



1 At the end of the previous daf we learned the 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 carries it out on Shabbos, he would be חייב, even though it is less than the minimum amount generally needed to be חייב. Rashi explains - דהא אחשביה - by setting it aside he showed that even this small amount is significant to him.

1 משנה

המצניע לזרע ולדוגמא ולרפואה והוציאו בשבת חייב בכל שהוא

If one put away ONE seed

for Planting as a Sample for Medicine

חייב

רש"י

דהא אחשביה

2 The Gemara points out that a person is empowered to determine what is considered חשוב for himself only where others would also under certain circumstances find this small amount significant, and for example, plant one seed. However, if a person determines that only an enormous amount, like everything in his house, is considered חשוב, he would still be חייב for carrying one item out of his house, because בטלה דעתו אצל כל אדם - We ignore the person's thoughts in light of the common attitude of the overwhelming majority of people.

2

A person is empowered to determine what is **חשוב** for himself

Only where others under certain circumstances find this amount **חשוב**

However... If a person determines only an ENORMOUS amount is considered חשוב

חייב for carrying ONE item

בטלה דעתו אצל כל אדם

3 The Mishnah continues; וכל אדם אין חייבין עליו אלא כשיעורו - When one person gives חשיבות to a small amount of an item, others, who do not give חשיבות to that item, would not be חייב for carrying such small amounts. The Gemara comments, our Mishnah is not in accord with the opinion of ר' שמעון who holds - נתחייב זה במחשבתו של זה - One person can be חייב for carrying something based on the thoughts of another person who considers the tiny amount to be important. In other words, once this item was stored by one person, anybody who carries out that item is חייב.

3 משנה continues...

וכל אדם אין חייבין עליו אלא כשיעורו

One person gives חשיבות to a small amount **חייב** Others who do NOT give חשיבות to that amount **NOT חייב**

ר' שמעון נתחייב זה במחשבתו של זה

One person can be **חייב** for carrying based on the thoughts of another person



4 The Gemara continues;
 הוציא כגרוגרת לאכילה ונמלך עליה לזריעה...חייב
 If one took out a food item the size of a גרוגרת - the normal
 שיעור to be חייב for carrying food - for the purpose of eating
 and then changed his mind to use it for planting, or vice
 versa, he is חייב, because he carried the שיעור, and there is no
 requirement to have
 עקירה והנחה בחדא מחשבה -
 to have the same intention when removing it and when
 putting it down.



5 באי רבא - Rava asks a series of three questions relating to
 items that change in size after removing it but before putting
 it down:
 הוציא חצי גרוגרת לזריעה ותפחה עליה לאכילה מהו -
 If he took out a piece smaller than a fig for planting - which is
 enough to be חייב, since it's meant for planting - but it's not
 enough to be חייב when meant for eating - and then it swelled
 to the size of a גרוגרת, which is enough to be חייב even when
 you intend to eat it, and he changed his mind and decided to
 eat it, is he חייב?



הוציא כגרוגרת לאכילה וצמקה ונמלך עליה לזריעה מהו -
 What would be the הלכה in the reverse, where he took out the
 size of a גרוגרת with the intention to eat it, but then it shrunk
 to less than a גרוגרת and he decided to plant it, would he be
 חייב?

Finally, הוציא כגרוגרת לאכילה וצמקה וחזרה ותפחה מהו -
 What would the הלכה be if he initially took out something the
 size of a גרוגרת with the intention to eat, and the item shrunk
 to less than a גרוגרת, and then swelled back to the size of a
 גרוגרת by the time he put it down?

תיקו - All of these questions are left unresolved.

6 בעא מיניה רבא מרב נחמן זרק כזית תרומה לבית טמא מהו - A person threw a כזית of תרומה into a house that has a dead body. The גמרא explains that the case is where there is less than a כביצה of food - the minimum needed to transmit טומאה - in the house, and this extra כזית now combines with the food already in the house to equal a כביצה. Do we say that since his act of throwing has an impact on the Halachos of טומאה it should also be considered significant regarding carrying on שבת even though the amount he threw was less than a גרוגרת?

The גמרא tries to prove that the שיעור for being חייב on שבת should not be impacted by the הלכות of טומאה, from the fact that one is only חייב for carrying a כגרוגרת of לחם or חם הפנים, and not for carrying a כזית, even though these items become פסול when just a כזית is removed from the עזרה. The גמרא rejects this proof because the two איסורים do not come at the same time. The איסור יוצא is violated as soon as he removes it from the עזרה, and the איסור הוצאה is violated only later when it's taken out to הרבים. In our case the טומאה and the הוצאה occur at the same time.

6 בעא מיניה רבא מרב נחמן זרק כזית תרומה לבית טמא מהו?

