

XXII.

BAVLI SHABBAT CHAPTER TWENTY-TWO

FOLIOS 143B-148A

22:1

- A. A jar which broke [on the Sabbath] —
 - B. they save from it[s wine] enough sustenance for three meals.
 - C. And one says to others, “Come along and save some for yourself”
 - D. on condition that one not sponge it up.
 - E. They do not squeeze pieces of fruit to get out the juice.
 - F. And if the juice came out on its own, it is prohibited [for use on the Sabbath].
 - G. R. Judah says, “If [the produce was intended] for food, what exudes from it is permitted.
 - H. “And if [the produce was intended] for drink, what exudes from it is prohibited.”
 - I. Honeycombs which one broke on the eve of the Sabbath and [their liquids] exuded on their own — they are prohibited.
 - J. And R. Eleazar permits [use of the honey on the Sabbath].
- I.1** A. *A Tannaite statement:* One may not sponge up wine or dab up oil, so that one may not do it the way he does on a weekday.
- I.2** A. *Our rabbis have taught on Tannaite authority:*
- B. If one’s produce scattered in the courtyard, he may collect it a bit at a time and eat it, but he may not put it into a basket or a tub,
 - C. so that one may not do it the way he does on a weekday.

II.1 A. They do not squeeze pieces of fruit to get out the juice. And if the juice came out on its own, it is prohibited [for use on the Sabbath]. R. Judah says, “If [the produce was intended] for food, what exudes from it is permitted. And if [the produce was intended] for drink, what exudes from it is prohibited”:

B. Said R. Judah said Samuel, “R. Judah conceded to sages the cases of olives and grapes. *How come? Since they are routinely available for pressing, he finds that fact agreeable [and may be pleased to have the juice].*”

C. And Ulla said Rab [said], “R. Judah would differ also in the case of olives and grapes.”

D. And R. Yohanan said, “The decided law accords with R. Judah as to other produce but the law does not accord with R. Judah in the matter of olives and grapes.”

E. Said Rabbah said R. Judah said Samuel, “R. Judah conceded to sages the cases of olives and grapes, and sages concede R. Judah’s position in respect to all other types of produce.”

F. *Said R. Jeremiah to R. Abba, “So in what matter do they differ?”*

G. *He said to him, “If you find out, [I’ll tell you whether you’re right].”*

H. *Said R. Nahman bar Isaac, “It stands to reason that they differ with respect to strawberries and pomegranates, for it has been taught on Tannaite authority: “As to olives from which one drew shemen, or grapes from which one drew wine, and then brought them home for storage, whether in edible form or in liquid form, what exudes from them is forbidden. If one drew liquid out of strawberries or juice out of pomegranates and brought them home, as edibles, that which exudes from them is permitted; if it was for their liquid or without an articulated purpose, what exudes from them is forbidden,” the words of R. Judah.*

I. And sages say, “Whether it was for food or for drink, what exudes from them is forbidden.”

II.2 A. *But does R. Judah really maintain that if the purpose was not articulated, the liquid that exudes is forbidden? And yet we have learned in the Mishnah: The milk of the woman imparts susceptibility to uncleanness whether it is subject to approval or not subject to approval. But the milk of the*

beast imparts susceptibility to uncleanness only [when it is detached] with approval. Said R. Aqiba, "The matter produces an argument from the less to the greater. Now, if the woman's milk, which is intended for infants alone, imparts uncleanness whether [detached] with approval or not with approval, the milk of cattle, which is intended for both infants and adults — is it not logical that it imparts susceptibility to uncleanness whether [detached] with approval or not with approval?" They said to him, "No. If milk of the woman imparts uncleanness when [it is detached] without approval, [the reason is] that the blood of her wound is unclean. But will the milk of cattle when [it is detached] [144A] without approval impart uncleanness, since the blood of its wound is clean?" He said to them, "I rule more stringently in the case of milk than of blood, or he who milks [a cow] for healing — it is susceptible to uncleanness. But he who draws blood for healing — it is deemed insusceptible to uncleanness." They said to him, "Baskets of olives and grapes will prove the case. For liquids which exude from them with approval are susceptible to uncleanness, [and those which exude] not with approval are insusceptible to uncleanness." He said to them, "No. If you have so stated in the case of baskets of olives and grapes, which in the beginning are solid food and at the end become liquid, will you say so in the case of milk, which both in the beginning and at the end is liquid?" [M. **Mak. 6:8A-K**]. *So doesn't with approval mean, the owner is happy to have the fluid?* [Freedman: Where fruit is kept for its juice, its exuding is regarded as in conformity with the owner's desire, whether he actually wanted it just then or not.] *Then not with approval means, the matter is not subject to an articulated intentionality?* [In this case it is insusceptible, since it is not regarded as a liquid; Judah must take this view, since the range of liquids that he sets forth is more restricted than that of rabbis (Freedman).] *Now if olives and grapes, that are routinely subject to pressing, are treated as null if the juice*

exudes without the owner's approval, then as to strawberries and pomegranates, which are not routinely squeezed, all the more so should be subject to that same view!

*B. Not at all, the meaning of **with approval** is that the owner has not articulated his view of the matter, and the meaning of **not with approval** is, the owner has made explicit his view of the matter, saying, "I don't really want this at all." And if you prefer, I shall say, the case of baskets of olives and grapes is exceptional, since these are going to go to waste [if the liquid exudes, since the juice will run out through the holes]. So the owner will renounce any benefit from such a situation right at the outset. [Freedman: Hence it certainly does not exude with his desire; but if the produce is in other utensils, which conserve liquid, it is regarded as exuding with his desire, even where he said nothing.]*

C. So we have found that R. Judah concurs with rabbis in the case of olives and grapes. How do we know that rabbis concur with R. Judah in respect to other produce?

D. It is in line with that which has been taught on Tannaite authority: They may squeeze [144B] plums, quinces, and sorb apples, but not pomegranates. And the members of the household of Menasia ben Menahem would press pomegranates. [That shows that that was the purpose of pomegranates.]

