



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Mem Zayin

- **R' Huna** says, one who shakes the dust off his garment on Shabbos is chayuv a chatas (for cleaning it).
 - This was only said with regard to a new garment, which is black, and where the owner is particular about ridding it of the dust.
 - **Ulla** saw the **Rabanan** in Pumbedisa shaking out their garments on Shabbos. He said, the **Rabanan** are being mechalel Shabbos! **R' Yehuda** told the **Rabanan** they can continue to shake it out because they are not particular about ridding it of the dust.
 - **R' Yosef** asked **Abaye** to give him his hat. **Abaye** was afraid to give it to him because it was full of dew and he felt that he could not shake it off before giving it to **R' Yosef**. **R' Yosef** said, you can shake it off because I am not particular about having dew on my hat.
- **R' Yitzchok bar Yosef in the name of R' Yochanan** said, one who folds up his talis (from the bottom of the back) up onto his shoulders and walks like that into the reshus harabim is chayuv a chatas (this is carrying, not wearing a garment).
 - Similarly, a Braisa says: clothing merchants (and all other people) who go out like that are chayuv a chatas. Also, a storekeeper (and all other people) who goes out with money tied to his clothing is chayuv a chatas. Also, people from "Ratan" (and all other people) may go out with a kerchief hanging on their shoulders. **R' Yehuda** said, **Hurkinas the son of R' Eliezer ben Hurkinas** would go out with a kerchief hanging on his shoulders, but he would make sure to have a string from the kerchief attached to his finger to prevent the kerchief from falling off. The **Chachomim** said, the kerchief may be worn even without a string attached to the finger.
 - **R' Nachman bar Chisda in the name of R' Chisda** paskened that the kerchief may be worn even without a string attached to the finger.
- **Ulla** was asked, may one make a "gutter" in his clothing on Shabbos? He answered, it is assur.
 - **R' Zeira** explained that a "gutter" means to fold up the clothing from the bottom up and to fasten them in place.
 - **R' Pappa** said, if one folds up a garment in a permanent way, it is assur on Shabbos. If it is done in a temporary way, it is mutar.
 - **R' Dimi** said, **R' Yehuda** was walking in the field and he lifted the sides of his talis onto his shoulders. **Yehoshua ben Zeiruz (R' Meir's brother in law)** asked, didn't **R' Meir** say that one is chayuv a chatas for doing so? **R' Yehuda** replied, did **R' Meir** go so far as to say one is chayuv in this case as well? That said, **R' Yehuda** still let down the talis off of his shoulders.
 - **Ravin** said, it was **Yehoshua ben Kifusai**, the son in law of **R' Akiva**, who had this exchange with **R' Yehuda** and said it was **R' Akiva** who said that wearing a talis like that makes one chayuv for a chatas.
 - **R' Shmuel bar R' Yehuda** said that **R' Yehuda** discussed this, but was not actually wearing his talis in that way.

MISHNA

- If one bathed in the warm water of a cave (heated before Shabbos) or in the hot springs of Teverya, he may not carry the towels he used to dry himself (we are afraid he may squeeze them out), even if he used 10 towels (so they are hardly wet). If 10 people are together, even if they all used the same towel to dry themselves (so it is very wet), they may carry it (because if one attempts to squeeze it out the others will stop him).

- One may smear oil on himself and one may massage himself, but may not do so strongly. One may also not scrape his skin (they would do this with an instrument made for this purpose and is considered to be a “weekday activity”).
- One may not go down to the Kurdima River on Shabbos. One may not take a medicine to induce vomiting on Shabbos. One may not set straight the limbs of a child on Shabbos. One may not set a broken bone on Shabbos. If an arm or leg is dislocated, one may not massage them with cold water to try and get it back into place, but he may wash the limb like he normally does and if it pops back into place that is ok.

GEMARA

- From the fact that the Mishna says cave water and the hot springs, it is clear that we are talking about warm water. From the fact that the Mishna uses the past tense – “one who bathed” – we see that one may not *bathe* in warm water l’chatchila, but it seems that one would be allowed to shower his entire body in warm water even l’chatchila, which is the shita of **R’ Shimon**.

