

## IV.

---

### BAVLI SHABBAT CHAPTER FOUR

### FOLIOS 47B-51B

#### 4:1A-F

- A. With what do they cover [up food to keep it hot], and with what do they not cover up [food to keep it hot]?
- B. They do not cover with (1) peat, (2) compost, (3) salt, (4) lime, or (5) sand,
- C. whether wet or dry.
- D. or with (6) straw, (7) grape skins, (8) flocking [rags], or (9) grass,
- E. when wet.
- F. But they do cover up [food to keep it hot] with them when they are dry.

- I.1** A. *The question was raised: Do we repeat the Mishnah rule as, **peat** of olives? In that case, it is all right to use sesame peat? Or perhaps it is that of sesame that we learn, in which case all the more so that of olives?*
- B. *Come and take note: For said R. Zira in the name of someone of the household of R. Yannai, “A basket in which one put away food [for the Sabbath, so as to preserve the heat (Freedman)] — it is forbidden to put it on peat of olives [which exude heat].” That proves that we repeat the Mishnah rule as, **peat** of olives.*
- C. *In point of fact, I shall say to you, so far as putting away food, that of sesame also is forbidden; for the matter of [48A] making heat to ascend [Freedman: food is stored in a substance that does not add heat, but heat may rise from the peat and penetrate the basket], olive peat does that, sesame peat doesn’t.*
- I.2** A. [On a Sabbath] Rabbah and R. Zira visited the household of the exilarch. They saw a servant put a pitcher of cold water over the

*mouth of a kettle. Rabbah told him not to. Said to him R. Zira, "So why is this any different from putting a boiler on a boiler?" [And that is permitted.]*

*B. He said to him, "In that case he preserves the heat, here he is creating it."*

*C. Then he saw him spread a turban over the mouth of a cask and put a cup on it. Rabbah told him not to. Said to him R. Zira, "How come?"*

*D. He said to him, "You'll see."*

*E. A bit later he saw that he was wringing it out [which may not be done on the Sabbath].*

*F. He said to him, "How is this any different from covering a cask with a rag [which may be done, without the consideration that the owner will wring it out to dry it]?"*

*G. He said to him, "In that case he doesn't really care about the rag, but here he cares about the turban."*

**II.1 A. Or with (6) straw, (7) grape skins, (8) flocking [rags], or (9) grass:**

B. *R. Adda bar Mattenah asked Abbaye, "As to flocking in which one has stored food, what is the law as to handling them on the Sabbath?" [Freedman: Normally they may not be handled. The question is whether this use converts it into a utensil, which may be handled on the Sabbath.]*

C. He said to him, "Well, just because he doesn't have a bundle of straw, is he going to go and renounce ownership of a bundle of soft blocking?" [Freedman: Straw is used because it's cheaper; when one has to use rags, he doesn't on that account renounce them, meaning, declare that they have no value in his eyes except for that purpose; they remain independent, just as before they were so used; so they may not be handled.]

**II.2** A. *May we say that that position finds support in the following: They cover up food to keep it hot in woolen fleece and strips of purple and fluff, but these may not be carried on the Sabbath?*

B. *But as for that rule, that doesn't settle the question, for this may be the sense of the statement: If one did not store food in them, they may not be handled.*

C. *If so, what's the point in saying so!?*

D. *What might you otherwise have supposed? These are suitable for reclining [and hence may be handled as utensils]? So we are informed that that is not the case.*

**II.3** A. R. Hisda permitted putting stuffing back in a pillow on the Sabbath. Objected R. Hanan bar Hisda to R. Hisda, “They open the neck of a shirt on the Sabbath, but they don’t open it for the first time [the latter makes the shirt fit for wear and marks the completion of the processing of the shirt as a useful utensil]. And they do not put flocking either into a pillow or a bolster on a festival, and it goes without saying, or on a Sabbath.”

B. *“No problem, the one speaks of a new object, the other of an old one.”*

**II.4** A. *So, too, it has been taught on Tannaite authority:*

B. They do not put flocking either into a pillow or a bolster on a festival, and it goes without saying, or on a Sabbath. If it falls out, however, it may be put back even on the Sabbath, and also, it goes without saying, on festivals.