E. Well, how do you know that is the position of rabbis? Maybe it belongs only to R. Judah?

F. Well, even if it belongs to R. Judah, while you may have heard that R. Judah permits juice that exudes on its own, have you heard that he permits pressing it to begin with? [Obviously not!] So what have you got to say? Since they are not routinely assigned to pressing, it is permitted even to begin with; and even if it is assumed that this is the position of rabbis, since they are not intended for pressing, it is permitted to begin with. So it must follow that rabbis concur.

G. That is decisive.

- II.3** A. And the members of the household of Menasia ben Menahem would press pomegranates —
- B. Said R. Nahman, “The decided law is in accord with the household of Menasia bar Menahem.”

C. Said Raba to R. Nahman, “So was Menasia ben Menahem a Tannaite authority? And should you say, the decided law accords with that Tannaite authority who accepts the theory of the member of the household of Menasia ben Menahem — then, well, just because he accepts the theory of Menasia b. Menahem, does the law accord with that Tannaite authority’s view? Does Menasia b. Menahem stand for the majority of everybody in the world?”

*D. Well, as a matter of fact, he does, for we have learned in the Mishnah: **He who allows thorns to grow in the vineyard — R. Eliezer says, “He has sanctified [the surrounding vines of the vineyard].” And sages say, “He does not sanctify [the surrounding vines of the vineyard], except [when he allows to grow] something the like of which they allow to grow” [M. Kil. 5:8A-D].** And said R. Hanina, “What is the operative consideration behind the position of R. Eliezer? It is because in Arabia, they keep thorns in the fields for food for camels.” [The practice in Arabia governs the law, here, too, (Freedman).]*

E. But what makes you think these are comparable? Arabia is an entire region, here the private intentionality of an individual is treated as null in the context of prevailing opinion!

F. Rather, this is the operative consideration [for Nahman’s position that one may not press pomegranates]: It is in line with what R. Hisda said, for said R. Hisda, “Beets that one squeezed, the juice of which poured into an immersion pool — the beet juice disqualifies the immersion pool because it changes its appearance [staining the water red]. But these are something that are not ordinarily squeezed [so why take the juice into account]? So what can you say? Since these are taken into account, the juices qualify as liquid; here, too, since one treats it as something of value, it is classified as a liquid.

G. R. Pappa said, “It is because it is something with which to begin with an immersion pool is not made, and anything with which an immersion pool to begin with is not made invalidates the immersion

pool when it changes the appearance of the pool [even though no account is taken of the liquid and the juice is not classified as a liquid].”

II.4 A. *We have learned in the Mishnah there: [If] wine or olive sap fell into it and changed the color of part of it [the water] — it is invalid [cf. M. Miq. 7:4]. Now who is the Tannaite authority who maintains that olive sap is a liquid?*

B. *Said Abbaye, “It is R. Jacob, for it has been taught on Tannaite authority: R. Jacob says, ‘Olive sap — lo, it is classified as a liquid. And how come they have said, sap that exudes to begin with is not susceptible to uncleanness? Because the farmer doesn’t want to keep it.’ R. Simeon says, ‘Olive sap is not a liquid. And how come they have said, “Olive sap that exudes from the bale made up for the press is susceptible to uncleanness? Because it must contain some particles of diluted oil” [T. Toh. 2-3].”*

C. What is at issue between them?

D. At issue between them is the status of what exudes after the olives have been subject to their own pressure.

E. Raba said, “It is because it is something from which an immersion pool may not be made, and that would invalidate an immersion pool if it changes the color of the water of the pool” [Freedman: that is why the serial fluid makes the immersion pool unfit, and the rulings accords with all parties].

II.5 A. *Said R. Judah said Samuel, “A person may squeeze out a grape cluster into a pot [Freedman: of food; for obviously the juice will not be drunk separately but is meant to season the food; as such it remains a food, a solid itself], but not into a plate [from which it may be drunk on its own].”*

B. Said R. Hisda, “From the teaching of our lord, we may learn the rule: One may milk a goat into a pot of food but not into plate.”

C. Therefore he takes the view that liquid that joins with foodstuff is classified as foodstuff.

D. Objected R. Ammi bar Hama, “A Zab who milked the goat — the milk is unclean, for as soon as the first drop [of moisture] exuded, it was made unclean through carriage [M. Toh. 3:3H-J]. Now if you should imagine that, liquid that joins with foodstuff is classified as foodstuff, then how did the milk ever become susceptible

to *uncleanness* [food is susceptible only if liquid falls on it; so even if the milk flows into a pot, it is classified as food, not liquid]?”

E. *It is in accord with what* R. Yohanan said, “The milk is made ready to receive and transmit uncleanness by reason of the drop of unclean milk that is at the aperture of the nipple.” *Here, too*, it is made susceptible by the drop smeared on the nipple [and this is liquid and all the milk that flows is touched by it].

F. *Objected Rabina*, “**One unclean with corpse uncleanness who pressed out olives and grapes — [145A]** [if the olives or the grapes were of the volume of] an egg exactly, it is clean, [and on condition that he not touch the wet place. If it was of the volume of more than an egg, it is unclean, for as soon as the first drop of moisture exuded, it was made unclean, [by the remainder which is] the bulk of an egg. If it was a Zab or a Zabah, even [if only] an individual berry was squeezed out, it is unclean, for as soon as the first drop of moisture exuded, it was made unclean through the carriage of the male or female afflicted with flux uncleanness (Lev. 15)] [M. **Toh. 3:3A-G**] — an egg exactly — *lo, if it was more than an egg's bulk, it is unclean. Now if you should imagine that liquid that joins with foodstuff is classified as foodstuff, then how did the milk ever become susceptible to uncleanness* [food is susceptible only if liquid falls on it; so even if the milk flows into a pot, it is classified as food, not liquid]?”

