

1 Our shiur began with the gemara referring to the Halacha in the משנה;  
 מוקצה. - One may insulate with wool shearings, but may not move them, because they are מוקצה. רבא comments that ואין מטלטלין אותן is an independent phrase referring to wool shearing that has not been used yet.  
 However, once they were used for insulating, they lose the מוקצה status and may be moved.

The problem is that our משנה on מ"ט ע"א explicitly says - you may not move the wool shearing directly, rather you tilt the pot cover and they fall off, so how can רבא say that they are NOT מוקצה once they have been used for הטמנה?

The גמרא offers two approaches to understanding the words of רבא:

First, רבא may hold that even after it was used for insulating the shearing remains מוקצה unless להטמנה - they were specifically designated for insulating. Only then do they lose their מוקצה status because they were designated for this purpose.

Second, רבינא suggests, רבא may hold that even using the shearing a single time for הטמנה would remove the מוקצה status. When the משנה says that the shearing may not be moved directly, בשל הפתק שנו - it was speaking about shearing of a warehouse which even after being used for הטמנה will be returned to the warehouse to be sold, and therefore remain מוקצה.

1 משנה...  
  
 ואין מטלטלין אותן מוקצה  
 טומנין בגיזי צמר רבא  
 אבל טמון בהן מטלטלין אותן  
 נטל את הכיסוי והן נופלות  
 The shearing remains מוקצה UNLESS יחדן להטמנה  
 Using the shearing a single time for הטמנה Would remove the מוקצה status  
 בשל הפתק שנו

2 The Gemara goes on to discuss how to remove the מוקצה status from  
 from  
 חרות של דקל שגדרן לעצים – palm branches that were harvested  
 for firewood.

There are three opinions among the אמוראים, each with support from a תנא, how to accomplish removing the מוקצה status:

רבי אמר קושר – Rav says to tie them up before Shabbos as a sign that you want to use them for something else. This approach fits with the תנא קמא who also said לקשר. We assume that רבי חנינא בן עקיבא holds this way as well, because he only permitted relying on מחשבה alone, in a situation where the item was needed for a בית האבל or a בית אב, but in normal circumstances a מעשה before שבת is required to change its designated use from firewood to a permitted use.

רבי חנינא בן עקיבא – Shmuel says you only have to have in mind that you want to sit on them on Shabbos. This approach accords with רבן שמעון בן גמליאל who said אין צריך לקשר. רב פפא later explains that if the מוקצה item is something that a מעשה cannot be done on, like dirt, even the תנא קמא would agree to רשב"ג that מחשבה alone would suffice.

ורב אסי אמר יושב – Rav Assi says, even if you do not tie them up and do not have in mind to sit on them on Shabbos, if you actually sit on them once before Shabbos it is not מוקצה. This is supported by the ברייתא which says וביציפא – you can go out with a bandage of combed flax or wool on שבת as long as you used it for a bandage once before שבת.

2

חריות של דקל  
 שגדרן לעצים

שמואל אמר  
**חושב**  
 To use  
 שבת

רב אמר  
**קושר**  
 תנא קמא  
 צריך לקשר

רב פפא  
 If the מוקצה item  
 is something that  
 a מעשה cannot  
 be done on...

רב חנינא בן עקיבא  
 a מעשה before שבת  
 is required  
 to change its  
 designation

ורב אסי אמר  
**יושב**  
 ברייתא  
 יוצאין בפקורין וביציפא

3 Incidental to the previous discussion, the גמרא quotes a contradiction between two Braisos, one that says את חפין את הכלים – you can rub כלים with anything, including sand; and the other that says נתר וחול אסור – sand may NOT be used to rub כלים. The גמרא presents three ways to resolve the סתירה:

1- מר סבר בעינן מעשה ומר סבר לא בעינן מעשה - The ברייתא that does not allow using the sand holds that you need a מעשה - and since no מעשה can be done with sand, it retains its מוקצה status. The ברייתא that allows using the sand holds you can remove מוקצה status without a מעשה, and is speaking of a case where he prepared the sand for this purpose.

