

2.1.17

(בפולגותא דרבה בר זבדא ור' הונא) 19b → (משנה ז) ב"ש אומרים אין מוכרין וכו' 18b

7. רק עץ אשר תדע כי לא עץ מאכל הוא אתו תשחית וכתת ובנית מצור על העיר אשר הוא עשה עמך מלקמה עד ודקה: דברים כ, כ

- I. שבת **dispute** ב"ש/ב"ה about selling, giving or loading on non-Jew just before **משנה ז**
- ב"ש may not do so unless there is sufficient time for him to get to his destination before **שבת**
 - ב"ה permit – as long as he can get out of the **ישראל**'s house (per ר"ע's explanation in **ברייתא**)
 - ברייתא** expands to include lending money or items
 - Parallel rulings re חמץ ב"ש** do not permit selling **חמץ** to non-Jew unless it will be devoured before **פסח**
 - ב"ה as long as it may be eaten (on יד) it may be sold
 - and similar foods (made of bits of **חמץ**, long-lasting) are **אסור** to sell within 30 days of **פסח**
 - Related ruling**: permissible to put food before dog or non-Jew in courtyard on **שבת**; if he takes it out, no responsibility
 - Note**: קמ"ל – **היתר** גוי is the unexpected ruling, since we have no responsibility to feed him, perhaps no **היתר**
- II. שבת **dispute** ב"ש/ב"ה about giving hides to tanner or clothes to dry-cleaner before **משנה ח**
- ב"ש must be enough time to complete process before **שבת**
 - ב"ה may give them over just before **שבת**
 - יום ד' ור' ע"ש; but permitted on **וה'**
 - Similarly: we do not send letters with a non-Jew on **ע"ש**, but on **וה'** it is permitted
 - Note**: יוסי הכהן/החסידי never had a letter of his found in the hands of a non-Jew(ish postman)
 - may not send a letter with non-Jew on **ע"ש** unless you agree on a fee for delivery
 - ב"ש he must be able to get to his own house (before **שבת**)
 - ב"ה he must be able to get to the house next to the wall (of the city)
 - Challenge**: why put any limits – if he set a fee?
 - Answer**: ב"ש/ב"ה (ר' ששת) is only in case he *didn't* set a fee
 - Challenge**: if he didn't set a fee, we stipulated that he may not send it all (on **ע"ש**)
 - Answer**: if there is a postal center in town, he may send it (with the time-gap) on **ע"ש**; if not – **אסור**
 - may not embark on sea voyage from **יום ד'** on (ר"ף – interferes with **שבת**)
 - However: this is only if he is going for **דבר הרשות**; or **דבר מצוה**, it is permitted
 - רשב"ג he must arrange with the captain to drop anchor for **שבת** – and then he needn't do so (רשב"ג – unnecessary)
 - Note**: completely **מותר** if he is traveling a short distance, e.g. from Tyre to Sidon
 - may not begin siege against non-Jewish city from **יום ד'** on; if they began it, don't interrupt
 - Per**: שמאי's read of v. 1 – **עד רדתה** – even on **שבת**
- III. **משנה ט** report of his father's custom – to give white clothes to cleaner at least 3 days before **שבת**
- ר' צדוק **תוספתא שבת א: כב** – **ר'**'s household would bring white clothes 3 days before **שבת**; colored – even **ע"ש**
 - we learn that it takes longer to clean white clothes than colored
 - caught cleaner who charged the same for colored as for white clothes
 - Advice**: check clothes by size before giving them to cleaner and when getting them back (shrink/stretch)
 - Rest of ט משנה ט** **ב"ש** agree that we lay beam of the oil press and the wheel of the winepress just before **שבת**
 - Question**: why is **ב"ש** lenient here?
 - Answer**: since, even if he performed this on **שבת**, not **חטאת**, no reason to be **גוזר** on **ע"ש**
 - Question**: on whose authority do we rule that if something comes out by itself, not **אסור** (e.g. olive oil)
 - ר' ישמעאל (ב:ו); **עדות** (ב:ו); **ר'** ישמעאל; **ד'** יוסי בר חנינא
 - ר' אלעזר בן שמוע **ד"א** (**חכמים** *contra* **שבת כב:א**) that smashed honeycomb may continue into **שבת**
 - that only teaches about food → food; our case is food → liquid
 - in which **רבינ'** extends ruling to olives and grapes (**רבינ'** did not know that **ברייתא**)
 - learned that **ר'** ישמעאל only permitted it if almost completely ground; our case is not
 - Note**: **רבינ'** ruled, in practice, **ר'** ישמעאל
 - Tangent**: **שמואל**; **מוקצה** – **רב**) **מוקצה** if oil pressed by **בית** and the mats used there are **מוקצה** (not **שמואל**; **מוקצה** – **רב**)
 - Note**: same dispute about mats sold on boats
 - same dispute about a goat ready for milking, sheep for shearing, chicken for egg-laying, ox for plowing and dates for selling – and this dispute follows **יהודה** (ר' **מוקצה** – **רב**::) vs. **ר"ש** (**שמואל**::)
 - Tangential story**: student ruled like **ר"ש** and was put in **חרם** – as it was **רב**'s town
 - Tangent**: students divided in ruling like **רב** or **הונא** (ר' **שבת קכ**): re: saving vessels from fire