

2.1.10

11a (משנה ג) → 12b (שנאמר ה' יסעדנו על ערש דוי) →

1. והיה על מצח אהרן ונשא אהרן את עון הקדשים אשר יקדישו בני ישראל לכל מתנת קדשיהם והיה על מצחו תמיד לרצון להם לפני ה': שמות כח, לח
2. ה' יסעדנו על ערש דוי כל משקבו הפכת בחליו: תהלים מא, ד

- I. שבת ע"ש as a precaution against forgetting and violating
- הוצאה - *tailor* (*חייט*): not go outside with his needle (may carry)
 - הוצאה - *scribe* (*לבלר*): not go outside with his quill (may carry)
 - מבעיר - *cleaning out clothes from bugs/lice* (*הפליית כלים*): by the light of the candle (may tip to add oil)
 - מבעיר - *Reading*: by the light of the candle (may tip to add oil)
 - הלכה* ("באמת"): the teacher can follow the students reading but he may not read with them
 - Parallel*: *זב* should not eat with *זבה* (without "chaperone") as it may lead to *עבירה*
- II. Discussion regarding these sorts of "fences"
- may not stand in רה"ר and drink in רה"ר (or vice-versa),
 - But*: if he puts his head and most of his body into רשות where water is found, permitted
 - And*: same applies to a גת (wine-press)
 - Question*: does this apply to כרמלית?
 - אב"י*: same rule (may not reach into כרמלית or from one to drink)
 - גזרה* - *גזרה* is itself a *גזרה* - we do not make a *גזרה* on a *גזרה*
 - Argument* (*אב"י*): additional mention of גת - must be כרמלית (else, was already mentioned)
 - Defense* (*רבא*): *גת* is re: מעשרות (per ד:ד) - if he drinks over גת - considered עראי
 - Argument* (*אב"י*): our משנה - we assume needle is in tailor's lapel (not חייב even on שבת - not כדרכו)
 - defense*: he is carrying it in his hand
 - block*: *ברייתא* explicitly mentions the needle in the lapel
 - defense*: that is referring to carrying it out שבת itself (1 גזרה)
 - block*: *ברייתא* which explicitly mentions not going out on ע"ש with needle in lapel
 - Defense*: that's authored by ר' יהודה, ר' יהודה (contra ר"מ) if artisan carries in his work-style - חייב
 - Related discussion*: conflicting ברייתות - if a זיב walks out with his "pouch" - whether חייב or פטור
 - Answer1* (*ר' יוסף*): per dispute (invoked above) ר"מ exempts; ר' יהודה finds for liability
 - Challenge* (*אב"י*): ר"מ couldn't exempt something done in normal way - else he'd always exempt non-artisans
 - Answer2* (*ר' המנונא*): if he saw 2 ראיות, needs pouch - חייב; if he already saw 3 פטור
 - Challenge*: both need the pouch - the one who saw 3 requires it to count a clean day
 - Defense*: reference is one who saw 3 times for that same day (which he can't count as clean day)
 - Challenge*: he still needs it - to protect his clothes from getting dirty
 - Defense* (*ר' זירא*): this תנא holds that "protection" isn't considered
 - Per*: מכשירין ד:ג - if he turns a pot upside down on a wall (in anticipation of rain)
 - If*: his aim is to have the pot washed, water is "desired" & *כ"י יותן* applies (זרעים have לטומאה)
 - But if*: it is to protect the wall, not considered "desired" and *כ"י יותן* does not attach
 - Challenge*: this model doesn't apply to the זיב -
 - Whereas*: in the case of the wall, he'd prefer it didn't rain at all
 - But in our case*: he wants the pouch, in order to collect the זיבה
 - Rather*: more similar to סיפא (*ibid*) - if water splashes into a basket, only water that remains inside is *כ"י יותן*, not that which splashes out
 - Answer3* (*רבא ואב"י*): ר"ש (exempts) vs. ר' יהודה (liable) - per their disagreement about לגופה
 - Related rulings*: שבת תפילין on just before שבת בי ר' ישמעאל
 - Reason*: since he is obligated to feel תפילין at all times, צ"ק from צ"ק (v. 1 - has only 1 Name of ה'), he won't forget
 - תנא*: a person is obligated to check his clothes just before שבת, so that he doesn't forget and carry
 - הלכתא* רבתא לשבתא) שבת ד: יוסף. this is a great rule of שבת