**II.5** A. Said R. Judah said Rab, “He who on the Sabbath day tears open the neck of a new piece of clothing [unaware that it is the Sabbath] is liable to present a sin-offering.”

B. *Objected to that statement R. Kahana, [48B] “But what is the difference between this way of opening the neck and breaching a cask [which one is permitted to do]?”*

C. He said to him, “The one involves something that is connected, the other not.” [Lazarus, Makkot 3B: There is a rending of integral parts of the woven material in the case of the garment, whereas the stopper is not an integral part of the cask but merely inserted.]

**II.6** A. R. Jeremiah pointed out to R. Zira the following contradiction: “We have learned in the Mishnah: **The loose stitches of the laundrymen, or a bunch of keys, or a garment which is sewn with threads of mixed stuff — it is connected for purposes of the transmission to the remainder of the garment of uncleanness, until one will begin to take it apart [M. Uqs. 2:6E-G].** It follows that even not during the time of work [when the pieces have to be sewn together] are they regarded as connected. [So long as one has not begun to untie them, they are treated as joined together.] And by

*contrast: A staff which one made into a heft for an ax is a connector for uncleanness at the time of use [M. Kel. 20:3A]. It follows that only during the time of work [when the pieces have to be sewn together] are they regarded as connected, but not otherwise."*

- B. *He said to him, "In that case, even not at the time of work someone is likely to throw the handle among other pieces of wood, when it is not being used. But here, someone will want the pieces to hold together even not at the time of work, so that, if they get dirty, he can wash them again" [Freedman: without having to search for the pieces].*

**II.7** A. *In Sura they repeated the following tradition in the name of R. Hisda, in Pumbedita they repeated it in the name of R. Kahana, and some say, in the name of Raba: "What Tannaite authority is responsible for the following statement that our rabbis have made: Whatever is connected to an article is classified as the article itself?"*

B. *Said R. Judah said Rab, "It is R. Meir, for we have learned in the Mishnah: 'The socket[s on an oven that are used] for the oil cruse, the spice box, [and] the lamp which [are] on the stove receive uncleanness by contact but do not receive uncleanness by [uncleanness that enters the contained] air space,' the words of R. Meir. R. Simeon declares clean [M. Kel. 5:3D-F]."*

C. *Now there is no problem understanding the view of R. Simeon; he takes the position that these appurtenances are not an integral part of the stove [and don't receive uncleanness that may affect the stove]. But from the perspective of R. Meir, if they are equivalent to the stove, they should contract uncleanness even through the confined air space of the stove as a whole, but if they are not equivalent to the stove, then they shouldn't receive uncleanness even though it touches the stove itself!*

D. *In point of fact, they are not equivalent to the stove, but it is rabbis who made a precautionary decree concerning them [that they should contract uncleanness from the uncleanness that touches the stove].*

E. *Yeah, well, then, they also should contract uncleanness from uncleanness in the contained air space of the stove!*

F. *Rabbis made a clear distinction so that people will not end up burning good in the status of heave-offering and Holy Things on account of uncleanness contracted from these parts of the stove [so*

*rabbis imposed limits on the uncleanness contracted from these components, to make sure people knew that it was by their decree, not by the law of the Torah, and hence people will not burn valued produce for no valid reason].*

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

**B. 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].**

*C. 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!*

*D. Said Raba, "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. [49A] 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."*

**III.1** A. **[Or with (6) straw, (7) grape skins, (8) flocking [rags], or (9) grass,] when wet. [But they do cover up [food to keep it hot] with them when they are dry]:**

B. *The question was raised: Is this when they are naturally moist or perhaps when they are moist because of some other source of moisture? [Freedman: The former throws out more heat.]*

C. *Come and take note: Or with straw, grape skins, flocking rags, or grass, when wet. Now if you take the view that they are wet because of some other source of moisture, there is no problem in that statement. But if you say that they are moist because of their own moisture, well, then, do flocking rags exude moisture naturally?*

