

XVI.

BAVLI SHABBAT CHAPTER SIXTEEN

FOLIOS 115A-122B

16:1A-F

- A. All Holy Scriptures —
- B. do they save from fire,
- C. whether they read in them or do not read in them.
- D. And even though they are written in any language [besides Hebrew], [if they become useless] they require storage [and are not to be burned].
- E. And on what account do they not read in [some of] them?
- F. Because of the neglect of the [proper study of the Torah in the] study house.

- I.1** A. *It has been stated:*
- B. If they were written in an Aramaic translation of Scripture or in any other language —
 - C. R. Huna said, “They do not save them from a fire.”
 - D. And R. Hisda said, “They do save them from a fire.”
 - E. *From the perspective of him who has said, “It is permitted to read in them,” all parties concur that they do save them. Where there is a point of difference, it concerns the view of him who has said, “It is not permitted to read in them”:*
 - F. R. Huna said, “They do not save them from a fire”: For lo, it is not permitted to read in them.
 - G. And R. Hisda said, “They do save them from a fire”: That is because of the disgrace to the Holy Writings.

H. *We have learned in the Mishnah: All Holy Scriptures — they save them from fire, whether they read in them or do not read in them. And even though they are written in any language [besides Hebrew].... Doesn't whether they read in them refer to the Prophets, and do not read in them refers to the Writings, And even though they are written in any language [besides Hebrew] though they may not be read publicly? Now the Tannaite authority states, they save them from fire, which surely refutes the position of R. Huna!*

I. *R. Huna may say to you, "But does that really stand to reason? Look at what follows: They require storage [and are not to be burned]. Now, if it were really true that they save them from a fire, would there be any question about whether or not they require storage?"*

J. *Rather, R. Huna works matters out within his theory, and R. Hisda works matters out within his theory.*

K. *Rather, R. Huna works matters out within his theory: Whether they read in them refers to the Prophets, and do not read in them refers to the Writings — under what circumstances? If they are written in the Holy Language. But if they are in any other language, they don't save them from a fire. Nonetheless, they do have to be stored away.*

L. *R. Hisda works matters out within his theory: Whether they read in them refers to the Prophets, and do not read in them refers to the Writings — even though they are written in any other language, they do save them from a fire. And this is the sense of the statement: Even material that is worm-eaten must be stored away.*

M. *By way of objection: If they were written in an Aramaic translation of Scripture or in any other language, they do save them from a fire. Doesn't this refute the position of R. Huna?*

N. *R. Huna may say to you, "This Tannaite authority takes the view that it is permitted to read in them."*

O. *Come and take note: If they were written in Egyptian, Median, Hebrew transliteration [Freedman], Elamitic, or Greek, though they may not be read, they may be saved from a fire. Doesn't this refute the position of R. Huna?*

P. R. Huna may say to you, *“In fact there is a conflict of Tannaite opinion, for it has been taught on Tannaite authority:*

Q. **If they were written in translation into Aramaic or in any other language, they save them and they put them into storage.**

R. R. Yosé says, **“They may not be saved from a fire.”**

S. Said R. Yosé, **“There was the case involving Abba Halapta, who went to Rabban Gamaliel b. Rabbi in Tiberias, and found him sitting at the table of Yohanan Hannizzop, and in his hand was a scroll of Job. in Aramaic translation, and he was reading in it. He said to him, ‘Remember Rabban Gamaliel, your father’s father, who was standing on the steps of the Temple mount, and they brought before him a scroll of Job. in Aramaic translation, and he said to the builders, “Store it away under a row of stones.”’ So he, too, gave orders concerning it and they stored it away.”**

T. R. Yosé b. R. Judah says, **“They turn a trough of mud over on it.”**

U. Said Rabbi, **“There are two replies to the allegation. First, there was no mortar on the Temple mount. And furthermore, is it permitted willfully and deliberately to destroy such scrolls? But the practice is to leave them in a neglected place so they can rot on their own” [T. [Shab. 13:2-3](#)].**

V. *So who are the Tannaite authorities who differ? [115B] Should I say that it is the first Tannaite authority in respect to R. Yosé’s position? But maybe this is what the difference involves: The one authority holds it is permitted to read them, the other, it isn’t permitted to read them.*

W. *Rather, it is R. Yosé and the Tannaite authority who taught about the Egyptian script.*

- I.2**
- A. *Our rabbis have taught on Tannaite authority:*
 - B. **As to written-out blessings and amulets, even though they contain letters or passages of the Torah in abundance, they do not save them on the Sabbath from a fire but are allowed to burn up where they are.**
 - C. **In this connection they have said: Those who write blessings are as though they burned the Torah.**

- D. There was the case of someone in Sidon who was writing along these lines. They came and told R. Ishmael, and R. Ishmael went to look into the matter. When he was climbing up the ladder, the other realized it, so he took a sheaf of benedictions and stuffed them into a bowl of water.
- E. In this language did R. Ishmael speak to him: “Greater is the penalty for the latter deed than the penalty for the former deed” [T. **Shab. 13:4B-D**].

I.3

- A. *The exilarch asked Rabbah bar R. Huna, “If they were written in paint, red ink, gum ink, or calcanthum [cf. T. **Shab. 13:4A**], in Hebrew, do they save them from a fire or do they not save them from a fire?”*
 - B. *The question is raised from the perspective of him who said that they save Holy Writings written in other languages and it is also a question from the perspective of him who holds that we do not do so.*
 - C. *And it is also a question from the perspective of him who holds that we do not do so: That is the case in which they are written in Aramaic translation or in any other language, but here, where they are written in Hebrew, they do save them.*
 - D. *Or maybe, even from the perspective of him who said that they do save Holy Writings written in other languages, that is the case when they are written in proper ink, which lasts, but here, where they’re not written in proper ink that lasts, that would not be the case?*
- E. He said to him, “They do not save them.”
- F. “But lo, R. Hamnuna taught as the Tannaite rule: They do save them.”
- G. He said to him, “Well, if that is what has been taught on Tannaite authority, so that is what has been taught on Tannaite authority.”
 - H. *What is the source for that which has been taught on Tannaite authority?*
 - I. *Said R. Ashi, “It is in accord with that which has been taught on Tannaite authority: The only difference between other scrolls and the Megillah of Esther is that the other scrolls may be written in any language, while the Megillah of Esther must be written in Assyrian letters, on a scroll, in ink.”*

I.4

- A. *R. Huna bar Halub raised this question of R. Nahman: “A scroll of the Torah in which it is not possible to count eighty-five letters, such as the section, ‘And it came to pass when the ark set forward’ (Num. 10:35-36) — what is the law on saving it from a fire on the Sabbath?”*

- B. *“Well, why not ask about the passage, ‘and it came to pass...’ itself?”*
- C. *“With the passage, ‘and it came to pass,’ I have no problem, because it is defective, I have no problem, for since it contains the Divine Name, even if not eighty-five letters, they do rescue it. Where I have a problem, it is with a scroll of the Torah in which it is not possible to count eighty-five letters. What is the rule?”*
- D. He said to him, “They do not save it.”
- E. *An objection was raised: If an Aramaic passage of the Torah was written as is Scripture, or a passage of Scripture that is in Hebrew was written in Aramaic and in Hebrew characters, they save them from a fire; and the Aramaic passages of Ezra, Daniel, and the Torah go without saying. Now what, exactly, is the Aramaic passage of the Torah? It is made up of all of the words yegar sahadutha [Gen. 31:47], and even though that passage doesn’t contain eighty-five letters, it is to be saved!*
- F. *When that was taught as a Tannaite rule, it had to do with completing the number. [Freedman: If the scroll contains eighty-five uneffaced letters including the passage in Aramaic at Gen. 31:47, it must be saved.]*

I.5 A. *The question was raised: As to the eighty-five characters, do they have to be contiguous or may they even be scattered?*

B. R. Huna said, “They have to be contiguous.”

C. R. Hisda said, “They may even be scattered.”

D. *An objection was raised: A scroll of the Torah that wore out, if eighty-five letters can be collected therein, as in the section, “and it came to pass when the ark set forward,” they save it, and if not, they don’t. That refutes the position of R. Huna!*

E. *R. Hisda explained the matter on the basis of R. Huna’s position, maintaining that it spoke of words [complete words scattered about adding to eighty-five letters; where they differ is only where there are eighty-five letters but no complete words (Freedman)].*

I.6 A. *Our rabbis have taught on Tannaite authority:*

B. “And it came to pass when the ark set forward that Moses said...” (Num. 10:35-6):

C. For this passage, the Holy One, blessed be He, provided markers beginning and end [setting it off from its context], to say **[116A]** that this is not its correct location.

D. Rabbi says, “This is not the correct reason, but it is because it constitutes a book on its own terms.”

I.7 A. *In accord with whom is that which* R. Samuel bar Nahmani said R. Jonathan said, “‘Wisdom has hewn out her seven pillars’ (Pro. 9: 1) — this refers to the seven scrolls of the Torah”?

B. *In accord with whom? In accord with Rabbi.*

C. *And who is the Tannaite authority who differs from Rabbi?*

D. *It is Rabban Simeon b. Gamaliel, for it has been taught on Tannaite authority:* Rabban Simeon b. Gamaliel says, “This passage is destined to be uprooted from the present location and to be written in its correct spot. And how come it was written here? It is to establish a partition between the first passage that deals with punishment and the second.”

