v. Glos,

22. Lit., 'house of the people'-a contemptuous designation.

23. Cf. n. 2..

24. 'Death scrutineers' connotes sins which scrutinize a woman when she is in danger, sc. at childbirth; thus this agrees with the Rabbis, 'Causes' implies avenues to premature death, thus agreeing with R. Eleazar's dictum, 'women die young'-The translation of the first follows Rashi. last.: breaches through which death enters, i.e., sins for which one is visited with death.

25. V. [Glos.](#)

## Shabbath 32b

and they were entrusted to the ignorant.<sup>1</sup>

It was taught, R. Nathan said: A man's wife dies in punishment for [his unfulfilled] vows, for it is said. If thou, hast not wherewith to pay [thy vows], why should he take away thy bed [i.e., wife]from under thee?<sup>2</sup> Rabbi said, For the sin of [unfulfilled] vows one's children die young, for it is said, Suffer not thy mouth to cause thy flesh to sin, neither say thou, before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands.<sup>3</sup> What is the work of a man's hands? Say, it is a man's sons and daughters.

Our Rabbis taught: Children die as a punishment for [unfulfilled] vows: this is the view of R. Eleazar b. R. Simeon. R. Judah the Nasi said: For the sin of neglect of Torah [study]. As for the view that it is for the sin of vows, it is well, even as we have said. But on the view that it is for the sin of neglect of Torah, what verse [teaches this]? — For it is written, Have I smitten your children for nought? They received no instruction!<sup>4</sup> R. Nahman b. Isaac said: The view that it is for the sin of vows is also [deduced] from this: For vain [utterance] have I smitten your children, i.e., on account of vain (neglected) vows.<sup>5</sup> Consider: R. Judah the Nasi is identical with Rabbi, whereas Rabbi said that it is for the sin of vows? — He said that after he had heard it from R. Eleazar son of R. Simeon.<sup>6</sup>

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R. Hiyya b. Abba and R. Jose<sup>7</sup> differ therein: one maintained: It is for the sin of [neglect of] *mezuzah*;<sup>8</sup> while the other held that it is for the sin of neglect of Torah. On the view that it is for the sin of *mezuzah*: a verse is interpreted with its precedent, but not with its ante-precedent verse. While on the view that it is for the sin of neglect of Torah: a verse is interpreted with its precedent and its ante-precedent.<sup>9</sup>

R. Meir and R. Judah differ therein: One maintains, It is for the neglect of *mezuzah*, while the other holds that it is for the neglect of fringes.<sup>10</sup> Now, as for the view that it is for the neglect of *mezuzah*, it is well, for it is written, 'and thou shalt write them upon the door posts [mezuzoth] of thine house', which is followed by, 'that your days may be multiplied, and the days of your children'. But what is the reason of the view that it is for the neglect of fringes? — Said R. Kahana-others state, Shila Mari: because it is written, Also in thy skirts is found the blood of the souls of the innocent poor.<sup>11</sup> R. Nahman b. Isaac said, The view that it is for the neglect of *mezuzah* is also [learnt] from this: did I not find them like caves?<sup>12</sup> [which means] that they made their entrances like caves.<sup>13</sup>

Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc.<sup>14</sup>

(Mnemonic: *Hate, Hallah, Terumah, Robbed, Law, Oath, Shedding, Uncovering, Folly*.)<sup>15</sup> It was taught, R. Nehemiah said: As a punishment for causeless hate strife multiplies in a man's house, his wife miscarries, and his sons and daughters die young.

R. Eleazar b. R. Judah said: Because of the neglect of *hallah* there is no blessing in what is stored, a curse is sent upon prices,<sup>16</sup> and seed is sown and others consume it, for it is

said, I also will do this unto you: I will visit you with terror [behalah], even consumption and fever, that shall consume the eyes, and make the soul to pine away. and ye shall sow your seed in vain, for your enemies shall eat it:<sup>17</sup> read not behalah but be-hallah.<sup>18</sup> But if they give it, they are blessed, for it is said, ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house.<sup>19</sup>

As a punishment for the neglect of terumoth and tithes the heavens are shut up from pouring down dew and rain, high prices are prevalent, wages are lost, and people pursue a livelihood but cannot attain it,<sup>20</sup> for it is written: Drought [ziyyah] and heat [hom] consume the snow waters: So doth the grave those which have sinned.<sup>21</sup> How does this imply it? — The School of R. Ishmael taught: On account of the things which I commanded you in summer<sup>22</sup> but ye did them not, the snowy waters shall rob you in winter.<sup>23</sup> But if they render them, they are blessed, for it is said, Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it ['ad beli day].<sup>24</sup> What is meant by 'ad beli day? — Said Rami b. Hama: Until your lips are exhausted<sup>25</sup> through saying, 'Enough!' [day].

For the crime of robbery locusts make invasion, famine is prevalent, and people eat the flesh of their sons and daughters, for it is said, Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy.<sup>26</sup> (Said Raba, E.g., these women of Mahoza,<sup>27</sup>

1. No supervisors were appointed to ensure that the ignorant observe them. Rashi: haberim (q.v. **Glos.**) eat the bread of the ignorant and assume that the priestly dues have been rendered. Likewise, they use their movables without fearing that they may have dedicated them as hekdesh and rendered them forbidden for secular use.
2. Prov. XXII, 27.

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3. Eccl. V, 5.
4. Jer. II, 30.
5. The Heb. is *la-shaw*, which bears this meaning too. Cf. Deut. V, 11: Thou shalt not take the name of the Lord thy God in vain (*la-shaw*).
6. But the compiler of this Baraitha quoted his former view.
7. Wilna Gaon emends this to R. Ammi or R. Assi.
8. V. [Glos.](#)
9. V. Deut. XI, 19-21: And ye shall teach them your children ... and thou shalt write them upon the door posts of thine house (*mezuzoth*) ... that your days may be multiplied. and the days of your children. One maintains: the promise 'and the days of your children' is made conditional upon the immediately preceding command, and thou shalt write them (sc. *mezuzah*); the other holds that it refers to the previous verse too, viz., and ye shall teach them your children.
10. Num. XV, 38.
11. Jer. II, 34: 'in thy skirts'-i.e., in the neglect of fringes, which are inserted in the skirts of one's garment: 'the innocent poor,' i.e., the children who die guiltlessly.
12. E.V.: I have not found it at the place of breaking in.
13. Without *mezuzoth*.
14. Zech. VIII, 23, 'Skirt' is regarded as referring to the fringe (cf. n. 2.). There are four fringes, and traditionally there are seventy languages: we thus have  $70 \times 10 \times 4 = 2800$ .
15. Catch words of the themes that follow, as an aid to memory.
16. What is stored — grain, wine, oil, etc. does not keep, with the result that prices rise.
17. Lev. XXVI, 16.
18. On account of (the neglect of) *hallah*.
19. Ezek. XLIV, 30.
20. Cf. Ab. V. 8.
21. Job. XXIV, 19.
22. Viz., the rendering of terumoth and tithes.
23. I.e., there will be no rain, etc. Ziyah (E.V. drought) is thus connected with ziwah (he commanded), and hom (E.V. heat) with summer.
24. Mal. III, 10.
25. Yibelu, connected here with beli.
26. Amos. IV, 1. The proof lies in the sequel, quoted below.
27. The famous town on the Tigris not far from Ktesifon, where Raba possibly founded the academy (Weiss, Dor, 111, 202) with himself as head, which was recognized as one of the foremost in Babylon; Obermeyer, p. i 66. (i 2.) Thus they rob their husbands; or, demanding food and producing nothing in return, they may force their husbands to robbery, — Women were expected to do a certain amount of labor, e.g., spinning; Keth. 59b, cf. Prov. XXXI, 13, 19. It would appear that Raba was not very popular

in Mahoza (cf. Sanh. 99b); such sentiments may be either partially the cause, or Raba's reaction.

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who eat without working). And it is [further] written, I have smitten you with blasting and mildew: the multitude of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured.<sup>1</sup> and it is also written, That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten;<sup>2</sup> and it is written, And one shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm.<sup>3</sup> Read not, the flesh of his own arm [zero'o], but, the flesh of his own seed [zar'o].

As a punishment for delay of judgment,<sup>4</sup> perversion of judgment,<sup>5</sup> spoiling of judgment,<sup>6</sup> and neglect of Torah, sword and spoil increase, pestilence and famine come, people eat and are not satisfied, and eat their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant:<sup>7</sup> now 'covenant' means nothing else but Torah, as it is written, But for my covenant of day and night [I had not appointed the ordinances of heaven and earth];<sup>8</sup> and it is written, When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight;<sup>9</sup> and it is written, because, even because they rejected my judgments.<sup>10</sup>

For the crime of vain oaths, false oaths,<sup>11</sup> profanation of the Divine Name,<sup>12</sup> and the desecration of the Sabbath, wild beasts multiply, [domestic] animals cease, the population decreases, and the roads become desolate, for it is said, And if by these things [be-eh] ye will not be reformed unto me;<sup>13</sup> read not be-eh but be-alah;<sup>14</sup> and it is written, and I will send the beast of the field among you, etc.<sup>15</sup> Now, in respect to false

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oaths it is written, And ye shall not swear by my name falsely, so that you profane [wehillalta] the name of thy God;<sup>16</sup> and of the profanation of the Name it is written, and that they profane not [ye-hallelu] my holy name;<sup>17</sup> and of the profanation of the Sabbath it is written, every one that profaneth it [mehallelehah] shall surely be put to death:<sup>18</sup> and [the punishment for] profanation is learnt<sup>19</sup> from a false oath.<sup>20</sup>

Through the crime of bloodshed the Temple was destroyed and the *Shechinah* departed from Israel, as it is written, So ye shall not pollute the land wherein ye are; for blood, it polluteth the land ... And thou shalt not defile the land which ye inhabit, in the midst of which I dwell.-21 hence, if ye do defile it, ye will not inhabit it and I will not dwell in its midst.<sup>22</sup>

As a punishment for incest,<sup>23</sup> idolatry, and non-observance of the years of release and jubilee<sup>24</sup> exile comes to the world, they [the Jews] are exiled, and others come and dwell in their place, for it is said, for all these abominations have the men of the land done, etc.;<sup>25</sup> and it is written, and the land is defiled, — therefore do I visit the in iniquity thereof upon it;<sup>26</sup> and it is written, that the land vomit not you out also, when ye defile it.<sup>27</sup> Again, with respect to idolatry it is written, and I will cast your carcasses [upon the carcasses of your idols];<sup>28</sup> and it is written, And I will make your cities a waste, and will bring your sanctuaries into desolation, etc.<sup>29</sup> and you will I scatter among the nations.<sup>30</sup> Further, in reference to release and jubilee years it is written, Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land, etc.;<sup>31</sup> and it is written, As long as it lieth desolate it shall have rest.<sup>32</sup>

As a punishment for obscenity,<sup>33</sup> troubles multiply, cruel decrees are proclaimed afresh, the youth of Israel's enemies<sup>34</sup> die, and the fatherless and widows cry out and are not answered; for it is said, Therefore shall the Lord not rejoice over the young men, neither shall he have compassion over

their fatherless and their widows: for every one is profane and an evil-doer, and every mouth speaketh folly. For all is his anger is not turned away, but his hand is stretched out still.<sup>35</sup> What is meant by, 'but his hand is stretched out still'? — Said R. Hanan b. Rabbah: All know for what purpose a bride enters the bridal canopy, yet against whomsoever who speaks obscenely [thereof], even if a sentence of seventy years' happiness had been sealed for him,<sup>36</sup> it is reversed for evil.

Rabbah b. Shila said in R. Hisda's name: He who puts his mouth to folly,<sup>37</sup> Gehenna is made deep for him, as it is said, A deep pit is for the mouth [that speaketh] perversity.<sup>38</sup> R. Nahman b. Isaac said, Also [for] one who hears and is silent,<sup>39</sup> for it is said, he that is abhorred of the Lord<sup>40</sup> shall fall therein.<sup>41</sup>

R. Oshaia said: He who devotes himself<sup>42</sup> to sin, wounds and bruises break out over him, as it is said, Stripes and wounds are for him that devoteth himself to evil.<sup>43</sup> Moreover, he is punished by dropsy, for it is said, and strokes reach the innermost parts of the belly.<sup>44</sup> R. Nahman b. Isaac said: Dropsy is a sign of sin.

Our Rabbis taught: There are three kinds of dropsy: that [which is a punishment] of sin is thick; that caused by hunger is swollen; and what is caused by magic is thin.<sup>45</sup> Samuel the Little<sup>46</sup> suffered through it. 'Sovereign of the Universe!' he cried out, who will cast lots?<sup>47</sup> [Thereupon] he recovered. Abaye suffered from it. Said Raba, I know of Nahmani<sup>48</sup> that he practices hunger.<sup>49</sup> Raba suffered from it. But was it not Raba himself who said, More numerous are those slain by delayed calls of nature<sup>50</sup> than the victims<sup>51</sup> of starvation?<sup>52</sup> — Raba was different, because the scholars compelled him [to practice restraint] at the set times [for lectures].

Our Rabbis taught: There are four signs: — [i] Dropsy is a sign of sin; [ii] jaundice is a sign of causeless hatred; [iii] poverty is a sign of conceit;<sup>53</sup> croup<sup>54</sup> is a sign of slander.<sup>55</sup>

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## Our Rabbis taught: Croup comes to the world

1. Prov. XXXI, 9.
2. Joel I, 4.
3. Isa. IX, 19.
4. Lit., 'affliction of judgment'-through unnecessary delay in executing judgment.
5. Intentionally, through bias or partiality.
6. Giving erroneous verdicts through carelessness and insufficient deliberation; cf. Aboth, I, 2.
7. Lev. XXVI, 25.
8. Jer. XXXIII, 25. 'The covenant of day and night' is understood to refer to the Torah, which should be studied day and night; v. Ned. 32.
9. Ibid. XXVI, 26.
10. Ibid. 43.
11. Rashi: the first is swearing what is obviously untrue; the second is an ordinary false oath which can deceive. Cf. Aboth, Sonc. ed., p. 47, n. 11.
12. Any unworthy action which reflects discredit upon Judaism since Judaism is blamed for it'-is regarded as profanation of the Divine Name. Cf. Aboth, V, 9, and IV, 4.
13. Ibid. 23.
14. the consonants are the same. The verse then reads: and if ye will not be reformed unto me in the matter of (false) oaths.
15. Lev. XXVI, 22.
16. Ibid. XIX, 12.
17. Ibid. XXII, 2.
18. Ex. XXXI, 14.
19. Lit., 'and profanation, profanation is learnt'. I.e., the statement made in respect to one profanation holds good for the others too.
20. just as this is punished by the sending of wild beasts, etc. (Lev. XXVI, 22), so are the others.
21. Num. XXXV, 33f.
22. It may be remarked that the destruction of the Temple is regarded here as synonymous with exile from the country.
23. Which includes adultery.
24. V. Lev. XXV, 1ff.
25. Ibid. XVIII, 27; 'abominations' refers to incest, of which the whole passage treats.
26. ibid. 25.
27. Ibid. 28.
28. Ibid. XXVI, 30.
29. Ibid. 31.
30. Ibid. 33.
31. Lev. XXVI, 34.
32. Ibid. 35.
33. Lit., 'folly of the mouth'.
34. A euphemism for the youth of Israel. It was held inauspicious even merely to express a possible mishap, on the score of 'open not thy mouth to Satan'.
35. Isa. IX, 16.
36. This derives from the idea that there is a book of Life, in which man's destiny is recorded; cf. Ned., Sonc. ed., p. 62, n. 7.
37. Speaks lewdly.
38. Prov. XXII, 14. Lit., 'strange (things)'.-Gehenna, as an equivalent of hell, takes its name from the place where children were once sacrificed to Moloch, viz., ge ben hinnom, the valley of the son of Hinnom, to the south of Jerusalem. (Josh. XV, 8; II Kings XXIII, 10; Jer. II, 23; VII, 31-32; XIX, 6).
39. Does not protest.
40. Viz., who hears it without protesting.
41. Prov. XXII, 14.
42. Either: makes himself empty from all other purposes; or, polishes himself up, i.e., prepares himself.
43. Ibid. XX, 30.
44. Ibid.
45. Jewish magic is mentioned in Deut. XVIII, 10-11, in a passage forbidding its practice. But its potency was generally recognized. V. J.E. Arts, 'Magic', and 'Demonology'.
46. A Tanna, contemporary of R. Gamaliel I.
47. To see from what cause I am suffering-I will be accused of sin.
48. A nickname of Abaye, who was brought up in the house of Rabbah b. Nahmani.
49. This may indicate that Abaye was an ascetic. Judaism generally was opposed to asceticism (cf. Ned. 10a: he who deprives himself of what he may legitimately enjoy is called a sinner); nevertheless, in times of stress or for particular reasons Rabbis resorted to fasting (B.M. 85a), and private fasts were practiced from early times: Judith VIII, 6; 1 Macc. III, 47.
50. Lit., 'pot'.
51. Lit., 'swollen'.
52. Now, Raba evidently disapproved of Abaye's fasting; also, he himself warned against trifling with nature's calls. How then did he come to dropsy — sin being ruled out? — Presumably its symptoms precluded the assumption that he was a victim of witchcraft.
53. In Kid. 49b it is explained that this refers to poverty of knowledge, which results when one is too conceited to learn from others.
54. [H], or perhaps 'Diphtheria'.
55. Each is the punishment for the other.

## Shabbath 33b

on account of [neglect of] tithes.<sup>1</sup> R. Eleazar b. R. Jose said: On account of slander. Said Raba-others maintain, R. Joshua b. Levi-what verse [teaches this]? But the king shall rejoice in God: Everyone that sweareth by

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him shall glory; For the mouth of them that speak lies shall be stopped [yissaker].<sup>2</sup>

The scholars propounded: Does R. Eleazar son of R. Jose say, [Only] on account of slander, or perhaps on account of slander too? — Come and hear: For when our Rabbis entered the 'vineyard' in Yabneh,<sup>3</sup> R. Judah, R. Eleazar son of R. Jose and R. Simeon were present, and this question was raised before them: why does this affliction commence in the bowels and end in the throat? Thereupon R. Judah son of R. Ila'i, the first speaker on all occasions<sup>4</sup> answered and said: Though the kidneys counsel, the heart gives understanding,<sup>5</sup> and the tongue gives form,<sup>6</sup> yet the mouth completes it. R. Eleazar son of R. Jose answered: Because they eat unclean food therewith. 'Unclean food!' can you think so?<sup>7</sup> Rather [say] because they eat unfit food.<sup>8</sup> R. Simeon answered and said, As a punishment for the neglect of study.<sup>9</sup> Said they to him. Let women prove it!<sup>10</sup> — That is because they restrain their husbands [from study]. Let Gentiles prove it!<sup>11</sup> — That is because they restrain Israel. Let children prove it! — That is because they make their fathers to neglect [study].<sup>12</sup> Then let school-children prove it! — There it is as R. Gorion. For R. Gorion-others state, R. Joseph son of R. Shemaiah-said: When there are righteous men in the generation, the righteous are seized [by death] for the [sins of the] generation; when there are no righteous in a generation, school-children are seized for the generation.<sup>13</sup> R. Isaac b. Ze'iri others state, R. Simeon b. Neizra-said: Which verse [teaches this]? If thou know not, O thou, fairest among women, Go thy way forth by the footsteps of the flock, etc.<sup>14</sup> and we interpret this as [referring to] the goats which are taken in pledge for the [debts of the] shepherds. Thus this proves that he said on account of slander too. This proves it.

Now, why is he [R. Judah son of R. Ila'i] called the first speaker on all occasions? — For R. Judah, R. Jose, and R. Simeon were sitting, and Judah, a son of proselytes, was

sitting near them. R. Judah commenced [the discussion] by observing, 'How fine are the works of this people!<sup>15</sup> They have made streets, they have built bridges, they have erected baths.' R. Jose was silent. R. Simeon b. Yohai answered and said, 'All that they made they made for themselves; they built market-places, to set harlots in them; baths, to rejuvenate themselves; bridges, to levy tolls for them.' Now, Judah the son of proselytes went and related their talk,<sup>16</sup> which reached<sup>17</sup> the government. They decreed: Judah, who exalted [us], shall be exalted,<sup>18</sup> Jose, who was silent, shall be exiled to Sepphoris;<sup>19</sup> Simeon, who censured, let him be executed.

He and his son went and hid themselves in the *Beth Hamidrash*, [and] his wife brought him bread and a mug of water and they dined.<sup>20</sup> [But] when the decree became more severe he said to his son, Women are of unstable temperament: she<sup>21</sup> may be put to the torture and expose us.<sup>22</sup> So they went and hid in a cave. A miracle occurred and a carob-tree and a water well were created for them. They would strip their garments and sit up to their necks in sand. The whole day they studied; when it was time for prayers they robed, covered themselves, prayed, and then put off their garments again, so that they should not wear out. Thus they dwelt twelve years in the cave.<sup>23</sup> Then Elijah came and stood at the entrance to the cave and exclaimed, Who will inform the son of Yohai that the emperor is dead and his decree annulled?<sup>24</sup> So they emerged. Seeing a man plowing and sowing, they exclaimed, 'They forsake life eternal and engage in life temporal!' Whatever they cast their eyes upon was immediately burnt up. Thereupon a Heavenly Echo came forth and cried out, 'Have ye emerged to destroy My world: Return to your cave!'<sup>25</sup> So they returned and dwelt there twelve months, saying, 'The punishment<sup>26</sup> of the wicked in Gehenna is [limited to] twelve months.'<sup>27</sup> A Heavenly Echo then came forth and said, 'Go forth from your cave!' Thus.'; they issued: wherever R. Eleazar wounded,<sup>28</sup> R. Simeon



# SHABBOS – 32a-65b

healed. Said he to him, 'My son! You and I are sufficient for the world.'<sup>29</sup> On the eve of the Sabbath before sunset they saw an old man holding two bundles of myrtle and running at twilight. What are these for?' they asked him. 'They are in honor of the Sabbath,' he replied.<sup>30</sup> 'But one should suffice you?' — One is for 'Remember-' and one for 'Observe.'<sup>31</sup> Said he to his son, 'See how precious are the commandments to Israel.' Thereat their minds were tranquilized.

R. Pinchas b. Ya'ir his son-in-law heard [thereof] and went out to meet him. He took him into the baths and massaged<sup>32</sup> his flesh. Seeing the clefts in his body<sup>33</sup> he wept and the tears streamed from his eyes. 'Woe to me that I see you in such a state!' he cried out. 'Happy are you that you see me thus,' he retorted, 'for if you did not see me in such a state you would not find me thus [learned].'<sup>34</sup> For originally, when R. Simeon b. Yohai raised a difficulty, R. Phinehas b. Ya'ir would give him thirteen answers, whereas subsequently when R. Phinehas b. Ya'ir raised a difficulty, R. Simeon b. Yohai would give him twenty-four answers.

Since a miracle has occurred, said he, let me go and amend something, for it is written, and Jacob came whole<sup>35</sup> [to the city of Shechem],<sup>36</sup> which Rab interpreted. Bodily whole [sound], financially whole, and whole in his learning. And he was gracious to the city.<sup>37</sup> Rab said: He instituted coinage for them.<sup>38</sup> Samuel said: He instituted markets for them; R. Johanan said: He instituted baths for them. Is there ought that requires amending? he<sup>39</sup> asked. There is a place of doubtful uncleanness,<sup>40</sup> he was informed,

1. Rashi: one who eats untithed food (*tebel*) is liable to death by a divine visitation, which takes the form of croup. Having sinned through his throat (eating), he is punished through his throat.
2. Ps. LXIII, 12. Yissaker is connected here with askera, croup.
3. The famous town north west of Jerusalem, the seat of the Sanhedrin and R. Johanan b. Zakkai's academy after the destruction of the Temple. Sittings were held in a 'vineyard', i.e.,

members sat in rows similar to vines in a vineyard.

4. The reason is given below, p. 56.
5. 'Counsel' and 'understanding' were ascribed to these two organs respectively. Rashi in Ber. 61a s.v. [H] quotes: Ps. XVI, 7: Yea, my kidney (E.V. reins) admonish me in the night seasons, and Isa. VI, 10: and he understands with his heart.
6. To the words. Lit., 'cuts'.
7. That does not merit so heavy a punishment, particularly as only *terumah* and sacred food are forbidden when defiled.
8. I.e., untithed.
9. Which is likewise performed with the mouth.
10. Who are not bidden to study (Kid. 29b), and yet suffer from croup. (cf. Sot. III, 4).
11. Who are not bidden to study the Torah, and are yet subject to it.
12. By childish demands on their time; — a harsh doctrine, but it is abandoned.
13. This is not to be confused with the doctrine of vicarious atonement, which is rejected by Judaism.
14. Cant. I, 8. The Midrash and the *Targum* interpret the whole of this poem as a dialogue between God and Israel, This verse is explained: If you do not understand how to keep God's commandments, go and learn them for the sake of the flocks, sc. your children, who otherwise may die on your account.
15. The Romans.
16. Rashi: to his parents, without evil intent.
17. Lit., 'and they were heard by'.
18. With the privilege of being the first to speak on all occasions.
19. In Upper Galilee.
20. Lit., 'they wrapped (bread)'; a term derived from the custom of eating bread with a relish wrapped in it.
21. His wife.
22. The context shows that he was not censuring women for constitutional instability, but feared their weakness.
23. Notwithstanding its miraculous elements this story is substantially true. R. Simeon b. Yohai was persecuted very much by the Roman authorities; this explains his anti-Gentile (i.e., Roman) utterances, which are not illustrative of the Talmud as a whole.
24. Elijah the Prophet was believed to appear frequently to men; cf, *supra* 13b.
25. This story is a protest against super piety and an assertion that practical work is necessary for the world. Their return to the cave is thus depicted as a punishment, not a meritorious deed.
26. Lit., 'judgment'.
27. On 'Gehenna' v. p. 153, n. 8. Judaism rejects on the whole the idea of eternal punishment, for punishment is regenerative, not vindictive, and

# SHABBOS – 32a-65b

therefore must terminate; v. M. Joseph, Judaism as Creed and Life, p. 145.

28. With a glance of his eyes.
29. Not to be taken literally.
30. Their fragrance is to beautify the Sabbath and lend cheer to it.—Contrary to the opinion of many, the Sabbath, in spite of its prohibitions, is and has been 'a day of delight' and spiritual nourishment to millions of observant Jews, not a day of gloom; v. Shechter, Studies in Judaism, p. 296.
31. Ex. XX, 8. Remember the Sabbath day; Deut. V, 12: Observe the Sabbath day.
32. Lit., 'dressed'.
33. Caused by the sand,
34. He felt that all his sufferings were compensated for by the knowledge he had gained. R. Simeon b. Yohai was one of the few Rabbis who devoted himself entirely to learning, 'his study being his profession' (*supra* 11a) not interrupting it even for prayer.
35. E. V. 'in peace'.
36. Gen. XXXIII, 18.
37. Ibid.; Wa-yihan is thus derived from hanan, to be gracious. E.V.: and he encamped before the city.
38. In place of barter.
39. R. Simeon b. Yohai.
40. A grave or human bones having been lost there.

## Shabbath 34a

and priests have the trouble of going round it. Said he: Does any man know that there was a presumption of cleanness here?<sup>1</sup> A certain old man replied, Here [R. Johanan] b. Zakkai cut down lupines of *terumah*.<sup>2</sup> So he did likewise. Wherever it (the ground) was hard he declared it clean, while wherever it was loose he, marked it out.<sup>3</sup> Said a certain old man. The son of Yohai has purified a cemetery!<sup>4</sup> Said he, Had you not been with us, even if you have been with us but did not vote,<sup>5</sup> you might have said well. But now that you were with us and voted with us,<sup>6</sup> It will be said, [Even] whores paint one another; how much more so scholars!<sup>7</sup> He cast his eye upon him, and he died. Then he went out into the street and saw Judah, the son of proselytes: 'That man is still in the world!' he exclaimed. He cast his eyes upon him and he became<sup>8</sup> a heap of bones.

**MISHNAH.** ON THE EVE OF THE SABBATH JUST BEFORE NIGHT<sup>9</sup> A MAN MUST SAY

THREE THINGS IN HIS HOUSE: HAVE YE RENDERED TITHES?<sup>10</sup> HAVE YE PREPARED THE 'ERUB?<sup>11</sup> KINDLE THE [SABBATH] LAMP. WHEN IT IS DOUBTFUL, WHETHER IT IS NIGHT<sup>12</sup> OR NOT,<sup>13</sup> THAT WHICH IS CERTAINLY [UNTITHED] MAY NOT BE TITHED, UTENSILS MAY NOT BE IMMersed,<sup>14</sup> AND THE LIGHTS MAY NOT BE KINDLED. BUT DEM'AI<sup>15</sup> MAY BE TITHED,<sup>16</sup> AN 'ERUB MAY BE PREPARED, AND HOT FOOD MAY BE STORED AWAY.<sup>17</sup>

**GEMARA.** Whence do we know it? — Said R. Joshua b. Levi, Scripture saith, And thou, shalt know that thy tent is in peace; and thou shalt visit thy habitation, and shalt not err.<sup>18</sup>

Rabbah son of R. Huna said: Although the Rabbis said, a man MUST SAY THREE THINGS, etc. yet they must be said with sweet reasonableness, so that they may be accepted from him. R. Ashi observed: I had not heard this [statement] of Rabbah son of b. R. Huna, but understood<sup>19</sup> it by logic.

This is self contradictory. You say, ON THE EVE OF THE SABBATH JUST BEFORE NIGHT A MAN MUST SAY THREE THINGS IN HIS HOUSE: only just before night, but not when it is doubtful whether it is night or not,<sup>20</sup> then you teach, WHEN IT IS DOUBTFUL, WHETHER IT IS NIGHT OR NOT ... AN 'ERUB MAY BE PREPARED? (Mnemonic: *Self, Pruning, Bird, Cord, Silk*).<sup>21</sup> — Said R. Abba in the name of R. Hiyya b. Ashi in Rab's name: There is no difficulty: the one refers to 'erub of boundaries; the other to the 'erub of courtyards.<sup>22</sup> Now Raba said: If two men said to one person, 'Go forth and place an 'erub for us', and he placed an 'erub for one while it is yet day, and for the other he made the 'erub at twilight, and the 'erub of him for whom he placed it by day was eaten at twilight, and the 'erub of him for whom he placed it at twilight was eaten after nightfall, both acquire [their] 'erub.<sup>23</sup> What will you: if twilight is day, the second should acquire, but not the first; while if twilight is night, the first should acquire, but not the second? —

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Twilight is doubtful,<sup>24</sup> and a doubt in respect to a Rabbinical law is judged leniently.<sup>25</sup>

Raba said: Why was it said, One must not store [food] after nightfall [even] in a substance that does not add heat?<sup>26</sup> For fear lest he make it boil.<sup>27</sup> Said Abaye to him: if so, let us forbid it at twilight too? — The average pot is at the boil, he replied.<sup>28</sup>

Raba also said:

1. Before the doubt arose, was there a time when this place was assumed to be clean, so that it enjoyed the status of cleanness?
2. I.e., he planted them while *terumah* and cut them down after they had grown.
3. As unclean. In the Pesikta and 1. Shab. VII it is stated that a miracle happened and the dead floated upwards (v. Rashi).
4. Derisively.
5. Lit., 'you were not counted'. — R. Simeon b. Yohai had acted in accordance with the decision of the majority of the Rabbis.
6. In favor of this.
7. Surely they should pay regard to each other's honor.
8. Lit., 'he made him'.
9. Lit., with darkness (setting in),
10. Of the food we are to eat on the Sabbath,
11. V. [Glos.](#) The 'erub referred to is for courtyards; v. p. 18, n. 7.
12. Lit., 'dark'.
13. I.e., at twilight.
14. Made fit for use by means of *tebillah* (immersion) in a ritual bath (*mikweh*). Both these acts render objects fit for use, which is forbidden at twilight.
15. V. [Glos.](#)
16. Because the probability is that tithes have already been rendered, and thus this tithing does not really make it fit.
17. To retain its heat.
18. Job V. 24, She'eltoth 63 explains: if an 'erub has not been prepared, so that the carrying of utensils is forbidden, or if the lights have not been kindled, or the tithes rendered, so that the food may not be eaten, the resultant inconvenience and lack of cheer are inimical to the peace of the household.
19. Lit., 'adduced'. V. Marginal Gloss.
20. Which implies that there is no purpose in his saying it then, since an 'erub may not be prepared then.
21. These indicate statements made in the Tractate by R. Abba in the name of R. Hiyya on Rab's authority. Doubt arose as to the authorship of some of these, and so this mnemonic was given.

'Self' indicates the present passage, 'This is self contradictory'. For the others v. *infra* 73b (pruning); 107a (bird), 113a (cord) and 124b (silk). — Maharsha,

22. V. p. 18, n. 7. The limitation of boundaries was held to be either Biblical or partaking of the nature of a Scriptural law; therefore the 'erub, whereby that limitation is extended, really makes the territory beyond these boundaries accessible on the Sabbath, and consequently its preparation is forbidden at twilight, when the Sabbath may have commenced, although where it was prepared at twilight, it is effective. But the prohibition of carrying between houses and courtyards was merely a measure of stringency; hence the 'erub permits only what might have been permitted in any case, and so it may be prepared at twilight.
23. 'Acquire their 'erub' means that the 'erub confers upon on them the rights for which it is set. Now, an 'erub must be prepared by day and be still in existence when the Sabbath commences, otherwise it is invalid. Now, in respect of the first, whose 'erub was placed by day and eaten at twilight, twilight is regarded as night, i.e., the commencement of the Sabbath, when the 'erub was still in existence. Whilst in respect of the second twilight is regarded as day, so that it was placed the day. — Rashi: the reference is to the 'erub of boundaries which, though it may not be set at the outset at twilight, is nevertheless effective. Tosaf.: the 'erub of courtyards is meant.
24. Whether it is day or night.
25. The law of 'erub is Rabbinical, as stated above.
26. The Mishnah states that storing away food is permitted at twilight, whence it follows that it is forbidden after nightfall. And the reference must be to a substance which does not add heat, for if it does, food may not be stored in it even by day (*infra* 47b).
27. When he comes to put it away, he may find it cold and heat up it first, which is the equivalent of cooking on the Sabbath.
28. At twilight, because it has only just been removed from the fire.

## Shabbath 34b

Why was it said that one must not put away [food] in a substance which adds heat, even by day? For fear lest he put it away in hot ashes containing a burning coal. Said Abaye to him, Then let him put it away!<sup>1</sup> — [That is forbidden] for fear lest he rake the coals.<sup>2</sup>

Our Rabbis taught: As to twilight [period] it is doubtful whether it is partly day and partly

# SHABBOS – 32a-65b

night, or the whole of it [belongs to the] day, or the whole of it night: [therefore] it is cast upon the stringencies of both days.<sup>3</sup> And what is twilight? From sunset as long as the face of the east has a reddish glow: when the lower [horizon] is pale<sup>4</sup> but not the upper, it is twilight; [but] when the upper [horizon] is pale and the same as the lower, it is night: this is the opinion of R. Judah. R. Nehemiah said: For as long as it takes a man to walk half a *mil*<sup>5</sup> from sunset. R. Jose said: Twilight is as the twilight of an eye, one entering and the other departing,<sup>6</sup> and it is impossible to determine it.

The Master said: 'One applies to it the stringencies of both days.' In respect of what [point of] law? — Said R. Huna son of R. Joshua, In respect of uncleanness. Even as we learnt: if he saw [discharges] on two days at twilight, he is doubtful in respect of uncleanness and sacrifice: if he sees [a discharge] one day at twilight, he is doubtful in respect of uncleanness.<sup>7</sup>

This is self-contradictory. You say, 'What is twilight? From sunset as long as the face of the east has a reddish glow.' Hence, if the lower horizon is pale but not the upper, it is night.<sup>8</sup> Then it is taught, 'When the lower [horizon] is pale but not the upper, it is twilight'? — Rabbah answered in the name of Rab Judah in Samuel's name: Combine [them] and learn: What is twilight? From sunset as long as the face of the east has a reddish glow, And if the lower [horizon] is pale but not the upper, that too is twilight. But when the upper horizon is pale and the same as the lower, it is night. While R. Joseph answered in the name of Rab Judah in Samuel's name, This is what he teaches: From sunset as long as the face of the east has a reddish glow, it is day; if the lower [horizon] is pale but not the upper, it is twilight; when the upper is pale and the same as the lower, it is night.

Now, they follow their views. For it was stated: How long is the period of twilight? — Rabbah said in the name of Rab Judah in Samuel's name. Three parts of a *mil*.<sup>9</sup> What

is meant by, 'three parts of a *mil*'? Shall we say, three half *mils*? Then let him say, 'A *mil* and a half'? While if it is three thirds of a *mil*, let him say, 'One *mil*'? Hence it must mean three quarters of a *mil*. While R. Joseph said in the name of Rab Judah in Rab's name: Two parts of a *mil*. What is 'two parts of a *mil*'? Shall we say, two halves: let him say, 'One *mil*'? while if it means two quarters of a *mil*; let him say, 'half a *mil*'. Hence

1. Even in such, since it is yet day.
2. In the evening.
3. This is explained *infra*.
4. I.e., dark, no longer red.
5. = Two thousand cubits = 112,037.316 cm, i.e., about three fourths of an English mile; v. J.E. XII, 487,
6. Night enters and day departs in the twinkling of an eye.
7. If a *zab* (q.v. [Glos.](#)) has two discharges on one day or on two consecutive days, or one discharge spread over parts of two days, e.g., the end of one and the beginning of the next, which likewise counts as two discharges, he becomes unclean for seven days, as a *zab*. If he has three discharges (taking into account that one discharge spread over two days ranks as two), he incurs a sacrifice in addition. Now, if he has discharges for a short period at twilight on Sunday and Monday there are the following possibilities: — (i) The twilight of both were either day or night, so that he had two discharges on two consecutive days, viz., Sunday and Monday or Monday and Tuesday, the night belonging to the following day, which render him unclean, but not liable to a sacrifice; (ii) the first twilight period was day, while the second was night, so that his two discharges were on Sunday and Tuesday, and he is not unclean for seven days, because the discharges were not on consecutive days; and (iii) the first twilight period was day (Sunday) and the second embraced the end of one day (Monday) and the beginning of the night (Tuesday), so that he had three discharges on three consecutive days, and therefore incurs a sacrifice.-On account of these doubts he is unclean for seven days and must bring a sacrifice, which, however, may not be eaten. Similarly, if he has one discharge at twilight, it is doubtful whether it counts as one or two.
8. For 'the face of the east' includes the lower horizon.
9. As long as it takes to walk this.

# SHABBOS – 32a-65b

it must mean two thirds of a *mil*. What is the difference between them? — One half of a sixth.<sup>1</sup>

Now, it is the reverse in respect of a bee-hive.<sup>2</sup> For Rabbah said: A bee-hive of two kors capacity<sup>3</sup> may be moved; of three kors capacity, may not be moved. But R. Joseph said: Three kors capacity also is permitted; four kors is forbidden.<sup>4</sup>

Abaye said: I asked it of Mar<sup>5</sup> at the time of action,<sup>6</sup> and he did not permit one [to move] even a two-kors size. With whom [does that agree]? — With the following Tanna. For we learnt: A receptacle of stubble, or of staves, and the cistern of an Alexandrian boat, though they have rims and contain forty se'ahs in liquid measure which is two kors in dry measure,<sup>7</sup> are clean.<sup>8</sup> Abaye observed: This proves that the heap [in dry measures] is a third.

Abaye saw Raba gazing at the West.<sup>9</sup> Said he to him, But it was taught, 'As long as the face of the east has a reddish glow?' Do you think that the face of the east is meant literally? he replied. [It means] the face which casts a red glow upon the east,<sup>10</sup> and your token is a window.<sup>11</sup>

'R. Nehemiah said: For as long as it takes a man to walk half a *mil* from sunset.' R. Hanina said: One who wishes to know R. Nehemiah's period should leave the sun on the top of the Carmel,<sup>12</sup> descend, dip in the sea, and re-ascend, and this is R. Nehemiah's period. R. Hiyya said: One who wishes to see Miriam's well should ascend to the top of the Carmel and gaze, when he will observe a kind of sieve in the sea, and that is Miriam's well. Rab said: A moveable well is clean,<sup>13</sup> and that is Miriam's well.<sup>14</sup>

Rab Judah said in Samuel's name: At twilight, as defined by R. Judah, unclean priests may perform tebillah.<sup>15</sup> According to whom? Shall we say, according to R. Judah [himself]? but it is doubtful!<sup>16</sup> But if it means twilight, as defined by R. Judah, according to R. Jose; [why state] priests may perform

tebillah then-it is obvious!<sup>17</sup> — I might think that twilight, as defined by R. Jose, is a continuation of R. Judah's; [therefore] we are told that R. Judah's twilight ends and then R. Jose's commences.

Rabbah b. Bar Hanah said in R. Johanan's name: The *halachah* is as R. Judah in respect to the Sabbath, and the *halachah* is as R. Jose in respect to *terumah*. Now, as for the *halachah* being as R. Judah in respect to the Sabbath, it is well: this is in the direction of stringency.<sup>18</sup> But in respect of *terumah*, what is it? Shall we say, for tebillah?<sup>19</sup> it is doubtful!<sup>20</sup>

1. Rabbah's period is one twelfth of a *mil* longer than R. Joseph's; above too Rabbah gives a longer period than R. Joseph. — In the East night comes more quickly than in the West.
2. Rashi. Jast.: a loose wicker-work used for making bee-hives, etc.
3. One *kor* = thirty se'ahs = 395,533.2 cu. cent; J.E. XII, 489 (Table).
4. A utensil may be moved on the Sabbath. Rabbah maintains that if it is more than two kors in capacity it ceases to be a utensil, while R. Joseph holds that it is a utensil up to three kors. Thus R. Joseph's standard here is larger than Rabbah's, while in respect to twilight it is smaller.
5. The Master-i.e., Rabbah.
6. When I actually wished to move it.
7. Two kors — sixty se'ahs. A utensil held more in dry measure, because it could be heaped up.
8. These are too large to rank as utensils, and only utensils are liable to uncleanness; V. 'Er., Sonc. ed., 14b notes.
9. To see whether the reddish glow was still discernible.
10. By reflection hence the west.
11. Through which light enters and irradiates the opposite wall.
12. I.e., when the sun is going down and its dying rays illumine the top of the mountain.
13. Its waters cannot become unclean and it is fit for ritual purification (tebillah).
14. According to the Rabbis the well miraculously followed Israel for Miriam's sake; Ta'an. 9a.
15. V. [Glos.](#) Its purpose was to cleanse them and permit them to eat sacred food. Sunset had to follow the tebillah before they might do so, but Rab Judah holds that twilight, as defined by R. Judah, is day, and therefore sunset does follow it.

# SHABBOS – 32a-65b

16. Whether it is day or night. It may be night already, in which case the *tebillah* is not followed by sunset.
17. R. Judah's twilight period is certainly earlier than that of R. Jose which is but the twinkling of an eye.
18. All those things which are forbidden Friday at twilight are forbidden at the earlier time stated by R. Judah.
19. That priests may perform *tebillah* during twilight as defined by R. Judah, because the *halachah* is as R. Jose that it is still day then.
20. Since he rules that the *halachah* is as R. Judah in respect to the Sabbath, he must regard R. Judah's view as possibly correct.

## Shabbath 35b

— Rather it is in respect of the eating of *terumah*, viz., the priests may not eat *terumah* until twilight, as defined by R. Jose, ends.<sup>1</sup>

Rab Judah said in Samuel's name: When [only] one star [is visible], it is day; when two [appear], it is twilight; three, it is night. It was taught likewise: When one star [is visible], it is day; when two [appear], it is twilight; three, it is night. R. Jose b. Abin<sup>2</sup> said: Not the large stars, which are visible by day, nor the small ones, which are visible only at night, but the medium sized.

R. Jose son of R. Zebida said: If one performs work at two twilights,<sup>3</sup> he incurs a sin-offering, whatever view you take.<sup>4</sup>

Raba said to his attendant: You, who are not clear in the Rabbinical standards, light the lamp when the sun is at the top of the palm trees.<sup>5</sup> How is it on a cloudy day? — In town, observe the fowls; in the field, observe the ravens or arone.<sup>6</sup>

Our Rabbis taught: Six blasts were blown on the eve of the Sabbath. The first, for people to cease work in the fields; the second, for the city and shops to cease [work]; the third, for the lights to be kindled: that is R. Nathan's view. R. Judah the Nasi said: The third is for the tefillin to be removed.<sup>7</sup> Then there was an interval for as long as it takes to bake a small fish, or to put a loaf in the oven,<sup>8</sup> and then a teki'ah, teru'ah, and a teki'ah were blown,<sup>9</sup>

and one commenced the Sabbath. Said R. Simeon b. Gamaliel, What shall we do to the Babylonians who blow a teki'ah and a teru'ah, and commence the Sabbath in the midst of the teru'ah?<sup>10</sup> (They blow a teki'ah and a teru'ah [only]: but then there are five? — Rather they blow a teki'ah, repeat the teki'ah, and then blow a teru'ah and commence the Sabbath in the midst of the teru'ah.) — They retain their fathers' practice.<sup>11</sup>

Rab Judah recited to R. Isaac, his son: The second is for the kindling of the lights. As which [Tanna]? Neither as R. Nathan nor as R. Judah the Nasi!-Rather [read] 'the third is for the kindling of the lights'. As which [Tanna]? — As R. Nathan.

The School of R. Ishmael taught: Six blasts were blown on the eve of the Sabbath. When the first was begun, those who stood in the fields ceased to hoe, plow, or do any work in the fields, and those who were near [to town] were not permitted to enter [it] until the more distant ones arrived, so that they should all enter simultaneously.<sup>12</sup> But the shops were still open and the shutters were lying.<sup>13</sup> When the second blast began, the shutters were removed and the shops closed. Yet hot [water] and pots still stood on the range. When the third blast was begun, what was to be removed<sup>14</sup> was removed, and what was to be stored away<sup>15</sup> was stored away, and the lamp was lit.<sup>16</sup> Then there was an interval for as long as it takes to bake a small fish or to place a loaf in the oven; then a teki'ah, teru'ah and a teki'ah were sounded, and one commenced the Sabbath. R. Jose b. R. Hanina said: I have heard that if one comes to light after the six blasts he may do so, since the Sages gave the hazzan of the community<sup>17</sup> time to carry his *shofar*<sup>18</sup> home.<sup>19</sup> Said they to him, If so, your rule depends on [variable] standards.<sup>20</sup> Rather the hazzan of the community had a hidden place on the top of his roof, where he placed his *shofar*, because neither a *shofar* nor a trumpet may be handled [on the Sabbath].<sup>21</sup> But it was taught: A *shofar* may be handled, but not a

# SHABBOS – 32a-65b

trumpet?<sup>22</sup> — Said R. Joseph: There is no difficulty: The one refers to an individual[’s]; the other to a community[’s]. Said Abaye to him, And in the case of an individual’s, what is it fit for? — It is possible to give a child a drink therewith?

1. Only then is it evening for certain, but not at the end of R. Judah’s period.
2. So the text as amended by BaH.
3. Of Friday and Saturday. It means either during the whole of both twilights or at exactly the same point in each (Tosaf. 34b s.v. [H]).
4. Whether twilight is day or night, he has worked on the Sabbath.
5. I.e., by day.
6. Fowls and ravens retire to roost at night: hence the lamp should be lit before. Arone is a plant whose leaves turn eastward by day and westward by night (Rashi). MS.M. reads: in marsh-land observe arone (Jast.: name of certain plants growing in marshes which close their leaves at nightfall).
7. In Talmudic times they were worn all day; but they are not worn on the Sabbath.
8. The word literally means to cause it to cleave, because the loaf was pressed to the side of the oven.
9. Teki’ah is a long blast; teru’ah, a series of very short blasts, all counted as one. These three were blown in rapid succession.
10. I.e., hard on the heels of (or, immediately they hear) the teru’ah.
11. This was a very ancient custom; v. Neh. XIII, 19 and Halevi, Doroth, I, 3, pp. 336f.
12. To protect the more distant ones from the suspicion of continuing their work after the first blast.
13. The shutters were placed on trestles during the day to serve as stalls.
14. For the evening meal.
15. For the next day.
16. Lit., ‘and the lighter lit’.
17. V. p. 41, n. 7.
18. The ram’s horn, on which these blasts were produced.
19. The *shofar* was blown on the top of a high roof, and R. Jose b. Hanina assumed that the hazzan then took it home.
20. The commencement of the Sabbath will depend on the distance of that roof from his house.
21. A *shofar* was curved, whereas a trumpet was straight.
22. The *shofar*, being curved, could be used for taking up a drink of water; this being permitted, its handling too (even without that use) is permitted.

