

1 Our Shiur began with the גמרא explaining the next Halachah of the משנה on the previous Daf.  
 נוטל.....כלכלה והאבן בתוכה  
 One may move a basket that has a stone in it.

The גמרא asks that the basket should be considered a בסיס לדבר האסור - a base for a מוקצה object - the stone - which makes the basket מוקצה as well.

1

נוטל...  
**כלכלה**  
 והאבן בתוכה  
 One may move a basket that has a stone in it

?

The basket should be considered a...  
**בסיס לדבר האסור**  
 A base for a מוקצה object

Which makes the basket מוקצה?

2 The גמרא answers that the משנה is speaking of a case where there are also fruits in the basket, making the basket a בסיס לדבר האסור ולדבר המותר - a base for both a prohibited and permitted item, which may be moved.

2

There are also fruits in the basket

Making the basket a...  
**בסיס**

**ולדבר המותר**  
 A permitted item

**לדבר האסור**  
 A prohibited item

3 Regarding the issue of moving the מוקצה stone, while carrying the basket, the גמרא explains; Generally, it would indeed be forbidden - and the solution would be - either  
 -1- Spill all contents out - then put all the fruit back in the basket without the stone. OR -  
 -2- Shake the basket in a way that only the stone will fall out.

3

Regarding moving the מוקצה stone while carrying the basket  
 Which is generally forbidden

1 2

Spill all contents out  
 Then put the fruits back

Shake the basket  
 That only the stone should fall out

- 4 Our משנה is speaking of a case where  
 - אבן גופה נעשית דופן לכלכלה  
 The stone itself becomes part of the basket by plugging a hole in the walls of the basket, rendering it no longer מוקצה.

4 Our משנה is speaking of a case...

אבן גופה נעשית דופן לכלכלה

The STONE is part of the basket  
 By plugging a hole

Rendering it NO LONGER מוקצה

- 5 The משנה also taught;  
 - מטלטלין תרומה טמאה עם הטהורה ועם החולין  
 One may move תרומה that is טמא - which is מוקצה - with תרומה that is טהור, or with regular food, which are not מוקצה. When they are together in one basket.

5 מטלטלין...  
 תרומה טמאה עם הטהורה ועם החולין

NOT מוקצה      מוקצה

When they are together in one basket

- 6 - אמר רב חסדא... טהורה למטה וטמאה למעלה  
 The משנה only allows moving the entire basket for the תרומה טהורה when the תרומה טמאה is under the תרומה טהורה and he cannot get to it, but if the תרומה טהורה were on top you would have to remove only it, instead of moving the entire basket.

6 אמר רב חסדא

טהורה למטה וטמאה למעלה  
 וטמאה למטה וטהורה למעלה

Remove only... תרומה טהורה

Moving the entire basket (marked with a red X)  
 Moving the entire basket (marked with a green checkmark)

7 The Gemara explains that this is true where it is לצורך גופו, you need the actual תרומה, but if it is לצורך מקומו, you want to clear the space occupied by the basket, it would not help to take the fruits only. Therefore, you may take the entire basket regardless of what's on top, as the ברייתא explicitly states.

7

לצורך גופו  
He needs the actual *מיקום*

But... לצורך מקומו  
Wants to clear the space occupied by the basket

Moving the entire basket

8 The Gemara continues to explain the Mishnah.  
- ר' יהודה אומר אף מעלין את המדומע באחד ומאה

מדומע is a mixture of תרומה and חולין, where if there is less than a 100:1 ratio of חולין to תרומה the entire mixture becomes forbidden for אשכנזי - a non-Kohain. If the ratio of חולין to תרומה is 100:1 or greater, the mixture is permissible for אשכנזי, provided that he removes the amount of food corresponding to the amount of תרומה that fell in, and gives that to a כהן.

R' Yehuda says one may remove that symbolic תרומה from the mixture, thereby permitting the rest of the food to be eaten.

