

VIII.

BAVLI SHABBAT CHAPTER EIGHT

FOLIOS 76B-82A

8:1

- A. He who takes out (1) wine — enough to mix a cup; (2) milk — enough for a gulp; (3) honey — enough to put on a sore; (4) oil — enough to anoint a small limb; (5) water — enough to rub off an eye salve; and (6) of all other liquids, a quarter-log; (7) and of all slops [refuse], a quarter-log.
- B. R. Simeon says, “All of them are [subject to the measure of] a quarter-log. And they have stated all these measures only with reference to those who store them away.”

- I.1 A. [He who takes out wine — enough to mix a cup:] *A Tannaite statement:* enough to mix a generous cup.
- B. *So how much is* enough to mix a generous cup?
- C. The cup used for the blessing [Grace after Meals].

- I.2 A. Said R. Nahman said Rabbah bar Abbuha, “The cup used for the blessing [Grace after Meals] has to have a quarter of a quarter-log of raw wine, so that it may be mixed and add up to a quarter-log in all [full to the brim].”

B. *Said Raba, “So, too, we [77A] have learned as a Mishnah statement: He who takes out wine — enough to mix a cup. And in that connection it was taught as a Tannaite statement: enough to mix a generous cup. At the end of the same passage, by contrast, it is taught as the Tannaite formulation: and of all other liquids, a quarter-log.”*

C. *Raba is consistent with views expressed elsewhere, for said Raba, “In any case in which wine cannot stand a mixture of three parts of water to one part of wine, that is not wine.”*

D. *Said Abbaye, “There are two refutations of that proposition. First, we have learned in the Mishnah: [A color] like water mixed with wine? Two parts of water, and one part of wine — [making use of] wine of Sharon [M. Nid. 2:7J-L]. And furthermore, the water is in the jug and it combines.”* [Freedman: If the reason of our Mishnah is that with the addition of water it amounts to a quarter-log, which is the average drink, but that by itself it is insufficient, are we to assume that the addition of water that is elsewhere, as though he had carried it all out? Surely not!]

E. *Said to him Raba, “As to the passage that you have cited, namely, [A color] like water mixed with wine? Two parts of water, and one part of wine — [making use of] wine of Sharon — Sharon wine is exceptional, since it is very thin. Or, also, the consideration there is appearance, but as to taste, more water is required. And as to your objection, And furthermore, the water is in the jug and it combines — with respect to the Sabbath, we require something that is valued, and this, too, is a volume that is valued”* [Freedman: though it does not contain the water yet, it can take more water].

I.3 A. *A Tannaite statement:*

B. **“As to congealed wine, the requisite volume is an olive’s bulk,” the words of R. Nathan [T. Shab. 8:10C].**

I.4 A. Said R. Joseph, “R. Nathan and R. Yosé b. R. Judah have said the same thing.

B. *“R. Nathan — as we have just said.*

C. *“R. Yosé b. R. Judah: as has been taught on Tannaite authority: R. Judah says, ‘Six opinions of the House of Shammai’s more lenient, and the House of Hillel’s more stringent, rulings: The blood of carrion — the House of Shammai declare it clean. And the House of Hillel declare it unclean’ [M. Ed. 5:1A-D]. Said R. Yosé b. R. Judah, ‘Even when they declared it to be unclean, they declared unclean only that volume of congealed blood that is of the*

volume of a quarter-log, since it can congeal to the volume of an olive's bulk.”

D. Said Abbayye, “*But maybe that’s not so. Perhaps R. Nathan made his statement in the present context, that a congealed piece of an olive’s bulk requires a quarter-log of liquid only in the case of wine, which is thin, but in the case of blood, which is thick, the requisite volume of an olive’s bulk when congealed doesn’t require the volume in liquid form of a quarter-log. Or, alternatively, R. Yosé b. R. Judah takes the position that he does here that for a volume of an olive’s bulk when congealed, a quarter-log in liquid form suffices only in the case of blood, which is thick; but as to wine, which is thin, the volume of an olive’s bulk may represent more than a quarter-log in liquid form, so that even if one carries out less than the bulk of an olive of congealed wine, he would be liable.*”

II.1 A. Milk — enough for a gulp:

- B. *The question was raised:* Is the correct spelling of the word “gulp” with an alef or an ayin?
- C. Said R. Nahman bar Isaac, “‘Give me to drink, I pray you, a little water of your pitcher’ (Gen. 24:17) [and the word is spelled with an alef].”

II.2 A. *The question was raised:* [77B] Is the correct spelling of the word kernel [at M. 7:4H: **except for their husks, kernels, stalks, coarse bran, and fine bran**] with an alef or an ayin?

B. Said Raba bar Ulla, “‘And an abatement shall be made from your estimation’ (with an ayin at the key word].”

II.3 A. Is the word ‘omemot [alef] or omemot [‘ayin]?

B. Said R. Hisda b. Abdimi said, “‘The cedars in the garden of God could not darken [amamuhu] it’ (Eze. 31: 8).”

II.4 A. *The question was raised:* Is the correct spelling of the word for close [**They do not close the eyes of a corpse on the Sabbath (M. 23:5K)**] with an alef or an ayin?

B. Said R. Hiyya bar Abba said R. Yohanan, “‘and shuts his eyes from looking upon evil’ (Isa. 33:15) [with an ayin].”

II.5 A. Our rabbis have taught on Tannaite authority:

- B. He who carries out cow’s milk — the minimum volume to incur liability is enough for a gulp.

- C. As to a mother's milk or the white of an egg — enough to put in an [Freedman:] embrocation.
- D. As to collyrium: as much as dissolves in water [for painting both eyes].

II.6 A. *Asked R. Ashi, "Is that as much as is needed for dissolving, or for holding and dissolving [part remaining on the fingers]?"*
 B. *Well, that one will just have to wait.*

III.1 A. Honey — enough to put on a sore:

- B. *A Tannaite statement: enough to put on the opening of a sore.*

III.2 A. *Asked R. Ashi, "... enough to put on the opening of a sore — is that the whole opening of the sore, or just on the top of the sore, excluding enough to go around the whole sore, which isn't necessary as part of the requisite volume?"*
 B. *Well, that one will just have to wait.*

Composite on Antidotes and Remedies

- III.3 A.** Said R. Judah said Rab, "Of whatever the Holy One, blessed be He, has created in his world, he has created nothing for nothing. He created the snail as a remedy for a scab, the fly as antidote to the hornet, the mosquito as antidote for a serpent's bite, a serpent as the antidote for an eruption, a crushed spider as the antidote to a scorpion's bite."

III.4 A. A serpent as the antidote for an eruption — *what do you do?*
 B. *You bring a black and a white snake, boil them to a pulp, and rub in the mush.*

III.5 A. Our rabbis have taught on Tannaite authority:

- B. There are five cases in which the weak frighten the strong: the fear cast by the Ethiopian gnat [Freedman] over the lion, the fear cast by the mosquito over the elephant, the fear cast by the spider over the scorpion, the fear cast by the swallow over the eagle, the fear cast by the stickleback fish over the Leviathan.
 C. *Said R. Joseph said Rab, "What is the pertinent verse of Scripture? 'That strengthens the despoiled over the strong' (Amos 5: 9)."*

- III.6 A.** *R. Zira happened by R. Judah, standing at the door of his father-in-law's household, and observed that he was in a rollicking frame of mind, so that, if he asked him any of the secrets of the universe, he would reveal them to him.*

He said to him, "How come the goats go at the head of the flock, then the sheep?"