## Shabbath 36a

Then in the case of a community[’s] too, it is fit for giving a drink to a poor child?<sup>1</sup> Moreover, as to what was taught: ‘Just as a *shofar* may be moved, so may a trumpet be moved’: with whom does that agree? — Rather [reply thus]; there is no difficulty: one agrees with R. Judah, one with R. Simeon, and one with R. Nehemiah;<sup>2</sup> and what indeed is meant by ‘*shofar*’, a trumpet,<sup>3</sup> in accordance with R. Hisda. For R. Hisda said: The following three things reversed their designations after the destruction of the Temple: [i] trumpet [changed to] *shofar*, and *shofar* to trumpet. What is the practical bearing thereof? in respect of the *shofar* [blown] on New Year.<sup>4</sup> [ii] ‘Arabah [willow] [changed to] *zafzafah* and *zafzafah* to ‘Arabah. What is the practical bearing thereof? — In respect of the lulab<sup>5</sup> [iii] Pathora<sup>6</sup> [changed to] pathorta<sup>7</sup> and pathorta to Pathora. What is the practical bearing thereof? — In respect of buying and selling.<sup>8</sup> Abaye observed: We too can state: *Hoblila* [changed to] be kasse and be kasse to *hoblila*.<sup>9</sup> What is the practical bearing thereof? In respect of a needle which is found in the thickness of the beth hakosoth,<sup>10</sup> which if [found] on one side, it [the animal] is fit [for food]; if through both sides,<sup>11</sup> it [the animal] is *terefah*.<sup>12</sup> R. Ashi said, We too will state: Babylon [changed to] Borsif and Borsif to Babylon.<sup>13</sup>

1. The community has to look after him, and therefore the community’s *shofar* may be used for this purpose.
2. (i) R. Judah holds that a *shofar* may be moved, since it can be put to a permitted use, but not a trumpet. This can be used only in a way that is forbidden on the Sabbath, sc. drawing a blast, and is therefore mukzeh (q.v. [Glos.](#)), the handling of which R. Judah prohibits on the Sabbath, (ii) R. Simeon holds that mukzeh may be handled, hence both may be moved. (iii) R. Nehemiah holds that a utensil may be handled only for its normal use: hence both are forbidden:
3. In the first Baraitha, once it is stated that a *shofar* may not be moved, though it can be put to a permitted use, a trumpet need not be mentioned. Hence it is stated that the language

# SHABBOS – 32a-65b

changed in the course of time, 'shofar' and 'trumpet' reversing their meaning. Thus the first Baraita first states that a trumpet may not be handled, and then adds that the same applies even to a *shofar*.

4. V. Lev. XXIII, 24; Num. XXIX, 1. This must be blown on what is popularly called a trumpet, which is really a *shofar* (ram's horn).
5. The palm-branch; V. Lev. XXIII, 40. For the willow (Heb. '*arabah*'), what is now called *zafzafah* must be taken.
6. A small money-changer's table, counter.
7. A large table.
8. If one orders a pathora it now means a large table.
9. *Hoblila* is the second stomach in ruminants; *be kasse* the first. But nowadays the terms have reversed their meanings.
10. I.e., the *be kasse*.
11. I.e., penetrating both sides of the wall.
12. Unfit for food. Abaye states that this law applies only to what is now called *hoblila*.
13. The town Babylon is on the Euphrates, and Borsipha is on an arm of the Euphrates. V. Obermeyer, P. 314 and map.

## Shabbath 36b

What is the practical difference? — In respect of women's bills of divorce.<sup>1</sup>

### CHAPTER III

**MISHNAH.** IF A [DOUBLE]<sup>2</sup> STOVE IS HEATED WITH STUBBLE OR RAKINGS, A POT MAY BE PLACED THEREON;<sup>3</sup> WITH PEAT OR WOOD, ONE MAY NOT PLACE [A POT THERE] UNTIL, HE SWEEPS IT<sup>4</sup> OR COVERS IT WITH ASHES.<sup>5</sup> BETH SHAMMAI MAINTAIN: HOT WATER, BUT NOT A DISH;<sup>6</sup> BUT BETH HILLEL RULE; BOTH HOT WATER AND A DISH. BETH SHAMMAI MAINTAIN: ONE MAY REMOVE [IT], BUT NOT PUT [IT] BACK; BUT BETH HILLEL RULE: ONE MAY PUT [IT] BACK TOO.

**GEMARA.** The scholars propounded: Does this, ONE MAY NOT PLACE, mean one must not put [it] back,<sup>7</sup> yet it is permitted to keep [it there],<sup>8</sup> even if it [the stove] is neither swept nor covered with ashes: and who is the authority thereof? Hananiah. For it was taught, Hananiah said: 'Whatever is as the food of the son of Derusai<sup>9</sup> may be kept

on the stove, even if it is neither swept nor covered with ashes'<sup>10</sup> Or perhaps we learnt about keeping [it there], and that is [permitted] only if it is swept or covered with ashes, but not otherwise: how much more so with respect to putting it back!-Come and hear! For two clauses are taught in our Mishnah: BETH SHAMMAI MAINTAIN: HOT WATER, BUT NOT A DISH; BUT BETH HILLEL RULE: BOTH HOT WATER AND A DISH. BETH SHAMMAI MAINTAIN: ONE MAY REMOVE [IT], BUT NOT PUT [IT] BACK; BUT BETH HILLEL RULE: ONE MAY PUT [IT] BACK TOO. Now, if you say that we learnt about keeping [it there], it is well, for this is what he [the Tanna] teaches: IF A STOVE IS HEATED WITH STUBBLE OR RAKINGS, a pot may be kept thereon; WITH PEAT OR WOOD, one may not keep [a pot] there UNTIL, HE SWEEPS IT OR COVERS IT WITH ASHES. And what may be kept there? BETH SHAMMAI MAINTAIN: HOT WATER, BUT NOT A DISH; BUT BETH HILLEL RULE: BOTH HOT WATER AND A DISH. And just as they differ in respect to keeping it there, so do they differ in respect to putting it back, where BETH SHAMMAI MAINTAIN: ONE MAY REMOVE [IT], BUT NOT PUT [IT] BACK; BUT BETH HILLEL RULE: ONE MAY PUT [IT] BACK TOO. But if you say that we learnt about putting it back, then this is what he teaches: IF A STOVE IS HEATED WITH STUBBLE OR RAKINGS, A POT MAY BE PUT BACK THEREON; WITH PEAT OR WOOD, one must not put it back UNTIL, HE SWEEPS IT OR COVERS IT WITH ASHES. And what may be put back? BETH SHAMMAI MAINTAIN: HOT WATER, BUT NOT A DISH; BUT BETH HILLEL RULE: BOTH HOT WATER AND A DISH. BETH SHAMMAI MAINTAIN: ONE MAY REMOVE [IT], BUT NOT PUT [IT] BACK;<sup>11</sup> BUT BETH HILLEL RULE: ONE MAY PUT [IT] BACK TOO. Then what is the purpose of this addition?<sup>12</sup> —

1. The name of the towns in which the husband and wife are residing must be written in



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divorces. With respect to Babylon and Borsipha, the names as after the change must be written.

2. A stove which held two pots.
3. On the eve of the Sabbath, the reference being to a cooked dish.
4. Clear of burning pieces.
5. Otherwise it adds heat, which is forbidden; v. *supra* 34a.
6. Only the former may be placed there after it is swept; but not the latter, because he may wish it to boil more, forget himself, and rake the coals or logs.
7. After the commencement of the Sabbath.
8. From the eve of the Sabbath.
9. A third cooked.
10. V. *supra* 20a, q.v. notes.
11. Presumably referring to a dish, since Beth Shammai permit the replacing of hot water.
12. It has already been stated in the previous clause, 'BUT NOT A DISH'.

## Shabbath 37a

After all, I can tell you that we learnt about replacing it, but the text is defective, and this is what he [the Tanna] teaches: **IF A STOVE IS HEATED WITH STUBBLE OR RAKINGS, A POT may be placed thereon; WITH PEAT OR WOOD, one must not replace it UNTIL HE SWEEPS IT OR COVERS IT WITH ASHES;** but as for keeping it there, that is permitted even if it is neither swept nor covered with ashes. Yet what may be kept there? **BETH SHAMMAI MAINTAIN; HOT WATER, BUT NOT A DISH; WHILE BETH HILLEL RULE: BOTH HOT WATER AND A DISH.** And as to this replacing, of which I tell you,<sup>1</sup> it is not an agreed ruling, but [the subject of] a controversy between Beth Shammai and Beth Hillel. For **BETH SHAMMAI MAINTAIN: WE MAY REMOVE [IT], BUT NOT REPLACE [IT]; BUT BETH HILLEL RULE: WE MAY REPLACE [IT] TOO.**

Come and hear: For R. Helbo said in the name of R. Hama b. Goria in Rab's name: We learnt this only of the top [of the stove]; but within it is forbidden. Now, if you say that we learnt about replacing it, it is well: hence there is a difference between the inside and the top.<sup>2</sup> But if you say that we learnt

about keeping it there, what does it matter whether it is within or on top? — Do you think that R. Helbo refers to the first clause? He refers to the last: **BUT BETH HILLEL RULE: WE MAY REPLACE [IT] TOO,** Whereon R. Helbo said in the name of R. Hama b. Goria in Rab's name: We learnt this only of the top; but within it is forbidden.

Come and hear: If two stoves that are joined, one being swept or covered with ashes, whilst the other is not, we may keep [aught] upon the one that is swept or covered with ashes<sup>3</sup> but not upon the one that is not swept or covered with ashes. And what may be kept there? Beth Shammai maintain: Nothing at all; while Beth Hillel rule: Hot water, but not a dish. If one removes it, all agree that he must not replace it: that is R. Meir's view. R. Judah said: Beth Shammai maintain: Hot water, but not a dish; while Beth Hillel rule: Both hot water and a dish. Beth Shammai maintain: We may remove, but not replace it; while Beth Hillel rule: We may replace it too. Now, if you say that we learnt about keeping [it] there, it is well; with whom does our Mishnah agree? R. Judah. But if you say that we learnt about replacing, who is the authority of our Mishnah? neither R. Judah nor R. Meir! [For] if R. Meir, there is a difficulty on Beth Shammai's view in one respect,<sup>4</sup> and on Hillel's in two?<sup>5</sup> If R. Judah, [the case of a stove that is] swept or covered with ashes is difficult!<sup>6</sup> — After all, I can tell you that we learnt about replacing it, but our Tanna agrees with R. Judah in one respect and disagrees with him in another. He agrees with R. Judah in one respect, viz., in respect to hot water, and a dish, and removing and replacing [them]. But he disagrees with him in another. For whereas our Tanna holds that keeping them [there is permitted] even if it is neither swept nor covered with ashes, R. Judah maintains that even keeping [them there] is [permitted] only if it is swept or covered with ashes, but not otherwise.

The scholars propounded: May one lean [a pot] against it?<sup>7</sup> on the inside and top thereof it is forbidden, but leaning against it may be

# SHABBOS – 32a-65b

permitted; or perhaps, there is no difference? — Come and hear: If two stoves are joined, one being swept and covered with ashes, whilst the other is neither swept nor covered with ashes: we may keep [aught] upon the one that is swept or covered with ashes, but not upon the one that is not swept or covered with ashes, though the heat reaches it from the other.<sup>8</sup> Perhaps there it is different, because since it is elevated, the air affects it.<sup>9</sup>

Come and hear: For R. Safra said in R. Hiyya's name: If it [the stove] was covered with ashes, yet blazed up again, one may lean [a pot] against it, keep [a pot] upon it, remove [it] thence and replace [it]. This proves that even leaning is [permitted] only when it is covered with ashes, but not otherwise. Yet according to your reasoning, when he states, 'one may remove [it] thence,' [does this imply] only if covered with ashes, but not otherwise?<sup>10</sup> But [you must answer,] removing is mentioned on account of replacing; so here too, leaning is stated on account of keeping.<sup>11</sup> How compare! There, since removing and replacing refer to the same place, removing is stated on account of replacing; but here, the leaning is in one place whereas the keeping is in another!

What is our decision thereon? — Come and hear: If a stove is heated with peat or wood, one may lean [a pot] against it, but must not keep [it there] unless it is swept or covered with ashes. If the coals have died down,<sup>12</sup> or thoroughly beaten flax is placed upon it, it is as though covered with ashes.<sup>13</sup>

R. Isaac b. Nahmani said in R. Oshaia's name: If he covered it with ashes yet it blazed up again, one may keep upon it hot water that has [previously] been heated as much as is required, or a dish which has been boiled all it needs.

1. That it is permissible provided the stove is swept.
2. It is intelligible that a pot may not be replaced within the oven, even after it is swept or covered with ashes, since the heat there is naturally greater than on top (Ri in Tosaf).
3. Though heat reaches it from the second stove.

4. In our Mishnah they permit hot water to be kept there even if it is not swept or covered with ashes, whilst here they permit nothing.
5. In the Mishnah they permit hot water and a dish to be kept there even if it is unswept, etc. whilst here it is stated that if it is swept hot water only may be kept there, and nothing at all if it is unswept. Again, in the Mishnah they state that it may be replaced if it is swept, whereas here it is taught that all agree that it may not be replaced.
6. Here it is stated that nothing at all may be kept there, while in the Mishnah either hot water alone or a dish too may be kept there according to Beth Shammai and Beth Hillel respectively.
7. Sc. a stove that is unswept, etc.
8. Our problem is similar, and this shows that it is permitted.
9. The pot stands on the stove and is surrounded by air, which cools it, and therefore the heat from the other stove is disregarded. But leaning against an unswept stove, without air interposing, may be forbidden.
10. Surely not!
11. Yet covering with ashes may not be required for leaning.
12. Not being entirely extinguished, but burning dully and feebly.
13. Thus for leaning it need not be swept, etc.

## Shabbath 37b

Then this proves that when it shrinks<sup>1</sup> and is improved thereby, it is permitted?<sup>2</sup> — [No.] There it is different, because he covered it with ashes. If so, why state it? — It is necessary [to state it, because] it blazed up again. You might argue, since it blazed up again, it reverts to its original state;<sup>3</sup> hence he informs us [that it is not so].<sup>4</sup>

Rabbah b. Bar Hanah said in R. Johanan's name: If he covered it with ashes, yet it blazed up again; one may keep upon it hot water, if that has been heated all it needs, or a dish which has been boiled all it needs, even if they are coals of broom.<sup>5</sup> Then this proves that when it shrinks and is improved thereby it is permitted? — [No.] Here it is different, because he covered it with ashes. If so, why state it? It is necessary [to state it where] it blazed up again. Then it is identical with the first [dictum]? — It is necessary [to state it] of coals of broom.

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R. Shesheth said in R. Johanan's name: If a stove is fired with peat or wood, hot water insufficiently heated, and a dish insufficiently cooked, may be kept upon it. But if he [the owner] moved [them], he must not replace [them] before he sweeps or covers [it] with ashes. Thus he holds that we learnt our Mishnah with respect to replacing, but keeping is permitted even if it is not swept or covered with ashes.<sup>6</sup> Said Raba: We learnt both: We learnt with respect to keeping: 'Bread may not be set in an oven before nightfall, nor a cake set upon coals, unless its surface can form a crust while it is yet day'.<sup>7</sup> Hence if its surface formed a crust, it is permitted.<sup>8</sup> With respect to replacing we also learnt: BETH HILLEL RULE: WE MAY REPLACE TOO. Now Beth Hillel permit it only when it is swept or covered with ashes, but not if it is neither swept nor covered with ashes.<sup>9</sup> — R. Shesheth indeed informs us of the deduction of the Mishnah.<sup>10</sup>

R. Samuel b. Judah said in R. Johanan's name: If a stove is fired with peat or wood, one may keep upon it a dish sufficiently cooked or hot water which is sufficiently heated, even if it [the dish] shrinks and is improved thereby. Said one of the Rabbis to R. Samuel b. Judah. But Rab and Samuel both maintain: If it shrinks and is improved thereby it is forbidden?<sup>11</sup> — He answered him: Do I then not know that R. Joseph said in Rab Judah's name in Samuel's name: If it shrinks and is improved thereby it is forbidden? I tell it to you<sup>12</sup> according to R. Johanan. R. 'Ukba of Mesene<sup>13</sup> said to R. Ashi: You, who are near to Rab and Samuel, do act as Rab and Samuel; but we will act according to R. Johanan.<sup>14</sup>

Abaye asked R. Joseph, What about keeping [a pot on the stove]?<sup>15</sup> — He answered him, It is indeed kept for Rab Judah, and he eats thereof! Put Rab Judah aside, said he, for since he is in danger,<sup>16</sup> it may be done for him even on the Sabbath. What about keeping it for me and you? — in Sura,<sup>17</sup> he replied, they do keep it. For R. Nahman b. Isaac is most

particular,<sup>18</sup> and yet they keep it for him and he eats.

R. Ashi said: I was standing before R. Huna, when he ate a fish pie which they had kept [on the stove] for him. And I do not know whether it is because he holds that if it shrinks and is improved thereby it is permitted, or because since it contains flour paste it deteriorates in shrinking. R. Nahman said: If it shrinks and is improved thereby, it is forbidden;<sup>19</sup> if it shrinks and deteriorates, it is permitted. This is the general rule of the matter: whatever contains flour paste, shrinks and deteriorates, except a stew of turnips, which though containing flour paste shrinks and improves. Yet that is only if it contains meat; but if it contains no meat, it shrinks and deteriorates. And even if it contains meat, we say thus only if it is not intended for guests; but if it is intended for guests, it deteriorates in the shrinking.<sup>20</sup> Pap of dates, daysa,<sup>21</sup> and a dish of dates shrink and deteriorate.

R. Hiyya b. Abba was asked:

1. Through cooking.
2. Rashi: the reference must be to a dish which improves the longer it is kept on the stove, for if it deteriorates, it may obviously be kept there, as we certainly need not fear that the owner may rake up the coals, and the dictum is superfluous. Ri: the reference is presumably to the average dish, which improves with shrinking.
3. And the dish may not be kept there.
4. For by covering it with ashes he showed that he did not desire any further shrinkage.
5. Rothem is a species of broom growing in the desert (Jast.), which retains its heat longer than other coals and is slower to go out.
6. V. *supra* 37a.
7. V. *supra* 19b.
8. To keep it there, though the oven is not swept, etc.
9. What need then of R. Johanan's dictum?
10. This is the answer: R. Shesheth informs us that the Mishnah refers to replacing (v. Tosaf. a.l.). Though Raba takes that for granted, the matter was in doubt (*supra* 36b).
11. To keep it on the stove.
12. That it is permitted.
13. In Babylon: it is the island formed by the Euphrates, the Tigris, and the Royal Canal.

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14. Though they too were much nearer to the academies of Rab and Samuel than to R. Johanan's, the communities of Mesene preferred the authority of Palestine; v. Obermeyer, p. 204.
15. If the stove is unswept.
16. He suffered from bulimia, and had to eat hot food.
17. A town on the Euphrates, where Rab founded his famous academy.
18. Rashi. Or perhaps, a master of practice (Jast.), i.e., thoroughly versed in correct practice.
19. To keep it on the stove.
20. When intended for personal consumption it is cut up into small pieces before being placed in the pot, and so the fat pervades the whole and prevents deterioration. But when intended for guests it is cut up in large chunks; since the fat cannot pervade the whole the shrinking causes it to deteriorate.
21. A dish of pounded grain.

## Shabbath 38a

What<sup>1</sup> if one forgot a pot on the stove and [thus] cooked it on the Sabbath? He was silent and said nothing to them [his questioners]. On the morrow he went out and lectured to them: If one cooks [food] on the Sabbath unwittingly, he may eat [it]; if deliberately, he may not eat [it];<sup>2</sup> and there is no difference. What is meant by, 'and there is no difference'? — Rabbah and R. Joseph both explain it permissively: only he who cooked it, thus performing an action, may not eat if it was deliberate; but this one<sup>3</sup> who did no action may eat even if it was deliberate. R. Nahman b. Isaac explained it restrictively: only one who cooks may eat if it was done unwittingly, because he will not [thereby] come to disassemble;<sup>4</sup> but this one, who may come to disassemble,<sup>5</sup> may not even eat if it was unwitting.

An objection is raised: if one forgot a pot on the stove and [thus] cooked it on the Sabbath: unwittingly, he may eat [thereof]; if deliberately, he may not eat. When is that said? In the case of hot water insufficiently heated or a dish insufficiently cooked; but as for hot water sufficiently heated or a dish sufficiently cooked, whether unwitting or deliberate, he may eat [thereof]: thus said R. Meir. R. Judah said: Hot water sufficiently

heated is permitted, because it boils away<sup>6</sup> and is thus harmed;<sup>7</sup> a dish sufficiently cooked is forbidden, because it shrinks and is thereby improved, and whatever shrinks and is thereby improved, e.g., cabbage, beans, and mincemeat, is forbidden; but whatever shrinks and thereby deteriorates, is permitted. At all events, a dish insufficiently cooked is mentioned.<sup>8</sup> As for R. Nahman b. Isaac, it is well, there is no difficulty: here<sup>9</sup> it is before [the enactment of] the preventive measure;<sup>10</sup> there<sup>11</sup> it is after the preventive measure.<sup>12</sup> But [on the view of] Rabbah and R. Joseph who explain it permissively, if before the preventive measure,<sup>13</sup> 'deliberate' is a difficulty;<sup>14</sup> if after the preventive measure, even unwitting' too is a difficulty.<sup>15</sup> That is [indeed] a difficulty.

What was the preventive measure? — For R. Judah b. Samuel said in the name of R. Abba in the name of R. Kahana in Rab's name: At first it was ruled: One who cooks [food] on the Sabbath unwittingly, he may eat [thereof], if deliberately, he may not eat; and the same applies to one who forgets.<sup>16</sup> But when those who intentionally left [it there] grew numerous, and they pleaded, We had forgotten [it on the stove], they [the Sages] retraced their steps and penalized him who forgot.

Now, R. Meir is self-contradictory, and R. Judah is [likewise] self-contradictory?<sup>17</sup> — R. Meir is not self-contradictory: the one means at the outset; the other, if done.<sup>18</sup> R. Judah too is not self-contradictory: there it means that it [the stove] was swept or covered with ashes;<sup>19</sup> here, that it was not swept or covered with ashes.

The scholars propounded: What if one transgressed and deliberately left it? Did the Rabbis penalize him or not? — Come and hear: For Samuel b. Nathan said in R. Hanina's name: When R. Jose went to Sepphoris, he found hot water which had been left on the stove, and did not forbid it to them; [he also found] shrunken eggs,<sup>20</sup> and forbade them to them. Surely it means for

# SHABBOS – 32a-65b

that Sabbath?<sup>21</sup> — No: for the following Sabbath.<sup>22</sup>

Now, this implies that shrunken eggs go on shrinking and are thereby improved? — Yes. For R. Hama b. Hanina said: My Master and I were once guests in a certain place, and eggs shrunk to the size of crab-apples were brought before us, and we ate many of them.

**BETH HILLEL RULE: ONE MAY REPLACE [IT] TOO.** R. Shesheth said: On the view of him who maintains

1. On the view that it is forbidden to keep food on an unswept stove.
2. This is a Mishnah. 'And there is no difference' is R. Hiyya b. Abba's addition in answer to the question.
3. Sc. who left the pot on the stove. 'If one cooks' means by placing it on the stove.
4. I.e., cook deliberately and pretend that it was unwitting. Since cooking is Biblically forbidden, one is not suspected of evading the prohibition.
5. If it may be eaten when it is inadvertently left on the stove and cooked, he may leave it there deliberately and pretend forgetfulness, for the prohibition of leaving a pot on the stove is only Rabbinical.
6. Lit., 'shrinks'.
7. By the loss. Hence there is no fear of raking up the coals to make it boil more.—'Sufficiently heated' means to boiling point.
8. And a distinction is drawn between inadvertence and a deliberate act. This contradicts both views *supra*.
9. In the Baraitha quoted.
10. Stated *infra*.
11. R. Nahman's interpretation of R. Hiyya b. Abba's ruling.
12. The prohibition stated by R. Nahman is only a preventive measure of the Rabbis, and the Baraitha states the law prior thereto.
13. I.e., if R. Hiyya b. Abba's ruling was stated before the preventive measure was enacted.
14. The Baraitha states that it is forbidden, whilst he ruled that it is permitted.
15. Because the Baraitha which states that it is permitted in that case was taught before the preventive measure.
16. A dish on the stove, and it is cooked.
17. V. *supra* 37a. There R. Meir forbids a dish, even if sufficiently cooked, whilst here he permits it. On the other hand, R. Judah permits there a dish if sufficiently cooked, whilst here he forbids it. — The views they both give there of Beth Hillel's ruling must be regarded as their own too, since the *halachah* is always as Beth Hillel.

18. On 37a the question is what may be done at the outset; there R. Meir rules that one must not leave a dish on the stove, even if it was sufficiently cooked before the Sabbath. But here he rules that if it was so left it is permitted.
19. Then the dish is permitted.
20. Eggs boiled or roasted down to a small size.
21. He forbade them to eat the eggs on that Sabbath. This answers the question.
22. He told them not to leave the eggs on the stove for the future.

## Shabbath 38b

that one may replace it, [it is permitted] even on the Sabbath.<sup>1</sup> And R. Oshaia too holds that **ONE MAY REPLACE IT TOO** means even on the Sabbath. For R. Oshaia said: We were once standing before R. Hiyya Rabbah, and we brought up a kettle of hot water for him from the lower to the upper storey, mixed the cup for him,<sup>2</sup> and then replaced it, and he said not a word to us. R. Zerika said in the name of R. Abba in R. Taddai's name: We learnt this only if they<sup>3</sup> are still in his hand: but if he set them down on the ground, it is forbidden.<sup>4</sup> R. Ammi observed: R. Taddai who acted [thus] acted for himself [only].<sup>5</sup> But thus did R. Hiyya say in R. Johanan's name: Even if he set them down on the ground, it is permitted.

R. Dimi and R. Samuel b. Judah differ therein, and both [state their views] in R. Eleazar's name: One says: If they are still in his hand, it is permitted; on the ground, it is forbidden. While the other maintains: Even if he placed them on the ground, it is still permitted. Hezekiah<sup>6</sup> observed in Abaye's name: As to what you say that if it is still in his hand it is permitted, — that was said only where it was his [original] intention to replace them; but if it was not his intention to replace them, it is forbidden. Hence it follows that [if they are] on the ground, even if it was his intention to replace them, it is forbidden. Others state: Hezekiah observed in Abaye's name: As to what you say that if they are on the ground it is forbidden, that was said only if it was not his [original] intention to replace them; but if it was his intention to replace them, it is permitted. Hence it follows that [if

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they are] in his hand, even if it was not his intention to replace them, it is permitted.

R. Jeremiah propounded: What if he hung them on a staff or placed them on a couch?<sup>7</sup>

R. Ashi propounded: What if he emptied them from one kettle to another? The questions stand over.

**MISHNAH.** IF AN OVEN WAS HEATED WITH STUBBLE OR RAKINGS, ONE MUST NOT PLACE [A POT, etc.] EITHER INSIDE OR ON TOP.<sup>8</sup> IF A KUPPAH<sup>9</sup> WAS HEATED WITH STUBBLE OR RAKINGS, IT IS LIKE A DOUBLE STOVE;<sup>10</sup> WITH PEAT OR TIMBER, IT IS LIKE AN OVEN.

**GEMARA.** IF AN OVEN WAS HEATED: R. Joseph thought to explain INSIDE AND ON TOP literally, but as for leaning [a pot against it], that is well. Abaye objected to him: IF A KUPPAH WAS HEATED WITH STUBBLE OR RAKINGS, IT IS LIKE A DOUBLE STOVE; WITH PEAT OR TIMBER, IT IS LIKE AN OVEN, and is forbidden. Hence if it were like a [double] stove, it would be permitted. To what is the reference: Shall we say, on its top? Then under what circumstance? Shall we say that it is not swept or covered with ashes? Is the top of a stove permitted when it is not swept or covered with ashes? Hence it must surely mean to lean against it; yet it is taught, IT IS LIKE AN OVEN, and forbidden? — Said R. Adda b. Ahabah: Here the reference is to a kuppah that is swept or covered with ashes, and an oven that is swept or covered with ashes: IT IS LIKE AN OVEN, in that though it is swept or covered with ashes, the top is forbidden; for if it were like a [double] stove, if swept or covered with ashes, it would be well.<sup>11</sup>

It was taught in accordance with Abaye: If an oven is heated with stubble or rakings, one may not lean [a pot, etc.] against it, and [placing on] the top goes without saying,<sup>12</sup> and in the inside goes without saying; and it goes without saying [when it is heated] with peat or wood. If a kuppah is heated with stubble or rakings, one may lean [a pot]

against it, but not place [it] on top;<sup>13</sup> [but if it is heated] with peat or wood, one must not lean [a pot] against it.

R. Aha son of Raba asked R. Ashi: How is this kuppah regarded? If like a [double] stove, even with peat or wood too?<sup>14</sup> If like an oven, neither with stubble or rakings?<sup>15</sup> He answered: Its heat is greater than a [double] stove's but less than an oven's.<sup>16</sup>

What is a kuppah and what is a [double] stove [kirah]? — Said R. Jose b. Hanina: A kuppah has room for placing one pot; a [double] stove [kirah] has room for placing two pots. Abaye — others state, R. Jeremiah — said: We learnt likewise: If a [double] stove [kirah] is divided along its length, it is clean; along its breadth, it is unclean; [if] a kuppah [is divided], whether along its length or along its breadth, it is clean.<sup>17</sup>

**MISHNAH.** ONE MUST NOT PLACE AN EGG AT THE SIDE OF A BOILER FOR IT TO BE ROASTED,<sup>18</sup> AND ONE MUST NOT BREAK IT INTO A [HOT] CLOTH;<sup>19</sup> BUT R. JOSE PERMITS IT. AND ONE MAY NOT PUT IT AWAY IN [HOT] SAND OR ROAD DUST FOR IT TO BE ROASTED. IT ONCE HAPPENED THAT THE PEOPLE OF TIBERIAS DID THUS: THEY CONDUCTED A PIPE OF COLD WATER THROUGH AN ARM OF THE HOT SPRINGS.<sup>20</sup> SAID THE SAGES TO THEM: IF ON THE SABBATH,<sup>21</sup> IT IS LIKE HOT WATER HEATED ON THE SABBATH, AND IS FORBIDDEN BOTH FOR WASHING AND FOR DRINKING; IF ON A FESTIVAL, IT IS LIKE WATER HEATED ON A FESTIVAL, WHICH IS FORBIDDEN FOR WASHING BUT PERMITTED FOR DRINKING.

**GEMARA.** The scholars propounded: What if one does roast<sup>22</sup> it? — Said R. Joseph: If one roasts it, he is liable to a sin-offering. Mar son of Rabina said, We learnt likewise:

1. Rashi: not only Friday evening, but on the morrow too.
2. Wine was not drunk neat but diluted.
3. The pot or hot water.
4. To replace them on the stove.
5. Being stricter than necessary.

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6. *Var. lec.*: Rab Hezekiah.
7. That is intermediate between retaining them in his hand and placing them on the ground.
8. The oven (tannur) had a broad base and narrowed at the top. It thereby retained more heat than a stove (kirah); hence the prohibition even if it is heated with stubble or rakings only.
9. *Jast.*: a small stove or brazier.
10. *I.e.*, the ordinary stove which held two pots; v. 38b.
11. *I.e.*, permitted.
12. That it is forbidden.
13. Wilna Gaon emends: and may place (it) on top.
14. It should be permitted, if it is swept or covered with ashes.
15. Should it be permitted.
16. Hence it occupies an intermediate position.
17. When the kirah is divided along its length it cannot be used at all, hence it ceases to be a utensil and is clean (cf p. 163, n. 9); but when divided along its breadth, each portion can be used for one pot, and it is therefore subject to uncleanness. Since a kuppah has room for only one pot, whichever way it is divided it ceases to be a utensil and is clean.
18. *Lit.*, 'that it should be rolled'.
19. To be roasted thus (Rashi). Others: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom. Tob. a.l.
20. Tiberias possesses thermal springs. This was done before the Sabbath.
21. *I.e.*, the water which is drawn from the pipe on the Sabbath.
22. *Lit.*, 'roll'.

## Shabbath 39a

That which came into hot water before the Sabbath<sup>1</sup> may be steeped in hot water on the Sabbath;<sup>2</sup> but whatever did not come into hot water before the Sabbath, may be rinsed with hot water on the Sabbath,<sup>3</sup> except old salted [pickled] fish and the colias of the Spaniards,<sup>4</sup> because their rinsing completes their preparation.<sup>5</sup> This proves it.

AND HE MUST NOT BREAK IT INTO A [HOT] CLOTH. Now, as to what we learnt: 'A dish may be placed in a pit, in order that it should be guarded, and wholesome water into noisome water,<sup>6</sup> for it to be cooled, or cold water in the sun, for it to be heated'<sup>7</sup> shall we say that that agrees with R. Jose, but not with the Rabbis? Said R. Nahman: In the sun, all agree that it is permitted;<sup>8</sup> in a fire-heated object,<sup>9</sup> all agree that it is forbidden.<sup>10</sup>

Where do they differ? Concerning a sun-heated object.<sup>11</sup> One Master holds that we forbid a sun-heated object on account of a fire-heated object; whilst the other Master holds that we do not forbid it.

AND ONE MAY NOT PUT IT AWAY IN [HOT] SAND. Now, let R. Jose differ here too? — Rabbah said: It is a preventive measure, lest one come to hide it in hot ashes.<sup>12</sup> R. Jose said: Because he may move earth [sand] from its place.<sup>13</sup> Wherein do they differ? — In respect of crushed earth.<sup>14</sup>

An objection is raised: R. Simeon b. Gamaliel said: An egg may be rolled [roasted] on a hot roof<sup>15</sup> but not on boiling lime.<sup>16</sup> As for the view that it is forbidden lest he hide it in hot ashes, it is well: there is nought to fear (here).<sup>17</sup> But on the view that it is because he may move earth from its place, let us forbid it? — The average roof has no earth.

Come and hear: IT ONCE HAPPENED THAT THE PEOPLE OF TIBERIAS DID THUS: THEY CONDUCTED A PIPE OF COLD WATER THROUGH AN ARM OF THE HOT SPRINGS, etc. On the view that it is forbidden lest he hide it in hot ashes, it is well: hence this is similar to hiding.<sup>18</sup> But on the view that it is because he may move earth from its place, what can be said?<sup>19</sup> — Do you think that the incident of Tiberias refers to the second clause?<sup>20</sup> It refers to the first clause: ONE MUST NOT BREAK IT INTO A [HOT] CLOTH; BUT R. JOSE PERMITS IT; and the Rabbis argued thus with R. Jose: but in the incident of the people of Tiberias, it was a sun-heated object,<sup>21</sup> yet the Rabbis forbade it? That was a product of fire, he retorted, because they<sup>22</sup> pass over the entrance to Gehenna.<sup>23</sup> R. Hisda said:

1. *I.e.*, anything which was boiled before the Sabbath.
2. To soften it. It is not regarded as preparing the food in any way, since it was already prepared before the Sabbath.
3. But not steeped.
4. *Jast.*: A species of tunny fish.
5. The phrase implies that it is 'work' in the full sense of the term, involving the doer in a sin-

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offering. The same applies to an egg placed at the side of a boiler and roasted.

6. A vessel of hot water may be placed in a pool of stagnant cold water.
7. V. *infra* 146b.
8. Because it is unusual to cook thus, and there is no fear that it will lead to cooking by fire.
9. Sc. a cloth.
10. Because it can be confused with the fire itself, and if that is permitted, people will roast directly on the fire.
11. A cloth heated by the sun.
12. Which is definitely forbidden as cooking; hence R. Jose admits the interdict here.
13. He may have insufficient sand, and scoop out more, which itself is forbidden; therefore R. Jose agrees. — The Mishnah treats of sand scooped out before the Sabbath, and even then it is forbidden.
14. In a large quantity. R. Joseph's reason does not operate, hence it will be permitted; but Rabbah's reason still holds good.
15. Heated by the sun.
16. Heated by the fire.
17. In the case of a hot roof, since the egg is not hidden in anything.
18. The cold water is kept in the pot.
19. That does not apply here; why did they forbid it?
20. The prohibition of putting an egg in hot sand, etc.
21. He thought that the thermal springs were hot through the sun,
22. The springs.
23. And are heated by the fires of hell! On Gehenna v. p. 153, n. 8. [Maim. Mishnah Commentary Nega'im IX, 1: It is said that the springs (of Tiberias) are hot because they pass a sulphur source.]

## Shabbath 39b

On account of the incident of what the people of Tiberias did and the Rabbis forbade them, [the practice of] putting away [aught] in anything that adds heat, even by day,<sup>1</sup> has no sanction.<sup>2</sup> 'Ulla said: The *halachah* agrees with the inhabitants of Tiberias.<sup>3</sup> Said R. Nahman to him, The Tiberians have broken their pipe long ago!<sup>4</sup>

IT ONCE HAPPENED THAT THE PEOPLE OF TIBERIAS DID THIS: [etc.] which washing [is meant]? Shall we say, of the whole body; is only hot water heated on the Sabbath forbidden, whereas hot water heated on the eve of the Sabbath is

permitted? Surely it was taught: As to hot water which was heated on the eve of the Sabbath, on the morrow [Sabbath day] one may wash his face, hands, and feet in it, but not his whole body. Hence [it must refer to] his face, hands, and feet. Then consider the second clause: IF ON A FESTIVAL, IT IS LIKE WATER HEATED ON A FESTIVAL, WHICH IS FORBIDDEN FOR WASHING BUT PERMITTED FOR DRINKING. Shall we say that we learnt an anonymous [Mishnah] in accordance with Beth Shammai? For we learnt, Beth Shammai maintain: A man must not heat water for [washing his] feet, unless it is fit for drinking; but Beth Hillel permit it!<sup>5</sup> — Said R. Ika b. Hanina: The reference is to the sousing<sup>6</sup> of the whole body, and it agrees with the following Tanna. For it was taught: A man must not souse the whole of his body, whether with hot or with cold water:<sup>7</sup> this is R. Meir's view; but R. Simeon permits it. R. Judah said: It is forbidden with hot water, but permitted with cold.

R. Hisda said: They differ only in respect to a vessel;<sup>8</sup> but if [the water is] in the earth,<sup>9</sup> all agree that it is permitted. But the case of the people of Tiberias was in respect to the earth,<sup>10</sup> yet the Rabbis forbade them? — Rather if stated, it was thus stated: They differ only in respect to earth [-heated water]; but as for a vessel, all agree that it is prohibited.

Rabbah b. Bar Hanah said in R. Johanan's name: The *halachah* is as R. Judah. Said R. Joseph to him, Did you hear this explicitly, or [learn it] by deduction? What is the deduction? For R. Tanhum said in the name of R. Johanan in the name of R. Jannai in Rabbi's name: Wherever you find two disputing and a third compromising, the *halachah* is as the words of the compromiser, except in the case of the leniencies relating to rags,<sup>11</sup> Where though R. Eliezer is stringent and R. Joshua is lenient and R. Akiba makes a compromise, the *halachah* is not as the words of the compromiser. Firstly, because



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R. Akiba was a disciple;<sup>12</sup> moreover, R. Akiba indeed

1. I.e., before the Sabbath.
2. Lit., 'has ceased'.
3. Their action is permitted.
4. They themselves retracted. Thus all agree now that it is forbidden.
5. The reference is to Festivals.-Thus our Mishnah would appear to agree with Beth Shammai, whereas it is a principle throughout the Talmud that Beth Hillel's view is always *halachah*, and no anonymous Mishnah is taught according to the former.
6. Not washing-sousing is more lenient.
7. On the Sabbath. 'Hot water' means even if it was heated before the Sabbath.
8. I.e., if the water is in a vessel. Obviously it was heated by fire, and one seeing it may think that it was heated on the Sabbath. Hence it was forbidden.
9. E.g., a spring.
10. The water was heated by being passed through a natural hot-water spring.
11. V. *supra* 29a.
12. His principal teacher was R. Eliezer, but he studied under R. Joshua too (Ab. R.N.; Ned. 50a).-From Raba (fourth century) and onwards the *halachah* is always as the later view, hence, generally speaking as the disciple; but before that it was always as the teacher. V. Asheri: 'Er. I, 4.

## Shabbath 40a

retracted in favor of R. Joshua.<sup>1</sup> Yet what if it is by deduction? — Perhaps that<sup>2</sup> is only in the Mishnah, but not in a Baraita? — I heard it explicitly, said he to him.

It was stated: if hot water is heated on the eve of the Sabbath, — Rab said: On the morrow one may wash his whole body in it, limb by limb; while Samuel ruled: They [the Sages] permitted one to wash his face, hands, and feet only.

An objection is raised: If hot water is heated on the eve of the Sabbath, on the morrow one may wash his face, hands, and feet therein, but not his whole body. This refutes Rab? — Rab can answer you: Not his whole body at once, but limb by limb. But he [the Tanna] states, his face, hands, and feet? — [It means] similar to the face, hands, and feet.<sup>3</sup> Come

and hear: It was permitted to wash only one's face, hands, and feet [on the Sabbath] in water heated on the eve of the Sabbath? — Here too [it means] similar to the face, hands, and feet.

It was taught in accordance with Samuel: If hot water is heated on the eve of the Sabbath, on the morrow [the Sabbath day] one may wash his face, hands, and feet therein, but not his whole body limb by limb; and with water heated on a Festival it goes without saying.<sup>4</sup> Rabbah recited this ruling of Rab in the following version: If hot water is heated on the eve of the Sabbath, — Rab said, On the morrow one may wash his whole body in it,<sup>5</sup> but must omit one limb. He raised against him all the [above] objections. He is [indeed] refuted.<sup>6</sup>

R. Joseph asked Abaye, Did Rabbah act in accordance with Rab's ruling? I do not know, he replied. What question is this: it is obvious that he did not act, for he was refuted? He did not hear them.<sup>7</sup> But if he had not heard them he certainly acted [thus]! For Abaye said: In all matters the Master [sc. Rabbah] acted in accordance with Rab, except in these three where he did as Samuel: [viz.,] one may light from lamp to lamp, one can detach [the fringes] from one garment for [insertion in] another, and the *halachah* is as R. Simeon in respect to dragging.<sup>8</sup> — He followed Rab's restrictions, but not his leniencies.

Our Rabbis taught: If the holes of a bath-house are plugged<sup>9</sup> on the eve of the Sabbath, one may bathe therein immediately after the conclusion of the Sabbath; if on the eve of a Festival, one may enter on the morrow,<sup>10</sup> sweat, and go out and have a souse bath<sup>11</sup> in the outer chamber.<sup>12</sup> Rab Judah said: it once happened at the baths of Bene Berak<sup>13</sup> that the holes were plugged on the eve of a Festival: on the morrow R. Eleazar b. 'Azariah and R. Akiba entered, sweated therein, went out, and had a souse bath in the outer chamber, but the warm water was covered over with boards.<sup>14</sup> When the matter came before the Sages, they said: Even if the warm water is not covered with boards.<sup>15</sup> But

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when transgressors grew in number, they began forbidding it.<sup>16</sup> One may stroll through the baths of large cities and need have no fear.<sup>17</sup>

What is [this reference to] transgressors? For R. Simeon b. Pazzi said in the name of R. Joshua b. Levi on the authority of Bar Kappara: At first people used to wash in pit water heated on the eve of the Sabbath; then bath attendants began to heat the water on the Sabbath, maintaining that it was done on the eve of the Sabbath. So [the use of] hot water was forbidden, but sweating was permitted. Yet still they used to bathe in hot water and maintain, We were perspiring. So sweating was forbidden, yet the thermal springs of Tiberias were permitted. Yet they bathed in water heated by fire and maintained, We bathed in the thermal springs of Tiberias. So they forbade the hot springs of Tiberias but permitted cold water. But when they saw that this [series of restriction] could not stand,<sup>18</sup> they permitted the hot springs of Tiberias, whilst sweating remained in status quo.<sup>19</sup>

Raba said: He who violates [even) a Rabbinical enactment, may be stigmatized a transgressor.<sup>20</sup> According to whom?

1. *Supra* 29b.
2. Sc. Johanan's rule on compromise.
3. I.e., limb by limb.
4. One may certainly not wash his whole body therein on the Festival.
5. This, in view of the reservation that follows, must mean simultaneously (Rashi).
6. As the answer given previously that it means similar to the face, etc. does not apply to his version in which he permits the whole body simultaneously, v. n. 2.
7. Rabbah did not know of these refutations. Or possibly, he did not accept them; cf. Kaplan, Redaction of the Talmud, p. 138.
8. V. *supra* 22a, q.v. notes.
9. So that its steam should not be lost.
10. I.e., the Festival day.
11. Of cold water or water warmed on Sabbath eve, v. *supra* 39b.
12. But not in the inner chamber where people wash, lest it be said that he washed his whole body, which is forbidden.

13. Near Jaffa, the seat of R. Akiba's academy: v. Josh. XIX, 45.
14. I.e., and they had no fear that the water in which they soused might have been heated by the heat of the baths. (Rashi). [Aliter: they took a souse in cold water, and the hot water in the bath house was covered to prevent the shower-bath water getting warm, v. Tosaf. a.l.]
15. It is permitted.
16. A steam bath on Sabbath.
17. He may stroll through, not to sweat, and need not fear that he will be suspected of an unlawful purpose.
18. They could not be enforced, being regarded as too onerous for the masses.
19. Forbidden. — It is not clear whether these subterfuges were resorted to because the Rabbis might punish non-observance, or because public opinion condemned the open desecration of the Sabbath, even in respect of Rabbinical enactments.
20. Without fear of proceedings for libel.

## Shabbath 40b

According to this Tanna.<sup>1</sup> 'One may stroll through the baths of large cities, and need have no fear.' Raba said: Only in large cities, but not in villages. What is the reason? Since they are small, their heat is great.<sup>2</sup>

Our Rabbis taught: A man may warm himself at a big fire, go out, and have a souse in cold water; providing that he does not have a souse in cold water [first] and then warm himself at the fire, because he warms the water upon him.

Our Rabbis taught: A man may heat a cloth on the Sabbath to place it on his stomach, but must not bring a hot water bottle<sup>3</sup> and place it on his stomach on the Sabbath;<sup>4</sup> and this is forbidden even on weekdays, because of its danger.<sup>5</sup>

Our Rabbis taught: A man may bring a jug of water and stand it in front of a fire; not for it to become warm, but for its coldness to be tempered. R. Judah said: A woman may bring a cruse of oil and place it in front of the fire; not for it to boil, but to become lukewarm. R. Simeon b. Gamaliel said: A woman may smear her hand with oil, warm it

# SHABBOS – 32a-65b

at a fire, and massage her infant son without fear.<sup>6</sup>

The scholars propounded: What is the first Tanna's view on oil? — Rabbah and R. Joseph both interpret it permissively; R. Nahman b. Isaac interprets it restrictively. Rabbah and R. Joseph both interpret it permissively: Oil, even if the hand shrinks from it,<sup>7</sup> is permitted, the first Tanna holding that oil is not subject to [the prohibition of] cooking. Then R. Judah comes to say that oil is subject to cooking, but making it lukewarm is not cooking [boiling] it; whereupon R. Simeon b. Gamaliel comes to say that oil is subject to cooking, and making it lukewarm is tantamount to cooking in its case. R. Nahman b. Isaac interprets it restrictively: oil, even if the hand does not shrink from it, is forbidden, the first Tanna holding that oil is subject to [the prohibition of] cooking, and making it lukewarm is cooking it; then R. Judah comes to say that oil is subject to cooking, but making it lukewarm is not boiling it; whereupon R. Simeon b. Gamaliel comes to say: oil is subject to boiling, and making it lukewarm is tantamount to boiling it.<sup>8</sup> Then R. Simeon b. Gamaliel is identical with the first Tanna? — They differ in respect to a back-handed manner.<sup>9</sup>

Rab Judah said in Samuel's name: Both in the case of oil and water, if the hand shrinks from it,<sup>10</sup> it is forbidden;<sup>11</sup> if the hand does not shrink from it, it is permitted. And how is 'the hand shrinking from it' defined? — Said Rahaba: if an infant's belly is scalded [by it].

R. Isaac b. Abdimi said: I once followed Rabbi into the baths, and wished to place a cruse of oil for him in the bath.<sup>12</sup> Whereupon he said to me, Take [some water] in a second vessel<sup>13</sup> and put [the cruse of oil in it]. Three things are inferred from this: [i] Oil is subject to [the prohibition of] boiling; [ii] a second vessel cannot boil; [iii] making it lukewarm is boiling it.<sup>14</sup> But how might he [Rabbi] act thus? Did not Rabbah b. Bar Hanah say in R. Johanan's name: One may meditate [on the words of the Torah] everywhere, except at the baths or a privy?<sup>15</sup> And should you

answer, He said it to him in secular language,<sup>16</sup> — surely Abaye said: Secular matters may be uttered in the Holy language, whereas sacred matters must not be uttered in secular language. — Restraining one from transgression is different. The proof is: Rab Judah said in Samuel's name: It once happened that a disciple of R. Meir followed him into the baths and wished to swill the ground for him, but he said to him, One may not swill;<sup>17</sup> [then he wished] to oil the ground for him, but he said to him, One may not oil. This proves that restraining one from transgression is different; so here too, restraining one from transgression is different.

