

2.20.3

140a (משנה ג) → 141b (סיום הפרק)

- I. בורר: permitted and prohibited forms of **משנה ג**
- a. **חילתית** (*ferula assafoetida*): may not soak it in tepid water (to prepare as medicine), but may put it into vinegar
- Question posed**: if he did soak in tepid water - is he liable?
 - Answer** (**רבי יוסף תנא** before **רבי יוסף**): **חייב**
 - Challenge** (**אביי**): if so, if he soaks a bone in water, he should be **חייב**
 - Rather** (**אביי**): he is **פטור**; it is prohibited as **עובדין דחול**
 - Question** (**ר' יוחנן מר' ינאי**): is it permissible to soak **חלתית** in cold water?
 - Answer**: prohibited
 - Challenge**: our **משנה** prohibits tepid water → cold water is permitted
 - Block**: our **משנה** is **יוסי** 'ר' opinion (from **תוספתא שבת טז**); **חכמים** prohibit soaking in any water
 - Note**: it is used to relieve chest pains, and as much as is desired may be drunk on **שבת**
 - However**: if he began the therapy on **יום ה'** and **ע"ש**, he may soak it in cold water and put it in the sun to heat up (per **רב** – even according to **חכמים** [above] as it would be a **סכנה** not to continue therapy on **שבת**)
- b. **כרשינין** (*vetch*): may not soak or rub, but may put into sieve or basket and if the dross falls out, so be it
- Tangents**: related story (same actors) – **ר' ספרא** ruled that one may soften newly laundered clothes
 - Not**: a concern that he is trying to whiten them – just is softening them
 - However**: could not infer this from **הונא** 'ר' permission to soften **סודר** – as that is clearly not for **ליבון**
 - ד' חסדא**: Hanging cane may not be removed from clothes; inverse is allowed – unless it is a *bona fide* (מותר) כלי
 - ד' חסדא**: bundled vegetables; only if designated for animal food are they **בטלטול**
 - ד' חסדא**: Meat hooks – but not fish hooks – are **מותר בטלטול**
 - ד' חסדא**: *'s advice to scholars*:
 - Buying vegetable bunches**: buy long ones
 - Buying canes**: buy long ones
 - If bread is sparse**: shouldn't eat vegetables (increase appetite); and not to break bread (**עין יפה**)
 - No תשחית בל**: for preferring wheat to barley or wine to mead (**בל תשחית דגופא עדיף**)
 - If no rubbing oil available**: should use trench-water (green growth is helpful)
 - Buying meat**: buy from neck – it has three types of cut
 - Buying linen clothes**: buy from particular place and wash every 30 days – will last a year
 - Send garments to hostess**: for cleaning – not advisable
 - Advice to his daughters**: **צניעות** and continued attraction to their husbands
- c. **תבן** (*straw*): may not put into sieve or on high place so chaff falls; but may take straw in sieve and put into trough
- Contra**: **ראבי** who disallowed using a sieve at all on **שבת**
- II. **משנה ד**: handling animal food on **שבת** (in re: **איסור טלטול**)
- a. **ד' דוסא**: we may sweep away dirt etc. in trough from before an ox that is being fattened up or to side for "grazer"
- b. **חכמים**: prohibit these actions
- Clarification**: they prohibit both (per **ברייתא**) – both for **פטם** and for "grazer"
 - ד' חסדא (version1)**: dispute only about trough in ground; but if in כלי, all agree that it is מותר
 - Challenge**: no one would permit moving from **אבוס** in ground – he may even out holes (**חורש**)
 - ד' חסדא (version2)**: dispute only about trough in כלי; if in ground, all agree that it is **אסור**
- c. **Swapping**: we may move food from before one animal to put in front of another
- ברייתא**: we may move it from animal with "nice mouth" to animal with "poor mouth"
 - ברייתא**: we may move it from animal with "poor mouth" to animal with "nice mouth"
 - Resolution** (**אביי**): both mean the same – we may move from donkey to cow, not from cow to donkey
 - Cow**: considered "poor mouth" in that it drools – but "nice mouth" in that it is selective about food
 - Donkey**: considered "poor mouth" in that it eats anything; but "nice mouth" in that it doesn't drool