G. *He raised the objection, but he also answered it*: “It is a case in which he squeezed it into a plate.”

II.6 A. *Said R. Jeremiah*, “*This is in accord with a conflict of Tannaite opinion, as follows*: He who smooths the surface of dough with grape juice — it is not thereby made susceptible to uncleanness. R. Judah says, ‘It has been made susceptible to uncleanness.’ *Is not this what is at issue: The one authority takes the view that liquid that joins with foodstuff is classified as foodstuff, and the other authority holds, liquid that joins with foodstuff is not classified as foodstuff?*”

B. *Said R. Pappa*, “*All parties concur that liquid that joins with foodstuff is not classified as foodstuff. But here, what is at issue is liquid that is going to go to waste* [for example,

dried up in the baking process]. *The one authority holds that it is classified as liquid, and the other that it is not classified as liquid. And it concerns the dispute among the following Tannaite authorities, as has been taught on Tannaite authority:* He who splits olives with dirty hands — the olives are rendered susceptible to uncleanness [since the man wants the liquid to ooze out and soften the olives]. If he does so in order to salt them, they are not rendered susceptible to uncleanness. If he does so in order to find out whether his olives have ripened sufficiently for gathering, they are not made susceptible. R. Judah says, ‘They are made susceptible.’ *Is not this what is at issue: The one authority takes the view that liquid that joins with foodstuff is classified as liquid; the other authority, that liquid that joins with foodstuff is not classified as liquid?’*

C. Said R. Huna b. R. Joshua, “These Tannaite authorities address the issue of liquid that is going to go to waste, while the prior ones differ in regard to liquid the purpose of which is to polish the dough” [and at issue is not the question of waste, since this liquid serves the purpose of giving the dough a brighter color (Freedman)].

- II.7** A. Said R. Zira said R. Hiyya bar Ashi said Rab, “A person may squeeze a grape cluster into a pot of food but not into a plate; he may squeeze a fish for the brine even onto a plate.”

B. In session, R. Dimi stated this tradition. Said to him Abbaye to R. Dimi, “You repeat this Tannaite tradition in the name of Rab, so you have no problem with it; but we repeat it in the name of Samuel, and it creates a problem for us, namely: Did Samuel really say, he may squeeze a fish for the brine even onto a plate? But hasn’t it been stated: If one presses out pickled preserves — said Rab, ‘If it is for them themselves [planning to dry them somewhat for eating], it is permitted; if it is for their juice, he is exempt from penalty but it is forbidden to do so. As to boiled preserves, whether it is for them themselves or for their liquid, it is permitted.’ And Samuel said, ‘All the same are pickled and boiled preserves, if it is for them themselves, it is permitted, but if it is for their fluid, while he is not culpable, such a

thing is forbidden.” [Freedman: Squeezing boiled preserves is like squeezing a fish for its brine, and so Samuel contradicts himself.]

C. He said to him, “By God! ‘My eyes have beheld, and not a stranger’ (Job. 19:27). *I heard it directly from R. Jeremiah, and R. Jeremiah from R. Zira, and R. Zira from R. Hiyya bar Ashi, and R. Hiyya bar Ashi from Rab!*”

II.8

A. *Reverting to the body of the foregoing:* If one presses out pickled preserves — said Rab, “If it is for them themselves [planning to dry them somewhat for eating], it is permitted; if it is for their juice, he is exempt from penalty but it is forbidden to do so. As to boiled preserves, whether it is for them themselves or for their liquid, it is permitted.” And Samuel said, “All the same are pickled and boiled preserves, if it is for them themselves, it is permitted, but if it is for their fluid, while he is not culpable, such a thing is forbidden” —

B. R. Yohanan said, “All the same are pickled and boiled preserves, if it is for them themselves, it is permitted, but if it is for their fluid, he is liable to a sin-offering.”

C. *An objection was raised:* They may squeeze pickled preserves on the Sabbath for what is needed for the Sabbath but not for what is needed for after the Sabbath; one may not press olives and grapes, and if he does, he is liable to a sin-offering. *This presents a challenge to Rab, Samuel, and R. Yohanan!*

D. *Rab solves the problem within his theory of matters, so, too, Samuel solves the problem within his theory of matters, and R. Yohanan solves the problem within his theory of matters.*

E. *Rab solves the problem within his theory of matters:* They may squeeze pickled preserves on the Sabbath for the needs of the Sabbath but not for the needs of after the Sabbath. Under what circumstances? When they are wanted for themselves. But if it is for their juice, there is no culpability but such a thing is forbidden. And as to boiled preserves, whether it is for their own sake or for their juice, it is permitted. But one may not press out the juice of olives or grapes, and if he does so, he is liable to a sin-offering.

F. *Samuel solves the problem within his theory of matters:* They may squeeze pickled preserves on the Sabbath for the needs of the Sabbath. That is the law, also, for boiled preserves. Under what circumstances?

When they are wanted for themselves. But if it is for their juice, there is no culpability but such a thing is forbidden. As to olives or grapes, one may not press them, and if he does so, he is liable to a sin-offering. *G. R. Yohanan solves the problem within his theory of matters:* They may squeeze pickled preserves on the Sabbath for the needs of the Sabbath but not for the needs of after the Sabbath. All the same are both pickled and boiled preserves. Under what circumstances? When they are wanted for themselves. But one may not squeeze them for their fluid, and if he did so, it is as though he had squeezed olives and grapes, and he is liable to a sin-offering.

II.9 A. Said R. Hiyya bar Ashi said Rab, “By the law of the Torah, one is liable only for treading out olives and grapes alone.”

B. *And so did the Tannaite authority of the household of Menasseh [state],* “By the law of the Torah, one is liable only for treading out olives and grapes alone. And hearsay testimony is valid [145B] only concerning the status of a woman alone [that her husband has died].”

II.10 A. *The question was raised:* What is the law concerning the testimony of one witness reporting what another witness has said [hearsay, which normally is not accepted] in regard to testimony having to do with the status of a firstling [that the blemish was not intentionally caused]?

B. *R. Assi forbade such evidence.*

C. *R. Ashi permitted such evidence.*

D. *Said R. Assi to R. Ashi, “And lo, the Tannaite authority of the household of Manasseh stated, ‘The hearsay evidence is accepted only with regard to a woman [stating that one has heard the woman’s husband has died, so she may remarry on the strength of hearsay evidence].’”*

E. *Repeat the Tannaite version in this way:* Only so far as the testimony given by a woman is valid [and a woman may testify that a blemish was not made deliberately].

