

פרק שבעה-עשר – כל הכלים Introduction to

The central topic of our chapter is איסור טלטול – colloquially referred to as מוקצה. There are three general classifications of items with reference to איסור טלטול and three motivations for moving an item that are addressed in הלכה.

Categories of items are:

- a. כלי שמלאכתו להיתר – a vessel or tool, the central purpose of which is an activity which is permitted on שבת (e.g. dishes)
- b. כלי שמלאכתו לאיסור – a vessel or tool, the central purpose of which is an activity which is prohibited on שבת (e.g. hammer)
- c. Non-כלים, such as rocks, sticks etc.

Types of use include:

- a. צורך גופו – for a permitted use, such as a bowl to eat, a book to read
- b. צורך מקומו – when the location occupied by the vessel needs to be vacated
- c. צורך עצמו – for the welfare of the כלי – e.g. bringing a dish indoors to keep it from getting broken

2.17.1

122b (משנה א) → 123b (הכא לא פקיד)

- I. משנה א: permissible to move chests and their doors – even if they came off on שבת
 - a. Reason: unlike doors to rooms/houses, these are מוכן before שבת for independent use
 - i. Implication: if they came off before שבת, they'd certainly be permitted
 - ii. Challenge: if they fell off on שבת, they were מוכן when שבת started, which doesn't apply if they fell off on ע"ש
 1. Answer (אב"י): means – even if they were removed before שבת, still may be moved
 - iii. תוספתא שבת י"ד: may remove doors of cabinets but not return; may not even remove door of chicken-coop
 1. Analysis: we understand the לול; since it is anchored in ground, בנין and סתירה apply
 - a. However: if there is בכלים בנין, there is סתירה → cannot remove door; if not, may return it
 - b. Solution 1 (אב"י): there is בכלים בנין; case is where doors were already removed
 - i. Challenges (ר"בא): (1) – says "ניטליך" – "may be removed"; (2) what does "אבל לא מחזירין" mean?
 - c. Solution 2 (ר"בא): there is no בכלים בנין; may not return door as precaution against attaching it firmly
- II. משנה ב: using a כלי שמלאכתו לאיסור for a permitted activity
 - a. Hammer: to open nuts
 - b. Ax: to cut open a fig-wheel
 - c. Saw: to cut open cheese
 - d. Shovel: to collect dates
 - e. Pitchfork: to give a young person his food
 - f. Weaver's stick: to poke into food (to take it)
 - g. Needle: to remove a thorn
 - h. Burlap needle (thick): to use as a key to open a door
- III. Analysis: ר"ב יהודה vs. ר"ב רבה as to what sort of hammer it is
 - a. ר"ב יהודה: only nut-hammer; but not smith-hammer
 - i. Reason: he holds כלי שמלאכתו לאיסור may not be moved even for a permissible use
 - ii. ר"ב רבה: if so, what permitted form of pitchfork is there for the child (#e in our משנה)
 - b. ר"ב רבה: even smith-hammer
 - i. Reason: he holds כלי שמלאכתו לאיסור may be moved for its own, permissible function
 - c. Challenge: תוספתא שבת י"ז: if a spice-grinder has some garlic in it, may be moved; if not – may not be moved
 - i. Defense: that follows ר' נחמיה, who doesn't allow a כלי to be moved except for its primary purpose
 - d. Challenge: ר"ב רבה: י"ט – ביצה א: don't allow taking pestle for cutting meat on י"ט permit
 - i. But: they agree that if he already used it for cutting meat, it may not be moved
 1. ר"ב רבה: considered answering that this is also per נחמיה ר'; once he heard ר"ב's ruling that all agree that launderer's poles and other tools may not be moved, since the כובס is מקפיד on keeping them in place, he agreed that the same applies here
 - e. ר' יוחנן (version 1): applies to hammer used by goldsmiths
 - i. But (version 2): applies (even) to hammer used by perfumers
 1. Note: if בשמים is permitted, certainly של זהבים
 2. But: if he permitted של זהבים – wouldn't permit בשמים, as they are מקפיד not to allow other use

IV. Analysis of item #f – the weaver's stick

- a. *ברייתא*: if he buried an unripe fig in straw or a cake in coals, if some is exposed, he may move it; else, he may not
- i. *ד' אלעזר בן תדאי*: he may take a weaver's stick and it shakes out on its own
 - ii. *ר"א בן תדאי הלכה ד'נ*
 1. *Challenge*: does ר"נ hold that *טלטול מן הצד* (carrying in an unusual way) isn't considered *טלטול*?
 2. *However*: ר"נ ruled that a radish may only be pulled out of ground if narrow end is below (not pulling מן הצד) – even though he'd be pulling out dirt *עפר*
 - a. *Answer*: ר"נ recanted his position about the radish

V. Analysis of item #g – the needle

- a. *Question* (*רב יוסף's son of רבא*): if the needle lost its hole or sharp point, may it still be used on שבת?
- i. *Answer*: why would it matter – since it's being taken to remove a thorn?
 - ii. *Challenge*: *טהורה יגה* – if a needle has its hole or sharp point removed, it is טהורה
 1. *Answer1* (*אביי*): no challenge from טומאה שבת
 - a. *טומאה*: is dependent on definition as כלי – once these are removed, not called "כלי"
 - b. *שבת*: depends on functionality – can function as "thorn-remover" without those
 2. *Comment* (*רבא*): the challenge is valid – since for טומאה it is no longer a כלי → for שבת no longer a כלי
 - a. *Challenge*: *בריתא* – a needle may be moved on שבת whether it has a hole or not
 - i. *And*: the only distinction between נקובה from נקובה אינה is for טומאה
 - ii. *Defense* (*אביי on behalf of רבא*): this is a case of unfinished needles
 1. *Because*: he may change his mind and consider it a כלי without making the hole
 2. *However*: if there was a hole and it was cut off – a person throws it out (→ no longer a כלי)
- b. *Related dispute*: whether or not it is permissible to "straighten out" a newborn on שבת
- i. *ד' ששת* permitted
 1. *Support*: from our משנה – taking a needle to remove a thorn
 - a. *Block* (*ר"נ*): in that case, the thorn is foreign to the body; here, he is adjusting the body itself
 - ii. *ד' נחמן* prohibited
 1. *Support*: *שבת כב'ו* – may not take an emetic on שבת to induce vomiting
 - a. *Block*: that is unnatural, whereas this is natural