

1 Our Shiur began with the משנה continuing to list other objects and their minimum amounts to be חייב for carrying them on שבת.
 The first item is -
 עצם כדי לעשות תרווד - the minimum for a bone is a piece big enough to make a spoon.
 According to רבי יהודה, the minimum is a piece big enough to make a lock - which the גמרא explains to mean the inner workings of the lock, which people used to make of bone.

1 Continuing to list objects and, minimum amounts to be חייב for carrying

שבט קודש

עצם כדי לעשות תרווד
 The minimum for a BONE...
 big enough to make a spoon

רבי יהודה
 The inner workings of locks, used to be made of bone

2 The next item in the משנה is זכוכית כדי לגרור בו ראש הכרכור - the minimum for glass is a piece big enough to scrape the picks that weavers used to separate threads.
 The gemara cites a Braisa which writes glass as סכוכית, with a - ס -
 Rashi explains, זכוכית is based on the root זכה - the glass is clear.
 סכוכית is based on the root סוכין - people gaze at it, as in a mirror.

2 זכוכית כדי לגרור בו ראש הכרכור
 The minimum for GLASS...
 big enough to scrape the picks weavers used to separate threads

ברייתא

סכוכית	זכוכית
סוכין	זכה
Gazing... ...as in a mirror	Clear

רש"י

3 The Mishnah continues; צרור או אבן - The minimum size for a pebble or stone is one big enough כדי לזרוק בעוף - to throw at a bird to chase it away.
 רבי אליעזר בן יעקב says it must be big enough כדי לזרוק בבהמה - to throw at an animal to chase it away, obviously larger.

3 צרור או אבן
 The minimum size for a...
 PEBBLE or STONE

כדי לזרוק בעוף
 To chase away a BIRD

רבי אליעזר בן יעקב

כדי לזרוק בבהמה
 To chase away an ANIMAL

larger

4 The Gemara proceeds with the following question.
 - אבנים של בית הכסא שיעורן בכמה
 What is the שיעור of stones for the bathroom? In those days people would use certain types of stones to clean themselves in the bathroom.
 Rashi explains, this question has relevance regarding two Halachos.
 First - as we've been learning all along, what is the minimum amount of stones for one to be חייב for carrying them on שבת?
 Two - Generally stones are מוקצה, and may not be handled on שבת. However, How many stones did the Chachamim permit one to take with him on שבת for use in the bathroom, משום כבוד הבריות - for the sake of human dignity?
 As Rashi explains, the שיעור for both would be the same. In other words, how many stones are normally used in the bathroom, for which the Chachamim waived the איסור of מוקצה? And for which one would be חייב if carried in רשות הרבים.

4

?
אבנים של בית הכסא בכמה?
 What is the שיעור of...
STONES for the bathroom?

רש"י
 Explains the relevance...
 regarding two הלכות

1st **Carrying** **שבת קודש** 2nd **מוקצה**

? How many STONES Would one be **חייב** **?** How many STONES Would one be **Permitted**

Same **שיעור**

משום כבוד הבריות
 Human dignity

5 The Gemara gives a few answers. First it quotes an opinion that says
 מלא היד - as many as you can fit in one handful.
 Then it quotes רבי יוסי who says one may bring in three stones of consecutive sizes,
 כזית כאגוז וכביצה -
 One stone the size of an olive, one the size of a nut and one the size of an egg.
 The Gemara then quotes another ברייתא which says
 - one may bring three sharp stones into the bathroom. According to רבי מאיר, they are all the size of a nut, and רבי יהודה says they're all the size of an egg. And the gemara adds;
 - כמחלוקת באתרוג כך מחלוקת כאן
 We find the same מחלוקת regarding the minimum size of an אתרוג.
 רבי מאיר says it's the size of a nut, and רבי יהודה says it's the size of an egg.

5

The Gemara gives a few answers...

1st **מלא היד**

2nd **רבי יוסי**
3 stones

1 2 3

3rd **ברייתא**
 שלוש אבנים מקורזלות מותר להכניס לבית הכסא
3 SHARP stones

רבי יהודה **רבי מאיר**

כמחלוקת באתרוג כך מחלוקת כאן

6 The גמרא next teaches several related הלכות. רב יהודה said one may not use פאיית in the bathroom on שבת. The גמרא explains this to be כרשיני בבליתא - clumps of Babylonian earth. Since it crumbles, it is not suitable for this purpose, and therefore מוקצה on שבת.

6 The גמרא next teaches several related הלכות...

רב יהודה

One may not use פאיית
Clumps of Babylonian earth
Since it crumbles, it's not suitable

מוקצה

7 Another related הלכה is that of רבי ינאי - אם יש מקום קבוע לבית הכסא - When using a designated bathroom, one may bring in a handful of stones, because even if he does not use them all, he or another person will later use the ones that are left over. But if it's not a designated bathroom, one may not bring in more stones than for one use, because the Chachamim only waived the איסור of מוקצה from stones you actually use. Carrying the ones that you did not need violates the איסור of מוקצה.