F. *R. Yemar declared valid a firstling on the basis of hearsay evidence.*

G. *Maremar called him, “Yemar, who permits firstlings.”*

H. And the decided law is that hearsay evidence is acceptable in connection with a firstling.

III.1 A. Honeycombs which one broke on the eve of the Sabbath and [their liquids] exuded on their own — they are prohibited. And R. Eleazar permits [use of the honey on the Sabbath]:

- B. *When R. Hoshayya came from Nehardea, he came and brought in hand a Tannaite formulation as follows: Olives and grapes that one crushed on the eve of the Sabbath, and their juices exude on their own — they are forbidden [that is, it is forbidden to drink the juice on the Sabbath]. But R. Eleazar and R. Simeon permit.*
- C. *Said R. Joseph, “Is all he doing just giving us the name of another authority who concurs [with Eleazar’s position in our Mishnah paragraph]?”*
- D. *Said to him Abbaye, “In point of fact he’s giving us a lot. For if we had derived the rule from our Mishnah paragraph alone, I might have thought, only there the rule is as stated, since honey was originally a solid and is now a solid; but here, in the case of grapes, they were originally food and now a fluid, so I might have thought that that is not the case. So he tells us that that is not correct.”*

22:2

- A. **Whatever is put into hot water on the eve of the Sabbath — they soak it [again] in hot water on the Sabbath.**
- B. **And whatever is not put into hot water on the eve of the Sabbath — they [only] rinse it in hot water on the Sabbath,**
- C. **except for pickled fish, small salted fish, and Spanish tunny fish,**
- D. **for rinsing them is the completion of their preparation [for eating].**

I.1 A. [Whatever is put into hot water on the eve of the Sabbath — they soak it [again] in hot water on the Sabbath:] Gimme a furinstance [of something that can be put into hot water but then soaked again]!

- B. *Said R. Safra, “For instance, a chicken belonging to R. Abba [which he boiled and kept in hot water until it dissolved].”*

I.2 A. *And said R. Safra, “Once I happened to visit him there, and I ate some of it, and if R. Abba hadn’t me given some wine to drink out of grapes from the third year vintage, I would have been in danger [it was so disgusting].”*

I.3 A. *R. Yohanan would spit at the very mention of Babylonian kutah.*
B. *Said R. Joseph, “Well, then, we should spit at the very mention of R. Abba’s chicken.”*

I.4 A. *And furthermore, said R. Gaza, “Once I visited there and I made Babylonian kutah, and all the sick folk in the West came and asked me for some.”*

II.1 A. **And whatever is not put into hot water on the eve of the Sabbath — they [only] rinse it in hot water on the Sabbath:**

B. *And if one did rinse them?*

C. *Said R. Joseph, “If one did rinse them, he is liable to a sin-offering.”*

D. *Mar b. Rabina said, “So we, too, have learned as a Mishnah teaching: Except for pickled fish, small salted fish, and Spanish tunny fish, for rinsing them is the completion of their preparation [for eating].”*

E. *That proves the point.*

Free-Standing Composition, inserted because of II.2.N

II.2 A. *In session before R. Yohanan were R. Hiyya bar Abba and R. Assi, and R. Yohanan was in session but dozing off. Said R. Hiyya bar Abba to R. Assi, “How come the chickens in Babylonia are fat?”*

B. *He said to him, “Go to the wilderness of Gaza, and I’ll show you chickens fatter than they.”*

C. *“How come the festivals in Babylonia are so joyful?”*

D. *“Because they are so poor.”*

E. *“How come the disciples of sages in Babylonia are so clearly designated as such in their garments?”*

F. *“Because they really are not masters of the Torah.”*

G. *“How come gentiles lust?”*

H. *“Because they eat disgusting and creeping things.”*

I. *At that moment R. Yohanan woke up and said to them, “Little ones, didn’t I say to you, ‘Say to wisdom, you are my sister’ (Pro. 7: 4) — if a matter is as clear to you as the fact that your sister is forbidden to marry you, say it, and if not, don’t say it.”*

J. *They said to him, "Then let the master say to us some of the answers to these questions: How come the chickens in Babylonia are fat?"*

K. "Because they didn't go into exile: 'Moab has been at ease from his youth and he has settled on his lees, neither has he gone into captivity, therefore his taste remains in him and his scent is not changed' (Jer. 48:11)."

L. *And how do we know that they went into exile here?*

M. *As has been taught on Tannaite authority:* R. Judah says, "For fifty two years, nobody passed through Judea: 'For the mountains will I take up a weeping and wailing and for the pastures of the wilderness a lamentation, because they are burned up so that none passes through... both the fowls of the heaven and the beast are fled, they are gone' (Jer. 9: 9) — *and the numerical value of the word for beast is fifty-two.*"

N. Said R. Jacob said R. Yohanan, "All of them returned, however, except for the [Freedman:] colias of the Spaniards."

O. *For said Rab, "The drains of Babylonia carry water down to En Etam."*

P. *But these, since their spine is not firm, could not go up.*

Q. "How come the festivals in Babylonia are so joyful?"

R. "Because they were not subject to the curse in this language: 'I will also cause all her mirth to cease, her feasts, her new moons, her Sabbaths, and all her solemn assemblies' (Hos. 2:13), and further, 'Your new moons and your appointed feasts my soul hates, they are a trouble to me' (Isa. 1:14)."

S. *What is the meaning of* they are a trouble to me?

T. Said R. Eleazar, "Said the Holy One, blessed be He, 'It doesn't suffice for the Israelites that they are sinning before me, but that they impose on me the trouble of deciding which evil decree I am supposed to bring upon them.'"

U. Said R. Isaac, "There is not a single festival on which a harassing troop doesn't come upon Sepphoris."

V. And said R. Hanina, “There is not a single festival on which there doesn’t come to Tiberias a general with his [Freedman:] suite and centurions.”

W. “How come the disciples of sages in Babylonia are so clearly designated as such in their garments?”

X. “Because they are not where they come from, *as people say, ‘In my own town, my name is enough; away from home, my clothing.’*”

Y. “In days to come shall Jacob take root, Israel shall blossom and bud” (Isa. 27: 6) —

Z. R. Joseph stated as a Tannaite statement: “This refers to the disciples of sages who are in Babylonia, who wreath blossoms and flowers around the Torah.”

