

VI.

BAVLI SHABBAT CHAPTER SIX

FOLIOS 57A-67B

6:1

- A. [57A] With what does a woman go out, and with what does she not go out?
- B. A woman should not go out with (1) woolen ribbons, (2) flaxen ribbons, or (3) with bands around her head —
- C. (and she should not immerse [when dressed] in them unless she loosens them —)
- D. (4) or with a headband, (5) head bangles, when they are not sewn on, (6) or with a hair-net,
- E. into the public domain.
- F. Nor [should she go out] (1) with a [tiara in the form of] a golden city, (2) a necklace, (3) nose rings, (4) a ring lacking a seal, or (5) a needle lacking a hole.
- G. But if she went out [wearing any one of these] she is not liable for a sin-offering.

- I.1** A. [And she should not immerse [when dressed] in them unless she loosens them:] *Who in the world ever raised the subject of immersion?*
- B. *Said R. Nahman bar Isaac said Rabbah bar Abbuha, “The intention is to given an explanation, thus: What is the reason that A woman should not go out with (1) woolen ribbons, (2) flaxen ribbons, or (3) with bands around her head? Because sages have said, on a weekday she should not immerse [when dressed] in them unless she loosens them. And since it is the fact that*

on a weekday **she should not immerse [when dressed] in them unless she loosens them**, on the Sabbath she should not go out with them either, *lest she require immersion as a religious duty and untie them and so turn out to carry them four cubits in public domain.*”

- I.2** A. *R. Kahana asked Rab, “What is the rule on openwork bands?”*
B. *He said to him, “You raise the topic of what is woven: As to whatever is woven, rabbis have made no such decree [in regard to the Sabbath, since one may immerse wearing what is woven].”*

- I.3** A. *So, too, it has been stated:*
B. *Said R. Huna b. R. Joshua, “As to whatever is woven, rabbis have made no such decree [in regard to the Sabbath, since one may immerse wearing what is woven].”*
C. *There are those who say, said R. Huna b. R. Joshua, “I saw that my sisters were not meticulous about them.”*
D. *What’s the difference between these two versions of the matter?*
E. *What is at issue is a case in which they are dirty. Along the lines of the version that says, As to whatever is woven, rabbis have made no such decree [in regard to the Sabbath, since one may immerse wearing what is woven], these two are woven. But as to that version that says, the consideration is whether or not women are meticulous about them, since these are dirty, women will be meticulous about washing them.*

- I.4** A. *There we have learned in the Mishnah: **These interpose on man: Threads of wool, and threads of flax, and the ribbons which are on the heads of girls.** R. Judah says, “Those of wool and those of hair do not interpose, because the water enters into them” [M. **Miq. 9:1**]. Said R. Huna, “We repeat all of these rules with reference to the heads of girls.”*
B. *Objected R. Joseph, “So what does that exclude? Should we say it is to exclude neck ribbons? Then of what material? Should we say, it excludes wool? Then if it is soft material on hard, it would constitute an interposition, so can there be a question of soft upon soft? And if it excludes linen ribbons, then if it is hard on hard, it is an interposition, so can there be any question of hard on soft?”*

C. *Rather, said R. Joseph, "This is the operative consideration behind R. Huna's statement: It is because a woman won't strangle herself [Freedman: 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.]"*

D. *Objected Abbaye: "Girls go out with earrings but not with fillets around their necks. But if you maintain that, a woman won't strangle herself, then why should women not go out with fillets around their necks?"*

E. *Said Rabina, [57B] "Here with what situation do we deal? It is with a broad band, which a woman will tie on very tightly, since she wants to look a bit hefty."*

I.5 A. **R. Judah says, "Those of wool and those of hair do not interpose, because the water enters into them" [M. Miq. 9:1]:**

B. *Said R. Joseph said R. Judah said Samuel, "The decided law accords with R. Judah with reference to hair ribbons."*

C. *Said to him Abbaye, "Since you say, 'the decided law...', that bears the implication that there also is a dispute on the matter. And should you say, if he hadn't known that the opening Tannaite authority dealt with hair ribbons, too, he wouldn't have raised the subject either; maybe, in fact, he was arguing with them buy analogy, namely: Just as you concede to me the case of hair ribbons, so you should concede my position on wool ribbons?"*

D. *It has been stated:*

E. *Said R. Nahman said Samuel, "Sages concur with R. Judah on hair ribbons."*

F. *So, too, it has been taught on Tannaite authority:*

G. *Wool ribbons interpose, hair ribbons don't interpose. R. Judah said, "Those of wool and hair ribbons don't interpose."*

H. *Said R. Nahman bar Isaac, "A close reading of our Mishnah paragraph yields the same conclusion, namely: **A woman goes out in hair ribbons, whether made of her own hair or of the hair of another woman or of a beast [M. 6:5A].** Now who is the authority behind this ruling? Should we say it is R. Judah? But he permits even wool ribbons. So you*

have to maintain it represents rabbis, in which case they don't disagree in regard to hair ribbons."

I. *That is absolutely decisive.*

- II.1** A. **A woman should not go out with (1) woolen ribbons [Freedman: frontlets], (2) flaxen ribbons, or (3) with bands around her head:**
- B. *What is the definition of frontlets?*
- C. *Said R. Joseph, "A charm with balsam in it."*
- D. *Said to him Abbayye, "But let it be regarded as a proven amulet and be permitted!"*
- E. *Rather, said R. Judah in the name of Abbayye, "It is an ornament of beads."*
- F. *So, too, it has been taught on Tannaite authority:*
- G. A woman may go out on the Sabbath with a gilded hair-net, with frontlets, and with woolen ribbons.
- H. *What is the definition of, frontlets, and what is the definition of woolen ribbons?*
- I. *Said R. Abbahu, "A frontlet runs across her head from ear to ear, the other woolen ribbons reach to the cheeks" [Freedman].*
- J. *Said R. Huna, "Poor girls make them of various dyed wools, rich girls make them of silver and gold."*

- III.1** A. **Or ...with a hair-net:**
- B. *Said R. Yannai, "As to the definition of a hair-net, I don't know what it is, specifically: Whether we have learned in the Mishnah the rule governing a slave's chain, so a wool hair-net is permitted, or perhaps we have learned in the Mishnah the rule governing a wool hair-net, and how much the more so is a slave's neck chain permitted!"*
- C. *Said R. Abbahu, "Most reasonable is the view of him who has said that we learn in the Mishnah the rule governing a wool hair-net."*
- D. *So, too, it has been taught on Tannaite authority:*
- E. A woman may go out into the courtyard with a wool hair-net and with a clasp.
- F. *R. Simeon b. Eleazar says, "Also with a wool hair-net into public domain."*

G. A governing rule did R. Simeon b. Eleazar state: “With anything that is worn beneath a net one may go out; with anything that is worn above the net, one may not go out” [T. **Shab. 4:7D**]

- III.2** A. *What is the definition of a clasp?*
B. *Said R. Abbahu, “It is a hair clip.”*
C. *What is the definition of a hair clip?*
D. *Said Abbaye said Rab, “It is what buckles in the flying locks.”*
- III.3** A. *Our rabbis have taught on Tannaite authority:*
B. **Three rules were stated with reference to a clasp:**
C. **It is not subject to the prohibition governing mixed species.**
D. **It does not contract uncleanness as a fabric [in line with Lev. 14].**
E. **They do not go forth in it to public domain.**
F. **In the name of R. Simeon they have said, “Also [58A] it is not prohibited in the category of tiaras [which may not be worn so as to show a sign of mourning for the destruction of the Temple] [T. 4:7A-C].**
- III.4** A. *And Samuel said, “We have learned the rule with reference to a slave’s neck chain.”*
B. *But did Samuel make any such statement? And didn’t Samuel say, “A slave may go forth on the Sabbath with a seal around his neck but not with a seal on his clothing”?*
C. *No problem, the one speaks of a case in which his master put it on him, the other a case in which he put it on himself.*
D. *Then how have you interpreted this statement of Samuel’s — that his master put it on him? Then why may he not go out with the seal on his garment?*
E. *It might break off, and out of fear, he may fold the garment and put it over his shoulder [Freedman: hiding the absence of the sign that he’s a slave, fearing the master may accuse him of removing it to pass as a free man]. That is in line with what R. Isaac bar Joseph said, for said R. Isaac bar Joseph said R. Yohanan, “He who goes out in public domain with a cloak folded over and lying on his shoulder on the Sabbath is liable to a sin-offering.”*
F. *And that is in line with what Samuel said to R. Hinena bar Shila, “All the rabbis of the household of the exilarch should refrain from going out with a cloak bearing a seal except for*

you, because the household of the exilarch doesn't care one way or the other about you [so you won't be likely to hide the absence of the slave sign]."

III.5 A. *Reverting to the body of the foregoing:*

B. Said Samuel, "A slave may go forth on the Sabbath with a seal around his neck but not with a seal on his clothing" —

C. *So, too, it has been taught on Tannaite authority:* A slave may go forth on the Sabbath with a seal around his neck but not with a seal on his clothing.

D. *By way of contradiction:* A slave may not go forth on the Sabbath with a seal around his neck nor may he go forth with a seal on his clothing. Neither one nor the other receives uncleanness. [Freedman: They are not ornaments nor useful utensils, but merely badges of shame.] Nor may he go out with a bell around his neck. But he may go forth with a bell on his garment. Both this bell and that do receive uncleanness. And a beast should not go forth with a seal around its neck nor with a seal on its covering nor with a bell on its covering nor with a bell around its neck; but none of these is susceptible to uncleanness.

E. *May one propose that the one was put on him by his master, the other he did to himself?*

F. *No, in both instances the master had put it on him, but the one speaks of a metal seal, the other a clay one.* [Freedman: Even if the master put it on him, he may not go out with a metal seal, since if it breaks off, the slave would not leave it in the street because it is valuable; he would carry it home; the value of a clay one is slight, but if his master put it on him, he would be afraid to remove it, so he may go out with it. The Mishnah rule deals with a clay seal that he put on himself.]

G. *That accords with what* R. Nahman said Rabbah bar Abbuha said, "With something concerning his his master is particular a slave may not go forth, and with something concerning which his master is not particular, a slave may go forth."

H. *And, furthermore, that stands to reason, for the Tannaite formulation states:* Neither one nor the other receives uncleanness. *Now, if you say that this makes reference to*

metal seals, there is no problem; only these are not susceptible to uncleanness, but utensils made of metal do receive uncleanness. But if you say it refers to one that is made of clay, have we learned in the Mishnah that these don't receive uncleanness but utensils made of clay receive uncleanness? And hasn't it been taught on Tannaite authority [and in the Mishnah]: Vessels [made] (1) of dung, vessels (2) of stone, vessels (3) of earth [not fired], vessels (4) of [fired] clay, and vessels (5) of alum crystal; [vessels made from] (6) bones of the fish, and (7) its skin; (8) bones of an animal which is in the sea [mammals] and (9) its skin; and (10) [those] wooden vessels do not contract uncleanness [M. Kel. 10:1A-D], either by reason of the authority of the Torah, or by reason of a decree of rabbis?