E. *What is the second?*

F. “And the people were as murmurers” (Num. 11: 1).

G. *And the first?*

H. “And they moved away from the mount of the Lord” (Num. 10:33).

I. And said R. Hama b. R. Hanina, “They turned away from following the Lord.”

J. And what is its correct spot?

K. Said R. Ashi, “In the passage on the banners.”

- I.8** A. *The question was raised:* Do they save the blank spaces of a scroll of the Torah from a fire or do they not save them from a fire?
- B. *Come and take note:* A scroll of the Torah that wore out, if eighty-five letters can be collected therein, as in the section, “and it came to pass when the ark set forward,” they save it, and if not, they don’t. *Now why should this be the case? Conclude that it should be saved because of the blank space.*
- C. *A scroll that wore out is exceptional.*
- D. *Come and take note:* A scroll of the Torah that was blotted out, if eighty-five letters can be collected therein, as in the section, “and it came to pass when the ark set forward,” they save it, and if not, they don’t. *Now why should this be the case? Conclude that it should be saved because of the blank space.*

- E. *As to the place where there is writing, I have no question; when it was sanctified, it was on account of the writing, and when the writing leaves, so does the sanctity. My question concerns the blank spaces above and below, between the sections or the columns, or at the beginning and end of the scroll. Why not conclude it may be saved on that account?*
- F. *It may mean one had cut off the blank spaces and thrown them out.*
- G. *Come and take note: The blank spaces above and below, between the sections or the columns, or at the beginning and end of the scroll impart uncleanness to hands [as does the sacred scroll itself].*
- H. *Maybe the rule is different when they are together with the scroll of the Torah itself.*
- I. *Come and take note: **The blank spaces and other books of the heretics they do not save from a fire, but they are to be allowed to burn where they are, even with the mentions of the Divine Name that may be contained therein [T. Shab. 13:5A-B]. Aren't these blank spaces those of a scroll of the Torah?***
- J. *No, they are those of the books of the heretics.*
- K. *Now, if they don't save the scrolls of the heretics themselves, can there be any question about the blank spaces?*
- L. *This is the sense of the statement: And the scrolls of the heretics — lo, they are like blank spaces.*

I.9 A. *Reverting to the body of the foregoing: **The blank spaces and other books of the heretics they do not save from a fire, but they are to be allowed to burn where they are, even with the mentions of the Divine Name that may be contained therein.***

B. R. Yosé says, “On a weekday, one cuts out the Divine Names that they contain and hides them and burns the rest.”

C. Said R. Tarfon, “May I bury my children should such things come into my power if I don't burn them and the Divine Names that they contain. For even if someone is pursuing a person to kill him or a snake was running after him to bite him, one may run into a temple of idolatry but not into the houses of these. For these know God but deny him, but the others don't know him or deny him. And concerning them, Scripture says, ‘And behind the doors and the posts you have set up your memorial’ (Isa. 57: 8).”

D. Said R. Ishmael, “It yields an argument a fortiori: Now, if to bring peace between a man and his wife, the Torah has said, ‘My name, which is written in holiness, may be blotted out in the water [of the water ordeal for the wife accused of adultery],’ these, who bring jealousy and enmity and competition between Israel and their father in Heaven, all the more so! And concerning them said David, ‘Don’t I hate those who hate you, Lord? And am I not grieved with those who rise up against you? I hate them with perfect hatred, I count them my enemies’ (Psa. 139:21-2).”

E. And just as they don’t save them from a fire, so they don’t save them from a ruin or flood or anything that will pulverize them [T. **Shab. 13:5A-K**] —

I.10 A. *Joseph bar Hanina asked R. Abbahu, “As to the scrolls that happen to belong to a temple of idolatry, do they save them from a fire or do they not save them from a fire?”*

B. *“Well, uh, yes, but, well, uh, heah, hum, no” — and he didn’t have in hand a solid reply!*

I.11 A. *Rab wouldn’t walk into a temple of idolatry, all the more so a church; Samuel wouldn’t go into a church, but he would go into a temple of idolatry.*

B. *They said to Raba, “How come you didn’t come to the temple of idolatry?”*

C. *He said to them, “There is such and such a palm tree that stands in the way and I can’t get by it.”*

D. *“So we’ll chop it down for you.”*

E. *“The spot will be a problem for me [there’ll be a hole where the tree was].”*

F. *Mar bar Joseph said, “I am one of them, and I’m not afraid of them.” Once he went there. They wanted to do him in.*

I.12 A. *Imma Shalom, the wife of R. Eliezer, was sister of Rabban Gamaliel. There was a certain philosopher in her neighborhood [116B] who bore the good name of not taking bribes. They wanted to ridicule him. She brought him a gold lamp, went to him, and said to him, “I want to take a share in the estate of my father.”*

B. *He said to them, "Give her a share."*

C. *[Gamaliel] said to him, "It is written for us: In a situation in which there is a son, a daughter doesn't inherit."*

D. *He said to him, "From the day on which you were exiled from your land, the Torah of Moses has been taken away, and another scroll given, in which it is written: The son and daughter inherit equally."*

E. *The next day [Gamaliel] went and brought him an ass from Libya. He said to him, "Look at the end of the book, where it is written, 'I haven't come to destroy the Torah of Moses or to add to the Torah of Moses,' and it is written therein, 'a daughter doesn't inherit in a case where there is a son.'"*

F. *She said to him, "Shine your light like a lamp."*

G. *[Gamaliel] said to him, "So an ass must have come and knocked over the lamp."*

II.1 A. And on what account do they not read in [some of] them? Because of the neglect of the [proper study of the Torah in the] study house:

B. Said Rab, "They made that statement only when the study house is in session, but when it is not the time of the study house, they may read them."

C. And Samuel said, "Even when the study house is not in session, they do not read them."

D. *But is that so? Lo, Nehardea was Samuel's place, and in Nehardea they ended the lesson of the Pentateuch at the afternoon service on the Sabbath with a reading from the Writings!*

E. *Rather, if such a statement was made, this is what was said:*

F. Said Rab, "They made that statement only in the locale of a study house, but not in a locale of the study house, they may read them."

G. And Samuel said, "Whether in the locale of a study house or not in the locale of the study house, when the study house is in session, they don't read them, but when the study house is not in session, they do."

H. *Samuel is consistent with his principle, for Nehardea was Samuel's place, and in Nehardea they ended the lesson of the Pentateuch at the afternoon service on the Sabbath with a reading from the Writings.*

I. *R Ashi said, "In point of fact matters are as we said to begin with. But Samuel accords with R. Nehemiah, for it has been taught on Tannaite authority:*

J. Even though sages have said, they do not read in Holy Books on the Sabbath, they do review what they have read in them and they do expound what is in them, and if one needs to check something, he takes the holy scroll and checks.

K. Said R. Nehemiah, “On what account did they rule, ‘they don’t read in Holy Scriptures’? Because of ordinary documents, so that people will reason, ‘well, if in Holy Scriptures they do not read, all the more so in ordinary documents!’” [T. *Shab. 13:1A-E*].

16:1G-K

- G. They save the case of the scroll with the scroll and the case of the phylacteries with the phylacteries,**
- H. even though there is money in them.**
- I. And where do they [take them to] save them?**
- J. To a closed alley [which is not open as a thoroughfare and so is not public domain].**
- K. Ben Beterah says, “Also: to one which is open [as a thoroughfare].”**

I.1

- A. *Our rabbis have taught on Tannaite authority:***
- B. “If the fourteenth of Nisan coincided with a Sabbath, one may flay the Passover-offering only as far as the breast [to take the sacrificial portions out of the lamb; the rest of the flaying, to prepare the meat for eating, is left over until the evening],” the words of R. Ishmael b. R. Yohanan b. Beroqah.**
- C. And sages say, “One may do so until he flays the whole of the beast.”**

I.2

- A. *Now there is no problem understanding the position of R. Ishmael b. R. Yohanan b. Beroqah. For the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto. But what can possibly explain the position of rabbis?***
- B. Said Rabbah bar bar Hannah said R. Yohanan, “Said Scripture, ‘The Lord has made everything for his own purpose’ (Pro. 16: 4).”**
- C. *So here what is pertinent* “for his own purpose”?**
- D. R. Joseph said, “So that it won’t putrefy.”**
- E. Raba said, “So that Holy Things belonging to Heaven should not be left lying like carrion.”**

F. *What is at issue between these two explanations?*

G. *At issue between them is where it is lying on a gold table, or if it's a day on which the north wind blows [keeping the meat fresh].*

I.3 A. *And how does R. Ishmael b. R. Yohanan b. Beroqah deal with the verse, "The Lord has made everything for his own purpose" (Pro. 16: 4)?*

B. *It means, one shouldn't take out the sacrificial parts which are burned on the altar prior to flaying the hide.*

C. *How come?*

D. *Said R. Huna b. R. Nathan, "On account of the threads" [Freedman: of wool, which would otherwise adhere to the fat].*

I.4 A. *Said R. Hisda said R. Uqba, "How did the colleagues of R. Ishmael b. R. Yohanan b. Beroqah answer R. Ishmael b. R. Yohanan b. Beroqah?"*

B. *This is what they said to him: "Since it is the fact that **they save the case of the scroll with the scroll and the case of the phylacteries with the phylacteries**, shouldn't we flay the Passover-offering from its hide?" [That is the principal labor (Freedman).]*

C. *But how are these comparable? There it is a matter of merely handling the object, here it is a principal form of labor.*

D. *Said R. Ashi, "They differ on two matters. First, they differ as to handling, and second they differ as to labor, and this is the sense of what they wish to say to him: Since it is the fact that **they save the case of the scroll with the scroll and the case of the phylacteries with the phylacteries**, shouldn't we carry the hide along with the meat?"*

E. **[117A]** *But are the matters parallel? In the case of the sheath, the sheath has become a basis for something that is permitted, but here, the hide becomes a basis for something that is forbidden [the meat may not be handled until the evening, prior to which it is not required]. Rather this is the sense of what they wish to say to him: Since it is the fact that **they save the case of the scroll with the scroll and the case of the phylacteries with the phylacteries**, even*

though there is money in it, shouldn't we carry the hide along with the meat?

