

2.3.7

43a (ור"ש מתיר) → 44a (אמר רבי יצחק)

- I. יצחק's (stringent) ruling regarding moving a vessel to cover an egg
- a. *Just as:* we may not move a כלי under a hen to catch the egg (as per above), so we may not take כלי to cover egg
- i. *Reason:* we may not move a כלי on behalf of an item that is itself not able to be moved on שבת
1. *Note:* we throw all the challenges (above) at יצחק's statement
 - a. *Answer(s):* in each case, he needs space occupied by the item (צריך למקומו) → may move for any purpose
 2. *Challenge:* ברייתא – cannot take a newly-hatched egg for use, but may cover it with a כלי to protect it
 - a. *Answer:* as above – if he needs the space occupied by the כלי
 3. *Challenge:* ברייתא – we may cover up rocks with mats
 - a. *Answer:* these are sharpened rocks that are usable for בית הכסא
 4. *Challenge:* ברייתא – we may lay mats over bricks on שבת
 - a. *Answer:* these are bricks that are left over from building – could be used to sit on
 5. *Challenge:* ברייתא – we may lay a mat over a beehive – בחמה מפני החמה and בגשמים מפני הגשמים
 - a. *As long as:* he doesn't intend to trap (the bees)
 - b. *Answer:* the referent is a hive that has honey in it
 - i. *Challenge (לר' אשי):* that only works in the summer (reads "בחמה" as "summer"); no דבש in winter
 - ii. *Answer1:* even in winter, we leave 2 loaves untouched for the bees to eat
 1. *Challenge:* those are מוקצה (set aside for bee-food)
 2. *Answer:* in this case, he intended to use (that honey) for himself
 - a. *Inference:* had he not stipulated that, it would be אסור
 - b. *If so:* it should've added that, besides the stipulation that he not intend to trap the bees
 - i. *Answer:* teaches that even if he intended use, he must still avoid intent to trap
 3. *Question:* who is the author of that ברייתא?
 - a. *Cannot be:* ר"ש, as he doesn't accept איסור מוקצה and wouldn't distinguish between כוורות
 - b. *Cannot be:* ר' יהודה, as his non-intent to trap wouldn't help – דבר שאינו מתכוין אסור
 - i. *Answer:* it is ר"י; stipulation isn't intent, but that he leave room for bees to leave
 - iii. *Answer2 (ר' אשי):* doesn't say "summer" – rather "בחמה" – referent is spring/fall, when it is both hot and cold ("בחמה" means "in the sun")
- b. *שבת's reaction:* ר' הונא already interpreted יצחק's ruling in בבל –
- i. *הונא:* we may make a מחיצה to protect a corpse, for the living but not for the corpse
 1. *Meaning:* if there is a corpse in the sun, two men sit next to him; if it gets hot on the ground, they each bring a bed to sit on; when it gets hot over their heads, they bring a mat to cover them; then each picks up his bed and walks away and the mat stays atop the beds and the protective cover is made "by itself"
- II. Tangential discussion – רב ושמואל on moving a מת out of the sun
- a. *שמואל:* he may roll the מת from bed to bed until he gets out of the shade
 - b. *רב:* he must put a loaf or baby on the מת and then move it
 - i. *Note:* if there is a loaf or baby available, both will agree that that is preferable
 - ii. *Disagreement:* when there is none available; שמואל – "unusual טלטול" isn't considered טלטול רב – it is טלטול
 1. *Suggestion(challenge):* doesn't this follow dispute of תנאים about saving a מת from a fire on שבת?
 - a. *Assumption:* their dispute is about הצד מן הצד (and there is no ככר ותינוק available)
 - b. *Correction:* they agree that טלטול מן הצד is still טלטול
 - i. *The lenient position:* since a person is worried about his dead relative (who he is saving), if we don't allow him to move the מת, he may extinguish the fire.
 - ii. *Note:* ר' יהודה בן לקיש (ר' יהודה בן לקיש) rules in accord with the lenient position (ר' יהודה בן לקיש) in the case of a מת
- III. Analysis of end of משנה – we may not use the leftover oil because it is not המוכן מן
- a. *ברייתא:* remaining oil in the נר or the bowl is אסור – and ר"ש allows it