I. So it must follow that reference is made to metal seals.

J. It certainly follows.

III.6 A. The master has said: “Nor may he go out with a bell around his neck. But he may go forth with a bell on his garment” —

B. *Why not?*

C. *It may bring off, and he will end up carrying it home.*

D. *You can say the same of the bell on his garment — we should take account of the possibility that it may break off and he will end up carrying it home!*

E. *Here with what situation do we deal? It is one that was sewn into the garment, and it accords with R. Huna b. R. Joshua, for said R. Huna b. R. Joshua, “Anything that is woven on is not subject to a precautionary decree.”*

III.7 A. The master has said: “Nor may he go out with a bell around his neck. But he may go forth with a bell on his garment. Both this bell and that do receive uncleanness. And a beast should not go forth with a seal around its neck nor with a seal on its covering nor with a bell on its covering nor with a bell around its neck; but none of these is susceptible to uncleanness” — *so an animal's bell doesn't contract uncleanness? And by way of contradiction: The bell of a beast contracts uncleanness [58B] and one of a door is insusceptible.*

A door bell set aside for an animal's use contracts uncleanness; if it was for a beast and they made it for a door, even though they attached it to the door and nailed it in, it still contracts uncleanness. For: **All the utensils descend into the power of their uncleanness with thought but do not ascend from the power of their uncleanness except by an act which changes them. For the act cancels both an act and intention, but intention does not cancel either an act or intention [M. Kel. 25:8C-H].**

B. *No problem, the one speaks of a bell that has a clapper, the other, one that has no clapper [with a clapper it is a utensil and so susceptible, without, it isn't].*

C. *But really now, how do you want it? If it's a utensil, then even though it has no clapper, it should be susceptible, and if it isn't a utensil, then how does a clapper make it one?!*

D. *Well, as a matter of fact, it does, in line with what R. Samuel b. Nahmani said R. Jonathan said, for said R. Samuel bar Nahmani said R. Jonathan, "How on the basis of Scripture do we know that a metal object that can make a sound is susceptible to uncleanness as a utensil? Because it says, 'Everything that may abide the fire you shall pass through fire' (Num. 31:23) — even if it has some sort of a sound, you have to pass it through fire."*

III.8 A. *So how have you interpreted the passage? To refer to a bell without a clapper? Then look at the middle clause: Nor may he go out with a bell around his neck. But he may go forth with a bell on his garment. Both this bell and that do receive uncleanness! But if it has no clapper, does it receive uncleanness? And by way of contradiction: He who makes bells for a mortar, cradle, mantles of scrolls, or children's mantles, if they have a clapper, they are susceptible to uncleanness, if not, they aren't. If their clappers are removed, they still retain their susceptibility to uncleanness [T. Kel. B.M. 1:13B]!*

B. *That is the case with a child's bell, in which instance the purpose of the bell is to make a noise; but in the case of an adult, it is merely an ornament for him, even without a clapper.*

III.9 A. The master has said: **"If their clappers are removed, they still retain their susceptibility to uncleanness" [T. Kel. B.M. 1:13B]** —

B. *But what purpose can they then serve [that they are regarded as utensils]?*

C. Said Abbaye, "Since an ordinary person can restore the clapper [it remains a useful object]."

D. *Objected Raba, "A bell and a clapper are regarded as connected [M. Par. 12:8]. [Freedman: They form a single utensil. This shows when they are separated, each is a fragment of a utensil, even though an unskilled person can replace it, and it should be insusceptible.] And should you propose, this is the sense of the statement: Even though they are not connected, it is as though they were connected, then hasn't it been taught on Tannaite authority: Shears that may be dismantled and the cutter of a carpenter's plane are regarded as connected so far as contracting uncleanness is concerned, but are not regarded as connected so far as sprinkling purification water is concerned [so if one side is sprinkled, the other is not until it also has received some of the water] [Cf. T. Kel. B.M. 3:2A, C], and we said in that connection, Well, now, which way do you want it? If it is actually connected, then it should also be connected as to sprinkling, and if it's not connected, then it shouldn't be connected even as to receive uncleanness, one part through the other! And said Rabbah, 'As a matter of the law of the Torah, when an object is actually in service, then all of its parts are deemed connected for both contracting uncleanness and sprinkling; and when it is not actually in service, then it is not deemed connected either for contracting uncleanness or for sprinkling. But sages decreed concerning uncleanness when the utensil is not in service on account of the uncleanness that*

pertains when the object is in service, and concerning sprinkling when the object is in service because of sprinkling when the object is not in service’!”

E. Rather, said Raba, **[59A]** “Since they are suitable for being beaten onto an earthen utensil” [and then can produce a sound as when they have a clapper, it is a utensil as before and remains susceptible to uncleanness; when the parts of a scissors are separated, they cannot be used at all [Freedman)].

F. *So, too, it has been stated:*

G. Said R. Yosé bar Hanina, “Since they are suitable for being beaten onto an earthen utensil” [and then can produce a sound as when they have a clapper, it is a utensil as before].”

H. R. Yohanan said, “Since it is suitable to give a child a drink from the object [it is still a useful utensil].”

I. *But doesn't R. Yohanan require that, for an object to remain a useful utensil, it has to be able to carry out something like the work that it originally served? And hasn't it been taught on Tannaite authority: “And he who sits on any thing” (Lev. 15: 6) — might one suppose that if one turned over a seah measure and sat down on it, or a tarqab measure and sat down upon it, it will be unclean? Scripture states, “On which he who has an issue has sat” (Lev. 15: 6), meaning, that which is designated as an object for sitting, which then excludes something concerning which people may say, “Get up and let us do our work with that object”?*

J. R. Eleazar says, “In objects that may be used for sitting and lying, we invoke the argument, ‘Get up and let us do our work with that object,’ but we do not invoke in what is susceptible to uncleanness by reason of a corpse, ‘Get up and let us do our work with that object.’”

K. And R. Yohanan said, “Even in respect to what is susceptible to corpse uncleanness [but not to uncleanness by reason of being sat or lain upon by a person afflicted with flux uncleanness, Lev. 15] we do invoke the consideration, ‘Get up and let us do our work with that object.’”

L. *Then you have to reverse what is attributed in the former instance [transposing the reasons given by Yosé and Yohanan].*

M. *How come you choose to reverse the former, why not reverse the latter?*

N. *Lo, we have a firm tradition concerning R. Yohanan that he does invoke the consideration, in connection with the capacity of a utensil to receive uncleanness, that it be able to perform something like its original function, for we have learned in the Mishnah: **The metal shoes of the cattle are unclean, but those of cork are clean [M. Kel. 14:5B].** But what is it good for?* Said Rab, “For drinking water in it in time of battle.” And R. Hanina said, “It is useful for pouring oil in time of battle.” And R. Yohanan said, “When one is running away from the battlefield, he can put that shoe on his own feet and run over briars and thorns” [which is to say, it serves something like its original function].

O. *What’s at issue between Rab and R. Hanina?*

P. *At issue between them is a case in which it would be disgusting to drink from it.*

Q. *What’s at issue between R. Yohanan and R. Hanina?*

R. *At issue is a case in which the shoe would be too heavy for a man to use in*

running away. [Hanina would hold it still useful and susceptible, Yohanan would not.]

IV.1 A. With a [tiara in the form of] a golden city:

- B. *What is the meaning of a golden city?*
- C. Rabbah bar bar Hannah said R. Yohanan [said], “It is the silhouette of Jerusalem made out of gold.”
- D. **[59B]** *That is such as R. Aqiba made for his wife.*

IV.2 A. Our rabbis have taught on Tannaite authority:

- B. **“A woman should not go out in public domain wearing a golden tiara, and if she went out, she is liable to a sin-offering,”** the words of R. Meir.
- C. **And sages say, “She may not go out, but if she did, she is exempt.”**
- D. **R. Eliezer says, “A woman may go out to begin with wearing a golden tiara” [T. **Shab. 4:6A-D**].**

IV.3 A. What’s at issue here?

B. *R. Meir takes the view that it’s a burden. Rabbis maintain that it’s an ornament, and the basis for the prohibition is that she may remove it to show someone and end up carrying it in public domain. R. Eliezer takes the view, who is likely to go out in the public domain wearing a golden tiara? It is only a prominent woman, and a prominent woman is not going to remove her tiara and show it off to people!*

IV.4 A. As to a coronet:

- B. *Rab forbade.*
- C. *Samuel permitted.*
- D. *In respect to one made of cast metal, all concur that it is forbidden [someone will take it off to show her friends (Freedman)]. Where there is a dispute, it concerns one made of embroidery. The one master says that the cast metal sewn into it is the principal, the other, the embroidery is the principal.*
 - E. *R. Ashi repeated the matter on the side of leniency: “As to embroidery, all parties concur that it is permitted. Where they differ, it concerns what is made of cast metal. The one master forbids wearing it, lest a woman take it off to show her friends and turn out to carry it in public domain. The other takes the position: So who is*

likely to go out in the public domain wearing a such a costly thing? It is only a prominent woman, and a prominent woman is not going to remove her tiara and show it off to people!”

F. Said R. Samuel bar bar Hannah to R. Joseph, “Explicitly you said to us in the name of Rab, ‘a coronet is permitted.’”

- IV.5** A. *They said to Rab, “An eminent authority has come to Nehardea, who is lame; and he expounded concerning a wreath that it is permitted to wear one [on the Sabbath].”*
- B. *He said, “Who is an eminent authority who is lame? It must be Levi. Then, further, it is to be inferred that R. Efes has died, R. Hanina presides, and Levi had no one in session with him, so he has come to Babylonia.”*
- C. *So maybe R. Hanina has died, R. Efes remains the presiding officer, Levi had no one in session with him, so he has come to Babylonia?*
- D. *If R. Hanina had died, Levi would have subordinated himself to R. Efes. Furthermore, it just isn’t possible to say that R. Hanina would not rule. For, when Rabbi was dying, he said, “Hanina bar Hama is to preside,” and concerning the righteous, it is written, “You shall also decree something and it shall come about for you” (Job. 22:28).*
- IV.6** A. *Levi expounded in Nehardea, “A coronet is permitted.”*
- B. *Twenty-four coronets went out in the whole of Nehardea.*
- C. *Rabbah bar Abbuha expounded in Mahoza, “A coronet is permitted.”*
- D. *Eighteen coronets went out in a single alley.*
- IV.7** A. *R. Judah said Samuel said, “A girdle is permitted [for wearing on the Sabbath in public domain].”*
- B. *There are those who say that that refers to one of embroidery.*
- C. *And said R. Safra, “It is comparable to a robe shot through with gold” [Freedman].*
- D. *There are those who say that it refers to one of cast metal, on which R. Safra commented, “It is comparable to a royal girdle.”*
- E. *Said Rabina to R. Ashi, “As to such a fancy girdle, what is the law on wearing one over a plain girdle?”*
- F. *He said to him, “You’re asking about wearing two girdles” [which is forbidden; one is superfluous, therefore a burden (Freedman)].*

G. Said R. Ashi, “As to a piece of a garment, if it has fringes, it is permitted [Freedman: by their means it can be firmly tied to the wearer and won’t fall off and have to be carried], *but if not, it is forbidden.*”

V.1 A. A necklace:

- B. *What is the definition of a necklace?*
- C. *It is a necklace formed like a charm bracelet.*

VI.1 A. Nose rings:

- B. This refers to nose rings.

VII.1 A. A ring lacking a seal:

- B. But then, if it has a seal, a woman would be liable — *therefore it is not classified as ornamental. But by contrast: All [metal] ornaments of women are unclean: And what are these? the golden city [tiara], necklace, ear rings and finger rings; and a ring, whether it has a seal, or whether it does not have a seal; and rings of the nose [M. Kel. 11:8C]!*
- C. *Said R. Zira, “No problem, this represents the view of R. Nehemiah, the other, rabbis, as has been taught on Tannaite authority: A ring which is of metal and its seal of coral is unclean. A ring which is of coral and its seal of metal is clean [M. Kel. 13:6D]. But R. Nehemiah declares it unclean, for R. Nehemiah says, “In the case of a ring, the status is dictated by the character of the signet; in the case of a carved yoke the character is dictated by the carved ends; [60A] in the case of a rack, by the nails; in the case of a ladder, by the steps; in the case of a crib, by the chains [T. Kel. B.M. 3:13]. But sages say, “In all cases, the classification of an object is dictated by what supports it.”*

VII.2 A. Raba said, “The passage is taught [Freedman:] disjunctively: If there is a signet on it, it is the ornament of a man, if not, of a woman.”

- B. *R. Nahman bar Isaac said, “Now are you juxtaposing matters of uncleanness with matters of the Sabbath? As to uncleanness, the All-Merciful has said, ‘utensils fit for work’ (Num. 31:51), and that refers to a signet ring that is a utensil; but as to the prohibition in respect to the Sabbath that the All-Merciful has imposed, it is on account of a burden; if it has no signet, it is an ornament; if it has a signet, it is a burden.”*

VIII.1 A. A needle lacking a hole:

- B. *What good is it [that it is regarded as ornamental]?*

- C. Said R. Joseph, "Since a woman weaves her breads with it, [it serves a purpose]."
- D. *Said to him Abbaye, "Then let it be comparable to a garter, which is insusceptible to uncleanness and permitted."*
- E. *Rather, R. Adda of Nersh explained before R. Joseph, "Since a woman on the Sabbath parts her hair with it, it is an ornament."*
- F. *So what good is it on the Sabbath?*
- G. Said Raba, "[Freedman:] It has a golden plaque at the end; on weekdays she parts her hair with it; on the Sabbath she lets it lie against her forehead."

