

1 Our Shiur began with the משנה teaching הלכות of מוקצה as it relates to straw.  
 Straw was generally used as firewood unless otherwise designated.  
 Therefore;  
 Zugt di Mishnah;  
 - הקש שעל גבי המטה לא ינענענו בידו אלא מנענענו בגופו  
 Straw that is on a bed may not be moved with one's hands, because, as firewood, it is מוקצה - but he may move it with his body, because that is considered  
 - טלטול מן הצד - moving it indirectly, which is permitted.

- ואם היה מאכל בהמה או שהיה עליו כר או סדין מנענענו בידו  
 If the straw was set aside before שבת for animal feed, or a person put a sheet or pillow on top of it before שבת to show that he wants to use it as a mattress - he may move it even with his hand, because it is NOT מוקצה.

1 הקש שעל גבי המטה

✓ אלא מנענענו בגופו  
✗ לא ינענענו בידו

טלטול מן הצד
מוקצה

ואם היה מאכל בהמה או שהיה עליו כר או סדין

מנענענו בידו

2 The Mishnah continues;  
 - מכבש של בעלי בתים מתירין אבל לא כובשין  
 We may undo a household press to remove the clothing, but may not put clothing in it and tighten it on שבת since it would be preparing the clothing for after שבת.  
 - ושל כובשין לא יגע בו  
 However, we may NOT even undo a launderer's press since it is very tight and undoing it appears like סותר - destroying.  
 - רבי יהודה אומר אם היה מותר מערב שבת מתיר את כולו ושומטו  
 If it was already partially opened before שבת, רבי יהודה says one may open it completely, and remove the clothing.

The Gemara points out that our משנה which allows moving the straw with his body, refutes נחמן's opinion that you may not pull up a radish that was buried in the ground with its narrow side up, because it will move the dirt as the wider side comes out, and מוקצה may not be moved even indirectly.  
 From our Mishnah we clearly learn  
 - טלטול מן הצד לא שמיא טלטול - שמע מינה

2

✗ מכבש של בעלי בתים מתירין אבל לא כובשין  
✓ ושל כובשין לא יגע בו

מתירין אבל לא כובשין
סותר

רבי יהודה אומר

אם היה מותר מערב שבת מתיר את כולו ושומטו

✓ אלא מנענענו בגופו  
✗ לא ינענענו בידו

!

רב נחמן

May not pull a radish with its narrow side up  
שמע מינה  
טלטול מן הצד לא שמיא טלטול

3 The Gemara continues to teach various Halachos of what may be done on Shabbat, and how to do it - the first of which is related to the above, because it may be done in an unusual manner.

Normally, chopping vegetables into tiny pieces is considered טוחן - grinding.

מותר רב יהודה holds if you do two unusual things it is מותר.

- 1- You crush only one pepper at a time, and
- 2- You crush with the handle of a knife.

רבא holds you may crush even many peppers at a time, so long as you use the handle of a knife.

3

**CHOPPING VEGETABLES**  
into tiny pieces

רב יהודה  
2 unusual things  
מותר

1 Crush one pepper at a time

2 Crush with handle of a knife

רבא  
Crush MANY PEPPERS at a time

So long as you use the handle of a knife

4 רב יהודה also teaches that one who comes out of a body of water - לינגיב נפשיה ברישא והדר ליסליק - He should dry himself first before walking, so that he does not end up carrying the water on his body four אמות in a כרמלית. The area near the sea or river is usually a כרמלית. Even though when he enters the water, it moves אמות ד', that does not concern us since the water only moves as a result of כחו - his indirect force and כחו בכרמלית לא גזרו - the רבנן never prohibited moving things with one's indirect force in a כרמלית.

4

רב יהודה  
**One who comes out of a body of water**

כרמלית

לינגיב נפשיה ברישא והדר ליסליק  
Even though when he enters the water it moves ד' אמות

כחו בכרמלית לא גזרו

5 טיט שעל גבי רגלו - Cleaning off clay from one's foot or shoe on Shabbat. The general concern is that cleaning it by scraping against the wall resembles building, and scraping it on the ground may be leveling the ground. The Gemara quotes four opinions; רבאבי holds מוקנחו בכותל ואין מוקנחו בקרקע ואין מוקנחו בכותל רבאבי - He may scrape it off on the ground, not a wall. רבאבי holds מוקנחו בכותל ואין מוקנחו בקרקע ואין מוקנחו בכותל רבאבי - He may scrape it off on the wall, not the ground. רבאבי holds אחד זה ואחד זה אסור - He may NOT scrape it off on the wall OR on the ground. However, he may scrape it off on a beam. רבאבי holds אחד זה ואחד זה מותר רבאבי - He may scrape it off both on the ground and a wall.

