

TIME 4 MISHNA

overview

שבת

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key terms

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Rules:

- גזירה שוה** - when a common word is found in 2 different פסוקים and thus a law stated regarding one of the subjects of the פסוקים is applied to the other
- ספיקא דאורייתא לחומרא** - a doubtful case is ruled stringently in a case of a Biblical law
- החי נושא את עצמו** - an alive person carries himself even when being carried
- קלוטה כמי שהונחה** - something totally immersed inside something is viewed as if it's resting in it
- כל ישראל בני מלכים הם** - every Jew has the laws of a prince or wealthy person
- טעה בדבר מצוה ועשה מצוה, פטור** - one who violates a transgression in the midst of performing a מצוה is exempt
- אין בישול אחר בישול** - something already cooked cannot be cooked again

Concepts and Terms:

- כמאכל בן דרוסאי** - the amount that a famous bandit who was constantly on the run cooked food, i.e. 1/3 cooked
- בית המוקד** - a chamber - in the בית המקדש where a fire burnt in order to keep the כהנים warm
- שמן שריפה** - oil which has become טמא so must be burned
- מלאכה שאינה צריכה לגופה** - a form of work which is done not for a constructive, positive outcome
- נדה** - when a woman becomes טמא periodically and may not have relations
- חלה** - the portion which one must separate from their dough and give to a כהן
- בין השמשות** - when it's a doubt as to whether it's considered day or night
- טבל** - produce from which tithes have not been separated
- הטמנה** - insulating food to warm it
- שעטנז** - garment containing both wool and linen which is forbidden to wear
- חציצה** - something attached to one's body which blocks the water of the מקוה from coming into contact with their entire body
- טמא מדרס** - when a person with a high level of טומאה supports himself on something and it becomes טמא to the same degree as the person
- טומאת משא** - טומאה which is transferred via a טמא item being carried, even if not touched

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- שיעור** - minimum amount for which one is **חייב**
- אסמכתא** - hint in **תנ"ך** to a particular law, even **מדרבנן**
- אחשביה** - when one designates an item for a specific use before **שבת** comes in
- מלאכת מחשבת** - constructive **מלאכה** which goes according to how he planned
- עציץ נקוב** - plant-pot with a hole in the bottom
- שרץ** - one of the 8 small animals listed in the **תורה** which are a severe source of **טומאה** when dead
- עבדין דחול** - weekday activities
- דמאי** - produce bought from an **עם הארץ** which one must tithe **מדרבנן**
- תחום שבת** - the maximum distance of 2000 **אמות** which one may travel outside of their city on **שבת**
- אנדרוגינוס** - one who has both male and female features
- מכשירי אוכל נפש** - an activity which is done to facilitate another activity of food preparation
- טלטול מן הצד** - indirect moving of **מוקצה**
- דבר שאינו מתכוון** - a generally forbidden result of one's actions which he doesn't intend for
- כלי שני** - utensil into which water which was heated on a fire is poured
- קלי הבישול** - food which is cooked easily, e.g. salted fish
- נבלה** - an animal which died without **שחיטה**

The 4 domains:

- **רשות הרבים** - public domain, meaning an area which is at least 16 **אמות** wide, is frequented by many people, and has neither walls nor a roof
- **רשות היחיד** - private domain, meaning an area of at least 4x4 **אמות** surrounded by a wall which is at least 10 **טפחים** high
- **כרמלית** - a domain which is similar to either a **רשות היחיד** or **רשות הרבים** and has the restrictions of both of them **מדרבנן**
- **מקום פטור** - an area which has no limitations of carrying on **שבת**
- **עקירה** - lifting an item up
- **שינוי רשות** - changing an item's domain
- **הנחה** - placing an item down in its new domain
- **שביתת בהמתו** - The prohibition of allowing one's animals to do **מלאכה** on **שבת**

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- **שביתת כלים** - not allowing any of one's possessions to be doing מלאכה on שבת
- **עירובי חצירות** - mechanism whereby all members of a courtyard put bread in one of the houses and this allows them to carry from their houses into the courtyard and vice versa
- **עירובי תחומין** - when one places food somewhere within 2000 אמות of his city in order to allow him to travel further than 2000 אמות in a particular direction on שבת

Terms regarding מוקצה:

