

2.8.5

81a (משנה ו) → 82a (סיום הפרק)

1. וְשִׁבְרָה קְשֶׁבֶר גָּבַל יוֹצְרִים כְּתוּת לֹא יִחְמַל וְלֹא יִמְצָא בְּמִכְתָּתוֹ חֶרֶשׁ לְחֵתוֹת אֵשׁ מִקֵּידוֹ וְלִחְשֵׁף מִיָּם מִנְבָּא: ישיעהו, ל, יד

- I. שיעורי הוצאה: משנה ו
- a. Bone: enough to make a spoon
 - i. שיעורי הוצאה in מחמיר ר"י is always enough to make a key (smaller than spoon – per axiom that ר"י is always מחמיר)
 1. Tangent: a key is not טומאה, unless it is fixzed into the door; the teeth of the lock are not מקבל (מקבל טומאה) in any case, as they are מחובר לקרקע – considered like קרקע (not מקבל טומאה)
 - b. Glass: enough to scrape the end of the weaver's stick
 - i. שיעור ברייתא for glass is if it is big enough to cut two threads at once
 - c. Pebble: enough to throw at birds
 - i. דאב"י: enough to throw at animals
 1. ד' יוחנן: it must feel the rock
 2. דאב"י: at least the weight of a 10 זוז coin
- II. Tangent: discussion of אבני בית הכסא (used for cleaning)
- a. זונין: they told him that 3 may be brought in; 1 size of olive, 1 size of a nut, 1 size of an egg
 - i. זונין: is he expected to bring in a scale? Rather – they should each be a hand's full
 - ii. ברייתא: follows both approaches (ר' יוסי – 3 as per above, ר' ב"ר יוסי quotes his father – a hand's full)
 - iii. שבת on ביה"כ – he may bring 3 sharp rocks into
 1. ד"מ: size of a nut
 2. ד' יוסי: size of an egg
 - a. Note (ר' חסדא): same dispute as they have in re: אתרוג (ז: סוכה ג:) is the one they have here
 - b. דב יהודה: they may not use פאייס – meaning, clods of dirt (prevalent in בבב)
 - c. דבא: may not clean on שבת as is done בחול
 - i. Challenge: shall he withhold eliminating? (dangerous)
 - ii. Rather: he should do it differently (יד כלאחר יד)
 - d. ד' ינאי: if he has a set place for ביה"כ, he may bring in a hand's full of rocks; if not, 1 the size of a spice crusher
 - i. ד' ששת: if there are markings on any size rock that it was used, may bring it in
 1. Challenge: this is dangerous, as per ברייתא (answers are given)
 - a. אב"י: if the rain washed the markings away – may he still bring them?
 - b. דב יוסף: if there is still an image of them – permitted
 - c. ד' חסדא: he may bring them with him (up to the roof) – due to הבריות
 - i. Challenge: ר"א permits taking a sliver to clean his teeth; חכמים only allow from trough
 1. In other words: without preparing it in advance, still considered בטלטול
 - ii. Answer: a person knows where he will eat (should have prepared); not so with ביה"כ
 - e. ד' הונא: prohibited to use a fallow field for elimination
 - i. Reason: is not that he may destroy it – then it would be אסור during the week as well
 - ii. Reason: cannot be that he may pull out grass with rocks he uses – even ר"ל, who ruled that pulling out the grass intentionally is חייב, permits using a rock with grass on it
 - iii. Rather: per רבה, he may throw the dirt and fill in hole – חייב due to חורש
 1. ד' פפי: infers from ר"ל's ruling that it is מותר to move an open planter (אב"י – not unless there's a need)
 2. אב"י: picking up an open planter is תולש; putting it down is נוטע
- III. Tangential discussions about various בית-הכסא related subjects, including role of כשפים
- IV. שיעור: משנה ז of carrying pottery
- a. ד' יהודה: enough to put between boards (to keep them from warping)
 - b. ד"מ: enough to use to stoke a fire – alluded to in v. 1
 - c. ד' יוסי: enough to hold a רביעית - v. 1 alludes to it, more clearly than to fire
- V. Analysis: whose שיעור is larger (ר' יוסי or ר"מ)?
- a. Reasonably: יוסי ר' is larger
 - b. But from the text (v1): seems that ר"מ's is larger (curses address even smaller כלים)
 - i. Rejection (אב"י): even reasonably, ר"מ's may be larger – could be stoking a large fire
 - ii. Text: ר' יוסי's point is well taken
 - iii. ד"מ: "not only will valuable item (חרס לחתות) be gone, something w/o worth (מים) – will also be gone"