D. *Well, for instance, wool plucked from the flanks of a living animal [which is naturally moist].*

E. *And as to what R. Oshayya presented as a Tannaite rule: They store away food to keep it hot in a dry cloth and dry produce but not in a damp cloth or moist produce — how is a damp cloth that is moist from its own moisture possible?*

F. *For instance, one made of wool plucked from the flanks of a living animal [which is naturally moist].*

#### 4:1G-I

G. **They cover up [food to keep it hot] with (1) cloth, (2) produce, (3) the wings of a dove, (4) carpenters' sawdust,**

H. **and (5) soft hatchelled flax.**

I. **R. Judah prohibits in the case of soft [hatchelled flax] and permits in the case of coarse [hatchelled flax].**

**I.1** A. **[The wings of a dove:]** Said R. Yannai, "As to wearing phylacteries, it is required that the body be clean, as in the case of Elisha, the man of wings."

B. *What's the point?*

C. Abbayye said, "It means, you shouldn't fart while wearing them."

D. Raba said, "It means, you shouldn't sleep in them."

**I.2** A. *And what's the meaning of Elisha, the man of wings?*

B. Once the wicked Roman government made a decree against Israel that whoever put on phylacteries — they would gouge out his brains. But Elisha put them on and went out to the marketplace. A detective saw him, so he ran away, and the other followed. When the other caught up, he took them off his head and put them in his hand. The other said to him, "What's this in your hand?"

C. He said to him, "The wings of a dove."

D. He held out his hand and they turned out to be wings of a dove. Therefore they call him, Elisha, the man of wings.

**I.3** A. *And what differentiates the wings of a dove from all other birds?*

B. Because the community of Israel *is compared to* a dove, as it is said, "as the wings of a dove covered with silver" (Psa. 68:14) — just as with a dove, its wings protect it, so Israel — religious duties protect them.

**II.1** A. **Carpenters' sawdust:**

- B. *The question was raised: Does R. Judah refer [in his prohibition] to carpenters' sawdust or to hatchelled flax?*
- C. *Come and take note of that which has been taught on Tannaite authority: R. Judah says, "Fine hatchelled flax is comparable to foliage" [Freedman: which may not be used for this purpose].*
- D. *That proves he refers to hatchelled flax.*
- E. *Certainly does.*

#### 4:2A-G

- A. **They cover up [food to keep it hot] with fresh hides, and they carry [handle] them;**
- B. **with wool shearings, but they do not carry them.**
- C. **What does one do?**
- D. **He [simply] takes off the cover, and [the wool shearings] fall off [on their own].**
- E. **R. Eleazar b. Azariah says, "A basket [holding a pot and shearings] does he turn onto its side, and he removes [the food],**
- F. **"lest he should take it and not be able to put it back."**
- G. **And sages say, "He takes [out the food] and puts it back."**

#### I.1

- A. **[They cover up food to keep it hot with fresh hides, and they carry handle them:]** *In session R. Jonathan b. Akinai and R. Jonathan b. Eleazar, and in session with them was R. Hanina bar Hama, and they were raising this question for themselves: "Have we learned in the Mishnah, **fresh hides** that belong to a private person, but not those of a craftsman, who would be particular about them [and won't spoil them,] in which case they are not to be touched on the Sabbath, [since they are not to be used for a permissible purpose]? Or perhaps we learn in the Mishnah, **fresh hides** that belong to a craftsman, and all the more so those that belong to a private person?"*
- B. *Said to them R. Jonathan b. Eleazar, "It stands to reason that we learned in the Mishnah, **fresh hides** that belong to a private person. But as to those of a craftsman, he would be particular about them."*
- C. *Said to them R. Hanina bar Hama, "This is what R. Ishmael b. R. Yosé said, [49B] 'Father worked in hides, and he said, "Bring hides so we may sit on them"' [so he wasn't particular about protecting them for later sale].*

