

פרק עשרים ואחד - נוהל - Introduction to

This chapter continues with laws relating to **איסור טלטול**, with a focus on those items that have no intrinsic meaning and are not defined as **כלים** (e.g. rocks and sticks) which are, clearly, "מוקצה"; may these be moved along with something else and/or for a specific purpose.

2.21

141b (משנה א) → 143a (סיום הפרק)

- I. **א** משנה: permissibility to move מוקצה מחמת גופו with permitted thing
- a. **Rock**: a man may pick up his child who is holding a rock
- i. **דבא**: if a person carries a baby with a money pouch around its neck in רה"ר
- If**: baby is alive – he is **חייב**
 - But**: only for **כיס** – as **רבה** follows **ר' נתן** that **החי נושא את עצמו** and he's exempt for live baby
 - However**: pouch is not **בטל** – unlike bed to body (above, **י:ה**), as he still regards pouch as significant
 - If**: baby is dead – he is exempt
 - Reason**: **רבה** rules like **ר"ש** – **לגופה** – **ר"ש** is exempt
 - Challenge**: from our **משנה**, where we see that the rock is **בטל** to the baby
 - Answer** (**דבי ר' ינאי**): the rock in our case is a memento of his father, whom he misses
 - Challenge**: if so, even a coin should be permitted (and **רבה** limited our **משנה** to a rock)
 - Answer**: if a rock falls, no one will carry it; which is untrue about a coin
 - Support** (**ברייתא**): if a person carries clothing out – **חייב**; if he is wearing it – **פטור**
 - And if**: he carries a person out who is wearing clothes – **פטור**; but if he were carrying them – **חייב**
- b. **Or**: a fruit basket which holds a rock
- Clarification** (**ר' יוחנן**): it is filled with fruit (→not **לדבר האסור**)
 - Challenge**: why not throw the rock and fruit out and carry the fruit?
 - Answer** (**per רב** – see below): these are fruit that will get ruined if thrown (e.g. berries; not e.g. nuts)
 - Challenge**: why not shake up the basket so the rock is one side and cast it out?
 - Answer** (**רבא**): case is a small basket, where the rock serves as part of the structure
- c. **תרומה טמאה**: may be moved along with **טהורה** or **חולין**
- ד' חסדא**: only if **טמאה** is on top; otherwise, take **טהורה** and leave **טמאה**
 - Challenge**: even if **טהורה** is below, just throw it all out and take the **טהורה** (only)
 - Answer** (**רב**): referent is **תרומה** which will spoil if thrown out
 - Challenge**: **ברייתא** rules that **תרומה טמאה** may be moved with **טהורה** and **חולין** – whether on top or below
 - Defense** (**for ר"ח**): **משנה** is **גופו** (no reason to move **טמאה** if below); **לצורך** **מקומו** is **ברייתא**
 - Question**: why does **ר"ח** want to interpret our **משנה** as **גופו**?
 - Answer** (**רבא**): context – next **משנה** (coins on pillow) is limited (by **ר' יוחנן**) to **גופו** → also here
- d. **ד' יהודה**: may even separate **מדומע** (to permit mixture of **חולין** with less than 1% **תרומה** to be eaten)
- Challenge**: how can he allow this – it is "fixing" food (making it edible) on **שבת**
 - Answer1**: he holds like **ר"א**, who holds (תרומות ה:) that **תרומה** that is mixed isn't really mixed – **בעינא מחתא** – not leniently
 - Challenge**: we only know that **ר"א** has that approach **לחומר** – not leniently
 - Answer2**: he holds like **ר"ש** (ibid ה:ח) – when **תרומה** mixes twice (**ר"ש מתיר**)
 - Challenge**: perhaps **ר"ש** only means (**contra חכמים**) that we view it as falling in sequence
 - Answer3**: he holds like **רשב"א**, who holds that in case of **מדומע**, he may look the other way and eat
 - Challenge**: **ר' יהודה** explicitly disagrees with him and requires **מדומע** **העלאת**
 - Answer**: he holds like him (**מחשבה** is sufficient) and takes it one step further – **מותר בשבת**
- II. **ב** משנה: removing מוקצה item from atop a surface which needs to be accessed
- a. **Barrel**: if a rock is atop a barrel, he may tip it to let rock fall off
- דב**: only if he forgot it there; if he put the rock on top of the barrel, the whole barrel is מוקצה as **אסור** **לדבר האסור**
- b. **If**: it was among other barrels, lift it and tip it
- Proposal**: this is authored by **רשב"ג**, who (in re: **א:ח**; **ביצה**; dispute **ב"ש/ב"ב** about **בורר** on **י"ט**) rules that if there is more **פסולת** than **אוכל**, we allow him to do "normal" **ברייה**; and in our case, it is **הפסולת על הפסולת**
 - Block**: in our case, since he can't access wine without moving rock, as if **פסולת** is greater than **אוכל**
 - ברייתא** (**in ר' יוסי**): if the barrel was in a storeroom or there was glassware under it
 - Then**: he may move it out of there and tip it, take what he needs and return it

