

1 Our Shiur began with the גמרא continuing to elaborate on the minimum amounts of the various items mentioned in the משנה. Regarding ingredients of dye the משנה said; כדי לצבוע בהן בגד קטן פי סבכה - The amount needed to dye the small piece of material on top of a woman's hat. The Gemara cites a ברייתא which contradicts our משנה. The המוציא סמנים שרויין כדי לצבוע בהן דוגמא לאירא - The minimum amount for herbs that were soaked and prepared to dye clothing is an amount needed to dye a sample swatch, which is smaller than the piece on the hat. The גמרא answers that in that case the dye is ready to be used, and even a smaller amount is significant. However, our משנה is dealing with the ingredients for dyes. Actually making the dye requires work, and people won't bother to prepare the small amount needed to make a sample. Therefore, the small amount of ingredients is not significant.

2 The גמרא then goes on to clarify the substances mentioned in our משנה as detergents. מי רגלים עד בן ארבעים יום - Only urine that's at least 40 days old is an effective cleaning agent. נתר אלכסנדריית - Only נתר from Alexandria is an effective cleaning agent. אהלה - is a substance called אהלה. However, the Gemara says, there are two types of אהלה, one of which is aloe. קימוליא - is the detergent called שלוף דוין, upon which Rashi says; לא איתפרש, אבל כך שמו - It is not identified. However, that's its name. אשלג - is a substance found in the holes of pearls.

3 The next משנה lists items that one is חייב בכל שהוא - for any amount, because even the smallest amount is considered significant. Zugt di Mishnah; פלפלת כל שהוא - One is חייב for carrying even the smallest bit of a certain type of pepper. Rashi says, ואינו פלפל שלנו - This is not the pepper that we know. As the gemara explains, it was used לריח הפה - to remove bad breath. Our pepper would be included in תבלין - spices.

1

Ingredients of



המוציא סמנים שרויין כדי לצבוע בהן דוגמא לאירא

Smaller

IS SIGNIFICANT

כדי לצבוע בהן בגד קטן פי סבכה

NOT SIGNIFICANT

2

Substances mentioned in our משנה as detergents

מי רגלים עד בן ארבעים יום

נתר אלכסנדריית

אהלה - בורית

Aloe

קימוליא - שלוף דוין

לא איתפרש אבל כך שמו

אשלג

3

משנה

חייב בכל שהוא

פלפלת כל שהוא

ואינו פלפל שלנו

לריח הפה



4 ועטרן כל שהוא - Tar, which was used as a remedy for migraine headaches, is also חייב בכל שהוא.

מיני בשמים ומיני מתכות כל שהן - One is חייב for carrying even a small amount of pleasant smelling spices that's used for perfume, and for even a tiny amount of metal.

The Gemara explains - the reason even a small amount of metal is considered significant

- because it can be used to make the tip of a stick that's used to prod oxen.

4

ועטרן כל שהוא
לצילחתא
חייב בכל שהוא

מיני בשמים
 ומיני מתכות כל שהן

שכן ראוי לעשות
 ממונה דרבן קטן

5 The Gemara cites a related Braisa;
 הרי עלי ברזל -

One who made a vow to donate iron to the בית המקדש;
 The minimum amount of iron he must give is an;

אמה על אמה - One Amah by one Amah, which would be used for - כלייה עורב -

They put these metal tiles - studded with nails - on the roof of the בית המקדש, to keep away the crows.

5

הרי עלי ברזל
One who made a vow to donate iron to the בית המקדש
The minimum amount he must give

אמה על אמה
כלייה עורב

6 The Mishnah continues;

One is also חייב for carrying any amount

מזבח - of the stones or earth of the מזבח ומעפר המזבח.
 OR מקק ספרים ומקק מטפחותיהם - decayed תורה scrolls or תורה wrappings.

The משנה says the reason is - since these things have קדושה, holiness, they would put away even the smallest amounts, to be disposed of carefully in a place called a גניזה - a sealed chamber. Nowadays, we bury them.

אף המוציא משמשי עבודה זרה כל שהוא רבי יהודה adds - One would also be חייב for carrying a small piece of an accessory of זרה, because the תורה says - ולא ידבק בידך מאומה מן החרם -

It's forbidden to keep anything of זרה - even a tiny amount is significant and must be disposed of.

6

One is also חייב for carrying any amount

מאבני המזבח
ומעפר המזבח

מקק ספרים
 ומקק מטפחותיהם

שמצניעין אותן לגנוז
 רבי יהודה

אף המוציא משמשי עבודה זרה כל שהוא
 ולא ידבק בידך מאומה מן החרם

7 At the bottom of א'עמוד we learned the last משנה of this פרק.
 המוציא קופת הרוכלין -
 One who takes out a peddler's box - which has within it lots of small boxes,
 אינו חייב אלא חטאת אחת -
 He's liable for only one חטאת. As Rashi explains;
 דכולא חדא הוצאה היא -
 It's considered one act of carrying the big box, even though there are many small boxes with many items inside.

7

המוציא קופת הרוכלין
 אינו חייב
 אלא חטאת אחת
 דכולא חדא הוצאה היא

8 The Mishnah continues;
 זרעוני גינה - The שיעור of garden seeds is a little less than the volume of a fig, which is the smallest amount that people will bother planting.
 רבי יהודה בן בתירה אומר חמשה - Even 5 seeds are a significant amount, and one would be חייב for carrying 5 seeds.

