

# CHAVRUTA

## SHABBAT – DAF KUF MEM ZAYIN

Translated by: *Chavruta staff of scholars*  
Edited by: *R. Shmuel Globus*

**Said Rav Huna: One who shakes out his garment on Shabbat** from the dust that is on it **is liable for a sin-offering**, for the *melachah* of “Laundering”, as this is the way that the garment is cleaned.

**And we only said that** he is liable **for a new** garment. **But for** shaking out **an old** garment, **we have no** objection to it. Since it is not the normal way of people to be particular about shaking out old garments from their dust, it is not considered a significant enough improvement of the garment to be judged as “Laundering”.

**And we only said that** he is liable **for a black** i.e. a dark-colored garment, because he is particular about it since the dust detracts from its appearance. **But for a white or red** garment that he is not particular about, **we have no** objection to it.

**And** even for a black one, **he** is liable for “Laundering” only when **he is particular about it** that it not be dusty. But if he is not particular about it, it is not considered “Laundering”.

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**Ula visited Pumpedita. He saw that the scholars were shaking out** the dust from **their cloaks**.

**He said: The scholars are desecrating Shabbat.**

**Rav Yehudah said to them: Shake out your cloaks in front of him** and do not be concerned about his words, as **we are not particular at all** about dust on our clothing. Therefore, it is not considered “Laundering”.

## **PEREK 22 – 147A**

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**Abaye was standing before Rav Yosef. He (Rav Yosef) said to him (Abaye): Give me my hat.**

**He (Abaye) saw that there was dew on it and consequently, he refrained from giving it to him (Rav Yosef).**

**Rav Yosef said to him: Shake my hat and throw off the dew from it, and there is no problem of “Laundering”. For we are not particular at all to remove dew from our clothing. Therefore, it is not considered “Laundering”.**

**Said Rav Yitzchak son of Yosef, said Rabbi Yochanan: One who goes out on Shabbat to a public domain with a folded garment resting on his shoulders (i.e. after he put the turban on his head, he lifted the hanging ends of the cloth onto his shoulders), he is liable for a sin-offering, for the prohibition of transferring an object to the public domain. This is because he did not wear it in the way of an article of clothing, rather in the way of a load.**

**It was also taught in a Baraita this way: Garment merchants who go out with folded garments on their shoulders on Shabbat are liable for a sin-offering.**

**And they not only said it for garment merchants, but they also said it for anyone who goes out this way, that they are liable a sin-offering. But they only mentioned garment merchants because it is the way of sellers to go out this way.**

**And a storekeeper who goes out with money wrapped into his sheet, is liable a sin offering.**

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**And they not only said it for a shopkeeper, but they also said it for anyone. But they only mentioned a shopkeeper because it is the way of a shopkeeper to go out this way.**

**And the *Ratanians* go out on Shabbat with the turbans that are on their shoulders, and it is not considered a load, but rather, it is being worn in the way of a garment.**

**And they not only said it for *Ratanians*, but they also said it for anyone. But they only mentioned *Ratanians* because it is the way of the *Ratanians* to go out this way.**

**Said Rabbi Yehudah: There was an incident concerning Horkanos the son of Rabbi Eliezer son of Horkanos who went out with a turban over his shoulder on Shabbat. However, there was a thread from the turban wrapped around his finger. He would specifically go out this way in order that the turban would not fall from his shoulder, lest it not be worn in the way of a garment.**

**And when the matter came before the Sages, they said: It is permitted to go out with a turban on one's shoulder, even when there is no thread wrapped around his finger, as it is always being worn in the way of a garment.**

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**Rav Nachman son of Rav Chisda expounded in the name of Rav Chisda: The Halachah is: even if there is no thread wrapped around his fingers, it is permitted to go out with a turban on his shoulder.**

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**Ula visited the house of Asi son of Hini. They posed to him the following inquiry: What is the law about making a *marzev* from his clothes on Shabbat? The Gemara will soon discuss what a *marzev* is.**

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**He said to them: This is what Rabbi Illai said: It is prohibited to make a *marzev* on Shabbat.**

The Gemara asks: **What is a *marzev*?**

**Said Rav Zeira: A Babylonian pocket.** When their garments were long and would reach the ground, they would lift the hems and fold them upwards. They would keep them folded upwards using threads. Through this, a pocket would be formed that was like a gutter-pipe (*marzev*). Rabbi Illai prohibited this, as it is similar to “fixing a utensil”.