- D. *An objection was raised:* Boards that belong to a householder they may handle, and those of a craftsman they may not handle, but if one gave thought to putting bread on them for guests, in both cases they may be handled.
- E. *Boards are exceptional, because people are certainly concerned about them [since they are valuable].*
- F. *Come and take note:* As to hides, whether they have been tanned or not, it is permitted to handle them on the Sabbath. They have made reference to their being tanned only with respect to their contracting uncleanness alone [only if tanned are they fully processed and so deemed useful and therefore susceptible to uncleanness]. *Now here there is no point of difference between those of a householder and those of a craftsman!*
- G. *No, this pertains to those of a householder, but as to those of a craftsman what is the rule?* They are not to be handled.
- H. *If so, then as to the Tannaite formulation,* They have made reference to their being tanned only with respect to their contracting uncleanness alone, *the matter could as well have been recast as a single sentence:* Under what circumstances? In the case of those belonging to a householder, but not those that belong to a craftsman!
- I. *The whole of the passage pertains to those of a householder [so there is no distinction between tanned and untanned skins except as to their being susceptible to uncleanness].*

**I.2** A. *This accords with the following Tannaite formulation:*

B. Hides belonging to a householder — they may be handled, but as to those of a craftsman, they may not be handled.

C. R. Yosé says, “All the same are the one and the other: They may be handled.”

**I.3** A. *They further went into session and raised this question: “As to that which we have learned in the Mishnah, **The generative categories of acts of labor [prohibited on the Sabbath] are forty less one: [(1) He who sews, (2) ploughs, (3) reaps, (4) binds sheaves, (5) threshes, (6) winnows, (7) selects [fit from unfit produce or crops], (8) grinds, (9) sifts, (10) kneads, (11) bakes; (12) he who shears wool, (13) washes it, (14) beats it, (15) dyes it; (16) spins, (17) weaves, (18) makes two loops, (19) weaves two threads, (20) separates two threads; (21) ties, (22) unties, (23) sews two stitches, (24) tears in order to sew two stitches; (25) he who traps a deer,***



(26) slaughters it, (27) flays it, (28) salts it, (29) cures its hide, (30) scrapes it, and (31) cuts it up; (32) he who writes two letters, (33) erases two letters in order to write two letters; (34) he who builds, (35) tears down; (36) he who puts out a fire, (37) kindles a fire; (38) he who hits with a hammer; (39) he who transports an object from one domain to another — lo, these are the forty generative acts of labor less one] [M. **Shab. 7:2**] — *to what do they correspond?*”

B. *Said to them R. Hanina bar Hama*, “They correspond to the classifications of labor in the construction of the tabernacle.” [Whatever was done in the building of the tabernacle defines a generative category of work, which is permitted in the tabernacle but forbidden elsewhere on the Sabbath by Exo. 35:1-3+4.]

C. *Said to them R. Jonathan bar Eleazar*, “This is what R. Simeon b. R. Yosé b. Laqonayya said, ‘They correspond to the words “work,” “his work,” and “the work of,” which appear in the Torah thirty nine times.’”

D. *R. Joseph raised this question*: “‘And he went into the house to do his work’ (Gen. 39:11) — *does this count or not?*”

E. *Said to him Abbayye*, “*So bring a scroll of the Torah and let’s count! Didn’t Rabbah bar bar Hannah say R. Yohanan said, ‘They didn’t move from the spot until they brought a scroll of the Torah and counted them up’?!’*”

F. *He said to him*, “*The reason that I was in doubt is that it is written, ‘for the work they had was sufficient’ (Exo. 36: 7) — so is that counted, while ‘and he went into the house to do his work’ is read in line with the view that he went in to commit adultery? Or maybe ‘and he went into the house to do his work’ counts, while ‘for the work they had was sufficient’ means, their business was done?*”

G. *The question stands.*

**I.4** A. *There is a Tannaite formulation in line with the view of him who has said*, “They correspond to the classifications of labor

in the building of the tabernacle,” *for it has been taught on Tannaite authority:*

B. People are liable only for classifications of labor the like of which was done in the tabernacle. They sowed, so you are not to sow. They harvested, so you are not to harvest. They lifted up the boards from the ground to the wagon, so you are not to lift them in from public to private domain. They lowered boards from the wagon to the ground, so you must not carry anything from private to public domain. They transported boards from wagon to wagon, so you must not carry from one private domain to another.

