

## 2.24.2

154b (בעלי זוטרי) → 155b (הגיע לחצר החיצונה)

I. Analysis of משנה א, 3<sup>rd</sup> clause: הגיע לחצר החיצונה

- a. If there was glass, may use staggered pillows to lower to ground
  - i. *Challenge*: in our משנה, we are allowed to move items that are בטלטים מותרים
  - ii. *Answer*: אסור בטלטים – (מוקצה מחמת מיאוס) ר' הונא is referring to glass used for blood-letting
    1. *Challenge*: by putting pillows down, they are now unmoveable (מבטל כלי מהיכנו)
    2. *Answer*: referent is sturdy כלי זכוכית; afterwards, pillows can be moved out without כלים breaking
  - iii. *Challenge*: בריתא rules that in case of glass lanterns or טבל, he may let it fall to ground – 'tho it may break
  - iv. *Answer*: in that case, the glass is rough and will later be broken into pieces (not yet fit – parallel to טבל)
    1. *Teaching*: that we are not concerned about a minor financial loss and don't allow him to violate for that
- b. רשב"י בריתא – if the animal had grain, owner may put his head under it and butt it off (טלטול מן הצד) and it falls
- c. *Story*: רשב"ג didn't unload animal laden with honey and it died - because none of the solutions applied:
  - i. *Remove honey*: it was אסור בטלטים because the honey had gone sour (wanted it as salve for wounds on camels)
  - ii. *Drop the flasks*: they would break
  - iii. *Use pillows*: they would become soiled by honey and wouldn't be able to be moved (מבטל כלי מהיכנו)
  - iv. *צער בעלי חיים*: wasn't a compelling factor, as he held it to be דרבנן

## II. Tangential discussion: משתמש במחובר, and animals – on שבת

- a. *Story*: רבה had his son rub against side of donkey (for fun) on שבת – אביו protested that it was משתמש בעל"ח
- b. *רבה*: this is צדדין, permissible as implied by our משנה - loosen the bags, must be leaning on animal (גוולקי)
  - i. אביו: perhaps משנה only permits when bags are independently tied (אגלווקי) – not even צדדים
  - ii. *Challenge*: to רבה from סוכה ב:ג – if 2 walls are man-made and a 3<sup>rd</sup> is a tree – valid, but may not go up on י"ט
    1. *Assumption*: refers to carving a niche into the tree - צדדין? (→ אסורין)
    2. *Rejection*: lowering the branches and putting the סוכה on top of them: משתמש באילן itself
      - a. *Challenge* (רבה): ibid – if there are 3 man-made walls and 1 tree – כשר – and he may go up on י"ט
      - b. *In other words*: it must be carved in (if built atop tree, even if 3+1, couldn't go up)
        - i. *Rather* (רבה): our case is a leafy tree which is used as a דופן (and סוכה ב:ג doesn't address צדדין)
  - iii. *Proposal*: תנאים צדדין איסור צדדין:
    1. *Per*: תוספתא סוכה א:ג – dispute if we may go up to סוכה w/2 man-made דפנות and 1 tree
      - a. *Assumption*: dispute is about use of צדדין
      - b. *Rejection* (אביו): all agree that צדדין are אסור; dispute is about צדי צדדין (2 steps removed from tree)
      - c. *Dissent* (רבא): צדי צדדין: צדדין (if one allows צדדין, allows צדדין; if one forbids צדדין, even צדי צדדין)
        - i. *Challenge* (to רבא): from עירוב hanging from a stick in a tree – כשר if lower than טפחים י'
          1. *Implication*: צדדין are prohibited (must be hanging from tree) but צדי צדדין are permitted
          2. *Defense* (ר"פ): it is a basket with a tight opening – if higher, he will move the tree itself
  - iv. *Final ruling*: צדדין are prohibited; צדי צדדין are permitted
    1. *Application*: can't climb up ladder leaning on tree; rather, put a peg in tree and lean ladder on peg (צ"צ)
      - a. *And*: when climbing up, don't put feet on branches of tree, rather on rungs of ladder

## III. משנה ב: food preparation for animals

- a. *Permitted*: unbounding and softening food (כיפין, פקיעי עמיר) but not זירין
- i. אסור הונא זירין – עמיר::כיפין ד' הונא – may untie or soften either; זירין are cedar branches – both untying and softening into food
    1. Reasoning (ר' חסדא): טירחא is allowed, not making something into food
  - ii. כיפין מותר; זירין+ עמיר מותר; דב יהודה – מותר to untie עמיר but not soften, allowed to soften כיפין
    1. Reasoning (רבא): טירחא is forbidden but he may make something into food
  - iii. Challenge from our משנה (clause #2): שחת::חרובין
    1. Assumption: both are soft (like שחת) → may not engage in extra טירחא (challenge to ר' הונא)
      - a. Rejection: both are hard (like חרובין) - case is little donkeys who even need hay softened for eating
  - iv. Challenge from our משנה (last clause: ר' יהודה permits slicing up carobs for דקה
    1. Only makes sense: if ר' יהודה prohibits טירחא ת"ק – ר' יהודה says softening it makes it edible (challenge to ר' הונא)
    2. Proposal: ר' יהודה means "גסה" – calls it "דקה" as it is picky about what it eats (rejected per רישא)
  - v. Proposed resolution from משנה ד: we may cut up gourds or נבילות before animals
    1. Assumption: gourds, like נבילה, are soft (support for ר' הונא)
      - a. Response (for ר' יהודה): gourds are the model – they are hard (e.g. elephant meat or to feed puppies)
  - vi. Challenge: ר' חנן taught that we may soften up hay and אספספת and mix it (→we engage in טירחא, per ר' הונא)
    1. Rejection: could refer to spoiled hay and food for little donkeys – everything must be softened
- b. *Prohibited*: slicing and grating hard food before גסה or דקה
- c. ד' יהודה permits slicing carobs for דקה