**Rabbi Yirmeyah was sitting before Rabbi Zeira,** and he was folding his garment in front of him. **And he said to him: Here, what** would be the Halachah regarding Shabbat? **And he said to him: It is prohibited.** He then folded it in a different way and asked him: **And here, what** is the Halachah? And again **he said to him: It is prohibited.**

**Said Rav Pappa: Take hold of this rule in your hand: Any** folding of a garment that he does **in order that it remain that way** permanently, **it is prohibited** to do it on Shabbat, as he is “fixing a utensil”. **And any way that** he does in order **to beautify** it temporarily **is permitted.**

**It is like the case of Rav Shisha son of Rav Idi who would beautify his garment** on a weekday. This shows that it is the normal way to do this. Therefore, it is even permitted on Shabbat as he is not doing it to “fix the utensil”.

**When Rav Dimi came, he said: Once, Rabbi** (i.e. Rabbi Yehudah HaNasi) **went out into the field** on Shabbat **and the two sides of his garment** (the bottom hem, from the right and from the left) **were resting on his shoulder.** **Yehoshua son of Ziruz, the brother-in-law of Rabbi Meir said before him: And did not Rabbi Meir hold one**

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**liable a sin-offering for this?** Surely Rabbi Meir said that it is being worn in the way of a load and not in the way of a garment, and one is liable for carrying it.

**He (Rabbi) said to him: Was Rabbi Meir indeed careful even to this extent?** Then **Rabbi rolled down** the sides of **his garment** from his shoulder.

**When Ravin came, he said: It was not Yehoshua son of Ziruz** who told Rabbi this, but rather, it was **Yehoshua son of Keposai**, who was **the son-in-law of Rabbi Akiva**. **And he said** to Rabbi: **And did not Rabbi Akiva hold one liable a sin-offering for this?** **And he (Rabbi) said to him: Was Rabbi Akiva careful even to this extent?** Then **Rabbi rolled down his garment**.

**When Rav Shmuel son of Rav Yehudah came, he said:** “Rabbi was asked this question” **is what was actually said** concerning the above incident. I.e. the incident never really took place—Rabbi did not go out to the field with the sides of his garment on his shoulder. Rather, the question was posed to Rabbi whether it is permitted to go out this way. Rabbi thought to permit it, and was then informed that Rabbi Meir or Rabbi Akiva prohibited it.

## **MISHNAH**

1) **One who washes in cave waters** (a hot mikveh<sup>1</sup> that is roofed) **or in the waters** (hot springs) **of Tiberias, and dried himself even with ten towels, he may not bring them home in his hand**. This applies even in a place that has an *eiruv* (permitting the transferal of items). The reason: the Sages were concerned lest he forget and squeeze out

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<sup>1</sup> Purifying pool

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the towels. And even if he dried himself with ten towels and there is only a small amount of water in each towel, it is prohibited.

**But ten people may dry their faces, hands and feet, even with one towel—and bring them, the towels, home in their hands.** And despite their soaking the towel with a large amount of water, there is no concern over squeezing. Since there are a large amount of people, they will remind each other not to squeeze.

2) **One may anoint** the body with oil on Shabbat **and one may rub** the entire body with the hands, for pleasure.

**But one may not rub vigorously nor scrape** the body with a scraper, as it is weekday activity.

**One may not descend into** the River **Kurdima** on Shabbat. The Gemara will explain the reason for this ruling.

**And one may not make a vomiting potion** on Shabbat, even if he does not take it for medicinal purposes but rather so that he can eat and drink more. It is prohibited since he is “fixing a person”.