AA. “How come gentiles lust?”

BB. “Because they didn’t stand at Mount Sinai. For when [146A] the snake had sexual relations with Eve, he dropped into her a filthy drop [of lust]. When the Israelites stood at Mount Sinai, their lust came to an end, but since the gentiles did not stand at Mount Sinai, their lust did not come to an end.”

CC. *Said R. Aha b. Raba to R. Ashi, “So how about converts?”*

DD. *He said to him, “Even though they weren’t there, their stars were there: ‘Neither with you only do I make this covenant and this oath, but with him who stands here with us this day before the Lord our God and also with him who doesn’t stand here with us this day’ (Deu. 29:14-15).”*

EE. *This differs from R. Abba bar Kahana, for said R. Abba bar Kahana, “For three generations lust didn’t come to an end for our fathers. After all, Abraham begat Ishmael, Isaac begat Esau, but Jacob begat the twelve tribal progenitors, in whom there was no flaw at all.”*

22:3

- A. A person breaks a jar to eat dried figs from it,
- B. on condition that he not intend [in opening the jar] to make it into a utensil.

- C. “But they do not pierce the plug of a jar,” the words of R. Judah.
- D. And sages permit it.
- E. And they do not pierce it on the side.
- F. And if it was pierced, one should not put wax on it,
- G. because he would [have to] spread it over [which is a prohibited act].
- H. Said R. Judah, “A case came before Rabban Yohanan ben Zakkai in Arabia, and he said, ‘I fear on his account that he should bring a sin-offering [for violating the Sabbath].’”

- I.1**
- A. [A person breaks a jar to eat dried figs from it, on condition that he not intend [in opening the jar] to make it into a utensil:] Said R. Oshaia, “They have repeated this rule only with reference to pressed raisins, but not to those that are loose.” [Freedman: If the raisins are pressed together, a knife must be handled for cutting them out, and at the same time the barrel may be broken open with it; but if they are loose, so that a knife or axe is not required, it may not be handled merely for breaking the cask open.]
 - B. But not to those that are loose? *And by way of objection:* Rabban Simeon b. Gamaliel says, “A person may bring a cask of wine, strike off the head with the sword, and put it before guests on the Sabbath without scruple.” *That accords with the view of Rabbis, but our Mishnah passage accords with R. Nehemiah [who holds a utensil may be handled only to do with it what is usually done with it].*
 - C. *And what makes it compelling for R. Oshayya to assign our Mishnah paragraph to the authority of R. Nehemiah and to interpret it to speak only of pressed raisins? Couldn't he as well refer it to loose ones and have it accord with rabbis?*
 - D. *Said Raba, “Our Mishnah passage presented this problem: How come the Tannaite formulation refers to dried figs? Let it speak of produce? So it must follow that it refers to pressed ones.”*

- I.2**
- A. *One Tannaite statement holds:* One may untie, unravel or cut through the wicker wrappers of raisins and dates.
 - B. *And yet another states:* One may untie, but not unravel or cut through the wicker wrappers of raisins and dates.
 - C. *No problem — the one represents the view of rabbis, the other, R. Nehemiah.*
 - D. *For it has been taught on Tannaite authority:*

- E. R. Nehemiah says, “Even a spoon, a robe, or a knife may be handled on the Sabbath only when they are needed to carry out their ordinary purpose.”

I.3

- A. *The question was asked of R. Sheshet, “What is the law on piercing a cask with a spit on the Sabbath? Is the intent to make an opening, which would be forbidden? Or is it to serve with a lavish hand, so it would be permitted?”*
- B. *He said to them, “The intent is to make an opening, which would be forbidden.”*
- C. *An objection was raised: Rabban Simeon b. Gamaliel says, “A person may bring a cask of wine, strike off the head with the sword, and put it before guests on the Sabbath without scruple.”*
- D. *“There it is certainly his intent to serve with a lavish hand, but if the intent were to serve with a lavish hand, all he has to do is open it.”*

II.1

- A. **“But they do not pierce the plug of a jar,” the words of R. Judah. And sages permit it:**
- B. Said R. Huna, “The dispute concerns piercing it on top, but as to doing so at the side, all concur it is forbidden. *Thus he repeats the Mishnah language in this way: And they do not pierce it on the side.*”
- C. And R. Hisda said, “The dispute concerns doing so at the side, but as to doing so on top, all parties concur that it is permitted. *Thus he repeats the Mishnah language in this way: And they do not pierce it on the side,* meaning, that refers to the cask itself.”

II.2

- A. *Our rabbis have taught on Tannaite authority:*
- B. They do not pierce a new hole in a utensil on the Sabbath, but as to enlarging one, one may enlarge a hole.
- C. And there are those who say, “They do not enlarge one.”
- D. But they concur that one may pierce an existing hole to begin with.

II.3

- A. *As to the first of the two Tannaite authorities, how come he maintains that one may not make a new hole? Is it because he is making an opening? Well, in adding to, he is improving an opening!*
- B. Said Rabbah, “By the law of the Torah, any opening that is not made for butting something in or taking it out is no opening, *but it was rabbis who made a precautionary decree against doing so, on account of the possibility of making an opening for ventilation of a hen coop; that is made to allow fresh air to come in and fumes to pass out. In such a case, if one comes to add, he may do so, since, in a*

hen coop one is certainly not coming to enlarge the hole [146B] because of insects that might get in. And as to the position of those who say, 'They do not enlarge one,' sometimes one may not make the hole properly to begin with and so may end up enlarging it."

C. Expounded R. Nahman in the name of R. Yohanan, "The decided law accords with 'there are those who say.'"

II.4

A. But they concur that one may pierce an existing hole to begin with —

B. Said R. Judah said Rab, "They repeated this rule only in a case in which it was done to preserve the fragrance [of the contents of the wine], but if it is to strengthen the cask, it is forbidden [to reopen it; it was closed tightly, so reopening it would make a new hole (Freedman)]."

C. What would be the definition of preserving the fragrance and what would be the definition of strengthening the cask?

D. Said R. Hisda, "If the hole is above the level of the wine, the purpose is to preserve the fragrance, if it is below the top level of the wine, it is to strengthen the cask [keeping the wine from dripping out]."

