

2.2.10

28b (משנה ג) → 29b (תיובתא דר' ירמיה רבה תיובתא)

- I. משנה ג: dispute ר"א/ר"ע about a rag, folded for use as a wick, which has not yet been singed
- א"א: it is still מקבל טומאה (as בגד) and may not be used for נר שבת
 - ד"ע: it is no longer מקבל טומאה and may be used for נר שבת
- II. Analysis of dispute
- Regarding טומאה ר"א holds that folding changes nothing and it is still a כלי; ר"ע – folding changes status, no longer כלי
 - Regarding נר שבת: dispute ר' אושעיא ר' אבהו vs. ר' אבהו vs. ר' אבהו
 - אצבעות 3x3 case is ע"ש which is י"ט, rag is exactly 3x3
 - All hold: like יהודה ר', that שברי כלים may not be used on י"ט for lighting (מוקצה)
 - And all hold: like עולא, that the majority of the wick must be lit before שבת starts
 - אליעזר ד' still a כלי ('tho folded), once lit, becomes שבר כלי (<3x3) - may not light
 - ד"ע: no longer a כלי (folded) – just "עץ בעלמא" and may light
 - יוסף ד' now understood why there was a ruling about "exactly 3x3" – it was about this
 - Note: if ר' אבהו answers according to ר' יהודה → he must agree with him
 - Challenge: ר' אבהו ruled that if a non-Jew cuts some wood, ישראל may light it on י"ט ('tho נולד ש')
 - Answer: he was answering according to ר"א/ר"ע, but he holds against יהודה ר'
 - ר"א holds that you may not light with a wick that hasn't been pre-singed
 - Question: what was the ruling of "exactly 3x3" that ר' יוסף heard?
 - Answer: it was about טומאה כח: כלים – dispute if the 3x3 is besides the hem or inclusive ("exactly")
 - Tangent: dispute ר' יהודה/ר"ש regarding מוקצה
 - they disagree about שברי כלים, date seeds and nut shells (ר"י doesn't allow use; ר"ש allows)
 - Justification: if we only learned about שברי כלים, א"א that that's because it was originally a כלי
 - And if: we only learned about seeds, א"א they're אסור because originally unseen
 - Therefore: all three, including shells, which were always shells and always seen
 - Note: ר"א's position (about ר"י) wasn't explicit; it was inferred from ר"א's instructions to רב when he was throwing date seeds into fire; רב himself, when he came to בבל, would throw them to the animals – but these were poorly peeled dates, that still had fruit with seeds → not מוקצה
 - the case here is fabric which is less than 3x3 טפחים – part of the leniency of small towels (קולי מטלוניות)
 - And: ר"א/ר"ע follow own positions per כח: כלים – if such a towel was set up for use (e.g. as drain-plug)
 - א"א: whether or not it was made for this purpose or not, still מקבל טומאה
 - יהושע ד': whether or not it was המוכן מן, no longer מקבל טומאה
 - ד"ע: only מקבל טומאה if it was המוכן מן
 - Analysis (ר' יוחנן): all agree that if he threw it away, not מקבל טומאה;
 - And: if he put it away in a box, it is still מקבל טומאה
 - Dispute: if he hung it up or put it behind the door
 - א"א: since he didn't throw it away, not מבטל → still מקבל טומאה
 - And: it is called "לא מן המוכן", relative to the box
 - יהושע ד': since he didn't put it in a box (e.g.), was מבטל → no longer מקבל טומאה
 - And: it is called "מוכן" relative to the dung heap
 - if he hung it up, agrees with ר"א; if he put it behind a door, agrees with יהושע ר'
 - But: ר"ע later accepted יהושע ר' position in totum
 - Proof: in our משנה, he references פתילת הבגד → even if still a בגד, not מיטמא באהל

- III. **ד**: dispute חכמים/יהודה about setting up נר with inflow of oil that he may wish to drain off for himself
- a. *He may not*: place an eggshell above the נר with a hole in it, to drip into נר
 - b. *Nor*: may he even make a כלי חרס and put it in that position
 - i. *However*: if the artisan made it that way originally, permitted – as it is a single כלי
 - ii. *בריייתא*: even if he plastered them together – need not be a professional artisan's job
 - c. *Nor*: may he set up a bowl of oil next to the נר and place the other end of the wick in the bowl to draw out the oil
 - i. *Reason*: concern that he may take some of the oil for his own use, speeding up the extinction of the fire and this is concerned גרם כיבוי
 - d. *ד' יהודה*: permits all of these – doesn't agree to the גזרה
 - i. *Justification*: if we only had "eggshell", ס"ד, א, מאוס that רבנן forbid because it isn't מאוס, but not apply to כלי חרס
 1. *And*: if we only had כלי חרס, we would reason vice-versa and assume that יהודה ר' concurs in case of eggshell
 2. *And*: we wouldn't know to apply יהודה ר' lenient position to a bowl, which is fully separate from נר
 - a. *And*: if we only had the final case, we would think that רבנן would agree with יהודה ר' in 1st two cases
 - e. *תוספתא שבת ב:ה*: יהודה ר' related that they set up such an egg-shell in נתזה בית עליית in front of the sages
 - i. *Response*: no proof from there – at נתזה בית, they were careful and weren't concerned that someone would take from the oil
 - ii. *consequential story*: ד' צפורי was dragging a bench on a marble floor on שבת; out of concern that people would misunderstand חכמים' silence and lead to היתר, they forbade as a precaution against a dirt floor
 - iii. *related story*: head of כנסת בצרה dragged small bench near ר' ירמיה רבה
 1. *ד' ירמיה רבה*: even ר"ש only permits if the bench is big (can't lift); if small – must lift and not drag
 2. *Note*: this is at odds with עולא, who holds that ר"ש/ר"י only disagree about small benches, but agree that big benches may be dragged
 3. *Challenge (ר' יוסף)*: ר"ש's statement includes both big (bed) and small (chair) furniture – and יהודה ר' disagrees about both
 - a. *עולא* would explain that מטה is similar to כסא (only disagree about small)
 - b. *ד' ירמיה* would explain that כסא is similar to מטה (only disagree about big)
 4. *Challenge (רבה)*: ט:ה: allows clothes' sellers to put שעטנן on their back as long as they don't intend to get benefit – but the pious ones put them on a stick behind them
 - a. *And*: since it could be put on a stick, it's like "small furniture", yet it is permitted – challenge to ר' ירמיה ר'
 - b. *Answer*: indeed, this refutes ר' ירמיה רבה's understanding