## 3.10.7

102a (משנה יא) → 104a (קמ"ל דגמי מסי)

- I. משנה יא: using door-pin, which may be attached to the door or stand independently
  - a. ה״ק: if attached, may be used in מקדש only; if unattached prohibited even there
  - b. מקדש (outside of מקדש only; if attached permitted even in מדינה (outside of מקדש)
    - i. ברייתא definition of "attached" tied on (to wall or door) and hanging, with one end touching the ground
    - ii. Ruling (שמואל): we follow ר' יהודה regarding the attached one (מותר אף במדינה)
      - 1. דבא. that's as long as it is tied to the door
        - a) Challenge: story in ארבא) מחוזא town) where they permitted one hanging from bolt
        - b) Answer: in that case, it was moveable with the rope (ניטול באיגדו) which is always מותר
      - 2. אויא. prohibited one that was tied with a reed (too weak)
    - iii. *Question (ג' זירא*): what if the bolt goes down into a hole in the ground (נקמז)?
      - 1.Answer (קסי): from נקמז if it is fully נשמט (off the rope) אסור, if נקמז permitted; יהודה הרי יהודה (קסי)
        - a) שמואל: ruled like ר' יהודה
          - i. Reason (אביי): looks like בונה
          - ii. Question (posed to אביי): what if he put on a handle?
            - 1. Answer: then it is a בוכנה (hammer) which is a כלי (therefore, permitted)
        - b) Large אטורים בטלטול. beams and grinders not אטורים בטלטול →may be used for door
- II. Tangential discussion about בונה (definition of אהל)
  - a. ישחי round staves on boat that form an טפח<) אהל or within לבוד, may add covers on ד' אסי. (מוסיף על אהל עראי) שבת
  - b. 27. solution for keeping shade over rams during day but leaving air at night -
  - i. Solution: put material on eaves before שבת (open at least a מוסיף על אהל ערא) then unfurl during day מוסיף על אהל ערא c. ד' חייא: curtains may be hanged (no angle); a canopy bed may be set up with pleats that:
    - i. Dimensions: have <1 טפח of a "roof", angle out <1 within 3 and don't gain 1 טפח of width all told
  - d. ר' שישא בריה דרב אידי. Hats are permitted
    - i. Challenge: ברייתא rules that they are prohibited
      - $1. Proposed \ solution$ : if the brim is less than a ספח, permitted
        - a) Rejection: if he pulls his garment over his head 1 טפח, would he be liable?
      - 2. Rather: if it is tight, permitted; if loose may fall off and he'll carry ברה"ר
- III. משנה יב: replacing upper and lower door-pins
  - a. מקדש, upper one may only be returned in מקדש, upper one אסור even in מקדש even in
  - b. מקדש, lower one מרנה even in מקדש, lower one מדינה even in מדינה
    - i. ברייתא addresses lower pins of doorways as well as cabinets
      - 1. במקדש: may be returned properly
      - 2. במדינה: may be pushed in
      - 3. Upper pins: may not be returned even in מקדש precaution against hammering it in
        - a) If: he went ahead and hammered it in בונה)
      - 4. Celllar doors: (or bunkers) that are connected to ground may not return; if he does so חייב (בונה)
- IV. משנה יגו: replacing bandages (w/cream)
  - a. Returning to wound: permitted in מקדש; prohibited in מדינה
  - b. Putting on for the first time: prohibited even in מקדש
    - i. בייהודה ברייתא permitted to slide it back and to clean out the wound, but not the bandage (ממרח)
      - 1.If: he wiped the bandage ממרח) חייב חטאת
        - a) שמואל: we accept ר' יהודה' s ruling
          - i. א' חסדא only if it slid onto מכלי, not onto the ground (looks like he's putting it on for first time)
          - ii. אב אשי's father: didn't accept ר' חסדא's interpretation (i.e. dispute is even if it fell on ground)

