

1 So let's review...  
 Our Gemara began by referring to the משנה on the previous daf, which said that soaking ink ingredients in water is the beginning of the kneading process.  
 מאן תנא נתינת מים לדיו זו היא שרייתן - who is the Tanna that holds that simply putting ingredients together without actively kneading them is still halachically considered kneading, and is אסור on Shabbos?  
 The gemora answers: It is רבי, who said this regarding a similar case.  
 דתניא אחד נותן את הקמח ואחד נותן את המים האחרון חייב דברי רבי - if, on שבת, one person puts flour into a bowl and another person pours water in, whichever one of them put his ingredient in last is responsible for the מלאכה of kneading, even though no one actively kneaded the flour and dough.

1 מאן תנא נתינת מים לדיו  
 זו היא שרייתן  
 רבי

ואחד נותן את המים  
 אחד נותן את הקמח

האחרון חייב

דברי רבי...

2 The Gemara then cites a ברייתא which lists several processes which one may start on Friday, even though it will continue on its own into שבת - which was the topic of our משנה. For example:  
 פוסקין מים לגינה ערב שבת - One may open a channel which brings water from a spring into his field on Friday, even though the crops will continue to be watered on שבת.  
 One may put burning incense under his clothes on Friday, even though it will continue to burn on שבת.  
 One may also put burning sulfur under silver vessels on Friday - which they used to do in order to make the designs on the vessels clearer - even though it will keep burning on שבת.  
 One may also put medicine on a wound, even though it will continue to heal on שבת.  
 In each of these cases, there is a מלאכה, a forbidden שבת activity, that's happening automatically on שבת, but you are permitted to set that process in motion before שבת.

2 ברייתא:  
 Several processes which one may start on Friday

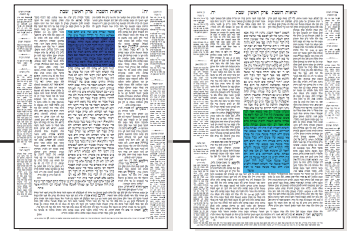
SATURDAY שבת קודש  
 FRIDAY ערב שבת

Medicine on a wound  
 ומניחין גפרית תחת הכלים  
 ומניחין מוגמר תחת הכלים  
 פוסקין מים לגינה

3 However, the ברייתא ends;  
 אבל אין נותנין חטין לתוך הריחים של מים - But one may not put wheat into a water mill, unless it will finish grinding the wheat before the onset of שבת.

3 אבל אין נותנין חטין לתוך הריחים של מים

SATURDAY שבת קודש  
 FRIDAY ערב שבת



4 The Gemara gives two reasons for this exception.  
 -1- אמור רבה מפני שמשמעת קול-1 - Because the mill makes noise. Rashi explains;  
 ואוושא מילתא בשבת ואיכא זילותא - Since it's in public, it is disrespectful of שבת - and when people hear it, they will assume he's doing forbidden work on שבת.  
 -2- רב יוסף says כלים שביתת - it's forbidden because of the rule of כלים. Even one's כלים, - tools and utensils must rest on שבת - and not be doing מלאכות on שבת. After some discussion, the Gemara concludes that according to רב יוסף, this ברייתא could not have been said by בית הלל. For the accepted view regarding שביתת כלים is that of רב אשי אמר רב אשי - who says;  
 - The concept of כלים שביתת כלים דאורייתא היא ולא בית הלל - מאן תנא שביתת כלים דאורייתא היא ולא בית הלל - מאן תנא שביתת כלים דאורייתא היא ולא בית הלל - The concept of כלים must rest, is the view of the שמאי and not the הלל. And;  
 - לבית שמאי בין קעביד מעשה בין דלא קעביד מעשה אסור - According to בית שמאי it is forbidden for one's כלים to do even passive work.  
 - לבית הלל בין קעביד מעשה בין דלא קעביד מעשה שרי - According to בית הלל even active work is permitted.



5 Therefore, if we are saying that running the water mill is אסור because of שביתת כלים the בית שמאי must be the authors of our ברייתא.  
 And מוגמר וגפרית - the burning of incense or sulfur and other activities mentioned in the Braisa were only permitted by בית שמאי in the case of מנח ארעא - where the incense or sulfur is not in כלים but on the ground.  
 And נר וקדרה - Lighting candles before Shabbos, or leaving a pot on the stove - which continue to burn and cook on Shabbos - and other similar situations, are obviously permitted even according to בית שמאי - because the כלים are considered הפקר - ownerless.



6 Then the Gemara asks about a ברייתא related to this topic.  
 - who taught the ברייתא which says that on Friday one may not put into the oven a pot of certain types of beans which need more than twenty-four hours of cooking so that they'll be ready after שבת.  
 The Gemara assumes that בית שמאי taught this, because of their opinion that your כלים can't do work on שבת. But בית הלל would say that this is permitted.  
 But the Gemara rejects this assumption, and even according to בית הלל it is forbidden for a different reason.  
 - We're worried that if he keeps them in the oven all שבת, he might stoke the coals of the fire so that they cook better, which is forbidden on שבת.  
 However, the Gemara says that the גזירה of גזירה יחתה בגהלים - שמהא יחתה בגזירה of גזירה, that you might stir the coals, does not always apply. After all, the Braisa just mentioned certain cases that involve fire, and are permitted to be left to continue on Shabbos.