6:2

- A. **A man should not go out with (1) a nail-studded sandal, (2) a single sandal if he has no wound on his foot, (3) tefillin, (4) an amulet when it is not by an expert, (5) a breastplate, (6) a helmet, or (7) with greaves.**
- B. **But if he went out [wearing any one of these], he is not liable to a sin-offering.**

I.1

- A. **A nail-studded sandal: How come?**
- B. Said Samuel, "It was at the end of the time of the repression, and they were hiding in a cave, and they said, 'Any who wants to come in, let him come in, but as to someone who wants to go out, let him not go out.' One of them was turned around, so they thought that one of them had gone out and been spied upon by the enemy, who would now come against them. They crowded against one another and crushed one another to death, killing more of them than the enemies had."
- C. R. Ilai b. Eleazar says, "They were living in a cave and heard the sound from above the cave. Thinking that the enemy was coming against them, they pressed together and killed more of one another than the enemy killed."
- D. R. Ammi bar Ezekiel said, "They were dwelling in a synagogue, and they heard a sound from behind the synagogue. Thinking that the enemy was coming against them, they pressed together and killed more of one another than the enemy killed."
- E. At that time, they said: **A man should not go out with a nail-studded sandal.**
 - F. *Well, now, if that is the operative consideration, then even on a weekday it should be forbidden to do so!*
 - G. *The incident took place on the Sabbath.*

H. *Then it should be permitted to wear one on a festival day, but how come we have learned in the Mishnah: [60B] They send clothing, whether sewn or not [yet] sewn, and even though there are diverse kinds in them, if they are needed for use on the festival. But [they do] not [send] a nail-studded sandal or an unsewn shoe [M. Bes. 1:10A-D]?*

I. *So why was it forbidden on the Sabbath?*

J. *Because there was a big crowd collected there? Then on the festival day too, a big crowd gathers there!*

K. *Anyhow, there's a big crowd for a public fast day, so it should be forbidden then, too!*

L. *The incident took place on a day of public assembly when it is forbidden to work, but here it is a meeting day when it is permitted to work. And even from the perspective of R. Hanina b. Aqiba, who said, "They prohibited doing so only on the River Jordan alone, and of carriage on a ship, as was the original incident" [T. Par. 9:9A-D], that is the case only for the Jordan, which is different from other rivers. But as to festivals and the Sabbath, there is no difference between them, for we have learned in the Mishnah, There is no difference between a festival day and the Sabbath day except for preparing food alone [M. Bes. 5:2, M Meg. 1:5A].*

- I.2** A. Said R. Judah said Samuel, "They have stated that rule only in connection with nails that are added to strengthen the sandal, but if the nails are for ornament, it is permitted [to wear the sandal on the Sabbath]."
- B. And how many are for ornament?
- C. R. Yohanan said, "Five on one sandal and five on the other."
- D. R. Hanina said, "Seven on each."
- E. *Said R. Yohanan to R. Shemen bar Abba, "Let me explain it to you: In my opinion there are two on each side, one on each strap; according to R. Hanina, there are three on each side, and one on the strap."*
- F. *An objection was raised: "For a sandal that slopes downward from one side to another, one inserts seven nails," the words of R. Nathan. But Rabbi permits thirteen [as ornament, not for strength]. Now, from the perspective of R. Hanina, there is no problem; he made that statement in accord with the position of R. Nathan. But as to R. Yohanan, in accord with what authority does he state his position?*

G. *It is in accord with R. Nehorai, as has been taught on Tannaite authority:* R. Nehorai says, “Five are permitted as ornament, seven forbidden.”

H. *Said Efah to Rabbah bar bar Hannah, “You, the disciples of R. Yohanan, act in accord with R. Yohanan, we shall act in accord with R. Hanina.”*

I.3 A. R. Huna asked R. Ashi, “What is the law on five nails?”

B. He said to him, “Even seven are permitted.”

C. “What about nine?”

D. He said to him, “Even eight are forbidden.”

I.4 A. *A shoemaker asked R. Ammi, “What if it’s sewn on the inside?”*
[Freedman/Rashi: A leather shoe was put inside a sandal and sewn onto it.]

B. *He said to him, “It’s permitted, but I don’t know how come.”*

C. *Said R. Ashi, “But doesn’t the master know how come? Since it is sewn on the inside, it becomes a shoe [rather than just a sole, as the sandal is], and rabbis’ decree concerned a sandal, but as to a shoe, they made no precautionary decree.”*

I.5 A. R. Abba bar Zabeda asked R. Abba bar Abina, “If one made the nails in a zigzag shape, what is the law?”

B. He said to him, “It is permitted.”

C. *So, too, it has been stated:* Said R. Yosé bar Hanina, “If one made the nails in a zigzag shape, it is permitted.”

I.6 A. Said R. Sheshet, “If one covered the whole of the sole with nails underneath so that the ground won’t wear out the sole, it is permitted [to wear such a thing on the Sabbath].”

B. *So, too, it has been taught on Tannaite authority in accord with the position of R. Sheshet:*

C. **A man should not put on a nail-studded sandal and walk about inside the house, even from one bed to another, but he takes it and covers up utensils with it or to lean the legs of a bed on it.**

D. **R. Eleazar b. R. Simeon prohibits doing so.**

E. **If most of its nails fell out of it and there remain on it only four or five, it is permitted to do so.**

F. And Rabbi permits if there remain as many as seven.

G. If one covered it up with leather on the sole, or put on it many nails at the sole, or made a case for it or a peg, so that one may walk about in it and the ground not wear it out, it is permitted [T. Shab. 4:8A-J].

H. *Now there is a contradiction in the body of the statement at hand. First you have said, If most of its nails fell out of it, so even though many are left, it may be worn, but then you say, and there remain on it only four or five, so that number but no more!*

I. *Said R. Sheshet, "No problem, the one is a case in which they are smoothed out, in the other, they are pulled out."* [Freedman: If they are levelled down, leaving marks of nails on the sole, then even if there are more than four or five 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.]

I.7 A. And there remain on it only four or five:

B. *Since five would be permitted, what need is there to refer to four at all?*

C. Said R. Hisda, "Four refers to a small sandal, five to a large."

I.8 A. And Rabbi permits if there remain as many as seven:

B. *But hasn't it been taught on Tannaite authority: Rabbi permits if there remain as many as thirteen?*

C. *An inclining sandal is exceptional. Now that you have reached that conclusion with respect to R. Yohanan's position, there also will not be any problem in holding that an inclining sandal is exceptional.*

I.9 A. Said R. Mattenah, and some say, said R. Abedboy bar Mattenah said R. Mattenah, "The decided law is not in accord with R. Eleazar b. R. Simeon."

B. *Well, now, what's the big deal?* In a case of one against the majority, the decided law accords with the majority.

C. *What might you otherwise have thought? The reasoning of R. Eleazar b. R. Simeon makes sense in that case? So we are informed that that is not the upshot of it all.*

I.10 A. *Said R. Hiyya, "If they should not call me, 'lenient Babylonian, going around permitting what is forbidden,' I would permit having more nails than that."*

B. *So how many?*

C. *In Pumbedita they say twenty-four, in Sura they say twenty-two.*

D. *Said R. Nahman bar Isaac, Your mnemonic is: By the time [Hiyya] came from Pumbedita to Sura, two nails were missing."*

II.1 A. **A single sandal if he has no wound on his foot:**

B. **[61A]** *So if he has a wound on his foot, he may go out. Then with which of them does he go out [that is, on which foot does he wear the sandal]?*

C. *Said R. Huna, "With the one that has the sore."*

D. *Therefore he takes the view that the sandal is made to alleviate pain.*

E. *And Hiyya bar Abba said, "On the foot that doesn't have the sore."*

F. *Therefore he takes the view that the sandal is for pleasure, and as to the foot that has the sore, the sore on the foot indicates what is going on. [Freedman: The sandal obviously is being worn as a pleasure, and no one will suspect him of carrying the other one, which he isn't wearing, because he can't put it on on account of the wound.]*

II.2 A. *And so, too, R. Yohanan takes the view in this matter of R. Huna, for R. Yohanan said to R. Shemen bar Abba, "Give me my sandals."*

B. *He gave to him the one for the right foot. He said to him, "You have acted as though it had a sore on it."*

C. But perhaps he concurs with Hiyya bar Rab, and this is the sense of the statement: "You have treated the left foot as though it had a sore"?

II.3 *A. And R. Yohanan is consistent with his prevailing thesis, for said R. Yohanan, "As is the rule for phylacteries, so is the rule for sandals. Just as in the case of phylacteries, they are put on the left hand, so shoes go on the left foot first."*

B. An objection was raised: When one puts on his shoes, he puts on the right one first and then the left.

C. Said R. Joseph, "Now that a Tannaite formulation has been taught along these lines, and, further, R. Yohanan has made this statement, one who acts in one way does so quite properly, and one who does the other does so equally properly."

D. Said to him Abbaye, "But maybe R. Yohanan never heard that Tannaite rule, but if he had heard it, he might have retracted his ruling? Or maybe, he heard it and thought that the decided law is not in accord with that Tannaite rule [B.: with that Mishnah]?"

E. Said R. Nahman bar Isaac, "One who fears Heaven will meet the requirement of both of those rulings."

F. Who is such a person? It is Rabina. How does he do it? He completed putting on the sandal for the right foot but didn't tie it on, then he put on the one for the left foot, tied it on, then tied on the right.

G. R. Ashi said, "I noticed that R. Kahana couldn't have cared less about such trivialities."

II.4 *A. Our rabbis have taught on Tannaite authority:*

B. When one puts on his shoes, he puts on the one for the right foot, then he ties on the one for the left, and when he takes them off, he takes off the left shoe first, then the right. When he washes his hands, he washes the right hand first and then the left, and when he puts on soap, he puts the soap on the right hand and then the left. And someone who wants to soap up his whole body soaps up the head first, since it is king over all the limbs.

III.1 A. Nor wearing tefillin [phylacteries]:

- B. *Said R. Safra, "Don't suppose that this rule is formulated only within the view that the Sabbath is not the time for wearing phylacteries, but even from the perspective of him who says that the Sabbath also is a time for wearing phylacteries, one should not go out in them to the public domain. It may be that he will have to turn out to carry them in public domain."*

*C. There are those who repeat this statement with reference to the concluding part of the Mishnah rule, namely: **But if he went out [wearing any one of these], he is not liable to a sin-offering.** Said R. Safra, "Don't suppose that this rule is formulated only within the view that the Sabbath is the time for wearing phylacteries, but even from the perspective of him who says that the Sabbath is not a time for wearing phylacteries, he is not liable. How come? What he has done is to treat the object as a piece of clothing that he may wear."*

IV.1 A. An amulet when it is not by an expert:

- B. *Said R. Pappa, "Don't imagine that the sense is, the man who made it has to be an expert at making them, and the amulet also must be proved to be effective; but if the man who made it was an expert even though the amulet is not proved, it is still the case. You may note that a close reading of the language yields that conclusion, namely, **nor with an amulet when it is not by an expert.** But it does not say, and not with an amulet when it is not proven effective."*

IV.2 A. Our rabbis have taught on Tannaite authority:

- B. **What is the definition of an amulet that has been proven effective? It is any that has served to bring healing and done so a second and a third time.**
- C. **All the same are an amulet written down and one made of roots; they go out wearing either sort.**
- D. **And all the same are a person who is suffering from a life threatening ailment and one who is not threatened by a life threatening ailment.**
- E. **And it is permitted not only for a person who already has had an epileptic fit but even to ward one off of someone who has never had such a fit.**
- F. **And one may even tie and untie it in the street, on condition that one should not tie it on [61B] with a ring or a bracelet and go out onto the street, and that is for the sake of appearance [T. [Shab. 4:9A-G](#)].**

- G. *But it has also been taught on Tannaite authority: What is the definition of an amulet that has been proven effective? It is any that has served to bring healing to one person, then to a second and a third simultaneously?*
- H. *No problem, the one serves to validate the ability of the person who made the amulet, the other serves to validate the amulet itself.*

IV.3 A. *Said R. Pappa, "It is obvious to me that if three amulets work for three individuals, each for three times, then both the one who made the amulet and the amulet itself are validated. If three amulets work for three people, each once, the maker of the amulet is validated, but not the amulet. If one serves for three persons simultaneously, the amulet is validated but not the one who made it."*

- B. *Then R. Pappa raised this question: "What if three amulets work for one person? The amulets obviously have not been validated, but is the single person who made all three validated as an amulet maker or not? Do we say, well, surely this practitioner has healed them? Or maybe, it was this man's star that made him susceptible to written amulets one way or the other?"*
- C. *So that one will have to just sit there.*

IV.4 A. *The question was raised: Is the writing in amulets regarded as subject to the rules of sanctity, or perhaps is that writing not subject to the rules of sanctity?*