7 רבי ינאי

אם יש מקום קבוע לבית הכסא
Using a...

Designated bathroom	Non-Designated bathroom
Another person will later use what's left over	Not more stones than for 1 use Stones that are not needed
	מוקצה

8 Then the גמרא brings another discussion related to this topic. בעה מיניה רבה בר רב שילא מרב חסדא מהו להעלותם אחריו לגג - May one bring stones up to the roof. Were the Chachamim מתיר איסור מוקצה even in a case of יתירא - where it involves extra effort?

8

בעה מיניה רבה בר רב שילא מרב חסדא... מהו להעלותם אחריו לגג?
May one bring stones up to the roof?

מתיר איסור מוקצה? טירחא יתירא

9 רב חסדא answered, גדול כבוד הבריות שדוחה לא תעשה שבתורה - Human dignity is so great that in some cases it even supersedes תורה-level rules. So here, where only דרבנן-level rules are involved, you can certainly carry them up to the roof.

9

רב חסדא

גדול כבוד הבריות שדוחה לא תעשה שבתורה

You can certainly carry them up to the roof

רב הונא

אסור לפנות בשדה ניר בשבת
One may not relieve himself in a field that's just been plowed

Another teaching related to this topic. רב הונא says שבת - on שבת, one may not relieve himself in a field that had just been plowed.

10 After two possible reasons are rejected, the גמרא concludes, דילמא נקיט מעילאי ושדא לתתאי - We're concerned he might take a stone from on top of one of the freshly-plowed furrows, and then after using it he will throw it down and it will fill a hole. That's אסור on שבת as part of מלאכת חורש - plowing, because it levels and improves the field.

10

Two possible reasons Rejected!

The גמרא concludes

דילמא נקיט מעילאי ושדא לתתאי
After using the stone, he will throw it down and it will fill a hole

מלאכת חורש
levels and improves the field

אסור מלאכות

11 As part of this discussion the Gemara cited a ruling of ריש לקיש.
 צרור שעלו בו עשבים - A stone that has grass growing on it - although
 התולש ממנה בשבת חייב הטאת - One who tears off the grass from the stone has Biblically transgressed and is חייב הטאת -
 מותר לקנח בו - One may use it in the bathroom. Even if the grass will be torn from the stone, it is מותר because it's unintentional. Of course, we must say that it's not a פסיק רישיה - it's not inevitable.

11

ריש לקיש

צרור שעלו בו עשבים
 A stone that has GRASS growing on it
 although...
 החולש ממנה בשבת
 חייב הטאת

מותר לקנח בו
 One may use it in the bathroom

דבר שאין מתכוין מותר

~~פסיק רישיה~~

12 Now, the grass that grows on the stone, although not rooted in the ground draws nourishment from the ground. If so, it should be forbidden to lift the stone from the ground - for he is detaching the grass from the ground.

12

?

The grass that grows on the stone...
 draws nourishment from the ground

Should be forbidden to lift the stone

He is detaching the grass from the ground!

13 The gemara answers;
 אם אמרו לצורך יאמרו שלא לצורך - This type of detaching is considered only תולש מדרבנן - Rabbinically forbidden - because it's not rooted in the ground. And as we said before, the Chachamim dispensed with איסור דרבנן when כבוד הבריות is involved. Otherwise it would indeed be forbidden.
 The gemara compares this to a עציץ נקוב - a flower pot with a hole in the bottom. If one lifts it from the ground, and places it on a stand, תולש משום תולש - he is Rabbinically liable for detaching. If he takes it from the stand, and places it on the ground, נוטע משום נוטע - he is Rabbinically liable for planting.

13

אם אמרו לצורך יאמרו שלא לצורך
 תולש דרבנן
 This type of detaching...
 Waived כבוד הבריות

עציץ נקוב

תולש

נוטע

מצאנו

14 Another הלכה related to conduct in the bathroom on Shabbos; - אסור לקנח בחרס בשבת ר' יוחנן said
 One may not use a piece of pottery to clean himself on שבת. The גמרא questions why it's אסור. If the reason is because it's dangerous, since broken pieces of pottery can cut you, or because people familiar with כישוף, black magic, can use it against you, then it would be אסור all the time, not just on שבת!

14

ר' יוחנן

אסור לקנח בחרס
 One may not use pieces of pottery to clean himself

?

Why?

Dangerous כישוף ?

Then it would be אסור all the time

!

15 The גמרא says this is indeed what ר' יוחנן means. - of course it's אסור during the week, for the above mentioned reasons. But we might have thought that you may use it on שבת, because it's better to use pottery which has a דין כלי - a status of a vessel, so that you do not have to use a stone which is מוקצה. Therefore, רבי יוחנן was said that even on שבת you should rather use a stone than pottery.

15

The גמרא says

This is indeed what ר' יוחנן means
 לא מיבעיא בחול דאסור
 Of course it's אסור during the week

We might have thought...

 Pottery Which has a דין כלי	 Stones Which is מוקצה
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