Rabina said: This proves that if one cooks in the hot waters of Tiberias on the Sabbath, he is liable. For the incident of Rabbi happened after the decree,<sup>18</sup> yet he said to him, Take [some water] in a second vessel and put [the cruse of oil in it].<sup>19</sup> But that is not so? For R. Hisda said: If one cooks in the hot springs of Tiberias on the Sabbath, he is exempt? — By 'liable' he too meant flagellation for disobedience.<sup>20</sup>

R. Zera said: I saw R. Abbahu swimming in a bath, but I do not know whether he lifted [his feet] or not.<sup>21</sup> Is it not obvious that he did not 'lift' [his feet]? For it was taught: One must not swim in a pool full of water, even if it stands in a courtyard.<sup>22</sup> There is no difficulty: in the one case

1. Who refers to the above as transgressors for evading Rabbinical enactments,
2. And even a stroll through them causes sweating.
3. Kumkumos is a kind of kettle; obviously something in the nature of an open hot water bottle is meant here.
4. Rashi: in case it spills, and so he will have bathed on the Sabbath.
5. Of scalding. — Needless self-endangering of life is forbidden.
6. Of desecrating the Sabbath.
7. I.e., even if it becomes so hot that one involuntarily withdraws his hand when he touches it.-In respect to Sabbath prohibitions, as also in respect to certain laws concerning the mixing of forbidden with permitted

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commodities, this is recognized as the last stage before boiling.

8. Since a higher temperature is not required. Hence he permits it only when the oil is smeared on one's hand, which is an unusual way of heating it, but it may not be put in front of the fire in a cruse.
9. An idiom for doing anything in an unusual way. R. Simeon permits it, while the first Tanna forbids it.
10. I.e., the hand put in it is spontaneously withdrawn.
11. They may not be placed in front of a fire to reach temperature.
12. This was in the hot springs of Tiberias, which was finally permitted; *supra a.* — He wished to warm the oil before use.
13. A vessel into which a boiling mass has been poured, opposed to [H], a first vessel, containing the mass direct from the fire. The water was drawn direct from the spring into the bath (it was a bath naturally constructed in the ground), which is regarded as a first vessel. It is a Talmudic principle that a first vessel, if the mass in it is still seething, can cook or boil something placed in it, but a second vessel, even if very hot, cannot do this. He therefore told him to pour water out of the bath into a second vessel, and then place the oil in it, to avoid boiling.
14. For he did not intend more than this, and yet Rabbi forbade him to place it in the bath itself. In the second vessel it would not even become lukewarm, but merely have its coldness tempered.
15. Hence Rabbi should not have thought of the religious aspect of the act in the bath.
16. Probably: in a phraseology not usually associated with learning. This might indicate that the language of learning as incorporated in the Mishnah was an artificial one; scholars, however, are opposed to that view; v. Segal, *Mishnaic Hebrew Grammar*, Introduction; S. D. Luzatto in 'Orient. Lit.' 1846, col. 829; 1847, cols. 1 *et seq.*
17. Lest the water form ruts, which is forbidden.
18. Forbidding sweating in ordinary (artificially heated) baths. Hence this must have happened in the natural thermal baths of Tiberias.
19. But he forbade him to put it directly in the first vessel (v. p. 188, n. 6.), which proves that boiling even in naturally hot water involves liability.
20. Punishment decreed by the Rabbis, as opposed to stripes, ordained by Biblical law.
21. I.e., he did not know whether he was actually swimming or merely bathing.
22. Where there is no fear of splashing water for a distance of four cubits in public ground.

## Shabbath 41a

it [the pool] has no embankments; in the other case it has.<sup>1</sup>

R. Zera also said: I saw R. Abbahu put his hand near his buttocks,<sup>2</sup> but do not know whether he touched them or not. It is obvious that he did not touch them, for it was taught, R. Eliezer said: He who holds his membrum and passes water is as though he brought a flood upon the world?<sup>3</sup> — Said Abaye: It was accounted as [analogous to] a marauding band. For we learnt: If a marauding band enters a town<sup>4</sup> in peace-time, open barrels [of wine] are forbidden,<sup>5</sup> closed barrels are permitted; in war time, both are permitted, because they have no time to make nesek.<sup>6</sup> Thus we see, since they are afraid,<sup>7</sup> they do not make nesek; so here too, since he is in fear, he will not come to meditate [impure thoughts]. And what fear is there here? — The fear of the river.

But that is not so? For R. Abba said in the name of R. Huna in Rab's name: He who puts his hand near his buttocks is as though he denied the covenant of Abraham?<sup>8</sup> There is no difficulty: the one means when he descends [into the river];<sup>9</sup> the other refers to when he ascends.<sup>10</sup> Just as Raba used to bend over; R. Zera would stand upright. The scholars of the college of R. Ashi, when they descended, they stood upright, [but] when they ascended they bent over.

R. Zera was evading Rab Judah. For he [R. Zera] desired to emigrate<sup>11</sup> to Palestine, whereas Rab Judah said, He who emigrates from Babylon to Palestine violates a positive command, for it is said, They shall be carried to Babylon, and there they shall be.<sup>12</sup> Said he, I will go, hear a teaching from him, return and emigrate. He went and found him standing at the baths and saying to his attendant, Bring me natron,<sup>13</sup> bring me a comb,<sup>14</sup> open your mouths and expel the heat,<sup>15</sup> and drink of the water of the baths. Said he, Had I come to hear nought but this, it would suffice me. As for 'bring me natron, bring me a comb,' it is well: he informs us

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that secular matters may be said in the Holy Tongue. 'Open your mouths and expel the heat' too is as Samuel. For Samuel said: Heat expels heat.<sup>16</sup> But 'drink the water of the baths' — what is the virtue of that? — For it was taught: If one eats without drinking, his eating is blood,<sup>17</sup> and that is the beginning of stomach trouble. If one eats without walking four cubits [after it], his food rots,<sup>18</sup> and that is the beginning of a foul smell.<sup>19</sup> One who has a call of nature yet eats is like an oven which is heated up on top of its ashes,<sup>20</sup> and that is the beginning of perspiration odor. If one bathes in hot water and drinks none, he is like an oven heated without but not within. If one bathes in hot water and does not have a cold shower bath, he is like iron put into fire but not into cold water.<sup>21</sup> If one bathes without anointing,<sup>22</sup> he is like water [poured] over a barrel.<sup>23</sup>

**MISHNAH.** IF A MILIARUM IS CLEARED [OF ITS] COALS,<sup>24</sup> ONE MAY DRINK FROM IT ON THE SABBATH. BUT AS TO AN ANTIKI,<sup>25</sup> EVEN IF ITS COALS HAVE BEEN CLEARED ONE MAY NOT DRINK FROM IT.<sup>26</sup>

**GEMARA.** What is meant by 'IF A MILIARUM IS CLEARED OF ITS] COALS'? — A Tanna taught: the water is within and the coals are without.<sup>27</sup> Antiki: Rabbah said: [It means a vessel suspended] between fire places [heated bricks]; R. Nahman b. Isaac said: [It means a vessel suspended] within a cauldron-like vessel.<sup>28</sup> He who defines it [as a vessel suspended] within a cauldron-like vessel, all the more so a vessel between fire places;<sup>29</sup> whereas he who defines it as [a vessel] between fire places, — but not one within a cauldron-like vessel.<sup>30</sup> It was taught in accordance with R. Nahman: From an antiki, even when cleared of coals and covered with ashes, one may not drink, because its copper heats it.<sup>31</sup>

**MISHNAH.** IF A BOILER IS REMOVED, ONE MAY NOT POUR COLD WATER THEREIN TO HEAT IT, BUT ONE MAY POUR IT [WATER] THEREIN [THE BOILER] OR INTO A GOBLET IN ORDER TO TEMPER IT.<sup>32</sup>

**GEMARA.** What does this mean? — Said R. Adda b. Mattenah, This is its meaning: in the case of a boiler from which the hot water is removed, one must not pour into it a little [cold] water in order to heat it, but he may pour in a large quantity of [cold] water to temper it.

1. Rashi: in the former case it is like a river; hence forbidden (the prohibition in Bez. 36b refers to a river); in the latter case it is like a large utensil, hence permitted.
2. When bathing in the river; this was a gesture of decency.
3. Because lust is inflamed.
4. And they may have touched or moved open barrels of wine, thus rendering them forbidden.
5. V. preceding note.
6. Lit., 'make a libation'. That is the reason of the interdict mentioned in n. 4, because the heathen is suspected of having dedicated the wine to his deity,
7. To put their minds to such things.
8. As though he were ashamed of being circumcised.
9. As his face is towards the river, a gesture of decency is not needed.
10. His face is towards the people, and so he can cover his circumcision in modesty.
11. Lit., 'ascend'.
12. Jer. XXVII, 22. — Weiss, Dor, III, p. 188, maintains that R. Zera's desire to emigrate was occasioned by dissatisfaction with Rab Judah's method of study; it is vigorously combated by Halevi, Dorothei, II pp. 421 *et seq.* The sequel of this story, as also of the similar one in Ber. 24b, shows that he prized Rab Judah's teaching very highly indeed; Rab Judah's prohibition of emigration was merely a reflex of his great love for Babylon, though his love for Palestine too was extraordinarily great: v. Ber. 43a.
13. For cleansing.
14. These were said in pure Hebrew.
15. Rashi: let the heat of the baths enter and the heat of perspiration be driven out.
16. V. n. 4.
17. I.e., harmful.
18. Is not properly digested.
19. Issuing from the mouth.
20. New fuel being added without the ashes of the old being cleared out.
21. To temper it.
22. Anointing with oil is and was practiced in hot countries; T.A. I, 229 and 233.
23. Which is poured all over the barrel, but does not enter it.
24. Lit., 'a cauldron that is swept out' — before the Sabbath.

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25. The Gemara discusses what this is.
26. The antiki retains its heat more effectively than the miliarum and therefore adds heat on Sabbath to the water it contains, which makes it forbidden.
27. This explains [H] (miliarum). It is a large vessel on the outside of which a receptacle for coals is attached. Thus it would be something like the old-type Russian samowar.
28. The vacant space beneath being filled with coals. — Jast.
29. The ruling of the Mishnah will certainly apply to the latter too.
30. The ruling of the Mishnah will not apply to the latter, which in his opinion is the same as a miliarium.
31. Thus it adds heat, which is forbidden.
32. This is discussed in the Gemara.

## Shabbath 41b

But does he not harden it?<sup>1</sup> — This agrees with R. Simeon, who ruled: That which is unintentional is permitted.<sup>2</sup> Abaye demurred to this: Is it then stated, A BOILER from which the water IS REMOVED: Surely it is stated, IF A BOILER IS REMOVED? Rather said Abaye, this is the meaning: If a boiler is removed [from the fire] and it contains hot water, one must not pour therein a little water to heat it [the added water], but he may pour a large quantity of [cold] water therein to temper it.<sup>3</sup> But if the water is removed from a boiler, no water at all may be poured therein, because that hardens it; this agreeing with R. Judah, who maintains: [Even] that which is un-intentional is forbidden.

Rab said: They taught [that it is permitted] only to temper [the water]; but if it is to harden [the metal], it is forbidden. Whereas Samuel ruled: Even if to harden it, it is still permitted. If the primary purpose is to harden it, can it be permitted?<sup>4</sup> Rather if stated, it was thus stated: Rab said: They taught this only where there is [merely] a sufficient quantity to temper it; but if there is enough to harden it, it is forbidden.<sup>5</sup> Whereas Samuel maintained: Even if there is a sufficient quantity to harden it,

1. Sc. The metal of the boiler, by pouring cold water into it while it is hot. This itself is forbidden on the Sabbath.
2. *Supra* 22a, 29b.
3. I.e., reduce its heat.
4. Surely not.
5. Rashi; Rab explains the Mishnah as R. Adda b. Mattenah, viz., that the water was removed from the boiler. Thereon Rab observes: though a large quantity of water may be poured into it, it must nevertheless be insufficient to harden it, but merely enough to temper the water, i.e., it must not be completely filled with cold water, for that hardens the metal. Ri maintains that if the hot water is first emptied, even a small quantity of cold water poured into it immediately afterwards will harden it. Hence he interprets it thus: Rab explains the Mishnah as Abaye, as meaning that the boiler was removed with its hot water. Nevertheless, it must not be filled up with cold water, for that hardens it, as before.

## Shabbath 42a

it is permitted.<sup>1</sup>

Shall we say that Samuel agrees with R. Simeon?<sup>2</sup> But surely Samuel said: One may extinguish a lump of fiery metal in the street, that it should not harm the public,<sup>3</sup> but not a burning piece<sup>4</sup> of wood.<sup>5</sup> A Now if you think that he agrees with R. Simeon, even that of wood too [should be permitted]?<sup>6</sup> — In respect to what is unintentional he holds with R. Simeon; but in the matter of work which is not needed per se, he agrees with R. Judah.<sup>7</sup> Rabina said: As a corollary, a thorn in public ground may be carried away in stages of less than four cubits;<sup>8</sup> whilst in a *karmelith*<sup>9</sup> even a great distance too [is permitted).

BUT ONE MAY POUR, etc. Our Rabbis taught: A man may pour hot water into cold, but not cold water into hot; this is the view of Beth Shammai,<sup>10</sup> while Beth Hillel maintain: Both hot into cold and cold into hot are permitted. This applies only to a cup,<sup>11</sup> but in the case of a bath, hot into cold [is permitted], but not cold into hot.<sup>12</sup> But R. Simeon b. Menassia forbids it.<sup>13</sup> R. Nahman said: The *halachah* is as R. Simeon b. Menassia.

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R. Joseph thought to rule: A basin is as a bath. Said Abaye to him, R. Hiyya taught: A basin is not as a bath. Now, on the original supposition that it is as a bath, while R. Nahman ruled, The *halachah* is as R. Simeon, can there be no washing in hot water on the Sabbath?<sup>14</sup> — Do you think that R. Simeon refers to the second clause? He refers to the first clause: 'While Beth Hillel maintain: Both hot into cold and cold into hot are permitted';<sup>15</sup> but R. Simeon b. Menassia forbids even cold into hot. Shall we say that R. Simeon b. Menassia rules as Beth Shammai?<sup>16</sup> — He says thus: Beth Shammai and Beth Hillel did not differ in this matter.<sup>17</sup>

R. Huna son of R. Joshua said: I saw that Raba was not particular about vessels,<sup>18</sup> since R. Hiyya taught: A person may pour a jug of water into a basin of water, hot into cold or cold into hot.<sup>19</sup> Said R. Huna to R. Ashi: Perhaps it is different there, because the vessel intervenes?<sup>20</sup> — It is stated that he pours it, was his answer.<sup>21</sup> [Thus:] A person may pour a jug of water into a basin of water, both hot into cold and cold into hot.

**MISHNAH.** IF A STEW POT OR A BOILING POT<sup>22</sup> IS REMOVED SEETHING; [FROM THE FIRE],<sup>23</sup> ONE MUST NOT PUT SPICES THEREIN,<sup>24</sup>

1. Since that is not his intention.
2. That whatever is unintentional is permitted.
3. Metal does not really burn, but throws off fiery sparks when red-hot. The prohibition of extinguishing does not apply in this case by Biblical law at all, save by Rabbinical law; hence where general damage may ensue the Rabbis waived their prohibition.
4. Lit., 'coal'.
5. For that is Biblically forbidden.
6. For R. Simeon rules that if work is not needed per se (v. p. 510, n. 3) it imposes no liability, and every case of extinguishing, except the extinguishing of a wick to make it easier for subsequent relighting (v. *supra* 29b bottom), falls within this category. Hence it is only Rabbinically forbidden, and therefore the same as metal.
7. That it is interdicted.
8. The least distance which is Biblically forbidden is four cubits in a single passage, without an

interval. A thorn too may cause harm to the public; hence the Rabbinical interdict is waived.

9. V. *Glos.* and *supra* 6a.
10. Rashi: they hold that the lower prevails against the upper. Hence in the former case the hot water is tempered by the cold, which is permitted; but in the latter the cold is heated by the hot, which is forbidden. R. *Tam*: 'hot water into cold' implies that the cold water exceeds the hot, and therefore cools it, hence it is permitted. 'Cold water into hot' implies that there is more hot water, which heats the cold; consequently, it is forbidden. According to this interpretation this is independent of the question whether the lower prevails against the upper or the reverse, which refers to equal quantities; cf. [H] Yoreh De'ah XCI, 12.
11. The water being required for drinking, one does not wish it to become very hot. Moreover, a cup is a 'second vessel' (v. *supra* p. 188, n. 6), i.e., the water is not actually heated therein, and the contents of a second vessel cannot cause anything that comes into contact therewith to boil.
12. The water is needed for washing, and must be very hot. Therefore if the latter case is permitted, we fear that one will come intentionally to heat water in a forbidden manner. The reference is to a bath which is a 'second vessel', and yet it is forbidden for this reason.
13. Even hot into cold.
14. Rashi: even if heated on the eve of the Sabbath, cold water must be added to temper its heat, which according to R. Simeon b. Menassia is forbidden.
15. The reference being to a cup, not a bath, as stated.
16. Surely not, for it is axiomatic that the *halachah* is always as Beth Hillel.
17. Both agreeing that it is forbidden.
18. Pouring hot water into cold and vice versa. Asheri omits 'about vessels.'
19. Tosaf. suggests that this may be the identical Baraitha cited above, but that there it was quoted in brief.
20. He assumed that the water is poured on to the inner side of the basin first, which somewhat cools it.
21. I.e., directly into the water.
22. The first means a tightly covered pot.
23. At twilight on Friday.
24. After nightfall. The pot is a 'first vessel' (v. p. 188, n. 6) and its contents, as long as they are seething, cause any other commodity put therein to boil likewise.

# SHABBOS – 32a-65b

## Shabbath 42b

BUT ONE MAY PUT [SPICES] INTO A DISH OR A TUREEN.<sup>1</sup> R. JUDAH SAID: HE MAY PUT [SPICES] INTO ANYTHING EXCEPT WHAT CONTAINS VINEGAR OR BRINE.<sup>2</sup>

**GEMARA.** The scholars propounded: Does R. Judah refer to the first clause, and [he rules] in the direction of leniency,<sup>3</sup> or perhaps he refers to the second clause, [inclining] to stringency?<sup>4</sup> — Come and hear: R. Judah said: One may put [spices] into all stew pots and into all boiling pots that are seething, except aught that contains vinegar or brine.<sup>5</sup>

R. Joseph thought to rule that salt is like spices, [viz.,] that it boils in a 'first vessel' but not in a second vessel'. Said Abaye to him, R. Hiyya taught: Salt is not like spices, for it boils even in a second vessel'. Now, he differs from R. Nahman, who said: Salt requires as much boiling as ox flesh. Others state, R. Joseph thought to rule: Salt is like spices, [viz.,] that it boils in a 'first vessel' but not in a 'second vessel'. Said Abaye to him, R. Hiyya taught: Salt is not like spices, for it does not boil even in a 'first vessel'. And this is identical with R. Nahmanis dictum: Salt requires as much boiling as ox flesh.<sup>6</sup>

**MISHNAH.** ONE MAY NOT PLACE A VESSEL UNDER A LAMP TO CATCH THE OIL.<sup>7</sup> BUT IF IT IS PLACED THERE BEFORE SUNSET,<sup>8</sup> IT IS PERMITTED. YET ONE MAY NOT BENEFIT FROM IT,<sup>9</sup> BECAUSE IT IS NOT OF MUKAN.<sup>10</sup>

**GEMARA.** R. Hisda said: Though they [the Sages] ruled, A vessel may not be placed under a fowl to receive its eggs,<sup>11</sup> yet a vessel may be overturned upon it [the egg] that it should not be broken. Said Rabbah, What is R. Hisda's reason? — He holds that it is usual for a fowl to lay her eggs in a dung heap, but not on sloping ground; now, they [the Sages] permitted<sup>12</sup> in a common [case of] saving,<sup>13</sup> but in an uncommon [case of] saving they did not permit.<sup>14</sup> Abaye raised an objection: Now, did they [the Sages] not permit in an

uncommon [case of] saving? Surely it was taught: If a person's barrel of *tebel*<sup>15</sup> burst on the top of his roof, he may bring a vessel and place it beneath it.<sup>16</sup> — The reference is to new jars, which frequently burst.

He raised an objection: A vessel may be placed under a lamp to catch the sparks? — Sparks too are common.

1. Containing a hot stew. The dish or tureen is a 'second vessel', which cannot make the spices boil.
2. Being sharp, they cause the spices to boil.
3. I.e., the first Tanna, having stated that spices may not be put into a 'first vessel', R. Judah permits it, save where it contains vinegar or brine.
4. The first Tanna permits spices to be put into a 'second vessel', no matter what its contents, whereas R. Judah makes an exception.
5. Thus he refers to a 'first vessel'.
6. Hence it does not boil unless actually on the fire.
7. On the Sabbath. Rashi offers two reasons: (i) The oil, having been set apart for fuel, is mukzeh, i.e., it must not be used in any other manner, nor may it be handled, and this Tanna holds that a utensil can be moved only for the sake of an object which may itself be handled. (ii) At present the vessel may be handled for a number of purposes. Once oil drops into it, it may not be moved, because the oil is mukzeh, and in the opinion of this Tanna one may not cause a vessel to become immovable, for it is as though he joins it to the lamp on the Sabbath.
8. Lit., 'while it is yet day.'
9. I.e., use the oil which drops therein.
10. V. [Glos.](#)
11. When she lays them on sloping ground; the vessel is to prevent them from rolling down the incline and breaking.
12. To move a vessel for the sake of an object that may not be handled, as the egg in question.
13. Viz., to save the eggs from being trampled upon while they lay on the dung heap. People walked over dung (manure) heaps; cf. B.K. 30a.
14. Viz., to save them from rolling down the slope.
15. V. [Glos.](#) The reference is to oil or wine.
16. Though *tebel* itself may not be handled, while such a case of saving is uncommon, as it is rare for a barrel to burst. The same assumption is made in the other attempted refutations, that the savings permitted are in an uncommon case.

## Shabbath 43a



# SHABBOS – 32a-65b

He raised an objection: A dish may be overturned above a lamp, that the beams should not catch [fire]? This refers to houses with low ceilings, for it is a common thing for them to catch fire. [He raised a further objection:] And likewise, if a beam is broken, it may be supported by a bench or bed staves?<sup>1</sup> — This refers to new planks, for it is a common thing for them to split. [Another objection:] A utensil may be placed under a leak [in the roof] on the Sabbath? — This refers to new houses, where leaking is common.

R. Joseph said: This is R. Hisda's reason, [viz.,] because he deprives the vessel of its readiness [for use].<sup>2</sup> Abaye objected to him: if a barrel [of *tebel*] is broken, another vessel may be brought and placed under it?<sup>3</sup> — *Tebel* is ready [for use] in respect to the Sabbath, replied he, for if he transgresses and prepares it,<sup>4</sup> it is prepared. [Another objection:] A vessel may be placed under a lamp to catch the sparks? — Said R. Huna son of R. Joshua: Sparks are intangible.<sup>5</sup> [Another objection:] And likewise, if a beam is broken, it may be supported by a bench or bed-staves?<sup>6</sup> That means that it is loose,<sup>7</sup> So that, if he desires, he can remove it. [Another objection:] A vessel may be placed under drippings on the Sabbath?<sup>8</sup> — The reference is to drippings that are fit [for use]. [Another objection:] A basket may be overturned before fledglings, for them to ascend or descend?<sup>9</sup> — He holds that it [the basket] may [still] be moved. But it was taught, It may not be moved? — That is [only] while they [the fledglings] are yet upon it. But it was taught, Though they are not still upon it, it is forbidden? — Said R. Abbahu: That means that they were upon it throughout the period of twilight; since It was forbidden to handle<sup>10</sup> at twilight, it remains so forbidden for the whole day.<sup>11</sup>

R. Isaac said: just as a vessel may not be placed under a fowl to receive her eggs, so may a vessel not be overturned upon it [the egg] that it should not be broken. He holds that a vessel may be handled only for the

sake of that which itself may be handled on the Sabbath.<sup>12</sup> All the foregoing objections were raised;<sup>13</sup> and he answered, It means that its place is required.<sup>14</sup> Come and hear: An egg laid on the Sabbath or an egg laid on a Festival may not be moved, neither for covering a vessel<sup>15</sup> nor for supporting the legs of a bed therewith;<sup>16</sup> but a vessel may be turned over it, that it [the egg] should not be broken? — Here too it means that its place is required.

Come and hear: Mats may be spread over stones on the Sabbath?<sup>17</sup> — The reference is to smoothly rounded stones, which are fit [for use] in a privy.

Come and hear: Mats may be spread on the Sabbath upon bricks which were left over from a building? — That is because they are fit for reclining [thereon].

Come and hear: One may spread mats over bee-hives on the Sabbath: in the sun on account of the sun and in the rain on account of the rain, providing he has no intention of capturing [the bees]?<sup>18</sup> — The circumstances are that they contain honey. Said R. 'Ukba of Mesene<sup>19</sup> to R. Ashi: That is correct of summer,

1. I.e., the long sides of bedsteads.
2. V. p. 196, n. 5.
3. *Tebel* may not be made fit for food on the Sabbath by rendering its dues. Hence neither it nor the vessel which receives it may be handled. Thus that too loses its general fitness, and yet it is permitted.
4. On the Sabbath, by separating the tithes.
5. Consequently the vessel into which they fall may be handled.
6. Though it is then impossible to remove them for general use.
7. The bench, etc. is not planted there firmly.
8. He assumed that the drippings consisted of dirty water, unfit for use, as a result of which one may not handle the vessel which receives them.
9. Into or from the hen-coop.
10. I.e., mukzeh q.v. [Glos.](#)
11. This is a principle often met with. But if the basket is placed there after nightfall, so that it was fit for handling at twilight, it may be moved when the birds are not upon it.
12. Which excludes an egg laid on the Sabbath.

# SHABBOS – 32a-65b

13. In every case there the article itself for which the utensil is taken may not be handled.
14. A utensil may be moved when its place is required, and when so moved it may be utilized for the purposes enumerated above,
15. E.g., the neck of a bottle.
16. The egg did not actually support the bed, but was placed near it for magical purposes; v. A. Marmorstein, *MGWJ*. 72. 1928, pp. 391-395.
17. Stones, being unfit for use, may not be handled.
18. Though the hives themselves may not be handled.
19. The region to the south of Babylon bounded by the Tigris, the Euphrates and the Royal Canal, and differentiated from Babylon proper in respect to marriage; v. Kid. 71b, Obermeyer, pp. 90 seqq.

## Shabbath 43b

when there is honey; but what can be said of winter, when it does not contain honey?<sup>1</sup> — It is in respect of two loaves.<sup>2</sup> — But they are mukzeh?<sup>3</sup> — It means that he designated them.<sup>4</sup> Then what if he did not designate them? It is forbidden! If so, instead of teaching, 'providing he has no intention of capturing [the bees],' let a distinction be drawn and taught in that itself: [thus:] when is that said? When he designated them; but if he did not designate them, it is forbidden? — He [the Tanna] teaches us this: even if he designated them, yet there is the proviso that he must not intend to capture [the bees]. With whom does this agree?<sup>5</sup> If R. Simeon, surely he rejects [the prohibition of] mukzeh! If R. Judah, then what matters if one does not intend [to capture the bees], — [surely he holds that] an unintentional act is forbidden?<sup>6</sup> — In truth this agrees with R. Judah; and what is meant by, 'providing he has no intention of capturing [the bees]?' That he must not arrange it like a net, namely, he must leave an opening<sup>7</sup> so that they [the bees] should not be automatically caught.

R. Ashi said:<sup>8</sup> Is it then taught, 'in summer' and 'in winter'? Surely, it is stated, 'in the sun because of the sun and in the rain because of the rain.' [That means,] in the days of Nisan and Tishri,<sup>9</sup> when there is sun, rain, and honey.

R. Shesheth said to them [his disciples], 'Go forth and tell R. Isaac, R. Huna has already stated your ruling in Babylon. For R. Huna said: A screen may be made for the dead for the sake of the living, but not for the sake of the dead. What does this mean? As R. Samuel b. Judah said, and Shila Mari recited likewise: If a dead man is lying in the sun, two men come and sit down at his side. If they feel hot underneath,<sup>10</sup> each brings a couch and sits upon it.<sup>11</sup> If they feel hot above, they can bring a hanging and spread it above them: then each sets up his couch, slips away and departs, and thus the screen [for the dead] is found to have been made automatically.<sup>12</sup>

It was stated: If a corpse is lying in the sun, — Rab Judah maintained in Samuel's name: It may be changed over from bier to bier.<sup>13</sup> R. Hanina said on Rab's authority: A loaf or a child is placed upon it,<sup>14</sup> and it is moved away. Now, if a loaf or a child is available, all agree that that is permitted. When do they differ? — When they are not available: one Master holds, Sidelong moving is designated moving;<sup>15</sup> while the other Master holds, Sidelong moving is not designated moving.

Shall we say that this is dependent on Tannaim? A corpse may not be rescued from a conflagration.<sup>16</sup> R. Judah b. Lakish said: I have heard that a corpse may be rescued from a fire. What are the circumstances? if a loaf or a child is available, what is the reason of the first Tanna? If it is not,<sup>17</sup> what is the reason of R. Judah b. Lakish? Hence they surely differ in respect to sidelong moving, one Master holding that such is designated moving, while the other Master holds that it is not? — No. All agree that sidelong moving is designated moving, but this is the reason of R. Judah b. Lakish: since a man is agitated over his dead,

1. The questioner assumes 'in the sun' and 'in the rain' to mean 'in the days of the sun' and 'in the days of rain' respectively, i.e., in summer and in winter.
2. Of honey, left in the honeycomb for the bees themselves.

# SHABBOS – 32a-65b

3. V. [Glos.](#) Having been set apart for the bees, they may not be handled.
4. For food, before the Sabbath.
5. Assuming that the reference 'is to one who designated the two loaves, who is the author of this Baraitha?
6. Since the covering blocks the bees' exit, he does in fact capture them, notwithstanding his lack of intention.
7. Lit., 'space'
8. In reply to the objection from the last cited Baraitha.
9. The first and seventh months of the Jewish year, corresponding roughly to mid-March-April and mid-September-October.
10. The sun having heated the pavement.
11. The prohibitions of carrying from domain to domain (v. *supra* 2a, 6a) must of course not be violated.
12. Thus the awning is not made for the dead, but for the sake of the living. This is a legal fiction.
13. Until it reaches the shade.
14. Cf. *supra* 30b; *infra* 142b.
15. Moving indirectly, by changing over from bier to bier, is nevertheless moving, and forbidden.
16. On the Sabbath, because it must not be handled.
17. And consequently the point at issue is whether the dead may be rescued directly.

## Shabbath 44a

if you do not permit [it] to him, he will come to extinguish [the fire].<sup>1</sup> R. Judah b. Shila said in the name of R. Assi in R. Johanan's name: The *halachah* is as R. Judah b. Lakish in the matter of the corpse.

**YET ONE MAY NOT BENEFIT FROM IT, BECAUSE IT IS NOT OF MUKZEH.** Our Rabbis taught: The residue of oil in the lamp or in the dish is forbidden; but R. Simeon permits [it].

**MISHNAH.** A NEW LAMP<sup>2</sup> MAY BE HANDLED, BUT NOT AN OLD ONE.<sup>3</sup> R. SIMEON MAINTAINED: ALL LAMPS MAY BE HANDLED, EXCEPT A LAMP [ACTUALLY] BURNING ON THE SABBATH.

**GEMARA.** Our Rabbis taught: A new lamp<sup>4</sup> may be moved, but not an old one: this is R. Judah's opinion. R. Meir ruled: All lamps may be moved, except a lamp which was lit on the Sabbath;<sup>5</sup> R. Simeon said: Except a lamp burning on the Sabbath; if it is

extinguished, it may be moved; but a cup, dish or glass lantern<sup>6</sup> may not be stirred from its place. R. Eliezer son of R. Simeon said: One may take supplies from an extinguished lamp or from dripping oil, even while the lamp is burning.

Abaye observed: R. Eliezer son of R. Simeon agrees with his father on one [point] and disagrees with him on another. He agrees with his father on one [point] in reflecting [the prohibition of] mukzeh. Yet he disagrees with him on another: for whereas his father holds, Only if it is extinguished [is it permitted], but not otherwise; he holds, Even if it is not extinguished. 'But a cup, dish, or glass lantern may not be stirred from its place'. Wherein do these differ? — Said 'Ulla: This last clause follows R. Judah. Mar Zutra demurred to this: If so, why 'but'? — Rather, said Mar Zutra: In truth, it follows R. Simeon; yet R. Simeon permits [handling] only in the case of a small lamp, because one's mind is set upon it;<sup>7</sup> but not [in the case of] these, which are large. But it was taught: The residue of oil in a lamp or in a dish is forbidden; while R. Simeon permits [it]? — There the dish is similar to the lamp;<sup>8</sup> here the dish is similar to the cup.<sup>9</sup>

R. Zera said: A shaft<sup>10</sup> in which [a lamp] was lit on [that] Sabbath,<sup>11</sup> in the view of him who permits [an earthen lamp],<sup>12</sup> this is prohibited;<sup>13</sup> in the view of him who forbids [an earthen lamp],<sup>14</sup> this is permitted.<sup>15</sup>

Shall we say that R. Judah accepts [the prohibition of] mukzeh on account of repulsiveness, but rejects [that of] mukzeh on account of an interdict? But it was taught, R. Judah said: All metal lamps may be handled, except a lamp which was lit on the Sabbath?<sup>16</sup> But if stated, it was thus stated: R. Zera said: A shaft on which a lamp was lit<sup>17</sup> on the Sabbath, all agree that it is forbidden [to handle it]; if a lamp was not lit therein, all agree that it is permitted.

Rab Judah said in Rab's name: If a bed is designated for money, it may not be moved.<sup>18</sup> R. Nahman b. Isaac objected: A NEW LAMP

# SHABBOS – 32a-65b

## MAY BE HANDLED, BUT NOT AN OLD ONE.

1. Yet he may not permit it when the corpse is lying in the sun.
2. I.e., one which has never been used.
3. Once used it is mukzeh (q. v. [Glos.](#)) on account of its repulsiveness, which this Tanna holds is forbidden.
4. The reference is to an earthenware lamp.
5. *Var. lec.*: on that Sabbath.
6. The three used as lamps. For the various types of lamps and their descriptions v. T.A. I, 68 seq.
7. Thinking, the oil will not last long, and when it goes out I will use the lamp.
8. I.e., small.
9. Large.
10. [H]: 'a shaft with a receptacle for a lamp, a plain candlestick', Jast. Rashi: a metal candlestick.
11. Jast. reads: a shaft on which a lamp was lit, etc. V. also) T.A. I, p. 70 and n. 234.
12. R. Meir.
13. Because it burnt on that Sabbath. This is known as mukzeh on account of an interdict, I.e., the lamp was employed on that Sabbath for burning, and one may not light a lamp on the Sabbath itself.
14. R. Judah: the reference is to an old lamp, which is mukzeh on account of repulsiveness.
15. Because R. Judah rejects the prohibition of mukzeh on account of an interdict.-Being of metal, the lamp is not regarded as repulsive, even when it has been used.
16. *Var. lec.*: on that Sabbath.
17. V. P. 202, n. 7. Here this is the reading of cur. edd.
18. Mere designation renders it forbidden, even if money was not actually placed there.

## Shabbath 44b

Now if a lamp, though made for that purpose, may be handled if it was not lit, how much more so a bed, which was not made for that purpose! Rather if stated, it was thus stated: Rab Judah said in Rab's name: In the case of a bed which was designated for money, if money was placed upon it,<sup>1</sup> it may not be handled; if money was not placed upon it, it may be handled. But if it was not designated for money, then if money is lying upon it [now], it may not be handled; if money is not lying upon it, it may be handled, provided that there was none upon it at twilight.<sup>2</sup>

R. Eleazar objected: As for its wheel-work, if detachable, it has no connection therewith, is not measured with it, does not protect together with it in [the matter of] a covering above the dead, and it may not be rolled on the Sabbath if there is money upon it.<sup>3</sup> Hence if there is no money upon it [now] it is permitted, though it was there at twilight? — That is according to R. Simeon, who rejects [the law of] mukzeh,<sup>4</sup> whereas Rab agrees with R. Judah.

1. Even on weekdays, and it was removed before the Sabbath. Yet it has thereby been set apart and employed for something (sc. money) that may not be handled on the Sabbath, and therefore may not be handled itself either.
2. Before the commencement of the Sabbath. For if there was money upon it at twilight, it could not be handled then, and being interdicted then it remains so for the whole Sabbath.
3. Kel. XVIII, 2. The reference is to the wheel-work of a carriage. It has no connection with the body of the carriage: if either the wheel-work or the carriage comes into contact with an unclean object, the other remains unaffected. Now, a utensil can become unclean only if its capacity is less than forty se'ahs, which Beth Hillel defines as referring to its displacement. Thus, not only is the hollow of the vessel reckoned, but also its sides, etc. Consequently, if the wheel-work were not detachable, its own volume too would be measured in conjunction with the body itself, but being detachable, it is not. Again, if any object or a human being is stationed directly above a corpse, e.g., it is suspended above a grave, even without touching it, it becomes unclean; but if an object of forty se'ahs capacity, e.g., a large box or the body of a carriage, intervenes, it is saved from uncleanness. Now, if the body of this carriage, which is of forty se'ahs capacity, is piled up with articles, some of which protrude and overflow its sides, while the detachable wheel-work too is higher than the body, and thus the wheel-work interposes between these articles and the grave, it does not save them from uncleanness. For the body itself does not intervene, while the wheel-work has not a capacity of forty se'ahs, and it is not counted as part of the whole. The object which becomes unclean is technically called a tent or covering (ohel) of the dead. With respect to the last clause Ri explains: if it is not detachable it may be rolled even if money is lying upon it, because the wheel-work is then only part of the carriage, whilst there is no money upon the body thereof, which is the chief portion.

# SHABBOS – 32a-65b

4. Nevertheless, since money may not be handled for any purpose whatsoever, he admits that the wheel may not be rolled when there is actually money upon it now.

## Shabbath 45a

Logic too avers that Rab agrees with R. Judah. For Rab said: A lamp may be placed on a palm tree for the Sabbath,<sup>1</sup> but not on a Festival.<sup>2</sup> Now, it is well if you admit that Rab holds as R. Judah: hence he draws a distinction between the Sabbath and Festivals.<sup>3</sup> But if you say that he holds as R. Simeon, what is the difference between the Sabbath and Festivals?<sup>4</sup>

But does Rab hold as R. Judah? Surely Rab was asked: Is it permitted to move the Hanukkah lamp<sup>5</sup> on account of the Guebres on the Sabbath?<sup>6</sup> and he answered them, It is well.<sup>7</sup> — A time of emergency is different. For R. Kahana and R. Ashi asked Rab: Is that the law? whereat he answered them, R. Simeon is sufficient to be relied upon in an emergency.

Resh Lakish asked R. Johanan: What of wheat sown in the earth or eggs under a fowl?<sup>8</sup> When does R. Simeon reflect [the prohibition of] mukzeh? Where one has not rejected it [an object] with his [own] hands; but where one rejects it with his own hands,<sup>9</sup> he accepts [the interdict of] mukzeh: or perhaps there is no difference? — He answered him: R. Simeon accepts mukzeh only in respect of the oil in the [Sabbath] lamp while it is burning: since it was set apart for its precept,<sup>10</sup> and set apart on account of its prohibition.<sup>11</sup> But does he not [accept it where] it [only] was set apart for its precept?<sup>12</sup> Surely it was taught: If one roofs it [the booth] in accordance with its requirements, beautifies it with hangings and sheets, and suspends therein nuts, peaches, almonds, pomegranates, grape clusters, garlands of ears of corn, wines, oil, and flours, he may not use them until the conclusion of the last Festival day of the Feast; yet if he stipulates concerning them, it is all according to his stipulation.<sup>13</sup> And how

do you know that this is R. Simeon's view? Because R. Hiyya b. Joseph recited before R. Johanan: Wood must not be taken from a hut on a Festival,<sup>14</sup> save from what is near it;<sup>15</sup> but R. Simeon permits it.<sup>16</sup> Yet both agree in respect to the *sukkah* of the Festival<sup>17</sup> that it is forbidden on the Festival;<sup>18</sup> yet if he [the owner] stipulated concerning it, it all depends on his stipulation!<sup>19</sup> — We mean, similar to the oil in the lamp: since it was set apart for its precept, it was set apart for its interdict.<sup>20</sup> It was stated likewise: R. Hiyya b. Abba said in R. Johanan's name: R. Simeon rejects mukzeh save in a case similar to the oil in the lamp while it is burning: since it was set apart for its precept, it was set apart for its interdict.

Rab Judah said in Samuel's name: In R. Simeon's view mukzeh applies only to drying figs and grapes.<sup>21</sup> But [does it apply] to nothing else? Surely it was taught: If one was eating figs, left [some] over, and took them up to the roof to make dried figs; or grapes, and left [some] over and took them up to the roof to make raisins: he may not eat [of them] unless he designates them.<sup>22</sup> And you must say the same of peaches, quinces, and other kinds of fruit.<sup>23</sup> Which Tanna is this? Shall we say, R. Judah: seeing that he maintains [the prohibition of] mukzeh even where one does not reject it with his own hands, how much more so where he does reject it with his own hands!<sup>24</sup> Hence it must surely be R. Simeon?<sup>25</sup> — After all, it is R. Judah, yet the case of eating is necessary: I might argue, since he was engaged in eating, no designation is required; hence we are informed that since he took them up to the roof, he withdrew his thoughts thence.

### R. Simeon b. Rabbi asked Rabbi:

1. I.e., before the Sabbath, that it should burn during the Sabbath. There is no fear that he will take and use it if it goes out, thereby technically making use of what is attached to the soil. For since it was mukzeh at twilight it may not be used for the whole of the Sabbath.
2. For then one may remove it from the tree, replace it, and so on, thus making use of the tree itself, which is prohibited.

# SHABBOS – 32a-65b

3. He will not remove it from the tree on the Sabbath, because of the interdict of mukzeh, which in this respect does not operate on Festivals.
4. None at all. Hence he must hold as R. Judah.
5. After it has been extinguished.
6. The Parsees, being fire worshippers, forbade the Jews to have fire in their houses during their (the Parsees') festivities. Consequently the Hanukkah lamp, which was lit near the street (*supra* 21b), would have to be hidden on the approach of a Parsee.
7. This does not agree with R. Judah.
8. May they be removed on the Sabbath for use, before the wheat has taken root or the egg become addled?
9. As here. When one sows wheat in the soil or places an egg under a fowl, he rejects it for the time being.
10. I.e., for the Sabbath lamp.
11. Sc. the prohibition of extinguishing a light on the Sabbath renders this oil inaccessible while the lamp is burning. The text follows an old Tosaf. (v. Marginal gloss). Curr. edd.: since it was set apart for its precept, it was set apart (i.e., rendered mukzeh and forbidden) for its interdict. But the general context shows that the amended version is preferable.
12. Viz., that that alone suffices to render it forbidden.
13. V. *supra* 22a for notes. Thus we see that mere setting apart for the fulfillment of a precept casts an interdict.
14. The reference is not to a *sukkah* (q.v. [Glos.](#)) but to an ordinary booth or hut. Even if it collapses during a Festival, one must not take the timber for use, because had it not collapsed it might not be pulled down on the Festival, and this renders it mukzeh.
15. Or, supporting it. If a bundle of wood was laid against the wall of the hut, in a measure serving as a support, it may be used on the Festival, because that must have been the owner's intention before the Festival, and so it is not mukzeh. Again, its removal will not cause the hut to collapse.
16. Because he rejects the prohibition of mukzeh,
17. 'The Festival' without a determinant always means Tabernacles.
18. if the *sukkah* collapses, its wood must not be used during the whole seven days of the Festival, as it had been set aside for the precept.
19. Thus we see that the previous Baraita does agree with R. Simeon!
20. I.e., the former alone imposes the interdict.
21. When they are spread out to dry they cease to be fit for food until fully dried. Hence they are certainly rejected as food, and so even R. Simeon admits the prohibition.

22. He may not eat them on a Festival, because he has rendered them mukzeh, unless he designates them as food before the Festival, thereby annulling their character of mukzeh.
23. Though they are fit during the process of drying.
24. Hence it is unnecessary to state it where he puts fruit aside for drying. Even if he merely stores it is forbidden, according to R. Judah.
25. Proving that he admits mukzeh in other cases too,

## Shabbath 45b

What of unripe dates<sup>1</sup> according to R. Simeon? Said he to him: R. Simeon holds that mukzeh applies only to drying figs and raisins.

But does not Rabbi accept mukzeh?<sup>2</sup> Surely we learnt: Pasture animals may not be watered and killed,<sup>3</sup> but home animals may be watered and killed. And it was taught: These are pasture animals: those that go out on Passover and re-enter [the town limits] at the rainfall;<sup>4</sup> home animals: those that go out and graze beyond the *tehum* and re-enter and spend the night within the *tehum*.<sup>5</sup> Rabbi said: Both of these are home animals; but the following are pasture animals: those that graze in the meadow<sup>6</sup> and do not enter the town limits<sup>7</sup> either in summer or in winter.<sup>8</sup> — If you wish I can answer: these too are like drying figs and raisins. Alternatively, he<sup>9</sup> answered according to R. Simeon's view, which he himself does not accept. Another alternative: he<sup>10</sup> speaks according to the view of the Rabbis. As for me, I do not accept mukzeh at all;<sup>11</sup> but even on your view, you must at least agree with me that if they go out on Passover and return at the rainfall they are home animals? But the Rabbis answered him: No! they are pasture animals.<sup>12</sup>

Rabbah b. Bar Hanah said in R. Johanan's name: They<sup>13</sup> ruled: The *halachah* is as R. Simeon. But did R. Johanan say thus? Surely a certain old man of Kirwaya-others say, of Sirvaya-asked R. Johanan: May a fowl-nest be handled on the Sabbath? He answered him: Is it made for aught but fowls?<sup>14</sup> — Here the circumstances are that it contains a

# SHABBOS – 32a-65b

dead bird.<sup>15</sup> That is well according to Mar b. Amemar in Raba's name, who said: R. Simeon admits that if living creatures die, they are forbidden;<sup>16</sup> but on the view of Mar son of R. Joseph in Raba's name, who maintained: R. Simeon differed even in respect of living creatures that died, [ruling] that they are permitted, what can be said? — The reference here is to one [sc. a hen coop] that contains an egg.<sup>17</sup> But R. Nahman said: He who accepts [the prohibition of] mukzeh accepts [that of] nolad; he who rejects mukzeh, rejects nolad? — That is when it contains the egg of a fledgling.<sup>18</sup>

When R. Isaac son of R. Joseph came,<sup>19</sup> he said in the name of R. Johanan The *halachah* is as R. Judah: while R. Joshua b. Levi said: The *halachah* is as R. Simeon. R. Joseph observed: Hence Rabbah b. Bar Hanah said in R. Johanan's name, They said, The *halachah* is as R. Simeon: they said, but he himself [R. Johanan] did not rule thus. Said Abaye to R. Joseph: And do you yourself not hold that R. Johanan [rules] as R. Judah?<sup>20</sup> Surely R. Abba and R. Assi visited R. Abba of Haifa,<sup>21</sup> when a candelabrum fell on R. Assi's robe, but he did not remove it. What is the reason? Surely because R. Assi was R. Johanan's disciple, and R. Johanan held as R. Judah, who maintained [the prohibition of] mukzeh? — You speak of a candelabrum? he replied. A candelabrum is different, for R. Aha b. Hanina said in R. Assi's name: Resh Lakish gave a practical ruling in Zidon: A candelabrum which can be lifted with one hand may be moved; that which requires two hands may not be moved. But R. Johanan said: In the matter of a lamp we accept no other view but R. Simeon's; but as for a candelabrum, whether it can be lifted by one hand or by two, it may not be moved.<sup>22</sup> And what is the reason?<sup>23</sup> — Rabbah and R. Joseph both say: Because one appoints a place for it. Said Abaye to R. Joseph, But what of a bridal couch<sup>24</sup> for which [too] one appoints a place, yet Samuel said on R. Hiyya's authority: A bridal couch

1. Lit., 'burst dates', i.e., unripe dates that fell off from the tree and were placed in the sun to

ripen (Jast.). Others: dates that are split and placed in the sun to ripen. Whilst they are ripening and drying they suffer discoloration and are unfit, yet not so unfit as drying figs and raisins.

