

1 I. The גמרא began by teaching that even similar types of actions are counted as their own independent מלאכה - if they were done in the משכן - AND are critical parts of a process.

1

Similar types of actions  
are counted as their own מלאכה  
if  
They were done in the משכן & CRITICAL parts of a process

2 A. That is why זורה בורר and מרקד, which are all forms of sorting bad from good, each count as their own מלאכה.

2

בורר זורה מרקד

Sorting bad from good  
אב מלאכה EACH COUNT AS AN

3 B. This also explains why כותש (crushing the grains) does not count as a מלאכה, since it is not a critical part of the process because עני אוכל פתו בלא כתישה - poor people will eat bread without כתישה.

3

כותש  
Crushing the grains  
Does NOT count as a מלאכה

NOT a critical part of the process  
Because...  
עני אוכל פתו בלא כתישה

4 II. The גמרא then quotes a ברייתא with a cryptic line about בורר ואוכל בורר ומניח - בורר - one may sort and eat, and also, sort and leave over. The גמרא offers five suggestions as to what this means:

A. עולא says the breisa is referring to - לבו ביום - that you may sort to use that same day.

1. ר' חסדא rejects this and says: וכי מותר לאפות (ולבשל) וכי מותר לאפות... (like cooking) for the same day?!

4

<b>בורר ומניח</b>	<b>בורר ואוכל</b>
Sort and Leave Over	Sort and Eat

1<sup>st</sup>

**עולא**

**לבו ביום**  
*To use that same day.*

?

**רב חסדא**

וכי מותר לאפות...  
**לבישל לבו ביום?**  
*Is it permissible to do any מאכל for the same day?!*

5 B. ר' חסדא instead suggests that the breisa means to say פחות מכשיעור - you can sort a very minimal amount.

1. ר' יוסף however rejects this and says: וכי מותר לאפות - פחות מכשיעור - is it then permissible to bake (or do any other (מלאכה) less than a שיעור?!

5

2<sup>nd</sup>

**רב חסדא**

**פחות מכשיעור**  
*A very minimal amount*

?

**רב יוסף**

וכי מותר לאפות  
**פחות מכשיעור?**  
*Is it permissible to do any מאכל less than a שיעור?!*

6 C. ר' יוסף instead suggests ביד - that the breisa means to say that you may sort with your hand - in other words - using utensils not meant for sorting would only be אסור מדרבנן while using utensils meant for sorting would be אסור מדאורייתא.

1. While the גמרא explicitly accepts this הלכה later on, ר' המנונא rejects this as an interpretation of the ברייתא since the ברייתא never mentioned anything about the utensils used in sorting.

6

3<sup>rd</sup>

**רב יוסף**

**ביד**  
*You may sort with your hand*

Using utensils NOT meant for sorting	Using utensils meant for sorting
אסור מדרבנן	אסור מאורייתא

**כאכה**

?

**רב המנונא**

מידי קנן ותמחוי קתני?  
*The גמרא never mentioned anything about the utensils used in sorting!*

7 D. ר' המנונא instead suggests that the breisa is referring to אוכל מתוך פסולת - that you may sort by choosing the desired item from the undesired.

1. While the גמרא is not certain whether ר' ביבי accepts this idea as a true אב"י הלכה, אב"י rejects it as the explanation of the ברייתא because מידי אוכל מתוך פסולת קתני - the ברייתא never mentioned anything about choosing the desired item from the undesired.

7

4<sup>th</sup>  
רב המנונא

**אוכל מתוך פסולת**  
*You may sort desired item from the undesired*

אב"י

מידי אוכל מתוך פסולת קתני?  
*The ברייתא never mentioned anything about choosing the desired from the undesired!*

8 E. אב"י therefore suggests that the breisa is referring to לאלתר, if you sort for immediate use it is permissible, but לבו ביום, for later that day, would be אסור מדאורייתא. The gemora then tells us that רבא agreed with this explanation, declaring "שפיר אמר נחמני" - Abaye said good!

