

## 2.4.2

(כל פעל ה' למענהו) → 50b (משנה א 2a) 49a

1. אם תשקבון בין שפתים כנמי יונה נחפה בקסף ואברותיה בירקרק חרוץ: תהלים סח, יד  
 2. ויהי כהיום הזה ויבא הביתה לעשות מלאכתו ואין איש מאנשי הבית שם בבית: בראשית לט, יא  
 3. והמלאכה היתה דים לכל המלאכה לעשות אתה והותר: שמות לו, ז  
 4. כל פעל ה' למענהו וגם רשע ליום רעה: משלי טז, ד

- I. משנה א 2a: permitted insulators
- a. Permitted: clothing, fruit, dove's wings, sawdust and thin flaxseed
    - i. ד' יהודה thin (flaxseed, as per ברייתא) is prohibited; thick is permitted
    - ii. Tangential note: about dove's wings
      1. אלישע בעל כנפים require a clean body like ד' ינאי (miraculous story – v. 1)
        - a. אבוי: not to let wind while wearing them
        - b. לבא: not to sleep in them
- II. משנה ב 1b: more permitted insulators and the permissibility of moving them
- a. Skins: may use and may move (no איסור טלטול)
    - i. Discussion: whether the referent is skins of בעלי בתים, but those belonging to tanners are מוקצה (קפידיא) or not
      1. Answer (ר' יונתן בן אלעזר): reasonably – only בעה"ב – but an אומן's skins are מוקצה
      2. Challenge (ר' חנינא בר חמא): quoted בר יוסי – his father was a tanner (!) and, on שבת, told them to bring (his own) skins to sit on (i.e. not מקפיד on other uses → not מוקצה)
        - a. Challenge: planks belonging to בעה"ב may be moved, not of a professional
          - i. But if: he intended to put food on them for guests (e.g.) – either may be moved
          - b. Defense: planks are different – the אומן is מקפיד
          - c. Proof: ברייתא - skins, whether tanned or not, may be moved – only difference is in re: טומאה
            - i. Assumption: this applies to skins of בעה"ב as well as אומן (else, should have stipulated של בעה"ב)
            - ii. Block: perhaps the entire ברייתא is only discussing עורות של בעה"ב
              1. Per: dispute among תנאים - ק - ת only allows moving עורות של בעה"ב and ר' יוסי allows both
    - b. Wool strips: may use – but may not move
      - i. Solution: take the cover off the pot and they fall off
        1. לבא (1st version): only מוקצה if he didn't use them for הטמנה
          - a. Challenge: the context of the משנה indicates that even if he used them, still מוקצה
        2. לבא (corrected version): only מוקצה if he didn't designate them for הטמנה, in which case מותרים בטלטול
          - a. Support: report from א"י (רבי) – only אסורים if he didn't designate them for הטמנה
        3. לבא. our משנה is referring to wool laid out for sale (של הפתק)
          - a. Support: ברייתא – if wool is laid out for sale – אסור; if בעה"ב designated for הטמנה – מותר בטלטול
      - ii. לבא: if it is a basket, tip it over and take the pot out; if he takes the cover off, the wool may fall into the crevice and then he can no longer move it out
      - iii. חכמים. he may take it off and return it

## III. Tangential discussion (continuation of investigation into skins – בעה"ב or also אומן – above)

- a. *Question*: what do the canonical “מלאכות 39 (שבת ז:ב)” correspond to?
- i. *משכן*: *ד' חנינא בר חמא*, correspond to the 39 מלאכות in the משכן
  - ii. *תורה*: “מלאכה/מלאכתו/מלאכת” – correspond to the 39 mentions of “מלאכה/מלאכתו/מלאכת” in the תורה
    1. *דב יוסף*: is v. 2 included?
      - a. *אב"י*: why not bring a ס"ת and count? (as they did when looking for middle word – קידושיין ל.)
      - b. *Answer*: unsure if v. 3 is considered also
        - i. *In which case*: v. 2 refers to יוסף coming home to take care of “his business” with Mrs. Potiphar
        - ii. *Or*: v. 2 refers to work & v. 3 is interpreted as משה announcing that the מלאכה was complete – תיקו
    2. *ברייטא*: supporting *חמא בר חמא* – “just as they planted (for משכן), do not plant (בשבת); just as they harvested, do not harvest, just as they lifted boards from ground to wagons, do not bring in from רה"ר to רה"י; just as they off-lifted boards from wagons to ground, do not bring out from רה"ר to רה"י; they moved boards from wagon to wagon – do not carry from רה"י to רה"י”
      - a. *Challenge*: what is wrong with carrying from רה"י to another רה"י?
        - i. *Rather* (*אב"י ורבא*): refers to carrying from רה"י to רה"י through a ר"ר

