



1 So let's review...
 Our Gemara began by continuing the discussion of a מלאכה which might appear to be done on one's behalf on Shabbos.
 תנו רבנן -
 One may give food to a dog in a yard on שבת, OR
 One may give food to a non-jew in a yard on שבת,
 and even if they carry the food out of the yard on שבת, it's not his concern.
 In both cases, since it's food, it does not appear as if they are carrying it for him, but for themselves.

1 תנו רבנן נותנין מזונות לפני הכלב בחצר...
One may give FOOD...
 to a **dog** in a yard on שבת
 to a **non-jew** in a yard on שבת
 נטלו ויצא אין נוקקין לו
 Even if they **carry** the food out of the yard **it's not his concern!**
 It does not appear as if they're carrying for him **but for themselves**

2 The Gemara then discusses a related ברייתא, which says לא ישכיר אדם כליו לנכרי בערב שבת - One should not rent something to a non-Jew on Friday, because it looks like you're renting it to him to use on שבת, which seems like you're doing business on שבת, which is אסור.

2 A related ברייתא...
 לא ישכיר אדם כליו לנכרי בערב שבת
One should not rent something to a non-Jew on Friday
 It looks like you're **...renting it to use on שבת ...doing business on שבת**

3 כיוצא בו אין משלחין איגרת ביד נכרי ערב שבת
 Similarly, one may not send a letter with a non-Jew on Friday, for it appears as if he is the Jew's messenger, and doing a מלאכה for the sender.

3 אין משלחין איגרת ביד נכרי ערב שבת
אלא אם כן קוצץ לו דמים
One may not send a letter with a non-Jew on Friday





4 The gemara quotes another ברייתא which elaborates on this matter.
 One may not send a letter with a non-Jew on Friday, unless he set a fee with him beforehand.
 Now - even with a set fee beforehand, it's a מחלוקת. say you may send it even right before שבת, as long as the הלל leaves the house before שבת, which was referred to earlier as - כדי שיצא מפתח ביתו - כדי שיצא מפתח ביתו - כדי שיגיע לביתו - the letter will reach the other person before שבת.

4

Unless he set a FEE

<p>בית הלל</p> <p>כדי שיצא מפתח ביתו</p> <p>As long as he leaves before שבת</p>	<p>בית שמאי</p> <p>כדי שיגיע לביתו</p> <p>Unless he will reach the person before שבת</p>
--	---

5 If you did not set a fee beforehand, allow you to send the letter with a non-Jew to a city with a permanent post office if - כדי שיגיע לחומה - he can make it to the edge of the city before שבת. If there is no permanent post office - כדי שיגיע לביתו - it must reach the addressee before שבת, otherwise it's אסור to send it. And this is the case in the first Braisa which said אין משלחין

5

If he did not set a FEE

<p>בית הלל</p> <p>To a city with a permanent post office</p> <p>כדי שיגיע לחומה</p> <p>He must reach the addressee before שבת</p>	<p>בית הלל</p> <p>To a city without a permanent post office</p> <p>כדי שיגיע לביתו</p> <p>He must reach the edge of the city before שבת</p>
--	--

6 The above were only אסור on Friday. The גמרא next teaches 2 איסורים which apply even earlier.
 תנו רבנן One may not start travelling by boat within three days of שבת, unless he is travelling to fulfill a מצוה.

6

תנו רבנן

אין מפליגין בספינה פחות משלשה ימים קודם לשבת

One may not start travelling by boat

Within 3 DAYS of שבת





7 Another ברייתא says - אין צרין על עיירות של נכרים פחות משלשה - We may not start a siege of an enemy city within 3 days of שבת.

One of several reasons given by the Rishonim is as follows. Once out at sea - or at war - it is likely that he will have to do פיקוח נפש on שבת - which will be permitted because of שבת on מלאכות. However, within 3 days before Shabbos - when one has to begin thinking of Shabbos - he should not put himself in a position where he will need to be מחלל שבת.

7 אין צרין על עיירות של נכרים פחות משלשה ימים קודם לשבת

One may **not** start a siege Within 3 DAYS of שבת

It is likely he will have to do שבת on מלאכות because of פיקוח נפש

8 The גמרא continues with the next part of our משנה which quoted רבן שמעון בן גמליאל -that in his father's house, they gave white clothes to the launderer 3 days before שבת, to make sure they would be done working on it by שבת.

8 רבן שמעון בן גמליאל

In his father's house: They gave white clothes to the LAUNDERER

3 DAYS before שבת

To make sure they would be done by שבת

9 The גמרא cites a ברייתא which gives a little more detail. אמר רבי צדוק כך היה מנהגו של בית רבן גמליאל - The custom in the house of רבן גמליאל was; נותנין כלי לבן לכובס שלשה ימים קודם לשבת - they would make sure to give white clothes to the launderer at leasy 3 days before שבת. אפילו בערב שבת - But colored clothes - which are easier to clean - they would give to the launderer even on Friday.

9 ברייתא

אמר רבי צדוק כך היה מנהגו של בית רבן גמליאל

נותנין כלי לבן לכובס שלשה ימים קודם לשבת

אפילו בערב שבת

Colored clothes White clothes

FRIDAY ערב שבת 3 DAYS before שבת



10 The Gemara next quotes the last part of our משנה, which said that both בית שמאי and בית הלל agree that you can put the beams of the press on top of chopped olives and grapes before שבת, even though that will continue to squeeze out the juice on שבת.