- B. *He said to him, "It is as at the creation of the world: darkness before light."*
- C. *"How come the latter are covered [by their thick tails at the behind] but the former are not covered [by the thin tail at their behind]?"*
- D. *"These, with whose hair we cover ourselves, are covered, those, with whose hair we don't cover ourselves, are not covered."*
- E. *"How come the tail of a camel is short?"*
- F. *"It is because the camel eats thorns [which would catch on a long tail]."*
- G. *"How come an ox tail is long?"*
- H. *"It is because it grazes in swamps and has to beat off gnats with its tail."*
- I. *"How come the proboscis of a locust is flexible?"*
- J. *"Because it lives among willows, and if it were hard, the proboscis would be dislocated and the locust would go blind."*
- K. *For said Samuel, "One who wants to blind a locust — pull out its proboscis."*
- L. *"How come the fowl's eyelid is bent upwards [when the eyes are closed, lying on the upper eyelid]?"*
- M. *"Because it lives up among the beams, and if dust got into its eyes, it would go blind."*

III.7 A. *As to the word for door, dasha, it means, "here is a way there."*

- B. *As to the word for ladder [darga], it means, "the way to the roof [derekh gag]."*
- C. *As to the word for relish, it comes from letters that yield, "when will this end?"*
- D. *As to the Aramaic word for house, its letters yield, "come and sit inside."*
- E. *As to the Aramaic word for small house, its letters yield "a confined, narrow house."*
- F. *As to an inverted vessel, its letters sustain "turn it over and sit down."*
- G. *As to the word for bricks, it yields, "for children's children." As to the word for prickly shrubbery, its letters yield, "barrier."*
- H. *As to the Aramaic word for pitcher, its letters yield, "it draws water from the river."*
- I. *As to the Aramaic word for small jug, its letters yield, "like this."*
- J. *As to the word for myrtle branch, its letters yield "folly."*

- K. *As to the word for wash basin, its letters yield, "washing everybody."*
- L. *As to the word for a fancy wash basin, its letters yield, "washing brides."*
- M. *As to the word for mortar, its letters yield "missing" [carved out].*
- N. *As to the word for a club used as a pestle, its letters yield "come and I will strike it."*
- O. *As to the words for upper garment [lebushah] in Aramaic, its letters yield, "no shame."*
- P. *As to the word for cloak, its letters yield, "in it one looks like a shapeless mass."*
- Q. *As for the word for a long woolen cloak, its letters yield, "roll it up and sit down."*
- R. *As to the word for bed [puria], "It is because people are fruitful and multiply upon it."*
- S. *As to the word for leaping well, it yields, "this well is empty."*
- T. *The word for turban yields, "the secret of the Lord is revealed to those who fear him."*
- U. *The word for palace yields, "at the door is judgment."*

III.8 A. *Our rabbis have taught on Tannaite authority:*

- B. *There are three who get stronger as they get older, a fish, a snake, and a pig.*

IV.1 A. **Oil — enough to anoint a small limb:**

- B. *Said the household of R. Yannai, "Oil — enough to anoint a small limb of a day-old baby."*
- C. *An objection was raised: Oil — enough to anoint a small limb and a limb of a day-old baby. Surely this means, a small limb of an adult and a large one of a day-old baby?*
- D. *The household of R. Yannai may say to you, "No, this is the sense of the statement: oil — enough to anoint a small limb of a day-old baby."*

IV.2 A. *May we say that this follows along the lines of a Tannaite dispute?*

- B. *"Oil — enough to anoint a small limb and a limb of a day-old baby," the words of R. Simeon b. Eleazar.*
- C. *R. Nathan says, "Enough to anoint a small limb."*
- D. *Isn't this what is at issue? That R. Simeon b. Eleazar maintains the measure is oil — enough to anoint a small limb of a day-old baby, and R. Nathan takes the view that the measure is a small limb of an*

adult and a large one of a day-old baby, but as to a small limb of a day-old baby, that is not a measure of oil that, if carried out on the Sabbath, would impose liability?

E. *Not at all. All parties concur that the small limb of a day-old baby is not sufficient. [78A] And what R. Yannai said is false. And this is what is at issue between them: R. Simeon b. Eleazar maintains that the measure is oil enough to anoint an adult's small limb and a day-old baby's big one, which are identical in volume; and R. Nathan holds only a measure sufficient to anoint an adult's small limb is at issue, but not the large limb of a day-old baby.*

F. *So what's the upshot?*

G. *Come and take note of what has been taught on Tannaite authority: R. Simeon b. Eleazar says, "Oil — enough to anoint the small limb of a day-old child" [T. Shab. 8:9B].*

V.1 A. Water — enough to rub off an eye salve:

- B. *Said Abbaye, "Note that in any case in which there is a commonplace use and an uncommon use, rabbis followed the standards required for the common use of that thing, even when it produces a lenient decision. Where something may be routinely used for two common purposes, the rabbis followed the standards required for the common use so that it would produce a strict decision. In the case of wine, for instance, drinking it is common, using it for a remedy is not common. So rabbis followed the measure of wine sufficient for drinking, the more common use, and that yielded a lenient decision. In the case of milk, which it is common to eat and not common to use for a remedy, rabbis followed the measure that would be required for an act of eating, which also produced a lenient ruling. When it comes to honey, which it is common to eat and also common to use for healing, rabbis followed the measure that would be required for use for healing, [which is smaller than the other and which therefore produces] a strict decision. As to water, in which case it is common to drink it but uncommon to use it for healing, how come rabbis followed the measure sufficient to use water for healing, so producing a strict ruling?"*
- C. *Said Abbaye, "This rule was repeated with respect to Galilee" [Freedman/Rashi, whose inhabitants are poor; they would never use wine or milk for dissolving collyrium but only water, and so this use for water is as common as using it for drinking].*

- D. *Raba said, “You may even maintain that the same ruling pertains to other locales. It is in accord with Samuel for said Samuel, ‘All liquids are good for healing eye ailments but dim eyesight, except for water, which heals without ruining the eyes.’”* [So this, too, would be a common use (Freedman).]

VI.1 A. And of all other liquids, a quarter-log:

- B. *Our rabbis have taught on Tannaite authority:*
- C. **As to blood and all other liquids, the requisite measure for incurring liability by transporting such liquids on the Sabbath is a quarter-log.**
- D. **R. Simeon b. Eleazar says, “As to blood, it must be sufficient for painting one eye, for that is how a cataract of the eye is painted” [T. [Shab. 8:10H-J](#)].**

E. *And what kind of blood is that? It is the blood of a wild bird.*

- F. Rabban Simeon b. Gamaliel says, “Blood — as much as is required for painting one eye, because a white spot in the eye is painted with blood.”