E. Raba said, "If the hole is below the surface of the wine, that, too, may be a case of preserving the fragrance. *So what would be an example of strengthening the cask? For instance, if it had a hole underneath the lees.*"

F. Said Abbayye to Raba, "There is a Tannaite formulation of a rule that supports your position: A room that has been shut up retains nonetheless four cubits of space in the courtyard [if the courtyard is subdivided], but if one has broken down its doorposts, it does not retain a share of four cubits of the courtyard. A room [containing a corpse] that has been shut up does not impart uncleanness to the space around it. If one took down the doorposts, the room does convey uncleanness to the space round about [to the distance of four cubits]." [Freedman: Thus an opening must be absolutely closed before it ceases to count as such, and the same applies to the cask.]

II.5 A. Putting a tube into a barrel —

B. *Rab prohibits.*

C. *And Samuel permits.*

D. *As to cutting it in to begin with, all concur that it is forbidden to do so. As to replacing it [if it fell out], all agree that it is permitted to do so. They differ only where it is cut but not made to measure [for this particular hole and cask]. The one who forbids putting it in maintains we make a precautionary decree forbidding it, lest he come to cut it out to begin with; he who permits maintains we enact no such precautionary decree.*

II.6 A. *There is a Tannaite conflict along the same lines:*

B. *They may not cut a tube on the festival, and it goes without saying, on the Sabbath. If it fell out, they may put it back on the Sabbath, and it goes without saying, on a festival.*

C. *And R. Josiah makes a lenient ruling.*

D. *To what then does R. Josiah make reference? Should I say it is to the opening clause? But he would be preparing a utensil [the tube]. If I say he refers to the second clause, then the initial Tannaite authority permits the action, so what leniency can R. Josiah contribute? So they must refer to a case where it is cut but not to measure, in which case the one who forbids putting it in maintains we make a precautionary decree forbidding it, lest he come to cut it out to begin with; he who permits maintains we enact no such precautionary decree.*

E. *Expounded R. Shisha b. R. Idi in the name of R. Yohanan, "The decided law accords with the position of R. Josiah."*

III.1 A. **And if it was pierced, one should not put wax on it, because he would [have to] spread it over [which is a prohibited act]:**

B. *As to using oil for the same purpose —*

C. *Rab prohibits.*

D. *Samuel permits.*

E. *He who forbids using oil maintains we make a precautionary decree on account of not using wax, and one who permits maintains we make no such precautionary decree.*

III.2 A. Said R. Samuel bar bar Hannah to R. Joseph, "In so many words you said to us in the name of Rab, 'Oil is permitted.'"

III.3 A. Said Tabut the fowler said Samuel, "To make a myrtle leaf for that purpose is forbidden."

B. *How come?*

C. R. Yemar of Difti said, "It is a precautionary decree on account of the possibility of making a pipe."

D. R. Ashi said, "It is a precautionary decree on account of the possibility of picking it off a tree."

E. *So what's at stake between them?*

F. *At stake between them is a case in which it is already picked off the tree and there are others lying around [so there is no reason for Ashi's decree any more].*

III.4 A. *As to linen sheets [worn as a garment] —*

B. *Rab forbids, and Samuel permits.*

C. *As to soft ones, all concur that it is permitted to wear them, as to the case of hard ones all concur that it is forbidden [as a mere burden]. Where they differ, it concerns medium ones. He who forbids holds that they appear to be a burden, he who permits holds they don't.*

D. *This position of Rab was not stated in so many words but drawn by inference and stated on that basis, for Rab visited a certain place in which he had no adequate space. So he went out and sat down in neglected public domain. Linen sheets were brought to him but he didn't sit on them. The one who saw this supposed it was because they are forbidden, but that is not the case; Rab said they are permitted, but he didn't sit on them out of respect for our rabbis, and who are they? R. Kahana and R. Assi.*

22:4

A. **They put a cooked dish in a cistern so that it may be preserved,**

B. **and [a vessel containing] fresh water into foul water to keep it cool,**

C. **and cold water into the sun to warm it up.**

D. **He whose clothing fell into water on the way goes along in them and does not scruple.**

E. **[When] he reaches the outer courtyard, he spreads them out in the sun.**

F. But [this he does not do] in front of people.

- I.1** A. **[They put a cooked dish in a cistern so that it may be preserved:] obviously!**
B. *What might you otherwise have imagined? That we should make a precautionary decree, because it levels the holes in the floor of the pit? So we are informed that that is not the case.*

- II.1** A. **And [a vessel containing] fresh water into foul water to keep it cool: Obviously!**
B. *It was necessary to include this on account of what follows, namely: And cold water into the sun to warm it up.*
C. *Well, anyhow, that's obvious too!*
D. *What might you otherwise have imagined? That we should make a precautionary decree, because he might come to put it in hot ashes? So we are informed that that is not the case.*

- III.1** A. **He whose clothing fell into water on the way goes along in them and does not scruple. [When] he reaches the outer courtyard, he spreads them out in the sun. But [this he does not do] in front of people:**
B. Said R. Judah said Rab, "In any case in which sages have imposed a prohibition for appearance's sake, then even if one is in the innermost chambers, such an action still is forbidden."
C. *But we have learned in the Mishnah: He spreads them out in the sun. But [this he does not do] in front of people.*
D. *It is a conflict of Tannaite formulations, for it has been taught on Tannaite authority:*
E. He spreads them out in the sun, but not in front of people. R. Eleazar and R. Simeon forbid doing so.

- III.2** A. Said R. Huna, **[147A]** "He who shakes out his cloak on the Sabbath is liable to a sin-offering. *But we have stated that fact only with reference to new ones, but as to old ones, we have no objection. And we have stated that rule only with reference to black ones, but as to white or red ones, we have no objection. And the whole depends on whether or not he is meticulous about them.*" [Freedman: Shaking is equivalent to washing if he is particular about them; but if not, then there is no culpability at all.]

