

## 2.16.3

116b → (משנה א2) 117b (ליתעביד בה מצוה אחרינא)

<p>1. <b>פל פגל ה' למצננהו</b> וגם רשע ליום רעה: משלי טז, ד          2. ויום השביעי שבת לה' אלהיך <b>לא תעשה כל מלאכה</b> אתה ובנך ובתך עבדך ואמתך ובתך ונך וְאִשְׁרֵי בֵּשְׁעֶיךָ: שמות כ, ט          3. וְהָיָה בַיּוֹם הַשְּׁבִיעִי וְהָכִינוּ אֶת אֲשֶׁר יֵבִיאֻן וְהָיָה מִשְׁנָה עַל אֲשֶׁר יִלְקְטוּ יוֹם יוֹם: שמות טז, ה          4. וְהָיָה בַיּוֹם הַשְּׁבִיעִי לִקְטוֹ לָחֶם מִשְׁנָה שְׁנֵי הַעֲמֹר לְאֶחָד וַיִּבְאוּ כָּל נְשִׂאֵי הָעֵדָה וַיִּגִּידוּ לַמֶּשֶׁה: שמות טז, כב</p>
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## I. 2א: saving coverings with ספר

- a. *Permitted*: to save תיק of ספר or ספר/תפילין with תפילין – even though there is money inside
- b. *Violation permitted*: may take out to a מפולש a מפולש (כרמלית) מבוי שאינו מפולש
  - i. רה"ר) מבוי מפולש a מפולש **בן בתירא**
    1. לחי 1 and מחיצות 3 "מפולש"; לחיים 2 and מחיצות 3 "שאינו מפולש": ר"ח
      - a. *Note*: both follow ר"א in א:ב, who requires 2 לחיים for carrying in מבוי
      - b. *Challenge* (רבה): 3 מחיצות isn't called מפולש
        - i. *Additionally*: if so, רבנן (of our משנה) should allow carrying anything out there (incl. food)
    2. לחי 2+1 "מפולש"; לחיים 2 and מחיצות 2 "אינו מפולש": רבה
      - a. *Note*: both per יהודה ר"ה who allows carrying from ר"ה to another ר"ה on 2 sides of רה"ר with לחי at each
      - b. *Challenge* (אב"י): then according to רבנן of our משנה, they should allow carrying everything there
    3. "מפולש" 3+0 = לחי 1 and מחיצות 3 "אינו מפולש": ר"א
      - a. *And*: even ר"א who requires 2 לחיים, that's only for food (other than ס"ת), but for ס"ת – 1 is enough

## II. "Back-door" סוגיא – dispute חכמים ריב"ב של ריב"ב about how much of the פסח to rip open when יד is on שבת

- a. ל"י until chest (enough to get אימורים out for putting on מזבח) – that accomplishes גבוה צורך
- b. חכמים entire body is flayed – per v. 1 - must be aesthetically "proper"
  - i. דב יוסף that it shouldn't smell bad (→ on cool day with soft wind, not a concern)
  - ii. דבא that קדשים should not be lying around like a נבילה (→ if put on e.g. marble table, not a concern)
    1. ד"י בנו של ריב"ב applies v. 1 to rule that we don't take out אימורים without first flaying פסח
      - a. *Reason*: for hairs (to prevent them from getting tangled in אימורים)
- c. משנה: our ריב"ב response to חכמים ד' חסדא
  - i. *If*: we save the תיק (w/money in it) with the ספר, shouldn't we flay the entire animal?
    1. *Challenge*: the two are disanalogous: carrying the תיק involves טלטול דרבנן; flaying is מלאכה מה"ת
  - ii. ד' אשי they disagreed about both טלטול and הפשטה,
    1. *Arguing*: that if we can carry תיק w/ספר, shouldn't we be allowed to move the skin אגב the flesh?
    2. *Challenge*: disanalogous – the תיק is לדבר מותר, unlike the flesh which is אסור בסיס לדבר אסור
  - iii. *Rather*: if we carry תיק, even though it has money inside, with the ספר, we should be allowed to carry skin...
    1. *Challenge*: that is לדבר המותר והאסור (מעו"ת+ספר), unlike here – just אסור בסיס לדבר אסור
  - iv. *Rather*: if we may bring a תיק with money in it to carry out ס"ת, we should be able to carry skin...
    1. *Challenge*: what is the basis for assuming that we may bring a money-bag to carry ס"ת?
      - a. *Cannot be*: since we use one with money in it; in that case, we don't have time to throw money out
  - v. ד' אשי **מר בר ר' אשי** per original understanding; as to challenge that there the violation is דרבנן
    1. *In our case*: he doesn't need the skin (דבר שאינו מתכוין)
      - a. *Challenge*: per ר"ש, אב"י ור"א agrees that דבר שאינו מתכוין is prohibited if פסיק רישיה
      - b. *Defense*: if he flays it in strips – not considered הפשטה at all (as skin is unusable)

