

Taste of Daf Yomi – Shabbat 2:a-9:a

Michal Kohane, Pardes

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שמות לו:6:

וַיֵּצֵא מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לְאֹמֶר אִישׁ וְאִשָּׁה אַל-יַעֲשׂוּ-עוֹד מְלָאכָה לְתִרוּמַת הַקֹּדֶשׁ וַיִּבְלֵא הָעָם מִהֲבִיָּא:

Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary!" So the people stopped bringing:

מסכת שבת צו:ב:

גמ' מכדי זריקה תולדה דהוצאה היא הוצאה גופה היבא כתיבא אמר רבי יוחנן דאמר קרא "ויצא משה ויעבירו קול במחנה". משה היכן הוה יתיב במחנה לוייה ומחנה לוייה רשות הרבים הואי וקאמר להו לישראל לא תפיקו ותיתו מרשות היחיד דיכבו לרשות הרבים

GEMARA: The Gemara asks: **After all, throwing is a subcategory of carrying out. Where is the primary category of prohibited labor of carrying out itself written in the Torah? Rabbi Yoḥanan said: As the verse said: "And Moses commanded, and they passed a proclamation throughout the camp...(Exodus 36:6).** He then explains: **Where was Moses sitting? He was in the camp of the Levites, and the Levites' camp was the public domain. And he said to Israel: Do not carry out and bring objects from the private domain, your camp, to the public domain, the camp of the Levites.**

שמות טז:29:

רְאוּ כִּי־יָהּ נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבֹו אִישׁ תַּחֲתָיו אַל-יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי:

Mark that the LORD has given you the sabbath; therefore He gives you two days' food on the sixth day. Let everyone remain where he is: let no one leave his place on the seventh day."

ירמיהו י"ז:21-22:

כֹּה אָמַר יְהוָה הַשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל-תִּשְׂאוּ מִשָּׂא בַיּוֹם הַשַּׁבָּת וְהִבַּאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם:

Thus said the LORD: Guard yourselves for your own sake against carrying burdens on the sabbath day, and bringing them through the gates of Jerusalem.

וְלֹא־תוֹצִיאוּ מִשָּׂא מִבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת וְכָל־מְלָאכָה לֹא תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת־
אֲבוֹתֵיכֶם:

Nor shall you carry out burdens from your houses on the sabbath day, or do any work, but you shall hallow the sabbath day, as I commanded your fathers.

מסכת שבת ב:א

מתני' וְיִצְאוֹת הַשַּׁבָּת, שְׁתֵּים שָׁהֵן אַרְבַּע בְּפָנִים, וְשְׁתֵּים שָׁהֵן אַרְבַּע בַּחוּץ .

MISHNA: The acts of **carrying out** from a public domain into a private domain or vice versa, which are prohibited **on Shabbat**, are primarily **two** basic actions **that comprise four** cases from the perspective of a person **inside** a private domain, **and two** basic actions **that comprise four** cases from the perspective of a person **outside**, in a public domain.

כיצד ?

The mishna elaborates: **How** do these eight cases take place? In order to answer that question, the mishna cites cases involving a poor person and a homeowner.

הָעֶבֶר עוֹמֵד בַּחוּץ, וְבַעַל הַבַּיִת בְּפָנִים: פָּשַׁט הָעֶבֶר אֶת יָדוֹ לִפְנֵים וְנָתַן לְתוֹךְ יָדוֹ שֶׁל בַּעַל הַבַּיִת, אוֹ שָׁנְטַל מִתּוֹכָהּ וְהוֹצִיא — הָעֶבֶר חַיִּיב וְבַעַל הַבַּיִת פְּטוּר .

The poor person stands outside, in the public domain, **and the homeowner stands inside**, in the private domain. **The poor person** lifted an object in the public domain, **extended his hand into** the private domain, **and placed** the object **into the hand of the homeowner**. In that case, the poor person performed the prohibited labor of carrying from the public domain into the private domain in its entirety. **Or**, the poor person reached his hand into the private domain, **took** an item from the hand of the homeowner, **and carried it out** into the public domain. In that case, the poor person performed the prohibited labor of carrying out from the private domain into the public domain in its entirety. In both of these cases, because **the poor person** performed the prohibited labor in its entirety, he **is liable and the homeowner is exempt**.