III.3 A. *Ulla came to Pumbedita. He saw rabbis shaking out their garments. He said, "Rabbis are desecrating the Sabbath."*

B. *Said to them R. Judah, "Shake them out right in front of him, since we're not particular about them."*

III.4 A. *Abbaye was standing before R. Joseph. He said to him, "Give me my hat."*

B. *He saw that there was some dew on it. He hesitated to give it to him. He said to him, "Shake it off, we're not meticulous about that."*

III.5 A. Said R. Isaac bar Joseph said R. Yohanan, "He who goes out in public domain with a cloak folded over and lying on his shoulder on the Sabbath is liable to a sin-offering."

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

C. *Clothes sellers who go out in public domain with a cloak folded over and lying on their shoulders on the Sabbath are liable to a sin-offering. And not only of clothes sellers did they speak, but anyone, but that is how salespeople go forth in such a way.*

D. *A storekeeper who goes forth with coins bound up in his wrapper is liable to a sin-offering, and not of a storekeeper alone did they speak, but anyone, but that is how storekeepers go forth in such a way.*

E. **Runners may not go out with scarfs on their shoulders, and not of runners alone did they speak, but anyone, but that is how runners go forth in such a way [T. Shab. 5:11].**

III.6 A. Said R. Judah, "There was the case of Hyrcanus, the son of R. Eliezer b. Hyrcanus, who went forth on the Sabbath with a scarf on his shoulder, with a thread of it wound around his finger [to keep it from falling off]. And when the case came before sages, they said, "Even if a thread were not wrapped around his finger [it would be o.k.]."

B. Expounded R. Nahman bar R. Hisda in the name of R. Hisda, "The law is: Even though a thread is not wrapped around his finger [it's o.k.]."

III.7 A. *Ulla visited the household of Assi bar Hini. They asked him, "What is the law on making a cape on the Sabbath?"*

B. He said to them, "This is what R. Ilai said, 'It is forbidden to make a cape on the Sabbath.'"

III.8 A. *So what's a cape?*

B. *Said R. Zira, "It's a Babylonian pouch."*

III.9 A. *R. Jeremiah was in session before R. Zira. He said to him, "How is it in this way?"*

B. *He said to him, "It is forbidden."*

C. *"How is it in that way?"*

D. *"It is forbidden."*

E. *Said R. Pappa, "Take this as the governing rule: Whatever serves the purpose of gathering the skirts up is forbidden, whatever is for the purpose of ornament is permitted."*

F. *That is in line with R. Shisha b. R. Idi, who would take pride in his cloak.*

III.10 A. *When R. Dimi came, he said, "Once Rabbi went out to the field, and the two ends of his cloak were lying on his shoulder. Joshua b. Ziruz, the son of R. Meir's father-in-law, said to him, "Didn't R. Meir impose liability to a sin-offering for that?"*

B. *He said to him, "So was R. Meir all that strict about the matter?" He let the cloak fall.*

C. *When Rabin came, he said, "It wasn't Joshua b. Ziruz, but Joshua b. Keposai, the son-in-law of R. Aqiba. He said to him, 'Didn't R. Aqiba impose liability to a sin-offering for that?'"*

D. *He said to him, "So was R. Meir all that strict about the matter?" He let the cloak fall.*

E. *When R. Samuel bar R. Judah came, he said, "It was stated: This question was asked [in school, it wasn't an actual incident]."*

22:5

A. **He who bathes in cave water or in the water of Tiberias and dried himself, even with ten towels, may not then carry them in his hand.**

B. **But ten men dry their faces, hands, and feet with a single towel and bring it along in their hand.**

22:6

A. **They anoint and massage the stomach.**

B. **But they do not have it kneaded or scraped.**

C. **They do not go down to a muddy wrestling ground.**

- D. And they do not induce vomiting.
- E. And they do not straighten [the limb of] a child or set a broken limb.
- F. He whose hand or foot was dislocated should not pour cold water over them.
- G. But he washes in the usual way.
- H. And if he is healed, he is healed.

I.1 A. He who bathes in cave water or in the water of Tiberias:

- B. *The Tannaite formulation treats cave water as equivalent to water of Tiberias. Just as the latter is hot, so the former refers to water of a hot spring. And the language that is used is, He who bathes, meaning, only after the fact, but not to begin with.*
- C. *It follows that [147B] it is permitted to shower the whole body, even to begin with. So who is the authority behind this position?*
- D. *It is R. Simeon, as has been taught on Tannaite authority: “On the Sabbath they do not douse the whole body with either hot or cold water,” the words of R. Meir. R. Simeon permits. R. Judah says, “It is forbidden to do so with hot water but permitted to do so with cold water” [T. Shab. 3:4A-C].*

II.1 A. And dried himself, even with ten towels, may not then carry them in his hand. But ten men dry their faces, hands, and feet with a single towel and bring it along in their hand:

- B. *The opening clause tells us an innovative rule, and the later clause also tells us an innovative rule.*
 - C. *The opening clause tells us an innovative rule: Even these, that don’t hold a lot of water, are forbidden, because, if there is only one person, he will end up wringing it out.*
 - D. *and the later clause also tells us an innovative rule: Even these, they they have a lot of water, are permitted, for since there are several people there, they will remind each other not to wring out the water.*

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

- B. A person may dry himself with a towel and put it on the window sill, but he may not give it to the bath attendants, since they are suspect of that possibility [wringing it out to give to other people].

- C. R. Simeon says, “He may dry off with one towel and bring it home in his hand.”

II.3 A. *Said Abbaye to R. Joseph, “What is the decided law?”*

B. *He said to him, “Lo, there is R. Simeon. Lo, there is Rabbi. Lo, there is Samuel. Lo, there is R. Yohanan. [All these have given us opinions on the matter.]*

C. *“Lo, there is R. Simeon: As we just said.*

D. *“Lo, there is Rabbi: As has been taught on Tannaite authority: Said Rabbi, ‘When we were studying Torah with R. Simeon in Teqoa, we used to bring oil in an unguent from the courtyard to the roof, and from the roof to the shed, and from one shed to another, until we got to the spring, and there we would wash ourselves using the oil we had carried’ [T. Erub. 5:24L-M].*

E. *“Lo, there is Samuel: For said R. Judah said Samuel, ‘A person may dry off with one towel and bring it home in his hand.’*

F. *“Lo, there is R. Yohanan: For said R. Hiyya bar Abba said R. Yohanan, ‘The decided law is this: May dry off with one towel and bring it home in his hand.’*

G. *But did R. Yohanan say any such thing? And didn’t R. Yohanan say, “The decided law is in accord with the unattributed Mishnah ruling”? And we have learned in the Mishnah: **And dried himself, even with ten towels, may not then carry them in his hand?***

H. *That he stated as a Tannaite rule in the name of Ben Hakhinai.*

II.4 A. Said R. Hiyya bar Abba said R. Yohanan, “Bath attendants may bring women’s bathing garments to the baths, on condition that in them they cover their heads and the greater part of their bodies [using them as clothing].”