5

טיט שעל גבי רגלו

בונה משוה גומות

רבאבי	רבא	מר בריה דרבאבי	רבאבי
מוקנחו בקרקע	מוקנחו בכותל	אחד זה ואחד זה	אחד זה ואחד זה
ואין מוקנחו בכותל	ואין מוקנחו בקרקע	אסור	מותר
		May scrape on a beam	

6 Regarding scraping the clay off  
 בגב הסכין - the back of a knife - the dull side.  
 The Gemara later cites 3 opinions.  
 One תרייתא teaches that one may scrape clay off a shoe with the back  
 of a knife.  
 ר' אבהו taught that you can do this on a new shoe, but not on an old  
 shoe.  
 The concern is that on an old shoe it is more likely to also scrape off  
 some of the leather, thereby smoothing the leather, which is מומחק.  
 Another תרייתא taught that one may NOT scrape off clay from any  
 shoe with the back of the knife.  
 The first תרייתא also taught that clay on clothing may be scraped off  
 even with one's fingernail.

6

## בגב הסכין

<b>תרייתא</b>	<b>ר' אבהו</b>	<b>תרייתא</b>
<i>May not scrape from any shoe with the back of the knife</i>	<i>Only on a new shoe not on an old shoe</i>	<i>May scrape with the back of a knife</i>
	<b>מומחק</b>	<i>Even with one's fingernail</i>

7 רבא next teaches 3 unrelated הלכות of שבת;  
 -1- A person should not sit by the edge of a לחי at the opening of a  
 מבווי, lest something fall outside of the ואתי לאתויי and he will  
 bring it back in.

7

*Lest something fall outside of the מבווי ואתי לאתויי*

8 -2- One should not rock a barrel back and forth to make it stable on  
 the ground -  
 דילמא אתי לאשוויי גומות - lest he come to even out the holes in the  
 ground.  
 -3- One should not stick wet wool into the mouth of a jar,  
 דילמא אתי לידי סחיטה - lest he come to squeeze out some of the liquid.  
 =====  
 The תרייתא teaches that one may not apply oil to his foot while  
 wearing the shoe, but  
 - סך את רגלו שמן ומניח בתוך המנעל -  
 One may apply the oil to his foot and then put the shoe on. This may  
 only be done with  
 שיעור לצהצחו - a small amount of oil, enough to polish it only, but not  
 with  
 שיעור לעבדו - a larger amount of oil, enough to tan it.

8

**2nd**

*One should not rock a barrel to make it stable on the ground*

**דיל**

**מא אתי לאשוויי גומות**

**3rd**

*One should not stick wet wool into the mouth of a jar*

**דילמא אתי לידי סחיטה**



11 משנה the זאגט:  
 וטל אדם את בנו והאבן בידו – a person can carry his child who is carrying a stone, and it is not considered that the father is carrying מוקצה.

The Gemara cites a ruling of רבא from which it seems that we DO consider the father to be carrying that item himself.

אמר רבא הוציא תינוק וכיס תלוי בצוארו

One who carries a child, who has a pouch hanging from his neck, is not חייב for carrying the child since החי נושא את עצמו – a living person is considered to be carrying himself, but he's חייב for carrying the pouch.

אני explain that generally, a father may not carry his child who's holding a מוקצה item, because we DO consider it as if the father is carrying it, as Rava ruled. However, our משנה is speaking of a child

שיש לו גיעגועין על אביו – really wants his father and can become sick if the father does not carry him. Therefore, the חכמים made a special dispensation and allowed the father to carry the child.

The Gemara points out that even so, the father may NOT carry the child if he's holding money, because we are concerned that if the child drops the money the father will come to carry it directly.

11

**נוטל**

וטל אדם את בנו והאבן בידו

**אמר רבא**

וכיס תלוי בצוארו ✗ <b>חייב</b> על הכיס	הוציא תינוק ✓ החי נושא את עצמו
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**דבי רבי ינאי**

*Generally a father may not carry his child who's holding a מוקצה item*  
 However, our משנה is speaking of a child  
 שיש לו גיעגועין על אביו

12 רבא also ruled that if the child with the pouch around his neck were dead, the father would be פטור for carrying the child, since carrying a מת is a מלאכה שאינה צריכה לגופה, and he would be פטור for carrying the pouch as well, because the pouch is totally insignificant to a person who is unfortunately dealing with a dead child.

12

**רבא**

*If the child with the pouch around his neck were dead*

**FATHER פטור** carrying a מת is a מלאכה שאינה צריכה לגופה