

פרק עשירי – היצניע – Introduction to

This chapter continues to define הוצאה and, from there, uses הוצאה as a vehicle for defining some general principles affecting מלאכות שבת, specifically vis-à-vis חייב. Issues of intent, joint action and core vs. periphery in the context of מלאכת שבת are explored here.

2.10.1

90b (משנה א) → 91b (בטולי בטליה)

- I. **א משנה**: if someone is מצניע anything for planting, as a sample or for medicinal uses
 - a. *And then*: carries it out on שבת, then he is liable for חילול שבת no matter how small the object
 - b. *However*: for anyone else, only liable if he carried out per the minimum שעור as defined above
 - i. *Note*: our משנה is not in accord with רשב"א: one's הצנעה grants significance to object for others
 - c. *If he*: brought it back in, he would only be liable if it was כשיער
 - i. *Challenge*: this is obvious
 - ii. *Defense (אביי)*: case where its place in the shed is still marked – סד"א it maintains its original significance – קמ"ל that once he throws it in, he has nullified its importance
- II. Analysis of rhetoric of משנה – use of "המצניע"
 - a. *Should have used*: המוציא (once he takes it out, that indicates that he considers it significant)
 - b. *Answer (אביי)*: case where he was מצניע, then forgot why and carried it out
 - i. *Errant conclusion*: his forgetting cancelled out the significance of his original הצנעה
 - ii. *Therefore*: it teaches that actions follow original intent
- III. **שמואל ר"מ** would find liable someone who took out even one seed
 - a. *Challenge*: that is obvious – the משנה rules that כל שהוא is sufficient
 - i. *Defense*: we might have thought that כל שהוא just meant "less than כגורגרת" – but at least כזית – קמ"ל
 - b. *Challenge (to impact of intent)*: if he decided to move all of his household belongings – he wouldn't be חייב until he took it all out!
 - i. *Answer*: in that case, his דעת is negated relative to everyone else's (אצל כל אדם)
- IV. **נחמן ר'**'s ruling and **רבא**'s follow-up (embedded) questions
 - a. **ל"ג**: if he took out 1 גרוגרת for purposes of planting and then decided to eat it (or vice-versa) – חייב
 - i. *Reasoning*: in either case, he has the proper שעור (had he not changed his mind, still would be חייב)
 - ii. *Justification*: we might have thought that עקירה and הנחה have to have consistent intent – קמ"ל
 - b. **ל"ב**: if he took out ½ גרוגרת for sowing and it expanded to גרוגרת and then he decided to eat it – חייב
 - i. *Lemma1*: unlike above, there wasn't a full שיעור לאכילה when he did עקירה
 - ii. *Lemma2*: had he said nothing, he would have a full שיעור לזריעה – חייב
 - iii. **ל"ב**: if we accept that reasoning, what if he took out כגורגרת for eating, shrunk and changed mind to sow?
 1. *Lemma1*: here, had he not changed his mind, wouldn't be חייב (as there is no longer שעור אכילה)
 2. *Lemma2*: we follow the current שעור – which is enough for זריעה
 3. **ל"ב**: if we accept that reasoning (בתי השתא אזלינן); if it shrunk then re-expanded to כגורגרת
 - a. *Lemma1*: there is דיחוי in the שבת שיעורי and he is פטור
 - b. *Lemma2*: there is no דיחוי – and since there was שעור at both עקירה and הנחה, he is חייב – תיקו
 - V. **רבא**'s question of **נחמן ר'** – if he threw a כזית of תרומה into a house that is טמא – what is the ruling?
 - a. **ל"ג**: for what end – for שבת or for טומאה?
 - i. *If*: for שבת, we require a כגורגרת (bigger than כזית); if for טומאה, we need כביצה for טומאת אוכלין (much bigger)
 - ii. *clarification*: question re: שבת – case where there is less than כביצה (already in house) and this כזית completes כביצה
 1. *Question*: since this כזית merges with rest to make כביצה (→ מקבל טומאה), is it also חשוב for שבת (→ חייב)?
 - a. *Or*: do we always require a full כגורגרת to be carried for חייב שבת?
 2. *Answer (ל"ג)*: per שאלה, minimal amount of הפנים ולחם is שתי הלחם and שתי הפנים
 - a. *Even though*: for דיין יוצא, אבא שאול, כזית is sufficient, should be sufficient for שבת (since it isn't רבא's case is פטור)
 - b. *Block*: in that case, he violates יוצא when leaving עזרה (כרמלית); only חייב for שבת when he gets to ה"ר
 - i. *But*: in our case, שבת and טומאה come together (when food enters house) → might be חייב