C. “From one private domain to another”? *What’s wrong with that?*

D. *Both Abbaye and Raba said, and some say, R. Adda bar Ahbah, “It means, from one private domain to another via public domain.”*

## **II.1 A. With wool shearings, but they do not carry them:**

B. Said Raba, “That rule has been stated only in a case in which he had not stored food in them, but if on that Sabbath one had stored food in them, then it is permitted to handle them.”

C. *One of the rabbis, who had been there exactly one day, objected to Raba: “With wool shearings, but they do not carry them. What does one do? [50A] He [simply] takes off the cover, and [the wool shearings] fall off [on their own].”*

D. *Rather, if any such statement was made, this is what it had to have been:* Said Raba, “That rule has been stated only in a case in which he had not designated them for the storage of food, but if he had designated them for the storage of food, then it is permitted to handle them.”

E. *So, too, it has been stated:* When Rabin came, he said R. Jacob said R. Assi b. Saul said Rabbi [said], “That rule has been stated only in a case in which he had not designated them for the storage of food, but if he had designated them for the storage of food, then it is permitted to handle them.”

F. Rabina says, “They have made that rule with special reference to shelves” [Freedman: wool shearings stored on a merchant’s shelves, which are not designated for storing, and if they are used for that

purpose, they will be replaced on the shelves; so they may not be handled even if used for storing; Raba referred to ordinary shorn wool; when one uses it for such a purpose, it is as though he designated them for storing; therefore they may be handled; Rabina justifies the first version of Raba's statement.]

*G. So, too, it has been stated on Tannaite authority:*  
**Shearings of wool that are stored in a storeroom are not to be handled. But if a householder arranged them for use, they may be handled [T. 3:19A-B].**

- II.2** A. *Rabbah bar bar Hannah set forth the following Tannaite statement before Rab:* "As to dry branches of a palm tree that one cut down for fuel, but then changed his mind and decided to use them as a chair, he has to tie them together" [before the Sabbath, to make them into a kind of chair; otherwise they are fuel and may not be handled on the Sabbath; a change of mind without an action is null (Freedman)].
- B. "Rabban Simeon b. Gamaliel says, "He doesn't have to tie them into a bundle."  
C. *He repeated the Tannaite formulation and he stated the upshot:* "The decided law accords with Rabban Simeon b. Gamaliel."

**II.3** A. *It has been stated:*

- B. Rab said, "He has to tie them into a bundle."  
C. And Samuel said, "It suffices for him to give thought to the matter."  
D. And R. Assi said, "If he sat down on them, even though he didn't tie them into a bundle or even intend to sit on them, [there is no problem]."  
E. *Now there is no problem in explaining Rab's position, since he made his statement in accord with the first Tannaite authority above, and with Samuel, there is no problem either, since he made his statement in accord with Rabban Simeon b. Gamaliel. But in accord with what authority does R. Assi take up his position?*  
F. *He rules in accord with the following Tannaite authority, as has been taught on Tannaite authority: They go out with wool tuft or a flake of tuft. Under what circumstances? When one has soaked them in oil and tied them with a*

rope. But if he did not soak them in oil and tie them with a rope, they do not go forth in them. But if he went forth in them for one night before nightfall, even if he had not dipped or tied them with a cord, he may also go out with them on the Sabbath [T. *Shab.* 5:2B-E].

G. Said R. Ashi, “So we, too, have learned a Tannaite statement to the same effect: As to straw lying on a bed, one should not move it with his hand, but he may move it with his body; but if it was fodder for animals, or a pillow or sheet was on it before nightfall, he may move it with his hand.”

H. That settles the question.

**II.4** A. And who is the Tannaite authority who differs from Rabban Simeon b. Gamaliel?

B. It is R. Hanina b. Aqiba. For when R. Dimi came, he said Zeiri said R. Hanina said, “Once R. Hanina b. Aqiba went to a certainly place, where he found dried palm branches that had been cut down for fuel, and he said to his disciples, ‘Go and give thought to them, so that we may sit on them tomorrow. Now I don’t know whether it was for a house of banqueting or a house of mourning.’ Now since he has said, ‘Now I don’t know whether it was for a house of banqueting or a house of mourning,’ that means that the rule pertains only to such circumstances, because the people are preoccupied. But as to other cases, the palms must be tied up in advance, but if not, then it is not permitted to use them for chairs.”