2. It is now assumed that Rabbi was asked about R. Simeon's view because it is his own too.
3. On Festivals. The animals were first watered, to make it easier to flay them.
4. Which takes place in Marheshwan: thus they spend about eight months in the commons beyond the town limits.
5. V. [Glos.](#)
6. Outside the town limits.
7. Lit., 'inhabited territory'.
8. Pasture animals may not be slaughtered on Festivals because they are mukzeh, i.e., their owner has altogether put them out of mind. Animals were frequently watered before slaughter, in order to facilitate the flaying of their skin.
9. Rabbi, in his reply to his son Simeon.
10. Rabbi, in the last cited Baraita.
11. So that pasture animals, however defined, are permitted.
12. On this passage see Bezah, Sonc. ed., p. 202f notes.
13. The scholars of the Academy.
14. I.e., it is mukzeh, and forbidden. Thus he does not rule as R. Simeon.
15. Hence it may not be handled, even according to R. Simeon.
16. They may not even be cut up for dogs. That is if they were in good health at twilight, so that one's thoughts were completely turned away from it. If the animal was dying at twilight and perished after nightfall, R. Simeon maintains that it can be cut up for dogs, because the owner must have thought of it.
17. Laid that day. It is then nolad (newly created), which R. Simeon admits is forbidden.
18. I.e., upon which the fowl is brooding. This is quite unfit and the nest may not be handled on all views.
19. From Palestine to Babylon. He was a Palestinian amora, the disciple of R. Abbahu and R. Johanan, and transmitted teachings in the latter's name; he travelled to Babylon (Hul. 101a) and acted as an intermediary between the two countries on religious questions.
20. Even before you heard it from R. Isaac.
21. A harbor of the Mediterranean sea on the coast of Palestine.
22. Hence, but for the dictum of R. Isaac, R. Joseph would not have known R. Johanan's view. But now he knows that in all cases R. Johanan ruled as R. Judah, that mukzeh is forbidden, save in the matter of an old lamp, which he holds may be handled, agreeing there with R. Simeon.

# SHABBOS – 32a-65b

23. That a candelabrum which requires both hands for lifting may not be moved.
24. Without an overhead awning. V. also T.A. III, 42f, ¶ 122.

## Shabbath 46a

may be set up and dismantled on the Sabbath?<sup>1</sup> Rather, said Abaye: [it refers to a candelabrum] of [movable] joints.<sup>2</sup> If So, what is the reason of R. Simeon b. Lakish, who permits it? What is meant by joints'? Similar to joints, viz., it has grooves.<sup>3</sup> Hence, [if it is of real] joints, whether large or small it may not be handled; also, a large one which has grooves is forbidden on account of a large jointed one;<sup>4</sup> where do they differ? in respect to a small grooved one: one Master holds, We forbid it as a preventive measure;<sup>5</sup> while the other Master holds, We do not forbid it thus.<sup>6</sup>

But did R. Johanan rule thus?<sup>7</sup> Surely R. Johanan said: The *halachah* is [always] as an anonymous Mishnah,<sup>8</sup> and we learnt: As for its wheel-work, if detachable, it has no connection therewith, is not measured with it, and does not protect together with it in [the matter of] a covering over the dead, and it may not be rolled on the Sabbath if there is money upon it.<sup>9</sup> Hence if there is no money upon it, it is permitted, though it was upon it at twilight?<sup>10</sup> — Said. R. Zera: Interpret our Mishnah as meaning<sup>11</sup> that there was no money upon it during the whole of twilight, so as not to overthrow<sup>12</sup> R. Johanan's words.

R. Joshua b. Levi said: Rabbi once went to Diospera<sup>13</sup> and gave a practical ruling in respect to a candelabrum as R. Simeon's view in respect to a lamp.<sup>14</sup> — The scholars asked: Did he give a practical ruling in respect to a candelabrum as R. Simeon's view in respect to a lamp, i.e., permissively; or perhaps he gave a restrictive ruling in respect to a candelabrum, and as R. Simeon in respect to a lamp, i.e., permissively?<sup>15</sup> The question stands over.

R. Malkia visited R. Simlai's home and moved a lamp,<sup>16</sup> to which R. Simlai took exception. R. Jose of Galilee visited the town

of R. Jose son of R. Hanina; he moved a lamp, to which R. Jose son of R. Hanina took exception. When R. Abbahu visited R. Joshua b. Levi's town he would move a lamp: when he visited R. Johanan's town he would not move a lamp. What will you: if he holds as R. Judah, let him act accordingly; while if he holds as R. Simeon, let him act accordingly? — In truth, he agreed with R. Simeon, but did not act [thus] out of respect to R. Johanan. R. Judah said: An oil lamp may be handled;<sup>17</sup> a naphtha lamp may not be handled.<sup>18</sup> Rabbah and R. Joseph both maintain: A naphtha [lamp] too may be handled.<sup>19</sup>

R. Awia visited Raba's home. Now, his boots were muddied with clay, [yet] he sat down on a bed before Raba. [Thereupon] Raba was annoyed and wished to vex him. Said he to him: What is the reason that Rabbah and R. Joseph both maintain that a naphtha lamp too may be handled? — Because it is fit for covering a utensil, replied he. If so, all chips of the yard may be handled, since they are fit to cover a utensil? — The one [a naphtha lamp] bears the character of a utensil; the others do not bear the character of a utensil. Was it not taught:

1. The ordinary bed had an overhead awning. Hence when it was set up or dismantled, technically speaking it constituted the erecting or the taking down of a tent, which is forbidden. But that prohibition does not hold good here, since there is no overhead awning.
2. it may not be handled lest it fall to pieces and be put together again, which is tantamount to making a utensil.
3. It is all fastened in one piece, but by means of grooves it looks like being moveably jointed.
4. Since a large one is generally jointed, even if it is only an imitation, it is still forbidden, lest they be confused with each other.
5. Likewise lest it be confused with a jointed candelabrum.
6. Since a small one is not generally jointed.
7. That the *halachah* is as R. Judah.
8. If a Mishnah bears no name it represents the final decision of Rabbi and his colleagues.
9. V. p. 203, n. 6.
10. Which renders it mukzeh.
11. Lit., 'let our Mishnah be.' I.e., the Mishnah, Kel. XVIII, 2.



# SHABBOS – 32a-65b

12. Lit., 'break'.
13. Probably Diospolis = Lydda (Jast.),
14. Menorah is a branched candlestick; ner a single lamp.
15. The exact version of R. Joshua's statement is in doubt.
16. That had gone out.
17. Because it is not repulsive.
18. Even R. Simeon agrees, because of its unpleasant odor it cannot be used for anything save its purpose.
19. Its unpleasant odor does not make it repulsive, whilst at the same time it is fit for covering a utensil.

## Shabbath 46b

Bracelets, ear-rings and [finger]rings are like all utensils which may be handled in a yard.<sup>1</sup> And 'Ulla said: What is the reason? Since they bear the character of a utensil. So here too, since it bears the character of a utensil [it may be handled]. R. Nahman b. Isaac observed: Praised be the All Merciful, that Raba did not put R. Awia to shame.

Abaye pointed out a contradiction to Rabbah: It was taught: The residue of the oil in the lamp or in the dish is forbidden; but R. Simeon permits [it]. Thus we see that R. Simeon rejects mukzeh. But the following opposes it: R. Simeon said: Wherever the blemish was not perceptible from the eve of the Festival, it is not *mukan*!<sup>2</sup> — How compare! There, a man sits and hopes, When will his lamp go out!<sup>3</sup> But here, does a man sit and hope, When will it receive a blemish?<sup>4</sup> [For] he argues: Who can say that it will receive a blemish? And even if you say that it will, who can say that it will be a permanent blemish?<sup>5</sup> And even if you say that it will be a permanent blemish, who can say that a scholar will oblige him?<sup>6</sup>

Rami b. Hama objected: Vows can be annulled on the Sabbath,<sup>7</sup> and one may apply<sup>8</sup> for absolution from vows where such is necessary for the Sabbath. Yet why: let us argue, who can say that her husband will oblige her?<sup>9</sup> — There it is as R. Phinehas in Raba's name. For R. Phinehas said in Raba's name: Whoever vows does so conditional upon her husband's consent.<sup>10</sup>

Come and hear: One may apply for absolution from vows on the Sabbath where it is necessary for the Sabbath. Yet why? let us argue, Who can say that a Sage will oblige him? — There, if a Sage will not oblige, three laymen suffice; but here,<sup>11</sup> who can say that a Sage will oblige him?<sup>12</sup>

Abaye raised a difficulty before R. Joseph: Did then R. Simeon rule, If it [the lamp] is extinguished, it may be handled: thus, only if it is extinguished, but not if it is not extinguished. What is the reason? [Presumably] lest through his handling it, it goes out?<sup>13</sup> But we know R. Simeon to rule that whatever is unintentional is permitted. For it was taught, R. Simeon said: One may drag a bed, seat, or bench, providing that he does not intend to make a rut! — Wherever there is a Scriptural interdict if it is intentional,<sup>14</sup> R. Simeon forbids it by Rabbinical law even if unintentional; but wherever there is [only] a Rabbinical interdict even if it is intentional,<sup>15</sup> R. Simeon permits it at the outset if unintentional.

Raba objected: Clothes' merchants may sell in their normal fashion, providing that one does not intend [to gain protection] from the sun in hot weather or from the rain when it is raining; but the strictly religious sling them on a staff behind their back.<sup>16</sup> Now here, though it is Scripturally intentional, yet if unintentional R. Simeon permits it at the outset? — Rather said Raba,

1. Though a woman may not wear them in the street; v. *infra* 59b and M.K. 12b.
2. V. Bez. 27a. A firstling may not be slaughtered and consumed unless it has a blemish: R. Simeon said that it may not be slaughtered on a Festival unless its blemish was already known on the eve thereof. Otherwise the animal was not *mukan*, i.e., prepared for the Festival, Thus he accepts the interdict of mukzeh.
3. To save the oil. Hence R. Simeon holds that it is not really mukzeh.
4. Surely not! In fact, he does hope, but without expecting it, whereas one does expect a lamp to go out.
5. For a temporary blemish does not permit the animal to be slaughtered.

# SHABBOS – 32a-65b

6. A scholar had to examine the blemish and declare it permanent. Could he be sure that he would obtain a scholar for this on the Festival?
7. A husband can annul his wife's vows, or a father his daughter's.
8. To a scholar.
9. When a woman forswears benefit from anything, she thrusts it away from herself, and it becomes like mukzeh. Even if her husband annuls her vow, she could not have anticipated it, and so it should remain mukzeh.
10. Hence she relies that her husband will annul it as soon as he is cognizant of it and the object was never mukzeh.
11. In the case of the blemish of a firstling.
12. Absolution can be granted by a Sage or three laymen; but only a Sage can declare a blemish permanent, unless it is obvious, e.g., when a limb is missing.
13. By lifting it up he may create a draught.
14. Extinguishing a light is Scripturally forbidden.
15. E.g., indirectly making a rut by dragging a heavy article over the floor.
16. V. *supra* 29b.

## Shabbath 47a

leave the lamp, oil, and wicks alone,<sup>1</sup> because they become a base for a forbidden thing.<sup>2</sup>

R. Zera said in R. Assi's name in R. Johanan's name in R. Hanina's name in the name of R. Rommanus: Rabbi permitted me to handle a pan with its ashes.<sup>3</sup> Said R. Zera to R. Assi: Did R. Johanan say thus? But we learnt: A man may take up his son while he is holding a stone, or a basket containing a stone. Whereon Rabbah b. Bar Hanah said in R. Johanan's name: The reference is to a basket filled with fruit. Thus, only because it contains fruit; but if it does not contain fruit, it is not so?<sup>4</sup> 'He was astonished for a while,'<sup>5</sup> then answered, Here too it means that it [the pan] contains [also] some grains [of spice]. Abaye objected: Did grains have any value in Rabbi's house?<sup>6</sup> And should you answer, They were fit for the poor, — surely it was taught: 'The garments of the poor for the poor, and the garments of the wealthy for the wealthy'.<sup>7</sup> But those of the poor are not [deemed fit] for the purpose of the wealthy?<sup>8</sup> But said Abaye, it is analogous to a chamber pot.<sup>2</sup> Raba observed: There are two refutations to this. Firstly, a chamber pot is

repulsive, while this is not repulsive.<sup>10</sup> And secondly, a chamber pot is uncovered, whereas this is covered!<sup>11</sup> Rather, said Raba, when we were at R. Nahmanis we would handle a brazier on account of its ashes,<sup>12</sup> even if broken pieces of wood were lying upon it.<sup>13</sup>

An objection is raised: And both<sup>14</sup> agree that if it [a lamp] contains fragments of a wick, it may not be handled.<sup>15</sup> Said Abaye: They learnt this of Galilee.<sup>16</sup>

Levi b. Samuel met R. Abba and R. Huna b. Hiyya standing at the door of R. Huna's college. Said he to them: Is it permissible to re-assemble a weaver's frame on the Sabbath?<sup>17</sup> — It is well, answered they. Then he went before Rab Judah, who said: Surely Rab and Samuel both rule: If one re-assembles a weaver's frame on the Sabbath, he is liable to a sin-offering.<sup>18</sup>

An objection is raised: If one puts back the branch of a candelabrum on the Sabbath, he is liable to a sin-offering; as for the joint of a whitewasher's pole,<sup>19</sup> it must not be re-inserted, yet if one does re-insert it, he is exempt, but it is forbidden.<sup>20</sup> R. Simai said: For a circular horn, one is liable; for a straight horn, one is exempt!<sup>21</sup> — They<sup>22</sup> ruled as this Tanna. For it was taught: The sockets of a bed,<sup>23</sup> the legs of a bed, and the archer's tablets,<sup>24</sup> may not be re-inserted, yet if one does re-insert [them], he is not liable [to a sin-offering],

1. They cannot be compared with others.
2. Sc. the flame. Whilst the lamp is alight everything may be regarded as subsidiary to the flame: R. Simeon admits that such mukzeh is forbidden.
3. Used for fumigating. This is the meaning as first supposed. Ashes are mukzeh, and it is assumed that he was permitted to move the ashes on account of the pan, which is a utensil.
4. And the pan is analogous.
5. Dan. IV, 16.
6. Surely not! Hence the pan with the ashes may not be handled on their account.
7. The reference is to the minimum size of material which is liable to defilement as a 'garment'. The smallest size which has any value to a wealthy person is three handbreadths square; if it is less,

# SHABBOS – 32a-65b

he throws it away. A poor man, however, endeavors to find a use for it even if it is only three fingerbreadths square, and that accordingly is his minimum (cf. *supra* 26b seq.). These are the minima for the wealthy and the poor respectively which are technically called garments.

8. They do not rank as 'garments' when in a wealthy man's possession. The same principle applies here.
9. Which may be carried away with the excrements, and similarly the pan and ashes.
10. Hence the former must be removed.
11. Their shovels or coal pans were covered with a lid or top.
12. I.e., when the ashes were needed for covering anything. These ashes were counted upon for this from before the Sabbath, and hence the whole might be handled. So here too, R. Romanus states that Rabbi permitted him to handle a fumigating pan on account of the ashes.
13. The latter might not be handled, and therefore the utensil which contained it likewise, save that it also contained ashes.
14. R. Judah and R. Simeon.
15. The same applies to pieces of wood on a brazier. For the lamp also contains oil, just as the brazier contains ashes too.
16. Owing to the abundance of oil in Galilee the residue of oil in the lamp would be of no value to its owner, and therefore the lamp with the fragments of wick may not be handled on account of its oil (Tosaf. and R. Nissim Gaon).
17. The frame or loom consisted of jointed parts, which fitted into each other.
18. If done in ignorance.
19. The handle of the painter's brush was jointed, to allow of different lengths according to requirements.
20. A candelabrum is not taken to pieces frequently, and therefore when one inserts its branches he finishes its manufacture; hence he is liable to a sin-offering, it being a general rule that this is incurred for the completion of any utensil. But a painter's brush is continually taken to pieces; therefore the insertion of one of its parts is only temporary and does not complete it.
21. These are musical instruments into which reeds were inserted to give various notes; v. T.A. III, 96. The putting together of the former was skilled work; hence liability is incurred. But the latter was assembled amateurishly, being frequently taken to pieces; hence no liability is incurred. The difficulty is presented by the branch of a candelabrum, whose principle is the same as a weaver's frame.
22. R. Abba and R. Huna b. Hiyya.
23. Into which the legs of a bed fitted. to prevent them from being rotted by the damp earth.

24. Rashi: a small wooden plaque inserted in the bow upon which the arrow presses before it is released. Jast. translates: 'the boards on which the straw rests', but does not make it clear what fitting or joining is required there.

## Shabbath 47b

but it is forbidden; nor must they be [tightly] fixed in, and if one does so, he is liable to a sin offering. R. Simeon b. Gamaliel said: if it is loose, it is permitted.<sup>1</sup>

At R. Hama's home there was a folding bed, which they used to put up on Festivals. Said one of the Rabbis to Raba: What is your view, that it is building from the side:<sup>2</sup> granted that there is no Scriptural prohibition, yet it is Rabbinically forbidden? Said he to him, I agree with R. Simeon b. Gamaliel, who ruled: If it is loose, it is permitted.

**MISHNAH.** A VESSEL, MAY BE PLACED UNDER A LAMP TO CATCH THE SPARKS, BUT ONE MUST NOT POUR WATER THEREIN, BECAUSE HE EXTINGUISHES [THEM].

**GEMARA.** But he deprives the vessel of its readiness?<sup>3</sup> — Said R. Huna the son of R. Joshua: Sparks are intangible.<sup>4</sup>

**BUT ONE MUST NOT POUR WATER THEREIN, BECAUSE HE EXTINGUISHES [THEM].** Shall we say that we learnt anonymously as R. Jose, who maintained: That which is a cause of extinguishing is forbidden?<sup>5</sup> Now, is that logical: granted that R. Jose ruled thus for the Sabbath: did he rule thus for the eve of the Sabbath? And should you say, Here also it refers to the eve of the Sabbath, — surely it was taught: A vessel may be placed under a lamp on the Sabbath to catch the sparks, and on the eve of the Sabbath goes without saying; but one must not pour water therein on the eve of the Sabbath, because he extinguishes [them], and the Sabbath goes without saying? — Rather, said R. Ashi, you may say that it agrees even with the Rabbis: here it is different, because one brings the extinguisher near.<sup>6</sup>

# SHABBOS – 32a-65b

## CHAPTER IV

**MISHNAH.** WHEREIN MAY WE STORE [FOOD], AND WHEREIN MAY WE NOT STORE [IT]?<sup>2</sup> WE MAY NOT STORE [IT] IN PEAT,<sup>3</sup> FOLIAGE,<sup>9</sup> SALT, LIME, OR SAND, WHETHER MOIST OR DRY; NOR IN STRAW, GRAPE-SKINS, SOFT FLOCKING<sup>10</sup> OR HERBAGE, WHEN THEY ARE MOIST; BUT WE MAY STORE [FOOD] IN THEM WHEN THEY ARE DRY.

**GEMARA.** The scholars propounded: Did we learn, peat of olives, whereas peat of poppy seed is well; or perhaps we learnt peat of poppy seed, and how much more so of olives? — Come and hear: For R. Zera said on the authority of one of the disciples of the School of R. Jannai: A basket in which one put away [food]<sup>11</sup> may not be placed on peat of olives. This proves that we learnt peat of olives!- [No.] After all I may tell you that in respect of storing [peat] of poppy seed too is forbidden; [but] as for

1. I.e., if it is so constructed that it need be only loosely joined, it is permitted even at the very outset. R. Abba and R. Huna b. Hiyya likewise refer to branches that sit lightly in their sockets.
2. The technical term for work not done in a professional and usual way. - I.e., do you think that because it is loosely fitted it does not constitute building?
3. V. p. 196, n. 5.
4. V. p. 198, n. 2.
5. Even if one does not directly extinguish; v. *infra* 120a.
6. By pouring water into the vessel, And therefore as a preventive measure it is forbidden, also on the eve of sabbath. But in the case below, q.v., it is indirect extinguishing, because the heat must first cause the jars to burst before the water is released.
7. When a pot is removed from the fire on the eve of the Sabbath, it may be stored in anything that preserves heat, but not in something that adds heat (*supra* 34b).
8. I.e., a pressed, hard mass. The Gemara discusses which mass is meant.
9. Zebel is foliage piled up for forming manure.
10. E.g., rags, wool, etc.
11. For the Sabbath, to preserve its heat.

## Shabbath 48a

causing heat to ascend,<sup>1</sup> [peat] of olives causes heat to ascend, but not [peat] of poppy seed.

Rabbah and R. Zera visited the Resh Galutha,<sup>2</sup> and saw a slave place a pitcher of water on the mouth of a kettle.<sup>3</sup> Thereupon Rabbah rebuked him. Said R. Zera to him: Wherein does it differ from a boiler [placed] upon a boiler?<sup>4</sup> — There he [merely] preserves [the heat],<sup>5</sup> he replied, whereas here he creates it.<sup>6</sup> Then he saw him spread a turban over the mouth of a cask and place a cup<sup>7</sup> upon it. Thereupon Rabbah rebuked him. Said R. Zera to him: Why? You will soon see,<sup>8</sup> said he. Subsequently he saw him [the servant] wringing it out.<sup>9</sup> Wherein does this differ from [covering a cask with] a rag?<sup>10</sup> he asked him. There one is not particular about it,<sup>11</sup> here he is particular about it.<sup>12</sup>

[NOR WITH] STRAW. R. Adda b. Mattenah asked Abaye: Is it permissible to handle flocking in which one stored [food]?<sup>13</sup> Said he to him: Because he lacks a bundle of straw, does he arise and renounce a bundle of soft flocking?<sup>14</sup> — Shall we say that the following supports him: We may store [food] in wool clip, hatched wool, strips of purple [wool],<sup>15</sup> and flocking, but they may not be handled? — As for that, it is no proof: this may be its meaning: if one did not store [food] in them, they may not be handled. If so, why state it?<sup>16</sup> — You might say, They are fit for reclining:<sup>17</sup> hence we are told [otherwise].

R. Hisda permitted stuffing to be replaced in a pillow on the Sabbath. R. Hanan b. Hisda objected to R. Hisda: The neck [of a shirt] may be undone on the Sabbath,<sup>18</sup> but may not be opened;<sup>19</sup> nor may flocking be put into a pillow or a bolster on a Festival, and on the Sabbath it goes without saying? — There is no difficulty: one refers to new ones, the other to old ones.<sup>20</sup> It was taught likewise: Flocking may not be put into a pillow or a bolster on the Festival, and on the Sabbath it

# SHABBOS – 32a-65b

need not be stated; if it falls out, it may be replaced [even] on the Sabbath, while on Festivals it goes without saying.

Rab Judah said in Rab's name: One who opens the neck [of a shirt] on the Sabbath incurs a sin-offering.<sup>21</sup> R. Kahana objected:

1. As here, the food is stored in a substance which does not add heat, but heat may mount up from the peat and penetrate the basket.
2. Head of the Exile, Exilarch, official title of the head of Babylonian and Persian Jewry, whose authority was recognized and sustained by the State. V. J.E. V, p. 228, s.v. Exilarch.
3. The pitcher contained cold water, and the kettle was hot.
4. Which is permissible; 51b.
5. For the upper boiler too is filled with hot water.
6. The kettle below heats the cold water in the pitcher.
7. Natla is a ladle or a small vessel for taking liquid out of a large vessel.
8. Lit., 'you see now'.
9. This is forbidden on the Sabbath.
10. Which is permitted, and we do not fear that the owner will wring it dry. And though the servant did so here, yet on what grounds did Rabbah rebuke him at the outset?
11. He does not mind if the rag remains wet.
12. Hence he is likely to wring it.
13. Normally they may not be handled; the question is whether this use converts it into a 'utensil' which may be handled on the Sabbath.
14. Where possible straw is used, because it is cheaper. When one must use rags, he does not on that account renounce them, i.e., declare that they have no value in his eyes save for that purpose, but they remain independent, as it were, just as before they were so used: hence they may not be handled.
15. [H] is translated purple in E.V. (Ex. XXV, 4). But this was an extremely costly dye, and its proposed use here for storing food shows that such is not meant. It is rather a scarlet red dye, more brilliant than purple but not so enduring; v. T.A. I, 146f.
16. In their present state they cannot be used, hence they certainly do not rank as 'utensils'.
17. So that they are utensils.
18. When it is returned by the launderer, who generally tied the neck up.
19. The first time after it is sewn. This opening makes it fit for wear and thus finishes its work.
20. A pillow, etc. must not be stuffed for the first time, as that is part of its manufacture; but if the stuffing falls out, it may be replaced.
21. V. n. 1.

## Shabbath 48b

What is the difference between this and the bung of a barrel?<sup>1</sup> — Said Raba to him: The one is an integral part thereof, whereas the other is not.

R. Jeremiah pointed out a contradiction to R. Zera. We learnt: The fuller's loosely stitched bundle,<sup>2</sup> or a bunch of keys, or a garment stitched together with kil'ayim thread<sup>3</sup> are counted as connected in respect of uncleanness,<sup>4</sup> until one begins to undo them. This proves that they are [regarded as] joined even not at the time of work.<sup>5</sup> But the following is opposed thereto: If a stick is improvised to serve as a handle for an axe, it is counted as connected in respect of uncleanness at the time of work. [Thus,] only at the time of work, but not otherwise? — There, he replied, a man is wont to throw it [the handle] among the timber when it is not being used. Here, a man prefers [that pieces remain together]<sup>6</sup> even not at the time of work, so that if they are soiled he can rewash them.<sup>7</sup>

In Sura the following discussion was recited in R. Hisda's name. in Pumbeditha it was recited in R. Kahana's name-others state, in Raba's name. Who is the Tanna responsible for the statement of the Rabbis: Whatever is joined to an article is counted as the article itself? — Said Rab Judah in Rab's name, It is R. Meir. For we learnt: The receptacles on a stove for the oil-flask, spice-pot, and the lamp are defiled through contact, but not through air space: this is R. Meir's opinion. But R. Simeon declares them clean.<sup>8</sup> Now, as for R. Simeon, it is well: he holds that they are not as the stove. But according to R. Meir, — if they are as the stove, let them be defiled even through air space; if they are not as the stove, let them not be defiled even through contact? In truth, they are not as the stove, but the Rabbis decreed [uncleanness] in their case. If they decreed it, let them be defiled even through air space too? — The Rabbis made a distinction, so that people might not come to

# SHABBOS – 32a-65b

burn *terumah* and holy food on account of them.<sup>2</sup>

Our Rabbis taught: A shears of separate blades<sup>10</sup> and the cutter of a [carpenter's] plane are [counted as] connected in respect of uncleanness,<sup>11</sup> but not in respect of sprinkling.<sup>12</sup> What will you: if they are both [counted as] connected, [they are so] even in respect of sprinkling too; if [they do] not [count as] connected, [they are not so] even in respect of defilement? — Said Raba: By Scriptural law, when in use they are [counted as] connected in respect of both defilement and sprinkling, when not in use, they are [counted as] connected in respect of neither defilement nor sprinkling,

1. Which according to the Rabbis *infra* 146a, may be pierced on the Sabbath.
2. Of linen; they used to sew articles of washing loosely together, to prevent loss.
3. V. [Glos.](#)
4. If one part becomes unclean, the others are likewise, though they are sure to be untied at a later stage.
5. E.g., the fuller's bundle need be sewn together only at the actual washing, yet the single pieces are regarded as one even afterwards, so long as one has not commenced to untie them.
6. That the pieces remain together until required.
7. Without having to search for the pieces.
8. Separate receptacles for a flask of oil, spices, and a lamp were attached to earthen stoves. These stoves are defiled in two ways: (i) when an unclean object actually touches them on the inside; (ii) if an unclean object is suspended within their cavity, i.e., their air space. R. Meir holds that in the first case the attached receptacles too are defiled, as part of the stove, but not in the second; while R. Simeon maintains that they remain clean in both cases.
9. If these receptacles, having been defiled through the stove, came into contact with *terumah* and holy food, they are unclean in their turn, but only by Rabbinical law, whereas they must be unclean by Scriptural law before they may be burnt. Hence the Rabbis limited their defilement, that it might be fully understood that it is merely Rabbinical.
10. Lit., 'joints'
11. If one part becomes unclean the other is too.
12. If a utensil is defiled through a corpse, it needs sprinkling of water mixed with the ashes of the red heifer to render it clean (v. Num. XIX). If the mixture is sprinkled on one part but not on the other the latter is not cleansed.

## Shabbath 49a

But the Rabbis imposed a preventive measure in respect of defilement, when they are not in use,<sup>1</sup> on account of defilement when they are in use;<sup>2</sup> and in respect of sprinkling, when they are in use,<sup>3</sup> on account of when they are not in use.

WHEN THEY ARE MOIST. The Scholars propounded: Naturally moist, or artificially moist?<sup>4</sup> — Come and hear: [WE MAY NOT STORE ...] IN STRAW, GRAPE-SKINS, FLOCKING OR HERBAGE WHEN THEY ARE MOIST. Now, if you say [that it means] artificially moistened, it is well; but if you say, naturally moist, how can flocking be naturally moist? — [It is possible] in the case of wool plucked from between the flanks.<sup>5</sup> And as to what R. Oshaia taught: We may store [food] in a dry cloth<sup>6</sup> and in dry produce, but not in a damp cloth or moist produce, — how is naturally damp cloth possible? — In the case of wool plucked from between the flanks.

MISHNAH. WE MAY STORE [FOOD] IN, GARMENTS, PRODUCE,<sup>7</sup> DOVES' WINGS, CARPENTERS' SAWDUST<sup>8</sup> AND THOROUGHLY BEATEN HATCHELLED FLAX. R. JUDAH FORBIDS [STORING] IN FINE, BUT PERMITS [IT] IN COARSE [BEATEN FLAX].

GEMARA. R. Jannai said: Tefillin<sup>9</sup> demand a pure body, like Elisha, the man of wings. What does this mean? — Abaye said: That one must not pass wind while wearing them; Raba said: That one must not sleep in them.<sup>10</sup> And why is he called the man of wings'? Because the wicked Roman government once proclaimed a decree against Israel that whoever donned tefillin should have his brains pierced through;<sup>11</sup> yet Elisha put them on and went out into the streets. [When] a quaestor saw him, he fled before him, whereupon he gave pursuit. As he overtook him he [Elisha] removed them from his head and held them in his hand. 'What is that in your hand?' he demanded. 'The wings of a dove,' was his reply. He stretched out his

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hand and lo! they were the wings of a dove. Therefore he is called 'Elisha the man of the wings'. And why the wings of a dove rather than that of other birds? Because the Congregation of Israel is likened to a dove, as it is said, as the wings of a dove covered with silver:<sup>12</sup> just as a dove is protected by its wings, so is Israel protected by the precepts.<sup>13</sup>

**IN CARPENTERS' SAWDUST, etc.** The scholars propounded: Does R. Judah refer to carpenters' sawdust or to hatchelled flax? Come and hear: R. Judah said: Fine hatchelled flax is like foliage.<sup>14</sup> This proves that he refers to hatchelled flax. This proves it.

**MISHNAH. WE MAY STORE [FOOD] IN FRESH HIDES, AND THEY MAY BE HANDLED;<sup>15</sup> IN WOOL SHEARINGS, BUT THEY MAY NOT BE HANDLED.<sup>16</sup> WHAT THEN IS DONE? THE LID [OF THE POT] IS LIFTED, AND THEY [THE SHEARINGS] FALL OFF OF THEIR OWN ACCORD. R. ELEAZAR B. AZARIAH SAID: THE BASKET<sup>17</sup> IS LIFTED ON ONE SIDE AND [THE FOOD] IS REMOVED, LEST ONE LIFT [THE LID OF THE POT] AND BE UNABLE TO REPLACE IT.<sup>18</sup> BUT THE SAGES SAY: ONE MAY TAKE AND REPLACE [IT].<sup>19</sup>**

**GEMARA.** R. Jonathan b. Akinai and R. Jonathan b. Eleazar were sitting, and R. Hanina b. Hama sat with them and it was asked: Did we learn, FRESH HIDES belonging to a private individual, but those of an artisan, since he is particular about them<sup>20</sup> may not be handled; or perhaps, we learnt about those of an artisan, and all the more so those of a private individual? — Said R. Jonathan b. Eleazar to them: It stands to reason that we learnt about those belonging to a private individual, but as for those of an artisan, he is particular about them. Thereupon R. Hanina b. Hama observed to them: Thus did R. Ishmael b. R. Jose say:

1. That both limbs should count as one.
2. To prevent laxity in the latter case,
3. That they should not count as one.

4. Lit., 'through themselves or through something else'. The former throws out more heat.
5. Of a living animal: this contains its own moisture.
6. Lit., 'raiment'.
7. E.g., corn or pulse.
8. Or, shavings.
9. V. [Glos.](#)
10. Phylacteries used to be worn all day.
11. V. *infra* 130a.
12. Ps. LXVIII, 14.
13. In Gen. R. XXXIX, 8 the point of comparison is stated thus: all birds fly with both wings, and when exhausted they rest on a crag or rock; but the dove, when tired, rests on one wing and flies with the other. So Israel, when driven from one country, finds refuge and rest in another; v. also note a.l. in Sonc. ed.
14. Which may not be used; *supra* 47b.
15. Whether food was put away in them or not. They are fit for reclining upon, and therefore rank as utensils, which may be handled.
16. Because they are mukzeh, being set aside to be woven and spun.
17. Containing the pot and the shearings,
18. If the pot is bodily lifted out, the shearings may all collapse, and since they must not be handled, they cannot be parted in order to replace the pot.
19. This is discussed in the Gemara.
20. He has to sell, and is therefore particular not to spoil them. This may render them mukzeh.

## Shabbath 49b

My father was a hide worker, and he would say: Fetch hides and that we may sit on them.<sup>1</sup>

An objection is raised: Boards belonging to a householder may be handled; those of an artisan may not be handled;<sup>2</sup> but if one intended to place bread upon them for guests, in both cases they may be handled? — Boards are different, for one is [certainly] particular about them.

Come and hear: Hides, whether tanned or not, may be handled on the Sabbath, 'tanned' being specified only in respect to uncleanness.<sup>3</sup> Now surely, no distinction is drawn whether they belong to a householder or an artisan? — No: [It means those] of a householder. But what of those of an artisan? They may not be handled? If so, when it is taught, "'tanned" being specified only in

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respect to uncleanness,' let a distinction be drawn and taught in that itself: [viz.,] when is that said? [Only] of those belonging to a householder, but not concerning those of an artisan? — The whole deals with those of a householder.<sup>4</sup>

This is dependent on Tannaim: Hides of a private individual may be handled, but those of an artisan may not: R. Jose maintained: Either the one or the other may be handled.

Again they<sup>5</sup> sat and pondered: Regarding what we learnt, The principal categories of labour<sup>6</sup> are forty less one, — to what do they correspond?<sup>7</sup> — Said R. Hanina b. Hama to them: To the forms of labor in the Tabernacle.<sup>8</sup> R. Jonathan son of R. Eleazar said to them, Thus did R. Simeon b. R. Jose b. Lakonia say: They correspond to [the words] 'work' [melakah], 'his work' [melakto], and 'the work of' [meleketh], which are [written] thirty-nine times in the Torah.<sup>9</sup> R. Joseph asked: Is 'and he went into the house to do his work'<sup>10</sup> included in this number, or not? — Said Abaye to him, Then let a Scroll of the Torah be brought and we will count! Did not Rabbah b. Bar Hanah say in R. Johanan's name: They did not stir thence until they brought a Scroll of the Torah and counted them?<sup>11</sup> The reason that I am doubtful, replied he, is because it is written, for the work<sup>12</sup> they had was sufficient:<sup>13</sup> is that of the number, while this<sup>14</sup> is [to be interpreted] in accordance with the view that he entered to perform his business;<sup>15</sup> or perhaps and he went into the house to do his work' is of the number, while this 'for the work they had was sufficient' is meant thus: their business was completed?<sup>16</sup> The question stands over.

It was taught as the opinion that it corresponds to the forms of labor in the Tabernacle. For it was taught: Liability is incurred only for work of which the same was performed in the Tabernacle. They sowed, hence ye must not sow; they reaped, hence ye must not reap;<sup>17</sup> they lifted up the boards from the ground to the waggon,<sup>18</sup> hence ye must not carry in from a public to a

private domain; they lowered the boards from the wagon to the ground, hence ye must not carry out from a private to a public domain; they transported [boards, etc.] from wagon to wagon, hence ye must not carry from one private to another private domain. 'From one private to another private domain'- what [wrong] is done? Abaye and Raba both explained — others say, R. Adda b. Ahabah: It means from one private to another private domain via public ground.

**IN WOOL SHEARINGS, BUT THEY MAY NOT BE HANDLED.** Raba said: They learnt this only where one had not stored [food] in them; but if one had stored food in them [on that Sabbath], they may be handled. A certain student of one day's standing<sup>19</sup> refuted Raba: **WE MAY STORE [FOOD] [H] IN WOOL SHEARINGS, BUT THEY MAY NOT BE HANDLED. WHAT THEN IS DONE?**

1. This shows that he was not particular.
2. This shows that an artisan is particular.
3. Tanned hides are subject to the laws of defilement; untanned hides are not.
4. In whose case no distinction can be drawn between tanned and untanned skins save in respect of defilement.
5. The Rabbis maintained above.
6. Forbidden on the Sabbath; for aboth, lit., 'fathers', v. *supra* 2b.
7. On what basis are they selected?
8. Every form of labor necessary in the Tabernacle was regarded as a principal category of work forbidden on the Sabbath. This is learnt from the juxtaposition of the commands concerning the Sabbath and the erection of the Tabernacle, Ex. XXXV, 1-3, 4 seq.
9. Lit., 'forty times minus one'.
10. Gen. XXXIX, 11
11. Rashi conjectures that the reference may be to the *waw* (u) of gahown (iujd); v. Kid, 30a.
12. E.V. 'stuff'.
13. Ex. XXXVI, 7.
14. 'And he went into the house to do his work',
15. A euphemism for adultery; v. Sot. 36b. In that case *melakto* (his work) does not connote actual work, and is not included.
16. They had brought all the materials required. On this supposition the verse is translated as in the E.V.
17. Certain vegetables had to be sown and reaped to provide dyes for the hangings.



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18. The ground was a public domain, while the wagon was a private domain.  
19. I.e., who had come to the college for the first time that day. V. Hag. 5b.

## Shabbath 50a

THE LID [OF THE POT] IS LIFTED, AND THEY [THE SHEARINGS] FALL OFF OF THEIR OWN ACCORD.<sup>1</sup> Rather if stated, it was thus stated: Raba said: They learnt this only when one had not designated them for storing, but if he had, they may be handled. It was stated likewise: When Rabin came,<sup>2</sup> he said in the name of R. Jacob in the name of R. Assi b. Saul in Rab's name: They learnt this only where one had not designated them for [constant]<sup>3</sup> storing; but if he had designated them for [constant) storing, they may be handled. Rabina said: They [the Sages of the Mishnah] learnt in reference to the [merchant's] shelves.<sup>4</sup> it was taught likewise: Wool shearings of the shelves may not be handled; but if a private individual prepared them for use, they may be handled.

Rabbah b. Bar Hanah recited before Rab: If one cuts down dried branches of a palm tree for fuel and then changes his mind, [intending them] for a seat, he must tie [them] together;<sup>5</sup> R. Simeon b. Gamaliel said: He need not tie them together. He recited it and he stated it: The *halachah* is as R. Simeon b. Gamaliel.

It was stated: Rab said: He must tie [them] together; Samuel maintained: He must intend [to sit upon them]: while R. Assi ruled: If he sits upon them,<sup>6</sup> though he had neither tied nor intended them [for sitting, it is well].<sup>7</sup> As for Rab, it is well: he rules as the first Tanna: and Samuel too [is not refuted, for he] rules as R. Simeon b. Gamaliel. But according to whom does R. Assi rule? — He rules as the following Tanna. For it was taught: One may go out [into the street] with a wool tuft or a flake of Wool,<sup>8</sup> if he had dipped them [in oil]<sup>2</sup> and tied them with a cord. If he did not dip them [in oil] and tie them with a cord, he may not go out with them; yet if he had gone out with them for

one moment<sup>10</sup> before nightfall,<sup>11</sup> even if he had not dipped or tied them with a cord, he may go out with them [on the Sabbath].<sup>12</sup>

R. Ashi said, We too have learnt [so]: One must not move straw [lying] upon a bed with his hand, yet he may move it with his body;<sup>13</sup> but if it is fodder for animals, or a pillow or a sheet was upon it before nightfall,<sup>14</sup> he may move it with his hand.<sup>15</sup>

And which Tanna disagrees with R. Simeon b. Gamaliel? R. Hanina b. Akiba. For when R. Dimi came,<sup>16</sup> he said in the name of Ze'iri in R. Hanina's name: R. Hanina b. Akiba once went to a certain place and found dried branches of a palm tree cut down, and he said to his disciples, 'Go out and declare your intention,<sup>17</sup> so that we may be able to sit upon them tomorrow'. And I do not know whether it was a house of feasting or a house of mourning.<sup>18</sup> Since he says, '[I do not know] whether it was a house of feasting or a house of mourning', [it implies] only there, because they are occupied;<sup>19</sup> but elsewhere it must be tied together; but if not, it is not [permitted].

Rab Judah said: A man may bring a sack full of earth [into the house] and use it for his general needs.<sup>20</sup> Mar Zutra lectured in the name of Mar Zutra Rabbah: Providing that he allotted a certain corner to it.<sup>21</sup> Said the students before R. Papa: With whom [does this agree]: R. Simeon b. Gamaliel? For if with the Rabbis, — an act is required!<sup>22</sup> — R. Papa answered: You may even say, with the Rabbis. The Rabbis ruled that an act is required only where an act is possible,<sup>23</sup> but not where it is impossible.<sup>24</sup>

Shall we say that this is disputed by Tannaim? Utensils may be cleaned<sup>25</sup> with anything,<sup>26</sup> save silver vessels with white earth.<sup>27</sup> This [implies] that natron<sup>28</sup> and sand are permitted. But surely it was taught, Natron and sand are forbidden? Surely they differ in this: one Master holds that an act is required,<sup>29</sup> while the other Master holds that no act is required? No. All agree that no act is required, yet there is no difficulty: one is according to R. Judah, who maintains, What

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is unintentional is forbidden; the other is according to R. Simeon, who rules, What is unintentional is permitted.<sup>30</sup> How have you explained the view that it is permitted? As agreeing with R. Simeon! Then consider the last clause: But one must not cleanse his hair with them.<sup>31</sup> Rather if R. Simeon, surely he permits it? For we learnt:

1. This proves that even when food was stored in the shearings on that day, they may not be handled.
2. V. p. 12, n. 9.
3. So Rashi.
4. Wool shearings stored in the merchant's shelves are certainly not designated for storing, and even if thus employed they will eventually be replaced in the shelves. Hence they may not be handled even if used for storing. But Raba referred to ordinary shorn wool: when one employs them for such a purpose, it is as though he designated them for storing, and therefore they may be handled. Thus Rabina justifies the first version of Raba's statement.
5. Before the Sabbath, thus indicating their purpose, Otherwise they are regarded as fuel and may not be handled on the Sabbath, a change of mind without corresponding action being of no account. — 'Intended' means that this was verbally stated, and not mental.
6. Before the Sabbath.
7. He may handle and use them as a seat on the Sabbath.
8. Both used as a dressing for a wound. Tosaf. translates a wig.
9. So Rashi. He thereby shows that his purpose is to prevent his garments from chafing the wound. Rashal deletes 'in oil', and translates: if he had dyed them, thus rendering them an adornment. Otherwise, on both translations, they are a burden and may not be taken out into the street.
10. Lit., 'one hour'.
11. Lit., 'while yet daytime' - i.e., before the Sabbath.
12. The principle is the same as in R. Assi's ruling.
13. Generally speaking, straw is meant for fuel or brick-making, and is therefore *mukzeh*. Therefore if straw is lying on a bed, not having been designated for a mattress, one must not move it with his hand to straighten it and make the bed more comfortable, but he may do so with his body, because that is an unusual manner (v. p. 201, n. 1 and p. 115, n. 7).
14. Lit., 'by day' - i.e., if one had lain upon it before the Sabbath, though he had neither put aside the straw nor declared his intention to use it as a mattress.

15. Here too the principle is the same as in R. Assi's ruling.
16. V. P. 12, n. 9.
17. To sit upon them on the Sabbath.
18. This is Ze'iri's comment.
19. Lit., 'troubled'. For that reason mere intention was sufficient.
20. On the Sabbath or Festivals. This must be done before the Sabbath or Festivals.
21. Which renders it prepared (*mukan*) for these purposes.
22. The equivalent of tying the branches.
23. Lit., 'for something that can be the subject of an act'.
24. Nothing can be done to the earth to show that it is meant for a particular purpose.
25. Lit., 'rubbed'.
26. On the Sabbath.
27. A kind of chalk. Rashi: [H] i.e., the tartar deposited in wine vessels; Aruch: pulverized resin, These do more than cleanse, but actually smooth the silver, which is forbidden work.
28. V. Sanh., Sonc. ed., p. 330, n. 5.
29. To show its purpose, and since such is impossible, they are forbidden, but not because there is anything objectionable in them per se.
30. *Supra*, 22a, 29b. Natron and sand sometimes smooth the silver too, in addition to cleansing it, but that smoothing is unintentional. But white chalk always smoothes: hence all rule it out.
31. Because it pulls hair out.

## Shabbath 50b

A Nazirite may cleanse [his hair]<sup>1</sup> and part it,<sup>2</sup> but he must not comb it.<sup>3</sup> Rather both are according to R. Judah, yet two Tannaim differ as to R. Judah's view: one Tanna holds that in R. Judah's view they [natron and sand] smooth,<sup>4</sup> while the other Tanna holds that in R. Judah's view they do not smooth. How have you explained them? As agreeing with R. Judah! Then consider the second clause: 'But the face, hands, and feet are permitted';<sup>5</sup> but surely it removes the hair? — If you wish, I can answer that it refers to a child; alternatively, to a woman, another alternative, to a eunuch [by nature].<sup>6</sup>

Rab Judah said: Powdered brick is permitted.<sup>7</sup> R. Joseph said: Poppy pomace [scented] with jasmine is permitted.<sup>8</sup> Raba said: Crushed pepper is permitted. R. Shesheth said: Barda is permitted. What is barda? — Said R. Joseph: [A compound

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consisting of] a third aloes, a third myrtle, and a third violets. R. Nehemiah b. Joseph said: Providing that there is not a greater quantity of aloes, it is well.<sup>9</sup>

R. Shesheth was asked: Is it permissible to bruise olives on the Sabbath?<sup>10</sup> He answered them: Who permitted it then on weekdays? (He holds [that it is forbidden] on account of the destruction of food).<sup>11</sup> Shall we say that he disagrees with Samuel; for Samuel said: One may do whatever he desires with bread? — I will tell you: A loaf [crumbled] is not repulsive, but these are.

Amemar, Mar Zutra, and R. Ashi were sitting, when barda was brought before them.<sup>12</sup> Amemar and R. Ashi washed [their hands therewith]; Mar Zutra did not. Said they to him, Do you not accept R. Shesheth's ruling that barda is permitted? R. Mordecai answered them: Exclude the Master [Mar Zutra], who does not hold it [permitted] even on weekdays. His view is as what was taught: One may scrape off the dirt scabs and wound scabs that are on his flesh because of the pain;<sup>13</sup> [but] if in order to beautify himself, it is forbidden.<sup>14</sup> And whose view do they adopt? — As what was taught: One must wash his face, hands, and feet daily in his Maker's honor, for it is said, The Lord hath made every thing for his own purpose.<sup>15</sup>

**R. ELEAZAR B. AZARIAH SAID: THE BASKET IS TILTED ON ONE SIDE AND [THE FOOD] IS REMOVED, LEST ONE LIFT [THE LID OF THE POT], etc.** R. Abba said in R. Hiyya b. Ashi's name: All agree that if the cavity becomes disordered,<sup>16</sup> we may not replace [the pot].<sup>17</sup> We learnt: **BUT THE SAGES SAY: ONE MAY TAKE AND REPLACE [IT].** What are the circumstances? If the cavity is not disordered, the Rabbis [surely] say well?<sup>18</sup> Hence it must mean even if the cavity becomes disordered!-No. In truth, it means that the cavity was not disordered, but here they differ as to whether we fear. One Master holds: We fear lest the cavity become disordered;<sup>19</sup> while the other Master holds: We do not fear.

R. Hana said: With respect to selikustha,<sup>20</sup> if one put it in, drew it out, and put it in again,<sup>21</sup> it is permitted;<sup>22</sup> if not, it is forbidden.

