

2.18.2

(ועקר להו לסימנים) 128b → (מפנין תרומה טהורה) 127b

1. וְאֵל הַלּוּיִם תִּדְבֹר וְאָמַרְתָּ אֲלֵהֶם כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל אֶת הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֵתֶם בְּנַחֲלַתְכֶם וְהִרְמַתֶם מִמֶּנּוּ תְרוּמַת ה' מַעֲשֵׂר מִן הַמַּעֲשֵׂר: במדבר יח, כז
2. מִכֹּל מִתְּנוּחֵיכֶם תְּרִימוּ אֶת כָּל תְּרוּמַת ה' מִכָּל חֶלְבוֹ אֶת מִקְדָּשׁוֹ מִמֶּנּוּ: במדבר יח, כט
3. וְנִתְּנָהּ בְּכֶסֶף וְצִרְתָּ הַכֶּסֶף בְּזָדָד וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ: דברים יד, כה

- I. Analysis of next clause (part 1), listing foods that are permissible to move
- a. *כהן* – since it is fit for a *זר* – even if it is in the property of a *זר* – *תרומה טהורה*
 - b. *דמאי*: since he could declare his assets null and be able to eat *דמאי* as an *עני* (ג:א), *per ב"ה* (דמאי ג:א), *בריייתא*
 - c. *תר"ג* but not *תר"מ*: even if the *לוי* took his *תרומה* before getting to granary, separated *תר"ג* but not *תר"מ*
 - i. *Reason*: *per v.1* it is exempt from *תר"ג* in that case, as we only require *מעשר מן המעשר*
 1. *Challenge* (*ר"פ לאב"י*): then even if the *לוי* preceded the *כהן* at the granary
 2. *Answer*: regarding that, *v. 2* extends to *מתנוחיתכם* – since it is already *דגן*
 - d. *מעכב* is not *חומש* – even if he didn't yet pay the 1/5th "fine" – teaching that *חומש* is not *שנפדו*
 - e. *Dry lupines*: but not moist, as they are so bitter, the goats avoid them

II. Analysis of next clause (part 2), listing foods that are forbidden to move

 - a. *טבל*: even if it is *טבל מדרבנן* – sealed planted
 - b. *מעשר ראשון שלא נטלה תרומתו*: even if the *לוי* took *מע"ר* before *כהן* but in the granary, as above
 - c. *מע"ש והקדש שלא נפדו*
 - i. *מע"ש*: redeemed on a slug – *v. 3* obligates a minted coin
 - ii. *הקדש*: redeemed on land – must be redeemed on *כסף* (*per* "ונתן הכסף וקם לו" – an amalgamation of 2 *פסוקים*)
 - d. *לוף (Arum Palestinium) and mustard*: - not eaten by people or domestic animals
 - i. *דשב"ג*: permits *לוף*, as it is eaten by ravens
 1. *תוספתא שבת יד: ח*: we may carry squill (*חצב*) as it is eaten by deer and mustard - eaten by pigeons
 - a. *דשב"ג*: we may carry broken glass as it is eaten by ostriches
 - b. *Challenge* (*ר' נתן*): if so, we should be allowed to carry grape vines – eaten by elephants
 - i. *Defense*: ostriches are common (in *א"י*); elephants are not
 1. *אמימר*: qualifies *רשב"ג* – only if there are ostriches around
 2. *ד' אשי*: then *ר"ג*'s challenge stands – if there are elephants around, *זמורות* are also *מותר*
 - a. *Rather*: even if he doesn't have ostriches; since it is fit for them, *מותר*

III. *Tangent*: *אב"י* aligns *רשב"ג* *שמעון*, *ר' שמעאל*, *ר' ר"ע* and *ר' ר"ע* – all maintain that all of *ישראל* are "royalty"

 - a. *דשב"ג*: as if every *ישראל* owns ravens
 - b. *ד' שמעון*: explicit statement above, *יד: ד*
 - c. *בריייתא* – *ר' שמעאל ור"ע* allow seizing a fancy coat for payment for a loan and giving him one "fit for him"
 - i. *ד' שמעאל ור"ע*: that *איצטלא* is fit for him