◆ The שיעור for being חייב on שבת is not impacted by the הלכות of טומאה

חייב פסול
Carrying a כגרוגרת of לחם הפנים Removing a כזית from the עזרה

Do not happen at the same time

הוצאה טומאה
Happen at the same time

7 We proceed with the next משנה: Zugt di Mishnah; המוציא אוכלין ונתנן על האסקופה - If a person brings out food from inside his house and places it on the threshold, and then, he or someone else carries it from the threshold to the הרבים, רשות הרבים, - פטור, מפני שלא עשה מלאכתו בבת אחת - He's exempt from liability, because the transfer was not done in one act. The גמרא explains that the threshold is considered a כרמלית. Therefore, carrying the item from the house to the threshold is one act of transferring from רשות היחיד to a כרמלית for which one is פטור. Then, carrying it from the threshold to the street is another separate act of transferring from רשות הרבים to רשות היחיד for which one is also פטור. The Gemara points out that this Halacha seems quite obvious. Rather, the Mishnah wants to teach us that had he not placed it on the threshold, but walked over the threshold and out to the street, it would be considered one act of transferring from רשות היחיד to רשות הרבים, and he would be חייב.

7 משנה המוציא אוכלין ונתנן על האסקופה

פטור כרמלית
מפני שלא עשה מלאכתו בבת אחת



8 בן עזאי disagrees and says;
 - המוציא מחנות לפלטיא דרך סטיו פטור
 One who carries from the store - a רשות היחיד - to the plaza - a רשות הרבים - through the bench area - a כרמלית - is פטור.
 Because, בן עזאי holds כעומד מהלך -
 While walking, one is considered to have come to a momentary stop between each step, when both feet are on the ground simultaneously. Therefore, each step is considered a separate act. In our case, while walking through the כרמלית, he is considered to have stopped in the כרמלית, making it two separate acts, just as when he placed the item on the threshold.



9 The second הלכה in the משנה is
 - קופה שהיא מלאה פירות ונתנה על אסקופה החיצונה
 He placed a basket full of fruits on the outer part of the threshold,
 - אף על פי שרוב פירות מבחוץ רשות הרבים,
 - he is פטור unless he takes out the entire basket to the רשות הרבים.

There is a fundamental מחלוקת אמרואים about how to understand the משנה.
 חזקיה holds that the משנה is speaking of very long produce like קישואין ודלועין - cucumbers and gourds - where each fruit is still partially in the רשות היחיד. If the basket, however, had הרדל - mustard seeds - where many of the seeds are entirely in the רשות הרבים, he'd be חייב. This is true because, in חזקיה's view - אגד כלי לא שמיא אגד - the fact that the produce is in a כלי that is partially in the רשות היחיד does not change the status of the produce.
 רב יוחנן holds that the משנה can be speaking even about a basket full of mustard seeds, and even though many of the seeds are entirely in the רשות הרבים he is still פטור because אגד כלי - as long as the utensil that holds them is still partially in the רשות היחיד, they are also considered to be partially in the רשות היחיד.



10 After clarifying how חזקיה and ר' יוחנן each read our משנה, the גמרא tries to bring a ברייתא as proof for each opinion:
 - המוציא קופת הרוכלין ונתנה על אסקופה החיצונה
 If a person took a spice salesman's basket out of a רשות היחיד and placed it on the outer threshold, he is only חייב once the entire basket is outside. This seems to contradict חזקיה since some of the spices are entirely in the רשות הרבים yet he is פטור because part of the basket is in the רשות היחיד!

The גמרא rejects this proof;
 The גמרא rejects this proof; הכא במאי עסקינן באורנסי long stemmed spices so that none of them are entirely in the רשות הרבים until the entire basket is in the רשות הרבים.

10 המוציא קופת הרוכלין ונתנה על אסקופה החיצונה

he is חייב only if the entire basket is outside

The גמרא rejects this proof...
 הכא במאי עסקינן באורנסי long stemmed spices

11 The גמרא next tries to challenge ר' יוחנן from a ברייתא that says; הגונב כיס בשבת - if somebody steals a wallet on שבת, if he is מגרר ויוצא, drags the wallet out of the house, he is פטור from paying since he is חייב for חילול שבת at the very same time that he incurs the monetary obligation. קם ליה בדרבה מיניה teaches that one cannot incur a monetary obligation at the very same time that he incurs a death penalty. If ר' יוחנן were correct that you are not חייב for שבת until the כלי is entirely removed, he would have been חייב for the money before becoming חייב for חילול שבת, since the חיוב ממון comes as soon as any complete coin is in the רשות הרבים.
 The גמרא rejects this proof too by saying בנסכא we may be talking about a wallet full of long silver bars that take up the entire space of the wallet, so the bars are only entirely in the רשות הרבים once the wallet is also entirely in the רשות הרבים.

11 הגונב כיס בשבת if he is מגרר ויוצא

חייב חילול שבת פטור from paying

קם ליה בדרבה מיניה

בנסכא