

Introduction to **גיטת שבת**

מסכת שבת is made up of 24 פרקי משנה and follows, by and large, a recognizable sequence. With the exception of the opening משנה, the משניות begin with preparations for שבת (through the 4th chapter), then return to some of the rules of "carrying" in the 5th and 6th chapters; the 7th chapter presents the canonical list of 39 מלאכות, which then determines the sequence of the next 7 chapters; although "carrying" again is explicated through chapter 11, the next few chapters address several other מלאכות in detail. The final chapters deal with איסור טלטול (commonly called "מוקצה") and miscellaneous issues of שבת, including those מלאכות which are "trumped" due to ברית מילה, several of the שבת-prohibitions and several prohibitions (and leniencies) relating to the end of שבת.

2.1.1

2a (לא קא חשיב) → 3a (משנה א')

Note: our first משנה details some of the basic parameters of the מלאכה of מרשות לרשות, even though this מלאכה won't be re-addressed until the 5th chapter. We will discuss several reasons for its being presented here as the opening משנה of the **מסכת**.

Note: although there is a defined list of 39 מלאכות, there is an infinite number of possible תולדות – essentially, any act which fits certain key definitions of the מלאכה will be considered a תולדה and carries the same prohibition of מלאכת שבת as well as the same liability: When the משנה rules "חייב" in the context of מלאכות שבת, it means that the violator must bring קרבן חטאת (if done בשוגג, such as a case where he forgot the action was אסור or that the day was שבת); כרת (if done intentionally) and, potentially, סקילה (if there are witnesses with תהראה)

- I. מהנה א: there are 2→4 יציאות from inside (רשות היחיד) and 2→4 יציאות from outside (רה"ר)
 - a. Outside ("2"): if עני (e.g.) reaches hand in and places something into hand of בעה"ב, or takes from his hand and brings it out
 - i. Then: עני is fully liable and בעה"ב fully exempt
 - b. Inside ("2"): if בעה"ב placed something into hand of עני, or took from his hand and brought inside
 - i. Then: בעה"ב is fully liable and עני is fully exempt
 - c. "that are four (A)": if עני reached hand inside and בעה"ב took from his hand, or בעה"ב placed into his (empty) hand and he took out
 - i. Then: both are exempt
 - d. "that are four (B)": if בעה"ב reached hand outside and עני took from his hand, or עני placed into his hand and he brought in
 - i. Then: both are exempt
- II. Analysis of language of משנה – contrast with שבועות א:א, which only lists 2→4 in total
 - a. Answer: in שבועות א:א, שבת is not the main topic, only mentioned אבות: here, since it is main topic, both אבות and תולדות are mentioned
 - i. Challenge: אבות is יציאות (specifically taking out from רה"ר to רה"י) – but there are only 2 (not 2→4)
 - b. Rather (ר"פ): in שבועות א:א, which is not the main locus, only חיובים are taught; here, both חיובים and פטורים
 - i. Challenge: there are 2 חיובים (הוצאה from inside and from outside)
 - ii. defense: there are 2 יציאות (from outside and from inside) and 2 הכנסות (outside and inside)
 1. challenge: the משנה refers to "יציאות"
 2. answer (ר"א אשי): our תנא calls הכנסה "יציאה"
 - a. Proof: שבת ז:ב (list of מלאכות) refers to מרשות לרשות, which also includes רה"ר → רה"י (הכנסה)
 - b. Reason: anytime something is moved from one domain to another, it is "taken out"
 - c. Support (רבינא): our משנה mentions "יציאות", yet the first example is הכנסה
 - c. דבא: the תנא was referring to רשויות – there are 2 רשויות (רה"ר/רה"י) which lead to multiple חיובים (עני' תוס' – רש"י)
 - III. Analysis of language (ר' מתנה לאביי) – there are more than 8 here – should be 12
 - a. Retort: if so, should be 16 (2 players in 8 circumstances)
 - b. Defense: in 1st two cases (רישא), the passive player is fully מותר – doesn't count
 - i. But: in סיפא, each player is פטור ואסור, should count (4+8=12)
 1. Challenge: שמואל noted that in שבת, every mention of "פטור" means אבל אסור
 - a. Exceptions: trapping a deer, trapping a snake and opening boil (see ahead, קז)
 - c. Answer: those are cases where the actor did something, yet is fully מותר; where he is fully passive, we have lots of rulings of פטור that mean מותר
 - d. Answer (אביי): only count those פטורים that are "close" to (or might lead to) חיוב חטאת (see רש"י and תוס')