F. *But are the matters parallel? In the case of the sheath, the sheath has become a basis for something that is forbidden and for a matter that is permitted, but here the whole of it serves as a basis for something that is forbidden. Rather this is the sense of what they wish to say to him: If they bring from elsewhere a sheath containing money to save a scroll of the Torah with it, shouldn't we handle the hide along with the meat?*

G. *And how do we know that fact itself? Should we say, since one doesn't have to throw out the money when the sheath contains them, he may bring the sheath too? But how are they comparable? In that case, in the interim the fire may catch on the scroll, but here, let them be thrown out in the interim [since the loss of time is of no consequence here]?*

H. *Rather, said Mar bar R. Ashi, "In point of fact it is as we said to begin with. And as to your question, But how are these comparable? There it is a matter of merely handling the object, here it is a principal form of labor — it would be a case in which he doesn't need it for the hide."* [Hence the flaying is unintentional so far as the hide is concerned (Freedman).]

I. *Both Abbaye and Raba say, "R. Simeon concedes in a case of 'cut off his head but let him not die'" [that a labor performed incidentally in the course of doing a permitted deed is itself permitted, unless that labor follows inevitably from the latter, in which case it is equivalent to a forbidden labor (Freedman)].*

J. *It is a case in which he takes away the skin in strips [and that's not really flaying and is a violation on grounds of Sabbath rest in general].*

- II.1** A. **And where do they [take them to] save them? To a closed alley [which is not open as a thoroughfare and so is not public domain]. Ben Beterah says, "Also: to one which is open [as a thoroughfare]":**
- B. *What is the definition of an open alley and what is the definition of a closed alley?*
- C. *Said R. Hisda, "In the case of three partitions and two stakes, that is a closed alley; three partitions and one stake, that is an open alley. And both parties*

take their positions within the framework of the position of R. Eliezer, for we have learned in the Mishnah: The validation of an alley entry [for carrying of objects on the Sabbath] — the House of Shammai say, ‘[It must have] a sidepost and a crossbeam.’ And the House of Hillel say, ‘A sidepost or a crossbeam.’ R. Eliezer says, ‘Two sideposts’ [M. Erub. 1:2A-D]. ”

- D. Said to him Rabbah, “It has three partitions and a stake, and you call that open! [Obviously not, even if two stakes are required to validate it! (Freedman).] *And furthermore, from rabbis’ perspective, let us save there even food and drink [if it is closed with two stakes, for carrying should be permitted without qualification and not restricted to holy books].”*
- E. Rather, said Rabbah, “In the case of two partitions and two stakes, that is a closed alley; two partitions and one stake, that is an open alley. *And both parties take their position in the setting of the view of R. Judah. For it has been taught on Tannaite authority:* Still further did R. Judah state, ‘He who owns two houses on two sides of public domain may put a board on this side and a board on that side, or a beam on this side and a beam on that side, and carry things around in the middle.’ They said to him, ‘A symbolic fusion of space in the public domain may not be undertaken in such a way.’”
- F. *Said to him Abbaye, “But from your viewpoint too, from rabbis’ perspective, let us save there even food and drink [if it is closed with two stakes, for carrying should be permitted without qualification and not restricted to holy books].”*
- G. [117B] Rather said, R. Ashi, “Three partitions and one stake mark a closed alley, three partitions with no stake mark an open alley, and that is the case even *from the perspective of R. Eliezer, who has said that we require two stakes, that is so in regard to carrying food and drink, but for a scroll of the Torah, one stake is enough.*”

16:2

- A. **They save food enough for three meals —**
- B. **[calculated from] what is suitable for human beings for human beings, what is suitable for cattle for cattle.**
- C. **How so?**
- D. **[If] a fire broke out on the night of the Sabbath, they save food for three meals.**
- E. **[If it broke out] in the morning, they save food for two meals.**

F. [If it broke out] in the afternoon, [they save food for] one meal.

G. R. Yosé says, “Under all circumstances they save food for three meals.”

- I.1** A. [They save food enough for three meals:] *But since the man’s trouble is subject to permission, why not let him save more than that?*
- B. *Said Raba, “Since a person will be excited about saving his property, if you permit him to save more, he may end up putting out the fire.”*
- C. *Said to him Abbaye, “But what about that which has been taught on Tannaite authority: If a barrel of wine was broken on top of one’s roof, he may bring a utensil and put it underneath, on condition that he not bring yet another utensil and catch the falling liquid [as it drops down] or another utensil and place it against the roof — now in that case, what precautionary decree is to be made?”*
- D. *“Here, too, it is a precautionary decree, lest he bring utensil through public domain.”*

I.2 A. *Reverting to the body of the foregoing: If a barrel of wine was broken on top of one’s roof, he may bring a utensil and put it underneath, on condition that he not bring yet another utensil and catch the falling liquid [as it drops down] or another utensil and place it against the roof.*

B. *If guests come by, he may bring another utensil and catch the wine, or another utensil and join it to the roof.*

C. *But he may not first catch the wine and then invite the guests, but he must first invite the guests and then catch the wine, and he may not practice deception in this matter.*

D. *In the name of R. Yosé bar Judah they said, “They may practice deception in this matter.”*

E. *Now may we say that at issue here is what is subject to dispute between R. Eliezer and R. Joshua, as has been taught on Tannaite authority: [The following depends upon the fact that a dam and its young may not both be slaughtered on the same day, Lev. 22:28.] **A dam and its offspring which fell into a pit — R. Eliezer says, “One raises up the first with the intention of slaughtering it and does slaughter it, and, for the second, one provides food while it is in its present location, so that it not die.”** [On the Sabbath no animal may*

be raised up; on a festival an animal may be raised up only to be slaughtered. In the case at hand, Eliezer applies to the second animal the usual rule for the Sabbath. Since it may not be slaughtered, it may not be raised up.] **R. Joshua says, “One raises up the first one with the intention of slaughtering it but does not slaughter it, and, practicing deception, one then raises up the second, [claiming he wishes to slaughter it instead]. If he wants one, he slaughters it. If he wants the other, he slaughters it.”**

F. But why so? Maybe R. Eliezer takes the position that he does there because it is possible to provide for the animal, but here, where there is no alternative that is possible, he would not take that view; and perhaps R. Joshua takes the position that he does there only on the count of cruelty to animals, but here, where there is no consideration of cruelty to animals, he doesn't take that view?

- I.3** A. *Our rabbis have taught on Tannaite authority:*
 B. **If one has saved bread made of fine flour, he may not save one made of coarse; if coarse, he may still save one of fine flour.**
 C. **One may save food on the Day of Atonement for use on the Sabbath, but not on the Sabbath for the Day of Atonement, and, it goes without saying, not on the Sabbath for a festival or on a Sabbath for the next following Sabbath [T. [Shab. 13:7B-C, 13:6N-R](#)].**

- I.4** A. *Our rabbis have taught on Tannaite authority:*
 B. **If one forgot a loaf of bread in the oven, and the day became sanctified through the advent of the Sabbath, they may save enough of it to serve as food for three meals.**
 C. **And one may say to others, “Come and save some of it for your own use.”**
 D. **But this is on condition that he not settle with them after the Sabbath.**
 E. **And when he takes the loaf off the wall of the oven, he does so with a knife but not with the paddle usually used for that purpose [T. [Shab. 13:8A-D](#)].**

- I.5** A. *Is that so? But lo, the Tannaite authority of the household of R. Ishmael [stated], “‘You shall not do any work’ (Exo. 20:10) —*

excluding the sounding of the ram's horn and the removal of bread from the oven wall, which is an act of skill and not work.

B. *So far as it is possible to do so in an unusual manner, that is to be done.*

I.6 A. Said R. Hisda, "A person should always get up early [on Friday] to provide for the requirements of the Sabbath: 'And it shall come to pass on the sixth day that they shall prepare that which they bring in' (Exo. 16: 5) — on the spot."

I.7 A. Said R. Abba, "And on the Sabbath one is liable to break bread using two loaves.

B. "What is the scriptural basis? 'Double bread' (Exo. 16:22) is what is written."

C. *Said R. Ashi, "I saw R. Kahana take two loaves of bread and break only one of them."*

D. *R. Zira would break off bread sufficient for the entire meal.*

E. *Said Rabina to R. Ashi, "Does this not appear gluttonous?"*

F. *He said to him, "Since on ordinary days he does not do it this way, but he does it this way only now [on the Sabbath], it will not appear to be gluttony."*

G. *When R. Ammi and R. Assi got hold of a piece of bread that had served for a symbolic meal in joining distinct domains [as part of an erub meal], they would say the blessing for it, "Who brings forth bread from the earth."*

H. *They explained, "Since one religious duty has been carried out with this loaf of bread, let us carry out with it yet another."*

II.1 A. **How so? [If] a fire broke out on the night of the Sabbath, they save food for three meals. [If it broke out] in the morning, they save food for two meals. [If it broke out] in the afternoon, [they save food for] one meal. R. Yosé says, "Under all circumstances they save food for three meals":**

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

C. How many meals is a person required to eat on the Sabbath?

D. Three.

E. R. Hidqa says, "Four meals is a person obligated to eat on the Sabbath."

II.2 A. Said R. Yohanan, "Both authorities interpret the same verse of Scripture: 'And Moses said, eat that today, for today is a Sabbath to the Lord, today you shall not find it in the field' (Exo. 16:25). R.

Hidqa takes the view that the three 'todays' are counted in addition to the meal of the prior evening, while rabbis maintain that they encompass the meal of the prior evening."

B. We have learned in the Mishnah: [If] a fire broke out on the night of the Sabbath, [118A] they save food for three meals. Doesn't this mean it is a case in which he has not eaten [so refuting Hidqa]?

C. No, it refers to a case in which he ate the morning meal.

D. [If it broke out] in the morning, they save food for two meals. Doesn't this mean it is a case in which he has not eaten [so refuting Hidqa]?

E. No, it means he ate.

F. [If it broke out] in the afternoon, [they save food for] one meal. Doesn't this mean it is a case in which he has not eaten [so refuting Hidqa]?

G. No, it means he ate.

H. But since it is further set forth as the concluding part of the Tannaite statement, R. Yosé says, "Under all circumstances they save food for three meals," it must follow that the first of the two Tannaite authorities takes for granted that there are three meals as well! But it is better to conclude that our Mishnah paragraph does not accord with the position of R. Hidqa.