Samuel said: As regards the knife between the rows of bricks,<sup>23</sup> — if one inserted it, withdrew it, and reinserted it,<sup>24</sup> it is permitted; if not, it is forbidden. Mar Zutra-others state R. Ashi-said: Yet it is well [to insert a knife] between the branches of a reed hedge.<sup>25</sup> R. Mordecai said to Raba, R. Kattina raised an objection: if one stores turnips or radishes under a vine, provided some of their leaves are uncovered, he need have no fear

1. By rubbing it (hafaf denotes to rub) with sand or natron.
2. With his fingers (Jast.). Rashi: he may beat out his hair.
3. With a comb. A Nazirite may not cut his hair (v. Num, VI, 5); a comb is certain to pull some hair out (v. T.A. II, 197 and note a.l.), and therefore it is forbidden as cutting. Now the first clause permits sand or natron: it can only agree with R. Simeon, who holds that what is unintentional is permitted, and it must be assumed therefore that sand or natron is not bound to pull out the hair. But that being so, R. Simeon will permit it on the Sabbath too.
4. Lit., 'scrape'.
5. This follows the prohibition of cleansing the hair with natron or sand.
6. None of these three have hair on the face or body.
7. For cleaning the face, even to one who has a beard.
8. To be used as lotion.
9. He permits even more than a third of aloes, but there must not be more of aloes than of the other ingredients combined, because aloes act as a depilatory.
10. May olives be bruised on a stone, which improves their taste? (Rashi) Ri: May one rub his face with olives, using them as a detergent?
11. He regarded it as wanton waste.
12. On Sabbath.
13. Which their presence causes him.
14. Rashi: on account of, neither shall a man put on a woman's garment (Deut. XXII, 5), which he interprets as a general injunction against aping femininity. Self adornment for its own sake is a woman's prerogative!
15. Prov. XVI, 4.
16. Its walls collapsing.
17. Because we thereby move the shearings.

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18. There can be no reason for prohibiting its return.
19. If one is permitted to remove the pot without tilting the basket on one side, we fear that he might replace it even if the walls of the cavity happened to collapse.
20. A fragrant plant used after meals in place of burnt spices (Jast.). it was removed from its pot earth, its fragrance inhaled, and then put back.
21. Before the Sabbath, thus loosening the earth around it.
22. To remove it from the pot and replace it on the Sabbath.
23. Where it was inserted for safety (Rashi).
24. Cf. n. 3.
25. The branches spreading from a common stem (Jast.). We do not fear that in removing it he may scrape off the peel of the reeds, which is forbidden.

## Shabbath 51a

on account of kil'ayim,<sup>1</sup> or the seventh year,<sup>2</sup> or tithes,<sup>3</sup> and they may be removed on the Sabbath.<sup>4</sup> This is indeed a refutation.<sup>5</sup>

**MISHNAH.** IF IT [A POT] WAS NOT COVERED<sup>6</sup> WHILE IT WAS YET DAY, IT MAY NOT BE COVERED AFTER NIGHTFALL.<sup>7</sup> IF IT WAS COVERED BUT BECAME UNCOVERED, IT MAY BE RECOVERED. A CRUSE MAY BE FILLED WITH [COLD] WATER AND PLACED UNDER A PILLOW OR BOLSTER.<sup>8</sup>

**GEMARA.** Rab Judah said in Samuel's name: Cold [water, food, etc.]<sup>9</sup> may be hidden.; Said R. Joseph, What does he inform us? We learnt: A CRUSE MAY BE FILLED WITH [COLD] WATER AND PLACED UNDER A PILLOW OR A BOLSTER. Abaye answered him: He tells us much. For if [we learnt] from the Mishnah [alone], I might argue: That applies only to an object which it is not customary to store away,<sup>10</sup> but not to an object which it is customary to store away.<sup>11</sup> Therefore he informs us [that it is not so].

R. Huna said on Rabbi's authority: Cold [water, food, etc.] may not be hidden.<sup>12</sup> But it was taught: Rabbi permitted cold [water, etc.] to be hidden? — There is no difficulty: the one [ruling was given] before he heard it

from R. Ishmael son of R. Jose; the other after he heard it [from him]. For Rabbi sat and declared: Cold [water, etc.] may not be hidden. Said R. Ishmael son of R. Jose to him, My father permitted cold [water] to be hidden. Then the Elder<sup>13</sup> has already given a ruling, answered he.<sup>14</sup> R. Papa observed: Come and see how much they loved each other! For were R. Jose alive, he would have sat submissively before Rabbi, since R. Ishmael son of R. Jose, who occupied his father's place,<sup>15</sup> sat submissively before Rabbi,<sup>16</sup> yet he [Rabbi] said, Then the Elder has already given a ruling.<sup>17</sup>

R. Nahman said to his slave Daru: Put away cold water for me,<sup>18</sup> and bring me water heated by a Gentile<sup>19</sup> cook<sup>20</sup> When R. Ammi heard thereof, he objected. Said R. Joseph: Why should he have objected? He acted in accordance with his teachers, one [act] being according to Rab, and the other according to Samuel. According to Samuel, for Rab Judah said in Samuel's name: Cold [water, etc.] may be hidden. According to Rab, for R. Samuel son of R. Isaac said in Rab's name: Whatever can be eaten in its natural state,<sup>21</sup> raw, is not subject to [the interdict against] the cooking of Gentiles. But he [R. Ammi] held that an important man is different.<sup>22</sup>

Our Rabbis taught: Though it was said, One may not store [food] after nightfall even in a substance which does not add heat, yet if one comes to add,<sup>23</sup> he may add. How does he do it?<sup>24</sup> R. Simeon b. Gamaliel said: He may remove the sheets and replace them with blankets, or remove the blankets and replace them with sheets.<sup>25</sup> And thus did R. Simeon b. Gamaliel say: Only the self-same boiler was forbidden;<sup>26</sup> but if it [the food] was emptied from that boiler into another, it is permitted: seeing that he cools it,<sup>27</sup> will he indeed heat it up!<sup>28</sup> If one stored [food] in and covered [it] with a substance that may be handled on the Sabbath, or if he stored [it] in something that may not be handled on the Sabbath, but covered [it] with something that may be handled on the Sabbath, he may remove [the covering] and replace it.<sup>29</sup> If one

# SHABBOS – 32a-65b

stored [food] in and covered [it] with a substance that may not be handled on the Sabbath, or if he stored (it) in something that may be handled on the Sabbath, but covered it with something that may not be handled on the Sabbath, provided it was partly uncovered, he may take it [out] and replace [it];<sup>30</sup> but if not,

1. V. Glos. This does not constitute the planting of diverse seeds.
2. If these are from the sixth year and are placed in the earth in the seventh, they are not subject to the laws of seventh year produce.
3. Having been tithed before they were placed in the earth they are not to be re-tithed on removal, as though this were a new harvest.
4. On this account the proviso is made that some of the leaves must be uncovered, for otherwise it would be necessary to remove the earth, which may not be done. But the other statements hold good even if they are entirely covered (Rashi and Tosaf.).
5. For it is not stated that the earth must be loosened before the Sabbath.
6. I.e., put away in something to retain its heat.
7. V. *supra* 34a.
8. To prevent the sun from reaching and warming it.
9. V. preceding note.
10. To heat it, as for instance cold water; therefore it may be hidden in order to keep it cold.
11. For if permission is given to hide it in order to keep it cold, the reverse too may be regarded as permitted.
12. To keep it cool.
13. The Sage, referring to R. Jose.
14. And I retract.
15. I.e., he was as great as his father (Rashi).
16. As a disciple before his master.
17. Thus showing deference to his views.
18. On the Sabbath.
19. Lit., 'Syrian'.
20. On weekdays. Food cooked by Gentiles is forbidden. R. Nahman showed that this interdict does not apply to boiled water.
21. Lit., 'as it is raw'.
22. He should be more stringent for himself.
23. Another covering.
24. In which the pot is wrapped.
25. According as he desires more or less heat.
26. I.e., food may not be stored after nightfall in the same pot in which it was cooked.
27. By emptying it from one pot into another.
28. Surely there is no fear of this, which is the reason for the usual prohibition (*supra* 34a); hence it is permitted.

29. Since the cover can be removed, one can take hold of the pot.

30. Since there is something by which he can grasp it.

## Shabbath 51b

it may not be removed and replaced. R. Judah said: Thoroughly beaten flax is the same as foliage.<sup>1</sup> A boiler may be placed upon a boiler, and a pot upon a pot,<sup>2</sup> but not a pot upon a boiler,<sup>3</sup> or a boiler upon a pot;<sup>4</sup> and the mouth [thereof]<sup>5</sup> may [also] be daubed over with dough:<sup>6</sup> not in order to make them<sup>7</sup> hotter, but that [their heat] may be retained. And just as hot [food] may not be hidden, so may cold [food] not be hidden. Rabbi permitted cold [food] to be hidden. And neither snow nor hail may be broken up on the Sabbath in order that the water should flow, but they may be placed in a goblet or dish, without fear.<sup>8</sup>

## CHAPTER V

**MISHNAH.** WHEREWITH MAY AN ANIMAL GO OUT [ON THE SABBATH], AND WHEREWITH MAY IT NOT GO OUT? A CAMEL MAY GO FORTH WITH A BIT, A DROMEDARY [NE'AKAH] WITH ITS NOSE-RING [HOTEM], A LYBIAN ASS WITH A HALTER, A HORSE WITH ITS CHAIN, AND ALL CHAINWEARING ANIMALS MAY GO OUT WITH THEIR CHAINS AND BE LED BY THEIR CHAINS, AND [WATER OF LUSTRATION] MAY BE SPRINKLED UPON THEM, AND THEY MAY BE IMMERSSED IN THEIR PLACE.<sup>9</sup>

**GEMARA.** What is meant by a NE'AKAH WITH A HOTEM? — Said Rabbah b. Bar Hanah: A white [female] camel with its iron nose-ring.

**A LYBIAN ASS WITH A HALTER.** R. Huna said: That means a Lybian ass with an iron halter.<sup>10</sup> Levi sent money to Be Hozae<sup>11</sup> for a Lybian ass to be bought for him. [But] they parceled up some barley and sent it to him, to intimate to him that an ass's steps depend on barley.<sup>12</sup>

# SHABBOS – 32a-65b

Rab Judah said in Samuel's name: They [the scholars] transposed them<sup>13</sup> [in their questions] before Rabbi: What about one animal going forth with [the accoutrement] of the other? As for a dromedary [ne'akah] with a bit, there is no question; since it is not guarded thereby, it is a burden.<sup>14</sup> The problem is in respect of a camel with a nose-ring. How is it: Since a bit is sufficient, this [the nose-ring] is a burden; or Perhaps an additional guard is not called a burden? Said R. Ishmael son of R. Jose before him, Thus did my father rule: Four animals may go out with a bit: a horse, mule, camel and ass. What does this exclude? Surely it excludes a camel [from being led out] with a nose-ring? — No: it excludes a dromedary [ne'akah] with a bit. In a Baraitha it was taught: A Lybian ass and a camel may go out with a bit.

This is dependent on Tannaim: A beast may not go forth with a muzzle;<sup>15</sup> Hananiah said: It may go forth with a muzzle and with anything whereby it is guarded. To what is the reference? Shall we say, to a large beast? is a muzzle sufficient! But if a small beast is meant, is a muzzle insufficient?<sup>16</sup> Hence they must surely differ in respect to a cat: the first Tanna holds: since a mere cord is sufficient, it [a muzzle] is a burden;<sup>17</sup> while Hananiah holds, Whatever is an additional guard is not called a burden. R. Huna b. Hiyya said in Samuel's name: The *halachah*, is as Hananiah.

Levi son of R. Huna b. Hiyya and Rabbah b. R. Huna were travelling on a road, when Levi's ass went ahead of Rabbah b. R. Huna's, whereupon Rabbah b. R. Huna felt aggrieved.<sup>18</sup> Said he [Levi], I will say something to him, so that

1. It adds heat, and therefore food may not be put away in it even before the Sabbath.
2. A boiler is of copper, and a pot is of earthenware.
3. That is the corrected text.
4. *Var. lec.:* and a pot upon a boiler, but not a boiler upon a pot. [The reason for the distinction is not clear and Rashi explains because a pot being of earthenware retains more effective heat which it communicates to the

boiler of copper. Tosef. Shab. VI, however reads: and a pot upon a boiler and a boiler upon a pot. V. Asheri and Alfasi].

5. [I.e., of the lower vessel, v. R. Hananel].
6. Kneaded before the Sabbath.
7. [I.e., the contents of the upper vessel].
8. Of desecrating the Sabbath, though they may melt there.
9. To whom the law of Sabbath rest applies. V. Ex. XX, 10; Deut. V, 14. If the chain becomes ritually unclean, the ceremony of sprinkling (v. Num. XIX, 14 seq.) and immersion (tebillah) may be performed while they are on the animal.
10. The words used in the Mishnah had become unfamiliar to the Babylonian amoraim and needed explaining.
11. A district on the caravan route along the Tigris and its canals. The modern Khuzistan, a province of S.W. Persia, Obermeyer, *Landschaft*, pp. 204ff.
12. I.e., barley is the proper food for asses. — Rashi: they returned the money, not wishing to send an ass so far.
13. [I.e., the appurtenances mentioned in the Mishnah.
14. And must certainly not be led out with it.
15. Or, collar.
16. It is a complete guard in itself, and there can be no reason for prohibiting it.
17. Therefore it is forbidden.
18. He thought that Levi had acted intentionally, which was disrespectful, for Rabbah b. R. Huna was a greater scholar.

## Shabbath 52a

his mind may be appeased. Said he: An ass of evil habits, such as this one, may it go forth wearing a halter on the Sabbath? — Thus did your father say in Samuel's name, he answered him, The *halachah* is as Hananiah.<sup>1</sup>

The School of Manasseh taught: If grooves are made between a goat's horns, it may be led out with a bit on the Sabbath.<sup>2</sup> R. Joseph asked: What if one fastened it through its beard:<sup>3</sup> since It is painful [to the goat] to tug at it,<sup>4</sup> it will not come to do so;<sup>5</sup> or perhaps it may chance to loosen and fall, and he will come to carry it four cubits in the street? The question stands over.

We learnt elsewhere: Nor with the strap between its horns.<sup>6</sup> R. Jeremiah b. Abba said: Rab and Samuel differ therein: One maintains: Whether as an ornament or as a

# SHABBOS – 32a-65b

guard, it is forbidden; while the other rules: As an ornament it is forbidden; as a guard it is permitted. R. Joseph observed: It may be proved that it was Samuel who maintained: As an ornament it is forbidden; as a guard it is permitted. For R. Huna b. Hiyya said in Samuel's name: The *halachah* is as Hananiah.<sup>7</sup> Said Abaye to him, On the contrary, It may be proved that it was Samuel who maintained: Whether as an ornament or as a guard it is forbidden. For Rab Judah said in Samuel's name: They transposed them [in their questions] before Rabbi: What about one animal going forth with [the accoutrement] of the other? Said R. Ishmael b. R. Jose before him, Thus did my father rule: Four animals may go out with a bit: A horse, mule, camel and ass. What does it exclude?<sup>8</sup> Surely it excludes a camel [from being led out] with a nose-ring?<sup>9</sup> Delete the latter on account of the former.<sup>10</sup> And what [reason] do you see to delete the latter on account of the former? Delete the former on account of the latter! — Because we find that it was Samuel who ruled: As an ornament it is forbidden; as a guard it is permitted. [For it was stated:]<sup>11</sup> R. Hiyya b. Ashi said in Rab's name: Whether as an ornament or as a guard it is forbidden; while R. Hiyya b. Abin said in Samuel's name: As an ornament it is forbidden; as a guard it is permitted.

An objection is raised: If it [the red heifer] was tied up in a loft by a cord,<sup>12</sup> it is fit.<sup>13</sup> Now if you say that it is a burden, surely Scripture saith, Upon which never came yoke?<sup>14</sup> — Abaye answered: This is when it is led from one town to another.<sup>15</sup> Raba said: The red heifer is different, because its value is high. Rabina said: This refers to an intractable [animal].<sup>16</sup>

A HORSE WITH ITS CHAIN, etc. What is GO OUT and what is LED? — R. Huna said: [It means,] They may either go out [with the chain] wound round them,<sup>17</sup> or led [by the chain]; while Samuel maintained: [It means,] They may go out led [by the chain], but they may not go out [with the chain] wound round them. In a Baraitha it was taught: They may

go out [with the chain] wound round then, [ready] to be led.<sup>18</sup>

R. Joseph said: I saw the calves of R. Huna's house go forth with their cords<sup>19</sup> wound about them, on the Sabbath. When R. Dimi came,<sup>20</sup> he related in R. Hanina's name: The mules of Rabbi's house went forth with their reins on the Sabbath. The scholars propounded: 'Wound about them', or 'led'? — Come and hear: When R. Samuel b. Judah came, he related in R. Hanina's name: The mules of Rabbi's house went forth on the Sabbath with their reins wound about them. Said the Rabbis before R. Assi, This [dictum] of R. Samuel b. Judah is unnecessary, [because] it may be deduced from R. Dimi's [statement]. For should you think that R. Dimi meant 'led', it would follow from Rab Judah's [statement] in Samuel's name. For Rab Judah said in Samuel's name: They [the scholars] transposed them [in their questions] before Rabbi: What about one animal going forth with [the accoutrement] of the other? Said R. Ishmael son of R. Jose before him, Thus did my father rule: Four animals may go out with a bit: a horse, mule, camel, and ass!<sup>21</sup> — Said R. Assi to them, This [R. Samuel b. Judah's statement] is necessary. For if it were derived from Rab Judah's [dictum], I could argue: He [R. Ishmael Son of R. Jose] stated it before him, but he did not accept it. Hence R. Dimi's statement informs us [that he did]. And if there were R. Dimi's [alone], I could argue: It means 'led', but not merely 'wound round'; hence R. Samuel b. Judah's [statement] informs us [otherwise].

AND, [WATER OF LUSTRATION] MAY BE SPRINKLED UPON THEM, AND THEY MAY BE IMMERSSED IN THEIR PLACE. Are we to say that they can contract uncleanness? But we learnt: A man's ring is unclean,<sup>22</sup> but the rings of animals and utensils and all other rings

1. Hence even if it is an extra guard it is permitted.
2. Which is fastened to the grooves. But otherwise it is forbidden, because It can easily slip off the head, which is very narrow, and its owner may carry it in the street.

# SHABBOS – 32a-65b

3. Making a circle of the beard and inserting the bit through it.
4. On account of the beard.
5. Hence we may assume that it is safe there, and is permitted.
6. V. *infra* 54b.
7. Hence he holds that an extra guard is permitted, and this includes the strap between a cow's horns.
8. v. *supra* 51b.
9. That being forbidden because it is an extra guard. Since Samuel quotes it with evident approval, it is his view too.
10. Because these two statements of Samuel are contradictory.
11. Other edd. omit the bracketed passage, and substitute: What is our decision on the matter? — It was stated:
12. Or, the reins.
13. For its purpose; v. Num. XIX, 2 Seq.
14. Num. XIX, 2. A burden is a yoke.
15. The cord or reins are then required as an ordinary, not an additional, guard.
16. According to both answers, what would be an extra guard elsewhere is only an ordinary one here.
17. Even that is permitted.
18. I.e., either that it must be wound round it loosely, so that one can insert his hand between the animal's neck and the chain and grasp it; or that a portion of the cord must be left free, whereby the animal may be led.
19. Lit., 'bit'.
20. V. p. 12, n. 9.
21. V. *supra* 51b.
22. I.e., it is liable to uncleanness.

## Shabbath 52b

are clean!<sup>1</sup> — Said R. Isaac: It [our Mishnah] refers to such as pass from [being] men's ornaments to [become] animals' ornaments;<sup>2</sup> while R. Joseph said: [They<sup>3</sup> become unclean] because a man leads the animal by them. [For] was it not taught: An animal's staff<sup>4</sup> of metal<sup>5</sup> is susceptible to uncleanness.' What is the reason? Since a man beats [the animal] with it. So here too; [they are unclean,] because a man leads [the animals] by them.

AND THEY MAY BE IMMERSSED IN THEIR PLACE. But there is an intervention?<sup>6</sup> — Said R. Ammi: It means that he beat them out.<sup>7</sup> Shall we say that R. Ammi holds as R. Joseph? For if as R. Isaac,

who maintained that it refers to such as pass from [being] men's ornaments to [become] animals' ornaments; since he beat them out, he has performed an act, and their uncleanness vanishes. For we learnt: All utensils enter upon their uncleanness by intention, but are relieved from their uncleanness only by a change-effecting act!<sup>8</sup> — He holds as R. Judah, who maintained, An act to adapt [an object] is not [considered] an act.<sup>9</sup> For it was taught: R. Judah said: A change-effecting act was not mentioned<sup>10</sup> where it adapts [the object], save where it spoils it. In a Baraitha it was taught: It [our Mishnah] refers to [chains] with movable links.<sup>11</sup>

A certain disciple from Upper Galilee asked R. Eleazar: I have heard that a distinction is drawn between one ring and another?<sup>12</sup> Perhaps you heard it only in reference to the Sabbath;<sup>13</sup> for if in connection with uncleanness, they are all alike.<sup>14</sup> Now, in connection with uncleanness, are they all alike? Surely we learnt: A man's ring is unclean, but the rings of animals and utensils and all other rings are clean.<sup>15</sup> — He<sup>16</sup> too was referring to men's [rings]. And are all men's [rings] alike? Surely it was taught: A ring made to gird one's loins therewith or to fasten [the clothes about] the shoulders is clean, and only a finger [ring] was declared to be unclean! — He too was referring to finger rings. And are all finger rings alike? Surely we learnt: If the ring is of metal and its signet is of coral,<sup>17</sup> It is unclean; if it is of coral while the signet is of metal, it is clean.<sup>18</sup> — He too referred to [rings] wholly of metal.

He asked him further: I have heard that we distinguish between one needle and another? Perhaps you heard it only in respect to the Sabbath,<sup>19</sup> for if in the matter of uncleanness, they are all alike. Now, in the matter of uncleanness, are they all alike? Surely we learnt: If the eyehole or the point of a needle is removed, it is clean! — He referred to a whole [needle]. And are all whole [needles] alike? Surely we learnt: If a needle gathers rust and it hinders the sewing, it is clean; if



# SHABBOS – 32a-65b

not, it is unclean. And the School of R. Jannai said: Providing that its mark is perceptible.<sup>20</sup> He referred to a bright [needle]. But are all bright [needles] alike? Surely it was taught; A needle, whether containing an eyehole or not, may be handled on the Sabbath;<sup>21</sup> while a needle with an eyehole was specified only in respect to uncleanness.<sup>22</sup> Surely Abaye interpreted it according to Raba as referring to unfinished utensils!<sup>23</sup>

**MISHNAH.** AN ASS MAY GO OUT WITH ITS CUSHION IF IT IS TIED TO IT.<sup>24</sup> RAMS MAY GO OUT COUPLED [LEBUBIN]. EWES MAY GO OUT [WITH THEIR POSTERIORS] EXPOSED [SHEHUZOTH], TIED [KEBULOTH], AND COVERED [KEBUNOTH]; GOATS MAY GO OUT [WITH THEIR UDDERS] TIED UP. R. JOSE FORBIDS IN ALL THESE CASES, SAVE EWES THAT ARE COVERED. R. JUDAH SAID: GOATS MAY GO OUT [WITH THEIR UDDERS] TIED IN ORDER TO DRY UP,<sup>25</sup> BUT NOT TO SAVE THEIR MILK.<sup>26</sup>

1. Because they do not rank either as utensils or ornaments, v. Kel. XIII.
2. And they had become unclean as human ornaments. But when they are animals' ornaments they cannot become unclean, though they retain the defilement contracted before.
3. The appurtenance mentioned in our Mishnah.
4. With which it is beaten.
5. Flat wooden implements are not susceptible to defilement.
6. Nothing must come between the object that is immersed and the water; but here the neck of the animal intervenes.
7. Sc. the rings, halters, etc. were beaten thin, so that they fit loosely about the animal and leave room for the water to touch it on all sides.
8. Utensils become unclean only from when they are quite finished for use; if they still require smoothing, scraping, etc. they are not liable to uncleanness, unless their owner declares his intention to use them as they are. On the other hand, having done so, it is not enough that he subsequently declares that he will not use them, in order to relieve them from their susceptibility to defilement, unless he actually begins smoothing them. Or, if the utensils are unclean, it is insufficient for their owner to state that he will not use them any more, so that they should lose the status of utensils and become clean, but

- must render them unfit for use by an act, e.g., break or make a hole in them.
9. To annul the status of a utensil. Hence he can agree with R. Isaac in the explanation of the Mishnah.
10. In this connection.
11. Loosely joined and fitting roomily round the animal's neck, so that the water can enter.
12. In respect to what is that drawn?
13. Where a distinction is made between a signet ring and an ordinary one; v. *infra* 59a.
14. Lit., 'this and this are one'.
15. V. *supra* 52b.
16. R. Eleazar.
17. Probably a species of cedar-tree.
18. Only a metal ring becomes unclean, the matter being determined by the ring itself, not the signet. This shows that a distinction is drawn also in connection with uncleanness between finger ring and finger ring.
19. For carrying a needle with an eye in it from public or private ground or vice versa one is liable to a sin-offering but not if it has no eye.
20. I.e., providing it is recognizable as a needle — only then is it unclean. Others: providing that the mark of the rust is perceptible when one sews with it — that is regarded as hindering the sewing and makes it clean.
21. Like any other utensil.
22. This shows that there is a distinction in connection with defilement between needle and needle also.
23. I.e., if it is unfinished and a hole is still to be punched therein, it is not liable to defilement. But if it is thus finished off without an eye, e.g., as a kind of bodkin, it is a utensil and liable to uncleanness, no distinction being drawn in connection with defilement between needle and needle. In connection with Sabbath, however, even the former may be handled, for one may decide to use it in its unfinished state, e.g., as a toothpick or for removing splinters from the flesh, and so it ranks as a utensil.
24. The cushion is to protect it from the cold.
25. To cease giving milk.
26. A pouch is sometimes loosely tied round the udder to prevent the milk from dripping; hence it may fall off and therefore R. Judah forbids it (v. 53a). But in the second case it is tied very tightly.

## Shabbath 53a

**GEMARA** Samuel said: Providing it was tied thereto since the eve of the Sabbath. R. Nahman observed, Our Mishnah too proves it, as it states: An ass may not go out with its cushion if it is not tied thereto.<sup>1</sup> How is this

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meant? Shall we say that it is not tied thereto at all, — then it is obvious, lest it fall off and he come to carry it? Hence It must mean that it was not tied to it since the eve of the Sabbath, whence it follows that the first clause<sup>2</sup> means that it was tied thereto since the eve of the Sabbath. This proves it.

It was taught likewise: An ass may go out with its cushion when it was tied thereto on the eve of the Sabbath, but not with its saddle, even if tied thereto on the eve of the Sabbath. R. Simeon b. Gamaliel said: With its saddle too, if it was tied to it since the eve of the Sabbath,<sup>3</sup> providing, however, that he does not tie its band thereto,<sup>4</sup> and providing that he does not pass the strap under its tail.<sup>5</sup>

R. Assi b. Nathan asked R. Hiyya b. R. Ashi: May the cushion be placed on an ass on the Sabbath?<sup>6</sup> It is permitted, replied he. Said he to him, Yet wherein does this differ from a saddle? He remained silent. Thereupon he refuted him:<sup>7</sup> One must not move by hand the saddle upon an ass, but must lead it [the ass] up and down in the courtyard until it [the saddle] falls off of its own accord. Seeing that you say that it must not [even] be moved, can there be a question about placing it [on the ass]?<sup>8</sup> — Said R. Zera to him, Leave him alone: he agrees with his teacher. For R. Hiyya b. Ashi said in Rab's name: A fodder-bag may be hung around [the neck of] an animal on the Sabbath, and how much more so [may] a cushion [be placed on its back]: for if it is permitted there for [the animal's] pleasures how much more so here, that it is [to save the animal] suffering!<sup>9</sup> Samuel said: A cushion is permitted, a fodder-bag is forbidden.<sup>10</sup> R. Hiyya b. Joseph went and related Rab's ruling before Samuel. Said he: If Abba<sup>11</sup> said thus, he knows nothing at all in matters pertaining to the Sabbath.

When R. Zera went up [to Palestine], he found R. Benjamin b. Jepheth sitting and saying in R. Johanan's name: A cushion may be placed on an ass on the Sabbath. Said he to him, 'Well spoken! and thus did Ariocho teach it in Babylon too.' Now, who is Ariocho? Samuel!<sup>12</sup> But Rab too ruled thus? — Rather

he had heard him conclude: Yet a fodder-bag may not be hung [around the animal's neck] on the Sabbath. Thereupon he exclaimed, 'Well spoken! And thus did Ariocho teach it in Babylon.'<sup>13</sup>

At all events, it is generally agreed that a cushion is permitted: wherein does it differ from a saddle? — There it is different, as it may possibly fall off of its own accord.<sup>14</sup> R. Papa said: The former<sup>15</sup> is to warm it [the ass]; the latter<sup>16</sup> is in order to cool it.<sup>17</sup> Where it needs warming it suffers; but where it needs cooling it does not. And thus people say: An ass feels cold even in the summer solstice.<sup>18</sup>

An objection is raised: A horse must not be led out with a fox's tail,<sup>19</sup> nor with a crimson strap between its eyes.<sup>20</sup> A *zab* must not go out with his pouch,<sup>21</sup> nor goats with the pouch attached to their udders,<sup>22</sup> nor a cow with a muzzle on its mouth,<sup>23</sup> nor may foals [be led out] into the streets with fodder-bags around their mouths; nor an animal with shoes on its feet, nor with an amulet, though it is proven,<sup>24</sup> and this is a greater stringency in the case of an animal than in that of a human being.<sup>25</sup> But he may go out with a bandage on a wound or with splints on a fracture; and [an animal may be led out] with the after-birth hanging down,<sup>26</sup> and the bell at the neck must be stopped up,<sup>27</sup> and it may then amble about with it in the courtyard.<sup>28</sup> At all events it is stated, nor may foals [be led out] into the street with fodder-bags around their mouths': thus only into the street is it forbidden, but in a courtyard it is well [permitted]. Now, does this not refer to large [foals], its purpose being [the animals' greater] pleasure?<sup>29</sup> — No: it refers to small ones, the purpose being [to obviate] suffering.<sup>30</sup> This may be proved too, because it is taught

1. V. *infra* 54b.
2. Sc. the present Mishnah.
3. The saddle too affords some warmth.
4. The band with which the saddle is fastened around the ass's belly. Rashi: lest it appear that he intends placing a burden upon it.

# SHABBOS – 32a-65b

5. Which is generally placed there to prevent the saddle and burden from slipping forward or backward
6. Not to be led out with it, but to warm it.
7. Thinking that his silence meant that no answer was necessary, the difference being too obvious.
8. Surely not!
9. Suffering from cold.
10. The animal of course must be fed, but the fodder can be placed on the ground, and it is a mere luxury to hang the nose-bag around its neck.
11. An affectionate and reverential name for Rab — 'father'. Others maintain that his name was Abba Arika, while Rab was a title — the teacher par excellence — the equivalent of Rabbi as the title of R. Judah ha-nasi.
12. V. Kid., Sonc. ed., p. 189 n. 11.
13. Whereas Rab forbade it.
14. And the owner may carry it in the street; *supra*.
15. Sc. the cushion.
16. Sc. the removing of the saddle.
17. When it becomes overheated through its burden. But in any case an ass cools very rapidly.
18. Tammuz is the fourth month of the Jewish year, generally corresponding to mid June-July.
19. Rashi: it was suspended between its eyes to ward off the evil eye; cf. Sanh., Sonc. ed., \_ p. 623, n. 2. Animals too were regarded as subject thereto.
20. Suspended as an ornament.
21. V. *Supra* 11b.
22. Either to catch the milk that may ooze out, or to protect the udders from thorns, etc.
23. It was muzzled until it came to its own fields, so that it should not browse in other peoples' land.
24. I.e., three animals had been healed thereby. Generally speaking, Judaism is opposed to superstitious practices (v. Sanh. 65b, 66a; M. Joseph, Judaism as Creed and Life, pp. 79-81; 384); nevertheless, the Rabbis were children of their time and recognized the efficacy of such practices and took steps to regulate them.
25. This is now assumed to refer to an amulet; a human being may wear a proven amulet; *infra* 61a.
26. Not having been removed yet.
27. With cotton, wool, etc. to prevent it from ringing, which is forbidden on the Sabbath.
28. But not in the street, v. *infra* 54b.
29. Though they can stretch their necks and eat from the ground. This contradicts Samuel.
30. It is difficult for very young foals to eat from the ground.

## Shabbath 53b

analogous to an amulet.<sup>1</sup> This proves it.

The Master said: 'Nor with an amulet, though it is proven'. But we learnt: 'Nor with an amulet that is not proven'; hence if it is proven, it is permitted? — That means proven in respect of human beings but not in respect of animals. But can they be proven in respect of human beings yet not in respect of animals? — Yes: for it may help man, who is under planetary influence, but not animals, who are not under planetary influence.<sup>2</sup> If so, how is this 'a greater stringency in the case of an animal then in the case of a human being'?<sup>3</sup> — Do you think that that refers to amulets? It refers to the shoe.<sup>4</sup>

Come and hear: One may anoint [a sore] and scrape [a scab] off for a human being, but not for an animal. Surely that means that there is [still] a sore, the purpose being [to obviate] pain? — No. It means that the sore has healed,<sup>5</sup> the purpose being pleasure.<sup>6</sup>

Come and hear: If an animal has an attack of congestion. It may not be made to stand in water to be cooled; if a human being has an attack of congestion, he may be made to stand in water to be cooled?<sup>7</sup> — 'Ulla answered: It is a preventive measure, on account of the crushing of [medical] ingredients.<sup>8</sup> If so, the same should also apply to man? — A man may appear to be cooling himself.<sup>9</sup> If so, an animal too may appear to be cooling itself? — There is no [mere] cooling for an animal,<sup>10</sup> Now, do we enact a preventive measure in the case of animal? But it was taught: 'If it [an animal] is standing without the tehūm,<sup>11</sup> one calls it and it comes',<sup>12</sup> and we do not forbid this lest he [thereby] come to fetch it? — Said Rabina: It means, e.g., that its tehūm fell<sup>13</sup> within his tehūm.<sup>14</sup> R. Nahman b. Isaac said: The crushing of ingredients itself<sup>15</sup> is dependent on Tannaim. For it was taught: If an animal ate [an abundance of] vetch,<sup>16</sup> one must not cause it to run about in the courtyard to be cured; but R. Josiah<sup>17</sup> permits it.<sup>18</sup> Raba lectured: The *halachah* is as R. Josiah.

The Master said: 'A *zab* may not go out with his pouch, nor goats with the pouch attached to their udders.' But it was taught: Goats

# SHABBOS – 32a-65b

may go out with the pouch attached to their udders? Said Rab Judah, There is no difficulty: Here it means that it is tightly fastened;<sup>19</sup> there it is not tightly fastened. R. Joseph answered: You quote Tannaim at random!<sup>20</sup> This is a controversy of Tannaim. For we learnt: GOATS MAY BE LED OUT [WITH THEIR UDDERS] TIED UP. R. JOSE FORBIDS IN ALL THESE CASES, SAVE EWES THAT ARE COVERED. R. JUDAH SAID: GOATS MAY BE LED OUT [WITH THEIR UDDERS] TIED UP IN ORDER TO GO DRY, BUT NOT IN ORDER TO SAVE THEIR MILK.<sup>21</sup> Alternatively, both are according to R. Judah: in the one case it is in order that they may go dry; in the other it is for milking.<sup>22</sup> It was taught: R. Judah said: It once happened that goats in a household of Antioch<sup>23</sup> had large udders, and pouches were made for them, that their udders should not be lacerated.

Our Rabbis taught: It once happened that a man's wife died and left a child to be suckled, and he could not afford to pay a wet-nurse, whereupon a miracle was performed for him and his teats opened like the two teats of a woman and he suckled his son. R. Joseph observed, Come and see how great was this man, that such a miracle was performed on his account! Said Abaye to him, On the contrary: how lowly was this man, that the order of the Creation<sup>24</sup> was changed on his account!<sup>25</sup> Rab Judah observed, Come and see how difficult are men's wants [of being satisfied], that the order of the Creation had to be altered for him! R. Nahman said: The proof is that miracles do [frequently] occur, whereas food is [rarely] created<sup>26</sup> miraculously.

Our Rabbis taught: It once happened that a man married a woman with a stumped hand, yet he did not perceive it in her until the day of her death. Rabbi observed: How modest this woman must have been, that her husband did not know her! Said R. Hiyya to him, For her it was natural;<sup>27</sup> but how

modest was this man, that he did not scrutinize his wife!

**RAMS MAY GO OUT COUPLED [LEBUBIN].** What is lebubin? R. Huna said: coupled. How is it indicated that LEBUBIN implies nearness? For it is written, Thou hast drawn me near,<sup>28</sup> my sister, my bride.<sup>29</sup> 'Ulla said: It refers to the hide which is tied over their hearts<sup>30</sup> that wolves should not attack them.<sup>31</sup> Do then wolves attack rams only but not ewes? — [Yes.] because they [the rams] travel at the head of the flock. And do wolves attack the head of the flock and not the rear? — Rather [they attack rams] because they are fat. But are there no fat ones among ewes? Moreover, can they distinguish between them? — Rather it is because their noses are elevated and they march along as though looking out [for the wolf].<sup>32</sup>

R. Nahman b. Isaac said, It means the skin which is tied under their genitals, to restrain them from copulating with the females. Whence [is this interpretation derived]? Because the following clause states: AND EWES MAY GO OUT SHEHUZOTH. What is SHEHUZOTH? With their tails tied back<sup>33</sup> upwards, for the males to copulate with them: thus in the first clause it is that they should not copulate with the females, whilst in the second it is for the males to copulate with them. Where is it implied that SHEHUZOTH denotes exposed? In the verse, And behold, there met him a woman

1. The purpose of which is not pleasure but the avoidance of sickness.
2. The planetary influence was regarded as in the nature of a protecting angel; v. Sanh., Sonc. ed., p. 629, n. 10.
3. For a man too may go out only with an amulet proven for humans.
4. With which an animal may not be led out, though that is permitted for men.
5. Lit., 'is finished'.
6. To mollify the slight rawness which remains; that rawness, however, does not really cause suffering.
7. On the Sabbath. This proves that in the case of an animal, even to obviate its sufferings, it is forbidden.

# SHABBOS – 32a-65b

8. This is forbidden on the Sabbath, save where life is in danger. If cooling in water is permitted, it will be thought that crushing ingredients is likewise permitted.
9. Not for medical purposes.
10. It is not customary to take an animal for cooling save for medical purposes.
11. V. [Glos.](#)
12. V. *infra* 151a.
13. Lit., 'was swallowed up'.
14. When an animal is entrusted to a cowherd, its *tehum* is that of the cowherd, i.e., it may go only where the cowherd may go. Here the owner's *tehum* stretched beyond that of the cowherd; hence he may call the animal that strayed beyond its own *tehum*, for even if he forgets himself and goes for it, he is still within his own boundaries. Nevertheless he may not actually go for it, because when one (a man or a beast) goes beyond his *tehum*, he becomes tied to that spot and may only move within a radius of four cubits from it; hence the owner must not actually lead the animal away, but may only call it. (One can extend his *tehum* by placing some food at any spot within the two thousand cubits, whereupon he may then walk a further two thousand cubits from that spot. Here the owner had extended his *tehum*, but not the cowherd).
15. I.e., whether any other form of healing is forbidden as a preventive measure, lest one come to crush ingredients too.
16. Which made it constipated.
17. v. marginal gloss cur. edd. R. Oshaia.
18. The first Tanna forbids it as a preventive against the crushing of ingredients, while R. Josiah declares this preventive measure unnecessary.
19. And there is no fear of its falling off, so that the owner may carry it.
20. Aliter: have you removed Tannaim from the world, v. Rashi.
21. Thus this is disputed in our Mishnah, and so possibly in the Baraitas too.
22. Rashi: to preserve the milk in its pouch. Ri: both are to protect the udders from being scratched by thorns, but in the one case it is desired that the goats shall go dry; then it is permitted, since it is tied very tightly; but in the other it is desired that the goats shall remain milkers; then it is forbidden, because it is lightly tied.
23. The capital of Syria.
24. Lit., 'the beginning'; i.e., nature.
25. In Ber. 20a Abaye himself regards miracles wrought for people as testifying to their greatness and merit. Rashi observes that his lowliness lay in the fact that a means of earning money was not opened to him.
26. So Rashi.
27. It is natural for a woman to cover herself, particularly when it is in her own interest.
28. Heb. *libabtini* (E.V. Thou hast ravished my heart).
29. Cant. IV, 9.
30. Heb. *leb*, which 'Ulla takes to be the root of *lebubin*.
31. Thus he translates: RAMS MAY GO OUT with their hides over their hearts. Wolves usually seize beasts at the heart (Rashi).
32. Which rouses its ire, *Var. lec.*: *ke-budin*, like bears, i.e., proudly and fiercely. V. D.S.
33. Heb. *she'ohazin*, lit., 'we catch up'

## Shabbath 54a

exposed<sup>1</sup> and wily of heart.<sup>2</sup>

**EWES MAY GO OUT TIED [KEBULOTH].** What is **KEBULOTH**? — With their tails tied downwards, to restrain the males from copulating with them. How is it implied that **kabul**<sup>3</sup> denotes non-productively? — Because it is written, What cities are these which thou hast given me, my brother? And he called them the land of Cabul, unto this day.<sup>4</sup> What is 'the land of Cabul'? — Said R. Huna: It contained inhabitants who were smothered [*mekubbolin*] with silver and gold. Said Raba to him, If so, is that why it is written, and they pleased him not?<sup>5</sup> because they were smothered with silver and gold they pleased him not! — Even so, he replied; being wealthy and soft-living, they would do no work. R. Nahman b. Isaac said, It was a sandy region.<sup>6</sup> and why was it called Cabul? Because the leg sinks into it up to the ankle, and people designate it an ankle-bound land which produces no fruit.

**[AND COVERED] KEBUNOTH.** What is **KEBUNOTH**? — It means that they [the sheep] are covered for the sake of the fine wool.<sup>7</sup> As we learnt: [The hue of] a rising is like white wool.<sup>8</sup> What is white wool? — Said R. Bibi b. Abaye: Like pure wool [from a sheep] which is covered from birth<sup>9</sup> in order to produce fine wool.

**AND GOATS MAY BE LED OUT [WITH THEIR UDDERS] TIED UP.** It was stated: Rab said: The *halachah* is as R. Judah; while Samuel said: The *halachah* is as R. Jose.

# SHABBOS – 32a-65b

Others learn this controversy independently. Rab said: If it is in order to go dry, it is permitted. but if it is for milking it is forbidden; while Samuel said: Both are forbidden. Others learn it in reference to the following: Goats may go out [with their udders] tied up in order to go dry, but not for milking. On the authority of R. Judah b. Bathyra it was said: That is the *halachah*; but who can vouch<sup>10</sup> which is for going dry and which is for milking? And since we cannot distinguish [between them], both are forbidden. Said Samuel, — others say. Rab Judah said in Samuel's name: The *halachah* is as R. Judah b. Bathyra. When Rabin came,<sup>11</sup> he said in the name of R. Johanan: The *halachah* is as the first Tanna.<sup>12</sup>

**MISHNAH.** AND WHEREWITH MAY IT NOT GO OUT? A CAMEL MAY NOT GO OUT WITH A PAD [TIED TO ITS TAIL] OR 'AKUD OR RAGUL;<sup>13</sup> AND SIMILARLY OTHER ANIMALS. ONE MUST NOT TIE CAMELS TOGETHER AND PULL [ONE OF THEM]. BUT HE MAY TAKE<sup>14</sup> THE CORDS IN HIS HAND AND PULL [THEM]. PROVIDING HE DOES NOT TWINE THEM TOGETHER.

**GEMARA.** It was taught: A camel must not go out with a pad tied to its tail, but it may go out with a pad tied to its tail and its hump.<sup>15</sup> Rabbah son of R. Huna said: A camel may be led out with a pad tied to its after-birth.<sup>16</sup>

**OR 'AKUD OR RAGUL.** Rab Judah said: 'AKUD means the tying of hand and foot<sup>17</sup> together, like Isaac the son of Abraham; RAGUL means that the forefoot must not be bent back on to the shoulder and tied. An objection is raised: 'Akud refers to the two forefeet or the two hind feet [tied together]; ragul means that the forefoot must not be bent back on to the shoulder and tied? — He interprets as the following Tanna. For it was taught: 'Akud means the tying together of the forefoot and the hind foot, or of the two forefeet or the two hind feet; ragul means that the forefoot must not be bent back on to the shoulder and tied. Yet it is still not the same: as for the first and the last clauses, it is well; but the middle one is difficult?<sup>18</sup> —

Rather [he maintains] as the following Tanna. For it was taught: 'Akud means the tying of hand and foot, like Isaac the son of Abraham; ragul means that the forefoot must not be bent back on to the shoulder and tied.

**ONE MUST NOT TIE CAMELS TOGETHER.** What is the reason? — Said R. Ashi: Because it looks as if he is going to the fair.

**BUT HE MAY TAKE** [etc.]. R. Ashi said: This was taught only in respect to Kil'ayim.<sup>19</sup> Kil'ayim of what? Shall we say, kil'ayim of man?<sup>20</sup> Surely we learnt: A man is permitted to plow and pull with all of them.<sup>21</sup> But if it means kil'ayim of the cords,<sup>22</sup> — surely we learnt: If one fastens [two pieces together] with one fastening,<sup>23</sup> it is not a connection?<sup>24</sup> — After all, it means kil'ayim of the cords, but this is its teaching: providing that he does not twine and knot [them together].<sup>25</sup>

Samuel said: Providing that a handbreadth of a cord does not hang out of his hand.<sup>26</sup> But the School of R. Ishmael taught, Two handbreadths? — Said Abaye, Now that Samuel said one handbreadth, while the School of R. Ishmael taught two handbreadths, Samuel comes to inform us the *halachah* in actual practice.<sup>27</sup>

1. Heb. Shith zonah, which is regarded as connected with SHEHUZOTH. E.V.: With the attire of a harlot.
2. Prov. VII, 10.
3. Sing. masc. of kebuloth.
4. I Kings IX, 13.
5. Ibid. 12.
6. Jast.: the land of Humton, a district of northern Palestine.
7. That the wool should be of a fine, silky texture.
8. The reference is to Lev. XIII, 2.
9. Lit., 'its first day'.
10. Lit., 'cast lots'.
11. V. p. 12, n. 9
12. In our Mishnah that both are permitted.
13. This is explained in the Gemara.
14. Lit., 'insert'.
15. In the first case it can slide off (v. *supra* 53a top). but not in the second.
16. The camel refrains from pulling at it, because it is painful; hence it will not fall off.
17. In the case of an animal, the forefoot and the hind foot.

# SHABBOS – 32a-65b

18. For this Tanna includes the tying together of the two forefeet or the two hind feet in the term 'akud, whereas according to Rab Judah, who> gives the analogy of Isaac, only the tying of the forefoot to the hind foot is thus designated.
19. V. Glos. The prohibition of twining them together cannot refer to the Sabbath.
20. When he winds the cords round his hand, he may pull at something simultaneously with the camels; thus they act in unison, and this may be regarded as two different species working together, which is forbidden, v. Deut. XXII, 10. On this supposition the Mishnah must be translated: providing he does not wind them (round his hand).
21. Sc. various animals, and this does not constitute kil'ayim.
22. In case some are of wool, while others are of flax; when twined together they become kil'ayim, and as he holds them, they warm his hands, which is the equivalent of 'wearing' (v. Deut. XII, 11).
23. I.e., if he joins two pieces of cloth, one of wool and the other of linen, with a single stitch or knot.
24. Hence when he twines the cords together they are not kil'ayim.
25. This is a double fastening, which renders the combination kil'ayim.
26. For then it looks like a separate cord which he is carrying.
27. I.e., to be on the safe side we rule one handbreadth, yet no prohibition is violated for less than two.

## Shabbath 54b

But it was taught: Providing that he lifts it a handbreadth from the ground?<sup>1</sup> — That was taught of the cord between.<sup>2</sup>

**MISHNAH.** AN ASS MAY NOT GO OUT WITH A CUSHION, WHEN IT IS NOT TIED TO IT, OR WITH A BELL, EVEN IF IT IS PLUGGED, OR WITH A LADDER[-SHAPED YOKE] AROUND ITS NECK, OR WITH A THONG AROUND ITS FOOT. FOWLS MAY NOT GO OUT WITH RIBBONS, OR WITH A STRAP ON THEIR LEGS; RAMS MAY NOT GO OUT WITH A WAGGONETTE UNDER THEIR TAILS,<sup>3</sup> EWES MAY NOT GO OUT PROTECTED [HANUNOTH].<sup>4</sup> OR A CALF WITH A GIMON,<sup>5</sup> OR A COW WITH THE SKIN OF A HEDGEHOG,<sup>6</sup> OR WITH THE STRAP BETWEEN ITS HORNS. R. ELEAZAR B. 'AZARIAH'S COW USED TO GO OUT WITH

A THONG BETWEEN ITS HORNS, [BUT] NOT WITH THE CONSENT OF THE RABBIS.