**And one may not straighten up a baby** (fix and straighten its bones and joints).

**And one may not return a broken bone** to its correct position.

**One whose arm or leg became dislocated, he should not rub them in cold water** in the place of the dislocation.

And all of these are prohibited since they are forms of healing. The Sages prohibited acts of healing on Shabbat lest one come to grind medicants.

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**But** if his hand or leg became dislocated, **he may wash them in the normal way, and if it heals** through this, **it heals**. This is permitted since it does not look like he is doing it to heal.

### GEMARA

It was stated in the Mishnah: One who washes in cave water and in the waters (Hot Springs) of Tiberias etc.

The Gemara infers as follows: **It taught “cave waters”, similar to “the waters of Tiberias”**. I.e. the fact that they are juxtaposed implies that the cases are similar. **Just as the waters of Tiberias are hot, so too the “cave waters” under discussion are hot**. And from that which was taught **“one who washes”**, rather than “one may wash”, it implies that *bedi’avad*<sup>2</sup>, **yes**. I.e. if he already washed he should not bring the towel home. But *lechatchila*<sup>3</sup> **no**. He should not wash on Shabbat in hot water. The Sages decreed against washing in hot water on Shabbat, even if it was heated before Shabbat.

The Gemara makes a further implication: **This implies...**

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<sup>2</sup> After the fact (a posteriori)

<sup>3</sup> As things should properly be (a priori)

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### **Ammud Bet**

...**that** it is specifically washing that is prohibited *lechatchila*, but **to shower** one's entire body in hot water, by pouring water upon oneself, **even *lechatchila* is fine** i.e. permitted. Although there is a disagreement over this matter, the Mishnah **is** expressing the view of **who? It is** the view of **Rabbi Shimon**, who permits it.

**As it was taught** in a Baraita: **A person may not shower** his entire body, **neither in hot nor cold water. These are the words of Rabbi Meir.**

**And Rabbi Shimon permits** showering both in hot and cold water.

**Rabbi Yehudah says:** To shower **in hot water is prohibited**, but **in cold water is permitted.**

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It was stated in the Mishnah: **...And dried himself even with ten towels**, he may not bring them home by hand. But ten people may dry themselves even with one towel and bring them in their hands.

The Gemara clarifies: **The first clause teaches us a far-reaching case, and the end clause teaches us a far-reaching case.**

**The first clause teaches us a far-reaching case, that even these** ten towels that one person used to dry himself, **that they do not contain a large amount of water, since it is only one** person and there is no one to remind him of the prohibition of squeezing, they decreed against him taking home the towels. For **he will come to** the prohibition of **squeezing.**

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**And the end clause teaches us a far-reaching case, that even these ten people that dry themselves with one towel and there is a large amount of water contained in them the towels, since there are many of them** i.e. many people, they will not come to squeeze out the water from the towel, since **they will remind each other.**

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**The Rabbis taught** in a Baraita: **A person may dry himself with a towel and place it in the window** next to the wall of the bathhouse. **And he should not hand it to the attendants since they are suspected of this** (squeezing on Shabbat).

**Rabbi Shimon says:** Even if **one dries oneself with one towel**, and there will be a large amount of water within it, **he may bring it home in his hand.** Rabbi Shimon disagrees with the Mishnah and does not hold of the above-mentioned decree.

**Abaye said to Rav Yosef: What is the Halachah?** Does the Halachah follow the first Tanna or Rabbi Shimon?

**He (Rav Yosef) said to him:** The Halachah follows Rabbi Shimon: it is permitted to bring the towel home in his hand. For **surely Rabbi Shimon** said this, **and surely Rabbi** also follows this view. **And surely Shmuel** ruled like Rabbi Shimon **and surely Rabbi Yochanan** also ruled like him, as the Gemara will continue to explain.