8

ר' יהודה אומר...  
אף מעלין את המדומע באחד ומאה

If there is LESS than a 100:1 RATIO of תרומה to חולין  
אסור לישראל

If there is MORE than a 100:1 RATIO of תרומה to חולין  
מוותר לישראל

כהן ←

R' Yehuda says...  
one may remove that symbolic תרומה from the mixture on Shabbos

9 The Gemara asks  
- ואמאי הא קא מתקן  
Why is this permissible? He's fixing the rest of the food?

The Gemara offers three possible answers:

-1- Perhaps ר' אליעזר holds like ר' יהודה that תרומה is viewed as its own distinct entity even when mixed amongst חולין. As the Mishna in מס' חולין states, if part of a forbidden mixture of תרומה and חולין falls into other חולין, ר' אליעזר אומר מדמעת כתרומות ודאי. It needs to have 100 times the original amount of תרומה to become מותר, as if pure תרומה had fallen in.

9

ואמאי הא קא מתקן  
He's fixing the rest of the food on Shabbos?

Three possible answers...

1

רבי יהודה ← רבי אליעזר

תרומה בעינא מחתא  
*מיקום is its own entity*

10 The Gemara rejects this answer because maybe ר' אליעזר only views the תרומה as distinct  
 לחומר - to require a greater amount to nullify it, but not לקולא - to be lenient, as in the case of our משנה. After all, he's still fixing the mixture.

-2- Second, the Gemara suggests that רבי יהודה holds that תרומה is viewed as distinct from the חולין that it is mixed with, because he holds like ר' שמעון that if a סאה of תרומה is במאה, nullified in 100 times its volume of חולין, and then another סאה of תרומה falls in to this mixture, it is מותר since we view the first סאה of תרומה as separate from the 100 of חולין and the new סאה is viewed as having fallen into 100 of חולין.  
 The Gemara rejects this because maybe ר"ש does not view תרומה as distinct, and only permits the mixture in that case because the original תרומה is already nullified, and is viewed as if it no longer exists at all.

11 -3- Finally, the Gemara answers that ר' יהודה holds like ר' שמעון בן אלעזר who says;  
 - נותן עיניו בצד זה ואוכל בצד אחר  
 One can mentally designate one section of the mixture as תרומה and eat from the other parts without actually removing anything, and that's what he must do in this case.

However, ר' יהודה takes it a step further, and says since the food is edible based on the option of fixing it mentally, he's not considered to be fixing it by physically removing it.

12 משנה the זאגט:  
 - האבן שעל פי החבית - If a stone was inadvertently left on the opening of a barrel,  
 - מטה על צדה והיא נופלת - one may tilt the barrel so that the stone falls off.

The Gemara points out, that if the stone was placed there intentionally, he may not tilt the barrel, because it becomes a base for a forbidden object - and itself מוקצה.

10 The Gemara rejects this answer...  
 Maybe ר' אליעזר only views the תרומה as distinct...

Only... **לחומר**  
 Requires a greater amount to nullify

Not... **לקולא**  
 where he is fixing the mixture

2 רבי יהודה → תרומה בעיניא מהחא  
 רבי שמעון → תרומה is its own entity

11 ר' שמעון בן אלעזר → ר' יהודה

3 נותן עיניו בצד זה ואוכל בצד אחר

תרומה

Mentally designates one section as תרומה

Since it is edible by mentally fixing it  
 It's NOT considered fixing by removing תרומה

12 משנה

מטה על צדה והיא נופלת  
 May tilt the barrel

האבן שעל פי החבית  
 A stone inadvertently left on the opening of a barrel

If it was placed there INTENTIONALLY  
 May NOT tilt the barrel  
 בסיס לדבר האסור  
 The barrel becomes מוקצה

13 The Mishnah continues;  
 היתה בין החביות - If the barrel is surrounded by other barrels or fragile objects which might break if you tilt the barrel, מגביה ומטה על צדה - he may lift the barrel, bring it to a safe area and then tilt it.