- B. *Yeah, so what practical difference can it possibly make? Should we say that it has to do with saving them from a fire on the Sabbath?*
- C. *Come and take note: As to written out blessings and amulets, even though they contain letters or passages of the Torah in abundance, they do not save them on the Sabbath from a fire but are allowed to burn up where they are.*
- D. *So the issue has to pertain to whether or not they are to be hidden away when worn out.*
- E. *Come and take note: If the Name of God was written on the handle of a utensil or on the leg of the bed, the portion has to be cut out and hidden away [so clearly that applies here as well, and therefore no question such as at A is pertinent].*
- F. *Rather, at issue is whether or not to enter into a privy wearing them. What is the rule? Is the writing in amulets regarded as subject to the rules of sanctity, so it would be prohibited to do so, or perhaps is that writing not subject to the rules of sanctity, so it would be permitted to do so?*

- G. *Come and take note: **Nor with an amulet when it is not by an expert.** Then, if it is made by an expert, one may go out with it. But if you take the view that amulets are subject to rules governing sanctified objects, then it may happen that he may need to use a toilet and may have to carry it for four cubits in public domain.*
- H. *Here with what sort of amulet do we deal? It is one made of roots [so that issue is not pertinent].*
- I. *But hasn't it been taught on Tannaite authority: **All the same are an amulet written down and one made of roots; they go out wearing either sort.***
- J. *Rather, here with what sort of amulet do we deal? It is one for a sick person whose life is endangered by his illness.*
- K. *But hasn't it been taught on Tannaite authority: **And all the same are a person who is suffering from a life threatening ailment and one who is not threatened by a life threatening ailment.***
- L. *Rather, since it heals even when he holds it in his hand, there is no problem.*
- M. **[62A]** *But hasn't it been taught on Tannaite authority: R. Oshayya says, "That is on condition that one not hold it in his hand and carry it four cubits in public domain"?*
- N. *Here with what sort of amulet do we deal? It is one that is covered with leather [which may be taken into a toilet].*
- O. *Well, phylacteries also are covered with leather, and yet it has been taught on Tannaite authority: He who enters the privy has to remove the phylacteries at a distance of four cubits and only then enters.*
- P. *That is because of the letter shin, for said Abbayye, "The shin of the phylacteries is a law revealed by God to Moses at Sinai [and handed on only by tradition]."*
- Q. *And said Abbayye, "The dalet of the phylacteries is a law revealed by God to Moses at Sinai [and handed on only by tradition]."*
- R. *And said Abbayye, "The yod of the phylacteries is a law revealed by God to Moses at Sinai [and handed on only by tradition]."*

V.1 A. A breastplate:

- B. *It is a coat of mail.*

VI.1 A. A helmet:

- B. *Said Rab, "It is a polished metal helmet."*

VII.1 A. Greaves:

- B. *Said Rab, "These are what we call greaves in Aramaic."*

6:3

- A. **A woman should not go out with (1) a needle which has a hole, (2) with a ring which has a seal, (3) with a cochlae brooch, (4) with a spice box, or (5) with a perfume flask.**
- B. **"And if she went out, she is liable to a sin-offering," the words of R. Meir.**
- C. **And sages declare [her] exempt in the case of a spice box and a perfume flask.**

I.1

- A. **[with a ring which has a seal:]** Said Ulla, "And it is the opposite for men." [If a man's ring has a signet, he is exempt from punishment; if it doesn't, he is liable.]
- B. *Therefore Ulla takes the view that anything that is suitable for a man is unsuitable for a woman, and whatever is suitable for a woman is not suitable for a man.*
- C. *To that objected R. Joseph, "Shepherds may go out with their sackcloths, and they did not state this rule for shepherds alone, but any person may do so; but it is ordinarily shepherds who go out with sackcloths [T.: sages speak in terms of prevailing conditions [T. **Shab. 5:13A-C**]]"* [even when people are not in the habit of wearing such a thing, yet, since it is an ornament for one person, it is an ornament for anybody (Freedman)].
- D. Rather, said R. Joseph, "Ulla takes the view that women form a class [Heb.: people] that is sui generis."
- E. *Objected Abbaye: "One who finds phylacteries [on the Sabbath] brings them into [his home] a pair at a time — all the same is the rule for man and for woman. [He puts them on head and arm, as they are worn on a weekday, and wears them into the house] [M. **Erub. 10:1**]. Now, if you maintain that women form a class that is sui generis, then lo, at hand we have a commandment of affirmative action that depends upon a particular time, **For every positive commandment dependent upon the time [of year], men are liable, and women are exempt. [And for every positive commandment not dependent upon the time, men and women are equally liable] [M. **Qid. 1:7C-D**]]!"***
- F. *In that case, R. Meir takes the view that the night also is a time for wearing phylacteries, and the Sabbath also is a time for wearing phylacteries, in which*

case we have a **positive commandment not dependent upon the time, And for every positive commandment not dependent upon the time, men and women are equally liable.**

- II.1** A. **[A woman should not go out:]** But lo, does carrying out qualify as doing so in a backhanded [or unusual] manner? [Freedman: Why is a woman culpable for going out wearing a signet ring, since this is not the usual manner for carrying such an object?]
- B. *Said R. Jeremiah, “We deal with a woman who is an officer of the philanthropic funds.”* [She would require the seal on an everyday basis and would wear it on her finger; that is a normal way for carrying it. Since women don’t ordinary wear such rings, this is no ornament.]
- C. *Said Raba, “That’s a fine reply for a woman, but what can you say of a man?”*
- D. Rather, said Raba, “Sometimes a man may give a woman a ring that has a signet to bring to a chest, and she puts it on her hand till she reaches the chest. Sometimes a woman may give a ring without a signet to her husband to take it to an artisan to be repaired, and he puts it on his hand until he gets to the shop.” [This is then a usual manner of carrying, and the Mishnah speaks of any woman, not only an officer of philanthropic finds.]

- III.1** A. **With a cochlae brooch, with a spice box, or with a perfume flask:**
- B. *What is the definition of a cochlae brooch?*
- C. Said Rab, It’s a brooch in Aramaic.”

- IV.1** A. **With a spice box:**
- B. *What is the definition of such a box?*
- C. *Said Rab, “It’s a charm containing phyllon.”*
- D. And so did R. Assi say, *It’s a charm containing phyllon.”*

- IV.2** A. *Our rabbis have taught on Tannaite authority:*
- B. **“A woman may not go out wearing a charm bead containing phyllon, and if she did so, she is liable to a sin-offering,” the words of R. Meir.**
- C. **And sages say, “While she may not go out wearing such a thing, if she did, she is exempt.”**
- D. **R. Eliezer says, “To begin with a woman may go out wearing a charm bead containing phyllon ” [cf. T. [Shab. 4:11A-C](#)].**

IV.3 A. *What is at issue here?*

B. R. Meir maintains that it is a mere burden, rabbis take the view that it is an ornament, but she may take it off and show it to her friends and end up carrying it in public domain, and R. Eliezer invokes the argument, “So who is likely to wear such a thing? It’s a woman with b.o., and such a woman is not going to take out her deodorant and show it off! So she’s not likely to be carrying it about in public domain.”

C. But hasn’t it been taught on Tannaite authority: **R. Eliezer declares her exempt from liability to punishment in the case of a perfume box [T. Shab. 4:11C].**

D. No problem, the one pertains to R. Meir’s position, the other to rabbis. When addressing R. Meir, who held she is liable to a sin-offering, R. Eliezer stated that she is not culpable; when addressing rabbis, who said she is not culpable but the act is forbidden, he declared that to begin with it is permitted.

IV.4 A. [62B] And what is the passage pertinent to R. Meir’s position?

B. It is in line with what has been taught on Tannaite authority: **“A woman should not go out wearing a key on her finger to public domain, and if she went out, lo, this one is liable,”** the words of R. Meir. **R. Eliezer declares her exempt from liability in the case of a perfume box and a flask of spikenard oil” [T. Shab. 4:11A-C].**

C. Now who in the world has mentioned a perfume box?!

D. The wording is flawed, and this is how the Tannaite statement should go: And so is the rule governing a perfume box and a flask of spikenard oil. “And if she does so, she is liable to a sin-offering,” the words of R. Meir. And R. Eliezer says, “She is exempt in the case of a perfume flask and a flask of spikenard oil. Under what circumstances? When they contain perfume. But if they don’t contain perfume, she is liable.”

IV.5 A. Said R. Adda bar Ahbah, “That is to say, he who on the Sabbath carries out into public domain in a utensil foods that are of less than the requisite measure to incur liability, he is nonetheless liable. For when the flask doesn’t contain perfume, it is comparable to a case of a utensil with less than the requisite volume of food carried out in a utensil, *and yet the Tannaite rule is that she is culpable.*”

B. R. Ashi said, *“In general, I say to you, she is exempt, but in this case, it is exceptional, since there is nothing tangible at all one way or the other.”*

Topical Composite on the Theme of Women Who Indulge Themselves in Luxury

- IV.6** A. “And anoint themselves with the chief ointments” (Amos 6: 6):
- B. Said R. Judah said Samuel, “This refers to spikenard oil.”
- C. Objected R. Joseph, **“Also against spikenard oil, too, did R. Judah b. Baba make a decree, but sages did not concur with him [T. Sot. 15:9H].** *Now, if you say it is on account of mere pleasure, then how come sages didn’t agree with him?”*
- D. *Said to him Abbaye, “Well, from your perspective, as to the statement, ‘that drink in bowls of wine’ (Amo. 6: 6) — R. Ammi and R. Assi — one said, ‘It means a cup with spouts, from which several can drink at once; the other said, it means that they threw their goblets to one another — isn’t that forbidden, too? But didn’t Rabbah b. R. Huna visit the household of the exilarch, who drank from such a thing, and yet he didn’t say a word to him?! Rather, whatever gives both pleasure and occasion for rejoicing did rabbis prohibit, but what is a luxury but not doesn’t give occasion for rejoicing, they didn’t prohibit.”*

- IV.7** A. “That lie on beds of ivory and stretch themselves on their couches” (Amo. 6: 9):
- B. Said R. Yosé bar Hanina, “This teaches that they would who piss naked in front of their beds.”
- C. *But R. Abbahu ridiculed that statement: “If so, then notice what is written, ‘Therefore shall they now go captive with the first that go captive’ (Amos 6: 7) — they who piss in front of their beds naked will go captive with the first who go captive! [That’s disproportionate!]”*
- D. “Rather,” said R. Abbahu, “What it refers to is men who eat and drink with one another and push their beds together and trade wives with one another, and so ‘they pollute their beds’ with semen that doesn’t belong to them.”

IV.8 A. *Said R. Abbahu, and some say, in a Tannaite formulation it is repeated: “Three things impoverish a person: pissing in front of his bed naked, neglecting the washing of hands, and being cursed by one’s wife right to his face.”*

B. Pissing in front of his bed naked: *Said Raba, "We have made that statement only in the case of one who turns toward the bed, but if he turns away from the bed, we have no objection. And in the case of one who turns toward the bed too, we have made that statement only if he is pissing onto the ground, but if he's pissing into a pot, we have no objection."*

C. Neglecting the washing of hands: *Said Raba, "We have made that statement only in the case of one who doesn't wash his hands at all, but if he washes them but not really, we have no objection."*

D. *But that's not true. For said R. Hisda, "I wash with full handfuls of water and they gave me full handfuls of goodness."*

E. And being cursed by one's wife right to his face: *said Raba, "That concerns her ornaments, and that is the case only if he has the money but doesn't buy her what she wants."*

- IV.9** A. *Expounded Raba b. R. Ilai, "What is the meaning of the verse, 'Moreover the Lord said, because the daughters of Zion are haughty' (Isa. 3:16)? It means that they walked along [Freedman:] with haughty bearing. 'And walk with outstretched necks' (Isa. 3:16)? [They walked heel by toe mincingly (Freedman)]. 'And wanton eyes' (Isa. 3:16)? They filled their eyes with eye paint and gestured to men. 'Walking and mincing'? They would walk placing a tall woman by a short one.*
- B. "And making a tinkling with their feet":
- C. Said R. Isaac of the household of R. Ammi, "This teaches that they would put myrrh and balsam in their shoes and would walk through the marketplaces of Jerusalem. When they came near Jewish boys, they would stomp on the ground and the perfume spurted out on them, so that lust filled them like a snake's venom."
- D. *And how are they punished?*
- E. *It is in accord with Rabbah bar Ulla's exposition: "And it shall come to pass that instead of sweet spices there shall be rottenness' (Isa. 3:24): the place on which they put perfume will be covered with festering sores. 'And instead of a girdle a rope': The place on which they put on a girdle will be full of bruises. 'Instead of well-set hair baldness': The place that they beautified will be covered with bald spots. 'And instead of a cummerbund a girding of sackcloth': The*

openings that lead to pleasure shall be a place for putting on sackcloth.”