**Rabbi Shimon** permits it, **as we have** already said.

And even **Rabbi** permits it, **as it was taught** in a Baraita: **Said Rabbi: When we were learning Torah with Rabbi Shimon in Tekoa, we were lifting up oil and a towel from the courtyard to the roof and from the roof to the enclosed area (*karpeif*),** in order not to transfer from one private domain to the next. (Rabbi Shimon follows his reasoning,

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as he said: “whether roofs, courtyards or enclosed areas, all are considered one domain in terms of moving from one to another”, even if they belong to many owners). Thus we would transfer them, **until we would reach the spring that we were washing in.**

Assumedly, they would not leave the towel by the spring as it is an unprotected place. Rather, they would bring the towel back to their homes. We can infer from here that Rabbi permits bringing the towel home in one’s hand.

(And it is reasonable to assume that this is permitted even for one person. For Rabbi Shimon assumedly went to bathe with only one disciple, since it is stated that “a disciple should not wash with his master. And if his master needs him, it is permitted”. It is probable that he only needed the help of one disciple, and when they would return home, the disciple would carry the towel alone. *Tosafot.*)

And even **Shmuel** agrees to this, **for said Rav Yehudah, said Shmuel: A person may dry himself with a towel and bring it home in his hand.**

**And Rabbi Yochanan** also said this. **For said Rabbi Chiya son of Abba, said Rabbi Yochanan: The Halachah is: a person may dry himself with a towel and bring it home in his hand.**

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The Gemara is puzzled: **And did Rabbi Yochanan really say this? And surely Rabbi Yochanan said: The Halachah follows an unnamed Mishnah.**<sup>4</sup>

**And surely it was taught** in a Mishnah: **And he dried himself even with ten towels, he may not bring them home in his hand.**

This Mishnah was taught unnamed, so how could Rabbi Yochanan rule against it?

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The Gemara resolves the difficulty: Rabbi Yochanan, in **this** law of the Mishnah, **he taught it in accordance with** the view of **Ben Chachinai**, and not as an unnamed Mishnah.

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**Said Rabbi Chiya son of Abba, said Rabbi Yochanan: The bathhouse attendants may bring the sheets for the women** with which they dry themselves, **to the bathhouse** on Shabbat, through a public domain. The attendants may do this by wearing the sheet as a garment. **And this is provided that they cover their heads and the majority of their bodies with them**, for otherwise it is a load rather than a garment.

A *saknita* (a large turban that one wraps around the head and the ends of which hang down on the shoulders), (**said Rav Avin son of Rav Chisda, said Rabbi Yochanan**): If a person goes out with it on Shabbat, he **needs to tie its two ends underneath**, one to the other, to prevent it falling from his head. For if it would fall, he might carry it without wearing it.

**And said Rabbi Chiya son of Abba, said Rabbi Yochanan:** And he needs to tie it **underneath his shoulders**.

**Rava said to the people of Mechoza: When you bring garments** through a public domain on Shabbat **for the soldiers** that you are required to serve, **let the ends hang down from the shoulders** rather than rest on your shoulders. This way, it will appear as a garment rather than a load.

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It was stated in the Mishnah: **One may anoint and rub.**

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<sup>4</sup> When the Mishnah expresses a view without stating it in the name of a certain Sage, it is assumed to be the normative view.

## **PEREK 22 – 147B**

The Rabbis taught in a Baraita: **One may anoint and rub one's intestines on Shabbat, as long as he does not do as he does on a weekday.**

The Gemara raises a question: **What should he do** to avoid a weekday act?

Rabbi Chama son of Chanina said: First **he anoints** his intestines with oil **and afterwards he rubs** them. This involves a variation from the regular weekday way, for on a weekday, they would first rub and then anoint.

And Rabbi Yochanan said: He anoints and rubs at the same time. It is specifically in this way that it is considered a significant variation.

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It was stated in the Mishnah: **But one may not rub vigorously.**

Said Rabbi Chiya son of Abba, said Rabbi Yochanan: It is prohibited to stand on the riverbed of the *Diyomeset* (the name of a salty river) on Shabbat. **For it heats** the body **and he heals** himself this way.