B. As for a sari —

C. one has to tie the two bottom ends [to keep it from falling off].

D. Said R. Hiyya bar Abba said R. Yohanan, “Below the shoulders.”

E. *Said Raba to the people of Mahoza, “When on the Sabbath you carry the clothing of the soldiers to the baths, let them drop below your shoulders.”*

III.1 A. **They anoint and massage the stomach.**

B. *Our rabbis have taught on Tannaite authority:*

- C. They anoint and massage the stomach of a sick person on the Sabbath, on condition that this not be done the way it is done on weekdays.

III.2 A. *What do you do?*

B. R. Hama bar Hanina said, "One anoints and then massages."

C. R. Yohanan said, "One anoints and massages at one and the same time."

IV.1 A. **But they do not have it kneaded:**

- B. Said R. Hiyya bar Abba said R. Yohanan, "It is forbidden to stand on the mud of Diomsit [where there are warm springs], because it stimulates and loosens the bowels."
- C. Said R. Judah said Rab, "The entire season of Diomsit is twenty-one days, including Pentecost."

IV.2 A. *The question was raised: Is Pentecost identified with one side or the other [beginning or ending the season of Diomsit]?*

B. *Come and take note: For said Samuel, "All medicines taken between Passover and Pentecost work."*

C. *Maybe that's because so long as the weather is cold, the medicines work, but here it is on account of the heat, and therefore if the weather is warm, it's even better?*

IV.3 A. *Said R. Helbo, "Wine from Perugita and water of Diomsit cut off the ten northern tribes from the rest of Israel [Freedman: the pleasures of these things made them neglect the Torah]."*

B. *R. Eleazar b. Arakh went there and was drawn to the place, on account of which his learning vanished. When he came back, he rose to read in the scroll of the Torah. He wanted to read the verse, "This month shall be for you" (Exo. 12: 2), but instead he produced letters that yielded, "Their hearts were silent." Rabbis prayed for mercy for him, and his learning came back.*

C. *That is in line with what we have learned in the Mishnah: R. Nehorai says, "Go into exile to a place of Torah, and do not suppose that it will come to you. For your fellow disciples will make it solid in your hand. And on your own understanding do not rely" [M. Abot 4:14].*

IV.4 A. *A Tannaite statement: His name wasn't R. Nehorai [enlightened] but R. Nehemiah, and some say, his name*

was R. Eleazar b. Arakh. And why was he called R. Nehorai? Because he illuminated the eyes of sages in law.”

V.1 A. [But they do not have it kneaded] or scraped:

B. *Our rabbis have taught on Tannaite authority:*

C. **They do not scrape with a scraper on the Sabbath.**

D. **Rabban Simeon g. Gamaliel says, “If the feet were dirty with mud and shit, one may scrape them down so that they won’t make his clothes dirty” [T. Shab. 16:19].**

V.2 A. *R. Samuel bar Judah — his mother made him a silver scraper.*

VI.1 A. They do not go down to a muddy wrestling ground:

B. *How come? Because of sinking into the soil.*

VII.1 A. And they do not induce vomiting:

B. Said Rabbah bar bar Hannah said R. Yohanan, “This has been taught only with reference to doing so with an emetic, but as to doing so by hand, that is permitted.”

C. *It has been taught on Tannaite authority:* R. Nehemiah says, “Even on a weekday it is forbidden to do so, because of the destruction of food.”

VIII.1 A. And they do not straighten [the limb of] a child or set a broken limb:

B. Said Rabbah bar bar Hannah said R. Yohanan, “It is permitted to swaddle an infant on the Sabbath.”

C. *But we have learned in the Mishnah: And they do not straighten [the limb of] a child or set a broken limb?*

D. *There it refers to the spinal vertebrae, in which case it is comparable to building [so one that is dislocated may not be reset (Freedman)].*

VIII.2 A. And they do not straighten [the limb of] a child or set a broken limb:

B. Said R. Hana of Baghdad said Samuel, [148A] “The decided law is: one may reset a broken bone.”

VIII.3 A. *Rabbah bar bar Hannah came to Pumbedita. He didn’t go into the session of R. Judah. He sent Adda the servant to him, saying to him, “Go, seize him.”*

B. *He seized him. When he appeared, he found [Judah] expounding, “They do not straighten [the limb of] a child or set a broken limb.”*

C. *He said to him “This is what R. Hana of Baghdad said Samuel said, ‘The decided law is: One may reset a broken bone.’”*

D. *He said to him, “Well, Hana is one of ours, and Samuel is one of ours, and yet I never heard that — so wasn’t I right to summon you?”*

- IX.1** A. **He whose hand or foot was dislocated should not pour cold water over them. But he washes in the usual way. And if he is healed, he is healed:**
- B. *R. Avayya was in session before R. Joseph. His hand became dislocated. He said to him, “So what’s the rule for this case?”*
- C. *He said to him, “It is forbidden.”*
- D. *In the interim the hand came back into place. He said to him, “What’s your question anyhow? Haven’t we learned in the Mishnah: **He whose hand or foot was dislocated should not pour cold water over them. But he washes in the usual way. And if he is healed, he is healed?**”*
- E. *He said to him, “But haven’t we learned in the Mishnah: **They do not straighten [the limb of] a child or set a broken limb?** And further, said R. Hana of Baghdad said Samuel, ‘The decided law is: One may reset a broken bone.’”*
- F. *He said to him, “Are you going to weave them all into one web? For the situation in which the rule was set forth, it was set forth; where it was not set forth, it was not set forth [and doesn’t apply].”*