

2.22.4

147a → 148a (משנה ה) (סיום הפרק)

1. **החדש הזה לכם** ראש חדשים ראשון הוא לכם לחדשי השנה: שמות יב, ב

- I. (רחיצה) **משנה ה**: drying off from washing
- a. *towels*: if having washed in cavern waters or hot springs
  - b. *If using towels*: don't carry *even* multiple towels but many people may carry *even* one
    - i. *Reason*: concern is **סחיטה**; if many – they'll remind each other
    - ii. *Inference*: bathing – even in hot water – is allowed – per ר"ש (גד: תוספתא שבת ג:ד)
      1. *Contra*: ר"מ, who forbids all bathing and ר' יהודה who only permits in cold water
    - iii. *Observation*: each ruling is teaching **חידוש**
      1. **ד"ש**: even though these towels (10 for one person) are merely damp, concern for **סחיטה** (1 person)
      2. **ד"ש**: even though the single towel may be very wet, no concern for **סחיטה** (multiple people)
        - a. **ברייתא**: permitted to use a single towel ; put in window; not to attendant (suspected of **סחיטה**)
          - i. **ד"ש**: he may use a single towel and bring it to his house in his hand
    - iv. *Question* (**אבני לרב יוסף**): what is the final ruling about carrying a towel?
    - v. *Answer*: ר"ש (here), רבי, שמואל, and ר' יוחנן all permit (→permitted)
      1. **ד"ש**: **תקוע** (in **חצרות** etc. (describes how they used to bring a towel for bathing via **חצרות** etc. (in **תקוע**))
      2. **ד"ש**: explicitly ruled like ר"ש, as did ר' יוחנן
        - a. *Challenge*: ר' יוחנן, as a rule, follows **משנה** (and ours, which forbids, is **סתם**)
        - b. *Answer*: his version of our **משנה** is authored by **בן חנינאי**
    - vi. **ד"ש**: attendants may bring women's bathing clothes through רה"ר, as long as they wear them
      1. *Similarly*: hoods may be worn, as long as they are tied (below shoulders) so they don't fall off
      2. *And*: רבא directed people in **מחוזא** to do same for soldiers who are bivouacked in town
- II. **משנה ו**: rubbing oil, sweating and other forms of body-care
- a. *Rubbing oil*: we may rub oil on to body
    - i. **ברייתא**: permitted to rub oil on stomach (not considered **רפואה**), but must do it **בשנוי**
      1. *For instance*: put it on first, then rub – or put on and rub simultaneously
  - b. *Sweating*: may not exercise vigorously to work up a sweat
    - i. **ד"ש**: may not (even just) stand on floor of **דיומסת** (bathhouse) - as that generates sweat (**רפואה**)
    - ii. *Tangents*: Aggadic and medical excurses about bathhouses (v. 1)
  - c. *Nor*: scrape off oil
    - i. **ברייתא**: we may not use a scraper on **שבת**
      1. **ד"ש**: if his feet were dirty, he may use a scraper in the usual fashion
        - a. *Note*: **ר' שמואל בר יהודה**'s mother made him a silver scraper
  - d. *Nor*: go down to muddy river
    - i. *Reason*: the mud – he will likely fall in and that will lead to **סחיטה**
  - e. *Emetic*: may not take an emetic
    - i. **ד"ש**: only a drug is prohibited; by hand is permitted (ר' נחמיה) prohibited even **בחול** – due to waste of food)
  - f. *Children*: may not "straighten them out" (to adjust bones)
    - i. **ד"ש**: but permitted to put on diaper – even tightly (straightening body)
  - g. *Broken bone*: may not set it
    - i. **שמואל**: permitted to reset break (**הלכה**)
  - h. *If*: someone suffered dislocation, may not put them into cold water and move them around
    1. *But*: he may wash in the normal fashion and if he is healed, so be it
    2. *Story*: ר' אביא sprained his hand before רב יוסף and asked him about all sorts of ways to heal it
      - a. *He answered*: to all of them – **אסור**
      - b. *Challenge* (**ר' אביא**): above, we saw that **שמואל** countered the **משנה** – and we ruled that way
      - c. *Defense* (**רב יוסף**): we cannot apply one to the other – where it was stated (**שמואל**) – we rule that way,
        - i. *But not*: where we have no explicit ruling