

## פרק רביעי – הגביא Introduction to

This chapter is focused on the limitations of the leniency for **אוכל נפש**; in spite of the fact that certain **מלאכות** are permitted in order to enhance **שמחת יום טוב** – e.g. cooking and carrying – not all activities are permitted for these purposes; the same activities are not permitted without qualification and even those permitted activities must sometime be performed in an unusual manner in order to set **יום טוב** apart from **חול**

### 7.4.1

(הלכה כר' יוסי להקל) 31a → (תחילת הפרק) 29b

(7) דָּבַר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הִזָּה חַג הַסִּפּוֹת שִׁבְעַת יָמִים לֵה': וַיִּקְרָא כֵּן, לֵד

- I. **א** משנה א: reducing extra bother and avoiding doing things in a “weekday” manner
- a. *Bringing jugs of wine*: not in a basket, but on the shoulder
  - b. *Bringing straw*: not slinging the basket over his shoulder, but in front of him
    - i. *If*: impossible to bring in an unusual manner without endangering the item, **מותר** w/o שינוי (י"ט on שינוי)
    - ii. *Tangent*: parameters of **תוכחה** (since women were accustomed to bringing things w/ שינוי)
      1. *Violation*: whether **דרבנן** (e.g. clapping, knee-slapping or dancing on י"ט)
      2. *Or even דאורייתא* (e.g. **תוספת יו"כ**): which people will not follow even if reproved,
        - a. *We avoid*: telling them due to principle of **מזידין** ואל יהיו מזידין
- תנן אין מטפחין ואין מרקדין - פרש"י שמא יתקן כלי שיר ומיהו לדידן שרי דדוקא בימיהן שהיו בקיאים לעשות כלי שיר שייך למגזר אבל לדידן אין אנו בקיאים לעשות כלי שיר ולא שייך למגזר. תוספות ביצה ל.
- c. **מוקצה**: to begin accessing fuel from a bale of straw, but not from the wood in the **מוקצה**
    - i. *Could even be*: **ר"ש** מוקצה מחמת חסרון כיס – **סיפא** – **ר"ש** is good cedar (construction) – **ר"ש** agrees
    - ii. *Could even be*: **יהודה** – **ר"י** refers to spoiled straw, mixed with thorns – only good for fuel
- II. **ב** משנה ב: use of **סוכה**-wood (סוכה שאינה של מצוה) – **אסור** – but nearby wood (walls) **מותר**
- a. *Could even be*: wood stacked near walls – since they are still bundled, he wasn't **מבטל** them to **סוכה**
  - b. *Could even be*: to take wood from a **סוכה** that was shaky before **י"ט** and fell on **י"ט** **מותר** **ל"ש**
  - c. **אסור**: to ever take wood from **בחג** – as per v. 1 – **סוכה**: חג: **עליהם** – **אסור**
    - i. **תנאי**: doesn't work, unlike **סוכה**, **נוי** which you could decide to keep using all of **י"ט**
      1. *Or*: **אתרוגים**, which each night of **סוכות** separates each day's **אתרוג** from the next day
- III. **ב** משנה ב: cut wood vis-à-vis **מוכן**
- a. *In field*: only if piled
  - b. *In קרפף* (yard): even if scattered
    - i. **ד' יהודה**: **קרפף** must be near city
    - ii. **ד' יוסי**: can be anywhere within **שבת** תחום, as long as it is locked
      1. **ד' יוסי**: introduces 2 leniencies:
        - a. *May be*: away from city (as long as it's within **שבת** תחום)
        - b. *If close to city*: doesn't need to be locked
  - c. *This משנה*: opinion of **רשב"א** who reads:
    - i. *Wood gathered in yard*: all agree **מוכן**
    - ii. *Scattered in field*: all agree **מוכן**
    - iii. *Scattered in yard*: gathered in field – **ב"ש/ב"ה**
      1. *Implication*: according to disputants of **רשב"א**, **ב"ה** only allowed **“gathered in yard”**
        - a. **שמואל**: that is the הלכה
  - d. **לבא**: light wood, even if gathered, since it can be strewn by wind, is considered scattered
    - i. *If he put*: something on it to hold it down on **י"ט** **מותר**, **עיר"ט**