G. *And what kind of blood is that? It is the blood of bats.*

H. *Your mnemonic is: within for within, without for without.*

- I. Under what circumstances? That would concern carrying such a volume out from private to public domain. But as to storing it away, one who stores away on the Sabbath any volume whatsoever is liable.
- J. R. Simeon says, “Under what circumstances? That would concern storing it away, but as to carrying it out from private to public domain, one is liable only for doing so with a quarter-log.”
- K. And sages concur with R. Simeon in the case of one who carries out slops to the public domain that liability is incurred for doing so with **all slops [refuse], at the measure of a quarter-log [M. [8:1A](#)].**

VI.2 A. The master has said: “Under what circumstances? That would concern carrying such a volume out from private to public domain. But as to storing it away, one who stores away on the Sabbath any volume whatsoever is liable” — *but isn’t putting something away into storage not comparable to carrying something out? [How differentiate?]*

B. *Said Abbayye, “Here with what situation do we deal? It is with a disciple whose master said to him, ‘Go, clear away a place for me for a meal.’ He went and cleared away an area that would be important to everybody, he would be liable on that account, but if it is not valued by*

all, then, if his master had stored the thing away that he has now removed, he is liable on that account [since the master valued it], but if not, he is not guilty.”

VI.3 A. The master has said: “And sages concur with R. Simeon in the case of one who carries out slops to the public domain that liability is incurred for doing so with all slops [refuse], at the measure of a quarter-log” — *so what good are slops [that one should be liable, since there is no penalty for carrying out something that is useless]!*

B. Said R. Jeremiah, “To knead clay.”

C. *But hasn't it been taught on Tannaite authority: As to clay, the requisite volume is enough to make the hole of a smelting pot [through which the bellows are inserted, which is less clay than is made with a quarter-log of water, and since the waste water is regarded as useful for making clay, the standard volume should be only so much as is needed for kneading, which is much less (Freedman)]?!]*

D. *No problem, the latter case deals with kneaded clay, the former, not kneaded; no one is going to knead clay only to make the hole of a smelting pot. [Normally people will knead a much larger volume than that.]*

8:2

- A. He who takes out (1) rope — enough to make a handle for a basket; (2) reed cord — enough to make a hanger for a sifter or a sieve —
- B. R. Judah says, “Enough to use it to take the measure of a shoe for a child” —
- C. (3) paper — enough to write on it a receipt for a tax collector.
- D. And he who takes out (1) a receipt for a tax collector is liable;
- E. [78B] (2) used paper — enough to wrap around a small perfume bottle.

8:3

- A. (3) Leather — enough to make an amulet; (4) parchment — enough to write on it a small pericope of the tefillin, which is “Hear O Israel”;
- B. (5) ink — enough to write two letters; (6) eye shadow — enough to shadow one eye.

8:4

- A. (7) Lime — enough to put on the head of a lime twig; (8) pitch or sulphur — enough for making a small hole; (9) wax — enough to put over a small hole; (10) clay — enough to make the [bellow's] hole of the crucible of a goldsmith.
- B. R. Judah says, "Enough to make a prop."
- C. (11) Bran — enough to put on the mouth of the crucible of a goldsmith;
- D. (12) quicklime — enough to smear the little finger of a girl.
- E. R. Judah says, "Enough to take off the hair [on the temples]."
- F. R. Nehemiah says, "Enough to take off the hair on the forehead."

- I.1** A. [He who takes out rope — enough to make a handle for a basket:] *For a cord, too, one should be liable if he carries out so much as is needed to make a hanger for a sieve or a basket sieve?*
- B. *Since it chafes the utensil, people don't use it for that purpose.*

- I.2** A. *Our rabbis have taught on Tannaite authority:*
- B. As for palm leaves, the requisite volume is enough to make a handle for a basket made of twigs.
- C. As for bast — others say, "Enough to put on the opening of a small funnel for straining wine."
- D. As for fat: enough to grease the bottom of a small cake.
- E. So how much is that?
- F. About a sela.
- G. *But hasn't it been taught on Tannaite authority: as much as a dried fig?*
- H. *Sure, and that's the same volume.*
- I. As for soft rags — enough to make a little ball.
- J. So how much is that?
- K. About a nut's bulk.

- II.1** A. **Paper — enough to write on it a receipt for a tax collector:**
- B. *A Tannaite statement:*
- C. How big is a tax collector's receipt? Enough paper for writing two letters.
- D. *And by way of objection:* He who carries out into public domain a blank piece of paper, if it is big enough for writing two letters on it, he is liable, if not, he is

not liable. [Freedman: That is a normal size of paper, smaller than tax collector's receipts.]

- E. *Said R. Sheshet, "What is the meaning of two letters? Two letters of a size for a tax collector's receipt."*
- F. *Raba said, "It means two letters such as we would write, along with a margin for holding the paper, and that would be about the same size as a tax collector's receipt."*
- G. *An objection was raised: he who carries out a piece of paper that has been erased, or a note that has been receipted, if the blank part has enough space for two letters to be written, or if the whole is enough to wrap around the mouth of a small phial of spikenard oil, he is liable, but if not, he is not liable [T. Shab. 8:12A]. Now from R. Sheshet's perspective, which maintains, "What is the meaning of two letters? Two letters of a size for a tax collector's receipt," that poses no problem. But from the viewpoint of Raba, who said, "It means two letters such as we would write, along with a margin for holding the paper, and that would be about the same size as a tax collector's receipt," here there's no requirement of a margin for holding.*
- H. *That's a problem.*

II.2

- A. *Our rabbis have taught on Tannaite authority:*
- B. **He who takes out a receipt of a tax collector, before he has shown it to the tax collector, is liable; after he has shown it to the tax collector, he is exempt.**
- C. **R. Judah says, "Even if he brings it out after he has shown it to the tax collector, he is liable, because he still needs it [to show it to the tax collector if he tries to collect a second time]" [T. Shab. 8:11A-C].**

II.3

- A. *So what's at issue between these two positions?*
- B. *Said Abbaye, "At issue is the agents of the collector [who holds that someone would have to show the receipt to such persons, and rabbis hold he doesn't need to have the receipt, being able to refer the man to the collector himself]."*
- C. *Raba said, "At issue between them is the more important and less important tax collectors."*
- D. *R. Ashi said, "At issue between them is even a single tax collector, since he needs the document to show it to some other, so he can say to him, 'See, I'm the man who has been exempted by the collector.'"*

- II.4** A. *Our rabbis have taught on Tannaite authority:*
- B. **He who takes out a bond — if this is before it has been collected, he is liable. If it is after it has been collected, he is exempt.**
- C. **R. Judah says, “Also one who takes out an already collected bond is liable, since he needs the document” [T. [Shab. 8:12A-C](#)].**

II.5 A. *So what’s at issue between these two positions?*

B. *Said R. Joseph, “At issue between them is the prohibition concerning the holding of an already collected bond. Rabbis maintain that it is forbidden to keep an already collected bond, and R. Judah maintains that it is permitted to keep an already collected bond.”*

C. *Abbaye said, “All parties concur that it is forbidden to keep an already collected bond, but here, what is at issue is whether a note has to be confirmed even where the debtor concedes it is a validly written one. The first Tannaite authority maintains that a note has to be confirmed even where the debtor concedes it is a validly written one, and R. Judah takes the view that a note does not have to be confirmed even where the debtor concedes it is a validly written one.”*

D. *Then what is the meaning of the language, if this is before it has been collected...If it is after it has been collected? [79A]* It refers to the debtor’s claim that the debt has been settled or not settled.”