F. “Branding instead of beauty”:

G. *Said Raba, “That’s in line with what people say: Ulcers in place of beauty.”*

IV.10 A. “Therefore the Lord shall smite with a scab the crown of the head of the daughters of Zion” (Isa. 3:17):

B. Said R. Yosé R. Hanina, “This teaches that the skin ailment of Lev. 13-14 broke out on them. *Here it is written, ‘with a scab,’ and elsewhere: ‘This is the law for all manner of plagues of leprosy...and for a rising and for a scab’* (Lev. 14:56).”

IV.11 A. “And the Lord will lay bare their secret parts” (Isa. 3:17):

B. Rab and Samuel —

C. One said, “This means they were poured out like a pitcher.”

D. The other said, “This means that their orifices were turned into a forest.”

IV.12 A. Said R. Judah said Rab, “The men of Jerusalem were vulgar [Freedman]. A man would say to his buddy, ‘So what’d ya’ “eat” today? A good piece or a not so good piece of “bread”? White “wine” **[63A]** or dark “wine”? A wide “couch” or a narrow “couch”? With a good buddy or all by yourself?”

B. Said R. Hisda, “All of these euphemisms deal with fornication.”

IV.13 A. Said Rabbah said R. Judah, “The fuel logs of Jerusalem were cinnamon, and when they burned, their fragrance floated throughout the whole of the Land of Israel. But when Jerusalem was destroyed, they were put away, and only a barley grain of them was left, and it is now found in the queen’s collection of curiosities.”

6:4

A. **A man should not go out with (1) a sword, (2) bow, (3) shield, (4) club, or (5) spear.**

B. **And if he went out, he is liable to a sin-offering.**

C. **R. Eliezer says, “They are ornaments for him.”**

D. **And sages say, “They are nothing but ugly,**

E. **“since 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’ (Isa. 2: 4).”**

- F. A garter is insusceptible to uncleanness, and they go out in it on the Sabbath.
- G. Ankle chains are susceptible to uncleanness, and they do not go out in them on the Sabbath.

- I.1 A. *What is a club?*
- B. *It is a lance.*

- II.1 A. **R. Eliezer says, “They are ornaments for him”:**
- B. *It has been taught on Tannaite authority:*
- C. They said to R. Eliezer, “So if they’re ornaments for a man, how come they are going to cease in the days of the Messiah?”
- D. He said to them, “Because then they won’t be needed: ‘Nation shall not lift up sword against nation’ (Isa. 2: 4).”
 - E. *Well, then, let them be just ornamental?*
 - F. *Said Abbaye, “Sure, like a candle at noon.”*

- II.2 A. *Now this differs from the conception of Samuel, for said Samuel, “The only difference between this age and the days of the Messiah will be the subjugation of the exiles alone: ‘For the poor shall never cease out of the land’ (Deu. 15:11).”*
 - B. *That supports what R. Hiyya bar Abba said, for said R. Hiyya bar Abba, “All the prophets prophesied only concerning the days of the Messiah, but as to the world to come thereafter, ‘Eye has not seen, Lord, beside you, what he has prepared for him who waits for him’ (Isa. 64: 3).”*

- II.3 A. *There are those who say:*
- B. They said to R. Eliezer, “So if they’re ornaments for a man, how come they are going to cease in the days of the Messiah?”
- C. He said to them, “Even in the days of the Messiah, they will not cease.”
- D. *That is in line with what Samuel said, but it differs from what R. Hiyya bar Abba said.*

- II.4 A. *Said Abbaye to R. Dimi, and some say, to “R. Avayya, and some say, R. Joseph to R. Dimi, and some say, to R. Avayya, and some say, Abbaye to R. Joseph: “What is the scriptural basis for R. Eliezer’s position in holding that they’re just ornaments for a man?”*

B. As it is written, “Gird your sword on your thigh, mighty one, your glory and your majesty” (Psa. 45: 4).

C. *Said R. Kahana to Mar b. R. Huna, “But that is written with regard to words of the Torah.”*

D. He said to him, “A verse does not abandon its simple sense.”

E. *Said R. Kahana, “By the time I was eighteen years old, I had studied all six divisions of the Mishnah. But I never knew that a verse cannot abandon its simple sense until today.”*

F. *So what’s his point?*

G. *A person should study and then undertake analytical inquiry.*

Disciples of Sages; Torah Study and its Value

- II.5** A. Said R. Jeremiah said R. Eleazar, “Two disciples of sages sharpen one another in law. The Holy One, blessed be He, gives them success: ‘And in your majesty be successful’ (Psa. 45: 5) — read the letters for ‘in your majesty’ as though they yielded, ‘your sharpening.’
- B. “Not only so, but they rise to greatness: ‘Ride on prosperously.’
- C. “Might one suppose that that is the case even if it is not disinterested? Therefore Scripture states, ‘in behalf of truth.’
- D. “Might one suppose that that is the case even if he becomes conceited? Therefore it is taught, ‘and meekness of righteousness.’
- E. And if they do this properly, they gain the merit of the Torah that was given by the right hand: ‘And your right hand shall teach you awe-inspiring things’ (Psa. 45: 5).”
- F. R. Nahman bar Isaac said, “They have the merit of getting the things that were given at the right hand of the Torah.”

G. *For said Rabbah bar R. Shila, and some say, said R. Joseph bar Hama said R. Sheshet, “What is the meaning of the verse, ‘Length of days is in her right hand, in her left hand are riches and honor’ (Pro. 3:16)? In her right hand is their length of days but not riches and honor? But to those who go to the right hand thereof is length of days, and riches and honor all the more so; but for those who go to the left hand thereof are riches and honor but not length of days.”*

- II.6** A. Said R. Jeremiah said R. Simeon b. Laqish, “To disciples of sages who are gentle with one another in the law — the Holy One, blessed be He, pays close

attention to them: ‘Then they that feared the Lord spoke with one another, and the Lord listened and heard’ (Mal. 3:16) — the sense of ‘spoke’ is only, gently, as in the usage, ‘He shall subdue the peoples under us’ (Psa. 47: 3) [where the same word occurs].”

II.7 A. *What is the meaning of “and that thought upon his name” (Mal. 3:16)?*

B. Said R. Ammi, “Even if one thought of doing a religious deed but perforce couldn’t do it and doesn’t do it — Scripture treats him as though he had done it.”

II.8 A. Said R. Hinena bar Idi, “Anyone who carries out a religious duty as instructed — they never tell him bad news: ‘Whoever keeps the commandment shall know no evil thing’ (Qoh. 8: 5).”

B. Said R. Assi, and some say, R. Hinena, “Even the Holy One, blessed be He, in his regard may make a decree but will annul it: ‘Because the king’s word has power, and who may say to him, what are you doing’ (Qoh. 8: 4), alongside of which is, ‘Whoever keeps the commandment shall know no evil thing’ (Qoh. 8: 5).”

II.9 A. Said R. Abba said R. Simeon b. Laqish, “Two disciples of sages who pay close attention to one another in law — the Holy One, blessed be He, listens to what they say: ‘You that dwell in the gardens, the companions hear your voice, cause me to hear it’ (Son. 8:13). But if they don’t do so, they make the Presence of God remove from Israel: ‘Flee my beloved...’ (Son. 8:14).”

II.10 A. Said R. Abba said R. Simeon b. Laqish, “Two disciples of sage who compete with one another for a banner position [eminence] in the law — the Holy One, blessed be He, loves them: ‘And his banner over me was love’ (Son. 2: 4).”

B. *Said Raba, “But that is so only if they know the shape of the tradition, and that is so if there is no one greater than themselves from whom to learn.”*

II.11 A. Said R. Abba said R. Simeon b. Laqish, “Greater is the action of one who makes an interest-free loan than one who gives to charity, but greater than both is one who accords to the other a share in a partnership [for a poor person to trade with one’s own capital].”

II.12 A. And said R. Abba said R. Simeon b. Laqish, “If a disciple of a sage is persistent and insistent like a snake, gird him to your loins [stay close to him]. But [even] if an unlettered person is a pious, don’t live in his neighborhood.”

II.13 A. Said R. Kahana said R. Simeon b. Laqish, and some say, said R. Assi said R. Simeon b. Laqish, and some say, said R. Abba said R. Simeon b. Laqish, “Whoever keeps a vicious dog in his house keeps loving kindness out of his house: ‘To him that is ready to faint [63B] kindness should be showed from his friend’ (Job. 6:14), and in Greek, the word for dog is the same as the Hebrew word for ‘ready to faint.’”

B. R. Nahman bar Isaac said, “He also rips from himself the fear of Heaven: ‘And he forsakes the fear of the Almighty’ (Job. 6:14).”

II.14 A. *A woman went in to bake bread in her neighbor’s house, and the dog barked at her. The owner of the house said to her, “Don’t be afraid of that dog, it has no teeth.” She said to him, “Take your kindness and shove it, the embryo has already shifted.”*

II.15 A. Said R. Huna, “What is the meaning of this verse: ‘Rejoice, young man, in your youth, and let your heart cheer you in the days of your youth and walk in the ways of your heart and in the sight of your eyes, but know you, that for all these things, God will bring you into judgment’ (Qoh. 11: 9)? Up to this point is the statement of the impulse to do evil; from this point is the statement of the impulse to do good.”

B. R. Simeon b. Laqish said, “Up to this point reference is made to teachings of the Torah, from this point forward, to good deeds.”

III.1 A. **A garter is insusceptible to uncleanness, and they go out in it on the Sabbath:**

B. Said R. Judah, “A garter is the same as a bracelet for the hand.”

C. *Objected R. Joseph, “A garter is insusceptible to uncleanness, and they go out in it on the Sabbath. But can a bracelet receive uncleanness?”*

D. *This is the sense of his statement: A garter corresponds to a bracelet [the former on the foot, the latter on the hand (Freedman)].*

III.2 A. *Rabin and R. Huna in session before R. Jeremiah, and, in session, R. Jeremiah dozed off. In session, Rabin stated, “A garter would be used on one leg, but an ankle chain would be used on two.”*

B. Said to him R. Huna, “Both may serve on two legs, but a chain would be set between them and that would make them into anklets.”

C. *So does the chain turn the object into a utensil susceptible to uncleanness, as the Mishnah has said!? And should you say, it is in accord with R. Samuel bar Nahmani, for said R. Samuel bar Nahmani said R. Jonathan, “How on the*

basis of Scripture do we know that a metal object that can make a sound is susceptible to uncleanness as a utensil? Because it says, ‘Everything that may abide the fire you shall pass through fire’ (Num. 31:23) — even if it has some sort of a sound, you have to pass it through fire” — *well, in that case, there is no problem, since the object is needed to make a sound and it actually does something to make a sound, but here, what does the object actually do?*

- D. *Here, too, it actually does something, for* said Rabbah bar bar Hannah said R. Yohanan, “There was a certain family in Jerusalem that would stride in large steps, so the women’s hymen would be destroyed; they made them anklets and put a chain between them, so that they wouldn’t stride in big steps, and so that their hymen wouldn’t be destroyed.”
- E. *At that moment R. Jeremiah woke up. He said to them,* “Well said, and so said R. Yohanan.”

The Susceptibility to Uncleanness of Woven Material

- III.3 A. And so when R. Dimi came, he said R. Yohanan, “How on the basis do we know that woven material of any size at all, however small, is susceptible to uncleanness? It derives from the head plate worn by the high priest [which was very tiny, but which counted as a piece of clothing and so was susceptible to uncleanness].”
- B. Said to him Abbaye, “But was the head plate woven? *And hasn’t it been taught on Tannaite authority:* The plate was like a gold plate, two fingerbreadths broad and stretching from ear to ear, and on it were inscribed two thin lines with a Y and H above, and ‘Holy’ and an L below [yielding, from right to left, Holy to the Lord]. And R. Eliezer b. R. Yosé said, ‘I saw it in Rome, and on it was written, “Holy to the Lord,” on a single line’?”
- C. *When R. Dimi went down to Nehardea, he sent them word,* “The things that I said to you were errors that I had in hand. In fact, this is what they said in the name of R. Yohanan, ‘How on the basis of Scripture do we know that an ornament of any size at all, however small, is susceptible to uncleanness? It derives from the case of the frontlet. And how do we know that woven material of any size at all is susceptible to uncleanness? It derives from the phrase, “or raiment” (Lev. 11:32) [of any size at all].”’

III.4 A. *Our rabbis have taught on Tannaite authority:*

- B. Woven material of any size at all is susceptible to uncleanness, and an ornament of any size at all, however small, is susceptible to uncleanness, and an object that is partly woven and partly ornament of any size at all is

susceptible to uncleanness. Sacking exceeds a garment, in that, as woven material [in any size at all] is susceptible to uncleanness.