**II.5** A. Said R. Judah, “A person may bring a basketful of earth [into his home] and [on the festival] may do with it whatever he pleases.”

B. Expounded Mar Zutra in the name of Mar Zutra the Elder, “But this is only the case if he set aside [for the basketful of earth] a particular corner.”

C. Said rabbis before R. Pappa, “In accord with whom? It must be in accord with Rabban Simeon b. Gamaliel. For if it were in accord with rabbis, well, haven’t they said that we require a concrete deed?”

D. Said to them R. Pappa, “You may even say that this represents the position of rabbis. Rabbis only take the position that they do, that we

*require a concrete deed, in a case in which such an act can be carried out, but not in a case in which it cannot be carried out.”*

**II.6** *A. May we say that this matter follows the lines of the following Tannaite formulation: With any sort of substance may utensils be cleaned on the Sabbath, except for using white earth on silver utensils. So lo, it is permitted to make use of natron or sand.*

*B. And by contrast, it has been taught on Tannaite authority: It is forbidden to make use of natron or sand.*

*C. Isn't this then what is at issue between these two Tannaite positions, namely, one authority takes the view that we require a concrete deed to indicate the purpose for which the substance is used, and the other maintains that we do not require a concrete deed?*

*D. Not at all. All parties concur that we do not require a concrete deed, but there is no contradiction between the two rulings. The one represents the position of R. Judah, who has said, what is unintentional is forbidden, the other, the position of R. Simeon, who has said, what is unintentional[ly done in violation of the Sabbath] is permitted.*

*E. So how have you interpreted the position that it is permitted? In accord with R. Simeon? But then consider what follows: But one may not shampoo his hair with them [since they serve as a depilatory]! But if this represented the position of R. Simeon, then he would permit using it, for we have learned in the Mishnah: **[50B] A Nazir shampoos and parts his hair [with his fingers], but he does not comb his hair [M. Naz. 6:3D].** [Freedman: A Nazirite may not cut his hair. A comb will certainly pull some hair out. It is forbidden as an act of cutting. The first clause permits sand or natron; it can only agree with Simeon, who holds that what is unintentional is permitted, and it must be assumed that sand or natron is not bound to pull out the hair; but if that is so, Simeon will permit it on the Sabbath.]*

*F. Rather, both statements represent the position of R. Judah, but what we have is two Tannaite formulations of the position*

*of R. Judah. The one Tannaite formulation of the position of R. Judah takes the view that natron or sand smooth, the other, they don't smooth.*

*G. So how have you interpreted the position that it is permitted? In accord with R. Judah? Then note what follows: But the face, hands, and feet are permitted [to be washed with natron or sand]. But surely it removes the hair!*

*H. If you wish, I shall say, we speak, of a child, who has none; if you wish, I shall say, we speak of a woman; and if you wish, I shall say, we speak of a eunuch.*

- II.7** A. *Said R. Judah, "As to powdered brick, it is permitted for use in washing the face."*  
B. *Said R. Joseph, "As to [Freedman:] poppy pomade scented with jasmine, it is permitted [for use as a lotion]."*  
C. *Said Raba, "Crushed pepper is permitted."*  
D. *Said R. Sheshet, "Barda is permitted."*

*E. So what's barda?*

*F. Said R. Joseph, "A mixture of a third aloes, a third myrtle, and a third violets."*

*G. Said R. Nehemiah bar Joseph, "In any case in which the greater part is made up of aloes, there is no problem [so long as the other ingredients all together are more than the aloes]."*

- II.8** A. *They asked R. Sheshet, "What is the law on bruising olives on the Sabbath?"*  
B. *He said to him, "So have they permitted doing so on a weekday?"*  
C. *He assumed that it is forbidden to do so because it represents the waste of food.*  
D. *May we say that he differs from Samuel? For said Samuel, "Someone may do whatever he needs to with bread?"*  
E. *Say: A bread [that is pounded] isn't disgusting, this is.*