13

היתה בין החביות  
 If it's surrounded by other barrels or fragile objects

Which might break

מגביה ומטה על צדה  
 Lift the barrel to a safe area then tilt it

14 The fact that the משנה prefers moving the barrel to just lifting off the stone directly, demonstrates that it follows the opinion of ר' שמעון בן גמליאל who holds that when sorting a mixture of beans and dirt on יום טוב, where removing dirt from beans - or - removing beans from dirt, involve the same amount of effort, בורר אוכל - we should remove the beans from the dirt so as not to handle the מוקצה directly. Apparently, whenever given the choice we prefer not to move the מוקצה item directly.

14

The *sefer* follows...  
 ר' שמעון בן גמליאל

When sorting BEANS From DIRT

Removing involves the SAME effort

Preferably...  
 מוקצה NOT ✓

מוקצה ✗

15 The משנה said:  
 מעות שעל הכר מנער את הכר והן נופלות - If somebody inadvertently left money on a pillow he can shake it off the pillow.

As mentioned earlier regarding the stone on the barrel, the גמרא points out, that if the money was placed there intentionally, he may not shake the pillow, because it becomes a בסיס לדבר האסור - a base for a forbidden object - and the pillow itself is מוקצה.

15

מעות שעל הכר  
 מנער את הכר והן נופלות

If the money was placed intentionally  
 May NOT shake the pillow

בסיס לדבר האסור  
 The pillow becomes מוקצה

16 Also, as mentioned earlier regarding תרומה טמאה, the גמרא explains that the requirement to shake the pillow is only where it is לצורך גופו, he needs the pillow, but if it is לצורך מקומו, he needs the space occupied by the pillow, he may even lift the pillow while the money is on it, because it would not help to merely shake off the money.

16 *The גמרא explains...*  
**Requirement to shake the pillow**

<p><i>only...</i>  <b>לצורך גופו</b>  <i>He needs the pillow</i></p>	<p><i>but...</i>  <b>לצורך מקומו</b>  <i>He needs the space occupied by the pillow</i></p>
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**He may lift the pillow with the money on it**

17 The דף concludes with a discussion of the concept of ככר או תינוק – using a non-מוקצה item like a loaf of bread or a baby to move a מוקצה item. A number of אומראים hold that any מוקצה item, such as a purse or brick, that was inadvertently left where it's unprotected, may be moved by putting a תינוק or ככר on it. The rationale being that the מוקצה item becomes subordinate to the non-מוקצה item.

17 **ככר או תינוק**  
*Using a NON-מוקצה item to move a מוקצה item*

*A number of אומראים hold any מוקצה item such as...*

<p><i>a PURSE or Brick inadvertently left unprotected May be moved using a BREAD or a child</i></p>	
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*The מוקצה becomes subordinate to the NON-מוקצה item*

18 However, as מר זוטרא points out; הלכתא ככל הני שמעתתא בשוכה - One may utilize this dispensation only when the item was forgotten, and in a place where there might be a loss.

רב אשי holds that we may use ככר או תינוק only to move a מת - a dead body. As Rashi says; the חכמים allowed it only משום כבוד הבריות כשמוטל בחמה - because of the dignity of the deceased, where the body cannot be left where it is - for example in the sun.

18 *However...*

<p><b>רב אשי</b>  <i>Only מת to...</i>  <b>מת</b>  <b>רש"י</b>  <b>משום כבוד הבריות כשמוטל בחמה</b></p>	<p><b>מר זוטרא</b>  <b>הלכתא ככל הני שמעתתא בשוכה</b>  <i>Only מת when...</i>  <b>Item was forgotten &amp; there might be a loss</b></p>
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19 The גמרא tells stories about how both אביי and רבא utilized a **ככר** או **תינוק** to move general מוקצה items that were not necessarily left somewhere inadvertently, but then explains that actually the items that אביי and רבא moved were not מוקצה at all, and could have been moved directly. They used a **ככר** או **תינוק** as an added stringency because they were אנשים חשובים - prominent people, and people might think that those items are מוקצה.

19 *The גמרא tells...*  
**How אביי & רבא**  
*Utilized a...*  
**ככר או תינוק**  
**To move assumed**  
**מוקצה items**  
 possibly left somewhere  
 inadvertently  
*They used an added stringency...*  
**Because they were**  
**אנשים חשובים**