- III.5** A. Said Raba, “‘Woven material of any size at all is susceptible to uncleanness’: That derives from the phrase, ‘or raiment’ (Lev. 11:32) [of any size at all].
- B. “‘And an ornament of any size at all, however small, is susceptible to uncleanness’: That derives from the case of the head plate.
- C. “‘And an object that is partly woven and partly ornament of any size at all is susceptible to uncleanness’: That derives from the phrase, ‘every utensil that is useful’ (Num. 31:51).”
- D. Said one of the rabbis to Raba, “But that is stated with reference to Midian” [with specific reference to corpse uncleanness, a more virulent form of uncleanness, but here we’re talking about the uncleanness deriving from dead creeping things].
- E. He said to him, “We derive **[64A]** the meaning of utensil here from the use of ‘utensil’ in that other passage.”
- F. “Sacking exceeds a garment, in that, as woven material [in any size at all] is susceptible to uncleanness”: *But isn’t sacking also woven material?*
- G. *This is the sense of the statement:* Sacking exceeds a garment, in that, even though it is not woven material, it is [in any size at all] susceptible to uncleanness.
- H. *What is it good for?*
- I. Said R. Yohanan, “A poor person will plait three threads of goat’s hair and hang it from his daughter’s neck.”

- III.6** A. *Our rabbis have taught on Tannaite authority:*
- B. **“Sack” (Lev. 11:32):**
- C. **I know that subject to the law is only sack. How do I know that lattice-work fabric and a band [are susceptible to the uncleanness of a dead swarming thing]?**
- D. **Scripture says, “or sack.”**
- E. **Might one suppose that subject to uncleanness are ropes and pulleys?**
- F. **Scripture says, “sack.”**
- G. **The indicative trait of sacking is that it is made of spun and woven material, so subject to uncleanness is only fabric that is made of spun and woven material.**

- H. [With reference to objects subject to corpse uncleanness, noted at Num. 31:20-21, “You shall also cleanse every cloth, every article of skin, everything made of goat’s hair, and every object of wood.... This is the ritual law that the Lord has enjoined upon Moses: Gold and silver, copper, iron, tin, and lead — any article that can withstand fire — these you shall pass through fire and they shall be clean...and anything that cannot withstand fire you must pass through water...” thus indicating that fabric made of goat’s hair is subject to corpse uncleanness,] does not Scripture say with reference to the corpse, “and everything made of goat’s hair...”?
- I. Might one suppose that subject to uncleanness also will be ropes and pulleys?
- J. It is a matter of logic [that that should not be the case]:
- K. The law has declared the corpse to be a source of uncleanness, and the law also has declared a swarming thing to be a source of uncleanness.
- L. Just as in the case of the uncleanness deriving from a swarming thing, the law has declared susceptible to that source of uncleanness only fabric that is spun and woven, so as to the uncleanness deriving from a corpse, only what is woven or spun should be subject to uncleanness from such a source.
- M. Indeed, if the law has imposed a lenient ruling on the swarming thing [eliminating from uncleanness deriving from that source the fabric at hand], which itself is a lenient source of uncleanness [imparting uncleanness, after all, only until the evening], shall we impose a lenient rule [eliminating a classification of fabric from susceptibility to uncleanness] upon the corpse, which is a most serious source of uncleanness [since what contract corpse uncleanness is unclean for a week]?
- N. Rather, in the case of a corpse, there should be susceptibility to uncleanness affecting ropes and pulleys.
- O. Scripture refers to “every article of skin” two times [both at Num. 31:20 and also here:] “A garment or a skin,” thus establishing an analogy:
- P. Just as in the case of “a garment or a skin” subject to the uncleanness emitted by a swarming thing, the law has declared susceptible to uncleanness from that source only what is spun and woven, so when we

find “a garment or a skin” in the context of corpse uncleanness, there, too, susceptibility should extend only to what is spun and woven.

- Q. And just as “a garment or a skin” mentioned with regard corpse uncleanness bears the meaning that everything made of goat’s hair is subject to uncleanness,
- R. so when we find “a garment or a skin” with reference to the uncleanness of swarming things, everything made of goat’s hair is subject to uncleanness from that source as well.
- S. I now have dealt with fabric made of goat’s hair. [I know that that kind of fabric is subject to the uncleanness imparted by dead swarming things.]
- T. As to cloth made from pig’s hair and from the tail of a cow, how do I know that that, too, is subject to the uncleanness imparted by dead swarming things?
- U. Scripture says, “sack.”
- V. *But you have referred to that same usage in connection with ropes and pulleys!*
- W. *That was before the verbal analogy was established, but now that the verbal analogy has been established, the clause is redundant and available for this other purpose.*
- X. I know that these substances are subject to the uncleanness emitted by dead swarming things.
- Y. How do I know that they are subject to the uncleanness emitted by a corpse?
- Z. It is a matter of logic:
- AA. If in connection the swarming thing, which is a lenient source of uncleanness [imparting uncleanness, after all, only until the evening], the law has treated cloth made from pig’s hair as equivalently subject to uncleanness as cloth made from goat’s hair, surely in the case of a corpse, which is a severe source of uncleanness [imparting uncleanness to the evening], surely we should treat what is made of pig’s hair as equivalent to what is made of goat’s hair!
- BB. Indeed, if the law has extended to a variety of substances susceptibility to the uncleanness that passes in the evening, which is a source of uncleanness that is quite common, should I also include as susceptible to

uncleanness a wide variety of substances, since uncleanness that lasts seven days derives from only a few sorts of sources?

- CC. Scripture refers to “every article of skin” two times [both at Num. 31:20 and also here:] “a garment or a skin,” thus establishing an analogy:
- DD. Just as when “a garment or a skin” appears in the context of the uncleanness deriving from a swarming thing, the law treats what is made of pig’s hair as equivalent to what is made of goat’s hair,
- EE. so when “a garment or a skin” appears in the context of the uncleanness deriving from a corpse, the law treats what is made of pig’s hair as equivalent to what is made of goat’s hair [Sifra CXIII:1.1-5 Parashat Shemini Pereq 8].

FF. *And that must be available for this purpose, since if it’s not available for this purpose, one may point out the following flaw:* The distinguishing trait of the dead creeping thing is that uncleanness from that source is effective even if it is of the size of a lentil [which is a much smaller volume of unclean material that conveys uncleanness than in the case of corpse matter].

GG. *But it is in fact redundant. For note: The uncleanness of a dead creeping thing is comparable to that of semen, as it is written, “A man whose seed is ejaculated” (Lev. 22: 4) and nearby “or whoever touches any dead creeping thing” (Lev. 22: 5), while in respect to semen it is written, “And every garment and every hide on which is semen” (Lev. 15:17). So what is the point of “raiment or hide,” that the All-Merciful has stated with reference to dead creeping things? It is to provide a redundant clause.*

HH. *But it is redundant in only one of the two passages, [in the other it is needed].*

II. *That poses no problem from the perspective of him who maintains, “Any argument of analogy based on the appearance of common language in two distinct contexts [by which the traits of one context are transferred through the connection of common language to the other context] in which both the pertinent terms are not available for interpretation yields a result, and we cannot refute the proposed argument].” But from the perspective of him who maintains, “If one of the terms is available for the required purpose one may draw a*

conclusion but a refutation is to be entertained,” *what is to be said?*

JJ. *What is said with reference to corpse uncleanness also is redundant. For note: The corpse is comparable to semen, for it is written, “and whoever touches anything that is unclean with corpse uncleanness or a man whose seed is ejaculated” (Lev. 22: 4) and: “And every garment and every hide on which is semen” (Lev. 15:17). So what’s the point of “raiment and hide,” that the All-Merciful mentions in the context of corpse uncleanness? You have to conclude that it is to be a redundant phrase, for the purpose at hand.*

**“And we have brought the Lord’s offering,
what each man has gotten of jewels of gold,
ankle chains, and bracelets, signet rings
and ear rings and armlets” (Num. 31:50)**

- III.7** A. “And we have brought the Lord’s offering, what each man has gotten of jewels of gold, ankle chains, and bracelets, signet rings and ear rings and armlets” (Num. 31:50):
- B. Said R. Eleazar, “The word given as ear rings really means a cast of a breast of a woman, and the word translated as armlets really means, a cast of the womb.”
- C. *Said R. Joseph, “If so, that explains how we translate ‘the place that leads to obscenity’” [Freedman].*
- D. Said to him Rabbah, “From the very verse itself the same conclusion may be inferred, with reference to *the word that Scripture uses, for the letters of that word yield an acronym for ‘here is the place of unchastity.’”*

- III.8** A. “And Moses was angry with the officers of the host” (Num. 31:14):
- B. Said R. Nahman said Rabbah bar Abbuha, “Said Moses to Israel, ‘Is it possible that you’ve gone back to your original corruption?’
- C. “They said to him, ‘There does not lack one man of us’ (Num. 31:49).
- D. “He said to them, ‘If so, what need is there for atonement?’
- E. “They said to him, ‘If we have avoided actual transgression, we have not avoided meditation on transgression.’”

- F. “Forthwith: ‘And we have brought the Lord’s offering, what each man has gotten of jewels of gold, ankle chains, and bracelets, signet rings and ear rings and armlets’ (Num. 31:50).”

III.9 A. *A Tannaite authority of the household of R. Ishmael: “How come the Israelites of that generation required atonement? Because [64B] they fornicated with their eyes.”*

III.10 A. Said R. Sheshet, “How come Scripture counts ornaments that show with the ones that don’t? To teach you: Whoever stares at a woman’s little finger is as though he stared at her vagina.”

6:5

- A. **A woman goes out in hair ribbons, whether made of her own hair or of the hair of another woman or of a beast;**
- B. **and with (1) headband, (2) head bangles sewn [on the headdress], (3) a hair-net, and (4) wig,**
- C. **in the courtyard;**
- D. **(1) with wool in her ear, (2) wool in her sandals, (3) wool she has used for a napkin for her menstrual flow;**
- E. **(1) pepper, (2) a lump of salt, and (3) anything she puts into her mouth,**
- F. **on condition that she not first put it there on the Sabbath.**
- G. **And if it fell out, she may not put it back.**
- H. **A false tooth and a gold tooth —**
- I. **Rabbi permits.**
- J. **And sages prohibit.**

I.1 A. **[Whether made of her own hair or of the hair of another woman or of a beast:]** *It was necessary to make reference to all of these cases. For had we been informed only of the rule governing ribbons made of her own hair, I might have thought that that is because they are not repulsive, but as to those made of other women’s hair, which are ugly, I might have thought that that is not allowed. And if we were informed about the rule governing ribbons of someone else’s hair, I might have thought that that is because it is of her own species, but as to an animal’s, which is not of her own species, I might have thought that that is not permitted. So all of the specified items have to be listed.*

I.2 A. *A Tannaite statement:*

- B. But that is on condition that a young woman doesn't go out with the hair of an old woman, or an old woman with the hair of a young woman.
- C. *Well, now, as to the rule governing an old woman with the hair of a young woman, that poses no problem, since it is an improvement for her; but as to a young woman's not wearing ribbons made of an old woman's hair, why say so, since, in any event, it is inappropriate for her [and on that basis she can't wear it anyhow]?*
- D. *Well, since the Tannaite framer of the passage has made reference to the case of an old woman with that of a young woman, he also included in his Tannaite statement a young women with the hair of an old one.*

II.1 A. **A hair-net and wig in the courtyard:**

- B. Said Rab, "Anything that sages have prohibited one's wearing in public domain is forbidden for carrying about a courtyard, except for a hair-net, and wig."
- C. R. Anani bar Sasson in the name of R. Ishmael b. R. Yosé said, "It is all in the category of a hair-net."
- D. *We have learned in the Mishnah: **A hair-net and wig in the courtyard.** Now from the perspective of Rab, there is no problem. But from the perspective of R. Anani bar Sasson, there is a problem.*
- E. *In accord with whose authority has R. Anani bar Sasson made his statement? It is in accord with R. Ishmael b. R. Yosé, who is a Tannaite authority himself and therefore has the standing to disagree with another authority of the same standing.*
- F. *And from Rab's perspective, what distinguishes these objects?*
- G. Said Ulla, "It is so that a woman will not appear repulsive to her husband."
- H. *So it has been taught on Tannaite authority:*
- I. "And she who is sick shall remain unclean" (Lev. 15:33):
- J. The early sages said, "It means that she should not put on rouge or paint her eyes or adorn herself in colored garments."
- K. Then R. Aqiba came along and taught, "If so, you will make her repulsive to her husband, and her husband will divorce her. So what is the meaning of 'And she who is sick shall remain unclean'? She shall remain unclean until she immerses."