III. Analysis of next clause in משנה – not cleaning out clothes

- a. Clarification: what is nature of this גזרה?
 - i. Is it: independent ruling, not to clean out clothes lest he kill a louse
 1. Per: אליעזר ר' who hold that killing lice on שבת is נטילת נשמה (→ חייב)
 - ii. Or: is it attached to ruling not to read – both as precaution against tipping lamp to increase oil?
- b. Answer: ברייתא lists them together (evidently, both for same reason)
 - i. Challenge: how is this any stronger proof than our משנה, which lists them together?
- c. Answer: ברייתא – which associates both of these גזרות with ד משנה – identifies each as related to the lamp
- d. שמואל: may not even use lamp to separate his clothes from his wife's clothes
 - i. דבא: that's only true for city-folk; farm folk's clothes are clearly distinct and easy to tell
 - ii. And: only elderly city folk's clothes are relatively indistinguishable; younger folks' are distinct

IV. Tangential rulings relating to cleaning out clothes etc.

- a. ברייתא: we do not clean lice out from clothes in public due to כבוד הבריות (of passers-by)
- b. Similar ruling of יהודה ר' or דבי נחמיה: we do not do אפיקטיוזין (vomit inducement) in public due to כבוד
- c. Cleaning out clothes on שבת: dispute among תנאים as to how much is permissible (תוספתא שבת פ"ז)
 - i. ד"ק: may rub them and throw them out, but not overtly kill them
 - ii. אבא שאול: may take them and throw them out, but not rub
 1. Ruling (ר' הונא): rub them and throw them out – this is the proper way, even on חול
 2. ר' ששת and ר' רבה: מעשה רב would kill them on שבת; ר' רבה would throw them into a bucket of water
 - a. ד' נחמן: told his daughters to kill them and that he would hear the comb (kill them on the comb)
 - iii. ברייתא: רשב"א reports that killing lice on שבת is subject to dispute between ב"ש (forbidden) and ב"ה
 1. Note: he also cites רשב"ג as reporting that, in addition, arranging marriages for young girls, hiring private tutors for children to study תורה or a trade, consoling the bereaved, visiting the sick are subject to dispute between ב"ש (forbid) and ב"ה (permit)
 - iv. Related ברייתא: if one visits the sick on שבת, he should declare "שבת היא מלזעוק ורפואה קרובה לבוא" (encouraging the sick not to beseech too much from ה' on שבת)
 1. ד"מ: he should say "יכולה היא שתרחם"
 2. יהודה: ד' חולי ישראל: "המקום ירחם עליך ועל חולי ישראל"
 3. יוסי: "המקום ירחם עליך בתוך חולי ישראל"
 4. "שבת היא מלזעוק ורפואה קרובה לבא ורחמי מרובין ושבתו בשלום": ש"ש: "שלוש"; שבנא איש ירושלים
 - a. Note: ר' חנינא's advice - always include other חולים in his request for his own follows יוסי (here)
 - b. ד' חנינא: they barely permitted נחום אבלים and נחום חולים on שבת בקור חולים
 - c. דב"ח: sometimes ר"א would bless חולה in עברית, sometimes in ארמית (ה' יפקנך לשלם)
 - i. Challenge: ר' יהודה ruled that one should not make requests in ארמית – מלאכי השרת – don't know it!
 - ii. Answer: the חולה is different – ה' presence is immanent, per v. 2
 1. Impact (ברייתא): when visiting the sick, don't sit on bed or chair, but enwrap in טלית and sit before the חולה, as ה' presence is above his head, per v. 2
 - a. דבא (quoting רבני): ה' nurtures the sick, per v. 2