8

5<sup>th</sup>  
אב"י

**לאלתר**  
*If you sort for immediate use*

But sorting **לבו ביום** for later that day...

רבא agreed with this explanation, declaring...

**שפיר אמר נחמני**  
*Well said!*

9 The גמרא then moved on and made two statements about the טוחן of מלאכה:



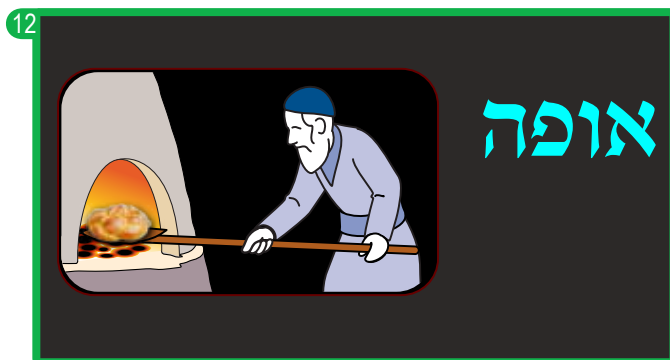
10 A. First, that chopping beets is a violation of טוחן - even though chopping them doesn't change its consistency like it does to grain.



11 B. Second, that chopping wood is טוחן, and if cut to precise sizes is also a violation of מחתך.



12 IV. The גמרא then makes two comments about the אופה of מלאכה:



13 A. First, the מלאכה is called "אופה" and not "בישול" which was really done in the Mishkan - because the mishna wished to emphasize סידורא דפת, the process of making bread, as opposed to בישול סממנין, cooking of the dyes.

13

*1st* The מלאכה is called...

**"אופה"** *Not* **בישול**

To emphasize *As opposed to* בישול סממנין  
 סידורא דפת *to* Cooking of the dyes

14 B. Second, hardening a peg in an oven is violation of בישול, since it actually softens the peg before it hardens it.

14

*2nd* Hardening a peg in an oven  
 Violation of **בישול**  
 Softens before it hardens

15 V. The גמרא then goes on and gives several examples of how a person can produce a single item and violate 7, 8, 11 or even 13 different מלאכות.

16 VI. The final part of the דף involves four different discussions of מלאכות related to clothing:

A. If someone is גוזז מנפץ וטווה (shearing, untangling through combing and spinning) on the back of an animal - there is a מחלוקת whether he is חייב קרבן חטאת. On the one hand this is the actual way it was done in the מדבר, but on the other hand it is אין דרך בכך - it is not the normal way of doing it - since most people are not endowed with חכמה יתירה - the added measure of wisdom necessary to do this.

B. Removing feathers can involve three תולש: plucking feathers is shearing. קוטם חייב משום גוזז - clipping ends of the feathers is a violation of cutting. And... מורט חייב משום מוחק - removing the little hairs is a violation of smoothing.

17 C. The גמרא suggests several possibilities of when they did קושר וכותיר (including the possibility that it was done to correct shoddy craftsmanship) before concluding that it was done in tying and untying the nets used to catch the חלזון.

And finally... תופר שתי תפירות - sewing two stitches only violates מלאכה if one ties the end down so that it does not become undone.

15

A person can produce a SINGLE item and violate 7, 8, 11 or even 13 different מלאכות!

16

**1st** If someone is... *...on the back of an animal*

**קמחוקת**

**חייב קרבן חטאת** Way it was done in the מדבר

**אין דרך בכך** Most people are not endowed with חכמה יתירה

**2nd** Removing feathers involve...

**תולש** חייב משום גוזז

**קוטם** חייב משום מוחק

**מורט** חייב משום מוחק

17

**3rd** קושר - וכותיר (Untying/Tying) *...in the משכן*

**Possibility, to correct...** Shoddy craftsmanship

**Conclusion...** For the nets used to catch the חלזון

**4th** תופר שתי תפירות **חייב** Only if one ties the end