- **מוקצה** - when something is set aside from שבת use so may not be moved
- **נולד** - when something changes its state of existence on טוב / יום שבת and may not be used
- **מוקצה מחמת איסור** - set aside from use on שבת due to the need at the onset of שבת to transgress a sin in order to use it
- **מוקצה מחמת מיאוס** - set aside from use on שבת due to it being disgusting to touch and as such unlikely to be used other than for its regular, forbidden use
- **מוקצה מחמת חסרון כיש** - set aside from use on שבת due to it being valuable and the owner being particular about using it only for its primary, forbidden use
- **מוקצה מחמת גופו** - set aside from use on שבת due to it not being a utensil or having a use in and of itself
- **בסיס לדבר האסור** - something which holds a מוקצה thing and therefore becomes מוקצה itself
- **בסיס לדבר האסור ולדבר המותר** - something holding both a מוקצה item and a non-מוקצה item
- **ביטול כלי מהיכנו** - when one makes something מוקצה on שבת which is forbidden since it's like building it in place as it can't be moved
- **לצורך מקומו** - for the sake of using the space which it occupies
- **לצורך גופו** - for a permitted use for his own sake
- **כלי שמלאכתו לאיסור** - a utensil which is primarily used for a מלאכה forbidden on שבת
- **כלי שמלאכתו להיתר** - a utensil which is primarily used for a permitted use on שבת
- **אב מלאכה** - a category of work based on the 39 forms of work done in the משכן

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- **תולדה** - forms of work which are sub-categories of a form of work done in the משכן
- **סיט** - the distance between the tips of the index finger and middle finger when spread apart
- **סיט כפול** - the distance between the tips of the thumb and index finger when spread as far apart as possible

3 parts of a ברית מילה:

- **מילה** - cutting the foreskin
- **פריעה** - pulling back the skin
- **מציצה** - drawing blood

- **הפרת נדרים** - when a woman makes a vow and her father or husband declares that he cancels it on the day he hears it; the entire vow is invalid
- **התרת נדרים** - when a **חכם** תלמיד annuls somebody's vow so that it doesn't apply from then onwards

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- **Laws which one must be wary of before שבת begins:**

- One is only חייב for carrying from a 'רשות היחיד' – **private domain**, meaning an area of at least 4x4 אמות surrounded by a wall which is at least 10 טפחים high – into a 'רשות הרבים' – **public domain**, meaning an area which is at least 16 אמות wide, is frequented by many people, and has neither walls nor a roof – or vice versa if he performs all 3 parts of the מלאכה (form of work): (1) 'עקירה' – **lifting it up**; (2) 'שינוי' – **changing its domain**; (3) 'הנחה' – **placing it down** in its new domain.
 - It is still forbidden מדרבנן to perform even one of these stages.
- A **tailor may not go out with a needle attached to his clothes** and a **scribe may not go out with a quill behind his ear** within half an hour before שבת, in case he forgets and carries it from one domain into another once שבת has come in.
 - For **regular people**, this is **permitted** until שבת comes in, since for them this is not the regular way of carrying it so is only forbidden מדרבנן on שבת itself.
 - One **may not begin any activity which could drag on** for a long period of time from midday onwards until he has prayed מנחה, e.g. to have a **haircut**, wash oneself in a **bathhouse**, enter a place where they **process animal skins into leather**, eat a **meal**, or issue a verdict in **court**.
 - If one did begin such an activity, he **may continue** until the latest time for praying מנחה.
 - **People who learn תורה all day** must still **stop to say קריאת שמע** in the right time that the תורה commands that it be said, but **not for שמונה עשרה** since this has no fixed time in the day מדאורייתא.
- One **may not do activities which require lots of light**, e.g. **reading** or **checking for lice**, by the light of a candle, in case he comes to tilt the lamp in order that more of the oil gets absorbed by the wick, which is forbidden just like lighting a fire.
 - However, **young children may read in front of their teacher**, since they won't come to violate שבת in front of him.
 - This was one of the 18 decrees which were voted upon when the חכמים visited חנניה בן חזקיה בן גריון in his attic and there were more members of בית שמאי present than בית הלל.
 - Another example of a decree מדרבנן to prevent a sin is that a 'זב' – man who is טמא with a type of high level טומאה – **may not eat together with his wife if she is a זבה**, in case they come to have relations together which is punishable by כרת.
- It's **forbidden מדאורייתא to allow one's animals to do מלאכה on שבת**, and this is known as 'שביתת בהמתו'.
 - **בית שמאי**: The same applies to 'שביתת כלים' – **not allowing any of one's possessions to be doing מלאכה on שבת**.
 - **בית הלל**: This is **permitted**.