- III. moving and accessing items that may be “out of bounds” for שבת
- a. *Straw (default use – for fuel) on a bed*: may not move it by hand, but may move it with his body
 - i. *But if*: it was set aside as animal food, or there was a sheet or pillow on the bed, he may move it by hand
 1. *Note*: our משנה seems to run counter to ר”נ
 2. *ל”נ*: a radish may only be pulled out of ground if narrow end is below (not pulling עפר)
 - a. *In other words*: טלטול מן הצד is prohibited – but our משנה permits it
 - ii. *Clothes in מכבש (press roller)*: if it is a “home version” (של בעלי בתים), may undo and take out clothes, but not tie
 - i. *But if*: it is a “professional model” (של כובסין), may not touch it at all
 - ii. *ד’ יהודה*: if it was already somewhat undone before שבת, he may completely open and take out clothes
- IV. Other activities permitted as long as they are done in an unusual manner (ע”י שינוי)
- a. *Crushing peppers with knife handle*: רב יהודה – one at a time; רבא – even many
 - b. *Drying off from swimming*: before moving ד”א – so as not to transport water in כרמלית
 - i. *Challenge*: even going in splashes ד”א –
 - ii. *Answer*: that is כחו – which they did not extend as a prohibited form of העברה to כרמלית
 - c. *Cleaning shoes from dirt*: ר”פ and מר בריה דרבנא, רבא, אבבי
 - i. *אבבי*: use ground, not wall (looks like בונה)
 1. *רבא*: this is “field building” – not like בנין
 - ii. *רבא*: use wall, not ground – he may fill in holes
 - iii. *מר בריה דרבנא*: both prohibited – use board
 - iv. *ד”פ*: both are permitted
 - d. *Precautionary rules of רבא*: don’t sit near לחי, straighten out barrel or tighten cover over flask
 - i. *לחי*: he may drop something out of his hands and leave מבווי to get it
 - ii. *Straighten barrel*: he may even out holes on floor (חורש)
 - iii. *Tighten cover*: may violate סחיטה
 - e. *Rubbing dirt*: off of clothes and shoes
 - i. *כ”ה*: only rub it off on inside, not outside (כיבוס)
 1. *Challenge*: dirt on shoe is removed with back of knife; on clothes – with fingernail, not rub
 2. *Assumption*: not rub – at all, inside or out
 3. *Correction*: not rub outside – but may rub on the inside
 - ii. *ד’ ינאי*: may clean off new shoe – not old one (תיקון מנא)
 1. *ד’ אבהו*: rub with back of knife
 2. *Correction* (ההוא סבא): may not clean any shoes, nor put oil on legs while in shoe or sandal (ממחק)
 - a. *But*: he may put oil on his feet and then put them in shoe or sandal
 - b. *And*: he may anoint his body and roll around on leather rug – only to shine it, not to “tan”
 - i. *Challenge*: obviously “tanning” is prohibited; even shining it up is אסור
 - c. *Rather*: he may use amount used for “shining”, but not for “tanning”
 - f. *Oversize clothes and shoes*: קטן may not go out with oversized shoe, but may wear oversize cloak
 - i. *Nor*: may a woman wear a tattered shoe (may remove it due to shame and carry it)
 1. *Tangent*: she may not use it for חליצה, but if used – חליצה is valid
 - ii. *New shoes*: may not be worn on שבת (if woman’s shoe – may find that it doesn’t fit)
 1. *But*: if she wore it for any time before שבת, permitted
 - g. *Removing shoe*: from its אימוס (vise where it is made)
 - i. *בגרייתא*: permits
 - ii. *ברייתא*: forbids
 1. *Resolution*: כז: ד’ ר”א/רבנן – כלים כז: – ר”א rules it to be טהור → not yet a כלי → בטלטול (אסור בטלטול)
 - a. *Note*: this is only valid for רבא, who permits לאיסור (the אימוס) even לצורך מקומו
 - b. *But*: for אבבי, who forbids לצורך מקומו לאיסור – why would רבנן permit?
 - i. *Answer*: in this case, the shoe is loose (אימוס won’t necessarily move)
 - ii. *Per*: ר’ יהודה who permitted if it is loose
 1. *Challenge*: now it is difficult for רבא – why require רפוי (loose)?
 2. *Answer*: the ברייתא was ר’ אליעזר explaining ר’ יהודה (who otherwise forbids)
 - a. *Meaning*: since it is loose, it no longer needs אימוס and is now a כלי