## III. ב: saving food from a fire on שבת

- a. *We may save*: food for 3 meals, even animal food for animals
  - i. *Application*: if the fire broke out at night, save 3 meals; if שבת morning – 2 meals; after שחרית – 1 meal
  - ii. ד' יוסי in any case, save 3 meals

## IV. Analysis of משנה – reason for limitation

- a. דבא since a person is concerned about his possessions, if we allow him to rescue everything, he'll extinguish fire
  - i. *Challenge* (אב"י) בריתא which limits how to save wine from broken barrel on roof – what is the concern?
  - ii. *Answer*: he may carry a כלי (to catch the wine) through רה"ר

- V. Tangent: analysis of ברייתא limiting saving wine...if he has guests, he may bring a כלי to catch it
- a. *However*: he may not invite in order to save, nor use this as a trick
  - b. קליטה (תוס' ביצה גג: יו"ט) out of pit on ואתו ואתו הנו הערמה of ר"א/ר' יהודה their dispute parallels
    - i. *Proposal*:
      1. *Case*: יר"ט fell into pit on א"ב
        - a. ד"א pull out first and feed 2<sup>nd</sup> in pit
        - b. ד' יהושע pull out first, then "change mind" and decide to slaughter 2<sup>nd</sup> and pull it out
      - ii. *Rejection*: ר"א may only disallow הערמה there since the other can be fed, unlike here
        1. *And*: ר' יהושע may only allow הערמה there due to בעלי חיים – irrelevant here
- VI. פת נקיה הדראה, may save שבת ידו: – if he saved good bread, he may not save "branny" bread; but if he saved הדראה, may save שבת ידו:
  - a. *And*: he may save from יוה"כ → שבת, but not שבת → יוה"כ –and certainly not יו"ט → שבת, nor from שבת → next שבת
- VII. תוספתא שבת ידו: if he forgot bread in the oven and it became שבת, he may pull out food for 3 meals
  - a. *And*: he may tell others to come and rescue food for themselves
  - b. *When*: he pulls it out, should not use a מרדה (bread pan) but with a knife
    - i. *Challenge*: תדבר"י, commenting on v. 2, noted that רדיית הפת (and תקיעת שופר) are not considered מלאכות
    - ii. *Answer*: nonetheless, however we can enforce a שנוי, we do so
- VIII. הלכות סעודה שבת
  - a. ד"ח a person should arise early (on ערב שבת) for his preparations, per v. 3 – ביום הששי – immediately
  - b. אבא ד' אבא a person must break bread over two loaves on שבת, per v. 4
    - i. אשי ד' testified that כהנא ר' would hold two but cut one, per "לקטר" (ibid)
    - ii. זירא ד' would cut all of them
      1. דבינא doesn't that look overly ravenous/gluttonous?
      2. *Defense* (ר"ב אשי): since he doesn't do it except for שבת, it doesn't give that appearance
    - iii. אמי ור' אסי when they would be give the bread used for the עירוב, they would break it –
      1. *Reasoning*: since it was used for one מצוה, we will use it for another (לחם משנה)