E. *Raba said, “All parties concur that a note has to be confirmed even where the debtor concedes it is a validly written one, and here what is at issue is whether or not a receipt is written out. The first authority maintains that a receipt is written out, and R. Judah holds that a receipt is not written out [which is why the document has to be retained and hence has value].”*

F. *R. Ashi said, “[Judah’s reason is] that the debtor has to show the document to a second creditor, to prove, ‘Look, I’m someone who pays my debts.’”*

III.1 A. **Leather — enough to make an amulet:**

- B. *Raba raised this question of R. Nahman: “He who carries out from private to public domain a piece of hide — for how small a piece would liability be incurred?”*
- C. *He said to him, “It is in accord with what we have learned in the Mishnah: **Leather — enough to make an amulet.**”*

- D. "If one tans it, what is the standard?"
- E. *He said to him, "No difference."*
- F. "But if it needs dressing [and can't be used for an amulet yet]?"
- G. *He said to him, "No difference."*
- H. *"And on what basis do you make that statement?"*
- I. *"It is in accord with what we have learned in the Mishnah: **The measure for one who bleaches, hackles, dyes, or spins is a double sit. And he who weaves two threads — his measure is a sit** [M. **Shab. 13:4A-B**]. Therefore, since it is suitable for spinning, the requisite measure that applies is the one that would pertain as though it were spun. Here, too, since the skin is going to be dressed, the requisite measure that applies to it is as though it were already dressed."*
- J. *"And if it isn't going to be dressed at all, what's the requisite measure?"*
- K. *He said to him, "No difference."*
- L. *So isn't there any difference in the requisite measure of hide that has been tanned and hide that hasn't been tanned? And by way of objection: As to dyes that have been dissolved, the requisite measure is the amount needed to dye a sample of wool. By contrast, of dyes that are not dissolved, we have learned, **Nutshells, pomegranate shells, woad, and dyer's madder — enough to dye a garment as small as a hairnet** [M. **Shab. 9:5D**]!*
- M. *But hasn't it been said in this regard, said R. Nahman said Rabbah bar Abbuha, "That is because a person won't take the trouble to soak dyes merely to dye a wool sample"?*
- N. *Well, then, what about the case of gardens seeds, concerning which, before they have been sewn, we have learned, **Garden seeds — less than a dried fig's bulk. R. Judah b. Beterah says, "Five"** [M. **Shab. 9:7B-C**]. By contrast, after they have been sewn, we have learned in the Mishnah: **"Manure or fine sand enough to manure a cabbage stalk," the words of R. Aqiba. And sages say, "Enough to manure a leek"** [M. **Shab. 8:5C-D**].*
- O. *But hasn't it been said in this regard, said R. Pappa, "In the one case, it speaks of what was sown, in the other, what was not sown, because someone doesn't take the trouble to carry out only a single seed for sowing"?*
- P. *Well, then, what about clay, concerning which, before it has been kneaded, it has been taught on Tannaite authority: "And sages concur with R. Simeon in the case of one who carries out slops to the public domain that liability is*

incurred for doing so with all slops [refuse], at the measure of a quarter-log”? *And in that context, we reflected, so what good are slops [that one should be liable, since there is no penalty for carrying out something that is useless]!*

- Q. Said R. Jeremiah, “To knead clay.”
- R. *By contrast, after kneading, it has been taught on Tannaite authority: As to clay, the requisite volume is enough to make the hole of a smelting pot!*
- S. That is as we have said, because someone won’t go to the trouble of kneading clay just to make the hole of a smelting pot.
- T. *Come and take note of what R. Hiyya bar Ammi said in the name of Ulla: “There are three types of hide: an unleavened hide, a hippa-hide, and a diftera-hide. An unleavened hide is as its name indicates, one that has not been salted or treated with flour or gallnut.”*
- U. One that is unleavened: *This is, as its name implies, one that has not been salted or treated with flour.*
- V. And what is the minimum measure by which liability is incurred if it is carried out on the Sabbath?
- W. *That is in line with what R. Samuel bar Judah stated as a Tannaite formula: enough to wrap up a small lead weight in it.*
- X. And how much is that?
- Y. *Said Abbayye, “About a fourth of a fourth of Pumbedita.”*
- Z. A hippa-hide is one that is salted but not treated with flour or gallnut.
- AA. *What practical purpose in law is served by knowing that fact?*
- BB. It has to do with taking such a hide out on the Sabbath [from one domain to another].
- CC. And what is the minimum measure by which liability is incurred if it is carried out on the Sabbath?
- DD. *That is in line with what we have learned in the Mishnah: **Leather enough to make an amulet [M. Shab. 8:3A].***
- EE. A diftera-hide is one that is salted and treated with flour but not with gallnut.
- FF. And what is the minimum measure by which liability is incurred if it is carried out on the Sabbath?
- GG. Sufficient to write a writ of divorce on it.
- HH. *Now, in any event, the Tannaite formulation includes the language, enough to wrap up a small lead weight in it, and said Abbayye, “About a fourth of a fourth of Pumbedita.” [Freedman: this is a larger standard than the others.]*

- II. *That speaks of one that was steamed* [as soon as it was flayed and before it has dried; it isn't ready for tanning and so is subject to a different standard (Freedman)].
- JJ. *But we have learned in the Mishnah: Cloth [of wool or flax] is subject to uncleanness on account of being three-by-three [handbreadths square] — for midras uncleanness. And on account of being something three-by-three [fingerbreadths square] for corpse uncleanness. Sacking — four-by-four [handbreadths], leather [hide] — five-by-five [handbreadths], a mat — six-by-six [handbreadths] are equivalent for midras and for corpse uncleanness. [That is, we do not distinguish, as with cloth, between square handbreadths for midras uncleanness, and the much smaller square fingerbreadths for corpse uncleanness.] R. Meir says, “Sacking — its remnants are four [handbreadths], and its beginning [is] when it will have been completed” [M. Kel. 27:2]? And in that connection it has been taught on Tannaite authority: As to cloth, sacking, and hide, the measure that pertains for a minimum size to be subject to uncleanness is the same as the measure that applies for a minimum amount for which one is liable for carrying on the Sabbath. [The standard for hide is five square, not the same as given here, and one has to draw a distinction between tanned and untanned hide, which contradicts Nahman (Freedman).]*
- KK. *That speaks of a leather spread* [a hide that cannot be used for writing but only as a cover for couches, and that explains why there is a different standard (Freedman)].

- IV.1** A. **[79B] parchment — enough to write on it a small pericope of the tefillin, which is “Hear O Israel”:**
- B. *By contrast: parchment and inferior parchment — enough to write a mezuzah thereon* [T. Shab. 8:13B].