**GEMARA.** What is the reason?<sup>7</sup> — As we have said.<sup>8</sup>

OR WITH A BELL., EVEN IF IT IS PLUGGED UP. Because it looks like going to the fair.

OR WITH A LADDER [-SHAPED YOKE] AROUND ITS NECK. R. Huna said: That is a jaw bar.<sup>9</sup> For what purpose is it made? For where it has a bruise, lest it chafe it afresh.<sup>10</sup>

OR WITH A STRAP ON THEIR LEGS. It is put on him [the ass] as a guard.<sup>11</sup> FOWLS MAY NOT GO OUT WITH RIBBONS. Which are put on them, for a sign, that they should not be exchanged.

OR WITH A STRAP. Which is fastened on them to restrain them from breaking utensils.<sup>12</sup>

RAMS MAY NOT GO OUT WITH A WAGGONETTE. [Its purpose is] that their tails may not knock [against rocks, etc.].

EWES MAY NOT GO OUT PROTECTED [HANUNOTH]. R. Aha b. 'Ulla sat before R. Hisda, and he sat and said: When it is sheared, a compress is saturated<sup>13</sup> in oil and placed on its forehead that it should not catch cold. Said R. Hisda to him: If so, you treat it like Mar 'Ukba!<sup>14</sup> But R. Papa b. Samuel sat before R. Hisda,<sup>15</sup> and he sat and said: When she kneels for lambing two oily compresses are made for her, and one is placed on her forehead and the other on her womb, that she may be warmed. Said R. Nahman to him, If so, you would treat her like Yaltha!<sup>16</sup> But said R. Huna, there is a certain wood in the sea towns called hanun, whereof a chip is brought and placed in her nostril to make her sneeze, so that the worms in her head should fall out. If so, the same [is required] for males? — Since the males butt each other, they fall out in any case. Simeon the Nazirite said: A chip of the juniper tree [is placed in its nostril]. As for R. Huna, it is well: hence HANUNOTH is mentioned. But according to

# SHABBOS – 32a-65b

the Rabbis, what is the meaning of HANUNOTH? — That an act of kindness is done for it.<sup>17</sup>

**NOR MAY A CALF GO OUT WITH A GIMON.** What is the meaning of A CALF WITH A GIMON? — Said R. Huna: A little yoke.<sup>18</sup> Where is it implied that 'GIMON' connotes bending?<sup>19</sup> In the verse, Is it to bow down his head as a rush [ke-agmon]?<sup>20</sup>

**NOR A COW WITH THE SKIN OF A HEDGEHOG.** It is placed upon it to prevent hedgehogs<sup>21</sup> from sucking it.

**NOR WITH THE STRAP BETWEEN ITS HORNS.** On Rab's view, whether as an ornament or as a protection, it is forbidden; on Samuel's view, as an ornament it is forbidden, as a protection it is permitted.<sup>22</sup>

**R. ELEAZAR B. 'AZARIAH'S COW.** Did he have [but] one cow? Surely Rab-others state, Rab Judah in Rab's name — said: The tithe of R. Eleazar b. 'Azariah's flocks amounted to thirteen thousand calves annually? — It was taught: This was not his,<sup>23</sup> but a female neighbor of his; yet since he did not protest thereat, it was designated his.<sup>24</sup>

Rab and R. Hanina, R. Johanan and R. Habiba taught [the following] (In the whole of the Order Mo'ed<sup>25</sup> whenever this pair<sup>26</sup> occur some substitute R. Jonathan for R. Johanan)<sup>27</sup> Whoever can forbid his household [to commit a sin] but does not, is seized<sup>28</sup> for [the sins of] his household; [if he can forbid] his fellow citizens, he is seized for [the sins of] his fellow citizens; if the whole world, he is seized for [the sins of] the whole world. R. Papa observed, And the members of the Resh Galutha's [household]<sup>29</sup> are seized for the whole world. Even as R. Hanina said, Why is it written, The Lord will enter into judgment with the elders of his people, and the princes thereof:<sup>30</sup> if the princes sinned,

1. Implying that there is no limit to the length that may hang out of his hand.

2. Between the man and the camel. If it trails nearer to the ground, it looks as though he is carrying a cord.
3. This refers to a species of ram whose tail was very fat, to preserve which it was yoked to a wagonette.
4. v. Gemara.
5. Discussed in the Gemara.
6. Tied round its udder.
7. For the prohibition relating to the cushion.
8. *Supra* 53a.
9. Jast.: a bandage or bar under the jaw.
10. I.e., it should let it heal.
11. To prevent the legs from knocking each other.
12. The two legs were tied together; hence it could not run about and cause damage.
13. Lit., 'hid'
14. The head of the *Beth din*. — A sheep will not be treated with such care.
15. Rashal reads: R. Nahman.
16. His wife.
17. Deriving HANUNOTH from hanan, to be gracious, kind.
18. To accustom it to bend its head under the yoke when it grows up.
19. V. preceding note.
20. Isa. LVIII, 5.
21. 'Believed to suck and injure the udders of cattle' (Jast).
22. V. *supra* 52a.
23. Sc. the cow referred to in the Mishnah.
24. Lit., 'it was called by his name'.
25. V. Introduction to this Order, in this volume.
26. I.e., these four names.
27. This is a parenthetic observation by the Talmud (Tosaf.).
28. Just as a pledge is seized for non-payment of debt. I.e., he is punished.
29. V. p. 217. n. 7.
30. Is'. Ill, 14.

## Shabbath 55a

how did the elders sin? But say, [He will bring punishment] upon the elders because they do not forbid the princes.

Rab Judah was sitting before Samuel. [when] a woman came and cried before him,<sup>1</sup> but he ignored her. Said he to him, Does not the Master agree [that] 'whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard'?<sup>2</sup> 'O keen scholar!'<sup>3</sup> he replied. 'Your superior [will be punished] with cold [water]. but your superior's superior [will be punished] with hot.'<sup>4</sup> Surely Mar 'Ukba, the Ab-Beth din<sup>5</sup> is sitting!' For



## SHABBOS – 32a-65b

it is written, O house of David, thus saith the Lord. Execute judgment in the morning, and deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doing, etc.<sup>6</sup>

R. Zera said to R. Simeon, Let the Master rebuke the members of the Resh Galutha's suite. They will not accept it from me, was his reply. Though they will not accept it returned he, yet you should rebuke them. For R. Aha b. R. Hanina said: Never did a favorable word<sup>7</sup> go forth from the mouth of the Holy One, blessed be He, of which He retracted for evil, save the following, where it is written, And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark [taw] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof, etc.<sup>8</sup> The Holy One, blessed be He, said to Gabriel,<sup>9</sup> Go and set a taw<sup>10</sup> of ink upon the foreheads of the righteous, that the destroying angels may have no power over them; and a taw of blood upon the foreheads of the wicked, that the destroying angels may have power over them. Said the Attribute of Justice<sup>11</sup> before the Holy One, blessed be He, 'Sovereign of the Universe! Wherein are these different from those?' 'Those are completely righteous men, while these are completely wicked,' replied He. 'Sovereign of the Universe!' it continued, 'they had the power to protest but did not.' 'It was fully known<sup>12</sup> to them that had they protested they would not have heeded them.'<sup>13</sup> 'Sovereign of the Universe!' said he, 'If it was revealed to Thee, was it revealed to them?' Hence it is written, [Slay utterly] the old man, the young and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at my Sanctuary [mikdash]. Then they began at the elders which were before the house.<sup>14</sup> R. Joseph recited: Read not mikdash but mekuddashay [my sanctified ones]: this refers to the people who fulfilled the Torah from alef to taw.<sup>15</sup> And straightway, And behold, six men came from the way of the

upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar.<sup>16</sup> Was then the brazen altar [still] in existence?<sup>17</sup> — The Holy One, blessed be He, spake thus to them; Commence [destruction] from the place where song is uttered before Me.<sup>18</sup> And who were the six men? — Said R. Hisda: Indignation [Kezef], Anger [Af], Wrath [Hemah], Destroyer [Mashhith] Breaker [Meshabber] and Annihilator [Mekaleh]. And why taw? — Said Rab: Taw [stands for] tihyeh [thou shalt live], taw [stands for] tamuth [thou shalt die]. Samuel said: The taw denotes, the merit of the Patriarchs is exhausted [tamah].<sup>19</sup> R. Johanan said: The merit of the Patriarchs will confer grace [tahon].<sup>20</sup> While Resh Lakish said: Taw is the end of the seal of the Holy One, blessed be He. For R. Hanina said: The seal of the Holy One, blessed be He, is emeth [truth]. R. Samuel b. Nahmani said: It denotes the people who fulfilled the Torah from alef to taw.<sup>21</sup>

And since when has the merit of the Patriarchs been exhausted? — Rab said, Since the days of Hosea the son of Beer, for it is written, [And now] will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.<sup>22</sup> Samuel said. Since the days of Hazael, for it is said, And Hazael king of Syria oppressed Israel all the days of Jehoahaz;<sup>23</sup> and it is written, But the Lord was gracious unto them, and had compassion upon them, and had respect unto them, because of the covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence until now.<sup>24</sup> R. Joshua b. Levi said: Since the days of Elijah, for it is said, And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things

# SHABBOS – 32a-65b

at thy word.<sup>25</sup> R. Johanan said: Since the days of Hezekiah, for it is said, Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness for henceforth even forever. The zeal of the Lord of hosts shall perform this.<sup>26</sup>

R. Ammi said: There is no death without sin,<sup>27</sup> and there is no suffering without iniquity. There is no death without sin, for it is written, The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him, etc.<sup>28</sup> There is no suffering without iniquity, for it is written, Then will I visit their transgression with the rod, and their iniquity with stripes.<sup>29</sup>

1. About a wrong done to her.
2. Prov. XXI, 13.
3. Or, man of long teeth.
4. I.e., I, your superior, will go unscathed, because there is a higher court than mine, viz., Mar 'Ukba's, which should really take the matter up.
5. The father, i.e., the head of the *Beth din*.
6. Jer. XXI, 12. From this Samuel deduced that only the head, with whom lay the real power, would be punished.
7. Lit., 'a good attribute'.
8. Ezek. IX, 4.
9. Gabriel, 'man of God', is mentioned in the Book of Daniel VIII, 16-26; IX, 21-27. He was regarded as God's messenger, who executes His will on earth.
10. The last letter of the Hebrew alphabet.
11. Justice was often hypostasized as an independent being.
12. Lit., 'it was revealed and known'.
13. Lit., 'accepted (it) from them'.
14. Ezek. IX, 6.
15. The first and the last letters of the alphabet — as we say from Alpha to Omega'. Nevertheless they were included, because they had failed to protest. Thus the Almighty retracted from His original intention, the change being for evil.
16. Ibid. 2.
17. According to tradition Solomon hid it and substituted an earthen altar for it; v. I Kings VIII, 64 and Zeb. 59b.

18. I.e., start with the Levites, who utter song to the accompaniment of musical instruments of brass.
19. The merit of the Patriarchs, which acted as a shield for the wicked, is at an end.
20. Samuel explains the law on the wicked; R. Johanan that on the righteous.
21. V. n. 2.
22. Hos. II, 12; 'and none', i.e., their merit
23. II Kings XIII, 22.
24. Ibid. 23. 'Until now' implies, but no longer.
25. I Kings XVIII, 36. Here too this day implies a limitation.
26. Isa. IX, 6. 'The zeal, etc.' implies, but not the merit of the Patriarchs, this being exhausted by now.
27. One's sins cause his death.
28. Ezek. XVIII, 20.
29. Ps. LXXXIX, 33.

## Shabbath 55b

An objection is raised: The ministering angels asked the Holy One, blessed be He: 'Sovereign of the Universe! Why didst Thou impose the penalty of death upon Adam?' Said He to them, I gave him an easy command, yet he violated it. 'But Moses and Aaron fulfilled the whole Torah,' they pursued — 'yet they died'. *'There is one event to the righteous and to the wicked; to the good, etc.'*<sup>1</sup> He replied.<sup>2</sup> — He maintains as the following Tanna. For it was taught: R. Simeon b. Eleazar said: Moses and Aaron too died through their sin, for it is said, Because ye believed not in me[...therefore ye shall not bring this assembly into the land which I have given them]:<sup>3</sup> hence, had ye believed in Me, your time had not yet come to depart from the world.<sup>4</sup>

An objection is raised: Four died through the serpent's machinations,<sup>5</sup> viz., Benjamin the son of Jacob, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are known by tradition, save Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother.<sup>6</sup> Now, was she the daughter of Nahash? Surely

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she was the daughter of Jesse, for it is written, and their sisters were Zeruah and Abigail?<sup>7</sup> Hence it must mean, the daughter of one who died through the machinations of the nahash [serpent].<sup>8</sup> Who is [the author of this]? Shall we say, the Tanna [who taught] about the ministering angels? — Surely there were Moses and Aaron too! Hence it must surely be R. Simeon b. Eleazar, which proves that there is death without sin and suffering without iniquity. Thus the refutation of R. Ammi is [indeed] a refutation.

R. Samuel b. Nahman said in R. Jonathan's name: Whoever maintains that Reuben sinned is merely making an error, for it is said, Now the sons of Jacob were twelve,<sup>9</sup> teaching that they were all equal.<sup>10</sup> Then how do I interpret, and he lay with Bilhah his father's concubine?<sup>11</sup> This teaches that he transposed his father's couch,<sup>12</sup> and the Writ imputes [blame] to him as though he had lain with her. It was taught, R. Simeon b. Eleazar said: That righteous man was saved from that sin and that deed did not come to his hand.<sup>13</sup> Is it possible that his seed was destined to stand on Mount Ebal and proclaim, Cursed be he that lieth with his father's wife,<sup>14</sup> yet this sin should come to his hand? But how do I interpret, and he lay with Bilhah his father's concubine'? He resented his mother's humiliation. Said he, If my mother's sister was a rival to my mother, shall the bondmaid of my mother's sister be a rival to my mother? [Thereupon] he arose and transposed her couch. Others say, He transposed two couches, one of the *Shechinah* and the other of his father.<sup>15</sup> Thus it is written, Then thou defiledst, my couch on which [the *Shechinah*] went up.<sup>16</sup>

This is dependent on Tannaim. Unstable [Pahaz] as water, thou shalt not excel!<sup>17</sup> R. Eliezer interpreted: Thou wast hasty [Paztah], thou wast guilty [Habtah] thou didst disgrace [Zaltah]. R. Joshua interpreted: Thou didst overstep [Pasatah] the law, thou didst sin [Hatatha], thou didst fornicate [Zanitha]. R. Gamaliel interpreted: Thou didst meditate [Pillaltah],<sup>18</sup> thou didst

supplicate [Haltah], thy prayer shone forth [Zarhah]. Said R. Gamaliel, We still need [the interpretation of] the Modiite. R. Eleazar the Modiite<sup>19</sup> said, Reverse the word and interpret it: Thou didst tremble [Zi'az'atha], thou didst recoil [Halitha], thy sin fled [Parhah] from thee.<sup>20</sup> Raba — others state, R. Jeremiah b. Abba interpreted: Thou didst remember [Zakarta] the penalty of the crime, thou wast [grievously] sick [Halitha],<sup>21</sup> thou heldest aloof [Pirashta] from sinning.

(Mnemonic: *Reuben, the sons of Eli, the sons of Samuel, David, Solomon, and Josiah.*)<sup>22</sup> R. Samuel b. Nahmani said in R. Jonathan's name: Whoever maintains that the sons of Eli sinned is merely making an error, for it is said, And the two sons of Eli, Hophni and Phinehas, priests unto the Lord, were there.<sup>23</sup> Now he agrees with Rab, who said, Phinehas did not sin. [Hence] Hophni is likened to Phinehas: just as Phinehas did not sin, so did Hophni not sin. Then how do I interpret, and how that they [sc. Eli's sons] lay with the women?<sup>24</sup> Because they delayed their bird-offerings<sup>25</sup> so that they did not go to their husbands,<sup>26</sup> the Writ stigmatizes them as though they had lain with them.

It was stated above, 'Rab said, Phinehas did not sin,' for it is said, and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of the Lord, etc.<sup>27</sup> Now, is it possible that sin had come to his hand, yet the Writ states his descent? Surely It is said, The Lord will cut off to the man that doeth this, him that waketh ['er] and him that answereth, out of the tents of Jacob, and him that offereth an offering unto the Lord of hosts:<sup>28</sup> [this means:] if an Israelite,<sup>29</sup> he shall have none awakening [i.e., teaching] among the Sages and none responding among the disciples; if a priest, he shall have no son to offer an offering? Hence it follows that Phinehas did not sin. But it is written, 'how that they lay [etc.]'? — 'He lay' is written.<sup>30</sup> But it is written, Nay, my sons; for it is no good report that I hear?<sup>31</sup> — Said R. Nahman b. Isaac: My son is written.<sup>32</sup> But it is written, ye make

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[the Lord's people] to transgress?<sup>33</sup> — Said R. Huna son of R. Joshua, It is written, he causes them to transgress.<sup>34</sup> But it is written, sons of Belial?<sup>35</sup> — Because Phinehas should have protested to Hophni but did not, the Writ regards him as though he [too] sinned.

**R. Samuel b. Nahmani said in R. Jonathan's name: Whoever maintains**

1. Eccl. IX, 2.
2. Showing that death may come without sin.
3. Num. XX, 12.
4. On the view that they died sinless, this deduction is made: but had ye believed, you would have led the assembly into the land, etc. The punishment therefore was that they would not lead, not that they should die, which would have been disproportionate to their fault (Maharsha).
5. I.e., because the serpent caused Adam and Eve to sin, but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11.
6. II Sam. XVII, 25.
7. I Chron. II, 16. 'Their sisters' refers to the sons of Jesse; v. preceding verse.
8. It may be observed that the Talmud calls this an explicit intimation.
9. Gen. XXXV, 22.
10. Lit., 'balanced as one' — they were all equal in righteousness.
11. Ibid.
12. Placing it in Leah's tent; v. *infra*.
13. He did not even have the opportunity.
14. Deut. XXVII; 20; v. 13.
15. Rashi: Jacob set a couch for the *Shechinah* in the tents of each of his wives, and where the *Shechinah* came to rest, there he spent the night.
16. Gen. XLIX, 4. This translation is based on the change of person from second (defiledst) to third (went), which implies a different subject for 'went'.
17. Ibid.
18. To be saved from sin.
19. Of Modim, some fifteen miles north of Jerusalem.
20. All treat the word Pahaz (E.V. unstable) as a mnemonic, each letter indicating a word. Thus R. Eliezer and R. Joshua maintain that he sinned, while the others hold that his nobler feelings triumphed.
21. Through defying his lust.
22. V. p. 149, n. 6.
23. I Sam. I, 3.
24. Ibid. II, 22.
25. After childbirth; v. Lev. XII, 6-8.

26. They had to wait in Shiloh until their birds were sacrificed.
27. Ibid. XIV, 3.
28. Mal. II, 12.
29. I.e., not a priest.
30. [H], defectively, and to be treated as 3rd. person singular; cf. Arabic ending in an].
31. I Sam. II, 24.
32. The sing. and the plural are the same in Heb. He must mean that the earlier traditional reading was my son.
33. Ibid.
34. [H]: M.T. has [H], but in a number of places the Talmud version differs from ours. V. Tosaf and Marginal Gloss].
35. Ibid. 12.

## Shabbath 56a

that Samuel's sons sinned is merely erring. For it is said, And it came to pass when Samuel was old... that his sons walked not in his ways:<sup>1</sup> thus, they [merely] walked not in his ways, yet they did not sin either. Then how do I fulfill, 'they turned aside for lucre'?<sup>2</sup> That means that they did not act like their father. For Samuel the righteous used to travel to all the places of Israel and judge them in their towns, as it is said, And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel.<sup>3</sup> But they did not act thus, but sat in their own towns, in order to increase the fees of their beadles<sup>4</sup> and scribes.<sup>5</sup>

This is a controversy of Tannaim: 'They turned aside for lucre': R. Meir said, [That means,] They openly demanded their portions.<sup>6</sup> R. Judah said: They forced<sup>7</sup> goods on private people. R. Akiba said: They took an extra basket of tithes by force. R. Jose said: They took the gifts by force.<sup>8</sup>

**R. Samuel b. Nahmani said in R. Jonathan's name: Whoever says that David sinned is merely erring, for it is said, And David behaved himself wisely in all his ways: and the Lord was with him.<sup>9</sup> Is it possible that sin came to his hand, yet the Divine Presence was with him? Then how do I interpret, Wherefore hast thou despised the word of the Lord, to do that which is evil in his sight?<sup>10</sup> He wished to do [evil], but did not. Rab**

# SHABBOS – 32a-65b

observed: Rabbi, who is descended from David, seeks to defend him, and expounds [the verse] in David's favor. [Thus:] The 'evil' [mentioned] here is unlike every other 'evil' [mentioned] elsewhere in the Torah. For of every other evil [mentioned] in the Torah it is written, 'and he did,' whereas here it is written, 'to do': [this means] that he desired to do, but did not. Thou hast smitten Uriah the Hittite with the sword:<sup>11</sup> thou shouldst have had him tried by the Sanhedrin,<sup>12</sup> but didst not. And hast taken his wife to be thy wife: thou hast marriage rights in her.<sup>13</sup> For R. Samuel b. Nahmani said in R. Jonathan's name: Everyone who went out in the wars of the house of David wrote a bill of divorcement for his wife, for it is said, and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge ['arubatham].<sup>14</sup> What is meant by 'arubatham? R. Joseph learned: The things which pledge man and woman [to one another].<sup>15</sup> And thou hast slain him with the sword of the children of Ammon:<sup>16</sup> just as thou art not [to be] punished for the sword of the Ammonites, so art thou not [to be] punished for [the death of] Uriah the Hittite. What is the reason? He was rebellious against royal authority, saying to him, and my lord Joab, and the servants of my lord, are encamped in the open field [etc].<sup>16</sup>

Rab said: When you examine [the life of] David, you find nought but 'save only in the matter of Uriah the Hittite.'<sup>17</sup> Abaye the Elder pointed out a contradiction in Rab[us dicta]: Did Rab say thus? Surely Rab said, David paid heed to slander? The difficulty remains.

[To revert to] the main text: 'Rab said, David paid heed to slander,' for it is written, And the king said unto him, where is he? And Ziba said unto the king, Behold, he is in the house of Machir the son of Ammiel, belo da bar [in Lo-debar].<sup>18</sup> And it is written, Then David sent, and fetched him out of the house of Machir the son of Ammiel, millo dabar [from Lo-debar].<sup>19</sup> Now consider: he [David]

saw that he [Ziba] was a liar; then when he slandered him a second time, why did he pay heed thereto? For it is written, And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem [: for he said, To-day shall the house of Israel restore me the kingdom of my father].<sup>20</sup> And how do we know that he accepted it [the slander] from, him? Because it is written, Then said the king to Ziba, Behold, thine is all that pertaineth unto Mephibosheth. And Ziba said, I do obeisance; let me find favor in thy sight, my lord, O king.<sup>21</sup>

But Samuel maintained: David did not pay heed to slander, [for] he saw self-evident things in him,<sup>22</sup> For it is written, And Mephibosheth the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, etc.<sup>23</sup> While it is written, And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest thou not with me, Mephibosheth? And he answered, My Lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go with the king, because thy servant is lame,

1. I Sam. VIII, 1, 3.
2. Ibid.
3. Ibid. VII, 16.
4. Who are sent to summon the litigants. On hazzan v. p. 41, n. 7.
5. Who record the pleas, arguments, verdicts, etc.
6. They were Levites, and personally demanded the tithes. Owing to their exalted position their demands were acceded to, while the humbler Levites might starve. But they did not actually pervert judgment. — R. Meir's interpretation may have been called forth by the troublous times before the overthrow of the Jewish state, when many High Priests abused their positions by such extortion; v. Halevi, Doroth I, 5, pp. 4 seq.
7. They compelled people to be their business agents.
8. Either the priestly dues, viz., the shoulder, cheeks, and maw of animals, though they were not priests; or the Levitical dues, sc. the first tithes, their sin being that they used force.
9. Ibid. XVIII, 14.

# SHABBOS – 32a-65b

10. II Sam. XII, 9.
11. II Sam. Xli, 9.
12. The great court; v. Sanh. 2a.
13. Lakah, the verb employed here, denotes marriage; cf. Deut. XXIV, 1.
14. I Sam. XVII, 18.
15. Lit., 'him and her', sc. the marriage. I.e., take away their marriage — cancel it by means of a divorce. — The divorce was conditional, in the sense that it became retrospectively valid if the husband died. Thus, since Uriah died, she was a free woman from the time he went out, and was not married when David took her.
16. II Sam. XI, 11. Thus he disobeyed David's order to go home.
17. I Kings XV, 5. Rashi: his only sin lay in encompassing Uriah's death, but not in taking Bathsheba (as explained above). From the context, however, it appears that Rab does not exculpate him from adultery with Bathsheba, but means that David was guilty of no other sin save that in connection with Uriah, which naturally includes his behavior with Bathsheba. On that view Rab rejects Rabbi's exegesis (That too appears from Rab's prefacing remark: 'Rabbi who is descended, etc.').
18. II Sam. IX, 4.
19. Ibid. 5. Maharsha: belo dabar is translated: He (Mephibosheth son of Jonathan and grandson of Saul) has words, i.e., makes unloyal accusations against you. But David found that he was millo dabar, i.e., he had not made such accusations. Thus Ziba's charges were unfounded. This explains the Gemara that follows.
20. Ibid. XVI, 3.
21. Ibid. 4.
22. Which substantiated Ziba's charges. Thus it was not a mere acceptance of slander.
23. Ibid. XIX, 24.

## Shabbath 56b

And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet that I should cry and more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I say, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come in peace unto his own house.<sup>1</sup> He said

[thus] to him: I prayed,<sup>2</sup> when wilt thou return In peace? Yet thou treatest me so. Not against thee have I resentment, but against Him who restored thee in peace!<sup>3</sup> Hence it is written, And the son of Jonathan was Meribbaal:<sup>4</sup> was then his name Merib-baal? Surely it was Mephibosheth? But because he raised a quarrel [meribah] with his Master,<sup>5</sup> a Heavenly Echo went forth and rebuked him, Thou man of strife, [and] the son of a man of strife! Man of strife, as we have stated. Son of a man of strife, for it is written, And Saul came to the city of Amalek, and strove in the valley.<sup>6</sup> R. Manni said: [That means,] concerning the matter of the valley.<sup>7</sup>

Rab Judah said in Rab's name: When David said to Mephibosheth, 'Thou and Ziba divide the land,' a Heavenly Echo came forth and declared to him, Rehoboam and Jeroboam shall divide the kingdom.<sup>8</sup> Rab Judah said in Rab's name: Had not David paid heed to slander, the kingdom of the House of David would not have been divided, Israel had not engaged in idolatry,<sup>9</sup> and we would not have been exiled from our country.<sup>10</sup>

R. Samuel b. Nahmani said in R. Jonathan's name: Whoever maintains that Solomon sinned is merely making an error, for it is said, and his heart was not perfect with the Lord his God, as was the heart of David his father:<sup>11</sup> it was [merely] not as the heart of David his father, but neither did he sin. Then how do I interpret, For it came to pass, when Solomon was old, that his wives turned away his heart?<sup>12</sup> That is [to be explained] as R. Nathan. For R. Nathan opposed [two verses]: It is written, For it came to pass, when Solomon was old, that his wives turned away his heart,' whereas it is [also] written, and his heart was not perfect with the Lord his God, as was the heart of David his father, [implying that] it was [merely] not as the heart of David his father, but neither did he sin? This is its meaning: his wives turned away his heart to go after other gods, but he did not go.<sup>13</sup> But it is written, Then would<sup>14</sup> Solomon build a high place for Chemosh the abomination of Moab?<sup>15</sup> — That means, he

# SHABBOS – 32a-65b

desired to build, but did not.<sup>16</sup> If so, Then Joshua built [yibneh] an altar unto the Lord,<sup>17</sup> [does this too mean,] he desired to build but did not! Hence it [surely means] that he [actually] built; so here too it means that he built? — Rather it<sup>18</sup> is as was taught: R. Jose said, and the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of Moab.<sup>19</sup> Now, is it possible that Assa came and did not destroy them, then Jehoshaphat, and he did not destroy them, until Josiah came and destroyed them! But surely Assa and Jehoshaphat destroyed all the idolatrous cults in Palestine? Hence [the explanation is that] the earlier are assimilated to the later: just as the later did not do, yet it was ascribed to them, to their glory, so the earlier ones too did not do, yet it was ascribed to them, to their shame.<sup>20</sup> But it is written, And Solomon did that which was evil in the sight of the Lord?<sup>21</sup> — But because he should have restrained his wives, but did not, the Writ regards him as though he sinned.

Rab Judah said in Samuel's name: Better had it been for that righteous man to be an acolyte to the unmentionable,<sup>22</sup> only that it should not be written of him, 'and he did that which was evil in the sight of the Lord'.

Rab Judah said in Samuel's name: When Solomon married Pharaoh's daughter, she brought him a thousand musical instruments and said to him, Thus we play<sup>23</sup> in honor of that idol, thus in honor of that idol, yet he did not forbid her.

Rab Judah said in Samuel's name: When Solomon married Pharaoh's daughter, Gabriel descended and planted a reed in the sea, and it gathered a bank around it, on which the great city of Rome was built.<sup>24</sup> In a Baraitha it was taught: On the day that Jeroboam brought the two golden calves, one into Bethel and the other into Dan, a hut was built,<sup>25</sup> and this developed into Greek Italy.<sup>26</sup>

R. Samuel b. Nahmani said in R. Jonathan's name: Whoever maintains that Josiah sinned is merely making an error, for it is said, And he did that which was right in the eyes of the Lord, and walked in all the ways of David his father.<sup>27</sup> Then how do I interpret, and like unto him there was no king before him, that returned [shab] to the Lord with all his heart, etc.?<sup>28</sup> [This teaches] that he revised every judgment which he had pronounced between the ages of eight and eighteen.<sup>29</sup> You might say that he took from one and gave to another:<sup>30</sup> therefore it is taught, 'with all me'odo [his might]', [teaching] that he gave of his own.<sup>31</sup> Now, he disagrees with Rab. For Rab said: There was no greater penitent than Josiah in his generation and a certain person in ours; and who is that? Abba the father of R. Jeremiah b. Abba, and some say Aha the brother of Abba the father of Jeremiah b. Abba. (For a Master said: R. Abba and Aha were brothers). R. Joseph said: And there is yet another in our generation. And who is he? 'Ukban b. Nehemiah the Resh Galutha.<sup>32</sup> And he is 'Nathan with the ray of light.'<sup>33</sup> R. Joseph said: I was sitting at the session and dozing, and saw in a dream how one [an angel] stretched out his hand and received him.

1. II Sam. XIX, 25-30.
2. Lit., 'said'.
3. Thus he confirmed Ziba's accusation. For David regarded Mephibosheth's unkempt appearance too as a sign that he grieved over his return.
4. I Chron. VIII, 34; IX, 40.
5. Be'alaw fr. ba'al.
6. I Sam. XV, 5.
7. Saul argued: If the Torah decreed that a heifer should have its neck broken in the valley on account of a single murdered man (Deut. XXI, 1-9), how much greater is the sin of slaying all these Amalekites! (v. Yoma 22b). Thus he strove against God's command.
8. This agrees with Rab's view (*supra* a) that David paid heed to slander and acted unjustly. Hence this punishment.
9. The first step to idolatry was Jeroboam's setting up of the golden calves in order to maintain the independence of his kingdom (v. I Kings XII, 26 seq.).
10. As a punishment for idolatry.
11. I Kings XI, 4.
12. Ibid.

# SHABBOS – 32a-65b

13. His wives attempted to seduce him, but failed.
14. E.V. 'did'.
15. I Kings XI, 7.
16. Yibneh is imperfect, denoting uncompleted action; v. Driver's Hebrew Tenses, ch. III, 21 seq.
17. Josh. VIII, 30.
18. The statement that Solomon did not sin.
19. II Kings XXIII, 13. This refers to the religious reformations of Josiah.
20. Josiah merely removed the idols that were reintroduced after the deaths of the former two kings, but not all idols, since they had already been destroyed, yet it is all attributed to him. So Solomon too was not responsible for the building of the idolatrous high places; nevertheless, since he did not veto them, they are ascribed to him.
21. I Kings XI, 6.
22. Lit., 'something else' — i.e., to an idol, receiving pay for drawing water and hewing wood in its service, etc. though not believing in it.
23. Lit., 'do'.
24. This, of course, is an allegory. Solomon's unfaithfulness laid the seeds for the dissolution of the Jewish State.
25. On the site of Rome.
26. This term was particularly applied to the southern portion of Italy, called Magna Graecia, Cf. Meg. 6b in the ed. Ven. (omitted in later ed.): Greek Italy, that means the great city of Rome, v. Meg., Sonc. ed., p. 31, nn. 5-6.
27. II Kings XXII, 2.
28. Ibid. XXIII, 25. Shab really means that he repented, and thus implies that he first sinned.
29. I.e., from his accession until the finding of the Book of the Law, i.e., the Torah (v. XXII, 1-8). He revised his judgments in the light of the Torah, and shab is translated accordingly.
30. In the course of this revision.
31. Me'odo
32. V. p. 217, n. 7.
33. Jast.: a repentant sinner with a halo; others: whom an angel seized by his forelock (accepting his repentance and bringing him to God).

## Shabbath 57a

### CHAPTER VI

**MISHNAH.** WHEREWITH MAY A WOMAN GO OUT, AND WHEREWITH MAY SHE NOT GO OUT?<sup>1</sup> A WOMAN MAY NOT GO OUT WITH RIBBONS OF WOOL, LINEN RIBBONS, OR FILLETS ROUND HER HEAD;<sup>2</sup> NOR MAY SHE PERFORM RITUAL IMMERSION WHILST WEARING THEM, UNLESS SHE

LOOSENS THEM. [SHE MAY NOT GO OUT] WITH FRONTLETS,<sup>3</sup> GARLANDS [SARBITIN], IF THEY ARE NOT SEWN,<sup>4</sup> OR WITH A HAIR-NET [KABUL]<sup>5</sup> INTO THE STREET,<sup>6</sup> OR WITH A GOLDEN CITY,<sup>7</sup> OR WITH A NECKLACE [KATLA]. OR WITH EAR-RINGS, OR WITH A FINGER — RING WHICH HAS NO SIGNET, OR WITH A NEEDLE WHICH IS UNPIERCED. YET IF SHE GOES OUT WITH THESE], SHE IS NOT LIABLE TO A SIN-OFFERING.<sup>8</sup>

**GEMARA.** Who mentioned anything about ritual immersion?<sup>9</sup> — Said R. Nahman b. Isaac in Rabbah b. Abbuha's name: He [the Tanna] states what is the reason. [Thus:] what is the reason that A WOMAN MAY NOT GO OUT WITH WOOL RIBBONS OR LINEN RIBBONS? Because the Sages ruled, SHE MAY NOT PERFORM RITUAL IMMERSION WHILST WEARING THEM, UNLESS SHE LOOSENS THEM. And since she may not perform ritual immersion on weekdays while wearing them, she may not go out [with them] on the Sabbath, lest she happen to need immersion by ritual law<sup>10</sup> and she untie them, and so come to carry them four cubits in the street.

R. Kahana asked Rab: What of openwork bands?<sup>11</sup> — Said he to him, You speak of something woven:<sup>12</sup> whatever is woven, no prohibition was enacted [in respect thereof].<sup>13</sup> It was stated likewise: R. Huna son of R. Joshua said: Whatever is woven, no prohibition was enacted [in respect thereof]. Others state, R. Huna son of R. Joshua said: I saw that my sisters are not particular about them,<sup>14</sup> What is the difference between the latter version and the former? — There is a difference where they are soiled. On the version that no prohibition was enacted for anything that is woven, these too are woven. But according to the version which bases it on [not] being particular; since they are soiled, one does indeed object to them.<sup>15</sup>

We learnt elsewhere: And the following constitute interpositions in the case of human beings: Wool ribbons, linen ribbons, and the fillet round maidens' heads.<sup>16</sup> R. Judah said:



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[Ribbons] of wool or of hair do not interpose, because the water enters through them.<sup>17</sup> R. Huna observed: And we learnt all with reference to maidens' heads.<sup>18</sup> R. Joseph demurred: What does this exclude? Shall we say it excludes [ribbons] of the neck, — and of what [material]? Shall we say, it excludes wool: [The question can be raised] if soft [material] on hard<sup>19</sup> forms an interposition, is there a question of soft upon soft?<sup>20</sup> Again, if it excludes linen ribbons, [one might ask] if hard upon hard constitutes an interposition, is there a question of hard upon soft?<sup>21</sup> Rather, said R. Joseph, this is R. Huna's reason, because a woman does not strangle herself.<sup>22</sup>

Abaye refuted him: Maidens may go out with the threads through their ears,<sup>23</sup> but not with fillets round their necks. Now if you say that a woman will not strangle herself, why not with fillets round their necks?<sup>24</sup> — Said Rabina:

1. On the Sabbath. The general rule is that a woman may wear superfluous garments which are ornamental, save some which the Rabbis prohibited for fear that she might remove them for a friend's inspection and admiration, carrying them meanwhile in the street. Those which are not considered ornamental constitute a burden, and are always forbidden.
2. 'Her head' applies to all three. These are for tying the hair.
3. Ornaments worn on the forehead.
4. To the wig which was generally worn.
5. The Gemara discusses these. V. also T.A. I, 188 and note a.l.
6. But she may wear it in a courtyard, whereas all the others are forbidden even in a courtyard, lest she forget herself and go out into the street; v. *infra* 64b.
7. An ornament which contained a picture of Jerusalem.
8. Because all these are ornaments, hence only Rabbinically prohibited; v. n. 1.
9. The reference to immersion is apparently irrelevant.
10. I.e., if the first evening, when she is permitted to take a ritual bath after menstruation to enable her to cohabit with her husband, falls on the Sabbath.
11. Chains or cords formed in network fashion. These cannot be tied very tightly; hence the question is whether they need be loosened

before a ritual bath and by corollary, must not be worn on the Sabbath, or not.

12. I.e., a network.
13. In connection with Sabbath, since they need not be removed for immersion.
14. To remove them before bathing. This shows that they know that the water enters through the network. Consequently it is unnecessary to remove them before a ritual bath, and they may be worn on the Sabbath.
15. And is particular to remove them.
16. When one takes a ritual bath, nothing must interpose between the water and his body. If one of these is worn it does interpose, rendering the bath invalid.
17. And reaches the skin.
18. I.e., the wool and linen ribbons also mean those that are used for tying the hair.
19. Sc. the hair, which is hard in comparison with the skin of the neck.
20. Surely not, for it is more clinging, making it more difficult for the water to enter.
21. Linen ribbon is regarded as hard in comparison with wool.
22. Though ribbons cling more closely to flesh than to hair when tied with equal strength, they are always worn more loosely around the neck, for the reason stated.
23. They are inserted there after the ear is pierced for ear-rings to prevent the hole from closing up.
24. For they need not be removed before a ritual bath, being loose; v. p. 267. n. 5.

## Shabbath 57b

The reference here is to a broad band<sup>1</sup> which a woman ties very tightly,<sup>2</sup> as she is pleased to have a fleshy appearance.<sup>3</sup>

'R. Judah said: [Ribbons] of wool or of hair do not interpose, because the water enters through them.' R. Joseph said in the name of Rab Judah in Samuel's name: The *halachah* is as R. Judah in respect of ribbons of hair. Said Abaye to him: 'The *halachah* [is thus]' implies that they differ thereon?<sup>4</sup> And should you say, Had he not known the first Tanna to treat of ribbons of hair [too], he would not have treated thereof either: but perhaps he argued with them from analogy:<sup>5</sup> just as you agree with me in the matter of ribbons of hair, so should you agree with me in respect of wool ribbons? It was stated: R. Nahman said in Samuel's name: The Sages agree with R. Judah in respect to ribbons of hair. It was

# SHABBOS – 32a-65b

taught likewise: Ribbons of wool interpose; ribbons of hair do not interpose. R. Judah maintained: [Ribbons] of wool or of hair do not interpose. R. Nahman b. Isaac said: Our Mishnah too proves this. For it teaches: A woman may go out with ribbons of hair, whether of her own [hair] or of her companion's.<sup>6</sup> Who is the authority [for this]? Shall we say. R. Judah — even ribbons of wool too [are permitted]? Hence it must surely be the Rabbis, which proves that they do not disagree in respect of ribbons of hair. This proves it.

[SHE MAY] NOT [GO OUT] WITH FRONTLETS [TOTEFETH]. What is TOTEFETH? — Said R. Joseph: A charm containing balsam.<sup>7</sup> Said Abaye to him: Let it be [regarded] as an approved amulet, and hence permitted? Rather said Rab Judah on Abaye's authority: It is an ornament of beads.<sup>8</sup> It was taught likewise: A woman may go out with a gilded hair-net,<sup>9</sup> a totfeth, and with sarbitin that are fastened to her. What is totfeth and what is sarbitin? — Said R. Abbahu: A totfeth encompasses her [head] from ear to ear; sarbitin reach to her cheeks. R. Huna said: poor women make them of various dyed materials; wealthy women make them of gold and silver.

NOR WITH A HAIR-NET [KABUL]. R. Jannai said: I do not know what is this [kabul]: whether we learnt of a slave's chain, but a wool hair-net<sup>10</sup> is permitted; or perhaps we learnt of a wool hair-net and how much more so a slave's neckchain?<sup>11</sup> Said R. Abbahu: Reason supports the view that we learnt of a wool hair-net. And it was taught likewise: A woman may go out into a courtyard with a kabul and a clasp [istema].<sup>12</sup> R. Simeon b. Eleazar said: [She may go out] with a kabul into the street too. R. Simeon b. Eleazar stated a general rule: Whatever is [worn] beneath the net, one may go out therewith: whatever is [worn] above the net, one may not go out with it.<sup>13</sup>

What is istema? — Said R. Abbahu: Bizyune. What is bizyune? Said Abaye in Rab's name: That which imprisons the flying [locks].<sup>14</sup>

Our Rabbis taught: Three things were said of an istema: It is not subject to [the interdict of] kil'ayim.<sup>15</sup> It is not defiled by leprosy,<sup>16</sup> and one may not go out with it into the street. On the authority of R. Simeon it was said: It is also not subject to [the interdict against]

1. Rashi.
2. Lit., 'chokes or strangles herself'.
3. In eastern countries that constitutes beauty. Being broad, the band does not injure her.
4. But the first Tanna says nothing about this!
5. Lit., 'he said to them, "just as".'
6. V. *infra* 64b.
7. Rashi: to ward off the evil eye.
8. Jast.: obsidian beads.
9. For if she removes it, her hair is uncovered; hence she is unlikely to remove it.
10. Or wig.
11. The term Kabul bears both meanings.
12. To keep the hair in order under the net or wig.
13. Thus he refers to the kabul as something above the hair band. Hence it can only mean the hair-net.
14. I.e., a clasp or buckle.
15. V. *Glos.* This may contain diverse materials. Rashi: because it is not spun; Riba: because it is hard, in which case the Rabbis did not impose a prohibition.
16. I.e., if leprosy breaks out in the istema. The reason is that it is not technically a garment.

## Shabbath 58a

bridal crowns.<sup>1</sup>

But Samuel maintained: We learnt of a slave's neck-chain. Now, did Samuel say thus? Surely Samuel said: A slave may go out with a seal round his neck,<sup>2</sup> but not with a seal on his garments? There is no difficulty: in the one case [the reference is] where his master set it upon him; in the other where he set it upon himself.<sup>3</sup> How have you explained this latter [dictum] of Samuel? that his master set it upon him! Then why [may he] not [go out] with the seal on his garment? — Lest it break off, and he be afraid and fold it [the garment] and put it over his shoulder.<sup>4</sup> This is as R. Isaac b. Joseph, who said in R. Johanan's name: If one goes out on the Sabbath with a folded garment slung over his shoulder, he incurs a sin-offering. And [this is] as Samuel said to R. Hinena b. Shila: No

# SHABBOS – 32a-65b

scholar of the house of the Resh Galutha<sup>5</sup> may go out with a cloak bearing a seal, except you, because the house of the Resh Galutha is not particular about you.<sup>6</sup>

It was stated above: 'Samuel said: A slave may go out with a seal around his neck, but not with the seal on his garments.' It was taught likewise: A slave may go out with a seal around his neck, but not with the seal on his garments. But the following contradicts this: A slave may not go out with the seal around his neck, nor with the seal on his garments; and neither are susceptible to defilement.<sup>7</sup> [He may] not [go out] with the bell around his neck, but he may go out with the bell on his garments, and both are susceptible to defilement.<sup>8</sup> An animal may not go out with a seal around its neck nor with a seal on its covering, nor with the bell on its covering nor with the bell around its neck,<sup>9</sup> and none of these are susceptible to defilement.<sup>10</sup> Shall we say that in the one case his master had set it upon him, while in the other he had set it upon himself?<sup>11</sup> — No. In both cases his master had set it upon him, but one refers to a metal [seal] while the other refers to a clay [seal].<sup>12</sup> And [this is] as R. Nahman said in Rabbah b. Abbuha's name: That about which the master is particular,<sup>13</sup> one [a slave] may not go out with it; that about which the master is not particular, one may go out with it. Reason too supports this, since it is stated: 'none of these are susceptible to defilement'. Now, if you say [that the reference is to] metal [seals], it is well; [hence] only these are not susceptible to defilement, but their utensils<sup>14</sup> are. But if you say that we learnt of clay [seals], [it might be asked] are only these not susceptible to defilement, whereas their utensils<sup>15</sup> are? Surely it was taught: Utensils of stone, dung, or earth do not contract uncleanness either by Biblical or by Rabbinical law.<sup>16</sup> Hence it follows that the reference is to metal [seals]. This proves it.

The Master said: '[He may] not [go out] with the bell around his neck, but he may go out with the bell on his garment.' Why not with

the bell around his neck; [presumably] 'lest it snap off and he come to carry it: then also in the case of the bell on his garment let us fear that it may snap off and he come to carry it? — The reference here is to one that was woven [sewn] into it. And [this is] in agreement with R. Huna the son of R. Joshua, who said: Concerning whatever is woven they enacted no prohibition.<sup>17</sup>

The Master said: 'An animal may not go out with a seal around its neck, with a seal on its covering, nor with a bell around its neck nor with a bell on its coat, and none of these are susceptible to defilement.' Now, does not an animal's bell contract uncleanness? But the following contradicts it: An animal's bell is unclean,<sup>18</sup>

1. The wearing of bridal crowns was forbidden as a sign of mourning for the destruction of the Temple; v. Sot. 49a.
2. This is the slave's neck-chain.
3. In the former case he fears to remove it; hence he may wear it. But he is not afraid to remove it in the latter case, and possibly will.
4. He may fold the garment to hide the absence of the signet, fearing that his master may accuse him of having purposely removed it in order to pass as a free man.
5. V. p. 217, n. 7.
6. From this it appears that some scholars wore a badge to indicate that they belonged to the retinue of the exilarch, and were possibly in the position of his clients. He was also evidently very particular about this, so that if the seal fell off one might fold up the garment to hide its absence.
7. Because they are neither ornaments nor useful utensils, but merely badges of shame.
8. These are ornamental.
9. v. *supra* 54b for the reason.
10. They are not ornamental for the animal.
11. V. p. 270, n. 6.
12. It is shown below that this must refer to a metal seal; hence even if his master set it upon him he may not go out with it, for should it accidentally snap off the slave would be afraid to leave it in the street on account of its value, but would bring it home, which is forbidden. But the value of a clay seal is negligible, whilst if his master set it upon him he is certainly afraid to remove it; hence he may go out with it. Consequently, the prohibition in the Mishnah, which treats of a clay seal, must refer to one that he set upon himself.
13. On account of its value.

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14. I.e., the general appointments of an animal, its accoutrement and equipment, which rank as utensils.
15. Of clay.
16. Lit., 'the words of the scribes; v. Kid., Sonc. ed., p. 79, n. 7. These clay seals were not glazed or burnt in a kiln, to be regarded as pottery, which can be defiled. Thus there is no point in teaching that they are free thereof, for no utensil of similar make is susceptible.
17. I.e., if something is woven into a garment, it may be worn on the Sabbath without fear of its falling off. V. *supra* 57b.
18. I.e., liable to uncleanness.

