

1 Our Shiur began with the Gemara continuing to explain the משנה at the beginning of the Perek which had listed several foods that may not be moved on שבת, even to make room for guests, since they are מוקצה.

The Gemara explores what is the חידוש - the novelty in teaching that each of these is מוקצה:

טבל is obviously מוקצה since nobody can eat it, so the משנה must be referring to something that grew in a flower pot and is only חייב in מדרבנן ומעשרות מדרבנן, to teach that although it is fit to be eaten מדאורייתא - on a Biblical level, but since it may not be eaten מדרבנן - on a Rabbinic level, it is מוקצה.

1

טבל
 Grew in a flower pot
 חייב בתרומות ומעשרות
 מדרבנן
 מוקצה
מעשר ראשון
 שלא נטלה תרומתו
 מעשר ראשון that was taken
 before תרומה גדולה was ever taken
 שהקדימו בכרי
 מוקצה

2 מעשר ראשון that does not refer to מעשר ראשון שלא נטלה תרומתו was not taken from it, because that is obviously מוקצה. It refers to מעשר ראשון that was taken before תרומה גדולה was ever taken from the original produce, after it was made into a pile - שהקדימו בכרי. The משנה teaches that he remains obligated to separate תרומה גדולה, rendering it טבל and therefore מוקצה.

מעשר שני והקדש שלא נפדו does not refer to items that were never redeemed at all, but to items that were redeemed improperly, such as מעשר שני that was redeemed with קרקעות - a coin that has no image, or הקדש that was redeemed with קרקעות - land. The משנה teaches that the redemption is invalid, and the produce remains אסור and מוקצה.

2

מעשר שני והקדש
 שלא נפדו

הקדש that was redeemed with קרקעות
 מעשר שני that was redeemed with כסף שאין עליו צורה

מוקצה

3 We go back to the משנה. The Gemara and תנא קמא disagree about the מוקצה status of items that are used to feed exotic animals that are not common, such as ravens, ostriches, and elephants. They were generally owned by wealthy people. The Gemara clarifies this issue as follows: All agree that --- Feed for a common animal is not מוקצה even for one who does not own this type of animal.

3

Feed for a COMMON animal
 מוקצה not
 Even for who does not own this type of animal

4 --- Feed for an exotic animal is not מוקצה if he owns this animal.
 --- Feed for an exotic animal which he does NOT own, is מחלוקת where we have the תנא קמא. The תנא קמא considers it to be מוקצה, whereas רשב"ג holds it is not מוקצה, because even Jews who are not wealthy enough to own ostriches and ravens are considered like princes who are capable of owning such expensive birds.

The idea that כל ישראל בני מלכים is also held by ר' שמעון who allows rose oil to be used on שבת even though non-aristocrats would only use it for רפואה, because all Jews are considered aristocrats. And by ר' עקיבא and ר' ישמעאל who rule that somebody who owes a lot of money is permitted to keep an expensive garment that he owns, since for an aristocrat, expensive garments are considered a necessity.

4 **Feed for an EXOTIC animal**

If he owns this animal not מוקצה	If he does NOT own not מוקצה
ר' עקיבא Somebody owes money IS PERMITTED to keep an expensive garment	תנא קמא מוקצה ר' ישמעאל Allows ROSE OIL to be used on שבת


כל ישראל בני מלכים

5 The Mishnah taught; חבילי קש וחבילי עצים וחבילי זרדין - Bundles of straw, twigs, or reeds are generally used to make a fire, and therefore מוקצה on שבת. If he set it aside for animal feed it is not מוקצה. The ברייתא adds that even so, רשב"ג only permits bundles that can be carried with one hand, so as to avoid שבת - excessive exertion on שבת.

The Gemara then goes on to discuss the מוקצה status of meat: Salted meat may be moved on שבת, because it's edible. Raw unsalted meat - רב הונא אמר מותר לטלטלו, רב חסדא אמר אסור לטלטלו. The Gemara explains, they both were תלמידי רב who holds like ר' יהודה דאית ליה מוקצה ליה מוקצה, and raw meat which is not edible is מוקצה. However, ר' הונא only holds like ר' יהודה regarding אכילה - that one may not eat this type of מוקצה, but he holds like ר' שמעון regarding טלטול - that one may move this type of מוקצה. ר' חסדא, however, holds that unsalted meat is completely מוקצה and may not be moved, unless it is duck meat which is edible raw.

5 **חבילי קש וחבילי עצים וחבילי זרדין**
Are generally used to make a fire

אם התקינן למאכל בהמה
מטלטלין אותן
 only permits bundles that can be carried with one hand
 As to avoid שבת - excessive exertion on שבת

בשר תפל רב חסדא אסור לטלטלו	רב הונא מותר לטלטלו	בשר מליח מותר לטלטלו because it is edible
ר' יהודה דאית ליה מוקצה		
טאטא	אכילה	

6 Bones and spoiled meat are not considered מוקצה because they are eaten by different animals. water that was left exposed is not מוקצה according to the תנא קמא since cats drink it, but is מוקצה according to רשב"ג since you can't keep it around due to the danger of a person drinking it.