- V. משנה יגנ: retying instrument strings may retie in מקדש only; prohibited to put a new one on even in מקדש a. Challenge: if a "לוי instrument's string breaks, he wouldn't retie it but make a bow
  - i. Answer1: our משנה follows משנה השבת) את השבח המשירי מצוה דוחין את השבח); פבייתא ברייתא (q: why not tie ברייתא)?
  - ii. Answer2: our משנה follows מייר מצוה 'ז', for whom עניבה::קשירה he ties it (q: whose position re: ממשירי מצוה?)?)
  - iii. *Answer3*: it follows ל", who explicitly rules that in such a case, he says that the ליי shuld tie it in a bow 1. *רשב"א*. this doesn't make for good music; rather, he lowers or raises the string and ties it
  - iv. Answer4: if broken in the middle; may tie; at the end, make a bow
  - v. Answer5: broken in middle– dispute as to whether we make a גזרה as a precaution against מן הצד
- VI. משנה יגנ: cutting off a wart (מום עובר)
  - a. מקדש: may cut off using a fingernail (e.g.) but not a tool
    - i. Challenge: חכמים פסחים disallow cutting off a wart of חכמים ווא permits
      - 1. Answer 1: ר' אלעזר and ר' יוסי בר חנינא
        - a) Resolution1: both are referring to moist warts נסחים refers to using a כלי
          - i. Preference: he holds that if dry, even using a כלי is permitted since it just breaks off
        - b) Resolution2: both are referring to using a hand בסחים refers to a moist wart
          - i. Preference: "כלי" was already taught (as אסור) in our משנה →both must be ביד
            - 1. Response: כלי was taught here, to show ר"א lenient position ( even בכלי מותר)
            - 2.comeback: both carrying and bringing ק"פ from outside of תחום are ביד::) דרבנן
            - 3.block: carrying is contra החי נושא את עצמו) בי"ע and החי is per מה"ת החומין דאורייתא) both מה"ת
            - 4. דרבנן in ביום ו:ב refers to "these" as שבות →all are דרבנן
      - 2. מק"פ hoth are מקדש; they were only lenient במקדש not a מקדש-related action outside (e.g. on "ק"פ, פ"פ
        - a) Challenge (to אביי who related רב יוסף s answer): above permission to roll אסקופה up to אסקופה
          - i. Defense (אביי): we established that as אסקופת כרמלית and he's holding it not even a שבות
        - b) Challenge: שבת א:יש we are allowed to put the י"ב into the oven just before the start of שבת
          - i. Defense (אביי חבורה זריזין הן suggested to אביי): why not answer בני חבורה זריזין הן?
          - ii. אביי didn't want to extend בני חבורה to בני כהנים זריזין הן
      - 3. author of our שנוי is שנה אליעזר את השבת (מכשירי מצוה דוחין את השבת; yet he requires a שנוי when possible
        - a) Support: כהן ruling that if a כהן gets a wart, his fellow כהן can bite it off of him
          - i. Analysis: must be "ר"א, who would normally rule that to be חייב (per his ruling in נוטל צפרניו זב"ז, who would normally rule that to be
            - 1. But: due to the consideration of מכשירי מצוה דוחין את השבת, he allows
            - 2. And: in order to generate a שנוי, requires using teeth and a different כהן
            - 3.But: if it were במקדש, they wouldn't require a different כהן-using teeth is אין שבות and שדות and אין שבות
            - 4. Block: perhaps the wart is on his back and he needs another כהן to reach it
              - a. Challenge:if it were רבנן, let him use his hand;
              - b. And: not answering this way →א"ז was the one who said לכו"ע בכלי חייב
              - c. Block: if it were ר"א, he could also use his hand not teeth
                - i. Answer: if א"ר, we understand that he is גוזר using the hand as precaution to כלי
                - ii.  $\mathit{But}$ : if רבנן, he should be able to use his hand QED (that the ר' אליעזר is ר' אליעזר)
  - b. מדינה: even by hand is prohibited
- VII. משנה ידו: covering a wounded finger
  - a. To cover: he may put a reed (מקדש has some therapeutic use as well as protection) only in the מקדש only
  - b. To extract blood: prohibited even in מקדש
    - i. Extension of rule: to a small belt (on the wound)
      - 1. Version 1: ייתור בגדים a small belt is a violatin of רב יהודה בריה
        - a) Even: on left hand or part of right hand that isn't directly performing עבודה
        - b) אייחתן: violation only applies to usual place of garments (not hands)
        - c) שעור violation is minimal שעור in place of garments and 3\*3 elsewhere
        - i. Note: רבא certainly rejects רב יוחנן; may accept רב יהודה belt may have (-→::3\*3)
      - 2. Version2: מי והודה בריה דר' חייא is permitted; a small belt is a violation
        - a) אבא might agree and consider the belt to be חשוב
        - b) *די יוחנן*. violation only applies in unusual places if it is (3\*3) like רבא