II.3 *A. Now with reference to that which we have learned in the Mishnah: Whoever has sufficient food for two meals may not take [food] from a soup kitchen. [Whoever has sufficient] food for fourteen meals may not take [money] from the [communal] fund [M. Pe. 8:7F-G], in accord with which authority is that rule formulated? It can be neither rabbis nor R. Hidqa. It cannot be rabbis, for they would require fifteen meals, and it cannot be R. Hidqa, for there should be sixteen!*

B. In point of fact, it represents the position of rabbis, but we say to the recipient, "What you have to eat at the end of the Sabbath eat on the Sabbath itself [before the Sabbath ends]."

C. Should we then say that this represents rabbis but not R. Hidqa?

D. *You may even maintain that it represents the view of R. Hidqa, for we say to the recipient, "What you need to eat on the eve of the Sabbath before sundown, eat on the Sabbath itself."*

E. *So do we make him to spend the entire Friday in a fast?*

F. *Rather, who is the authority behind this formulation? It is R. Aqiba, for he has said, "If you have to, treat your Sabbath as a weekday, but don't fall into need of other peoples' charity."*

II.4 A. *And as to that which we have learned in the Mishnah: They give to a poor man traveling from place to place no less than a loaf [of bread] worth a dupondion, [made from wheat which costs at least] one sela for four seahs. [If such a poor person] stayed overnight, they give him enough [to pay] for a night's lodging. [If such a poor person] spent the Sabbath, they give him food for three meals [M. Pe. 8:7A-D], must we say that this represents the position of rabbis but not R. Hidqa?*

B. *In point of fact it represents the view of R. Hidqa, dealing with a case in which he already has one meal with him, so we say to him, "Eat what you have with you."*

C. *So is he going to go away empty-handed?*

D. *We give him a meal to go along with him.*

II.5 A. *What is the definition of enough [to pay] for a night's lodging?*

B. *Said R. Pappa, "A bed and a cover."*

II.6 A. *Our rabbis have taught on Tannaite authority:*

B. *As to the plates on which one ate in the evening, one may wash them to eat with them in the morning; in the morning, one may wash them to eat with them at noon; at noon, one may wash them to eat with them at dusk; at dusk and thereafter, one may not wash them again [until sunset].*

C. *But as to glasses, ladles, and flasks, one may wash them all day long, there being no fixed time for drinking.*

The Pleasures of the Sabbath and the Rewards for Observing its Sanctity

II.7 A. *Said R. Simeon b. Pazzi said R. Joshua b. Levi in the name of Bar Qappara, "Anyone who fulfills the duty of eating three meals on the Sabbath is saved*

from three punishments: the anguish of the Messiah, the judgment of Gehenna, and the war of Gog and Magog.

B. “The anguish of the Messiah: *Here there is reference to ‘day’ and elsewhere*, ‘behold I will send you Elijah the prophet before the great and terrible day of the Lord comes’ (Mal. 3: 2).

C. “The judgment of Gehenna: *Here there is reference to ‘day,’ and there*: ‘that day is a day of wrath’ (Zep. 1:15);

D. “The war of Gog and Magog: *Here there is reference to ‘day’ and in that context*, ‘in that day when Gog shall come’ (Eze. 38:18).”

II.8 A. Said R. Yohanan in the name of R. Yosé, “To anyone who makes the Sabbath a time of rejoicing they give an inheritance without limit: ‘Then you shall delight yourself in the Lord and I will make you ride on the high places of the earth and I will feed you **[118B]** with the heritage of Jacob your father’ (Isa. 58:14). That will not be like that of Abraham: ‘Arise, walk through the land in the length of it’ (Gen. 13:17), nor like that of Isaac: ‘For to thee and your seed I will give all these lands’ (Gen. 26: 3), but like that of Jacob: ‘And you shall spread abroad to the west, east, north, and south’ (Gen. 28:14).”

B. R. Nahman bar Isaac said, “He is saved from the subjugation of the exile. Here it is written, ‘And I will make you ride upon the high places of the earth’ while there: ‘and you shall tread upon their high places’ (Deu. 33:29).”

II.9 A. Said R. Judah said Rab, “To anyone who makes the Sabbath a time of rejoicing they give whatever his heart desires: ‘Delight yourself also in the Lord and he will give you your heart’s desires’ (Psa. 37: 4). Now I don’t know what this ‘delight’ is, but when it says, ‘and you shall call the Sabbath a delight’ (Isa. 58:13), you must say, that refers to the pleasure of the Sabbath.”

II.10 A. In what way does one show his delight in the Sabbath?

B. R. Judah b. R. Samuel bar Shilat in the name of Rab said, “With a beet dish, a large fish, and plenty of garlic.”

C. R. Hiyya bar Ashi said Rab said, “Even with any small thing that is meant for the honor of the Sabbath — lo, that constitutes a delight.”

D. *What might that be?*

E. *Said R. Pappa, “A fish hash.”*

II.11 A. Said R. Hiyya bar Abba said R. Yohanan, “Whoever keeps the Sabbath in accord with its rule, even if he worships an idol like the generation of Enosh, do they forgive: ‘Blessed is Enosh who does this...who keeps the Sabbath from

profaning it' (Isa. 56: 2) — read the letters that yield 'profaning it' as though they bore vowels to yield 'being forgiven.'”

II.12 A. Said R. Judah said Rab, “If the Israelites had observed the first Sabbath, no nation or language could have ruled over them: ‘And it came to pass on the seventh day that there went out some of the people to gather’ (Exo. 16:27), followed by, ‘Then came Amalek’ (Exo. 17: 8).”

II.13 A. Said R. Yohanan in the name of R. Simeon b. Yohai, “If the Israelites keep two successive Sabbaths in a proper manner, they will be saved immediately: ‘Thus says the Lord concerning the eunuchs that keep my Sabbaths’ (Isa. 56: 4), followed by, ‘even them will I bring to my holy mountain’ (Exo. 56: 7).”

II.14 A. Said R. Yosé, “May my portion be among those who eat three meals on the Sabbath.”

B. And said R. Yosé, “May my portion be among those who complete the recitation of the Hallel Psalms every day.”

C. But is that so? And didn’t a master say, “He who recites the Hallel Psalms every day blasphemes and insults the Divine Name”?

D. When we made that statement, we were referring to the psalms of praise [Psa. 145-150].

E. And said R. Yosé, “May my portion be among those who pray at the red glow of the sun [dawn, sunset].”

F. Said R. Hiyya bar Abba said R. Yohanan, “It is a religious duty to pray with the red glow of the sun.”

G. *Said R. Zira, “What is the relevant verse of Scripture? ‘They shall revere you with the sunrise and before the moon throughout all generations’ (Psa. 72: 5).”*

H. And said R. Yosé, “May my portion be among those who die of stomach trouble, for a master has said, ‘most righteous persons die of stomach trouble.’”

I. And said R. Yosé, “May my portion be among those who die on a trip to perform a religious duty.”

J. And said R. Yosé, “May my portion be among those who greet the Sabbath in Tiberias and who bid it farewell in Sepphoris.”

- K. And said R. Yosé, “May my portion be among those who tell the disciples to take their seats in the house of study and not among those who tell the disciples to rise and leave the house of study.”
- L. And said R. Yosé, “May my portion be among those who collect charity but not among those who give it out.”
- M. And said R. Yosé, “May my portion be among those who are accused but innocent.”

N. *Said R. Pappa, “Me personally did they suspect, but I didn’t do nuthin.”*

II.15 A. Said R. Yosé, “I had sexual relations five times, and I planted five cedars in Israel.”

B. *Who are they?*

C. R. Ishmael b. R. Yosé, R. Eleazar b. R. Yosé, R. Halafta b. R. Yosé, R. Abtilos b. R. Yosé, and R. Menahem b. R. Yosé.

D. *So what about Vardimos?*

E. *Vardimos is the same as Menahem.*

F. *So why do they call him Vardimos?*

G. Because his face was like a rose [vered].

H. *Anyhow, are we supposed to conclude that R. Yosé didn’t carry out the religious duty of sexual relations? Rather, say: Five acts of sexual relations did I have and I repeated them.*

II.16 A. Said R. Yosé, “I never called my wife my wife, or my ox my ox, but my wife I call ‘my home,’ and my ox ‘my field.’”

B. And said R. Yosé, “I have never in my life looked at the mark of circumcision of my penis.”

C. *But is that so? For Rabbi was asked, “Why are you called ‘our holy master,’” and he said to them, “I never looked at the mark of circumcision on my penis.”*

D. *In the case of Rabbi, there was another virtue, that he never put his hand underneath his underpants.*

E. And said R. Yosé, “The beams of my house have never seen the seams of my shirt.”

F. And said R. Yosé, “I have never disregarded the opinion of my neighbors. I know that I am not a priest, but if my neighbors were to

tell me to ascend the platform to bestow the priestly benedictions, I would do it.”

