

7.2.3

17b (משנה ב) → 19a (הדשות בידו)

Note #1: a person is obligated to purify himself and his belongings for the **דגל**, our **משנה** focuses on taking oneself or one's belongings to the **מקוה** on **שבת** which is just before a **רגל**

Note #2: all **טהרה** requires **טבילה** followed by **הערב שמש** if someone goes to the **מקוה** during **בין השמשות**, he isn't **טהור** for another ~24 hours. If someone isn't aware of this requirement, there is the concern that he will use the vessel, eat **קדשים** etc. at dark that night.

I. **משנה ב'** preparations for **י"ט** when it falls on a Sunday

- a. **ש"ש** everything must be brought to **מקוה** before **שבת**
- b. **ש"ה** vessels and clothes before **שבת**, people on **שבת**
- c. They agree: that **טהרת מים בכלי אבן** (not a **טבילה**) may be done on **שבת**, but not **טבילה**
 - i. Challenge: **ברייתא** re **מטבילין** (1st part) and **משיקין** (2nd part)
 1. **דב** disallows both, **רבנן** allow both
 - a. Answer1: our **משנה** could be **רבי**; 1st part of **ברייתא** is **י"ט**, 2nd **שבת** (**י"ט** is **משנה**)
 - b. Answer2: our **משנה** could be **רבנן**; **ברייתא** is **י"ט** and **משנה** is **שבת**
 - d. **מגב לגב ומחבורה לחבורה** may be done **טבילה**
 - i. **גב לגב** if **כלי** was **טהור** for use with olives and he changed his mind to use in a **גת** (or vice-versa)
 1. Then: no **טבילה** is needed; if he wanted to do so anyway, this is **מותר בשבת**
 - ii. **חבורה לחבורה** if he was **טהור** to participate in **ק"פ** with one **חבורה** and changed to another **חבורה**,
 1. Then: no **טבילה** is needed; if he wanted to do so anyway, this is **מותר בשבת**

II. Reasons for prohibition against purifying a vessel/clothing on **שבת**

- a. **דבה** precaution against carrying
 - i. Extended: even to backyard **מקוה** and even to **י"ט**
 - ii. **גזירה** doesn't apply to
 1. **השקה** since he obviously has no other water, he'll be careful with them
 2. **טהרה** using water to purify a pail; he has to use this method → he'll be careful
 3. **כלי שנטמא ביום טוב** which is rare
 4. **זלד הטומאה** which only affects **כהנים** who are careful
 5. **גדה** who only has one set of clothes, may go to the **מקוה** with her clothes
 - a. In order: to purify them; since she has to use this "trick" she'll be cognizant
- b. **סחיטה דב יוסף** precaution against carrying
 - i. Extended: even to vessels which are not squeezed (e.g. metals)
 - ii. Limitation: of **גזרה** as per above
- c. **ד' ביני** precaution against keeping **טמא** **כלי** around 'til **י"ט**, in meantime may **מטמא** others (supporting **ברייתא**)
- d. **דבא** it looks like "fixing" the **כלי**
 - i. Doesn't apply: to people, since he looks like he's just cooling off (in the **מקוה**)
 - ii. Even in: dirty water, since a person will go there when very hot weather prevails
 - iii. Even in: winter, since a very dirty person will go into water then
 - iv. Even on: **יוה"כ**, since **יוה"כ** cannot be more stringent than **שבת**
 1. Challenge: **רבא** doesn't apply principle of **הואיל** from his ruling re: eating/spitting out herbs
 - a. Answer: he reversed re: spitting out herbs and disallowed it at any point

III. **טבילת כלים** during **בין השמשות** (see note #2)

- a. **ת"ק** only prohibited on **י"ט** (he is **מטביל** during **י"ט**)
- b. **ד' שמעון שזורי** even on **חול**
 - i. **בית מדרש** dispute is whether we can discern intent from action: he is running to the **מקוה**
 1. **ת"ק** we can discern; his running tells us that he knows that we require **שמש** **הערב שמש**
 2. **ד"ש** he may be running for some other reason and may not know about **שמש** **הערב שמש**
 - ii. **דבא** we discern intent from action; dispute is case where **מכעדה** became **טמא**
 1. **ת"ק** he doesn't know that but he knows about requirement of **שמש** **הערב שמש**
 2. **ד"ש** he doesn't know about **כעדה** → he doesn't know about **שמש** **הערב שמש**