**II.9** A. *Amemar and Mar Zutra and R. Ashi were in session. They brought before them barda. Amemar and R. Ashi washed their hands in it, Mar Zutra didn't. They said to him, "Don't you concur with R. Sheshet's ruling, 'Barda is permitted'?"*

B. R. Mordecai said to them, “Besides the master, for even doing so on a weekday he maintains may not be done. He concurs with the following, which has been taught on Tannaite authority: A person may scrape off the pieces of shit or wound scabs that are on his flesh, if it is because they hurt; but if it is in order to beautify himself, it is forbidden to do so.”

C. *So with whom do the others concur?*

D. *They concur with the following, which has been taught on Tannaite authority: A person must wash his face, hands, and feet every day, in honor of his creator: “The Lord has made everything for his own purpose” (Pro. 16: 4) [T. Ber. 4:1E-F].*

**III.1 A.** R. Eleazar b. Azariah says, “A basket [holding a pot and shearings] does he turn onto its side, and he removes [the food], lest he should take it and not be able to put it back.” And sages say, “He takes [out the food] and puts it back”:

- B. Said R. Abba said R. Hiyya bar Ashi, “All concur that if the cavity was spoiled [Freedman: its walls collapsing], it is forbidden to put the pot back.”
- C. *But we have learned in the Mishnah: And sages say, “He takes [out the food] and puts it back.” Now what are the contemplated circumstances? If the cavity was not spoiled, then rabbis have obviously ruled quite properly [for why not return the pot]? So isn’t it a case in which that is the rule even though the cavity was not spoiled? [So all parties do not concur.]*
- D. *Not at all. In point of fact the cavity was not spoiled, and here what is at issue is whether or not we take account [of the possibility that it might become spoiled]. One party takes the view that we do take account of the possibility that the cavity might be spoiled. [Freedman: If we permit someone to remove the pot without tilting the basket on one side, we fear he might replace it even if the walls of the cavity happened to collapse.] And the other authority maintains that we don’t take account of the possibility that the cavity might be spoiled.*

**III.2 A.** Said R. Huna, “As to a fragrant plant [used after meals for a pleasant odor, which was removed from its pot, sniffed, and then put back (Freedman)], if one put it in, took it out, and put it in again [so loosening the earth prior to the Sabbath] then on the Sabbath it is permitted to handle it; but if not, it is forbidden.”

B. *Said Samuel, “As to a knife between rows of bricks, if prior to the Sabbath one inserted it, took it out, and put it back, it is permitted to handle it on the Sabbath; but if not, it is forbidden.”*

*C. Mar Zutra, and some say, R. Ashi, said, “As to inserting a knife between the branches of a reed hedge, it is all right to do that.”*

[Freedman: We do not fear that in removing it, he may scrape off the peel of the reeds, which is forbidden.]

*D. Said R. Mordecai to Raba, “Objected R. Qattina: ‘He who buries turnips or radishes under the vine — if some of its leaves were exposed, he does not fear, [51A] either because of [the laws of] diverse kinds, or because of [the laws of] the Seventh Year or because of [the laws of] tithes; and they are removed on the Sabbath [M. Kil. 1:9A-D].’*

*E. That is a valid refutation* [since there is no instruction that the earth must be loosened before the Sabbath (Freedman)].

#### 4:2H-J

H. [If] he did not cover up [the food] while it is still day, he should not cover it up after dark.

I. [But if] he covered it up and it became uncovered, it is permitted to cover it up again.

J. One fills a jug [on the Sabbath with cold food or liquid] and puts it under a pillow or a blanket [to keep it cool].

I.1 A. Said R. Judah said Samuel, “It is possible to put away cold things” [to keep the sun from reaching and warming them on the Sabbath (Freedman)].