## IV. Tangential discussion (continuation from discussion about status of wool strips above)

- a. *רבב"ח* taught before *דב*: palm branches set aside for wood and then redesignated for sitting upon
- i. *דבנן*: must tie them together in order to make them permitted for use on שבת
    1. *Identity*: this is *ר' חנינא בן עקיבא* – from story that he came to a place and found palm branches that were set aside for wood and he told his students to have intent to sit on them on שבת
      - a. *And*: reporter was unsure if it was a wedding party or בית אבל – but that indicates that in a normal situation (where they weren't preoccupied) they would also need to actively tie the wood before שבת
  - ii. *דשב"ג*: need not tie them together
    1. *דב*: must tie them (following *רבנן*)
    2. *שמואל*: must only have intent (before שבת) to sit on them (following *דשב"ג*)
    3. *דב אסי*: may sit on them (on ע"ש) – no need to tie them together or even to have affirmative intent on ע"ש
      - a. *Per*: *תוספתא שבת ה:ב* – permitted to wear combed flax or wool (on wound) as long as it was dyed and tied; but if he wore it for a moment before שבת, permitted even if it wasn't dyed and tied
      - b. *Support* (*ר' אשי*): from *ברייטא* – may not move straw on a bed (מיקצה) but he can move it with his body
        - i. *However*: if there was animal food, a pillow or blanket before שבת started, may move it by hand
- b. *דב יהודה*: he may bring a full basket of dirt and do whatever he pleases with it
- i. *מר זוטרא*: as long as he designated a spot for it
  - ii. *רבנן* (*ר"פ*): that seems to follow *דשב"ג* – intent is sufficient (לרבנן – would need an affirmative action)
  - iii. *ד"פ*: even *רבנן* would agree – they only require an act with something that can be acted upon (e.g. branches)
    1. *Suggestion*: this follows dispute, one תנא holds that anything can be used to polish vessels except for using chalk to polish silver; other forbidding lye and sand –
      - a. *Assumption*: they disagree about whether an action is needed even for something where it isn't possible
        - i. *Rejection*: these two opinions are ר' יהודה vs. ר"ש in re: דבר שאינו מתכוין
          1. *Challenge*: the lenient opinion (ר"ש?) doesn't allow using it to wash his hair
            - a. *But*: ר"ש (in גזיר ו:ג) permits a גזיר to wash his hair
          - ii. *Rather*: both are ר' יהודה – two opinions about his stance, whether lye pulls out hair
            1. *Challenge*: the rest of that ruling permits washing hands, feet and face; ר' יהודה should forbid
              - a. *Answer*: the referent is a minor, a woman or a eunuch (no facial hair – no concern)
    2. *Tangential ruling*: permitted materials for washing (ground לבונה, jasmine mash, pepper dust, “ברדא”
      - a. *ברדא*: a mix of aloe, myrtle and violets
    3. *Question asked of ששת*: is it permissible to crack open olives on שבת?
      - a. *Answer*: it isn't even permitted during the week – due to loss of food (olives are damaged that way)
        - i. *But they*: held like שמואל – that one may do whatever he needs with bread
        - ii. *Retort*: bread isn't messy/disgusting, unlike olives
    4. *Story*: *ר' אשי ומר זוטרא* were sitting together on שבת, they brought them some ברדא (see above); 2 washed with it, מ"ז didn't wash with it
      - a. *They asked*: doesn't he accept ששת ר' ruling that it is permissible?
      - b. *תקוני אשה* (*מ"ז* on behalf of *מ"ז*): he doesn't use it even during the week, as he considers it אשה
      - c. *They*: followed *תוספתא ברכות ד:א* – a person should wash his face, hands and feet every day per v. 4