G. And said R. Yosé, “I have never in my life said anything that I had later on to retract.”

- II.17** A. *Said R. Nahman, “May I be rewarded for observing three meals on the Sabbath.”*
- B. *Said R. Judah, “May I be rewarded for observing the requirement of true introspection in prayer.”*
- C. *Said R. Huna b. R. Joshua, “May I be rewarded for never walking four cubits bareheaded.”*
- D. *Said R. Sheshet, “May I be rewarded for carrying out the religious duty of phylacteries.”*
- E. *Said R. Nahman, “May I be rewarded for carrying out the religious duty of show fringes.”*

II.18 A. *Said R. Joseph to R. Joseph b. Rabbah, “As to your father, concerning what religious duty is he most zealous?”*

B. *He said to him, “Concerning the religious duty of show fringes. One day he was climbing up a ladder when a thread of the fringes broke, and he wouldn’t climb down until another was put in.”*

II.19 A. *And said Abbaye, “May I be rewarded, for when I saw a neophyte rabbi who had completed his tractate, [119A] I made it a festival day for the rabbis.”*

B. *Said Raba, “May I be rewarded, for whenever a neophyte rabbi came to me for a case, I didn’t put my head down on my pillow that night before I went looking for arguments in his favor.”*

C. *Said Mar bar R. Ashi, “I am unfit for judging a case of a neophyte rabbi. How come? He is as dear to me as myself, and a person does not see in himself any grounds for condemnation.”*

- II.20** A. *R. Hanina would stand in his cloak on the eve of the Sabbath at sunset and exclaim, “Come and let us go forth to greet the Sabbath, the Queen.”*
- B. *R. Yannai would put on his garments on the eve of the Sabbath and say, “Come, bride, come, bride.”*

- II.21** A. *Rabbah bar R. Huna visited the household of Rabbah bar R. Nahman. They served him three seahs of cakes made in oil. He said to them, "So did you know I was coming?"*
B. *They said to him, "Are you more important to us than [the Sabbath]?"*
- II.22** A. *R. Abba bought meat for thirteen half-zuzes and handed the meat over to his servants at the door hinge, saying to them, "Rush, quick, rush, quick" [for the Sabbath].*
- II.23** A. *R. Abbahu would sit on an ivory stool and fan the fire [to help with the cooking].*
B. *R. Annan would wear an overall [to help with the cooking]. For a Tannaite authority of the household of R. Ishmael [stated], "In the clothing in which one has cooked a dish for his master, he should not mix a cup of wine for his master."*
C. *R. Safra would singe the head of the animal.*
D. *Raba salted mullet.*
E. *R. Huna lit the lamp.*
F. *R. Papa plaited the wicks.*
G. *R. Hisda cut up the beet roots.*
H. *Rabbah and R. Joseph chopped the wood.*
I. *R. Zira lit the fire. R. Nahman carried food in and out, saying, "If R. Ammi and R. Assi were to visit me, wouldn't I carry food for them?"*
J. *Others say, "R. Ammi and R. Assi carried food in and out, saying, 'If R. Yohanan visited us, wouldn't we carry in and out food for the meal?'"*
- II.24** A. *Joseph the Sabbath Lover: There was a gentile in his neighborhood who had a lot of property. The Chaldaeans told him, "Joseph the Sabbath Lover is going to consume all your property." He went and sold all his property and bought a jewel with the proceeds; this he put in his turban. As he was crossing a bridge, the wind blew off the turban and threw it into the water. A fish swallowed it.*
B. *The fish was caught and brought to market on a Friday afternoon before sunset. They said, "Who will buy it now?"*

C. *They said to them, 'Go show it to Joseph the Sabbath Lover, because he usually buys.'*

D. *They took it to him. He bought it, cut it open and found the jewel in it. He sold it for thirteen roomfuls of gold coins. A certain old man met him and said, "He who lends to the Sabbath — the Sabbath pays him back."*

A Further Miscellany

On What Count Do People Achieve Merit to Enjoy Other Benefits

Further Rewards for Keeping the Sabbath

Punishment for failure to Keep the Sabbath

- II.25** A. *Rabbi raised this question to R. Ishmael b. R. Yosé: "Through what deeds do the rich folk in the Land of Israel enjoy the merit [that brings them heavenly favor in the form of wealth]?"*
- B. He said to him, "Because they tithe conscientiously, as it says, 'You shall surely tithe' (Deu. 14:22) — tithe so you will become rich [a meaning yielded by a shift from a sin to a shin]."
- C. "And as to those in Babylonia, through what deeds do they enjoy the merit [that brings them heavenly favor in the form of wealth]?"
- D. "Because they honor the Torah."
- E. "And as to those in other countries?"
- F. "Because they honor the Sabbath."
- II.26** A. For said R. Hiyya bar Abba, "One time I was received as a guest in the home of a householder in Laodicea, and they brought before me a table of gold borne by sixteen men; there were sixteen silver chains fixed to it, with plates, goblets, pitchers, and flaxes set thereon, and on it there were all kinds of food, dainties and spices. When they set it down, they cited the verse, 'The earth is the Lord's and the fullness thereof' (Psa. 24: 1), and when they took it away after the meal they recited, 'The heavens are the heavens of the Lord but the earth he has given to the children of men' (Psa. 115:16).
- B. "I said to him, 'My son, through what deeds do you enjoy the merit of enjoying such comfort?'"
- C. "He said to me, 'I was a butcher, and out of every fine beast I said, May this be for the Sabbath.'"

- D. "I said to him, 'Happy are you that you have attained such merit, and blessed is the Omnipresent, who has accorded you such merit.'"

II.27 A. Said Caesar to R. Joshua b. Hananiah, "How come the food cooked for the Sabbath has such a wonderful fragrance?"

- B. He said to him, "We have a special spice, called 'Sabbath,' which we put into it, and its fragrance is wonderful."

- C. He said to him, "Give us some."

- D. He said to him, "It works only for someone who keeps the Sabbath, but it doesn't work for someone who doesn't keep the Sabbath."

II.28 A. *Said the exilarch to R. Hamnuna, "What is the meaning of the verse of Scripture, 'and you shall call the holy of the Lord honorable' (Isa. 58:13)?"*

- B. He said to him, "This refers to the Day of Atonement, on which there is no eating or drinking. The Torah has said, 'Honor it with clean clothing.'"

II.29 A. "And you shall honor it" (Isa. 58:13) —

- B. Rab said, "By bringing in the holy day earlier than usual."

- C. Samuel said, "By ending it later than usual."

II.30 A. *The sons of R. Pappa bar Abba said to R. Pappa, "What about us, for example, who eat meat and wine every day — how are we supposed to treat the Sabbath as a special day?"*

B. *He said to them, "If it is your custom to eat early, eat later; if it is your custom to eat late, eat earlier."*

II.31 A. *R. Sheshet: In the summer he would seat the rabbis in a place that the sun reached, and in the winter, in a shady place, so that they would leave quickly.*

II.32 A. *R. Zira [119B] would make the rounds of pairs of rabbis, saying to them, "By your leave, don't profane it."*

II.33 A. *Said Raba, and some say, R. Joshua b. Levi, "Even an individual praying by himself on the eve of the Sabbath has to say the verses of the Sabbath, 'And the heaven and the earth were finished' (Gen. 2: 1)."*

- B. For said R. Hamnuna, "Whoever says the Prayer on the eve of the Sabbath and says the Sabbath verses, 'And the heaven and the earth were finished' (Gen. 2: 1), is regarded by Scripture as though he had become a partner of the Holy One, blessed be He, in the works of creation, as it is said, 'And the

heaven and the earth were finished' (Gen. 2: 1) — don't read the words to yield 'finished' but rather 'and they finished.'"

II.34 A. Said R. Eleazar, "How on the basis of Scripture do we know that speech is equivalent to action? 'By the word of the Lord were the heavens made' (Psa. 33: 6)."

II.35 A. Said R. Hisda said Mar Uqba, "Whoever says the Prayer on the eve of the Sabbath and includes the Sabbath verses, 'And the heaven and the earth were finished...' (Gen. 2: 1ff) — the two angels who accompany a person put their hands on his head and say to him, 'and your iniquity is taken away and your sin atoned for' (Isa. 6: 7)."

II.36 A. *It has been taught on Tannaite authority:*

B. R. Yosé bar Judah says, "Two ministering angels accompany a person on the eve of the Sabbath from synagogue to home, one good, the other bad. And when he comes home and finds the candle burning, the table set, the bed laid out, the good angel says to him, 'May it be God's will that things should be this way on other Sabbaths,' and the bad angel willy-nilly says, 'Amen.' But if it is not that way, then the bad angel says, 'May it be God's will that things should be this way on other Sabbaths,' and the good angel willy-nilly says, 'Amen.'"

II.37 A. Said R. Eleazar, "A person should always set his table on the eve of the Sabbath, even if he only needs to put out food in the volume of an olive."

B. R. Hanina said, "A person should always set his table at the exit of the Sabbath, even if he only needs to put out food in the volume of an olive."

C. Hot water at the end of the Sabbath is soothing. Warm bread after the end of the Sabbath is soothing.

II.38 A. *R. Abbahu would prepare for the end of the Sabbath a calf three years old. He would eat of it only a kidney. When Abimi, his son, grew up, the boy said to him, "So why waste so much? Let's leave a kidney from Friday."*

B. *He left it over, and a lion ate it.*

II.39 A. Said R. Joshua b. Levi, "Whoever says the formula, 'Amen, may his great name be blessed,' with all his strength — they tear up for him the decree that has been issued against him: 'When retribution was annulled in Israel, for the people offered themselves willingly, Bless you the Lord' (Jud. 5: 2). Why was 'retribution annulled'? Because 'the people offered themselves willingly.'"

- B. R. Hiyya bar Abba said R. Yohanan [said], “Even if he is marked by a taint of idolatry, they forgive him. Here it is written, ‘when retribution was annulled,’ and elsewhere, ‘And Moses saw that the people had broken loose for Aaron had let them loose’ [and the words for annulled and broken loose correspond] (Exo. 32:25).”

II.40 A. Said R. Simeon b. Laqish, “Whoever responds ‘Amen’ with all his might — they open for him the gates of the Garden of Eden: ‘Open you the gates, that the righteous nation, which keeps truth, may enter in’ (Isa. 26: 2). Don’t read the letters that yield ‘that keeps truth’ in that way, but as if they bore vowels to yield, ‘that say amen.’”

B. *What does “Amen” mean?*

C. Said R. Hanina, “The three letters stand for, ‘God, faithful king.’”

II.41 A. Said R. Judah b. R. Samuel in the name of Rab, “Fire takes place only in a place in which there is a desecration of the Sabbath, as it is said, ‘But if you will not hearken to me to hallow the Sabbath day and not to bear a burden...then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched’ (Jer. 17:27).”

B. *What is the meaning of* and it shall not be quenched?

C. Said R. Nahman bar Isaac, “It will be the time at which people are not around to put it out.”

II.42 A. Said Abbaye, “Jerusalem was ruined only because they violated the Sabbath therein: ‘And they have hidden their eyes from my Sabbaths, therefore I am profaned among them’ (Eze. 22:26).”

