

2.17.2

123b (משנה ג) → 124b (וכן אמר ר"א)

1. בַּיָּמִים הַהֵם רְאִיתִי בִּיהוּדָה דְרָכִים גְּתוּת בְּשֶׁבֶת וּמִבֵּיָאִים הָעֲרָמוֹת וְעַמְסִים עַל הַחֲמָרִים וְאָף יֵי עֲנָבִים וְתֵאֵנִים וְכָל מִשָּׂא וּמִבֵּיָאִים יְרוּשָׁלַם בְּיוֹם הַשֶּׁבֶת וְאֶעִיד בְּיוֹם מִכְרָם צִיד: נחמיה יג, טו

- I. **ג** משנה: a stick used to harvest olives; if it has a knot at the end, it is מקבל טומאה; if not – not מקבל טומאה
- In either case*: it may be used on שבת
 - Question*: why is it מקבל טומאה? It is a flat wooden tool (פשוטי כלי עץ); not מקבל טומאה, as per model of שק (מקבלי כלי עץ)
 - Answer*: per נחמיה – ר' – when he turns the olives over, he looks at the inside (→considered כלי עץ)
- II. **ד** משנה: all כלים may be used, except for a large saw and the plug of a plow
- Reason*: since the owners require that they remain sharp, they won't use them for anything else → מוקצה
 - added other "professional" tools that are like the plow plug → מוקצה
 - Background* (תוספתא שבת יד א): originally they ruled that only 3 (types of) כלים may be moved on שבת
 - מקצוע: tool for cutting dried figs
 - זוהמא ליסטרין: spoon/fork combo for stirring pot
 - סכין: knife used at table for cutting meat
- Then*: they extended leniency after leniency until they ruled that all כלים may be moved, save for these 2
 - Explanation (of evolution)*: dispute אביי/רבא as to what happened at each stage
 - אביי: they permitted כלי שמלאכתו להיתר for use, then for its place (to move it away)
 - Then*: they permitted כלי שמלאכתו לאיסור for use (but not its place) – all this with one hand
 - finally*: permitted everything – including moving with both hands – except these 2
 - Challenge* (רבא): if they permitted כלי שמלאכתו להיתר, why distinguish between גופו and מקומו
 - Then*: they permitted כלי שמלאכתו להיתר for all needs; then they allowed saving it (sun→shade)
 - Then*: כלי שמלאכתו לאיסור for use or place – but not sun→shade
 - finally*: they allowed כלים to be moved by 2 people – except for these 2
 - challenge* (אביי): ברייתא (above) – may only move mortar if spices are in it
 - defense*: that is moving it from sun→shade
 - challenge* (אביי): משנה ביצה א:ה (above) – א"ב agree that if meat was cut on board – אסור –
 - defense*: that is also a question of moving it sun→shade
 - observation* (ר' חנינא): this הלכה was taught in the days of נחמיה, per v. 1
- c. **א** these four משניות were taught before the eventual leniency mentioned above
- מנחות יא:ו קנים – setting up sticks for לחם הפנים is not done on שבת
 - מקלות ה:ט פסחים – sticks used during week for flaying פסח aren't used on שבת (put on their shoulders)
 - גלוסטרא יא:ד – according to יהושע, ר' may not be "outright" carried on שבת
 - מדוכה: as we learned (can only be handled if it still has some garlic in it)
- d. **ב**: not necessarily: each could be after התרת כלים, and each has a reason for the limitation
- קנים: only used to prevent mold – which wouldn't happen in such a short time
 - מקלות: could use ר"א's solution (shoulders)
 - גלוסטרא: per ינאי ר' explanation – it is referring to carrying in a חצר w/o עירוב (dispute – status of הפתח – תוך הפתח)
 - מדוכה: follows נחמיה (כלי) ר' נחמיה (כלי) may only be moved for its main purpose
- III. **ד** משנה: all כלים may be moved לצורך or שלא לצורך; ר' נחמיה; שלא לצורך only allows them to be moved לצורך
- Definitions*: of לצורך and שלא לצורך
 - לצורך גופו if מותר דבר שמלאכתו לאיסור – for its use, לצורך – שלא לצורך דבה
 - And*: ר' נחמיה prohibits even כלי שמלאכתו להיתר for any use except לגופו
 - דבא: how can לצורך be called "שלא לצורך"? – rather, "שלא לצורך" is sun →shade
 - לצורך אסור if sun→shade only דבר שמלאכתו לאיסור; שלא לצורך is sun →shade; both use and space; לצורך דבה
 - And*: ר' נחמיה prohibits even כלי שמלאכתו להיתר for sun→shade (but לצורך מקומו is permitted)
 - ד' ספרא: asked according to נחמיה ר' (רבה), how do we remove dirty dishes from the table?
 - Answer*: just like a chamber pot – permitted to dispose of disgusting things from around the house
 - אביי: challenged רבא with both מדוכה and the מכתשת –
 - Both*: can be answered as the prohibition mentioned there is sun→shade only

