

2.18.2

(ועקר לו לסייעם) 127b → 128b (מן תרומה טהורה)

ואל חלום תדבר ואמרת אליהם כי תקחו מאות בני ישראל את המעשר אשר נתתי לכם מאות בנהליךם והרמותם מפניהם תרומת ה' **מעשר מן המעשר**: במדבר י"ח, כ'

כל מוגנחים תרימו את כל קורתם ה' מפל חלבו את מזקתו מפניהם: במדבר י"ח, כ'

וננתנה בכסף וצורת **מפעף בזקח** ולהלבת אל המקומות אשר יבחר ה' אללהך בו: דברים י"ד, כה

- I. Analysis of next clause (part 1), listing foods that are permissible to move
 - a. even if it is in the property of a **ז** – since it is fit for a **ז**
 - b. since he could declare his assets null and be able to eat as an **דמאי** (per ב"ה, ג:א) עני **דמאי** (בריתא ב"ה, ג:א)
 - c. even if the **לי** took his **תרוג** before getting to granary, separated but not **מעיר שנטלה תרומה**
 - i. **Reason:** per v.1 it is exempt from **תרוג** in that case, as we only require **מעשר מן המעשר**
 1. **Challenge** (**ל"פ לאבוי**): then even if the **לי** preceded the **כהן** at the granary
 2. **Answer:** regarding that, v. 2 extends to **מעיר** – **כל מותניהם** to **מעיר** since it is already **done**
 - d. even if he didn't yet pay the 1/5th "fine" – teaching that **חומרש שני והקדש שנפוז**
 - 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 planted in a sealed planted
 - b. even if the **לי** took **מעיר** before **לא נטלת תרומה**, but in the granary, as above
 - c. even if redeemed but improperly
 - i. **מעיש**: redeemed on a slug – v. 3 obligates a minted coin
 - ii. **תקדש**: redeemed on land – must be redeemed on **קס** (per פסוקים 2 – **"ונתן הכסף וكم ל"**)
 - d. **ליף** (*Arum Palestinium*) and mustard: - not eaten by people or domestic animals
 - i. **ליף** permits **ליף**, as it is eaten by ravens
 1. **חצב**: we may carry squill (חצב) as it is eaten by deer and mustard - eaten by pigeons
 - a. **דאשכין**: 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"א); elephants are not
 1. **רשבג**: qualifies – only if there are ostriches around
 2. **אמיימל**: then **ר' אש**'s challenge stands – if there are elephants around, are also **מותר** (מותר are **zmoroth**)
 - a. **Rather:** even if he doesn't have ostriches; since it is fit for them, **מותר**
 - III. Tangent: **ר' ישמעאל**, **ר' שמעון**, **רשבג** aligns אבוי: all of **ישראל** are "royalty"
 - a. **דאשכין**: as if every **ישראל** owns ravens
 - b. **דאשכין**: explicit statement above, **דאשכין**
 - c. allow seizing a fancy coat for payment for a loan and giving him one "fit for him"
 - i. **דאשכין**: that is fit for him
 - IV. moving bundles of straw, wood or thorns – only permissible if he set them up for animal food before
 - a. **משנה ב'**: restates our **חנוכה שבת י"ג-יג'**
 - i. 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. **דא**: he may rub with his fingers to eat, but he may not do so with a **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 **פיגם**, **אמיתא** or other spices

- b. *Status of unsalted meat:* salted meat may certainly be moved
 - i. **ר' חונא** may use it
 - 1. *Challenge:* ר' יהודה is the student of **רב**, who follows **ר' חונא** (**מוקצתה**)
 - a. *Answer:* **רב** holds like **ר' יהודה** about **ר' יהודה**, but for **טلطול** – favors **ר' ש"**'s approach
 - ii. **ר' חסידא** may not use it
 - 1. *Challenge:* story at **ר' ש"**'s house, where they moved some duck meat from sun to shade to save it
 - a. *And:* **ר' יוחנן** was encouraging them to move it to keep it from spoiling in sun
 - b. *Answer:* it could have been eaten as is (raw)
 - c. salted fish may be moved; raw fish may not; meat, whether salted or not may be moved
 - i. *Note:* this anonymous **ברייתא** follows **ר' שמעון**
 - d. 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 **ר' ר' ר' ר' ר'**) back towards the coop
 - i. *Observation:* we only allow "pushing", but not guiding (as we do for foals)
 - ii. *Support:* **בריתא** rules that we may guide animals in a **חצר** - even birds – but not roosters
 - 1. *Reason* (**אכני**): a rooster lifts itself off the ground and we are considered to be carrying it
 - iii. **גביהיתא**: we may guide animals and birds in a courtyard, but not in **ר' ר' ר' ר' ר'**
 - 1. *And:* a woman may guide her child in **ר' ר' ר'** – and certainly in a **חצר**
 - iv. **גביהיתא**: 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* (**אכני**): the last line is referencing a rooster – may not guide it (as per above)
 - v. *Tangential advice* (**אכני**): 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 **נבייה** (**סימנים**)
 - c. *Foals:* we may walk young calves and donkeys in **ר' ר' ר' ר'**
 - d. *Babies:* a woman may walk her son in **ר' ר' ר'**
 - i. **ר' יוחנן** only if he lifts one foot at a time; if he drags his feet – **אסור** (as carrying him)
 - VI. **רב**'s ruling about helping the animal out of the water trench
 - a. *If:* an animal fell into **מים**, we may bring pillows and throw below her; if she climbs out, so be it
 - b. *Challenge:* תוספתא **שבת ז:** – 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 כל מהיכנו**) is **דרבנן**; alleviating pain to animals is **דואריהיתא** and trumps it