The Gemara asks שמאי בהו בית שמאי - Why is this case different from all the others where בית שמאי forbade starting a מלאכה on Friday which will continue into שבת?

The Gemara answers that this case is different because, הנך דאי עביד להו בשבת מיחייב חטאת גזרו בהו בית שמאי ערב שבת עם - חשכה -

10 Last part of our משנה...
 Even though **it will continue to squeeze ON שבת**
 ?
 מאי שנא כולהו גזרו בהו בית שמאי

11 In all the other cases, if he would do it on שבת, he would violate a איסור דאורייתא - a Biblical transgression. Therefore the בית שמאי said you may not set those actions in motion even before שבת. However, in this case, even if you put the beams on the olives or grapes on שבת, you would only violate a איסור דרבנן - a Rabbinic prohibition. Because the juices already began to flow when the olives and grapes were crushed, and would continue to flow on its own. The heavy beams only make it come out faster, and is not חסיטה. Therefore you can start it on Friday and let it continue into שבת.

11

איסור דרבנן איסור דאורייתא

The beams only make it come out **FASTER**

12 The Gemara concludes however, that the above is not so clear cut. Since there are 3 steps in the crushing process -
 ריסוק - chopping
 דיכה - pounding
 שחיקה - mashing
 - and there are varying opinions among the תנאים at what point the extraction is Halachically considered to have begun, so that there is no longer a איסור דאורייתא to place the beams on them.

12 However...

דיכה שחיקה ריסוק
 pounding mashing chopping

מחלוקת תנאים
 When the extraction is considered to have begun



13 Since an olive press was mentioned, the Gemara goes on to discuss מוקצה of הלכות related to it.
 - שמן של בדדין ומחצלות של בדדין
 The oil that stays in the press - which was customarily given to the workers as part of their wages, and also the mats that they used to cover the olives.
 - רב אסר ושמואל שרי
 מחלוקת שרי
 There's a מחלוקת.
 - רב says they're מוקצה, and שמואל says they are not מוקצה.
 The גמרא explains; וקמפליגי בפלוגתא דרבי יהודה ורבי שמעון;
 - רב holds like רבי יהודה, who has a stricter view of which things are מוקצה, and שמואל holds like רבי שמעון, who is more lenient when it comes to the rules of מוקצה.
 As a result, the גמרא lists other things where רב and שמואל have this מחלוקת whether they are מוקצה or not. The גמרא explains; וקמפליגי בפלוגתא דרבי יהודה ורבי שמעון;
 - רב holds like רבי יהודה, who has a stricter view of which things are מוקצה, and שמואל holds like רבי שמעון, who is more lenient when it comes to the rules of מוקצה.
 As a result, the גמרא lists other things where רב and שמואל have this מחלוקת whether they are מוקצה or not.

שמן של בדדין ומחצלות של בדדין

Oil that stays in the press	&	Mats used to cover the olives
שמואל		רב
שרי They're NOT מוקצה		אסר They're מוקצה
רבי שמעון		רבי יהודה
Lenient view of מוקצה		Stricter view of מוקצה

14 At the bottom of בית עמוד בית is the next משנה, which discusses other things that one may not do Friday afternoon.
 - אין צולין בשר בצל וביצה אלא כדי שיצולו מבעוד יום
 One may not roast meat, onions, or eggs on Friday, unless they will be ready by שבת.

אין צולין בשר בצל וביצה אלא כדי שיצולו מבעוד יום

One may not roast meat, onions or eggs on Friday

...unless they will be ready by שבת

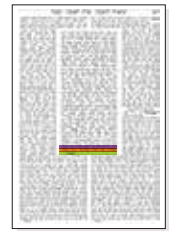
15 One may not bake bread, unless it will form a crust over its surface before שבת.
 - אלא כדי שיקרמו פניה מבעוד יום
 רבי אליעזר argues and says
 The bottom must get a crust before שבת.
 - כדי שיקרום התחתון שלה

One may not bake bread

...unless it will form a crust over its surface before שבת

The bottom must get a crust before שבת





16 The משנה continues with some exceptions to this rule. קרבן פסח את הפסח בתנור עם חשכה into the oven even right before שבת starts. At the bottom of בית עמוד בית is the next משנה, which discusses other things that one may not do Friday afternoon. אין צולין בשר בצל וביצה אלא כדי שיצולו מבעוד יום - One may not roast meat, onions, or eggs on Friday, unless they will be ready by שבת.

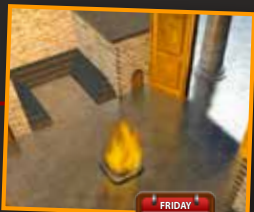
16 Some exceptions to this rule are...



משלשלין את הפסח בתנור עם חשכה

17 מאחזיזין את האור במדורת בית המוקד - And we can light a fire just before שבת in the בית המוקד, which was a room off the עזרה in the המקדש, where there was a constant fire for the כהנים to keep warm. But if you're lighting any other type of fire, כדי שתאחזו האור ברובו - you must make sure that most of the fuel is lit before שבת.

17




ומאחזיזין את האור במדורת בית המוקד

One can light a fire in the בית המוקד

Any other fire: כדי שתאחזו האור ברובו

You must make sure most of the fuel is lit before שבת



18 However, רבי יהודה אומר בפחמין כל שהוא - if you're lighting charcoal, only a little has to catch fire before שבת. The גמרא on the next daf, will explain the reasons for these rules and exceptions.

18

רבי יהודה אומר בפחמין כל שהוא

Charcoal: Only a little has to catch fire before שבת