II.2 A. Said R. Judah said Rab, “Anything that sages have forbidden for appearances’ sake is forbidden even in one’s most private rooms.”

II.3 A. *We have learned in the Mishnah: Or with a bell, even though it is plugged [M. 5:4B], but in that connection it has also been taught on Tannaite authority: And the bell at the neck must be stopped up. And it may wander about with it in the courtyard [T. Shab. 4:5A-K]!*

B. *It is a conflict of Tannaite authorities, for it has been taught on Tannaite authority: [65A] One may spread [clothes that accidentally were wetted on the Sabbath] out in the sun [so as to allow them to dry]; but one may not [do this] in the presence of people, [lest it appear that, on the Sabbath, the individual purposely washed the clothes and desires to dry them]. But R. Eleazar and R. Simeon prohibit [the individual from drying the clothes even if others do not see this].*

III.1 A. **With wool in her ear:**

B. *R. Ammi bar Ezekiel repeated as a Tannaite statement: “But that is so only if it is tied to her ear.”*

IV.1 A. **Wool in her sandals:**

B. *R. Ammi bar Ezekiel repeated as a Tannaite statement: “But that is so only if it is tied to her sandals.”*

V.1 A. **Wool she has used for a napkin for her menstrual flow:**

B. *R. Ammi bar Hama considered ruling, “But that is so only if it is tied between her thighs.”*

C. *Said Raba, “That is so even though it is not tied on, for, since it is repulsive, she’s unlikely to carry it about.”*

V.2 A. *R. Jeremiah asked R. Abba, “If she made a handle for it, what is the rule?”*

B. *He said to him, “It is permitted.”*

C. *So, too, it has been stated:*

D. *Said R. Nahman bar Oshayya said R. Yohanan, “If she made a handle for it, it is permitted.”*

V.3 A. *R. Yohanan would go out with [wadding in his ear] to the house of study, but his colleagues didn’t agree with him.*

B. *R. Yannai would go out with [wadding in his ear] to neglected public domain, and his entire generation disagreed with him.*

- C. *But isn't it the fact that R. Ammi bar Ezekiel repeated as a Tannaite statement: "But that is so only if it is tied to her ear"?*
- D. *No problem, the one speaks of a case in which it is firmly wedged in, the other not.*

VI.1 A. Pepper:

- B. For halitosis.

VII.1 A. A lump of salt:

- B. For the gums.

VIII.1 A. And anything she puts into her mouth:

- B. *Ginger or cinnamon.*

IX.1 A. A false tooth and a gold tooth — Rabbi permits. And sages prohibit:

- B. Said R. Zira, "They taught this dispute only of a gold one, but as to one of silver, all parties concur that it is permitted."
- C. *So, too, it has been taught on Tannaite authority:*
- D. As to one of silver, all parties say it is permitted. As to one of gold, Rabbi permits. And sages prohibit.

IX.2 A. Said Abbaye, "Rabbi, R. Eliezer, and R. Simeon b. Eleazar all take the view that whatever detracts from a person's good looks is something one will not end up showing off. Rabbi, as just now stated; R. Eliezer in line with the following which has been taught on Tannaite authority: **R. Eliezer declares her exempt from liability to punishment in the case of a perfume box [T. Shab. 4:11C]. R. Simeon b. Eleazar, as has been taught on Tannaite authority: A governing rule did R. Simeon b. Eleazar state: 'With anything that is worn beneath a net one may go out; with anything that is worn above the net, one may not go out' [T. Shab. 4:7D]."**

6:6

- A. **She goes out with a sela coin on a bunion.**
- B. **Little girls go out with threads and even ships in their ears.**
- C. **Arabian women go out veiled.**
- D. **Median women go out with cloaks looped up over their shoulders.**
- E. **And [so is the rule] for any person, but sages spoke concerning prevailing conditions.**

6:7

- A. **She weights her cloak with a stone, a nut, or a coin,**
- B. **on condition that she not attach the weight first on the Sabbath.**

I.1

- A. **She goes out with a sela coin on a bunion:**
- B. *What is the definition of a bunion? A growth made by dirt.*
- C. *Why a sela coin in particular?*
- D. *Should we say that anything that is hard helps it? Then make a sherd for it. And should I say it is on account of the corrosion of the metal [Freedman: which softens the callus]? Then use a metal foil. And should I say it is on account of the figure? Then let him use any circular object!*
- E. *Said Abbaye, "That proves that all these things are good for it."*

II.1

- A. **Little girls go out with threads and even ships in their ears:**
- B. *The father of Samuel didn't let his daughters go out with threads or sleep together; and Samuel's father made for his daughters immersion pools in Nisan [Slotki: when the flowing river, swollen by rainwater, could not be used for the purpose, since immersion may not be performed in rainwater that is not collected and stationary], and he made mats for them in the days of Tishré [so as to protect their feet from the river mud], and he made for his daughters immersion pools in Nisan.*
 - C. *The father of Samuel didn't let his daughters go out with threads: But we have learned in the Mishnah: **Little girls go out with threads and even ships in their ears!***
 - D. *The daughters of Samuel had colored ones [that they might show to others and so carry].*
 - E. *...Or sleep together: May we say he supports the view of R. Huna, for said R. Huna, "Lesbians are [65B] invalid for marriage into the priesthood"?*
 - F. *No, he took the position that he did so that they would not learn to become used to a foreign body.*
 - G. *...And Samuel's father made for his daughters immersion pools in Nisan: He concurred with the position of Rab. For said R. Ammi said Rab, "That there is rain in the West is strongly attested by the Euphrates. We take account of the possibility that the water that drips will be more than the water that flows, and the greater part then*

will consist of rain water [which does not serve as an immersion pool when it flows as a stream].”

H. *And he differs from Samuel, for said Samuel, “The river grows from water that comes down its banks” [not from rain].*

I. *But this differs with another statement of his, for said Samuel, “No water purifies when it is flowing except the Euphrates in Tishré alone.”*

III.1 A. She weights her cloak with a stone, a nut, or a coin, on condition that she not attach the weight first on the Sabbath:

- B. *First you say, **She weights**, then you say, **she not attach the weight!***
- C. *Said Abbaye, “The concluding clause speaks of a coin [that may not be handled on the Sabbath].”*

III.2 A. Asked Abbaye, “What about a woman’s evading the rule by weighing her cloak on the Sabbath with a nut so as to carry it out to her baby?”

- B. *The question is to be addressed to him who says, they do evade the law, and it is a problem to be addressed to him who says, they don’t evade the law.*
- C. *The question is to be addressed to him who says, they do evade the law: In the case of a fire [where it is permitted to save clothing by wearing it out of the burning building on the Sabbath]. In that case, it is so since, if you don’t let him do it, he may end up trying to put out the fire. But here, if you don’t let her do it, she won’t end up carrying the nut out.*
- D. *Maybe even in accord with him who says, they don’t evade the law: There, in the case of the fire, that is the normal way of carrying clothing, but here, this isn’t the normal way of carrying such an object, and I might suppose that it is all right.*
- E. *The question stands.*

6:8

- A. **“A cripple [lacking a leg] goes forth with his wooden stump,” the words of R. Meir.**
- B. **[66A] And R. Yosé prohibits it.**
- C. **And if it has a receptacle for pads, it is susceptible to uncleanness.**
- D. **His knee pads (1) are susceptible to uncleanness imparted by pressure [to something upon which a Zab may lie or sit], (2) they go forth with them on the Sabbath, and (3) they go into a courtyard with them.**

- E. His chair and its pads (1) are susceptible to uncleanness imparted by pressure, (2) they do not go out with them on the Sabbath, and (3) they do not go in with them into a courtyard.
- F. An artificial arm is insusceptible to uncleanness, and they do not go out in it.

- I.1**
- A. [**“A cripple [lacking a leg] goes forth with his wooden stump,” the words of R. Meir. And R. Yosé prohibits it:**] *Said Raba to R. Nahman, “How are we to memorize this rule of the Mishnah?”*
 - B. *He said to him, “I don’t know.”*
 - C. *“So what’s the decided law?”*
 - D. *He said to him, “I don’t know.”*

- I.2**
- A. *It has been stated:*
 - B. *Said Samuel, “A cripple does not go forth with his wooden stump.”*
 - C. *And so said R. Huna, “A cripple does not go forth with his wooden stump.”*
 - D. *Said R. Joseph, “Now, since Samuel has said, ‘A cripple does not go forth with his wooden stump,’ and so said R. Huna, ‘A cripple does not go forth with his wooden stump,’ we also should repeat the Tannaite rule as, ‘A cripple does not go forth with his wooden stump.’”*
 - E. *Objected Raba bar Shira, “Didn’t they hear what R. Hanan bar Raba repeated as a Tannaite statement to Hiyya bar Rab in the presence of Rab in a little room at the household of Rab: **A cripple [lacking a leg] doesn’t go forth with his wooden stump,**” the words of R. Meir. And R. Yosé permits it? And Rab indicated to him that the reading was reversed?”*
 - F. *Said R. Nahman bar Isaac, “And your mnemonic is S S” [the words for Yosé and forbid both contain that letter].”*
 - G. *And also Samuel retracted his ruling, for we have learned in the Mishnah: **[If] (1) she performed the rite of removing the shoe with a sandal which does not belong to him, or (2) with a sandal made of wood, or (3) with the sandal for the left foot on the right foot, her performance of removing the shoe is valid [M. Yeb. 12:2A], and with reference to the phrase, or with a sandal made of wood, we said, What Tannaite authority stands behind this rule? Said Samuel, “It is R. Meir, for we have learned in the Mishnah: ‘A cripple [lacking a leg] goes forth with his wooden stump,’ the words of R. Meir. And R. Yosé prohibits it [M. Shab. 6:8A-B].”***

- H. *So, too, R. Huna retracted, for it has been taught on Tannaite authority: “A sandal of lime burners is susceptible to pressure [midras] uncleanness [as a valid shoe] [M. Ed. 2:8C], and a woman may carry out with it the rite of removing the shoe, and they may go out wearing it on the Sabbath,” the words of R. Aqiba [T. Kel. B.B. 4:5A-B], and they didn’t agree with him. But hasn’t it also been taught on Tannaite authority, they did agree with him? [And] said R. Huna, “Who is it who agreed with him? It was R. Meir, and who was it who didn’t agree with him? It was R. Yosé.”*
- I. *R. Joseph said, “Who was it who didn’t agree with him? It was R. Yohanan b. Nuri, as we have learned in the Mishnah: Matting of straw and the tube of straw — R. Aqiba declares unclean. And R. Yohanan b. Nuri declares clean [M. Kel. 17:17D-F].”*

- I.3** A. The master has said: **A sandal of lime burners is susceptible to midras uncleanness [as a valid shoe] —**
 B. *But lo, it’s not made for walking about!*
 C. Said R. Aha bar R. Ulla, “But the plasterer walks in it till he gets home.”

- II.1** A. **And if it has a receptacle for pads, it is susceptible to uncleanness:**
 B. Said Abbaye, “It is susceptible to corpse uncleanness [as a receptacle] but it is not susceptible to pressure uncleanness [as something used for sitting or lying].”
 C. Raba said, “It is also susceptible to pressure uncleanness.”

D. Said Raba, “How come I say so? As we have learned in the Mishnah: A child’s wagon is susceptible to midras uncleanness, and may be handled on the Sabbath, but may be dragged [on the Sabbath] only over other articles [for example, matting]. R. Judah says, ‘No utensils may be dragged, except for a wagon, because it presses down [the earth, and does not break through the surface]’ [M. Bes. 2:10].”

E. And Abbaye said, “In that case, the child leans on it, but here the cripple doesn’t lean on it.”

F. Said Abbaye, And on what basis do I think so? As it has been taught on Tannaite authority: A staff used by old men is insusceptible on all counts.”

G. And Raba?

H. *In that case [66B] it is made to help him walk, but here it is made for leaning, and he does lean on it.*

III.1 A. His chair and its pads are susceptible to uncleanness imparted by pressure, they do not go out with them on the Sabbath, and they do not go in with them into a courtyard:

- B. *A Tannaite authority recited before R. Yohanan: They go in with them into the Temple courtyard.*
- C. He said to him, "For my part, I repeat: A woman may perform the rite of removing the shoe with them [so it is a valid shoe], *and yet you say they go in with them into the Temple courtyard! Rather, repeat the Tannaite statement as they don't go in with them into the Temple courtyard.*"

IV.1 A. An artificial arm is insusceptible to uncleanness, and they do not go out in it:

- B. *What is an artificial arm?*
- C. *Said R. Abbahu, "It is a pulley for loads."*
- D. *Raba bar Pappa said, "Stilts."*
- E. *Raba bar R. Huna said, "A mask."*

6:9

A. Boys go out in garlands, and princes with bells.

B. [And so is the rule] for any person, but sages spoke concerning prevailing conditions.

I.1 A. [Boys go out in] garlands: What are garlands?

