

2.7.7

(מדקדק הרי הוא בכלל אורג) 75b → (הגוזז את הצמר) 74b

1. וְכַל הַנְּשִׂים אֲשֶׁר נָשָׂא לְבֵן אֶתְנָה בְּחֻמְהָ טוּוּ אֶת הָעֲזִים: שְׂמוֹת לַה: זכ
2. כִּי אֶתְנָה בָּא אֶל הָאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ לֹא תִלְמַד לַעֲשׂוֹת כְּתוֹעֵבֵת הַגּוֹיִם הַהֵם: דְּבָרִים יח, ט
3. וְהָיָה כְּנֹר וְנָבֵל תֵּף וְחָלִיל וְיִזְוֹן מִשְׁתִּיָּהֶם וְאֵת פֶּעַל ה' לֹא יִבְיֹטוּ וּמִעֲשֵׂה יָדָיו לֹא יֵרָאוּ: יִשְׁעִיהוּ ה, יב
4. וְשָׂמְרֵתֶם וְעֲשִׂיתֶם כִּי הוּא חֻמְתְּכֶם וּבְיַנְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֶת כָּל הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עִם חֻכְם וְנָבוּן הַגּוֹי הַגָּדוֹל הַזֶּה: דְּבָרִים ז, ו

I. Analysis of some of the remaining מלאכות (#12-39)

- a. shearing, bleaching, hackling, spinning: גוזז, מלבן, מנפץ, טווה
- i. if someone spins wool while on the lamb, he is liable for 3 (גוזז, מנפץ, טווה)
 1. ד' יוחנן: if someone spins wool while on the lamb, he is liable for 3 (גוזז, מנפץ, טווה)
 2. this is not the normal manner of גזיזה, גזיזה OR טווייה (→exempt from all)
 3. Challenge: גזיזה ר' נחמיה (v. 1) for משכן, the women washed wool on lambs, spun hair on goats
 - a. Defense: that is extraordinary talent – unattainable for most →not a מלאכה
 - ii. תוספתא שבת ט: if someone pulls out a feather from a bird, cuts off end and cleans out threads
 1. Then: he is liable for 3 חטאות (per רשב"ל – רש"י and מחחק and מוחק respectively)
- b. tying and untying: קושר ומתיר
- i. Question: where were קושר ומתיר in משכן?
 1. דבא: they would tie down the pegs of the tent
 - a. Challenge (אב"י): that is a temporary tie (קושר ע"מ להתיר)
 2. אב"י: when weaving, if a thread tore, they would tie the two ends together
 - a. דבא: that only explains קושר, not מתיר
 - b. Suggestion: if they had 2 ties strings near each other they would loosen one
 - c. Rejection: we don't even do something that crude before human kings – ק"ו before ממ"ה הקב"ה
 3. דבא: mollusk trappers (for תכלת) would tie and untie their nets
- c. sewing 2 stitches: תופר וקורע
- i. Challenge: 2 stitches don't hold
 1. Answer (ר' יוחנן): only liable if he tied them off
- d. tearing – in order to stitch: קורע
- i. In (רבה ור' זירא) משכן: if a worm got into a curtain, they tear it and resew it
 - ii. דב: if someone pulls a thread taut on שבת, liable for תופר
 1. And: if someone learns anything from a magu, he is liable for death
 - a. Note: רב ושמואל disagreed whether the magu were sorcerers or heretics
 - i. Observation: רב must have been the one who ruled גידופי (heretics)
 - ii. Proof: if sorcerers, we are allowed to learn their ways (to know how to rule – per v. 2)
 2. And: if someone has the ability to intercalate the seasons and does not do so, one shouldn't speak to him
 - a. Per: vv. 3-4 (v. 3 criticizes one who doesn't appreciate God's creation; v. 4 – exhorts us to be wise)
- e. trapping (deer): צד
- i. חטאת 1: if one traps a mollusk and breaks its shell to get out the dye – liable for 1
 1. ד' יהודה: liable for 2 – דש and צידה
 2. דבנן: not considered דישה (רבא: דש only applies to קרקע)
 - a. Question: why is he not also liable for נטילת נשמה (subset of שוחט)?
 - i. Answer1 (ר' יוחנן): he broke the shell after the חלזון was dead
 - ii. Answer2 (רבא): could even be alive – he is נטילת נשמה relative to נשמה
 1. Challenge: רבא and אב"י agreed that ר"ש concurs that דבר שאינו מתכוין is liable if רישיה
 2. Answer: this is a פסיק רישיה דלא ניחא ליה – he'd rather the חלזון remain alive (clearer dye)
- f. slaughtering: שוחט
- i. Definition: רב – for taking the life and for צובע (attracts buyers); שמואל – only נטילת נשמה
- g. salting and tanning hide: מולח ומעבד
1. Question: aren't they the same?
 - a. Answer (ר"י ור"ל): indeed; take one out and substitute (to reach 39) with שירטוט (scoring עור)
 2. דבר"ה: if someone salts meat, he violates מולח
 - a. דבא: מולח doesn't apply to food (only hides)
 - b. ד' אשי: even דבר"ה only meant it in case someone is traveling; no one wants to eat salted meat at home

- h. **ממחק ומחתך**: smoothing and cutting hide
- i. **אחא בר חנינא**: if someone rubs parchment on ground between pillars he's liable for ממחק
 - ii. **אשי בשם ריב"ל**: if someone drags poles to even out their tops – מחתך under חייב
 1. **And**: if someone spreads out a bandage over a wound – ממחק under חייב
 2. **And**: if someone smooths out a stone (with chisel) – מכה בפטיש under חייב
 - iii. **דשב"ל**: if someone makes (or etches) a figure on a כלי or blows a glass, he is מכה בפטיש under חייב
 - iv. **דב יהודה**: if someone removes threads from clothing, he is מכה בפטיש under חייב
 1. **As long as**: he is מקפיד on those threads (it matters to him that they be removed)
- i. **כותב שתי אותיות**: writing 2 letters
- i. **תוספתא שבת יא:ט**: if he wrote a single letter as big as two regular-sized letters – פטור
 1. **But**: if he erased one big letter, leaving space for 2 letters – חייב
 2. **Observation (ר' מנחם בר יוסי)**: this is a stringency of מוחק over כותב
- j. **מכה בפטיש**: completing any work
- i. **דבה ור' זירא**: anything that is the final stage of מלאכה falls under the category of מכה בפטיש
- II. Analyzing the coda of the משנה – משהו אחד – חסר אחת – משהו אחד – חסר אחת
- a. **"these are"**: in apposition to ר"א who finds liability for תולדה along with its אב
 - b. **"40 minus one"**: in apposition to ר' יהודה, who adds שובט ומדקדק (straightening the threads of warp & woof)
 - i. **Response**: שובט is subsumed under מיסך; מדקדק is a subset of אורג