B. Said R. Abbahu, “Jerusalem was ruined only because they stopped reciting the Shema morning and evening: ‘Woe to them that rise up early in the morning, that they may follow strong drink...and the harp and the lute, the tabret and the pipe and wine are in their feasts, but they do not regard the works of the Lord,’ ‘Therefore my people have gone into captivity for lack of knowledge’ (Isa. 5:11-13).”

C. Said R. Hamnuna, “Jerusalem was ruined only because they neglected the children in the schoolmaster’s household: ‘pour out...because of the children in the street’ (Jer. 6:211). Why pour out? Because the children are in the streets.”

D. Said Ulla, “Jerusalem was ruined only because they were not ashamed on account of one another: ‘Were they ashamed when they committed

abomination? No, they were not at all ashamed, therefore they shall fall' (Jer. 6:15)."

- E. Said R. Isaac, "Jerusalem was ruined only because they treated equally the small and the great: 'And it shall be, like people like priest' and then, 'the earth shall be utterly emptied' (Isa. 24:2-3)."
- F. Said R. Amram b. R. Simeon bar Abba said R. Simeon bar Abba said R. Hanina, "Jerusalem was ruined only because they did not correct one another: 'Her princes are become like harts that find no pasture' (Lam. 1: 6) — just as the hart's head is at the side of the other's tail, so Israel of that generation hid their faces in the earth and didn't correct one another."
- G. Said R. Judah, "Jerusalem was ruined only because they humiliated disciples of sages therein: 'But they mocked the messengers of God and despised his words and scoffed at his prophets, until the wrath of the Lord arose against his people till there was no remedy' (2Ch. 36:16)."

H. *What is the meaning of* till there was no remedy?

I. Said R. Judah said Rab, "Whoever humiliates a disciple of a sage will have no remedy for his injury."

II.43 A. Said R. Judah said Rab, "*What is the meaning of the verse of Scripture*, 'Do not touch my anointed and do my prophets no harm' (1Ch. 16:22)? 'Do not touch my anointed': This refers to the schoolchildren in the household of their teacher. '...And do my prophets no harm': This refers to disciples of sages."

B. Said R. Simeon b. Laqish in the name of R. Judah the Patriarch, "The world endures only for the breath of the children in the schoolhouse of their teacher."

C. *Said R. Pappa to Abbaye, "So what about mine and yours?"*

D. He said to him, "The breath that has some sin in it is not like the breath in which there is none."

E. And said R. Simeon b. Laqish in the name of R. Judah the Patriarch, "They don't dismiss the schoolchildren from the house of their schoolteacher even for the sake of building the house of the sanctuary."

F. And said R. Simeon b. Laqish in the name of R. Judah the Patriarch, "This is what I have received as a tradition from my mothers, and some say, from your fathers: 'Any town that has no children in the household of their teacher do they wipe out.'"

G. Rabina said, "They make it a herem."

- II.44** A. And said Raba, “Jerusalem was destroyed only once faithful people had disappeared from among them, as it is said, ‘Run you to and fro through the streets of Jerusalem and see now and know and look in the spacious piazzas there, see if you can find a man, if there be any who does justly, who seeks truth, and I will pardon him’ (Jer. 5: 1).”
- B. Is that true now? And didn’t R. Qattina say, “Even at the hour of the downfall of Jerusalem, faithful people did not disappear from there: ‘When a man shall take hold of his brother in the house of his father, saying, you have clothes, be you our ruler’ (Isa. 3: 6) — things with which people cover themselves as with clothes are in your hand. ‘And let this stumbling be under your hand’ (Isa. 3: 6) **[120A]** — things of which people are not certain unless they first stumble over them will be under your hand.
- C. “‘Be you our judge. In that day shall he lift up his voice saying, I will not be a healer’ (Isa. 3: 6): The meaning of ‘lift up’ denotes only swearing: ‘You shall not lift up the name of the Lord your God in vain’ (Exo. 20: 7).
- D. “‘I will not be a binder up’: I will not be among those who shut themselves up in the schoolhouse.
- E. “‘And in my house is neither bread nor clothing’: I don’t have any knowledge of Scripture, Mishnah, or talmud.”
- F. *But how so? Maybe that case is exceptional, for if he had said to them, “Well, I have studied them,” they would have answered, “Then tell them to us,” and he would say he had learned but forgotten. So why say, “I will not be a binder up” at all?*
- G. *No problem, here we speak of learning [where they told the truth], there, business.*

16:3

- A. They save a basket full of loaves of bread,**
- B. even if it contains enough food for a hundred meals,**
- C. a wheel of pressed figs, and a jug of wine.**
- D. And one says to others, “Come and save [what you can] for yourselves [as well].”**
- E. Now if they were intelligent, they come to an agreement with him after the Sabbath.**
- F. Where do they [take them to] save them?**

- G. To a courtyard which is included within the Sabbath limit that fuses the area into a single domain [erub].
- H. Ben Beterah says, "Also: To one which is not included within the Sabbath limit that fuses the area into a single domain [erub]."

16:4

- A. And to that place [M. 16:3F-H] one takes out all his utensils.
- B. And he puts on all the clothing which he can put on, and he cloaks himself in all the cloaks he can put on.
- C. R. Yosé says, "Eighteen items of clothing."
- D. And he goes back, puts on clothing, and takes it out,
- E. and he says to others, "Come and save [the clothing] with me."

- I.1 A. [They save a basket full of loaves of bread, even if it contains enough food for a hundred meals:] *But lo, to begin with, the Tannaite rule states explicitly: They save food enough for three meals — and no more!*
- B. *Said R. Huna, No problem, the one speaks of a case in which he comes to save the entire basket, in the other, he comes to collect food. If he comes to save, he can save it all, if he comes to collect, he can collect only enough for three meals."*
- C. *Said R. Abba bar Zabeda said Rab, "Both refer to a case in which he comes to save the entire basket, but there is no contradiction. In the one case he comes to save it in the same courtyard, in the other, in another courtyard."*
- I.2 A. R. Huna b. R. Joshua raised this question: "If he took off his garment and collected and put things therein, collected and put things therein, *what is the rule? Is he comparable to one who comes to save [food] or to one who comes to collect?*"
- B. *Now, since Raba said, "R. Shizbi misled R. Hisda when he expounded, 'That is on condition that he not bring a utensil that holds more food than for three meals,'" it must follow that he is in the status of one who comes to save food, and it is permitted to do so.*
- C. *Said R. Nahman bar Isaac to Raba, "What error did he make?"*
- D. *He said to him, "Since it is taught as part of the Tannaite statement, that is on condition that he does not bring another utensil and catch the dripping liquid or another utensil and join it to the roof, thus it is only another utensil that may*

not be brought; but he may save as much as he wants if he uses one and the same utensil."

- II.1** A. **A wheel of pressed figs, and a jug of wine. And one says to others, "Come and save [what you can] for yourselves [as well]." Now if they were intelligent, they come to an agreement with him after the Sabbath:**
- B. **An agreement?** *Whatever for? They have acquired title of what was in fact ownerless property?*
- C. Said R. Hisda, "They have here taught as the Mishnah rule a trait of enormous virtue."
- D. *Said Raba, "So will virtuous people accept a fee for something done on the Sabbath?"*
- E. *Rather, said Raba, "Here we deal with a God-fearing person, who does not wish to derive gratuitous grain from others, but also doesn't want to work for nothing, and this is the sense of the statement: **Now if they were intelligent** — knowing that in such a case it is not payment for work done on the Sabbath — **they come to an agreement with him after the Sabbath.**"*

- III.1** A. **Where do they [take them to] save them? To a courtyard which is included within the Sabbath limit that fuses the area into a single domain [erub]. Ben Beterah says, "Also: To one which is not included within the Sabbath limit that fuses the area into a single domain [erub]":**
- B. *How come the language here is, **for yourselves**, while in connection with saving clothing, the language that is used is, [And he says to others, "Come and save the clothing] with me?*
- C. *Say: With respect to food, the language that is used is, **for yourselves**, because all that is suitable for him is food for three meals; in connection with clothing, because the clothing is fit for him all day long, he uses the language, **with me.***

- III.2** A. *Our rabbis have taught on Tannaite authority:*
- B. "One may put on clothing and carry it out and take it off and then go back and put on clothing and carry it out and take it off, even the entire day," the words of R. Meir.
- C. R. Yosé says, "He may take out eighteen pieces of clothing."
- D. And what are they?

- E. Cloak, undertunic, hollow belt, linen tunic, shirt, felt cap, apron, pair of pants, pair of shoes, pair of socks, pair of breeches, girdle for his loins, hat on his head, scarf around his neck.

16:5

- A. **R. Simeon b. Nannos says, “They spread out a lamb’s hide over a chest, box, or cupboard, which has caught fire,**
- B. **“for it will [only] singe.”**
- C. **And they make a partition with any sort of utensils, whether filled [with water] or empty, so that the fire will not pass.**
- D. **R. Yosé prohibits doing so with new clay utensils filled with water,**
- E. **for they cannot take the fire, so will split open, and [the water within them] will put out the fire.**

- I.1** A. Said R. Judah said Rab, “In the case of a cloak that has caught fire on one side, they put water on it on the other side, and if the fire happens to go out, it happens to go out.”
- B. *An objection was raised: In the case of a cloak that has caught fire on one side — one takes it off and covers himself with it, and if the fire goes out, it goes out. And so, too, if a scroll of the Torah catches fire, one may spread it out and read in it, and if the fire goes out, it goes out. [But it is not permitted to put water on the burning object.] [T. 13:6A-C, D-F].*
- C. **[120B]** *[Rab] accords with R. Simeon b. Nannos [regarding the use of water as comparable to the use of a goatskin, since the water is not poured onto the flame directly (Freedman)].*
- D. *Well, maybe R. Simeon b. Nannos made his ruling merely because it will [only] singe, but does he take this position in the case of indirectly extinguishing the flame [for example, with water]?*
- E. *Well, as a matter of fact, since the final clause states, **R. Yosé prohibits doing so with new clay utensils filled with water, for they cannot take the fire, so will split open, and [the water within them] will put out the fire, it follows that the initial Tannaite does permit doing so.***

- I.2** A. *Our rabbis have taught on Tannaite authority:*
- B. A lamp that is on a board — one may shake the board and the lamp falls, and if it goes out, it goes out.