8

זרעוני גינה
 A little less than a fig

רבי יהודה בן בתירה אומר

חמשה

זבל וחול הדק
 MINIMUM AMOUNT

Enough to fertilize one stalk of cabbage

Enough to fertilize one Leek

ONE SEED is significant

הא זרעיה הא דלא זרעיה

The גמרא asks from a משנה on דף פ which says there's a מחלקת about זבל וחול הדק - fertilizer and fine sand.
 One opinion is that the minimum amount is - enough to fertilize one stalk of cabbage, and another is that it's - enough to fertilize one leek. According to both opinions, one seed seems to be significant, which is less than what our משנה said!?
 The גמרא answers הא דזרעיה הא דלא זרעיה -
 In that משנה, the seed is already planted, and is significant because people will bother to fertilize it. But our משנה is talking about unplanted seeds. People will not bother to plant one seed. Therefore, the Mishnah here requires 5 or more seeds.

9 However, the משנה says, some seeds do have lower amounts.
 זרע קישואין, זרע דילועין, זרע פול המצרי - cucumber seeds, squash seeds, or Egyptian beans, since those seeds are more valuable, and even two of them are significant.

9

One would be חייב for carrying 2 seeds of...

זרע קישואין
 זרע דילועין
 זרע פול המצרי

10 The גמרא cites a ברייתא;
 המוציא גרעינין - one who carries out date pits - the minimum amount depends on what he's planning to do with the pits.
 To plant them - 2 seeds are considered significant.
 To feed animals - one is significant.
 As fuel for a fire, then the minimum is - enough to make a fire to cook an egg.
 To count with them - There are 2 opinions - two or five.

10 המוציא גרעינין

The minimum amount depends on what he's planning to do with the pits

To plant them	To feed animals	Fuel for a fire	To count with them
2 Seeds	1 Seed	Enough to cook an egg	2 - 5

11 The משנה next discusses different types of locusts. צפורת חרמים, which the גמרא says is a type of locust, בין חיה בין מתה כל שהוא - whether it's alive or dead, he's חייב for any size, שמצניעין אותה לרפואה, - because people use even little pieces of that locust for healing purposes, which the גמרא says, is to improve their memories.

11 Different types of locusts

צפורת חרמים

בין חיה בין מתה כל שהוא

מצניעין אותה לרפואה

חגב חי טהור

A kosher locust...

The משנה also talks about the minimum amount for a חגב חי טהור - a kosher locust.
 The תנא קמא says that if it's alive, one is חייב no matter how much he carries, because people will keep them for kids to play with. If it's dead, it can only be used as food, כגרוגרת - the שיעור is the volume of a fig, which is the standard size for all foods.
 רבי יהודה says.
 Even if it's a non-kosher locust, he's חייב for carrying any amount when it's alive, because people also give non-kosher locusts to their kids to play with.

12

רבי יהודה	תנא קמא
אף המוציא חגב חי טמא כל שהוא	ALIVE חייב DEAD כגרוגרת
אי מיית Children won't eat them Rather...	One is NOT חייב for חגב חי טמא כל שהוא People don't give children non-kosher locusts because
קטן מיספד ספיד ליה	דילמא אכיל ליה
Therefore the בכל שהוא is שיעור	אי הכי טהור נמי דילמא מיית ואכיל ליה

12 The גמרא explains the מחלוקת as follows:
 The תנא קמא holds one is not חייב for כל שהוא, because people do not give their children non-kosher locusts to play with because they're worried that the child will eat it, which would be אסור.
 But the גמרא asks נמי חגי טהור - if that's the reason, then you should not give him a kosher locust either, since it's an עבירה to eat anything live because of the עבירה of תשקצו - not to eat anything disgusting?
 The גמרא answers, of course, the child will not eat something live. The concern is דילמא מיית ואכיל ליה - the locust will die and then the child will eat it. If so, it's only a problem if it's of the non-kosher species.
 However, רבי יהודה is not concerned about this because he holds אי מיית - if it dies, children won't eat them. Rather, קטן מיספד ספיד ליה - the child will mourn over the dead locust, and we don't have to worry about giving him even a non-kosher locust, and therefore the שיעור is שהוא בכל.
 We have בע"ה completed the ninth Perek.

הדרן עלך אמר רבי עקיבא

הדרן עלך אמר רבי עקיבא

13 We now begin the tenth פרק המצניע, which continues to discuss various Halachos of הוצאה.

In the previous פרקים we learned that each item, or category of items, has a minimum amount one must carry in order to be חייב.

Our Mishnah teaches an exception to this rule.

Zugt di Mishnah;

המצניע לזרע ולדוגמא ולרפואה והוציאו בשבת חייב בכל שהוא

If one put away, even one seed, for planting, or to use as a sample for potential customers, or for medicine, and he then carried it out on Shabbos, he would be חייב even though it is less than the minimum amount.

Rashi explains - דהא אחשביה - by setting it aside he showed that even this small amount is significant to him.

The גמרא points out that המוציא לזרע would also be חייב. Even if he did not store it in advance, but carried it out for the purpose of planting, he would be חייב. Because, this also shows that it's significant to him.

The reason the Mishnah used a case of המצניע was to teach that

- הצניעו ושכח למה הצניעו

Even if he forgot why he had put it away, and carried it without any specific intention, he is חייב, because

- כל העושה על דעת ראשונה הוא עושה

He is assumed to be acting based on his original intention.

13

המצניע לזרע ולדוגמא ולרפואה
והוציאו בשבת חייב בכל שהוא

רש"י

דהא אחשביה



המוציא לזרע

חייב

Because, this also shows that it's significant to him



המצניע

To teach that...

הצניעו ושכח למה הצניעו

Because,

כל העושה על דעת ראשונה הוא עושה