Said Rabbi Yehudah, said Rav: All the days that the *Diyomeset* is able to heal are only **twenty-one days** in the year. And the festival of **Shavu'ot is one of them.**

**They** the scholars of the study hall **posed an inquiry:** Is **Shavu'ot on this side** i.e. at the beginning of the twenty-one days, **or on that side** i.e. at the end of the twenty-one days?

The Gemara resolves the inquiry: **Come and hear** a proof, **for Shmuel said: All of the healing liquids, from Pesach until Shavu'ot, they are effective** to heal. This shows that Shavuot is at the end of the twenty-one days, since that is the time when the healing liquids cease to be effective.

## **PEREK 22 – 147B**

The Gemara rejects this approach: **Perhaps there**, concerning healing liquids, they are effective until Shavuot but no further. **For as long as the world** i.e. the general weather **is cold, they are effective** to heal. Therefore, it is only until Shavu'ot that they help. **But here**, concerning the riverbed of the *Diyomeset*, **it is because of the steam** that it has healing power. **And since the world has warmed up, it is effective even more** to heal. Therefore, we could say that the twenty-one days start from Shavu'ot, since the world is hotter during that time.

**Said Rabbi Chalbo: The wine of Prugaita** (a country that has excellent wine) **and the water of the river Diyomeset deprived Israel of the Ten Tribes**. Since they were drawn after these physical pleasures and consequently were not involved in Torah study, they became corrupted.

**Rabbi Elazar son of Arach visited there** (*Prugaita* and the *Diyomeset*). **He was drawn after them** (the wine of *Prugaita* and the waters of *Diyomeset*), **and his learning was uprooted** i.e. he forgot his learning.

**When he returned** from there, **he came and stood to read in a Torah scroll. He should have read** the verse “*Hachodesh Hazeh Lachem*” **but he read** it as “*Hacheresh Hayah Libam, Their hearts became dumb*”. **The scholars prayed for mercy on his behalf and his learning was returned** to him.

**And this is what was taught** in a Mishnah: **Rabbi Nehorai says: One should exile himself to a place of Torah** i.e. leave his hometown to seek out a place in which he may engage in Torah learning and teaching, **and do not say that it** (the Torah) **will come after you**.

If you are a Torah scholar, you should dwell only in a place of Torah scholars. And do not say, “The disciples will come to me.”

## **PEREK 22 – 147B**

Through dwelling in a place of Torah, **your colleagues** who are Torah scholars **will maintain** the Torah **in your possession**.

**And do not rely on your own understanding.** You should not say, “I am very wise and meritorious. And even when I am involved in this tractate, the other one will not become forgotten from me”. Rather, rely on your colleagues to maintain the Torah in your possession. And when you learn one tractate and they are learning a different tractate, listen to it from them and you will have also that other Tractate properly memorized.

**It was taught** in a Baraita: **His name is not Rabbi Nehorai but rather his name is Rabbi Nechemiah. And some say his name is Rabbi Elazar son of Arach. And why was he called Rabbi Nehorai? Because he enlightened the eyes of the Sages in Halachah.**

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It was stated in the Mishnah: **But one may not scrape.**

**The Rabbis taught** in a Baraita: **One may not scrape** the body **with a scraper on Shabbat.**

**Rabban Shimon son of Gamliel says: If his legs were soiled with mud or excrement, he may scrape** with a scraper **in his usual fashion and he need not be concerned.**

**Rav Shmuel son of Rav Yehudah, his mother made for him a silver scraper** with which to scrape on Shabbat.

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## **PEREK 22 – 147B**

It was stated in the Mishnah: **And one may not descend to the *Kurdima* river.**

The Gemara asks: **What is the reason?**

The Gemara answers: **Because of** the danger of **slipping**. The mud in that river is smooth and a person who enters it is prone to slip and his clothes will become soiled. He will then come to squeeze out his clothes and transgress the *melachah* of “Laundering”.