- IV.2** A. *What is the definition of mezuzah in this context?*
- B. *It is the parchment that is inserted into the phylacteries.*
- C. *So is the parchment that is inserted into the phylacteries classified as a mezuzah?*
- D. *Yes, indeed, as has been taught on Tannaite authority:*
- E. **The thongs of phylacteries, when held together with the phylacteries, impart uncleanness to hands, but when not attached, do not do so.**

F. R. Simeon b. Judah says in the name of R. Simeon, “He who touches the strap is clean, unless he touches the knot.”

G. R. Zakkai says in the name of R. Jacob, “He who touches the knot is clean, unless he touches the mezuzah” [T. Yad. 2:12A, 2:9C-D].

IV.3 A. *Now since the concluding clause states, parchment — enough to write on it a small pericope of the tefillin, which is “Hear O Israel,” it must follow that in the first clause we are dealing with the mezuzah itself!*

B. *This is the sense of the Tannaite statement: parchment and inferior parchment — what is the requisite measure? As to inferior parchment, the requisite measure is sufficient to write thereon a mezuzah; as to parchment, it is sufficient to write thereon the smallest pericope of the tefillin, which is “Hear O Israel.”*

- IV.4** A. Said Rab, “Inferior parchment — lo, it is classified as parchment. Just as on parchment the phylacteries may be written, so on inferior parchment, the phylacteries may be written.”
- B. *We have learned in the Mishnah: parchment — enough to write on it a small pericope of the tefillin, which is “Hear O Israel,” from which it follows that parchment but not inferior parchment may be used!*
- C. That pertains to the ideal way of carrying out the religious duty [but the other kind of parchment is acceptable as well].
- D. *Come and take note: The law revealed to Moses from God at Sinai is this: Scriptural portions in the prayerbox [tefillin] must be written on parchment of high quality, those for the doorpost markers may be written on parchment of lower quality. The former is the side of the hide next to the meat of the animal, the latter, the side of the hide next to the hair.*
- E. That is merely a description of the best possible way to carry out the religious duty [but it is not indispensable].
- F. *But lo, has it not been taught on Tannaite authority: If one changed the correct procedure in either case, it is invalid?*
- G. *Both cases speak only of the prayerbox [tefillin], but in the one case, he wrote the portions on the side of the hide nearest to the hair, in the other, he wrote it on the side nearest to the meat of the beast.*

- H. *If you prefer, I shall say, the statement, if one changed the correct procedure in either case, it is invalid, frames a conflict of Tannaite statements. For it has been taught on Tannaite authority: If one changed the correct procedure in either case, it is invalid.*
- I. R. Ahai declares it valid, in the name of R. Ahai b. R. Hanina, *and some say*, in the name of R. Jacob b. R. Hanina.

IV.5 A. R. Pappa said, “Rab made his statement in accord with the position of the Tannaite authority of the household of Manasseh. For the Tannaite authority of the household of Manasseh [stated]: If one wrote it on paper or a rag, it is unfit; on parchment, parchment treated with gallnut, or inferior parchment, it is fit.”

B. *Now what is the sense of if one wrote it? Should I say that it refers to a mezuzah? Then can a mezuzah be written upon parchment treated with gallnut? So it must refer to phylacteries.*

C. *Well, even from your perspective, can phylacteries be written on parchment at all? But that had to have referred to a Torah scroll. [So all of this is irrelevant to what Rab has said.]*

IV.6 A. *May we then say that the following supports his view:*

B. *Along these same lines, a scroll of the Torah that was worn out, or prayerbox [tefillin] that was worn out — people may not make of them doorpost markers containing verses of the Torah, for things are not brought down from a more weighty level of sanctification to a less weighty level of sanctification.*

C. *It then follows that, if it were permitted to bring things down from a more weighty level of sanctification to a less weighty level of sanctification, it would be allowed make a scroll of the Torah that was worn out, or prayerbox [tefillin] that was worn out into mezuzot [doorpost markers containing verses of the Torah]. Surely that means that it may be written on inferior parchment, as Rab maintains?*

D. *No, it is written upon proper parchment.*

E. *So may a mezuzah be written upon such material?*

F. *Yessirree! For it has been taught on Tannaite authority: If one wrote it on proper parchment or on paper or on a rag, it is unfit. Said*

R. Simeon b. Eleazar, “R. Meir would write it on proper parchment, because it lasts.”

G. *Now that you have come so far, then from Rab’s perspective, too, one should not say, “Inferior parchment — lo, it is classified as parchment,” but rather say, “parchment is classified as inferior parchment. Just as on inferior parchment the phylacteries may be written, so on parchment, the phylacteries may be written.”*

V.1 A. Ink — enough to write two letters:

- B. **[80A]** *A Tannaite statement:* **Two letters** — written in ink, **two letters** — written by pen, or **two letters** — in an inkstand.

V.2 A. Raba raised this question: “What is the law if it was sufficient ink for **One letter** — written in ink, **one letter** — written by pen, or **one letter** — in an inkstand?”

- B. *The question stands.*

V.3 A. Said Raba, “If one took out enough ink to write two letters and wrote them while he was walking along, he is liable, because the act of writing is equivalent to the act of putting the thing down.”

- B. And said Raba, “If one carried out enough ink to write one letter and wrote it, and then he went back and brought out enough ink to write another letter, and wrote it, he is exempt. *How come? At the moment that he brought out the second quantity of ink, the volume of ink that he brought out first is now lacking [the ink having dried].*”

- C. And said Raba, “If he took out a half of a dried fig and put it down and then took out another half of a dried fig and put it down, the first is treated as though a dog had seized it or as if it had burned up, and he is exempt.”

D. *But why should this be the case? Isn’t it out there lying on the ground!*

E. *This is the sense of his statement:* But if he went and took up the first before he put down the second, then the first is treated as though a dog had seized it or as if it had burned up, and he is exempt.

- F. And said Raba, “If he took out a half dried fig and put it down, then went and took out a half dried fig via the same route as the first, he is liable.”

G. *But why should this be so? Lo, it isn’t now lying in the street?*

H. It would be a case in which he carried it within three handbreadths of the ground [in which case it is as though it were lying on the ground].

I. But didn't Raba himself say, "For an article that is carried within three handbreadths of the ground to be regarded as having come to rest, it has to be put down on something of some small size at least"?

J. *No problem, the latter statement speaks of throwing the object, the former, carrying it.*

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

B. If one carried out from private to public domain a half-fig and then went and carried out another half-fig in a single spell of unawareness, he is liable. If it was in two spells of unawareness, he is exempt.

C. R. Yosé says, "If it was in a single spell of unawareness in a single domain, he is liable; if it was in two domains, he is exempt."

D. Said Rabbah, "And that is the rule only if between the two public domains is there a place such that, if one carried something from either domain into such a space, one would be liable to a sin-offering [that is, private domain], but if there is only neutral ground in between, that is not the rule."

E. Abbayye said, "Even neutral ground would be covered by the law, but not if there is only a block of wood [that is, less than ten handbreadths high and four broad, which would not divide the domains]."

F. Raba said, "Even a block of wood."

G. *And Raba is consistent with a viewpoint expressed elsewhere, for said Raba, "The definition of 'domain' in regard to the Sabbath is the same as the definition of 'domain' in regard to a writ of divorce."* [Simon, *Baba Batra* 56A: If someone transfers his courtyard to the wife and then throws her writ of divorce into it and it lands on a block of wood, she is not divorced, the block not being deemed to be included in the courtyard he has transferred to her. Here, too, he is not penalized.]