*B. Said R. Joseph, “So what does that statement tell us? We already have learned it as a Tannaite rule: One fills a jug [on the Sabbath with cold food or liquid] and puts it under a pillow or a blanket [to keep it cool]!”*

*C. Said to him, “As a matter of fact, he tells us a whole lot of things. If we had to rely upon the formulation of our Mishnah paragraph alone, I might have supposed that that is the rule for something that is not ordinarily put away [I would have assumed it’s all right to put away water to keep it cold; if permission were given to put it away to keep it cold, people might suppose it was all right to do so to keep it*



hot], *but as to something that is ordinarily put away, that is not the case; so we are informed to the contrary.*”

- I.2** A. Said R. Huna said Rabbi, “It is forbidden to put away cold things.”  
B. *But hasn’t it been taught on Tannaite authority: Rabbi permitted putting away cold things?*  
C. *No problem, the one was formulated before he heard the rule from R. Ishmael b. R. Yosé, the other was formulated afterward. For lo, Rabbi went into session and said, “It is forbidden to put away cold things.”*  
D. Said before him R. Ishmael b. R. Yosé, “Father would permit people to store up cold water [to keep it cool].”  
E. He said to him, “The elder has already given a decision, [so I retract my ruling].”  
F. Said R. Pappa, “Come and take note of how much they prize one another. For if R. Yosé were alive, he would sit humbly before Rabbi. *For lo, R. Ishmael b. R. Yosé filled his father’s place and he sat humbly before Rabbi. Yet [Rabbi] has said, ‘The elder has already given a decision, [so I retract my ruling].’*”

- I.3** A. *Said R. Nahman to Daru, his slave: “Put cold things away for me, and bring me water heated by a gentile cook.”*  
B. *R. Ammi heard. He was outraged.*  
C. *Said R. Joseph, “So how come he got mad? Was it because of the amethyst signet? He acted in accord with his masters, in one aspect according to Rab, in the other, according to Samuel. In accord with Samuel, for said R. Judah said Samuel, ‘It is permitted to put away cold things.’ He acted in accord with Rab, for said R. Samuel bar R. Isaac said Rab, ‘Whatever can be eaten uncooked is not prohibited in the category of food that a gentile has cooked’?”*  
D. *He thought that the rule governing an eminent authority is exceptional[ly strict].*

- I.4** A. *Our rabbis have taught on Tannaite authority:*  
B. **Even though they have said, they do not cover up hot food or water to begin with on the Sabbath once it has gotten dark, if one has come to add, he may indeed do so.**

- C. How does he add objects to it?
- D. Rabban Simeon b. Gamaliel says, "One removes the sheet and puts on a blanket, or removes a blanket and puts back a sheet."
- E. And so did Rabban Simeon b. Gamaliel say, "They prohibited covering up only a pot in which they had heated up the food on the eve of the Sabbath. But one pours out its contents into another kettle or into another pot and covers that one up" [T. [Shab. 3:20A-F](#)].
  - F. *Now, since he cools it [by moving it from pot to pot], is there any likelihood that he will heat it up?*
- G. If one stored up food and covered it with something that may be carried on the Sabbath, or stored food to keep it warm with something that is not carried on the Sabbath, but covered it with something that is carried on the Sabbath, lo, this person may remove and restore the covering [T. [Shab. 3:21A-C](#)].
- H. But if one stored food to keep it warm and covered it over with something that is not carried on the Sabbath, or stored it with something that is carried on the Sabbath but covered it over with something that is not carried on the Sabbath, if part of it became uncovered, one may carry it.
- I. But if not, [\[51B\]](#) he may not carry it.
- J. R. Judah says, "Soft hatchelled flax, lo, it is equivalent to compost and is prohibited."
- K. They cover up food with a kettle on top of a kettle and a pot on top of a pot, with a kettle on top of a pot and with a pot on top of a kettle.
- L. And one plasters the mouth thereof with dough, not so that they may be heated up, but so as to retain the heat already there.
- M. And just as they do not cover up what is hot to begin with on the Sabbath, so they do not cover up cold food.
- N. Rabbi permitted cold food to be hidden.
- O. And neither snow nor hail may be crushed on the Sabbath so that the water should flow, but they may be placed in a cup or dish without scruple [T. [Shab. 3:23](#)].