- B. Said Adda Mari said R. Nahman bar Barukh said R. Ashi bar Abin said R. Judah, "Garlands of madder."

I.2 A. Said Abbaye, "Mother told me, 'Three things stop an illness, five things cure it, seven work even against witchcraft.'"

B. Said R. Aha bar Jacob, "But that is the case only if the sun and the moon don't see it, that it doesn't see rain or hear the sound or rain or the cry of a chicken or the sound of steps."

C. Said R. Nahman bar Isaac, "Well, madder has fallen into a hole" [none of this does any good, including the use of garlands of madder]!

- I.3** A. *Well, then, why boys in particular? Even girls, too, should be permitted to wear garlands? And why minors in particular, even adults should be permitted as well!*
- B. *Rather: What are **garlands**?*
- C. *The answer is in line with what Abin bar Huna said R. Hama bar Guria said, “If a son misses his father, he takes a shoelace from his right shoe and ties it to his left hand.”*
- D. *Said R. Nahman bar Isaac, “Your mnemonic is phylacteries. But if it is done the opposite way, it is dangerous.”*

What Is Bad, Good for Health

- I.4** A. *Said Abin bar Huna said R. Hama bar Guria, “Putting a hot cup on the belly button on the Sabbath is all right.”*
- I.5** A. *And said Abin bar Huna said R. Hama bar Guria, “It is permitted to use oil and salt for anointing on the Sabbath.”*
- B. *That is in line with the practice of R. Huna at the household of Rab, and Rab at the household of R. Hiyya, and R. Hiyya at the household of Rabbi: when they felt tipsy they would bring oil and salt and rub it into the palms of their hands and instep of their feet, saying, “Just as this oil is becoming clear [through the heat of the body], so let Mr. So-and-so’s wine become clear.” And if not, they would bring the sealing clay of a wine jug and soak it in water and say, “Just as this clay becomes clear, so let Mr. So-and-so’s wine become clear.”*
- I.6** A. *And said Abin bar Huna said R. Hama bar Guria, “It is permitted to reset [Freedman: a laryngeal muscle] on the Sabbath.”*
- I.7** A. *And said Abin bar Huna said R. Hama bar Guria, “It’s o.k. to swaddle a baby on the Sabbath.”*
- B. *R. Pappa repeated sayings about [two] children, R. Zebid repeated a saying about one. R. Pappa repeated it sayings about [two] children, both of them repeated in [the name of] R. Abin bar Huna, and R. Zebid repeated a statement about a child [in his name]. At first he said it in the name of Rabin bar Huna, but the latter he said in the name of Rabbah bar bar Hannah, for said Rabbah bar bar Hannah, “It’s o.k. to swaddle a baby on the Sabbath.”*

I.8 A. Said Abbayye, “Mother told me, ‘All [incantations] repeated several times have to have the name of the mother of the patient, and all knots must be on the left hand.’”

B. Said Abbayye, “Mother also told me, ‘As to all incantations, if the number of times to repeat them is specified, that is how many times they have to be repeated; but if the number is not specified, it has to be forty-one times.’”

I.9 A. Our rabbis have taught on Tannaite authority:

B. People may go out on the Sabbath with a stone that preserves [the foetus].

C. In the name of R. Meir they said, “Also with a counterweight of a stone that preserves the foetus.”

D. And that is not the case only for women who have suffered an abortion, but even for those who might, and not only for those who have become pregnant, but also for those who might but then abort.

I.10 A. Said R. Yemar bar Shelemayya in the name of Abbayye, “But that is on condition that it turns out to be its [Freedman:] natural counterweight.”

B. Asked Abbayye, “What is the rule on the counterweight of a counterweight?”

C. That question stands.

I.11 A. Said Abbayye, “Mother also told me, ‘For a daily fever [Freedman: a quotidian whose paroxysms recur every day], someone should take a white zuz, go to a salt deposit, take the weight of the zuz in salt, tie the salt up in the nape of the neck with a white twisted cord. Or, if not that, then let him sit at the crossroads, and when he sees a big ant carrying a load, let him take it and throw it into a brass tube and close the end with lead and seal it with sixty seals. Let him shake it, lift it up and say to it, “Your burden be on me and mine on you.”’”

B. Said R. Aha b. R. Huna to R. Ashi, “But maybe someone else had already found that ant and thrown his burden on it! Rather, let him say, ‘My burden and your burden be on you.’”

C. [Abbayye continues:] “‘Or, if not that, then let him take a new pitcher, go to the river, and say to it, “River, river, lend me a pitcher

of water for a journey that has come my way.” Then let him turn it seven times around his head and throw it behind his back and say to it, “River, river, take back the water that you gave me, for the journey that came my way came in its moment and departed in its moment.””

I.12 A. Said R. Huna, [67A] *“For [Freedman:] a tertian fever, bring seven barbs from seven palm trees, seven chips from seven beams, seven pegs from seven bridges, seven piles of ashes from seven ovens, seven piles of dirt from under seven door sockets, seven bits of pitch from seven ships, seven handfuls of cumin, seven hairs from the beard of an old dog; tie then in the nape of the neck with a white twisted thread.”*

I.13 A. Said R. Yohanan, *“For [Freedman:] an inflammatory fever, take a knife that is all of iron, go where thorn hedges are found and tie a white twisted thread to the knife. On the first day, notch it slightly and say, ‘and the angel of the Lord appeared to him’ (Exo. 3: 2). The next day he makes a small notch and says, ‘And when the Lord saw that he turned aside to see’ (Exo. 3: 4).”*

B. Said R. Aha b. Raba to R. Ashi, *“But why not say, ‘Don’t come near’ (Exo. 3: 5)?”*

C. *Rather, on the first day he says, “And the angel of the Lord appeared to him...and Moses said, I will...” and the next day he says, “And when the Lord saw that he turned aside to see,” and on the third he should say, “And he said, don’t come near.” And when he has said his verses, he pulls the bush down and says, “Bush, bush, it’s not because you’re higher than all other shrubs that the Holy One, blessed be He, brought his presence upon you, but because you’re lower than all other trees he brought his Presence to rest on you. And even as you saw the fire for Hananiah Mishael and Azariah and fled from them, so look on the fire of Mr. So-and-so and flee from him.”*

I.14 A. *For an abscess, say this: “So let it be cut down, so let it be healed, so let it be overthrown, Sharlai and Amarlai are the angels sent from the land of Sodom to heal boils and aches; basak, bazik, bisbazik, mismasik, kamun, kamit; your color be within you, your color be within you; your seat be within you, your seat be like a barren*

animal, like a mule that is not fruitful and doesn't increase; so you be fruitless and don't increase, in the body of Mr. So-and-so."

I.15 A. *For ulcers say this: "A drawn sword, a ready sling, its name is not-Joheb, sickness and pains."*

I.16 A. *For a demon say this: "You were closed up, closed up were you; cursed, broken, destroyed be Bar Tit, Bar Tami, Bar Tina, as Shamgez Mezigaz and Istamai."*

I.17 A. *For a toilet demon say: "On the head of a lion and on the nose of a lioness we found the demon Bar Sherika Panda; with a bed of leeks I threw him down and with the jawbone of an ass I hit him."*

II.1 A. And princes with bells:

- B. *Who is the authority behind this statement?*
- C. *Said R. Oshayya, "It is R. Simeon, who has said, 'All Israelites are princes.'"*
- D. *Raba said, "It speaks of bells woven into one's garment and represents the opinion of all parties."*

6:10

A. "They go out with (1) a locust's egg, (2) a fox's tooth, (3) a nail from nail from a crucifixion, for purposes of healing," the words of R. Meir.

B. And sages say, "Even on a weekday it is prohibited [to go forth with such objects],

C. "because of the 'ways of the Amorite' [which Israelites are not to adopt]."

I.1 A. They go out with a locust's egg:

- B. *That is done for an ear ache.*

II.1 A. A fox's tooth:

- B. *That is done for sleep disorders. A living fox's tooth is the remedy for sleeping too much, a dead fox's tooth for insomnia.*

III.1 A. "A nail from a crucifixion:

- B. *That's put on an inflammation.*

IV.1 A. "For purposes of healing," the words of R. Meir:

- B. *Both Abbayye and Raba say, "Anything that possesses the power of healing is not forbidden on the count of 'the ways of the Amorites.'"*
- C. *Then is it the fact that if it does not possess the power of healing it is forbidden on the count of "the ways of the Amorites"? But hasn't it been taught on*

Tannaite authority: A tree that drops its fruit one paints with red paint and loads with stones? Now there's no problem with loading it with stones. That's so its strength will be diminished. But what sort of practical remedy is involving in painting it with red paint?

- D. *It's so people will see it and pray for mercy for it, in line with what has been taught on Tannaite authority: "And the leper shall cry, unclean, unclean" (Lev. 13:45) — he has to spread word of his pain in public, and people will pray for mercy for him.*

E. *Said Rabina, "In accord with what authority do we hang a cluster of dates on a sterile date tree? It is in accord with this Tannaite authority."*

- V.1** A. **[Because of the 'ways of the Amorite':]** *A Tannaite memorizer recited the chapters [of the Tosefta on] Amorite practices before R. Hiyya bar Abin. He said to him, "All of them are forbidden as Amorite practices, except for the following: He who has a bone stuck in his throat brings a bone of that sort and puts it on his forehead and says, 'One by one, go down, swallow, swallow, go down one by one,' and that is not forbidden under the rubric or the ways of the Amorite. For a fish bone, he says this: 'You are stuck in like a pink, you are locked up as within a [Freedman:] cuirass, go down, go down.'"*

- V.2** A. **[67B]** **He who says, "Be lucky, my luck, and don't get tired day or night" — that is forbidden on the count of the ways of the Amorites.**
- B. **R. Judah says, "The word 'gad' itself is no other than a term of idolatry: 'you that prepare a table for Gad' (Isa. 65:11)" [cf. T. **Shab. 7:1-2**].**
- C. If a husband and a wife trade names, they are subject to having done one of the Amorite practices.
- D. **"Be strong, you barrels," is forbidden on the count of being one of the ways of the Amorite.**
- E. **Said R. Judah, "Dan — the word for barrel — is itself nothing other than the name of an idol: 'They that swear by the sin of Samaria and say, As your god Dan lives' (Amo. 8:14)" [T. **Shab. 7:3**].**
- F. He who says to a raven, "Scream," and to a she-raven, "Screech and return me the tuft for my good," is subject to having done one of the Amorite practices.
- G. **He who says, "Kill this cock, because it crowed in the evening," or "this chicken, because it crowed like a cock," is subject to having done one of the Amorite practices [T. **6:5**].**

- H. **He who says, “I will drink and leave over, I will drink and leave over,” is subject to having done one of the Amorite practices [T. 7:7].**
- I. He who breaks eggs on a wall in front of fledglings is subject to having done one of the Amorite practices.
- J. He who stirs eggs before fledglings is subject to having done one of the Amorite practices.
- K. He who dances and counts seventy-one fledglings in order that they not die is subject to having done one of the Amorite practices.
- L. **He who dances for porridge or demands silence for lentils or cries for beans is subject to having done one of the Amorite practices [cf. T. 6:15].**
- M. She who pisses before her pot to make it cook quickly is subject to having done one of the Amorite practices.
- N. But one may put a chip of a mulberry tree and broken pieces of glass in a pot to make it boil quickly.
- O. But sages forbade doing so with broken pieces of glass, because it’s dangerous.

V.3 A. *Our rabbis have taught on Tannaite authority:*

- B. It is permitted to put a lump of salt in a lamp to make it burn brightly, and mud and clay under a lamp to make it burn slowly.

V.4 A. R. Zutra said, “He who covers an oil lamp or uncovers a naphtha lamp violates the prohibition against sheer wanton waste.

V.5 A. **“Wine and health to the mouth of our teachers” — is not subject to having done one of the Amorite practices.**

- B. **There is the incident that R. Aqiba made a banquet for his son, and over every glass of wine that he brought, he proclaimed, “Wine and health to the mouth of our teachers, health and wine to the mouths of our teachers and their disciples” [T. 7:9].**