IV. *משנה ב*: moving bundles of straw, wood or thorns – only permissible if he set them up for animal food before *שבת*

 - a. *תוספתא שבת יד: ז-יא*: restates our *משנה*
 - i. *דשב"ג*: bundles that can be carried in one hand may be moved; if they need both hands – may not be moved
 - ii. *Bundles*: of scented herbs which can also be eaten by people
 1. *If*: he put them in the storehouse as fuel (wood), may not eat them on *שבת*
 2. *But if*: he put them in for animal food, may eat them on *שבת*
 - a. *And*: he may cut them by hand, but not with a tool
 - b. *ד' יהודה*: he may rub with his fingers to eat, but he may not do so with *כלי* overly much
 - c. *חכמים*: he may only rub with his fingertips, but may not do so with his hand overly much (as *בחול*)
 - i. *Note*: same applies to *אמיתא*, *פיגם* or other spices

- b. *Status of unsalted meat*: salted meat may certainly be moved
- i. ד' הונא may use it
 1. *Challenge*: story at ר' יהודה's house, where they moved some duck meat from sun to shade to save it
 - a. *Answer*: ר' יהודה holds like ר' הונא about לאכילה, but for טלטול – favors ר' הונא's approach
 - ii. ד' חסדא may not use it
 1. *Challenge*: story at ר' ח' house, where they moved some duck meat from sun to shade to save it
 - a. *And*: ר' ח' was encouraging them to move it to keep it from spoiling in sun
 - b. *Answer*: it could have been eaten as is (raw)
- c. *בריייתא*: salted fish may be moved; raw fish may not; meat, whether salted or not may be moved
- i. *Note*: this anonymous *בריייתא* follows ר' שמעון
- d. *בריייתא*: we may move bones as they are dog food; spoiled food may be moved as it is food for חיות
- i. *Even*: "exposed" water (מים מגולין) – is fit for a cat (immune to snake poison)
 - ii. *Dissent*: רשב"ג forbids keeping מים מגולין around at all, due to the inherent danger
- V. *משנה ב*: working with animals
- a. *Chicks*: we may turn a basket upside down to allow chicks to climb up and down
 - b. *Rooster*: if it flees, we may push it (in רה"ר) back towards the coop
 - i. *Observation*: we only allow "pushing", but not guiding (as we do for foals)
 - ii. *Support*: *בריייתא* rules that we may guide animals in a חצר - even birds – but not roosters
 1. *Reason* (*אבני*): a rooster lifts itself off the ground and we are considered to be carrying it
 - iii. *בריייתא*: we may guide animals and birds in a courtyard, but not in רה"ר
 1. *And*: a woman may guide her child in רה"ר – and certainly in a חצר
 - iv. *בריייתא*: we do not pick up animals or birds in a חצר, but we can push them in (to the coop/cage)
 1. *Clarification*: "we may not pick up" implies that we may guide
 - a. *But*: "we may push" implies that we may *not* guide
 - b. *Resolution* (*אבני*): the last line is referencing a rooster – may not guide it (as per above)
 - v. *Tangential advice* (*אבני*): when slaughtering a rooster, bury its legs in the ground or raise them up
 1. *Reason*: else it will stick its nails in the ground (and shake during שחיטה) and destroy סימנים (→ נבילה)
 - c. *Foals*: we may walk young calves and donkeys in רה"ר
 - d. *Babies*: a woman may walk her son in רה"ר
 - i. *יהודה*: only if he lifts one foot at a time; if he drags his feet – אסור (as carrying him)
- VI. ר' רב's ruling about helping the animal out of the water trench
- a. *If*: an animal fell into אמת המים, we may bring pillows and throw below her; if she climbs out, so be it
 - b. *Challenge*: תוספתא שבת יד: – if an animal falls into a pit, we feed her there
 - i. *Implication*: but we do not throw down pillows to allow her to climb out
 - ii. *Answer*: if she can be fed there, we do so; if not, we throw down the pillows
 1. *Challenge*: by doing so, we are "anchoring" the pillows (no longer moveable on שבת)
 - a. *Defense*: that violation (מבטל כלי מהיכנו) is דרבנן; alleviating pain to animals is דאורייתא and trumps it