פָּשַׁט בַּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָתַן לְתוֹךְ יָדוֹ שֶׁל עֶבֶר, אוֹ שָׁנְטַל מִתּוֹכָהּ וְהִכְנִיס — בַּעַל הַבַּיִת חַיִּיב וְהָעֶבֶר פְּטוּר .

The mishna cites two additional cases. In these, the prohibited labor is performed by the homeowner, who is in the private domain: **The homeowner** lifted an item in the private domain, **extended his hand into** the public domain, **and placed** the object **into the hand of the poor person**. In that case, the homeowner performed the labor of carrying out from the private domain into the public domain in its entirety. **Or**, the homeowner reached his hand into the public domain, **took** an object **from** the hand of the poor person, **and carried it into** the private domain. In that case, the homeowner performed the labor of carrying from the public domain into the private domain in its entirety. In both of those cases, because **the homeowner** performed the prohibited labor in its entirety, he **is liable and the poor person is exempt**.

פֶּשֶׁט הָעֵבִי אֶת יָדוֹ לַפְּנִים וְנָטַל בְּעַל הַבַּיִת מִתּוֹכָהּ, אוֹ שָׁנְתָן לְתוֹכָהּ וְהוֹצִיא — שְׁנֵיהֶם פְּטוּרִין .

There are four additional cases where neither the homeowner nor the poor person performed the labor in its entirety, and therefore neither is liable: **The poor person extended his hand into the private domain and either the homeowner took an object from his hand and placed it in the private domain or the homeowner placed an object into the hand of the poor person, and the poor person carried the object out into the public domain.** In those cases and the two that follow, the act of transferring the object from one domain to another was performed jointly by two people, the poor person and the homeowner. Because each performed only part of the prohibited labor, **both of them are exempt.**

פֶּשֶׁט בְּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָטַל הָעֵבִי מִתּוֹכָהּ, אוֹ שָׁנְתָן לְתוֹכָהּ וְהִכְנִיס — שְׁנֵיהֶם פְּטוּרִין .

So too, in a case where **the homeowner extended his hand into the public domain and, either the poor person took an object from the homeowner's hand and placed it in the public domain or the poor person placed an object into the homeowner's hand and the homeowner carried the object into the private domain.** Because each performed only part of the prohibited labor, **both of them are exempt.**

מסכת שבת ט:ב:

מִתְנִי' לֹא יֵשֵׁב אָדָם לַפְּנֵי הַסֶּפֶר סְמוּךְ לַמִּנְחָה עַד שְׂיִתְפַּלֵּל. לֹא יִכְנֹס אָדָם לְמַרְחָץ, וְלֹא לְבוֹרְסָקִי, וְלֹא לְאֵבּוֹל, וְלֹא לְדִין, וְאִם הִתְחִילוּ — אֵין מִפְּסִיקִין. מִפְּסִיקִין לְקִרוֹת קְרִיאַת שְׁמַע וְאֵין מִפְּסִיקִין לְתַפְּלָה .

MISHNA: After having dealt with the limited and defined topic of the *halakhot* of carrying out on Shabbat, the mishna begins to deal with the *halakhot* of Shabbat chronologically, beginning with activities that one may not perform prior to the onset of Shabbat. With regard to one's daily conduct, the mishna says: **A person may not sit before the barber adjacent to the time of *minḥa* until he recites the afternoon prayer. And a person may not enter the bathhouse and may not enter to work in a tannery [*burseki*]. And he may neither begin to eat a meal nor to sit in judgment until he prays. And however, if they already began engaging in those activities, they need not stop and recite the *Amida* prayer. The *tanna* articulated a principle: **One stops engaging in all of these activities to recite *Shema* and one does not stop to recite the *Amida* prayer.****