## Shabbath 58b

but a door bell is clean.<sup>1</sup> A door [bell] appointed for an animal[*'s* use] is unclean; an animal [bell] appointed for [fixing] to a door, even if attached to the door and fastened with nails, is unclean; for all utensils enter upon their uncleanness by intention, but are relieved from their uncleanness only by a change-effecting act?<sup>2</sup> — There is no difficulty: in the one case [the reference is] where it has a clapper: in the other where it has no clapper.<sup>3</sup> What will you: if it is a utensil, then even if it has no clapper [it is unclean]; if it is not a utensil, does the clapper make it one? Yes, as R. Samuel b. Nahmani said in R. Johanan's name, Viz.: How do we know that a metal object which causes sound is unclean?<sup>4</sup> Because it is said, Everything [dabar] that may abide the fire, ye shall make go through the fire:<sup>5</sup> even speech [dibbur — i.e., sound] must pass through the fire.<sup>6</sup>

How have you interpreted it? as referring to [a bell] without a clapper! Then consider the middle clause: 'Nor with a bell around his neck, but he may go out with a bell on his garments, and both can contract uncleanness.' But if it has no clapper, can it become defiled? Surely the following contradicts this: If one makes bells for the mortar,<sup>7</sup> for a cradle,<sup>8</sup> for the mantles of Scrolls,<sup>9</sup> or for children's mantles, then if they have a clapper, they are unclean; if they have no clapper,<sup>10</sup> they are clean. If their clappers are removed,<sup>11</sup> they still retain their

uncleanness.<sup>12</sup> — That is only in the case of a child, where its purpose is [to produce] sound.<sup>13</sup> But in the case of an adult, it is an ornament for him even without a clapper.

The Master said: 'If their clappers are removed, they still retain their uncleanness.' What are they fit for?<sup>14</sup> Said Abaye: [They are still utensils,] because an unskilled person can put it back. Raba objected: A bell and its clapper are [counted as] connected.<sup>15</sup> And should you answer, This is its meaning: Even when they are not connected, they are [counted as] connected,<sup>16</sup> — surely it was taught: A shears of separate blades<sup>17</sup> and the cutter of a [carpenter's] plane are [counted as] connected in respect of uncleanness, but not in respect of sprinkling. Now we objected, What will you: if they are [counted as] connected, [they should be so] even in respect of sprinkling too; [if they count] not as connected, they should not [be so] even in respect of defilement either? And Rabbah answered: By Scriptural law, when in use they are [counted as] connected in respect of both defilement and sprinkling; when not in use, they are [counted as] connected in respect of neither defilement nor sprinkling. But they [the Rabbis] enacted a preventive measure in respect of defilement when they are not in use on account of defilement when they are in use; and in respect of sprinkling, when they are in use, on account of when they are not in use.<sup>18</sup> Rather said Raba,

1. The door being part of the house, it is not a utensil, and hence cannot become unclean; the bell, in turn, is part of the door.
2. V. p. 238, n. 9. Here too the bells were left unchanged.
3. If it has a clapper it is susceptible to defilement as a utensil.
4. I.e., it ranks as a utensil.
5. Num. XXXI, 23.
6. In order to cleanse it, which shows that it is liable to defilement. This connects *dabar* (E.V. thing) with *dibbur*, speech, i.e., a sound-producing object is a utensil.
7. In which the spices are pounded for use as frankincense in the Temple. Sound was thought to add to the efficacy of crushing; v. Ker. 6b.
8. To amuse the baby or lull it to sleep.

# SHABBOS – 32a-65b

9. Of the Torah. It was customary to adorn these with bells.
10. From the very outset.
11. After the bells were defiled.
12. Because they do not lose the status of utensils and become as broken utensils through the removal of the clapper.
13. Hence without a clapper its purpose is not fulfilled, and it is not a utensil.
14. That they are not regarded as broken utensils.
15. And rank as a single utensil, so that if once becomes unclean the other is too. (This is, of course, when they are together.) Similarly, if one is besprinkled (v. Num. XIX, 18f), the other becomes clean. This shows that when they are separated, each is but a fragment of a utensil, though an unskilled person can replace it, and should therefore be clean.
16. Exactly as the sense in Abaye's explanation.
17. Lit., 'joints'.
18. For notes v. *supra* 48b and 49a. Now, obviously this must all refer to where the parts are joined, since we compare these utensils when not in use to same when in use. Hence it is implied that when not actually together they do not become defiled even by Rabbinical law, because each is regarded as a fragment, though all unskilled person can join them.

## Shabbath 59a

[The reason is] because they<sup>1</sup> are fit for beating on an earthen utensil.<sup>2</sup> It was stated likewise: R. Jose son of R. Hanina said: [The reason is] because they are fit for beating on an earthen utensil. R. Johanan said: Because they are fit for giving a child a drink of water therein.

Now, does not R. Johanan require [that it shall be fit for] a usage of its original nature?<sup>3</sup> Surely it was taught: And everything whereon he sitteth [shall be unclean];<sup>4</sup> I might think that if he [the *zab*] overturns a *se'ah*<sup>5</sup> and sits upon it, or a *tarkab*<sup>6</sup> and sits upon it, it is unclean: hence it is stated, 'whereon he sitteth', teaching, [only] that which is appointed for sitting, excluding this, where we say to him, 'Get up, that we may do our business!'<sup>7</sup> R. Eleazar said: In cases of midras<sup>8</sup> we say, 'Get up, that we may do our business'; but we do not say in the case of the defilement of the dead, 'Get up, that we may do our business!'<sup>2</sup> But R. Johanan maintained: In the case of

defilement through the dead too we say, 'Get up, that we may do our business!'<sup>10</sup> — Reverse the former.<sup>11</sup> But what [reason] do you see to reverse the former; reverse the latter?<sup>12</sup> — Because we know R. Johanan to require [fitness for] usage of its original nature For we learnt an animal's shoe, [if] of metal, is unclean.<sup>13</sup> For what is it fit? — Rab said: It is fit for drinking water therein in battle.<sup>14</sup> R. Hanina said: It is fit for anointing oneself with oil from, it in battle.<sup>15</sup> R. Johanan said: When one is fleeing from the field of battle, he places this [shoe] on his [own] feet and runs over briars and thorns.<sup>16</sup> Wherein do Rab and R. Johanan differ? — Where it is repulsive.<sup>17</sup> R. Johanan and R. Hanina differ where it is [too] heavy.<sup>18</sup>

NOR WITH A GOLDEN CITY, what is meant by, WITH A GOLDEN CITY? — Rabbah b. Bar Hanah said in R. Johanan's name: A golden Jerusalem.<sup>19</sup>

1. The bells that had their clappers removed.
2. Then they produce a bell-like sound just as when they have a clapper. Hence It is a utensil like before, and so remains unclean. But when the parts of a shears or of a plane are separated, they cannot be used at all.
3. Where a utensil is damaged or divided, does not R. Johanan hold that in order to remain unclean or susceptible to defilement it must still be fit for the same usage as before, it being insufficient that it shall merely be fit for some purpose?
4. Lev. XV, 6. The reference is to a *zab*, q.v. [Glos.](#)
5. A measure of capacity. V. [Glos.](#)
6. Half a *se'ah*.
7. I.e., the *zab* would be told that the measure is needed for its main purpose; hence it is not unclean. This shows that as a general principle every article is regarded from the point of view of its original and primary function.
8. Lit., 'treading'. The uncleanness caused by a *zab*'s treading, leaning against, or weighing down upon an article, even if he does not actually touch it with his body. This includes sitting.
9. I.e., in respect of an article's defilement through a corpse, or by a person who was himself defiled by a corpse, we do not say that in order to become unclean or remain unclean it shall be fit for its main purpose, but even if one has to say to the person using it, 'Get up, that we may do our business' it is still subject to the laws of uncleanness.

# SHABBOS – 32a-65b

10. Thus he insists that it shall be fit for its original function. Rashi maintains that this can refer only to a utensil which is broken or divided after becoming defiled; it does not remain unclean unless fit for a usage of its original nature. R. Han. holds that it refers to its defilement from the very outset.
11. Transpose the reasons given by R. Jose b. Hanina and R. Johanan.
12. Transpose the views of R. Johanan and R. Eleazar.
13. I.e., liable to become unclean.
14. On a field of battle where no other utensils may be available, one can take up water in the cavity of the shoe into which the animal's foot fits.
15. This is a necessary part of one's toilet in the hot eastern countries; v. T.A., I, 229-233. The shoe might serve as an improvised oil pot.
16. Thus R. Johanan justifies its uncleanness only because it is still fit for a usage of the original nature.
17. For drinking. Hence, on Rab's view it is not subject to defilement, but on R. Hanina's it is. Rab disregards its possible use as an oil container, holding that soldiers dispense with oil on a field of battle.
18. For running. According to R. Hanina it is nevertheless susceptible to defilement, but not according to R. Johanan.
19. An ornament with the picture or the engraving of Jerusalem; v. T.A., I, p. 662, n. 961.

## Shabbath 59b

such as R. Akiba made for his wife.<sup>1</sup>

Our Rabbis taught: A woman must not go out with a golden city, and if she does, she incurs a sin-offering: this is R. Meir's view. The Sages maintain: She may not go out [therewith], but if she does, she is not liable. R. Eliezer ruled: A woman may go out with a golden city at the very outset. Wherein do they differ? — R. Meir holds that it is a burden; while the Rabbis hold that it is an ornament, [and it is forbidden only] lest she remove it to show [to a friend], and thus come to carry it [in the street];<sup>2</sup> but R. Eliezer reasons: Whose practice is it to go out with a golden city? [That of] a woman of rank; and such will not remove it for display.

As for a coronet,<sup>3</sup> Rab forbids it;<sup>4</sup> Samuel permits it. Where it is made of cast metal, all agree that it is forbidden;<sup>5</sup> they differ about an embroidered stuff:<sup>6</sup> one Master holds that

the cast metal [sewn on to it] is the chief part;<sup>7</sup> while the other Master holds that the embroidered stuff is the chief part.<sup>8</sup> R. Ashi learnt it in the direction of leniency. As for an embroidered stuff, all agree that it is permitted. They differ only about what is made of cast metal: one Master holds [that it is forbidden] lest she remove it in order to show, and [thus] come to carry it; while the other Master holds: Whose practice is it to go out with a coronet? That of a woman of rank; and such will not remove it for display.

R. Samuel b. Bar Hanah said to R. Joseph: You explicitly told us in Rab's name that a coronet is permitted.<sup>9</sup>

Rab was told: A great, tall, and lame man has come to Nehardea, and has lectured: A coronet is permitted. Said he: Who is a great tall man who is lame? Levi. This proves that R. Afes is dead<sup>10</sup> and R. Hanina [now] sits at the head [of the Academy], so that Levi has none for a companion,<sup>11</sup> and therefore he has come hither.<sup>12</sup> But perhaps R. Hanina had died, R. Afes remaining as before, and since Levi [now] had no companion he had come hither? — Had R. Hanina died, Levi would indeed have subordinated himself to R. Afes.<sup>13</sup> Moreover, it could not be that R. Hanina should not rule.<sup>14</sup> For when Rabbi was dying he ordered, 'Let Hanina son of R. Hama sit at the head.' And of the righteous men it is written, Thou shalt also decree a thing, and it shall be established unto thee.<sup>15</sup>

Levi lectured in Nehardea: A coronet is permitted; [whereupon] there went forth twenty-four coronets from the whole of Nehardea. Rabbah b. Abbuha lectured in Mahoza:<sup>16</sup> A coronet is permitted: [whereupon] there went forth eighteen coronets from a single alley.<sup>17</sup>

Rab Judah said in the name of R. Samuel:<sup>18</sup> A girdle [kamra] is permitted.<sup>19</sup> Some say, That means of embroidered stuff,<sup>20</sup> and R. Safra said: It may be compared to a robe shot through with gold.<sup>21</sup> Others say, It means of cast metal; whereon R. Safra observed: It may be compared to a royal

# SHABBOS – 32a-65b

girdle.<sup>22</sup> Rabina asked R. Ashi: What about wearing a kamra over a [plain] girdle [HEMYANA]? — You ask about two girdles! he replied.<sup>23</sup> R. Ashi said: As for a piece of a garment, if it has fringes, it is permitted;<sup>24</sup> if not, it is forbidden.

**NOR WITH A KATLA. What is a KATLA? — A trinket holder.<sup>25</sup>**

**NEZAMIM. [That is] ear-rings.**

**NOR WITH A FINGER-RING THAT HAS NO SIGNET. This [implies that] if it has a signet, she is liable;<sup>26</sup> hence it proves that it is not an ornament. But the following contradicts this: Women's ornaments are unclean.<sup>27</sup> And these are women's ornaments: Necklaces, ear-rings and finger-rings, and a finger-ring, whether it has a signet or has no signet, and nose-rings? — Said R. Zera, There is no difficulty: one agrees with R. Nehemiah; the other with the Rabbis. For it was taught: If it [the ring] is of metal and its signet is of coral, it is unclean; if it is of coral while the signet is of metal, it is clean.<sup>28</sup> But R. Nehemiah declares it unclean. For R. Nehemiah maintained: In the case of a ring, follow its signet; in the case of a yoke, go by its carved ends;<sup>29</sup>**

1. V. Ned. 50a.
2. Thus it is only Rabbinically forbidden, and involves no sacrifice.
3. A wreath or chaplet worn on the forehead. Some were entirely of gold or silver; others of silk shot through with gold or silver.
4. To be worn by a woman in the street on the Sabbath.
5. This being very costly, a woman is more likely to remove it to show to her friends.
6. I.e., where the chaplet or coronet is of a stuff with gold or silver embroidery, which would contain pieces of cast metal too.
7. And therefore a woman may be tempted to remove and show it.
8. And that is not worth showing. The translation follows what seems to be Rashi's interpretation. Jast.: they differ in respect of what is made of beaten, wrought metal, opp. to cast metal. One Master holds that what is made of cast metal is original (or perhaps, reading [H], v. MS.M., more precious), while the other holds the reverse.

9. Hence R. Ashi's version must be correct, for on the other version there is no case where Rab permits it.
10. Lit., 'his soul has gone to rest'.
11. Lit., 'to be by his side'. On R. Afes' accession as head of the Academy R. Hanina, who would not recognize him as his superior, pursued his studies outside, where he was joined by Levi; v. Keth. 103b.
12. Levi being in no way inferior to R. Hanina, he could not accept him as a head, and so he has come hither. Zuri, I. S. Toledoth, First Series, Bk. 2 pp. 137-139 observes that Levi was probably born in Babylon, whither he was now returning to resettle.
13. Who was his senior.
14. As head of the academy. Lit., 'there is no way or path that R. Hanina', etc.: i.e., it is impossible.
15. Job XXII, 28.
16. The famous town on the Tigris where Raba had his great academy; v. Obermeyer, pp. 161-186.
17. V. I. S. Zuri, *op. cit.*, Part I, Bk. 3, pp. 19-27 on the significance of numbers. He maintains that eighteen is often used symbolically to denote a large number. — Mahoza was a very wealthy town, owing to its central position and the great caravan and shipping trade that passed through it; this is reflected in the present statement. Obermeyer, p. 173.
18. *Var. lec.*: Mar Judah in the name of R. Shesheth, v. D.S.
19. Kamra was a costly girdle, made either of solid gold or of cloth adorned with gold and precious stones (Rashi).
20. V. p. 276, n. 7.
21. There is no fear of either being removed.
22. Which was likewise made of beaten gold. Rashi: all Israel are princes, and worthy to wear such belts.
23. Rashi: That is certainly forbidden, for one is superfluous and a burden. Rashi quotes another interpretation to the effect that it is permitted, but prefers the first.
24. For by their means it can be firmly tied to the wearer, so that it will not fall off and necessitate its being carried in the street.
25. A band or necklace on which beads, trinkets, etc. are suspended.
26. The deduction is from the end of the Mishnah.
27. I.e., susceptible to defilement.
28. V. *supra* 52b for notes.
29. Jast. Rashi: Two rods fitted into the yoke the breadth of an ox's shoulder apart. Jast.: if they are broken off, the yoke ceases to be susceptible to defilement. Rashi: if they are of metal, the yoke is susceptible to defilement. The yoke itself is a straight piece of wood, and wood utensils are not subject to uncleanness unless they possess a cavity which, e.g., can hold water.

# SHABBOS – 32a-65b

## Shabbath 60a

in the case of a rack,<sup>1</sup> go after its nails;<sup>2</sup> in the case of a ladder, go after its rungs; in the case of a weighing machine, go after its chains.<sup>3</sup> But the Sages maintain: Everything depends on the support.<sup>4</sup>

Raba said: It is taught disjunctively:<sup>5</sup> if it has a signet, it is a man's ornament; if it has no signet, it is a woman's ornament. R. Nahman b. Isaac answered: Do you oppose uncleanness to the Sabbath!<sup>6</sup> [In respect to] uncleanness, the Divine Law said, utensils [fit] for work,<sup>7</sup> and this [a signet ring] is a utensil. But the Sabbath [interdiction] was imposed by the Divine Law on account of the burden: if it has no signet, it is an ornament; if it has a signet, it is a burden.

**NOR WITH A NEEDLE WHICH IS UNPIERCED.** What is it fit for?<sup>8</sup> — Said R. Joseph: Since a woman tidies<sup>9</sup> her hair with it [it is therefore ornamental]. Said Abaye objected: Let it be as a garter, which is clean, and hence permitted?<sup>10</sup> But R. Adda of Naresh<sup>11</sup> interpreted it before R. Joseph: Since a woman parts her hair with it, [it is ornamental]. What is it fit for on the Sabbath?<sup>12</sup> — Said Raba: It has a golden plaque at the end thereof:<sup>13</sup> on weekdays she parts her hair therewith, [while] on the Sabbath she lets it lie against her forehead.<sup>14</sup>

**MISHNAH.** A MAN MAY NOT GO OUT WITH A NAIL-STUDED SANDAL, NOR WITH A SINGLE [SANDAL]. IF HE HAS NO WOUND ON HIS FOOT;<sup>15</sup> NOR WITH TEFILLIN, NOR WITH AN AMULET, IF IT IS NOT FROM AN EXPERT, NOR WITH A COAT OF MAIL [SHIRYON], NOR WITH A CASQUE [KASDA], NOR WITH GREAVES [MEGAFAYYIM]. YET IF HE GOES OUT, HE DOES NOT INCUR A SIN-OFFERING.<sup>16</sup>

**GEMARA.** A NAIL-STUDED SANDAL: What is the reason? — Said Samuel: It was at the end of the period of persecution.<sup>17</sup> and they [some fugitives] were hiding in a cave. They proclaimed, 'He who would enter, let him enter,<sup>18</sup> but he who would go out, let him

not go out.'<sup>19</sup> Now, the sandal of one of them became reversed, so that they thought that one of them had gone out and been seen by the enemies, who would now fall upon them. Thereupon they pressed against each other,<sup>20</sup> and they killed of each other more than their enemies slew of them. R. Ila'i b. Eleazar said: They were stationed in a cave when they heard a sound [proceeding] from above the cave. Thinking that the enemy was coming upon them, they pressed against each other and slew amongst themselves more than the enemy had slain of them. Rami b. Ezekiel said: They were stationed in a Synagogue, when they heard a sound from behind the synagogue. Thinking that the enemy was coming upon them, they pressed against each other and slew amongst themselves more than the enemy had slain of them. In that hour it was enacted: A man must not go out with a nail-studded sandal.<sup>21</sup> If so, it should be forbidden on weekdays too? — The incident happened on the Sabbath.<sup>22</sup> Then let it be permitted on Festivals! Why did we learn:

1. Placed outside a shop and fitted with nails and hooks for exhibiting goods.
2. If they are of metal, the whole is susceptible to uncleanness.
3. The machine itself was of wood.
4. E.g., the ladder depends on its frame, not on the rungs, etc. — Hence, according to R. Nehemiah the signet is the chief part of the ring, and since a signet is not ornamental, a sin-offering is incurred. But the Rabbis hold that the ring itself is the chief part, and that is an ornament.
5. Lit., 'to (separate) sides'. The clause 'and a ring whether it has a signet, etc.' is not included in the definition of 'women's ornaments'.
6. He likewise treats the clause 'and a ring, etc.' as independent of the preceding but as referring to the general laws of uncleanness.
7. Num. XXXI. 51; i.e., which have a definite function.
8. How can it be regarded as an ornament? V. p. 266, n. 1.
9. Lit., 'gathers up': if some wisps of hair stray out from under her wig, they are wound about this needle or bodkin and pushed back (Rashi). Tosaf.: the needle is thrust through the wig to keep the hair in order and prevent it from straying out. 'Aruch reads: ogedeth, she fastens.
10. V. *infra* 63a. So here too, since the bodkin is required to keep the hair in order, and



# SHABBOS – 32a-65b

uncovered hair is considered disgraceful (v. Sanh. 58b), a woman will certainly not remove it for display.

11. Identical with Nahr-sar, on the canal of the same name, which was a tributary falling into the Euphrates on its eastern bank; Obermeyer, pp. 307 seq.
12. When parting the hair is forbidden.
13. One end was needle-like while the other was flattened and broadened into a plaque.
14. She thrusts the needle end into her wig, letting the other end come over her forehead as an ornament.
15. Either because he may be suspected of carrying the other sandal under his garments (T.J.), or because he may evoke ridicule, which will cause him to remove and carry it. But when one foot is wounded, there is no fear of this. V. Rashi.
16. Because these are garments in war, hence do not rank as burdens.
17. So Jast. Rashi: There were fugitives from persecution. [The reference is generally held to be to the Syrian persecutions under Antiochus Epiphanes; v. Berliner, Hoffmann Magazin XX, p. 123].
18. As he could see beforehand whether the enemies' spies were on the watch.
19. For fear of spies, lest their whereabouts be disclosed.
20. Panic stricken, in order to flee.
21. According to Samuel, because this had led them astray. According to R. Ila'i b. Eleazar and Rami b. Ezekiel, because the carnage had been wrought by their nail-studded sandals.
22. The interdict was felt to be in memory of the disaster rather than through actual fear of its repetition, and therefore confined to the Sabbath.

## Shabbath 60b

But one may not [send] a nail-studded sandal or an unsewn shoe [on Festivals]?<sup>1</sup> — What is the reason of the Sabbath?<sup>2</sup> Because there is a gathering [of people]. So on Festivals too there is a gathering. But there is a gathering on a public fast day:<sup>3</sup> let it be forbidden [then too]? — The incident happened on a day of assembly when there is an interdict [against work]; but here it is [a day of] assembly when it is permitted [to work]. And even according to R. Hanina b. Akiba who maintained, They enacted a prohibition only in respect of the Jordan and a ship, just as the incident that occurred:<sup>4</sup> that applies only to the Jordan, which differs from other rivers;<sup>5</sup> but

Festivals and the Sabbath are alike, for we learnt: There is no difference between Festivals and the Sabbath save in respect of food consumption.<sup>6</sup>

Rab Judah said in Samuel's name: They learnt this only [where the nails are] to strengthen [the sandal], but where they are ornamental, it is permitted.<sup>7</sup> And how many [nails] constitute an ornament? — R. Johanan said: Five on each; R. Hanina maintained: Seven on each<sup>8</sup> and one on [each of] the straps; according to R. Hanina, there are three on each side<sup>9</sup> and one in the strapping.

An objection is raised: For an inclining sandal<sup>10</sup> one inserts seven [nails]; this is R. Nathan's view. But Rabbi permits thirteen.<sup>11</sup> As for R. Hanina, It is well: he rules as R. Nathan. But whose view does R. Johanan state? — He rules as R. Nehorai. For it was taught, R. Nehorai said: Five are permitted, but seven are forbidden. Efav said to Rabbah b. Bar Hanah: You, as disciples of R. Johanan, should act as R. Johanan; but we will act as R. Hanina.

R. Huna asked R. Ashi: What of five [nails]? — Even seven are permitted, he answered him. What of nine? Even eight are forbidden, was his reply. A certain shoe-maker asked R. Ammi: What if it is sewn from within?<sup>12</sup> It is permitted, replied he, but I do not know what is the reason.<sup>13</sup> Said R. Ashi, And does not the Master know what is the reason?<sup>14</sup> Since it was sewn from within, it becomes a shoe:<sup>15</sup> the Rabbis enacted a decree in respect to a sandal, but in respect of a shoe they did not enact any decree.

R. Abba b. Zabda asked R. Abba b. Abina: What if he arranged them [the nails] zigzag-shape?<sup>16</sup> — It is permitted, he answered him. It was stated likewise: R. Jose b. R. Hanina said: If they are arranged zigzag-shape, it is permitted.

R. Shesheth said: If the whole of it [the sole] is covered with nails [underneath] so that the ground should not wear it away, it is

# SHABBOS – 32a-65b

permitted. It was taught in accordance with R. Shesheth, A man may not go out wearing a nail-studded sandal, nor may he stroll [in it] from house to house,<sup>17</sup> and even from bed to bed. But it may be handled in order to cover a utensil or support the legs of a bed therewith;<sup>18</sup> but R. Eleazar b. R. Simeon forbids this.<sup>19</sup> If most of its nails are fallen out, but four or five are left, it is permitted; while Rabbi permits it up to seven. If one covers it with leather underneath and drives nails into it on top, it is permitted.<sup>20</sup> If one arranges them [the nails] zigzag-fashion,<sup>21</sup> or flattens [them] out, or points [them],<sup>22</sup> or covers the whole of it with nails so that the ground should not wear it out, it is permitted. Now, this is self-contradictory: You say, if most of the nails are fallen out, [implying], even if many are left [it may be worn]; then it is taught, only four or five, but not more? — Said R. Shesheth, There is no difficulty: in the one case they are scooped out; in the other they are pulled out.<sup>23</sup>

'[If] four or five [are left], it is permitted.' Seeing that it is permitted [with] five, need four be stated? — Said R. Hisda: [It means] four in a small sandal and five in a large sandal.

'While Rabbi permits it up to seven.' But it was taught: Rabbi permits it up to thirteen? An inclining [sandal] is different.<sup>24</sup> Now that you have arrived at this [distinction], on R. Johanan's view too there is no difficulty: an inclining [sandal] is different.<sup>25</sup>

R. Mattenah — others state, R. Ahadboi b. Mattenah in R. Mattenah's name — said: The *halachah* is not as R. Eleazar son of R. Simeon. But that is obvious: [where] one disagrees with many, the *halachah* is as the majority? — You might argue, R. Eleazar son of R. Simeon's view is logical here;<sup>26</sup> hence we are informed [that we do not follow him].

R. Hiyya said: But that I would be dubbed a Babylonian who permits forbidden things,<sup>27</sup> I would permit more. And how many, — In Pumbeditha they say, Twenty-four; in Sura,

twenty-two. R. Nahman b. Isaac said: And your sign [to remember this is]: by the time he [R. Hiyya] travelled from Pumbeditha to Sura<sup>28</sup> two [nails] were missing [from his sandals].

**NOR WITH A SINGLE [SANDAL], IF HE HAS NO WOUND [or, BRUISE] ON HIS FOOT.**

1. V. Bez. 14b. These may not be sent because they cannot be used for the Festival. — A sandal ([H]) consists only of a sole and straps, while a shoe ([H]) has uppers in addition, Levi, Worterbuch, s.v. [H].
2. Why was it forbidden then?
3. V. Ta'an. 15a.
4. V. Hag. 23a. It once happened that the purification water (v. Num. XIX, 9 Seq.) was carried in a boat over the Jordan, when a portion of a corpse was found in the bottom of the boat, whereby the water itself was defiled. The Rabbis maintain that it was then enacted that the water of lustration must not be carried over any river, whether in a boat or over a bridge. But R. Hanina disputes this, as quoted. It might therefore be thought that in the matter under discussion he maintains that there was no prohibition in respect to Festivals.
5. In breadth, depth, current, etc.
6. Lit., 'food for a person', which may be prepared on Festivals (Ex. XII, 16) but not on the Sabbath.
7. To go out wearing the sandal on the Sabbath. Nails are normally put in to strengthen the sandal, and such must have been worn on the occasion of the tragedy; hence the decree was only in respect of same.
8. But if there are more, their purpose is to strengthen, not ornamental.
9. Of the sandal, one at the heel and the other at the toe.
10. The sole of which is thicker at one side than at the other. It is leveled by nails inserted at the thin end.
11. These too are ornamental, not for strength. But if there are more, the sandal may not be worn on the Sabbath, as above.
12. Rashi. i.e., a leather shoe was placed inside a sandal and sewn thereto.
13. He had heard this ruling, but did not know why.
14. [MS.M. omits 'but I do not know' and 'does not the Master ... reason'. This reading is preferable as R. Ashi and R. Ammi were not contemporaries].
15. A sandal ([H]) is merely a sole, while a shoe ([H]) has uppers too.

# SHABBOS – 32a-65b

16. Kalbus is a tongs or pinchers, which presumably opened X-wise.
17. Probably from room to room in the same house, where each room has a separate occupant.
18. Because it ranks as a utensil; v. *Supra* 46a, p. 211.
19. Lest he put it on.
20. Because the sandal is not exactly similar to that which caused the disaster.
21. BaH deletes this.
22. These refer to the tops of the nails (Rashi).
23. If they are leveled down, leaving marks of nails on the sole, then even if more than four or five are left it is permissible, since the sandal was obviously not made like this originally. But if they are clean pulled out, leaving no mark on the wood of the sole, the sandal may appear to have been originally manufactured thus, and therefore not more than five are permitted. Others reverse the translation, but the sense remains the same.
24. All are necessary to level it up, and none are for strength.
25. V. *supra*.
26. V. p. 283, n. 4.
27. He was a Babylonian who went to study in Palestine; Suk. 20a. This may indicate that the Palestinians on the whole were stricter.
28. On his way to Palestine.

## Shabbath 61a

Hence if he has a wound on his foot, he may go out. With which of them does he go out?<sup>1</sup> — R. Huna said: With that [worn on the foot] which has the wound. This proves that he holds that the purpose of the sandal is [to save him] pain. Hiyya b. Rab said: With that [worn] where there is no wound. This proves that he holds that it is employed as a luxury, while this [foot] that has a wound, its wound is evidence for it.<sup>2</sup> Now, R. Johanan too holds as R. Huna. For R. Johanan said to R. Shamen b. Abba: Give me my sandals. When he gave him the right one, he [R. Johanan] observed, You treat it as though it had a wound.<sup>3</sup> [No]. Perhaps he agrees with Hiyya b. Rab, and he meant thus: You treat the left [foot] as though it had a wound? Now, R. Johanan [here] follows his general view. For R. Johanan said: Like tefillin, so are shoes: just as tefillin [are donned] on the left [hand], so are shoes [put on] the left [foot first]. An objection is raised: When one puts on his shoes, he must put on the right first and then

the left? — Said R. Joseph: Now that it was taught thus, while R. Johanan said the reverse, he who acts in either way acts [well].<sup>4</sup> Said Abaye to him: But perhaps R. Johanan did not hear this Baraitha, but if he had heard it, he would have retracted? Or perhaps he heard it and held that the *halachah* is not as that Mishnah?<sup>5</sup> R. Nahman b. Isaac said: A God-fearing person satisfies both views. And who is that? Mar, the son of Rabina. What did he do? He put on the right foot [sandal] but did not tie it. Then he put on the left, tied it, and then tied the right [sandal]. R. Ashi said: I saw that R. Kahana was not particular.

Our Rabbis taught: When one puts on his shoes, he must put on the right first and then the left; when he removes [them], he must remove the left [first] and then the right.<sup>6</sup> When one washes, he must [first] wash the right [hand, foot] and then the left. When one anoints [himself] with oil,<sup>7</sup> he must anoint the right and then the left. But one who desires to anoint his whole body must anoint his head first, because it is the king of all the limbs.<sup>8</sup>

NOR WITH TEFILLIN. R. Safra said: Do not think that this is [only] according to the view that the Sabbath is not a time for tefillin; but even on the view that the Sabbath is a time for tefillin,<sup>9</sup> one must not go out [with them], lest he come to carry them [four cubits] in the street.<sup>10</sup> Others learn this in reference to the last clause: YET IF HE GOES OUT, HE DOES NOT INCUR A SIN OFFERING: Said R. Safra: Do not think that this is [only] according to the view that the Sabbath is a time for tefillin; but even on the view that the Sabbath is not a time for tefillin, he is [nevertheless] not liable to a sin-offering. What is the reason? He treats it as a garment.<sup>11</sup>

NOR WITH AN AMULET, IF IT IS NOT FROM AN EXPERT. R. Papa said: Do not think that both the man [issuing it] and the amulet must be approved; but as long as the man is approved, even if the amulet is not approved.<sup>12</sup> This may be proved too for it is stated, NOR WITH AN AMULET, IF IT IS

# SHABBOS – 32a-65b

NOT FROM AN EXPERT; but it is not stated, if it is not approved.<sup>13</sup> This proves it.

Our Rabbis taught: What is an approved amulet? One that has healed [once], a second time and a third time; whether it is an amulet in writing or an amulet of roots, whether it is for an invalid whose life is endangered or for an invalid whose life is not endangered. [It is permitted] not [only] for a person who has [already] had an epileptic fit, but even [merely] to ward it off.<sup>14</sup> And one may tie and untie it even in the street, providing that he does not secure it

1. Wearing the sandal on which foot?
2. For the sandal is obviously being worn merely as a luxury, and no one will suspect him of carrying the other (v. p. 280, n. 4) which he is not wearing, because he cannot put it on on account of the wound.
3. R. Johanan holds that the left sandal must be put on first (*infra*). Hence if he put on the right, the other foot would have to be left unshod, and people would think that his right foot was wounded. Thus he holds with R. Huna that the sandal is donned on the wounded foot as a protection.
4. [It is left to each individual to decide for himself whether to assign pride of place to the right or left side each enjoys in some respects distinction over the other. V. Tosaf.].
5. It is really a Baraitha, not a Mishnah.
6. The right half of the body being stronger, more honor must be shown to it. Removing the left first is likewise a mark of honor to the right, for the right shoe remains longer on the foot.
7. V. p. 275, n. 8.
8. I.e., the most important.
9. V. 'Er. 95b.
10. In his hand, in case of need.
11. By donning it in the usual manner.
12. It may be worn on the Sabbath.
13. Heb. *mumheh* describes both the practitioner who issues it and the charm itself. The Mishnah, however, refers only to the former.
14. Even if the wearer has not actually suffered but fears an attack of epilepsy.

## Shabbath 61b

with a ring or a bracelet and go out therewith into the street, for appearances sake.<sup>1</sup> But it was taught: What is an approved amulet? One that has healed three men simultaneously?<sup>2</sup> — There is no difficulty:

the one is to approve the man; the other is to approve the amulet.<sup>3</sup>

R. Papa said: It is obvious to me that if three amulets<sup>4</sup> [are successful for] three people, each [being efficacious] three times,<sup>5</sup> both the practitioner<sup>6</sup> and the amulets are [henceforth] approved. If three amulets [are successful for] three people, each [being efficacious] once, the practitioner is [henceforth] approved, but not the amulets. If one amulet [is efficacious] for three men, the amulet is approved but not the practitioner. [But] R. Papa propounded: What if three amulets [are efficacious] for one person?<sup>7</sup> The amulets are certainly not rendered approved: but does the practitioner become approved or not? Do we say, Surely, he has healed him! Or perhaps, it is this man's fate<sup>8</sup> to be susceptible to writings?<sup>9</sup> The question stands over.

The scholars propounded: Have amulets sanctity or not? In respect of what law? Shall we say, in respect of saving them from a fire?<sup>10</sup> Then come and hear: Benedictions<sup>11</sup> and amulets, though they contain the [divine] letters and many passages from the Torah, may not be saved from a fire, but are burnt where they are. Again, in respect to hiding,<sup>12</sup> — Come and hear: If it [the Divine Name] was written on the handles of utensils or on the legs of a bed,<sup>13</sup> it must be cut out and hidden.<sup>14</sup> Rather [the problem is] what about entering a privy with them? Have they sanctity, and it is forbidden; or perhaps they have no sanctity, and it is permitted? — Come and hear: NOR WITH AN AMULET, IF IT IS NOT FROM AN EXPERT. This [implies that] if it is from an expert, one may go out [with it]; now if you say that amulets possess sanctity, it may happen that one needs a privy, and so come to carry it four cubits in the street?<sup>15</sup> The reference here is to an amulet of roots.<sup>16</sup> But it was taught. Both a written amulet and an amulet of roots? — The reference here is to an invalid whose life is endangered.<sup>17</sup> But it was taught: 'Both an invalid whose life is endangered and one whose life is not endangered'? — Rather [this

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is the reply]: since it heals even when he holds it in his hand, it is well.<sup>18</sup>

1. If secured with a ring or a bracelet it looks like being worn as an ornament, which it is not, and it would be forbidden to wear it as such.
2. 'Simultaneously' is absent from Rashi's version, but present in cur. edd. and Tosaf., which explains that it refers to three amulets (presumably of exactly the same pattern) worn by three men. Whereas by the previous definition it is sufficient if it has healed three times, even the same person.
3. In order that the practitioner may rank as an expert, he must have healed three different men with three different amulets; these three men would be suffering from three diverse maladies, and the amulets likewise would be different, i.e., contain different charms. Whatever amulet he subsequently issues is approved. The second Baraitha must now accordingly be translated thus: What is an amulet of an approved person? (An amulet issued by) one who has healed three persons. But the first Baraitha refers to the approving of the amulet itself; once it has healed three times, whether the same person or three different persons suffering from the same complaint, it is now approved for all men. Or, the same charm can now be written by any man, and it is approved.
4. Each with a different charm and all written or prepared by the same man.
5. Even for the same person.
6. Who prepared them.
7. V. p. 286, n. 7.
8. Lit., 'planetary destiny', v. *infra* 156a, h.
9. Sc. written amulets. But the practitioner might not be successful for another.
10. That if a fire breaks out in a house, it shall be permitted to carry these into a courtyard which is not formally joined to the house by means of an 'erub (v. [Glos.](#)). Nothing may be taken out of a house into this courtyard, except sacred writings, to save them from fire; *infra* 115a.
11. In writing.
12. When sacred writings are worn out and not fit for use, they may not be thrown away or burnt, but must be 'hidden', i.e., buried; Meg. 26b.
13. For magical purposes; v. A. Marmorstein in *MGWJ*. [1928], pp. 391 seq.
14. Thus whatever contains the Divine Name must be treated as sacred in this respect.
15. He may have to remove it in order to deposit it somewhere and carry it thither.
16. This certainly does not possess sanctity, since the Divine Name is not there.
17. If the amulet is removed. He may take it into a privy even if it possesses sanctity.

18. Permitted as a kind of cure. For even if one does carry it in the street in his hands, it is not a culpable act.

## Shabbath 62a

But it was taught: R. Oshaia said: Providing one does not hold it in his hand and carry it four cubits in the street? But the reference here is to [an amulet that is] covered with leather.<sup>1</sup> But tefillin are leather-covered,<sup>2</sup> yet it was taught: When one enters a privy, he must remove his tefillin at a distance of four cubits and then enter? There it is on account of the [letter] shin, for Abaye said: The shin of tefillin is a *halachah* of Moses at Sinai.<sup>3</sup> Abaye also said: The dalet of tefillin is a *halachah* of Moses at Sinai. Abaye also said: The yod of tefillin is a *halachah* of Moses at Sinai.<sup>4</sup>

NOR WITH A SHIRYON, NOR WITH A KASDA, NOR WITH MEGAFAYYIM. SHIRYON is a coat of mail. KASDA, — Rab said: It is a polished metal helmet.<sup>5</sup> MEGAFAYYIM, — Rab said: These are greaves.

**MISHNAH.** A WOMAN MAY NOT GO OUT WITH A NEEDLE THAT IS PIERCED, NOR WITH A RING BEARING A SIGNET, NOR WITH A KOKLIAR,<sup>6</sup> NOR WITH A KOBELETH,<sup>7</sup> NOR WITH A BALSAM PHIAL; AND IF SHE DOES GO OUT, SHE IS LIABLE TO A SIN-OFFERING; THIS IS R. MEIR'S VIEW.<sup>8</sup> BUT THE SAGES RULE THAT SHE IS NOT CULPABLE IN THE CASE OF A KOBELETH AND A BALSAM PHIAL.

**GEMARA.** 'Ulla said: And it is the reverse in the case of a man.<sup>9</sup> Thus we see that 'Ulla holds that whatever is fit for a man is not fit for a woman, and whatever is fit for a woman is not fit for a man.<sup>10</sup> R. Joseph objected: Shepherds may go out [on the Sabbath] with sackcloths;<sup>11</sup> and not only of shepherds did they [the Sages] say [thus], but of all men, but that it is the practice of shepherds to go out with sacks.<sup>12</sup> Rather said R. Joseph. 'Ulla holds that women are a separate [independent] people.

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Abaye put an objection to him: If one finds tefillin,<sup>13</sup> he must bring them in<sup>14</sup> pair by pair;<sup>15</sup> [this applies to] both a man and a woman. Now if you say that women are a separate people, surely it is<sup>16</sup> a positive command limited in time, and from all such women are exempt?<sup>17</sup> — There R. Meir holds that night is a time for tefillin, and the Sabbath [too] is a time for tefillin: thus it is a positive precept not limited by time, and all such are incumbent upon women.

But it is carrying out in a 'backhanded' manner?<sup>18</sup> — Said R. Jeremiah: The reference is to a woman who is a charity overseer.<sup>19</sup> Raba said [to him]: You have answered the case of a woman; but what can be said of a man?<sup>20</sup> Said Raba, [This is the answer:] Sometimes a man gives a signet-ring to his wife to take it to a chest, and she places it on her hand<sup>21</sup> until she comes to the chest. And sometimes a woman gives a non-signet ring to her husband to take it to an artisan to be repaired, and he places it on his hand until he comes to the artisan.<sup>22</sup>

**NOR WITH A KOKLIAR, NOR WITH A KOBELETH.** What is a KOKLIAR? — Said Rab: A brooch.<sup>23</sup> KOBELETH? — Said Rab: A charm [bead] containing phyllon; and thus did R. Assi explain it: A charm containing phyllon.

**Our Rabbis taught:** She may not go out with a kobelet, and if she does, she incurs a sin-offering, this is R. Meir's view; while the Sages maintain: She may not go out, but if she does, she is not culpable. R. Eliezer ruled: A woman may go out with a kobelet at the very outset. Wherein do they differ? R. Meir holds that it is a burden. Whereas the Rabbis hold that it is an ornament, and [she hence may not wear it at the outset] lest she remove it for display, and so come to carry it. But R. Eliezer argues: Whose practice is it to wear this? A woman with an unpleasant odour;<sup>24</sup> and such a woman will not remove it for display, and so will not come to carry it four cubits in the street. But it was taught: R. Eliezer declares [her] non culpable on account of a kobelet and a flask of

spikenard oil?<sup>25</sup> — There is no difficulty: the one [ruling] is in reference to R. Meir; the other, in reference to the Rabbis. [Thus:] when referring to R. Meir, who maintained that she is liable to a sin-offering, he [R. Eliezer] said to him that she is not culpable. When treating of the Rabbis who maintained that there is no culpability, yet it is forbidden, he ruled that it is permitted at the outset.

1. Or, skin. This may be taken into a privy.
2. I.e., the strips of parchment bearing the Biblical passages are encased in leather capsules.
3. V. *supra* 28b, p. 123. n. 7. Thus part of the Divine Name itself is uncovered; therefore one may not enter a privy with it.
4. The strap of the head-phyllactery is knotted at the back of the head in the shape of a dalet ([H]); that of the hand-phyllactery forms a noose and is knotted near the capsule in the shape of a yod ([H]). Cf. Heilprin. Seder ha-Doroth, I, p. 208 ed. Maskileison. Warsaw, 1897. Thus the three together make up the word [H] = Almighty. Tosaf., however, s.v. [H], deletes Abaye's last two statements on the dalet and yod.
5. Jast. Rashi: a leather helmet worn under the metal helmet.
6. A pin of the shape of a cochlea, which is a part of the inner ear.
7. 'Aruch reads: kokeleth, a perfume charm.
8. He regards these as burdens, not ornaments.
9. This refers to a ring. If it bears a signet he is not culpable; if not, he is.
10. So that what is an ornament for one is a burden for the other.
11. As a protection from the rain.
12. This shows that even when people are not in the habit of wearing it, yet since it is an ornament for one it is the same for the other.
13. In the street on the Sabbath.
14. To a safe place, where they will not be exposed to misuse.
15. I.e., he dons one pair on the hand and the head as they are usually worn, and walks with them as with an ordinary article of attire to his destination; then he returns and does the same with the second pair, and so on. This is R. Meir's view: Erub. 96b.
16. The precept of donning tefillin.
17. V. Kid. 29a. The difficulty is based on the assumption that tefillin are not to be worn on the Sabbath, nor at night. Since women are exempt, and at the same time they rank as a separate people, tefillin can surely not be accounted for them an article of attire?
18. V. p. 188, n. 2. This raises a difficulty on the Mishnah. Why is a woman culpable for going

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out wearing a signet ring, seeing that this is not the usual manner of carrying out an object? [Liability is incurred only when the work done is performed in the usual manner.]

19. Lit., 'treasurer'. She impresses the seal of her signet ring upon her orders for charity disbursements. Thus she usually wears the ring on her finger, and that is her way of carrying it out into the street. Yet since women do not generally wear such rings, this cannot be regarded as an ornament. — It is interesting to observe a woman occupying this position.
20. 'Ulla states that a man is culpable for wearing a non-signet ring; but that too is a backhanded manner?
21. I.e., on her finger.
22. Thus in both cases this becomes the usual manner of carriage. Hence the reference in the Mishnah is to any woman, not particularly a treasurer.
23. V. note on Mishnah.
24. Which the kobelet counteracts.
25. This implies that they may nevertheless not be worn.

## Shabbath 62b

And what is [this reference to] R. Meir?<sup>1</sup> — As it was taught: A woman may not go out with a key in her hand, and if she does, she incurs a sin-offering; this is R. Meir's view. R. Eliezer holds her non-culpable in the case of a kobelet and a flask of spikenard oil. Who mentioned a kobelet?<sup>2</sup> — There is a lacuna, and it was thus taught: And she may likewise not go out with a kobelet or a flask of spikenard oil; and if she does, she incurs a sin-offering: this is R. Meir's view. R. Eliezer holds her non-culpable in the case of a kobelet and a flask of spikenard oil. When is that said? When they contain perfume;<sup>3</sup> but if they do not contain perfume, she is culpable.<sup>4</sup> R. Adda b. Ahabah said: This implies that if one carries out less than the statutory quantity of food in a utensil, he is culpable. For when it [the flask] does not contain perfume, it is analogous to less than the statutory quantity [of food carried out] in a utensil, and yet it is taught that she is culpable.<sup>5</sup> R. Ashi said: In general I may hold that there is no liability, but here it is different, because there is nothing concrete at all.<sup>6</sup>

And anoint themselves with the chief ointments:<sup>7</sup> Rab Judah said in Samuel's name: This refers to spikenard oil. R. Joseph objected: R. Judah b. Baba forbade spikenard oil too, but they [the Sages] did not agree with him.<sup>8</sup> Now if you say [that the prophet's objection] is on account of its being a luxury,<sup>9</sup> why did they not agree with him? Said Abaye to him, Then on your view, when it is written, that drink in bowls of [mizreke] wine,<sup>10</sup> [which] R. Ammi and R. Assi — one interpreted it [as meaning] kenishkanim,<sup>11</sup> while the other said, It means that they threw [mezarkim] their goblets to each other<sup>12</sup> — is that too forbidden? Surely Rabbah son of R. Huna visited the house of the Resh Galutha,<sup>13</sup> who drank from a kenishkanim, yet he said nothing to him!<sup>14</sup> But whatever provides both enjoyment and rejoicings, the Rabbis forbade; but that which is a luxury but not associated with rejoicing, the Rabbis did not forbid.

That lie upon beds of ivory, and stretch themselves [seruhim] upon their couches.<sup>15</sup> R. Jose son of R. Hanina said: This refers to people who urinate before their beds naked.<sup>16</sup> R. Abbahu derided this: If so, is that why it is written: Therefore shall they now go captive with the first that go captive:<sup>17</sup> because they urinate before their beds naked they shall go captive with the first that go captive! Rather said R. Abbahu: This refers to people who eat and drink together, join their couches, exchange their wives, and make their couches foul [maserihim] with semen that is not theirs.