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It was stated in the Mishnah: **And one may not make a vomiting potion.**

**Said Rabbah son of the son of Chanah, said Rabbi Yochanan: They only taught** that it is prohibited to induce vomiting using **a potion**. It is similar to the kind of healing which they prohibited lest he come to grind medicants. **But** to bring about vomiting **using the hand**, by inserting his hand into his throat, **is permitted**, as it does not look like healing.

**It was taught** in a Baraita: **Rabbi Nechemiah says: It is also prohibited on a weekday** to bring about vomiting, even with the hand, **because of the waste of food** in his stomach, as he then becomes hungry again, and eats again.

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It was stated in the Mishnah: **And one may not straighten up a baby.**

**Said Rabbah son of the son of Chanah, said Rabbi Yochanan: To swaddle the baby on Shabbat** in order to straighten its limbs **is fine** i.e. it is completely permitted.

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## **PEREK 22 – 147B**

The Gemara raises a difficulty: **And surely we taught** in a Mishnah: **One may not straighten a baby.** How then is it permitted to swaddle it?

The Gemara resolves the difficulty: **There** in the Mishnah, it is discussing the **spinal vertebrae**, that if one of them became dislocated, it is prohibited to straighten it and relocate it, since **it looks like** the forbidden work of **Building**. And this applies later in life. But on the day of birth it is permitted, as discussed earlier (129b).

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It was stated in the Mishnah: **And one may not return a broken bone.**

**Said Rabbi Chana of Baghdad, said Shmuel: The Halachah is: one may return a broken bone**, since if he would leave it until after Shabbat, that limb will be in danger. (*Ritva*).

## **PEREK 22 – 148A**

### ***Daf Kuf Mem Chet***

**Rabbah son of the son of Chanah visited Pumpedita. He did not attend the lecture of Rav Yehudah. He (Rav Yehudah) sent a message to Adda the lecture supervisor, and he said to him: Take his (Rabbah son of the son of Chanah's) clothing until he comes to the lecture.**

**He (Adda) went and took his clothing.**

In the end, **he (Rabbah the son of the son of Chanah) came to the lecture and he found Rav Yehudah that he was expounding as follows: One may not return the broken bone on Shabbat.**

**He (Rabbah the son of the son of Chanah) said to him: So said Rav Chinna of Baghdad, said Shmuel: The Halachah is: one may return the broken bone on Shabbat.**

## **PEREK 22 – 148A**

**He (Rav Yehudah) said to him: This Rav Chinna is one of us. And this Shmuel is one of us. And even though they come from our locale, I had not heard this statement in their names until now. It is due to you that we now heard this important teaching in their names. And if so, is it not right that I ordered your clothes to be taken, and forced you to come here? Without your presence, we would not have merited hearing this statement in their names.**

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It was stated in the Mishnah: **One whose arm or leg became dislocated**, he should not rub them in cold water.

**Rav Avira was sitting before Rav Yosef. His arm became dislocated.**

**He said to him (to Rav Yosef): What is the law concerning fixing this?**

And he replied: **It is prohibited.**

He continued to show him various other types of healing and asked him on each matter: **Like this, what is the Halachah?**

And he said to him: **It is prohibited.**

**Meanwhile, his arm became healed.**

**He (Rav Yosef) said to him: What was your inquiry concerning this? And surely it was taught clearly in the Mishnah: One whose arm or leg became dislocated, he should not rub them in cold water. Rather, he should wash them in the normal way and if it heals, it heals.**

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**He (Rav Avira) said to him: And does it not also teach** later in the Mishnah: **“One may not return the broken bone”**, and nevertheless, **said Rav Chinna of Baghdad, said Shmuel: The Halachah is: one may return the broken bone!** From here we see that the Halachah does not follow this Mishnah.

**Rav Yosef said to him: All the laws of the Mishnah, you are weaving into one weave,** i.e. must they all be treated as interconnected?

Rather, **where it was said** that the Halachah does not follow the Mishnah, **it was said. And where it was not said** this way, **it was not said.** Consequently, the Halachah follows the Mishnah concerning a dislocated arm.

## ***HADRAN ALACH CHAVIT***

**We Will Return to You, Perek Chavit**