C. *Said the household of R. Yannai, “They have made this rule only in the case of one who forgets it there, but if he put it there, the board becomes a stand for something that it is forbidden to handle on the Sabbath [and therefore the board also cannot be handled at all].”*

I.3 A. *A Tannaite statement:*

B. A lamp that is behind the door — one may open and close the door in a normal way, and if the lamp goes out, it goes out.

C. *Rab cursed this statement.*

D. *Said Rabina to R. Aha b. Raba, and some say, R. Aha b. Raba to R. Ashi, “How come Rab cursed this statement? Should we say that it is because Rab concurs with R. Judah [Freedman: that even an unintentional action is forbidden], while the Tannaite authority before us sets forth the rule in accord with R. Simeon, well, just because Rab concurs with R. Judah, is he going to curse anything that is taught as a Tannaite statement in accord with R. Simeon!?”*

E. *He said to him, “In this matter even R. Simeon would concur, for both Abbayye and Raba say, ‘R. Simeon concedes in a case of ‘cut off his head but let him not die’ [that a labor performed incidentally in the course of doing a permitted deed is itself permitted, unless that labor follows inevitably from the latter, in which case it is equivalent to a forbidden labor].”*

I.4 A. Said R. Judah, “On the Sabbath a person may open a door that is opposite a fire.”

B. *Abbayye cursed this statement: “With what situation do we deal? If it is a case in which a wind is blowing, then what would be the reason behind the view of him who might prohibit doing so? If there is no wind blowing [except what is created by the door], then what can possibly explain the position of the one who permits doing so?”*

C. *In point of fact it is a case in which there is a wind blowing there. The one authority holds we make a precautionary decree [forbidding doing so because if there is no wind, it is certainly prohibited], the other maintains we make no such precautionary decree.*

II.1 A. **And they make a partition with any sort of utensils, whether filled [with water] or empty, so that the fire will not pass. R. Yosé prohibits doing so**

with new clay utensils filled with water, for they cannot take the fire, so will split open, and [the water within them] will put out the fire:

- B. *Does that bear the implication that rabbis hold, indirectly causing a flame to go out is permitted, and R. Yosé maintains, indirectly causing a flame to go out is forbidden? But lo, we have a tradition that reverses the positions, for it has been taught on Tannaite authority:*
- C. People may make a partition of empty bottles and full ones not likely to burst; and what are full ones not likely to burst? Metal utensils.
- D. R. Yosé says, “Also utensils made in Kefar Shihin and Kefar Hananiah are not likely to burst” [he, too, permits only utensils not likely to burst].
- E. *And should you say, reverse our Mishnah formulation, well, while R. Yosé of the rule formulated external to the Mishnah argues within the position of the rabbis, [Freedman: even if they are likely to burst, he will permit utensils, but even on the more stringent view of rabbis, utensils such as those of the specified villages should be permitted, too,] well, now, can you really reverse these positions at all? And hasn’t Rabbah bar Tahalipa said in the name of Rab, “Who is the Tannaite authority who holds, indirectly causing a flame to go out is forbidden? It is R. Yosé”?*
- F. *In point of fact, do not reverse the positions, but the whole of the Tannaite formulation external to the Mishnah belongs to R. Yosé, but the version is flawed, and this is the proper Tannaite formulation of the matter: People may make a partition of empty bottles and full ones not likely to burst; and what are full ones not likely to burst? Metal utensils. And also, utensils made in Kefar Shihin and Kefar Hananiah are not likely to burst. For R. Yosé says, “Also utensils made in Kefar Shihin and Kefar Hananiah are not likely to burst.”*

II.2 A. *Well, then, there is a striking conflict between statements of rabbis and between statements of R. Yosé, for it has been taught on Tannaite authority:*

B. Lo, if the Divine Name is written on one’s skin, he must not bathe or anoint himself or stand in any unclean place. If he should turn out, however, to be required as a matter of religious duty to immerse in an immersion pool, he wraps a piece of reed around the spot and goes down into the immersion pool and immerses.

C. R. Yosé says, “In point of fact he may go down and immerse in an ordinary way, on condition that he not rub off the Divine Name.”

[Rabbis forbid indirectly causing the name to be erased, Yosé, only directly doing so.]

D. *That case is exceptional, for Scripture has said, “And you shall destroy their name out of that place, you shall not do so to the Lord your God” (Deu. 12:3-4) — it is a direct action that is forbidden, but an indirect action is permitted.*

E. Well, if so, here, too, it is written, “You shall not do any work” (Exo. 20: 9) — *direct action is forbidden, indirect, permitted!*

F. *Since someone is excited about saving his property, if you permit him to do it that way, he will end up putting out the fire.*

G. *Well, then, if so, the positions of rabbis contradict one another: If in that case, even though someone is excited about saving his property, it is permitted, how much the more so here!*

H. *But does that stand to reason [that requiring the coverage of a reed is to prevent wiping away the Divine Name]? What situation do we have in mind? If the reed is wound tightly, it interposes; if not, the water will go in.*

I. *Now if you raise the question of interposition, then what about the ink itself?*

J. *It is wet ink, for it has been taught on Tannaite authority: **Blood, ink, honey, milk, mulberry juice, fig juice, sycamore juice, and carob juice, when dry, interpose, and when moist, do not interpose [T. Miq. 6:9D-F].***

K. *Anyhow, there is a problem [with the reed].* [Freedman: This difficulty is raised to show that rabbis’ view has nothing to do with the question of whether or not indirect action is permitted.]

L. *Rather, said Raba bar R. Shila, “This is the operative consideration in the mind of rabbis: They take the view that it is forbidden to stand naked before the Divine Name.”*

M. *So does it follow that R. Yosé takes the view that it is permitted to stand naked before the Divine Name?*

N. *It would be a situation in which he puts his hand over the name.*

O. *Well, then, why not posit that from rabbis’ perspective, too, he puts his hand over the name?*

P. *Sometimes he may forget and take it away.*

Q. *Well, then, why not posit that from R. Yosé's view, sometimes he may forget and take it away?*

R. *Rather, if a reed is available, everyone will concur that it must be used [so that someone won't stand naked before the Divine Name]. But here with what situation do we deal? With whether or not it is necessary to go looking for a reed. Rabbis take the view that [121A] it is not required to have the immersion at its required time, so we do take time off to go looking for a reed, and R. Yosé maintains that immersion at the due time is required, so we don't take off time to go looking for a reed.*

S. *But does R. Yosé really maintain that it is a religious duty to have the immersion at the due time? And hasn't it been taught on Tannaite authority:*

T. *A man afflicted by flux, a woman afflicted by flux, a man with the skin ailment [of Lev. 13-14] and a woman with the same, a man who has sexual relations with a menstruating woman, and someone unclean with corpse uncleanness — they are to be immersed by day. A woman who has completed her menstrual period and a woman after childbirth may take their immersion bath at night. A person who is unclean by reason of a seminal emission immerses any time during the whole day.*

U. *R. Yosé says, "If the emission took place from dusk onward, he does not have to immerse" [because immersion at a fixed time is not obligatory].*

V. *That represents the view of R. Yosé b. R. Judah, who has said, "The immersion at the end suffices for a woman after childbirth" [even though that may not be the exact time for the immersion, and immersion when it becomes due is not obligatory].*

16:6

- A. **A gentile who came to put out a fire —**
- B. **they do not say to him, "Put it out," or "Do not put it out,"**
- C. **for they are not responsible for his Sabbath rest.**
- D. **But a minor [Israelite child] who came to put out a fire —**
- E. **they do not hearken to him [and let him do so],**
- F. **because his Sabbath rest is their responsibility.**

- I.1** A. Said R. Ammi, “In the case of a fire, sages have permitted one to say, ‘Whoever puts it out won’t lose.’”
- B. *May we say that the following supports his position: A gentile who came to put out a fire — they do not say to him, “Put it out,” or “Do not put it out,” for they are not responsible for his Sabbath rest? So what we don’t say to him is, “put it out,” but we may use the language, “Whoever puts it out won’t lose.”*
- C. *Well, see what’s coming next: They do not say to him... “Do not put it out,” so what we don’t say to him is, Do not put it out, — and we also don’t say to him, “Whoever puts it out won’t lose.”*
- D. *Rather, from this passage there is no decisive evidence one way or the other.*

- I.2** A. *Our rabbis have taught on Tannaite authority:*
- B. **There was the case in which a fire broke out in the courtyard of Joseph b. Simai in Shihin, and soldiers from the garrison at Sepphoris came to put it out, because he was a royal agent, but he didn’t let them on account of the honor owing to the Sabbath. But a miracle was done for him, and it rained and put out the fire. In the evening he sent to every one of them two selas, and to the commanding officer five. And when sages heard about it they said, “He didn’t have to do it that way, for lo, we have learned in the Mishnah: A gentile who came to put out a fire — they do not say to him, ‘Put it out,’ or ‘Do not put it out,’ for they are not responsible for his Sabbath rest” [T. [Shab. 13:9B](#)].**

- II.1** A. **But a minor [Israelite child] who came to put out a fire — they do not hearken to him [and let him do so], because his Sabbath rest is their responsibility:**
- B. *That implies that should a minor eat carrion, the court is commanded to stop him.*
- C. Said R. Yohanan, “This deals with the case of a minor who is acting with the full knowledge and consent of his father.”
- D. *Along these same lines with respect to a gentile, he, too, would be acting with the full knowledge and consent of an Israelite, so is that permitted?*
- E. *The gentile acts on his own initiative.*

16:7

- A. They cover a lamp with a dish so that it will not scorch a rafter;
- B. and the excrement of a child;
- C. and a scorpion, so that it will not bite.
- D. Said R. Judah, “A case came before Rabban Yohanan b. Zakkai in Arab, and he said, ‘I suspect [he is liable for] a sin-offering.’”