R. Abbahu<sup>7</sup> said — others say, In a Baraita it was taught: Three things bring man to poverty. viz., urinating in front of one's bed naked, treating the washing of the hands with disrespect,<sup>18</sup> and being cursed by one's wife in his presence. 'Urinating in front of one's bed naked': Raba said, This was said only when his face is turned to the bed: but if it is turned in the opposite direction, we have nought against it. And even when his face is turned to the bed, this was said only when it is on to the ground;<sup>19</sup> but if it is into a vessel,

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we have nought against it. 'And the treating of the washing of the hands with disrespect': Raba said, This was said only when one does not wash his hands at all; but if he washes them inadequately,<sup>20</sup> we have nought against it. (But this is not so, for R. Hisda said: I washed with full handfuls of water and was granted full handfuls of prosperity).<sup>21</sup> 'And being cursed by one's wife in his presence': Said Raba: [That is when she curses him] on account of her adornments.<sup>22</sup> But that is only when he has the means but does not provide them.<sup>23</sup>

Raba son of R. Ilai lectured: What is meant by, Moreover the Lord said, Because the daughters of Zion are haughty?<sup>24</sup> That means that they walked with haughty bearing.<sup>25</sup> And walk with outstretched necks<sup>26</sup> — they walked heel by toe.<sup>27</sup> And wanton [mesakroth] eyes:<sup>28</sup> they filled their eyes with stibium and beckoned.<sup>29</sup> Walking and mincing: they walked, a tall woman by the side of a short one. And making a tinkling [te'akasnah] with their feet: R. Isaac of the School of R. Ammi said: This teaches that they placed myrrh and balsam in their shoes and walked through the market-places of Jerusalem, and on coming near to the young men of Israel, they kicked their feet and spurted it on them, thus instilling them with passionate desire like with serpent's poison.<sup>30</sup>

And what is their punishment? — As Rabbah b. 'Ulla lectured: And it shall come to pass, that instead of sweet spices [bosem] there shall be rottenness:<sup>31</sup> the place where they perfumed themselves [mithbasmoth] shall be decaying sores. And instead of a girdle a rope [nikpeh]: the place where they were girded with a girdle shall become full of bruises [nekafim]. And instead of well-set hair baldness: the place where they adorned themselves shall be filled with bald patches. And instead of a stomacher [pethigil] a girding of sackcloth: the openings that lead to [sensual] joy<sup>32</sup> shall be for a girding of sackcloth. Branding [ki] instead of beauty: Said Raba, Thus men say, Ulcers instead of beauty.

Therefore the Lord will smite with a scab [wesipah] the crown of the head of the daughters of Zion.<sup>33</sup> R. Jose son of R. Hanina said: This teaches that leprosy broke out in them: here is written wesipah; whilst elsewhere it is written, [This is the law for all manner of plagues of leprosy ...] and for a rising and for a scab [sapahath].<sup>34</sup> And the Lord will lay bare [ye'areh] their secret parts:<sup>35</sup> Rab and Samuel — one maintained: This means that they were poured out like a cruse;<sup>36</sup> while the other said: Their openings became like a forest.

Rab Judah said in Rab's name: The men of Jerusalem were vulgar. One would say to his neighbor, On what did you dine to-day: on well-kneaded bread or on bread that is not well kneaded;<sup>37</sup> on white wine<sup>38</sup> or

1. Where is R. Meir's view found without that of the Rabbis that R. Eliezer should refer exclusively to his ruling?
2. R. Eliezer's ruling does not bear upon R. Meir's statement.
3. Then they are ornaments.
4. Because they are burdens.
5. V. 76b; also 93b for an opposing view. Liability is incurred for carrying out any quantity of perfume, no matter how little. Now even a flask without any perfume at all contains its fragrance: this fragrance may be regarded as less than the minimum quantity of food which imposes liability, and R. Eliezer rules that when it is together with the utensil it does involve culpability. — The opposing view on 93b is that the utensil is merely subordinate in purpose to the food, and since the food does not impose liability, the utensil does not either.
6. Mere fragrance is not a concrete object; hence the utensil cannot be subordinate to it, but is an independent article, for which liability is incurred. But even a very small quantity of food may render the utensil subordinate to it.
7. Amos VI, 6.
8. This was during the Hadrianic persecutions, when luxuries were proscribed.
9. The people, by setting their minds on such things, disregarded the essentials, viz., the teachings of the prophets.
10. Ibid.
11. A cup with spouts, enabling several persons to drink from it; v. T.A. II, pp. 280 and 641 (n. 237).
12. Both derive mizreke from zarak, to throw, the first holds that the wine was 'thrown', i.e.,



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passed from one spout to the other. — Thus the prophet criticizes this too as an unnecessary luxury.

13. V. p. 217. n. 7.
14. In reproof.
15. Ibid. 4.
16. Translating seruhim that act indecently.
17. Ibid. 7.
18. Eating without washing the hands.
19. Their floors were of earth.
20. Lit., 'he washes and does not wash', — i.e., he uses the barest minimum.
21. Lit., 'goodness'. This shows that water must be used generously.
22. Because he refuses them.
23. Cf. this with Raba's statement *supra* 32b, 33a.
24. Isa. III, 16.
25. Lit., 'erect stature'.
26. Ibid.
27. I.e., with short mincing steps. One who walks with outstretched neck must take short steps, because he cannot see his feet (Rashi).
28. Ibid.
29. To the men.
30. Reading 'akus (serpent) and connecting te'akasnah with it by a play on words.
31. Ibid. 24.
32. Reading pethigil as an abbreviation for pethahim (openings) of gilah (joy).
33. Isa. III, 17.
34. Lev. XIV, 56.
35. Isa. III, 17.
36. I.e., they discharged an abundance of matter. Ye'areh (E. V. lay bare) is translated, will empty; cf. Gen. XXIV, 20: and She emptied (wate'ar) her pitcher.
37. The whole is a vulgar metaphor for the satisfaction of one's lust.
38. Gurdeli fr. garad, to scrape, means scraper, a nickname for an inferior white wine.

## Shabbath 63a

on dark [i.e., mustard-colored] wine; on a broad couch or on a narrow couch; with a good companion or with a poor companion? R. Hisda observed: And all these are in reference to immorality.

Rahabah said in R. Judah's name: The [fuel] logs of Jerusalem were of the cinnamon tree, and when lit their fragrance pervaded the whole of Eretz Israel. But when Jerusalem was destroyed they were hidden, only as much as a barley grain being left, which is to be found in the queen's collections of rarities.<sup>1</sup>

**MISHNAH.** A MAN MUST NOT GO OUT WITH A SWORD, BOW, SHIELD, LANCE [ALLAH], OR SPEAR; AND IF HE DOES GO OUT, HE INCURS A SIN-OFFERING. R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM. BUT THE SAGES MAINTAIN, THEY ARE MERELY SHAMEFUL, FOR IT IS SAID, AND THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES, AND THEIR SPEARS INTO PRUNING HOOKS: NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.<sup>2</sup> A KNEE-BAND [BERITH] IS CLEAN, AND ONE MAY GO OUT WITH IT ON THE SABBATH; ANKLE-CHAINS [KEBALIM] ARE UNCLEAR,<sup>3</sup> AND ONE MAY NOT GO OUT WITH THEM ON THE SABBATH.

**GEMARA.** What is, WITH AN ALLAH? — A lance.

**R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM.** It was taught: Said they [the Sages] to R. Eliezer: Since they are ornaments for him, why should they cease in the days of the Messiah? Because they will not be required, he answered, as it is said, nation shall not lift up sword against nation. Yet let them exist merely as ornaments? — Said Abaye. It may be compared to a candle at noon.<sup>4</sup>

Now this disagrees with Samuel.<sup>5</sup> For Samuel said, This world differs from the Messianic era only in respect to servitude of the exiled, for it is said, For the poor shall never cease out of the land.<sup>6</sup> This supports R. Hiyya b. Abba,<sup>7</sup> who said, All the prophets prophesied only for the Messianic age, but as for the world to come, the eye hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him].<sup>8</sup>

Some there are who state: Said they [the Sages] to R. Eliezer: Since they are Ornaments for him, why should they cease in the days of the Messiah? In the days of the Messiah too they shall not cease, he answered. This is Samuel's view, and it disagrees with R. Hiyya b. Abba's.

## SHABBOS – 32a-65b

Abaye asked R. Dimi — others state, R. Awia, — others again state, R. Joseph [asked] R. Dimi — and others state, R. Awia whilst others state, Abaye [asked] R. Joseph: What is R. Eliezer's reason for maintaining that they are ornaments for him? — Because it is written, Gird thy sword upon thy thigh, O mighty one, Thy glory and thy majesty.<sup>9</sup> R. Kahana objected to Mar son of R. Huna: But this refers to the words of the Torah?<sup>10</sup> — A verse cannot depart from its plain meaning, he replied.<sup>11</sup> R. Kahana said: By the time I was eighteen years old I had studied the whole Shas,<sup>12</sup> yet I did not know that a verse cannot depart from its plain meaning.<sup>13</sup> until today. What does he inform us? — That a man should study and subsequently understand.<sup>14</sup>

(Mnemonic: *ZaRuTH*.)<sup>15</sup> R. Jeremiah said in R. Eleazer's name: When two scholars sharpen each other in *halachah*,<sup>16</sup> the Holy One, blessed be He, gives them success, for it is said, and in thy majesty [wa-hadareka] be successful:<sup>17</sup> read not wa-hadareka but wa-hadadeka [thy sharpening]. Moreover, they ascend to greatness, as it is said, 'ride on prosperously' [successfully]. One might think [that this is so] even if it is not for its own sake, therefore it is taught, 'In behalf of truth'. I might think [that this is so] even if he becomes conceited; therefore it is taught, 'and meekness of righteousness'. But if they do thus, they are privileged to acquire<sup>18</sup> the Torah, which was given by the right Hand,<sup>19</sup> as it is said, and thy right hand shall teach thee awe-inspiring things.<sup>20</sup> R. Nahman b. Isaac said: They will obtain the things which were promised at the right hand of the Torah. For Raba b. R. Shila said — others state, R. Joseph b. Hama — said in R. Shesheth's name: What is meant by the verse, Length of days is in her right hand, In her left hand are riches and honour:<sup>21</sup> is there in her right hand length of days only, but not riches and honor? But to those who go to the right hand thereof there is length of days, and riches and honor *a fortiori*; but for those that go to the left hand thereof there is riches and honor, but not length of days.<sup>22</sup>

R. Jeremiah said in the name of R. Simeon b. Lakish:<sup>23</sup> When two scholars are amiable to each other in [their discussions in] *halachah*, the Holy One, blessed be He, gives heed to them, for it is said, Then they that feared the Lord spake [nidberu] one with another: and the Lord hearkened, and heard;<sup>24</sup> now speech [dibbur] can 'only mean [with] gentleness, for it is said, He shall subdue [yadber] the peoples under us.<sup>25</sup> What is meant by, and that thought upon his name?<sup>26</sup> — Said R. Ammi: Even if one thinks of doing a good deed but is forcibly prevented and does not do it, the Writ ascribes it to him as though he did it.

R. Hinena b. Idi said: Whoever fulfils a precept as it is commanded,<sup>27</sup> no evil tidings are told to him, for it is said, Whoso keepeth the commandment shall know no evil thing.<sup>28</sup> R. Assi — others state, R. Hanina — said: Even if the Holy One, blessed be He, makes a decree, He annuls it,<sup>29</sup> for it is said, Because the king's word hath power; and who may say unto him, what doest thou,<sup>30</sup> in proximity to which [is written,] Whoso keepeth the commandment shall know no evil thing.<sup>31</sup>

R. Abba said in the name of R. Simeon b. Lakish: When two scholars pay heed to each other in *halachah*, the Holy One, blessed be He, listens to their voice, as it is said, Thou that dwellest in the gardens, The companions hearken to thy voice: Cause me to hear it.<sup>32</sup> But if they do not do thus, they cause the *Shechinah* to depart from Israel, as it is said, Flee, my beloved, and be thou like, etc.<sup>33</sup>

R. Abba said in the name of R. Simeon b. Lakish: When two disciples form an assembly<sup>34</sup> in *halachah*,<sup>35</sup> the Holy One, blessed be He, loves them, as it is said, and his banner over me was love.<sup>36</sup> Said Raba: Providing they know the features of a subject;<sup>37</sup> providing also that there is no greater [scholar] in the town from whom to learn.

R. Abba also said in the name of R. Simeon b. Lakish: He who lends [money] is greater than

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he who performs charity;<sup>38</sup> and he who forms a partnership<sup>39</sup> is greater than all.

R. Abba also said in the name of R. Simeon b. Lakish: [Even] if a scholar is vengeful and bears malice like a serpent,<sup>40</sup> gird him on thy loins;<sup>41</sup> [whereas even] if an 'am ha-arez is pious, do not dwell in his vicinity.<sup>42</sup>

R. Kahana said in the name of R. Simeon b. Lakish — others state, R. Assi said in the name of R. Simeon b. Lakish — others state, R. Abba said in the name of R. Simeon b. Lakish: He who breeds a wild dog in his house keeps loving kindness away from his house,<sup>43</sup> as it is said, To him that is ready to faint [lamos]

1. Jast. Rashi: of Queen Zimzamai.
2. Isa. II, 4.
3. 'Clean' and 'unclean' mean not susceptible and susceptible to uncleanness respectively.
4. Being unnecessary then, it is not beautiful either. Thus, when war will be abolished, the instruments of war will not be adornments. Now, however, that they may be needed, they are also ornamental.
5. Sc. the view that they will cease to be in the days of the Messiah.
6. Deut. XV, 11. This implies that poverty will continue in the Messianic era. Hence the prophets' tidings of a new state of affairs cannot refer to the Messianic era, which will be the same as the present, save in this matter.
7. Sc. the Baraitha which states that weapons of war will cease to exist in the Messianic age.
8. Isa. LXIV, 3. — The conception of the future world is rather vague in the Talmud. In general, it is the opposite of [H], this world. In Ber, I, 5, 'this world' is opposed to the days of the Messiah, and this in turn is differentiated here from the future world. The following quotation from G. Moore, 'Judaism' (Vol. 2, p. 389) is apposite: 'Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them'.
9. Ps. XLV, 4.
10. 'Thy sword' is metaphorical for learning, which is Israel's weapon. It is indicative of the peace-loving spirit of the Rabbis and their exaltation of Torah that they regarded it as axiomatic that such a verse could not be taken literally.
11. Granted that it is metaphorical, yet the Torah would not have been likened to the sword, unless the latter were ornamental.

12. An abbreviation of shishah sedarim, the six orders into which the Talmud is divided: v. *supra* 31a. [MS.M. Talmud, Shas being a correction by the censor].
13. [In the narrative and poetical passages v. Chayyes. Z. H. Glosses].
14. Even when one does not understand all he learns he should nevertheless study, and understanding will come eventually.
15. V. p. 110, n. 1. For the explanation of this Mnemonic v. Hyman, Toledoth, p. 18.
16. By means of debating, etc.
17. Ibid. 5.
18. Zakah implies to acquire through one's merit.
19. V. Deut. XXXIII, 2.
20. Ps. XLV, 5.
21. Prov. III, 16.
22. Rashi: '... to the right hand' means that they study the Torah profoundly and intensively, just as the right hand is the stronger for work; alternatively, it refers to those who study the Torah for its own sake. '... to the left hand' implies the opposite of these.
23. Otherwise known as Resh Lakish.
24. Mal. III, 16.
25. Ps. XLVII, 3. Subdue implies lowliness, which in turn implies gentleness.
26. Mal. III, 16.
27. In the proper spirit.
28. Eccl. VIII, 5.
29. 'He' may refer either to God or to the observer of the precept, who is given power to annul God's decree — a daring thought. The former interpretation is indicated in the parallel passage in B.M. 85a (Sonc. ed., p. 488); the latter in M.K. 16b; but v. Weiss, Dor, I, p. 145.
30. Ibid. 4.
31. I.e., in spite of the king's word, viz., God's decree, whose keepeth, etc.
32. Cant. VIII, 13. The Song of Songs was allegorically interpreted as a dialogue between God and Israel. 'In the gardens' thus means in the academies, and when one scholar hearkens to another's voice, God says. 'Cause me to hear it'.
33. Ibid. 14.
34. Rashi, deriving the word from degel, a flag, i.e., who come under one flag. Tosaf. in A.Z. 22b, s.v. [H], interprets: even when two students outwit each other by sophistries, without seeking the real truth, yet God loves them.
35. In the absence of a teacher.
36. Ibid. II, 4.
37. I.e., they have a general understanding of the subjects to be studied, so that a teacher is not indispensable.
38. Rashi: because the poor man is not ashamed to borrow. Also perhaps because one generally lends a larger sum than he would give as

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charity, and that may suffice to make the poor man independent.

39. With a poor man, providing the capital for him to trade with on agreed terms. Lit., 'who throws (money) into a (common) purse'.
40. The serpent was probably given that character on account of its part in the sin of Adam and Eve; cf. also Ta'an., Sonc. ed., 8a, Yoma 23a.
41. Cleave to him, for you will benefit by his scholarship.
42. His piety is tainted by his ignorance, which may influence his neighbor too. Cf. Ab. II, 6 (Sonc. ed., p. 15, n. 5).
43. The poor are afraid to call. Thus he can show no loving-kindness to them, nor can he earn the love of God.

## Shabbath 63b

kindness should be showed from his friend;<sup>1</sup> and in Greek a dog is called lamos.<sup>2</sup> R. Nahman b. Isaac said: He also casts off the fear of Heaven from himself, as it is said, and he forsaketh the fear of the Almighty.<sup>3</sup>

A certain woman entered a house to bake. The dog barked at her, [whereupon] her child<sup>4</sup> moved [from its place]. Said the householder to her, 'Fear not: his fangs and claws have been extracted.' 'Take your favors and throw them on the thorns,' she retorted, 'the child has already moved.'

R. Huna said: What is meant by the verse, Rejoice, O young man, In thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement?<sup>5</sup> Thus far are the words of Evil Desire; thereafter are the words of Good Desire.<sup>6</sup> Resh Lakish said: Thus far the reference is to study;<sup>7</sup> thereafter, to good deeds.<sup>8</sup>

A BERITH IS CLEAN. Rab Judah said: A berith is a bracelet.<sup>9</sup> R. Joseph objected: A BERITH IS CLEAN, AND ONE MAY GO OUT WITH IT ON THE SABBATH; but a bracelet is [liable to become] unclean? — He meant this: A berith stands in the place of a bracelet.<sup>10</sup>

Rabin and R. Huna were sitting before R. Jeremiah, and R. Jeremiah was dozing. Now Rabin sat and said: A berith is on one [leg]; whilst kebalim [ankle-chain] is on two.<sup>11</sup> Said R. Huna to him, Both are on two, but a chain is placed between them and they become kebalim [anklets]. Does then the chain turn it into a utensil?<sup>12</sup> And should you answer, This is in accordance with R. Samuel b. Nahmani, for R. Samuel b. Nahmani said in R. Jonathan's name: How do we know that a metal object which causes sound is unclean? Because it is said: Everything [dabar] that may abide the fire, ye shall make go through the fire:<sup>13</sup> even speech [dibbur — i.e., sound] is implied.<sup>14</sup> — As for there, it is well: it [the utensil] is needed for sound<sup>15</sup> and it performs an action;<sup>16</sup> but here, what action does it perform?<sup>17</sup> — Here too it performs an action, for Rabbah b. Bar Hanah said in R. Johanan's name: There was a certain family in Jerusalem that had large steps, whereby their virginity was destroyed. So they made them leg-suspenders and placed a chain between them, that their steps should not be large, and then their virginity was not destroyed. R. Jeremiah awoke at that and exclaimed to them, Well spoken!<sup>18</sup> and thus did R. Johanan say [too].

When R. Dimi came,<sup>19</sup> he said in the name of R. Johanan: How do we know that woven [material] of whatever size is [liable to become] unclean? From the ziz.<sup>20</sup> Said Abaye to him, Was then the ziz woven? But it was taught: The ziz was a kind of golden plate two fingerbreadths broad, and it stretched round [the forehead] from ear to ear, and upon it was written in two lines 'yod he' above and 'Holy lamed' below.<sup>21</sup> But R. Eliezer son of R. Jose said: I saw it in the city of Rome,<sup>22</sup> and 'Holy unto the Lord' was written in one line.<sup>23</sup> When R. Dimi went up to Nehardea, he sent word: The things that I told you were erroneous. But in truth it was thus said on R. Johanan's authority: How do we know that an ornament of whatever size is [liable to become] unclean? From the head-plate. And how do we know that woven

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material of whatever size is unclean? From [the phrase] or raiment.<sup>24</sup>

Our Rabbis taught: Woven stuff of whatever size is unclean, and an ornament of whatever size is unclean. [An object partly] woven and [partly] an ornament of whatever size is unclean.<sup>25</sup> A sack goes beyond a garment, in that it is unclean as woven material.<sup>26</sup> Raba said: Woven stuff of whatever size is unclean: this is [deduced] from, 'or raiment'. An ornament of whatever size is unclean: [this is learnt] from the head-plate. [An object partly] woven and [partly] an ornament of whatever size is unclean: this is [deduced] from, every serviceable utensil.<sup>27</sup> Said one of the Rabbis to Raba, But that is written in reference to Midian?<sup>28</sup> We learn

1. Job. VI, 14.
2. Perhaps from the Gk. [G]. Thus he translates: on account of a (wild) dog, love is kept back from one's neighbor.
3. Ibid.
4. She was pregnant.
5. Eccl. XI, 9.
6. From 'Rejoice' to 'thine eyes' is spoken by the Tempter (sin personified), urging man to sin; 'but know thou, etc.' is the warning of Good Desire, man's better nature (Rashi). Maharsha explains it differently.
7. Lit., 'the words of the Torah'.
8. Rejoice in your youth, when you can study, and apply your heart and eyes. i.e., your full understanding, to same. But know that you will be judged for non-fulfillment of the precepts learned by you in your studies.
9. For the hand.
10. It corresponds to a bracelet, i.e., the bracelet encircles the arm while the berith encircles the foot.
11. V. Krauss, T.A. I, pp. 205 and 665 (n. 977) on these terms.
12. That it is susceptible to uncleanness, as taught in the Mishnah. Surely not!
13. Num. XXXI, 23.
14. V. *supra* 58b for notes.
15. E.g., a bell.
16. Viz., it makes a sound.
17. Though, of course, it holds up the stockings, that does not make it a utensil, which must serve an independent function, whereas this is merely an adjunct, as it were, to the stockings.
18. Lit., (with vf understood) 'thy strength be well'.
19. V. p. 12, n. 9.
20. The head-plate worn by the High Priest, v. Ex. XXVIII, 36ff. Though quite small, it was

counted among the High Priest's adornments, and was therefore susceptible to uncleanness.

21. I.e., the Divine Name on the upper line and 'Holy unto' on the lower line.
22. Whither it was taken after the destruction of the Temple.
23. From this Baraitha we see that the ziz was not of woven material.
24. Lev. XI, 32. 'Or' is an extension.
25. Tosaf. observes that this implies that nevertheless some minimum is required in the size of woven material and ornaments.
26. This is explained below.
27. Num. XXXI, 51 (E. V.: all wrought jewels).
28. Which treats of defilement through the dead. Such is graver than uncleanness through dead reptiles (sherazim), which it is sought to prove here.

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the meaning of utensil' [here] from [the employment of] 'utensil' there, answered he.<sup>1</sup>

'A sack goes beyond a garment, in that it is unclean as woven material.' Is then a garment not woven material? — This is its meaning: A sack goes beyond a garment, for though it is not of woven material, yet it is unclean.<sup>2</sup> For what is it fit? — Said R. Johanan: A poor man plaits three threads [of goats' hair]<sup>3</sup> and suspends it from his daughter's neck.

Our Rabbis taught: [And upon whatsoever any of them ... doth fall, it shall be unclean; whether it be any vessel of wood ... or] sack:<sup>4</sup> I know it only of a sack:<sup>5</sup> how do we know to include a horse cover and the saddle band?<sup>6</sup> Therefore it is said, 'or sack'.<sup>7</sup> I might think that I can include ropes and cords;<sup>8</sup> therefore 'sack' is stated: just as a sack is spun and woven, so must everything be spun and woven.<sup>9</sup> Now, concerning the dead it is stated, and all that is made of skin, and all work of goats' hair ... ye shall purify yourselves:<sup>10</sup> this is to include a horse cover and the saddle band.<sup>11</sup> I might think that I can include ropes and cords. (But it [the reverse] is logical:<sup>12</sup> [the Divine Law] teaches defilement by a dead reptile, and it teaches defilement by the dead: just as when it teaches defilement by a reptile, it declares

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unclean only that which is spun and woven; so when it teaches defilement by the dead, it declares unclean only that which is spun and woven. How so! If it is lenient in respect to defilement through a reptile, which is lighter, shall we be lenient<sup>13</sup> in respect to defilement by the dead, which is graver?)<sup>14</sup> Therefore 'raiment and skin' is stated twice, to provide a *gezerah shawah*.<sup>15</sup> Thus: raiment and skin are mentioned in connection with reptiles,<sup>16</sup> and also in connection with the dead:<sup>17</sup> just as the 'raiment and skin' which are mentioned in connection with reptiles, it [Scripture] declares unclean only that which is spun and woven, so the 'raiment and skin' which are stated in connection with the dead, it declares unclean only that which is spun and woven;<sup>18</sup> and just as 'raiment and skin' which are stated in connection with the dead, anything made of goats' hair is unclean, so 'raiment and skin' which are stated in connection with reptiles, anything made of goats' hair is unclean.<sup>19</sup> Now, I know it only of that which comes from goats: how do I know to include what is produced from the tail of a horse or a cow? Therefore it is stated, 'or sack'.<sup>20</sup> (But you have utilized it in respect of a horse cover and saddle bands? — That was only before the *gezerah shawah* was adduced; but now that we have the *gezerah shawah*, it [sc. the 'or'] is superfluous.)<sup>21</sup> And I know this only in the case of a reptile: how do we know it in respect to defilement by the dead? But it is logical:<sup>22</sup> [Scripture] declares uncleanness through the dead, and also declares uncleanness through reptiles: just as when it declares uncleanness through the dead, it treats that which is produced from the tail of a horse or cow as that which is made of goats' hair, so when it declares uncleanness through the dead, it treats that which is produced from the tail of a horse or a cow as that which is made of goats' hair. How so! If it [Scripture] includes [this] in defilement until evening, which is extensive, shall we include [it] in seven days' defilement, which is limited?<sup>23</sup> Therefore 'raiment and skin' are stated twice, to provide a *gezerah shawah*. 'Raiment and skin' are stated in connection with reptiles, and 'raiment and

skin' are stated also in connection with the dead; just as raiment and skin,' which are stated in connection with reptiles, that which comes from the tail of a horse or cow is treated as that which is made of goats' hair, so 'raiment and skin' which are stated in connection with the dead, that which is produced from the tail of a horse or cow is treated as that which is made of goats' hair. And this must be redundant.<sup>24</sup> For if it is not redundant, one can refute [the deduction]: as for a reptile, that is because it defiles by the size of a lentil.<sup>25</sup> In truth, it is redundant. For consider: a reptile is likened to semen, for it is written, a man whose seed goeth from him,<sup>26</sup> in proximity to which it is written, or whosoever toucheth any creeping thing;<sup>27</sup> while in respect to semen it is written, and every garment and every skin, whereon is the seed of copulation;<sup>28</sup> then what is the purpose of 'raiment and skin' written by the Divine Law in connection with reptiles? Infer from this that its purpose is to leave it redundant.<sup>29</sup> Yet it is still redundant [only] on one side:<sup>30</sup> this is well on the view that where it is redundant on one side we can learn [identity of law] and cannot refute [the deduction]; but on the view that we can learn, but also refute,<sup>31</sup> what can be said? — That [stated] in connection with the dead is also redundant. For consider: the dead is likened to semen, for it is written, 'and whoso toucheth anything that is unclean by the dead, or a man whose seed goeth from him'; while in respect to semen it is written, 'and every garment and every skin, whereon shall be the seed of copulation. What then is the purpose of 'raiment and skin' written by the Divine Law in connection with the dead? Infer from this that its purpose is to leave it redundant.

And we have brought the Lord's oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, ear-rings, and armllets.<sup>32</sup> R. Eleazar said: 'Agil is a cast of female breasts; kumaz is a cast of the womb. R. Joseph observed: Thus it is that we translate it<sup>33</sup> mahok, [meaning] the place that leads to obscenity [gihuk]. Said Rabbah to him, It is implied in

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the very Writ itself: Kumaz=here [Ka-an] is the place [Mekom] of unchastity [Zimmah].<sup>34</sup>

And Moses was wroth with the officers of the host.<sup>35</sup> R. Nahman said in Rabbah b. Abbuha's name: Moses said to Israel: 'Maybe ye have returned to your first lapse [sin]?'<sup>36</sup> 'There lacketh not one man of us,<sup>37</sup> they replied. 'If so,' he queried, 'Why an atonement?' 'Though we escaped from sin,' said they. 'yet we did not escape from meditating upon sin.' Straightway, 'and we have brought the Lord's offering'<sup>38</sup> The School of R. Ishmael taught: Why were the Israelites of that generation in need of atonement? Because

1. Concerning defilement by dead reptiles it is written, every utensil wherewith any work is done (Lev. XI, 32), and the meaning of 'utensil' is learnt from 'utensil' mentioned in connection with the dead, where ornaments are referred to. Tosaf explains the passage differently: But that ... Midian, i.e., it treats of the spoil of Midian and has no bearing upon uncleanness at all? To which Raba replied that as 'utensil' in Lev. XI, 32 refers to uncleanness, so 'utensil' in Num. XXXI, 51 provides a teaching on uncleanness, notwithstanding that this does not appear so from the context.
2. The words are explained: ... it is unclean as woven material though it is not woven. — By 'sack' a few plaited strands of goats' hair is meant.
3. Which are first spun.
4. Lev. XI, 32. — The reference is to defilement by dead reptiles (sherazim).
5. Which is usually worn by shepherds.
6. The band with which the saddle or housing of a horse is fastened to its belly. Others: the housing itself. It was made of goats' hair spun and woven.
7. 'Or' is an extension.
8. Used for measuring. These were of unspun plaited goats' hair.
9. Before it is susceptible to uncleanness.
10. Num. XXXI, 20. These become unclean through contact with the dead.
11. 'All' is an extension.
12. This is a parenthesis. A verse will be quoted to show that they are not included, but before that it is parenthetically argued that it is logical not to include them, so that no verse for their exclusion is required. But it is shown that logic does not suffice to exclude them, so that a verse is required.
13. I.e., shall we deduce a lenient ruling by analogy?

14. Surely not! Hence logic does not prove the exclusion of cords and ropes, and therefore a verse is necessary.
15. V. Glos.
16. Lev. XI, 32.
17. Num. XXXI, 51. E.V. garment.
18. Though an analogy between the two cannot be drawn, as shown, because the uncleanness of one is graver than that of the other, yet one can deduce equality of law through the *gezerah shawah*.
19. Providing it is spun and woven.
20. 'Or' being an extension.
21. For the susceptibility of a horse cover and a saddle band to uncleanness follows from the *gezerah shawah*, on the same lines as before.
22. V. p. 302, n. 11; the same applies here.
23. Uncleanness through a reptile ceases on the evening after the defiled object is subjected to ritual immersion, but uncleanness caused by the dead lasts seven days (v. Lev. XI, 32; Num. XIX, 11 seq.). Now, defilement until evening is extensive, in that it can be caused by many agencies, e.g., reptiles, the carcass of all animal (*nebelah*), semen, the touch of a *zab* and the touch of one who is himself unclean through the dead. Therefore it is logical that many objects too shall be susceptible to such uncleanness. But seven days' defilement is limited to the direct action of a corpse; hence it is probable that it does not extend to many objects either. Therefore the fact that what is made from the tail of a horse or cow is subject to defilement by reptiles is no warrant that it is also liable to defilement through the dead.
24. In a *gezerah shawah* the word used as a basis of deduction must be redundant (*mufneh*). Otherwise the deduction may be refuted if a point of known dissimilarity is found between the two subjects which are linked by the *gezerah shawah*. On this redundancy there are two views: (i) the redundancy is required in one passage only; (ii) the redundancy is necessary in both subjects. — There is a third view, that of R. Akiba, that no redundancy at all is required in order to make the deduction conclusive and incapable of being refuted.
25. Whereas the smallest portion of corpse to defile must be the size of an olive. In this matter defilement by a reptile is more stringent, and thus it may also be more stringent in the matter under discussion.
26. Lev. XXII, 4.
27. (Ibid. 5. Proximity indicates likeness in law.
28. Lev. XV, 17. Thus raiment and skin are defiled by semen, and therefore by reptiles too.
29. For the *gezerah shawah*.
30. I.e., in one of the two passages.
31. V. p. 656, n. 2.
32. Num. XXXI, 50.

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33. Metargeminan, i.e., in the Targum, the Aramaic version of the Scriptures. The citation given here by R. Joseph is from the *Targum* ascribed to *Onkelos* the proselyte.
34. Treating Kumaz as an abbreviation.
35. *Ibid.* 14.
36. When they sinned with the daughters of Moab; v. Num. XXV.
37. *Ibid.* 49.
38. V. 50, to make atonement for their impure thoughts.

## Shabbath 64b

they gratified their eyes with lewdness. R. Shesheth said: Why does the Writ enumerate the outward ornaments with the inner?<sup>1</sup> To teach you: Whoever looks upon a woman's little finger is as though he gazed upon the pudenda.<sup>2</sup>

**MISHNAH.** A WOMAN MAY GO OUT WITH RIBBONS MADE OF HAIR,<sup>3</sup> WHETHER THEY ARE OF HER OWN [HAIR] OR OF HER COMPANIONS, OR OF AN ANIMAL, AND WITH FRONTLETS AND WITH SARBITIN<sup>4</sup> THAT ARE FASTENED TO HER. [SHE MAY GO OUT] WITH A HAIR-NET [KABUL] AND WITH A WIG<sup>5</sup> INTO A COURTYARD; WITH WADDING IN HER EAR, WITH WADDING IN HER SANDALS,<sup>6</sup> AND WITH THE CLOTH PREPARED FOR HER MENSTRUATION; WITH A PEPPERCORN, WITH A GLOBULE OF SALT AND ANYTHING THAT IS PLACED IN HER MOUTH,<sup>7</sup> PROVIDING THAT SHE DOES NOT PUT IT IN HER MOUTH IN THE FIRST PLACE ON THE SABBATH, AND IF IT FAILS OUT,<sup>8</sup> SHE MAY NOT PUT IT BACK. AS FOR AN ARTIFICIAL TOOTH, [OR] A GOLD TOOTH,<sup>9</sup> — RABBI PERMITS BUT THE SAGES FORBID IT.

**GEMARA.** And it is necessary [to state all the cases].<sup>10</sup> For if we were told about her own [hair], that might be because it is not ugly; but as for her companions', which is unbecoming.<sup>11</sup> I might say [that it is] not [permitted].<sup>12</sup> While if we were informed about her companions', that might be because she is of her own kind; but an animal's, that is not of her own kind, I might

say [that it is] not [permitted].<sup>13</sup> Thus they are necessary.

It was taught: Providing that a young woman does not go out with an old woman's [hair], or an old woman with a young woman's.<sup>14</sup> As for an old woman [not going out] with a young woman's hair, that is well, because it is an improvement for her; but [that] a young woman [may not go out] with an old woman's [hair]. why [state it], seeing that it is unsuitable for her?<sup>15</sup> — Because he teaches of an old woman's [going out] with a young woman's [hair], he also teaches of a young woman's [going out] with an old woman's hair.

**WITH A HAIR-NET AND A WIG INTO A COURTYARD.** Rab said: Whatever the Sages forbade to go out therewith into the street, one may not go out therewith into a courtyard,<sup>16</sup> except a hair-net and a wig. R. 'Anani b. Sason said on the authority of R. Ishmael son of R. Jose: It is all like a hair-net. We learnt: **WITH A HAIR-NET AND A WIG INTO A COURTYARD.** As for Rab, it is well; but according to R. 'Anani b. Sason it is a difficulty? — On whose authority does R. 'Anani b. Sason say this? On that of R. Ishmael son of R. Jose! R. Ishmael son of R. Jose is a Tanna, and can disagree.<sup>17</sup>

Now, according to Rab, why do these differ? — Said 'Ulla, [They are permitted] lest she become repulsive to her husband.<sup>18</sup> As it was taught: And she that is sick shall be in her impurity:<sup>19</sup> the early Sages<sup>20</sup> ruled: That means that she must not rouge nor paint nor adorn herself in dyed garments; until R. Akiba came and taught: If so, you make her repulsive to her husband, with the result that he will divorce her! But what [then] is taught by, 'and she that is sick shall be it, her impurity'? She shall remain in her impurity until she enters Into water.<sup>21</sup>

Rab Judah said in Rab's name: Wherever the Sages forbade [aught] for appearances' sake, it is forbidden even In one's innermost chambers.<sup>22</sup>



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We learnt: Nor with a bell, even if it is plugged.<sup>23</sup> And it was elsewhere taught.<sup>24</sup> One may plug the bell around its [the animal's] neck and saunter with it in the courtyard?<sup>25</sup> — It is [a controversy of] Tannaim. For it was taught:

1. In this verse, according to the translation given above of 'agil and kumaz.
2. The first is where the finger-ring is worn, and since it is enumerated, it follows that even for looking upon that they needed atonement.
3. With which she dresses her hair.
4. V. *supra* 57b.
5. Lit., 'strange (false) curls'.
6. I.e., any soft substance to ease the foot.
7. Before the commencement of the Sabbath.
8. On the Sabbath.
9. Rashi regards these as one: an artificial tooth of gold.
10. Referring to ribbons of hair.
11. I.e., ribbons made of another woman's hair may not match her own.
12. She may be ridiculed and thereby tempted to remove it, and thus carry it in the street.
13. For there the disharmony is even more striking.
14. Young hair on old — e.g. black on grey — or vice versa is ugly, and so the wearer might remove it in the street.
15. No young woman would dream of wearing ribbons made from an old woman's hair. — The translation follows one interpretation given in Tosaf. Tosaf. offers another, which is based on a reversed order of the text.
16. Lest she forget herself and go out into the street too.
17. It is axiomatic that an amora cannot disagree with a Tanna, but another Tanna of course can. The Mishnah certainly disagrees with R. 'Anani b. Sason, but it does not matter, as he is supported by another Tanna.
18. Hence some ornaments must be permitted.
19. Lev. XV, 33. The reference is to a menstruant.
20. Lit., 'elders'.
21. I.e., until she has a ritual bath.
22. E.g., one must not lead on Sabbath a number of animals tied together, lest he be suspected of going to market with them (*supra* 54a). Accordingly he may not do so even in the utmost privacy.
23. V. *supra* 54b Mishnah.
24. *Var. lec.*: and it was taught thereon.
25. This refutes Rab, for though it may not be done publicly in the street, it may be done privately in one's courtyard.

He may spread them out in the sun, but not in the sight of people; R. Eleazar and R. Simeon forbid it.<sup>1</sup>

AND WITH THE WADDING IN HER EAR. Rami b. Ezekiel learnt: Providing it is tied to her ear.

AND WITH THE WADDING IN HER SANDALS. Rami b. Ezekiel learnt: Providing it is tied to her sandal.

AND WITH THE CLOTH SHE PREPARED FOR HER MENSTRUATION. Rami b. Ezekiel thought to say, Providing it is fastened between her thighs. Said Raba, Even if it is not tied to her: since it is repulsive, she will not come to carry it.<sup>2</sup> R. Jeremiah asked R. Abba: What if she made a handle for it?<sup>3</sup> — It is permitted, replied he.<sup>4</sup> It was stated likewise: R. Nahman b. Oshaia said in R. Johanan's name: [Even] if she made a handle for it, it is permitted.

R. Johanan used to go out with them<sup>5</sup> to the *Beth Hamidrash*, but his companions disagreed with him.<sup>6</sup> R. Jannai would go out with it into a *karmelith*<sup>7</sup> but all his contemporaries disagreed with him. But Rami b. Ezekiel learnt: Providing it is tied to her ear?<sup>8</sup> — There is no difficulty: in the one case it is firmly placed;<sup>9</sup> in the other it was not.<sup>10</sup>

WITH A PEPPERCORN, AND WITH A GLOBULE OF SALT. A peppercorn is for [counteracting] the [evil] breath of the mouth; a globule of salt is for the gum.<sup>11</sup>

AND WITH ANYTHING THAT SHE PLACES<sup>12</sup> IN HER MOUTH. [Sc.] ginger, or cinnamon.

AN ARTIFICIAL TOOTH, [OR] A GOLD TOOTH, — RABBI PERMITS BUT THE SAGES FORBID IT. R. Zera said: They taught this only of a gold [tooth], but as for a silver one, all agree that it is permitted.<sup>13</sup>

Abaye said: Rabbi, R. Eliezer, and R. Simeon b. Eleazar all hold that whatever detracts from a person[s appearance], one will not

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come to display it. Rabbi, as stated.<sup>14</sup> R. Eliezer, for it was taught: R. Eliezer declares [her] non-culpable on account of a kobelet and a flask of spikenard oil.<sup>15</sup> R. Simeon b. Eleazar, for it was taught: R. Simeon b. Eleazar stated a general rule: Whatever is [worn] beneath the net, one may go out therewith; whatever is [worn] above the net, one may not go out with it.<sup>16</sup>

**MISHNAH.** SHE MAY GO FORTH WITH THE SELA'<sup>17</sup> ON A ZINITH [CALLUS]. YOUNG GIRLS<sup>18</sup> MAY GO OUT WITH THREADS, AND EVEN WITH CHIPS IN THEIR EARS.<sup>19</sup> ARABIAN WOMEN MAY GO FORTH VEILED, AND MEDIAN WOMEN MAY GO FORTH WITH THEIR CLOAKS THROWN OVER THEIR SHOULDERS.<sup>20</sup> INDEED, ALL PEOPLE [MAY DO LIKEWISE]. BUT THAT THE SAGES SPOKE OF NORMAL USAGE.<sup>21</sup> A WOMAN MAY WEIGHT [HER CLOAK] WITH A STONE, NUT, OR COIN, PROVIDING THAT SHE DOES NOT ATTACH THE WEIGHT IN THE FIRST PLACE ON THE SABBATH.

**GEMARA.** What is ZINITH? A growth caused by the soil.<sup>22</sup> And why particularly a sela'? Shall we say that anything hard is beneficial thereto? Then let a shard be prepared for it? Again, if it is on account of the corrosion,<sup>23</sup> let a metal foil be used? But if it is on account of the figure,<sup>24</sup> let him use any circular plate?<sup>25</sup> Said Abaye: This proves that all [these things] are beneficial for it.<sup>26</sup>

**YOUNG GIRLS MAY GO OUT WITH THREADS.** Samuel's father did not permit his daughters to go out with threads, nor to sleep together; and he made mikwa'oth<sup>27</sup> for them in the days of Nisan, and had mats placed in the days of Tishri.<sup>28</sup> 'He did not permit them to go out with threads'. But we learnt, **YOUNG GIRLS MAY GO OUT WITH THREADS!** — The daughters of Samuel's father had colored ones.<sup>29</sup> 'He did not permit them to sleep together'. Shall we say that this supports R. Huna? For R. Huna said: Women that commit lewdness with one another are unfit for the priesthood.<sup>30</sup> —

1. This refers to one whose garments are accidentally wetted on the Sabbath. The first Tanna forbids them to be spread out in the sight of the people, lest they suspect him of having washed them on the Sabbath, yet he permits it to be done privately, thus agreeing with the Baraita just quoted. While R. Eleazar and R. Simeon forbid it even in private, which agrees with Rab.
2. If it drops out.
3. Sewing on to it a piece that she could hold in her hand. This is not repulsive, and so she may carry it.
4. It is repulsive none the less.
5. Sc. the wadding in his ear, because he had a copious discharge of pus, and with wadding in his sandals. This must be the explanation according to cur. edd. which reads 'with them'; this appears to be Alfasi's version too (v. Korban Nethanel on Asheri a.l.). Rashi reads: with it, and refers it to the first mentioned.
6. Rashi: because he did not have it tied to his ear.
7. V. *Glos.* and *supra* 6a.
8. Whereas R. Johanan did not have it tied to his ear.
9. [In which case tying to the ear is not necessary. Hence the practice of R. Johanan.
10. Rami b. Ezekiel refers to the latter case.
11. Jast. Rashi: toothache.
12. Sic. The reading in the Mishnah is slightly different.
13. Rashi: a gold tooth being valuable, the woman may take it out of her mouth for display, and meanwhile carry it in the street; but this does not apply to a silver tooth.
14. This being the reason that he permits a gold tooth, in spite of its being valuable.
15. V. *supra* 62a.
16. V. *supra* 57b.
17. A coin.
18. Lit., 'daughters'.
19. To prevent the hole pierced for ear-rings from closing up.
20. Parap, p.p. parup. f.p. perupoth, means to fasten a garment over the shoulder by attaching a weight to its overhanging corner (Jast.).
21. Arabian and Median women affect these fashions.
22. The pressure or chafing of the ground on the foot causing a wound or a bunion.
23. Of the metal, which softens the callus.
24. Stamped on the coin, which may protect the growth.
25. Rashi: of wood, upon which a figure is impressed.
26. Viz., the hardness, corrosion, and the figure, and only a coin possesses all three.
27. Mikweh, pl. mikwa'oth, ritual bath.
28. A mikweh made of collected rain water is efficacious only if its water is still, not running

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or flowing. But 'a well or spring, with its waters gushing forth from its source, is efficacious even when they flow onward. Now, during the whole year the river may contain more rain water or melted snow (which is the same) than its own natural waters; consequently it is all considered as rain water, which does not cleanse when in a running state. But in Tishri when the rains have ceased, nor is there any melted snow in the river, it is like a well or spring, and even though running its waters are efficacious. — According to this the river's rise is caused mainly by rain. — Hence in Nisan he did not permit them to take their ritual bath in the river, but made special enclosed baths for them. But in Tishri they could perform their ablutions in the river. Yet since the bed of the river is miry, and should the feet sink into it, the water cannot reach the soles, thus rendering the immersion invalid, he placed mats on the river bed for them to stand on (Rashi). R. Tam a.l. and Rab in Ned. 40b explain: he hung up mats on the shore, to serve as a screen.

29. Which they might remove and show.

30. Sc. to marry a High Priest, who must marry none but a virgin (Lev. XXI, 13), for their lewdness destroys their virginity. Though there were no High Priests in his days, he nevertheless objected to this on grounds of decency, and therefore may have taken steps to prevent it. — V. Weiss, Dor, II, 23.

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**No:** it was in order that they should not become accustomed to a foreign body. 'And he made a mikweh for them in the days of Nisan'. This supports Rab, for Rab said: Rain in the West [Palestine] is strongly testified to by the Euphrates;<sup>1</sup> and he [Samuel's father] feared that the rainwater might exceed the running water.<sup>2</sup> Now, he differs from Samuel, who said: A river increases in volume from its beds.<sup>3</sup> But this conflicts with another [statement] of his. For Samuel said: No water purifies when flowing, save the Euphrates in the days of Tishri alone.<sup>4</sup>

**A WOMAN MAY WEIGHT [HER CLOAK] WITH A STONE,** etc. But you say in the first clause, that she may weight it?<sup>5</sup> — Said Abaye: The second clause refers to a coin.<sup>6</sup>

Abaye asked: May a woman evade [the Sabbath prohibition] by weighting [her

cloak] with a nut in order to carry it out to her infant child on the Sabbath? This is a problem on the view of both him who maintains that an artifice may be used and him who holds that an artifice may not be used.<sup>7</sup> It is a problem on the view that all artifice may be used in the case of a conflagration: that is only there, because if you do not permit it to him, he will come to extinguish it; but here, if you do not permit it, one will not come to carry it [sc. the nut] out.<sup>8</sup> Or perhaps, even on the view that all artifice may not be used; there that is a normal way of carrying [clothes] out;<sup>9</sup> but here this is not a usual way of carrying it, and therefore I might say that it is well.<sup>10</sup> The question stands over.

**MISHNAH. A STUMP-LEGGED PERSON MAY GO FORTH WITH HIS WOODEN STUMP:<sup>11</sup> THIS IS R. MEIR'S VIEW;**

1. Rashi: for when it rains in Palestine the water flows down to Babylon and causes the swelling of the Euphrates. Obermeyer, p 45 and n. 2 rejects this on hydrographical grounds, and explains that in most cases the rains in northern Mesopotamia in the Taurus range, where the Euphrates has its source, are the precursors of rain in Palestine. — Thus Rab too holds that the swelling of a river is caused chiefly through rain.
2. I.e., the added rain water might exceed the normal volume of the river, in which case it is all regarded as rain water; v. p. 310, n. 11.
3. Lit., 'rock'. Though it seems to swell through the rains, actually more water gushes upward from the river bed than is added by the rain.
4. Which is in accordance with his father and with Rab.
5. Which certainly means that she may do so in the first place on the Sabbath, since the preceding clause has already taught that she may wear a weighted cloak.
6. Which may not be handled on the Sabbath.
7. V. *infra* 120a.
8. Hence it is possibly forbidden.
9. E.g., clothes; merchants wear the clothes they have to sell (Rashi).
10. Since the first is the normal way of carrying, when one puts on more than he requires the excess is a mere burden, carried out in the normal manner; hence it is forbidden. But in the case under discussion, even if a person intentionally carries a nut out thus, without any subterfuge, he does not transgress by Biblical

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law and is not liable to a sin-offering, which is incurred only for doing a thing in its normal fashion. Hence a subterfuge may be permitted even by Rabbinical law (R. Jacob Emden, Novellae).

11. A *log* of wood hollowed out to receive the stump.