7 For instance;  
In the case of incense or sulfur under the clothes or dishes we don't have to be concerned about שמא יחתה, because stirring the coals will cause smoke to rise and damage the clothes or dishes.  
So too, in the case in our משנה where one leaves flax in the oven to dry, we don't have to be concerned about שמא יחתה, because if you open the oven to stir the coals, the air that will come into the oven will damage the flax.

8 The Gemara then adds, that even in the case of leaving a pot on the stove, the concern of שמא יחתה does not apply in situations where stirring the coals will have no practical benefit.

For Example;

קדירה חייתה - If you put raw food on the stove right before שבת, he won't bother to stir it, since stirring it won't help it be ready for the meal of Friday night anyway.

OR

בשיל - food that's fully cooked, there's no need to stir it. In other words, in both of these cases, he may leave the food on the fire on שבת, and we are not concerned that he may stir the fire, since there is no practical reason for him to do so.

The only time it's אסור to leave food on the fire is - בשיל ולא בשיל - when it's partially cooked. In this case we are indeed concerned שמא יחתה because by stirring the fire it will cook more quickly and be ready for the סעודה Friday night.

9 The Gemara then discusses leaving food in the oven to roast on שבת. Since roasting is a quicker process, there is a concern of שמא יחתה - even with raw food, to get it ready for the Friday night meal.

However, the Gemara lists -

2 factors - להיתר - to permit leaving the food in the oven - for in those cases it's unlikely that he will stir the coals, for practical reasons. And, 2 factors - לאיסור - to forbid leaving food in the oven - for in those cases he might come to stir the coals.

7

In the case of **incense** or **sulfur** under clothes or dishes

שמא יחתה

Not concerned about

So too...  
Where one leaves **flax** in the oven

שמא יחתה

Not concerned about

8

The Gemara then adds...  
The concern of שמא יחתה does not apply

קדירה חייתה

בשיל

בין דלא חזי לאורתא

בשיל אלא בשיל

Partially cooked

We are concerned שמא יחתה

9

**Roasting on שבת**

We are concerned שמא יחתה even with raw food

However the Gemara lists 2 factors

2 factors

אויסור

TO FORBID leaving the food in the oven

לפימנ

TO PERMIT leaving the food in the oven



**10** The 2 factors - להיתר - are:  
 -1 בשרא דגדיא - the meat of a young goat, which is very tender,  
 -2 דקשי ליה זיקא - allowing the air into the oven is harmful for the meat. Therefore, he won't open the oven to stir the coals. This reason applies to anything that would get damaged by opening the oven as was mentioned earlier regarding flax.  
 -1 דברחא - The oven is sealed, and cannot be opened so easily.  
 These are reasons to permit leaving the food in the oven  
 The 2 factors - לאיסור - are:  
 -1 דברחא - The meat of an older goat, which is tougher, and will not be harmed by opening the oven.  
 -2 ולא שריק - The oven is not sealed.  
 These are reasons to forbid leaving food in the oven.  
 The Gemarah mentions various opinions whether one or two factors להיתר are required to permit leaving food in the oven.

**10**



**2** ושריק  
The oven is sealed



**1** בשרא דגדיא  
דקשי ליה זיקא



**2** ולא שריק  
The oven is not sealed



**1** דברחא  
The meat of an older goat

**11** However, the Gemarah concludes that - בבשרא אגומרי - to leave meat roasting directly on the coals, is of course אסור, because of שמא יתה, for both the meat and the coals are exposed.

**11**

**בבשרא אגומרי**  
**אסור יתה שמא**

For both the meat & the coals are exposed



**12** The Gemarah now goes on to discuss the next part of our משנה.  
 בית שמאי אומרים אין מוכרין לנכרי.....אלא כדי שיגיע למקום קרוב - One may not sell anything to a non-Jew before שבת, unless he'll be able to get it home by the time שבת starts.  
 The Gemarah quotes a ברייתא which elaborates.  
 ת"ר בית שמאי אומרים לא ימכור אדם חפצו לנכרי.....אלא כדי שיגיע לביתו - One may not sell, lend, or give something to a non-Jew before שבת, unless he can get it home before שבת starts.  
 בית הלל argue, but there are two opinions as to what הלל hold.  
 The תנא קמא says that according to בית הלל - one may give it to him as long as he has enough time to get it to the house closest to the wall of his city before שבת starts.  
 רבי עקיבא says, that according to בית הלל you may give it to him even if he only has time to get it out of your house before שבת starts.  
 And as Rashi explains, the reason for this גזירה דרבנן is דמיהלף בשלוחו. People will think that he is a messenger of the Jew, and is carrying it for him.

**12**

בית שמאי אומרים אין מוכרין לנכרי  
אלא כדי שיגיע למקום קרוב  
ברייתא:

בית שמאי אומרים  
לא ימכור אדם חפצו לנכרי  
**אלא כדי שיגיע לביתו**

בית הלל אומרים

רבי עקיבא

Even if he only has time to get it out of your house

תנא קמא

עד שיגיע לבית הסמוך לחומה

רש"י  
דמיהלף בשלוחו