VI.1 A. **Eye shadow — enough to shadow one eye:**

B. **One eye?! But lo, people don't shadow only one eye!**

- C. Said R. Huna, “Well, modest women will paint only one eye” [Freedman: going veiled, leaving only one eye visible].
- D. *An objection was raised:* R. Simeon b. Eleazar says, “As to eye shadow, if it is for healing, the requisite volume is enough eye shadow for one eye; if it is for makeup, then it would be enough for two eyes.
- E. *Explained Hillel b. R. Samuel bar Nahmani*, “*That Tannaite ruling is repeated with reference to villagers.*” [Freedman: Temptation not being so great there, it is safe even for modest women to paint both eyes.]

VII.1 A. Lime — enough to put on the head of a lime twig:

- B. *A Tannaite statement:* **enough to put on the head of a lime twig** of a hunter’s rod.

VIII.1 A. Wax — enough to put over a small hole:

- B. *A Tannaite statement:* enough to put on the small hole for wine.

IX.1 A. Clay — enough to make the [bellow’s] hole of the crucible of a goldsmith:

- B. *Does that bear the implication that the requisite measure as defined by R. Judah is larger? But we know as fact that rabbis’ requisite measure is larger, for we have learned in the Mishnah:* **R. Judah says, “Enough to use it to take the measure of a shoe for a child” [M. 8:2B]!**
- C. Say: as much as is needed to plaster the splits in the tripod leg of a small stove.

IX.2 A. [80B] Our rabbis have taught on Tannaite authority:

- B. **He who carries out hair — the minimal volume for culpability is enough to knead clay with it.**
- C. **Clay — enough to make the [bellow’s] hole of the crucible of a goldsmith [T. Shab. 8:15, 8:16A].**

X.1 A. Quicklime — enough to smear the little finger of a girl:

- B. *A Tannaite statement:* enough to smear the little finger of girls.
- C. Said R. Judah said Rab, “Israelite girls who reach puberty before they reach the normal age of maturity in years [twelve years and a day], if they are poor, may put on a lime concoction; if they are rich, they put on fine flour; princesses put on oil of myrrh, as it is said, ‘Six months with oil of myrrh’ (Est. 2:12).”

X.2 A. “Six months with oil of myrrh” (Est. 2:12):

- B. *What is oil of myrrh?*
- C. R. Huna bar Hiyya said, “It is stacte.”

D. R. Jeremiah bar Abba said, "It is oil derived from olives not yet a third grown."

X.3 A. *It has been taught on Tannaite authority:*

B. R. Judah says, "[**Olives for olive oil**] **from a manured field** refers to olives that are not a third grown. And why is it used for smearing? Because it serves as a depilatory and skin softener."

C. Why do they apply it? Because it removes hair and softens the skin.

X.4 A. *R. Bibi had a daughter with dark skin, on which he put that ointment limb by limb, and this produced for her a husband who had four hundred zuz.*

B. *A gentile neighbor also had a daughter with dark skin, on which he put that ointment all at once, so she died.*

C. *He said, "Bibi killed my daughter."*

D. *Said R. Nahman, "R. Bibi drank beer, so his daughters needed ointments, but we don't drink beer, so our daughters don't need ointments."*

XI.1 A. R. Judah says, "Enough to take off the hair [on the temples]." R. Nehemiah says, "Enough to take off the hair on the forehead":

B. *What is the definition of hair [on the temples], and what is the definition of hair on the forehead?*

C. Said Rab, "The upper temple, the lower temple."

XI.2 A. *Does that bear the implication that the requisite definition of R. Judah is larger than that of rabbis? But lo, we have it as an established fact that the requisite measure defined by rabbis is larger!*

B. *It is smaller than that of rabbis but larger than that of R. Nehemiah.*

XI.3 A. *An objection was raised: Said Rabbi, "The opinion of R. Judah appears preferable in the case of loosely dissolved lime, and the opinion of R. Nehemiah appears preferable in the case of chalky lime" [T. Shab. 8:20F]. Now, if you hold that they refer to the upper temple and lower temple respectively, surely both require loose lime!*

B. *Rather, said R. Isaac, "The household of R. Ammi state [that the Mishnah sentence refers to] an earthen vessel with two spouts, one above, one below." [Freedman/Rashi: When one wishes to fill it with*

wine, he closes the lower spout with lime, and it is to that that Nehemiah refers.]

C. *Objected R. Kahana*, “So does someone turn big money into small” [by using such a utensil; the wine will dissolve the lime and run out (Freedman)].

D. Rather, said R. Kahana, “It refers to teeth [like marks of a utensil for measuring (Freedman)], *as we have learned in the Mishnah*: **R. Eleazar b. Sadoq** says, ‘**Notches [teeth] were in the hin**: “Up to here for a bullock [a half-hin of oil and wine],” “up to here for a ram [a third-hin],” “up to here for a lamb [a fourth hin, Num. 28:14]”’ [M. **Men. 10:2B**].”

E. *And if you prefer, I shall say, what is the definition of the forehead? It is the lock on the forehead.*

F. *That is in line with the following: A certain Galilean came to Babylonia. They said to him, “Get up, expound for us the works of the chariot.”*

G. *He said to them, “I shall expound for you as R. Nehemiah expounded for his colleagues.” A wasp came out of the wall and stung him on [the lock of] the forehead and he died. They said, “This happened to him because of his own fault.”*

8:5

- A. (1) “Earth for clay — enough to make a seal for a large sack,” the words of R. Aqiba.
- B. And sages say, “A seal for a letter.”
- C. “(2) Manure or (3) fine sand — enough to manure a cabbage stalk,” the words of R. Aqiba.
- D. And sages say, “Enough to manure a leek.”
- E. (4) Coarse sand — enough to cover a plasterer’s trowel;
- F. (5) reed — enough to make a pen.
- G. And if it was thick or broken — enough to [make a fire to] cook the smallest sort of egg, mixed [with oil] and put in a pan.

I.1 A. Coarse sand — enough to cover a plasterer’s trowel:

B. *A Tannaite statement*: enough to put on the top of a plasterer’s trowel.

I.2 A. *Who is the Tannaite authority who maintains that sand improves plaster?*

- B. *Said R. Hisda, "It is R. Judah, for it has been taught on Tannaite authority: A person should not stucco the front of his house with cement, but if he mixed dirt or straw in it, it is permitted."*
- C. *R. Judah says, "If he mixed in sand, lo, this makes the cement stony [Simon], so it is forbidden, but if he uses straw, it is permitted."*
- D. *Raba said, "You may even say that it is the view of rabbis, for it is the very act of making it less suitable that validates it for use [and so it serves as a standard measure]."*

II.1 A. Reed — enough to make a pen:

- B. *A Tannaite statement: A pen that reaches the finger joints [T. Shab. 8:21A-B].*

II.2 *A. R. Ashi raised this question: "Does that mean the upper or the lower joint?"*

B. So you'll have to live with that one.

III.1 A. And if it was thick or broken — enough to [make a fire to] cook the smallest sort of egg, mixed [with oil] and put in a pan:

- B. *A Tannaite statement: beaten up with oil and put in a stew pot.*

III.2 A. Said Mar b. Rabina to his son, "Have you heard what 'the smallest sort of egg' is?"