V’NISTAPEG AFILU B’ESER ALUNTIYOS

- The first case of the Mishna teaches that even if the towel is not very wet, it still may not be carried by a lone person. The second case of the Mishna teaches that even if the towel is very wet, it may be carried by a person who is with a group of people.
- A Braisa says, a person may dry with a towel and then place it in the wall of the bathhouse, but he may not give it to the bathhouse attendant because we are afraid that they will squeeze them out. **R’ Shimon** says one may carry the towel home after he uses it as well.
 - **Q: Abaye** asked **R’ Yosef**, how do we pasken? **A:** He answered that **R’ Shimon, Rebbi, Shmuel and R’ Yochanan** all say that one may carry the towel after using it, so we will pasken like them.
 - **Q:** How could **R’ Yochanan** pasken like that? Our Mishna, which says differently, is an anonymous Mishna, and **R’ Yochanan** always paskens like anonymous Mishnayos!? **A: R’ Yochanan** said that our Mishna is the shita of **Ben Chachinai**, and is not anonymous.
- **R’ Chiya bar Abba in the name of R’ Yochanan** said, bathhouse attendants may bring towels for the women to use on Shabbos as long as the attendants carry them over by wearing them over their heads and bodies. Also, if someone wants to wear a “sachnisa” (kind of kerchief) into the reshus harabim, he must tie the two ends below the shoulders.
 - **Rava** told the people of Mechuza, if you are forced to carry clothing to the soldiers on Shabbos, let the clothing hang down below the shoulders, and in that way you can wear the clothing and not have to carry them.

SACHIN U’MIMASHMISHIN

- A Braisa says, one may smear oil and massage his stomach on Shabbos as long as it is not done as it is normally done during the week.
 - **Q:** How should it be done? **A: R’ Chama bar Chanina** says he should smear the oil and only afterwards massage. **R’ Yochanan** says both should be done at the same time.

AVAL LO MISAMLIN

- **R’ Chiya bar Abba in the name of R’ Yochanan** said, one may not stand in the mud of the Diyumses River on Shabbos because it has healing properties.
 - **R’ Yehuda in the name of Rav** said, the healing properties exist for 21 days each year, and Shavuos is part of those 21 days.
 - **Q:** Is Shavuos the start of the days or the end of the 21 days? **A: Shmuel** has said regarding drinks that have healing properties that they are most effective from Pesach until Shavuos. This too must therefore be good until Shavuos and the 21 days must end on Shavuos.
 - **Q:** Maybe drinks are more effective in the cooler weather (before Shavuos), but this mud has healing properties from the heat that emanates from it, and therefore the 21 days may *begin* on Shavuos!?
- **R’ Chelbo** said, the wine of Prugaisa and the water of Diyumses caused the 10 “shevatim” to be lost from Klal Yisrael (the 10 lost tribes became entrenched in taking pleasure from these items and began to sin).

- **R' Elazar ben Aruch** went to that area and was dragged into taking pleasure from these things. Because of that, he forgot all his Torah learning. The **Rabanan** davened for him and he regained his Torah knowledge.
 - This story is what **R' Nehorai** in the Mishna is referring to when he says to exile yourself to a place of Torah and not to wait for Torah to come to you. Having friends who are learning with you causes you to remember your learning.
 - We learned that **R' Nehorai** is **R' Elazar ben Aruch**, who was called Nehorai because he “lit up” the eyes of the **Chachomim** in halacha.

AVAL LO MISGARIRIN

- A Braisa says one may not scrape his skin on Shabbos with an instrument made for that purpose. **R' Shimon ben Gamliel** said, if his feet were all muddy or dirty he may use that instrument to take the dirt off.
 - **R' Shmuel bar Yehuda's** mother made him a silver scraping instrument to use on Shabbos.

EIN YORDIN L'KORDEIMA

- One can't go there because the mud there is very slippery, which will cause a person to slip, which will get his cloths all wet and will lead him to squeeze them out.

V'EIN OSIN APIKTOIZIN B'SHABBOS

- **Rabbah bar bar Channa in the name of R' Yochanan** said, it is prohibited to induce vomiting by drinking something. However, one may do so by sticking his finger down his throat.
- **R' Nechemia** says in a Braisa that it is assur to induce vomiting even during the week because by doing so one is wasting food.

V'EIN M'ATZVIN ES HAKATAN

- **Rabbah bar bar Channa in the name of R' Yochanan** says, one may swaddle a baby on Shabbos.
 - **Q:** Our Mishna says we may not straighten the limbs of a baby!?! **A:** The Mishna is discussing straightening the spine back into place. That is assur because it looks like he is “building”.