I.1 A. R. Judah, R. Jeremiah bar Abba, and R. Hanan bar Raba visited the household of Abin of Neshiqqayya. To R. Judah and R. Jeremiah bar Abba **[121B]** they brought couches, for to R. Hanan bar Raba they didn’t bring one. Now he found him reciting to his son, **and the excrement of a child**, on account of the child [that he not cover himself with the crap]. He said to him, “Abin, Only an idiot teaches his son idiocy? Isn’t the shit itself deemed fit for the dogs [and that is why it may be handled and disposed of, so there is no need to turn a dish over it anyhow]? And should you say, it wasn’t suitable for the dogs from the preceding day, hasn’t it been taught on Tannaite authority: **Streams and springs that flow out — lo, they are in the status of whomever [takes their water] [T. Y.T. 4:8]**”?

- B. “So how should I repeat the tradition?”
- C. “Say: They may cover chicken-shit because of the child.”
- D. “Well, why not derive that rule [that one may dispose of the chicken-shit] because the dish is usable for shit [so why invoke the consideration of the infant’s playing with it and injuring himself]? And should you reply, the shit-pot can be handled only because it is in any event a utensil, but that itself may not be handled, in fact, a mouse [tantamount to shit] was found in the space at R. Ashi’s, and he said to the servants, ‘take it by the tail and toss it out!’”
- E. “This speaks of a dung heap.”
- F. “Well, then, what’s the baby doing on a dung heap.”
- G. “It’s shit in the courtyard.”
- H. “Well, even in the courtyard, it’s a shit-pot.”
- I. “This speaks of a dung heap in the courtyard.”

II.1 A. **And a scorpion, so that it will not bite:**

- B. Said R. Joshua b. Levi, “Whatever does injury may be killed on the Sabbath.”
- C. Objected R. Joseph, “Five things may be killed on the Sabbath, and these are they: a fly in Egypt, a hornet in Nineveh, a scorpion in Adiabene, a snake in the

Land of Israel, and a mad dog anywhere. *Now who is the Tannaite authority behind this position? Should I say it is R. Judah? Lo, he has said, 'For an act of labor that is not required for its own purpose, one is liable.' So isn't it R. Simeon? And these are the items that he has permitted to be killed, but others not?*

- D. *Said R. Jeremiah, "So who is going to tell us that this version is well set forth? Maybe it's corrupt?"*
- E. *Said R. Joseph, "So I'm the one who repeated the Tannaite tradition, and I'm the one who raised the question, and I'm the one who can then work out the solution: It speaks of a case in which they were running after a person, and it represents the position of all parties."*

- II.2**
- A. *A Tannaite authority repeated before Raba bar R. Huna, "He who kills snakes or scorpions on the Sabbath — the spirit of the pious gets no pleasure from him."*
 - B. *He said to him, "Well, as to those allegedly pious men, the spirit of the sages gets no pleasure from them."*
 - C. *He differs from R. Huna, for R. Huna saw someone kill a wasp. He said to him, "So did you kill them all?"*

- II.3**
- A. *Our rabbis have taught on Tannaite authority:*
 - B. *If someone stumbles upon snakes or scorpions and kills them, it is certain that he was assigned to kill them. If he doesn't kill them, it is certain that they were assigned to kill him, but a miracle was done for him by Heaven.*
 - C. *Said Ulla, and some say, Rabbah bar bar Hannah, said R. Yohanan, "That is the case if they hiss at him."*

- II.4**
- A. *Said R. Abba bar Kahana, "Once one of them fell in the schoolhouse, and a certain Nabataean student went and killed it."*
 - B. *Said Rabbi, "He had already met upon one like it."*

- II.5**
- A. *The question was raised: Is the meaning of, He had already met upon one like it, that he did well, or that he didn't do well?*
 - B. *Come and take note: R. Abba b. R. Hiyya bar Abba and R. Zira were in session at the gate of the household of R. Yannai. A question came up between them, and they asked R. Yannai: "What is the law on killing snakes or scorpions on the Sabbath?"*

C. He said to them, "I kill hornets, all the more so snakes and scorpions."

D. *But maybe he acted without intent [but just as he walked along], for* said R. Judah, "In the case of spit, one can step on it without intent [of leveling grooves in the ground]." And said R. Sheshet, "In the case of a snake, one steps on it without intent [of killing it, even though that is what happens]." And said R. Qattina, "As to a scorpion, one steps on it without intent [of killing it, even though that is what happens]."

II.6 A. *Abba bar Marta, a.k.a. Abba bar Minyumi, was being dunned by members of the household of the exilarch for money. They brought him before the exilarch, who so tortured him that he spat out some spit. The exilarch ordered, "Bring a utensil and cover it over."*

B. *He said to them, "You don't have to do that, for this is what R. Judah said: 'In the case of spit, one can step on it without intent [of leveling grooves in the ground].'"*

C. *He said to them, "This one is a neophyte rabbi, let him go."*

Miscellany on Objects in the Household of Rabbi

II.7 A. And said R. Abba bar Kahana said R. Hanina, "As to the candlesticks of the household of Rabbi [made in one piece], it is permitted to handle them on the Sabbath."

B. Said to him R. Zira, "May they be handled with one hand or with two hands?"

C. **[122A]** He said to him, "They are like those in your father's house [little, but big, heavy ones may not be moved about]."

II.8 A. And said R. Abba bar Kahana said R. Hanina, "The palanquins of Rabbi's household may be handled on the Sabbath."

B. Said to him R. Zira, "Is that the case of those that may be moved about by one man or by two men?"

C. He said to him, "They are like those in your father's house [little, but big, heavy ones may not be moved about]."

II.9 A. And said R. Abba bar Kahana said R. Hanina, "R. Hanina permitted the household of Rabbi to drink wine carried in gentile palanquins, if they were sealed with one seal [not necessarily the normal two]. *But I don't know whether this is because he concurred with R. Eliezer [that only one seal is*

needed] or because of the fear of the household of the patriarch [that would prevent gentiles from touching the wine].”

16:8

- A. A gentile who lit a candle —
- B. an Israelite may make use of its light.
- C. But [if he did so] for an Israelite, it is prohibited [to do so on the Sabbath].
- D. [If a gentile] drew water to give water to his beast, an Israelite gives water to his beast after him.
- E. But [if he did so] for an Israelite, it is prohibited [to use it on the Sabbath].
- F. [If] a gentile made a gangway by which to come down from a ship, an Israelite goes down after him.
- G. But [if he did so] for an Israelite, it is prohibited [to use it on the Sabbath].
- H. M'SH B: Rabban Gamaliel and elders were traveling by boat, and a gentile made a gangway by which to come down off the ship, and Rabban Gamaliel and sages went down by it.

- I.1**
- A. *The several cases were necessary. For if we were told only the rule about the lamp, I might have supposed that the lamp is as good for a hundred people as for one, but as to water, I might suppose that it is subject to a precautionary decree, lest he come and add to the quantity drawn on the Israelite's account.*
 - B. *Yeah sure, but what's the point of the gangway?*
 - C. *It was to inform us of the story of Rabban Gamaliel and the elders.*

- I.2**
- A. *Our rabbis have taught on Tannaite authority:*
 - B. A gentile who gathered hay for his beasts — an Israelite may feed his beasts after him, but if this was for the Israelite, it is forbidden.
 - C. If he filled a bucket with water for his beast, an Israelite may give his beast water after him.
 - D. But if this was for the Israelite, it is forbidden.
 - E. Under what circumstances? When he doesn't know him, but if he knows him, it is forbidden [T. **Shab. 13:12B-E**].

- I.3** A. *Well, now, is that so? But didn't R. Huna say R. Hanina said, "A person may station his cattle on grass on the Sabbath, but he may not do so on fodder stored away for later use [which may not be handled on the Sabbath, for which it has not been designated]"?*
 B. *It is a case in which he stands in front of the animal [so it can't go in that direction] and it goes over there and eats.*
- I.4** A. The master has said: **Under what circumstances? When he doesn't know him, but if he knows him, it is forbidden —**
 B. *Lo, Rabban Gamaliel would refer to a case in which the gentile knew the Israelite [and yet this was permitted]!*
 C. *Said Abbayye, "It was a case in which he was not present when the work was done."*
 D. *Raba said, "You may even say that it was in his presence, on the principle: A lamp for one person is just as good for a hundred."*
 E. *An objection was raised: Said to them Rabban Gamaliel, "Since he did not make it in our presence, we may descend on it" [T. Shab. 13:4G].*
 F. Say: Since he has made it, we may descend on it.
 G. *Come and take note: A city in which Israelites and gentiles dwell, and in which was a bathhouse heated on the Sabbath, if the majority is gentiles, one washes in it forthwith [at the end of the Sabbath]. And if the majority was Israelite, one must wait a sufficient time for the water to be heated. Half and half — one must wait a sufficient time for the water to be heated [M. Mak. 2:5A-D].* [The water had to be heated for the gentiles anyhow, and there is no difference in heating it for one or a hundred; it was not heated in an Israelite's presence; this contradicts both Abbayye and Raba (Freedman).]
 H. In that case, when they heat the bath, it's with the majority in mind [and hence, that would include Jews.]
 I. *Come and take note: As to a light [lit on the Sabbath] that is burning in a banquet, if most of the people are gentiles, it is permitted to make use of its light [on the Sabbath], if most of them are Israelites, it is forbidden; if they were half and half, it is forbidden [contradicting Raba's view].*

J. *In that case, too, when they lit [122B] the lamp, it was with the majority in mind.*

I.5 A. *Samuel visited the household of Abin of Toran. A gentile came and lit a lamp. Samuel turned away. When he saw that the gentile had brought a document and was reading it, he noted, "He lit it for himself," so he, too, turned toward the lamp.*