6 **Bones And Spoiled Meat**

Are not מוקצה because they are eaten by animals	רשב"ג מוקצה Since you can't keep it around	תנא קמא not מוקצה Since cats drink it
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7 We proceed with the next Mishnah.
 - כופין את הסל לפני האפרוחים
 The משנה permits turning a basket upside down, so birds can hop into their nests.
 Rashi explains, the משנה wants to teach us that
 - כלי ניטל לדבר שאינו ניטל בשבת
 A non-מוקצה utensil may be moved even for the purposes of a מוקצה item - unlike ר' יצחק who holds on ע"א
 - דף מ"ג ע"א
 - אין כלי ניטל אלא לדבר הניטל בשבת
 A non-מוקצה utensil may be moved only for the purposes of another non-מוקצה item.

7

כופין את הסל לפני האפרוחים
 רש"י
 כלי ניטל לדבר שאינו ניטל בשבת

ר' יצחק
 אין כלי ניטל אלא לדבר הניטל בשבת

8 The משנה continues; תרגולת שברחה דוחין אותה עד שתכנס - If a chicken runs away, even though it is normally מוקצה, we can push it to safety for the sake of saving it from suffering.
 רב יהודה אמר רב similarly allows putting cushions into a stream of water so an animal that has fallen can climb on them to safety, provided that there is no way to support the animal in the stream. Even though the cushions will no longer be usable for שבת and he will be in violation of מבטל משהיכנו - making the utensil immovable - however, since צער בעלי חיים דאורייתא is we permit violating the דרבנן of מבטל משהיכנו to save the animal from suffering.

8

תרגולת שברחה דוחין אותה עד שתכנס

allows רב יהודה אמר רב putting cushions into a water

מבטל כלי משהיכנו דרבנן

צער בעלי חיים דאורייתא

מדרין לא דוחין אין

The Gemara continues to clarify; דוחין אין מדדין לא - Although you may push the chicken back toward safety - helping it walk is forbidden, since chickens will leave the ground when you help them to walk and you will end up carrying it. You can help other animals that don't leave the ground, to walk.

9 The next משנה says;
 - אין מילדין את הבהמה ביום טוב אבל מסעדין
 We may not deliver a baby animal on יום טוב but can help in its delivery by catching the baby so it doesn't hit the ground or by pushing the mother's stomach to force the baby out. This may not be done on שבת.

9

אין מילדין את הבהמה ביום טוב אבל מסעדין

ומילדין את האשה בשבת ומחללין עליה את השבת

את האשה בשבת ומחללין עליה את השבת

את הבהמה ביום טוב אבל מסעדין

You may light a candle even if she is blind

The משנה continues; ומילדין את האשה בשבת - We may deliver babies on שבת even if it involves several מלאכות.
 When the משנה adds the phrase ומחללין עליה את השבת it comes to teach that you may light a candle for her even if she is blind, because it will calm her to know that those who are helping her can see.

10 The Gemara adds that her attendants may also bring her oil, but should try to do it with a שינוי such as bringing it in the palm of the hand, and if that's not possible, in their hair, and only if that too is not possible, in a כלי.

The Gemara asks, indeed bringing it in the hair saves her from the הוצאה of איסור דאורייתא. However, she will have to squeeze it out of her hair in violation of סחיטה.

The Gemara gives two answers:

- 1- אין סחיטה בשער - Squeezing liquid out of hair is not סחיטה מדאורייתא.
- 2- מביאה לה בכלי דרך שיערה - the Gemara did not mean that the oil should be soaked into the hair, but that the vessel of oil should be stuck into the hair.

10 *בריייתא:*
May also bring her oil
But should try to do it with a שינוי

Palm ► Hair ► כלי

?

✗ סחיטה ✓ הוצאה

מביאה לה בכלי דרך שיערה אין סחיטה בשער

11 The Gemara continues; holds that so long as a woman's womb is open - פתיחת הקבר - we may be מחלל שבת for her - whether she says she needs it or not.

Once her womb is closed, there are two versions as to the opinion of שמואל.

- 1- I need it. - צריכה אני - I need it. EVEN if she says מחלל שבת We may NOT be.
- 2- I need it. - צריכה אני - I need it. ONLY if she says מחלל שבת We MAY be.

The Gemara concludes that we are lenient since ספק נפשות להקל - we are always lenient in cases that involve even a doubt of life or death.

11 אמר רב יהודה אמר שמואל

פתיחת הקבר

מחלל שבת

בין אמרה צריכה אני בין לא אמרה צריכה אני

נסתם הקבר

MAY be מחלל שבת ONLY if she says צריכה אני May NOT מחלל שבת EVEN if she says צריכה אני

ספק נפשות להקל