- v. *Challenge (to entire משנה):* ביצה ד:ה – may not prop up a pot with a piece of wood on טוב יום
 1. *And:* a piece of wood is דבר שמלאכתו להיתר (יום טוב) – and even גופו לצורך it is prohibited!
 2. *Defense:* since on שבת, it is a דבר שמלאכתו לאיסור, they enacted a decree on י"ט as a precaution against שבת צורך גופו
 a. *Challenge:* even on שבת it should be permitted, as דבר שמלאכתו לאיסור
 b. *Answer:* that only applies to a כלי – a piece of wood has no תורת כלי
- vi. *Challenge:* we do not make גזירות affecting י"ט as a precaution against violation of שבת
 1. *Per:* ביצה ה:א – we may lower fruit from roof through skylight – on י"ט but not on שבת
 2. *Challenge:* מגילה א:ה stipulates that the only difference between י"ט and שבת is נפש אוכל
 a. *Implying:* that all other strictures apply
 3. *Resolution (ר"ב יוסף):* ר' יהושע vs. ר' אליעזר (ר"ב יוסף)
 a. *Case:* if י"ט fall into pit on אותה ואת בנו
 i. ר"א: bring one up for שחיטה and feed the other in the pit
 ii. ר' יהושע: bring one up for שחיטה, change your mind and bring other up – then slaughter either
 1. *Block:* ר"א perhaps only disallows הערמה there since it could be fed in pit
 2. *And:* ר' יהושע may only allow "violation" when הערמה is available – but not here
 4. *Rather (ר"פ):* resolution is בית הלל vs. בית שמאי
 a. *Case:* ביצה א:ה – carrying a child, ס"ת or לולב out to רשות הרבים on טוב יום
 i. ר"ש: do not allow
 ii. ר"ה: allow
 1. *Challenge:* perhaps ב"ש only extends שבת איסורי to י"ט for הוצאה, not for טלטול (מוקצה)
 a. *Response:* טלטול itself is banned due to הוצאה
- vii. *Note:* רב seems to support רבא's expansive approach
 1. ר"ב: forbidden to move a shovel to keep it from being stolen
 a. *Implication:* for its use or its space – permitted (רבא per – כלי שמלאכתו לאיסור לצורך מקומו)
 b. *Challenge:* רבא came to רב's house and he directed them to bring a mesh for him to sit on
 i. *Implication:* only allowed גופו לצורך
 ii. *Response:* what he had said was to remove the mesh to make room for ר"ב to sit (לצורך מקומו)
 1. *Or:* it was a case of sun→shade
 2. *Story:* מרי בר רחל had some pillows sitting in the sun, he asked רבא if he could move them
 a. רבא: permitted moving them (לצל) – כלי שמלאכתו להיתר מחמה לצל (per his own teaching)
 b. רבא: admitted that he had others
 i. רבא: permitted nonetheless – may need these for guests
 ii. רבא: owned up that he had enough for guests as well
 1. רבא: has demonstrated that he follows רבה – for everyone else, מותר; for him – אסור
- viii. ר"ב: permitted to move brooms with fabric (used clothing) on them, but not of date (branches)
 1. ר' אלעזר: even date branches may be moved
 2. *Question:* if this is גופו ומקומו – why would רב prohibit של תמרה?
 a. *Rather:* must be לצל מחמה (sun→shade) – why would ר"א permit תמרה של?
 b. *Answer:* the report was incorrect; case is sun→shade and ר"א concurred with רב (של תמרה – אסור)