- B. *He said to him, "It's the egg of a turtle dove. How come? Because it's small."*
- C. *"So say: the egg of a turtle dove!"*
- D. *He shut up. Then he asked him, "So have you heard anything about it?"*
- E. *He said to him, "This is what R. Sheshet said, 'It is a chicken's egg.' Why is it called 'the smallest sort of egg'? The sages made the estimate that you have no egg that boils more lightly than a chicken's egg."*
- F. *"And how come all of the requisite measures concerning transporting objects on the Sabbath appeal to the volume of a dried fig, while here we appeal to the volume of an egg?"*
- G. *He said to him, "This is what R. Nahman said: 'It means, as much as is needed to boil a small egg in the volume of a dried fig.'"*

8:6

A. (1) Bone — enough to make a spoon.

- B. *R. Judah says, "Enough to make a tooth [of a key] with it."*

- C. (2) Glass — enough to scrape the end of a shuttle;
- D. (3) pebble or stone — enough to throw at a bird.
- E. R. Eliezer b. R. Jacob says, “Enough to throw at a beast.”

I.1 A. Bone — enough to make a spoon. R. Judah says, “Enough to make a tooth [of a key] with it”:

B. *Does that bear the implication that the requisite definition of R. Judah is larger than that of rabbis? But lo, we have it as an established fact that the requisite measure defined by rabbis is larger!*

C. Said Ulla, “It refers to [Freedman:] the wards of a lock.”

I.2 A. *Our rabbis have taught on Tannaite authority:*

B. The wards of a lock are insusceptible to uncleanness. If one fixed them into the lock, they are susceptible to uncleanness. But if the lock serves a revolving door, even when fixed to the door and nailed on with nails, the wards are insusceptible, because whatever is attached to the soil is classified as is the soil [insusceptible to uncleanness].

II.1 A. Glass — enough to scrape the end of a shuttle:

B. *A Tannaite statement:* glass — enough to break across two threads at once.

III.1 A. Pebble or stone — enough to throw at a bird. R. Eliezer b. R. Jacob says, “Enough to throw at a beast”:

B. Said R. Jacob said R. Yohanan, “But that is the case only if [the stone is big enough for] the animal to feel it.”

C. And how big is that?

D. *It has been taught on Tannaite authority:* R. Eleazar b. Jacob says, “It has to weigh at least ten zuz.”

Utilization of Stones to Clean Up after Defecating

III.2 A. *Zonin [Zeno] went into the house of study. He said to them, “My lords, what is the requisite size of stones used in the toilet [for removing shit]?”*

B. They said to him, “The size of an olive, a nut, and an egg.”

C. He said to him, “So are we going to have to take into the toilet a balance [to know the proper volume of the stones]?”

D. They took a vote and decided that the requisite measure was simply a handful.

III.3 A. *It has been taught on Tannaite authority:*

B. R. Yosé says, “The size of an olive, a nut, and an egg.”

C. R. Simeon b. R. Yosé says in the name of his father, “A handful.”

III.4 A. *It has been taught on Tannaite authority:*

- B. On the Sabbath it is permitted to take along three rounded pebbles into the privy. [Such a privy has no walls, and ordinarily one could not carry an object into it.]
- C. What is the minimum size?
- D. R. Meir says, “The size of a nut.”
- E. R. Judah says, “The size of an egg.”

III.5 A. Said Rafram bar Papa said R. Hisda, “Parallel to the dispute in the present passage is the dispute concerning the etrog.”

B. *But there the dispute concerns a Mishnah rule [namely: **The measure of the smallest acceptable citron (M. Suk. 3:7A)**], while here the dispute concerns a Tannaite statement that is external to that document! Rather, as is the dispute with reference to the etrog so is the dispute here.*

III.6 A. Said R. Judah, “But not with a brittle stone.”

- B. *What is the definition of a brittle stone?*
- C. Said R. Zira, “Babylonian pebbles.”

III.7 A. Said Raba, “On the Sabbath it is forbidden to utilize a chip as a suppository in the way in which one does so on weekdays.”

- B. *Objected Mar Zutra, “So is he supposed to endanger himself?”*
- C. It is done in a backhanded way.

III.8 A. Said R. Yannai, “If the privy has a fixed location, one may bring in a handful of stones; if not, only a stone the size of the leg of a small spice mortar may be brought in.”

- B. Said R. Sheshet, “If there is some sort of testimony [for example, a shit stain on the chip], it is permitted.”
- C. *An objection was raised: Ten things cause piles: He who eats leaves of reeds, leaves of vines, sprouts of vines, the rough parts of the meat of an animal, the backbone of a fish, salted fish not properly cooked, he who drinks wine lees, he who wipes himself with lime, potters’ clay, or pebbles used by someone else [vs. Sheshet]. Some say, He who strains himself in the privy too much.*

D. No problem, the one speaks of when it is still wet with shit, the other, when the shit has dried up. If you prefer, I shall say, the one

speaks of a chip with shit on one side, the other, on both sides. And if you want, I'll say, the one speaks of his own chip, the other, someone else's.

III.9 A. Said Abbaye to R. Joseph, "If rain fell on it and the stain was washed away, what's the law?"

B. He said to him, "If the mark thereof is perceptible, it is permitted."

III.10 A. Rabbah bar R. Shila asked R. Hisda, **[81B]** "What is the law as to bringing up stones after himself to the roof?"

B. He said to him, "The honor owing to human beings is so considerable that it overrides the negatives of the Torah." [One may do so.]

C. Maremar went into session and stated this tradition. Objected Rabina to Maremar, "R. Eliezer says, 'A person takes a wood splinter which may be before him to pick at his teeth' [M. Bes. 4:6A]. But sages say, 'One may take only from the straw in the crib that is before cattle.' [Freedman: This wood is in the status of food, such that it may be put to the other purpose as well. But, contrary to Eliezer, if the wood were not already food, it could not be used for some different, secondary purpose, for instance, as a toothpick.]" [Freedman: It is regarded as ready for use, but otherwise would be forbidden as something not ready for use on the Sabbath, and human dignity does not override that consideration.]

D. But how are the matters comparable? In the one case, someone assigns a place for his meal, but does someone assign a place for a toilet?!

III.11 A. Said R. Huna, "It is forbidden on the Sabbath to take a shit in a ploughed field."

B. *How come? Should I say that it would be on the count of treading? Then even on a weekday it should also be forbidden to do so [in someone else's ploughed field]! And should I say it is on account of the grass [which one may pick up in connection with taking some dirt for toilet paper]? Then didn't R. Simeon b. Laqish say, "As to a pebble on which grass has sprouted, it is permitted to use that for toilet paper on the Sabbath, but if one takes the grass off on the Sabbath, he is liable to a sin-offering"? Rather, it is lest he take a clod from somewhere high and toss it down to somewhere low, in which case he would be liable on the count that was described by what Rabbah said,*

for said Rabbah, “If someone had a hole and filled it up, if it is in the house, he is liable on the count of building, and if it is in the field, he is liable on the count of ploughing.”