A second answer - הא רבי יהודה והא רבי שמעון - All agree you do not need a מעשה to remove the מוקצה status, and the issue of the sand has nothing to do with מוקצה - rather it is a concern that you will inadvertently scrape the כלים smooth with the sand, which would be ממוחק - smoothing out a surface by scraping it on שבת. The ברייתא that forbids using the sand holds דבר שאינו מתכוין אסור like רבי יהודה, and the ברייתא that permits using the sand holds דבר שאינו מתכוין מותר like ר' שמעון.

A Third answer - הא והא רבי יהודה היא - Both ברייתות agree that דבר שאינו מתכוין אסור like רבי יהודה, which explains the ברייתא that forbids using sand out of concern that you may come to smooth the כלים - whereas the other ברייתא does not think that נתר וחול will smooth the כלים.

Incidentally, נתר וחול is also discussed here as an issue for a נזיר - If a Nazir washes his head with נתר וחול it might remove hair, which for him is forbidden. However since it's inadvertent - but not inevitable - it depends on the מחלוקת between רבי יהודה and רבי שמעון whether a דבר שאינו מתכוין, an action that unintentionally may result in an איסור, is permitted or not.

4 The גמרא very briefly questions מהו לפצוע זיתים בשבת - can you crush olives on a rock on שבת to help sweeten them. רב answered בחול מי התירו, even on weekdays you may not do this because it is a problem of הפסד אוכלין - wasting food.

3

**בכל חפין את הכלים** **נתר וחול אסור** ?

ומר סבר לא בעינן מעשה **מר סבר בעינן מעשה**

הא רבי יהודה והא רבי שמעון לא בעינן מעשה

**נתר וחול אסור** **בכל חפין את הכלים**

**רבי יהודה** **ר' שמעון**

דבר שאינו מתכוין **אסור** דבר שאינו מתכוין **מותר**

הא והא רבי יהודה היא דבר שאינו מתכוין אסור

**נתר וחול אסור** **בכל חפין את הכלים**

*You may come to smooth the כלים* *נתר וחול will not smooth the כלים*

4

**מהו לפצוע זיתים בשבת** ?

**Can you crush olives on a rock on שבת**

רב ששת **בחול מי התירו?**

כפסד אוכלין

5 Since we previously discussed washing with different types of soap the גמרא tells us that ברדא (a type of soap) was brought to several אמוראים, some of whom refused to use it, out of a concern of לא ילבש גבר שמלת אשה, doing feminine things, and some who did use it because רוחץ אדם פניו ידיו ורגליו - we should always stay clean to honor Hashem. They did not consider this type of grooming to be meant for women only.

5

ברדא

Was brought to several אמוראים some of whom refused to use it

לא ילבש גבר שמלת אשה

רוחץ אדם פניו ידיו ורגליו בכל יום בשביל קונו

6 The Gemara next refers back to our משנה on מ"ט ע"א. The הטמנה was generally done as follows. The hot pot surrounded by the insulating material was in a box. Now, when the pot is removed, the insulating material - in our case, wool shearings, might fall into the cavity vacated by the pot, and you will not be able to put the pot back without moving aside the wool shearings which are מוקצה. Therefore, ר"א בן עזריה says; קופה מטה על צדה ונוטל שמא יטול ואינו יכול להחזיר - He should remove the pot, but tilt the whole box on its side and remove the food from the pot that way. וחכמים אומרים נוטל ומחזיר - The Gemara explains that the Chachamim agree that if indeed the wool shearing fell in, he may not move them to return the pot. Rather the Machlokes is that ר"א בן עזריה holds that he should not remove the pot because we are concerned that the shearings will fall in and he will move them to return the pot. And the Chachamim hold that he need not be concerned that it will fall in, and he is allowed to remove the pot.

6

הטמנה

משנה...

וחכמים אומרים

ר"א בן עזריה

קופה מטה על צדה ונוטל שמא יטול ואינו יכול להחזיר

נוטל ומחזיר

The דף concludes with an assertion that one may not remove a non מוקצה item that is surrounded by מוקצה, if the מוקצה will be moved. However this assertion is rejected because a משנה in כלאים says that if you buried a turnip or radish under the ground with its leaves exposed, you may remove it by its leaves without concern for מוקצה even though the surrounding dirt will certainly move!