- c. *Bed*: if coins are on a pillow, he may shake the pillow so that they fall off
- דב*: only if he forgot them there; if he deliberately left them, the pillow is **בסיס לדבר האסור** and **מוקצה**
 - ד' יוחנן*: only need "shaking" for **צורך גופו**; if space is needed, may pick them up with pillow
 - Applications*: permissibility of moving otherwise **מוקצה** items by putting loaf of bread or baby on top of them
 - ד' אושעיא*: if he forgot a money pouch in the **חצר**, he may place a loaf...
 - ד' יצחק*: if he forgot a brick out in the courtyard, he may place a loaf...
 - ד' אסי*: *ד' יוחנן*: once permitted moving a sack full of coins via this method
 - מר זוטרא*: we follow all of these – but only in a case where he forgot the item
 - ד' אשי*: we reject all of these; **כנרתינוק** is only an acceptable "vehicle" for carrying in case of **מת**
 - Stories*: **אבי** put a spoon atop bundles of grain and moved them; **רבא** put a knife on bird-meat to move it
 - דב יוסף*: criticized them – this "allowance" only valid if item was forgotten, not on purpose
 - Defenses*: **רבא** and **אבי** both defended their behavior, indicating that items weren't **מוקצה**
 - אבי*: for most people, bundled grain may be used – for sitting
 - דבא*: for most people, raw bird-meat may be used – for eating as is
 - Implication*: **רבא** accepts **יהודה** (**מוקצה**) (without argument of **אומצא**, wouldn't permit meat)
 - Challenge*: **רבא** told his servant (on **יר"ט**) to roast a bird and throw its innards to cat
 - In other words*: innards aren't considered **מוקצה**
 - Answer*: since the innards are smelly, he had them in mind before **יר"ט**
 - Support* (**רבא כר"י**): may not go into woodshed (on **יר"ט**) to take log
 - And*: if a log breaks on **יר"ט**, may not use it for firewood –
 - Because*: we use **כלים**, but not **שברי כלים**, as fuel (**כר' יהודה**)
 - Dirt*: if there was dirt on the pillow, he may clean w/rag; if made of leather, put water on it until filth disappears
- III. *משנה ג*: moving food remains off of table
- Bones and peels*: **ב"ש** permit picking them off; **ב"ה** requires shaking the tray they are on such that they fall off
 - ד"ג*: reverse the positions; we know that **ר' יהודה** **ב"ש** and **מוקצה** and **ר' שמעון** **ב"ה** (no **מוקצה**)
 - Bread crumbs*: if they are less than **כזית**, may be moved away
 - Supports*: **ר' יוחנן**, who ruled that we are not allowed to destroy crumbs, even if less than **כזית**
 - Vegetable "hairs"*: of e.g. peas and lentils – may be moved, as they are animal food
 - Sponge*: if it has a leather handle, may be used to clean table; else – may not use it (concern about **סחיטה**)
 - חכמים*: in either case, it is moved on **שבת** but is not **טומאה**
 - Comment*: ruling about vegetables follows **ר"ש**, but ruling about sponge seems to follow **ר' יהודה**
 - Answer*: **ר"ש** would agree about the sponge, as it is a **פ"ר** that he would violate **סחיטה** without a handle
- IV. Related rulings: seeds of inferior figs (used for animal food) may be moved off of table; but not seeds of superior figs
- Reason*: those aren't set aside as animal food
 - שמואל*: would carry these seeds on bread
 - שמואל*: consistent with his own ruling that one may use bread for all needs
 - דבא*: would carry them with a cup of water
 - ד' הונא בריה דר"י*: would treat them like a chamber pot (i.e. remove them as they are disgusting)
 - Challenge*: are we allowed to *create* a **רעי של רעי**?
 - ד' ששת*: would spit them out with his tongue
 - ד' פ*: would throw them over the bed (where he was eating)
 - Similarly*: **ר' זכריה בן אבקולס** is reported as doing this.