III.12 A. *Reverting to the body of the foregoing:* Said R. Simeon b. Laqish, “As to a pebble on which grass has sprouted, it is permitted to use that for toilet paper on the Sabbath, but if one takes the grass off on the Sabbath, he is liable to a sin-offering” —

B. *Said R. Pappi, “On the basis of what R. Simeon b. Laqish has said, you may draw the inference that one may pick up a perforated pot”* [even though the earth might be seen as attached to the ground, but we treat the pebble as detached despite the grass that has grown on it, so this pot is regarded in the same way (Freedman)].

C. *Objected R. Kahana to this statement, “Well, if they have said that it is all right to do so in case of need [in the toilet], will they say so where there is no pressing need?”*

III.13 A. *Said Abbaye, “Since the subject of the perforated pot has come to hand, let’s talk about it:* If it was lying on the ground and one put it on pegs, he is liable on the count of detaching; if it is lying on pegs and one put it on the ground, he is liable on the count of planting.”

III.14 A. Said R. Yohanan, “On the Sabbath it is forbidden to wipe oneself with a sherd.”

B. *How come? Should we say that it is because of the danger to health? Well, then, even on weekdays it should be forbidden, too. And should I say it is on account of witchcraft? Then again, even on weekdays it should be forbidden, too. But it must be because of tearing out hair. But that is unintentional!*

C. *Said to them R. Nathan bar Oshayya, “When an eminent authority makes a statement, let’s give a valid reason for it: It goes without saying that it is forbidden on weekdays, but as to the Sabbath, since the object is classified as a utensil, I might suppose that it is permitted [instead of a chip or pebble, which are not utensils]. So we are informed that that is not the case.”*

III.15 A. *Raba repeated the rule and explained that it was on account of tearing the hair, and so he found a contradiction between two statements of R. Yohanan. For has R. Yohanan*

said, “It is forbidden to wipe oneself with a sherd on the Sabbath”? *Then he takes the view that it is forbidden to do something even if he doesn’t intend to do it.* But hasn’t R. Yohanan said, “The decided law is in accord with the unattributed Mishnah rule”? *And have we not learned in the Mishnah: A Nazir shampoos and parts his hair [with his fingers], but he does not comb his hair [M. Naz. 6:3D]? So it’s better to represent matters in line with the presentation of R. Nathan bar Oshayya.*

III.16 A. *What’s the point of the reference to witchcraft?*

B. *It is in accord with the following: R. Hisda and Rabbah bar R. Huna were traveling in a boat. A noble lady said to them, “Sit me with you,” but they didn’t sit her with them.*

C. *She said something, and the boat was stopped.*

D. *They said something and released it.*

E. *She said to them, “What shall I do to you? [82A] For you don’t wipe yourselves with a sherd, you don’t kill vermin on your garments, and you don’t pull up and eat a vegetable from a bunch that the gardener has tied together.”*

III.17 A. *Said R. Huna to his son, Rabbah, “How come you don’t frequent R. Hisda’s teaching, since his traditions are very sharp?”*

B. *He said to him, “Why should I go to him? When I go to him, he goes into session for rather secular teachings. He said to me, ‘one who goes into the toilet shouldn’t sit down too fast or push too much, because the rectum sets on three teeth-like glands, and the teeth-like glands of the rectum might become dislocated, so threatening good health.’”*

C. *He said to him, “He’s engaged in matters of good health, and you call these secular matters?! All the reason for you to go to him.”*

III.18 A. If before someone were a pebble and a sherd —

B. R. Huna said, “He wipes himself with the pebble and he doesn’t dry himself with the sherd.”

C. And R. Hisda said, “He wipes himself with the sherd and he doesn’t dry himself with a pebble.”

D. *An objection was raised:* If before someone were a pebble and a sherd, he wipes himself with the sherd and he doesn’t dry himself with a pebble. *That refutes what R. Huna has said.*

E. *Rafram bar Pappa explained the matter before R. Hisda with respect to R. Huna as speaking of rims of utensils.*

III.19 A. If before someone were a pebble and grass —

B. R. Hisda and R. Hamnuna —

C. One said, “One wipes himself with a pebble and doesn’t wipe himself with grass.”

D. The other said, “He wipes himself with grass and doesn’t wipe himself with a pebble.”

E. *By way of objection:* He who wipes himself with something that is flammable — the lower teeth will be torn away.

F. *No problem, the one speaks of wet grass, the other, dry.*

III.20 A. He who has to take a shit but doesn’t do it —

B. R. Hisda and Rabina —

C. One said, “He smells like a fart.”

D. The other said, “He smells like shit.”

E. *It has been taught on Tannaite authority in accord with the view of him who says, he smells like shit:*

F. He who has to take a shit but goes on eating is like an oven that is heated up on top of its ashes, and that is the beginning of b.o.

III.21 A. He who has to take a shit but can’t —

B. Said R. Hisda, “Let him stand up and sit down again, stand up and sit down again.”

C. R. Hanan of Nehardea said, “Let him shift from side to side.”

D. R. Hamnuna said, “Let him fiddle around with a pebble on the anus.”

E. *And rabbis say, “Let him think about other things.”*

- F. *Said R. Aha b. Raba to R. Ashi, "All the more so will he if he thinks about other things!"*
- G. He said to him, "So let him not think of other things [but only this]."
- H. *Said R. Jeremiah of Difti, "I myself saw a Tai-Arab stand up and sit down over and over again, until the shit came out of him as from a pitcher."*

III.22 A. *Our rabbis have taught on Tannaite authority:*

- B. He who comes into a house to take a regular meal should first walk ten lengths of four cubits — others say, four of ten — and take a shit and then go in and sit in his regular place.

8:7

- A. **"Potsherd — enough to put between one board and another," the words of R. Judah.**
- B. **R. Meir says, "Enough to scoop up fire."**
- C. **R. Yosé says, "Enough to hold a quarter-log [of liquid]."**
- D. **Said R. Meir, "Even though there is no proof for the proposition, there is at least a hint for it: 'And there shall not be found among the pieces of it a sherd to take fire from the earth' (Isa. 30:14)."**
- E. **Said to him R. Yosé, "From that same verse there is proof [for my proposition]: 'Or to scoop up water withal out of the cistern.'"**

- I.1** A. *The question was raised: Is the requisite measure defined by R. Meir greater, or is the requisite measure defined by R. Yosé greater?*
- B. *It stands to reason that the measure of R. Yosé is greater, while the cited verse suggests that R. Meir's requisite measure is greater. For if you should imagine that R. Yosé's requisite is greater, then will the prophet first curse a small utensil and then a big one?*
- C. *Said Abbaye, "The formulation of the Mishnah, too, means, 'to scrape out a fire from a big hearth [that needs a bigger sherd].'"*

- II.1** A. **Said to him R. Yosé, "From that same verse there is proof [for my proposition]: 'Or to scoop up water withal out of the cistern':"**
- B. *Didn't R. Yosé give a good answer to R. Meir?*
- C. *R. Meir's intent was to argue how it goes without saying, namely, it goes without saying that nothing that people take into account will be found therein, but even something of which people take not account will not be found therein.*