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- Examples include: one's bowl **holding dying ingredients** and water for them to become mixed together as one substance (this comes under the category of kneading); one's oven **whitening flax** by heating it; one's dying vat **dying wool**; one's traps **trapping an animal**.
- **בית שמאי**: One **may only give his clothes to a non-Jew to wash if there's enough time for it to be completed before שבת**, although if the non-Jew decides to do it on **שבת** it's not a problem.
 - בית הלל**: It's **permitted even if there's only enough time for the non-Jew to put it into the washing machine**, since the part which isn't done by human hands is permitted.
 - Although the הלכה follows **בית הלל**, **רבן גמליאל** was stringent on himself to give white clothes to a non-Jewish washer at least 3 days before **שבת**, to ensure that the entire washing process (which is longer for white clothes) could be completed before **שבת**.
- There is **no obligation of שביתת בהמתו** for a **מלאכה מדרבנן**, e.g. it's **permitted to load an olive/wine press with beams** after most of the oil/wine has already been squeezed out, in order to obtain the rest of it.
- Even according to **בית הלל**, one **may not cook food unless there is enough time for it to be cooked** 'כמאכל בן דרוסאי' – the amount that a famous bandit who was constantly on the run cooked food, i.e. 1/3 cooked – so that he doesn't come to stoke the coals to speed up the cooking on **שבת**.
 - **חכמים**: If it's being cooked in an oven, there must be enough time for the **visible side of the bread** to have crusted.
 - ר' אליעזר**: There must be enough time for the **side which is stuck to the oven** to crust.
 - However, it's **permitted to roast the פסח קרבן right before שבת** comes in, since people won't come to stoke the coals as they are performing a **מצוה** and are in the presence of many people.
 - So too, although in general one may only start a bonfire if the majority of it will be alight before **שבת**, in the '**בית המוקד**' – a chamber in the **בית המקדש** where a fire burnt in order to keep the **כהנים** warm - it's **permitted to add small pieces of wood and light the bonfire right before שבת**.
 - ר' יהודה**: If it's made of **coals**, it's **permitted right before שבת even outside of the בית המקדש**, since they catch fire easily.
- **בית שמאי**: One **may not sell something** to a non-Jew, help him **load his donkey or put something on his shoulders** to carry on **שבת ערב**, unless there is enough time for him to reach a nearby location by **שבת**, since otherwise it appears that he's performing a **מלאכה** for the Jew, which is forbidden.
 - בית הלל**: This is **permitted** as long as the non-Jew leaves his house before **שבת** comes in, since it's clear that the items belong to the non-Jew.

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• The obligation to light candles at the onset of שבת:

- One must use a **wick** and **oil** which will produce a proper flame which doesn't flicker wildly, such that the oil will be absorbed and drawn into the wick. This is (a) in order to honour the **שבת**, and (b) so that one doesn't come to increase the flame on **שבת**.
 - **תנא קמא**: It's **forbidden** to use **boiled fat** as the oil even though it produces a good flame, in case he comes to use fat which hasn't been boiled.
 - נחום המודי**: It's **permitted**, since this isn't a concern.
 - חכמים**: It's **permitted if he mixes it with other valid oil**.
- One **may not use** 'שמן שרפה' – **oil תרומה** which has become **טמא** so must be burned – in case he comes to use **שמן שרפה** on **יום טוב** which falls on a Friday, since it's **forbidden to burn holy foods on יום טוב**.
- **ר' ישמעאל**: One **may not use tar** as oil, since it has a bad smell which might lead people to leave the room and eat in the dark, thus not fulfilling the purpose of the **שבת** candles, to facilitate joy on **שבת**.
 - חכמים**: One **may use tar, and even pitch** which can potentially cause a dangerous fire.
 - ר' טרפון**: One **must use olive oil**, since it produces the clearest and stillest flame.
- A **wick made from a tree may not be used**, since it doesn't produce a good flame, **except for flax**.
 - A **roof which is over a dead body doesn't become טמא if it's made from a tree, unless it's from flax**; this is learnt from a 'גזירה שוה' - when a common word is found in 2 different **פסוקים** and thus a law stated regarding one of the subjects of the **פסוקים** is applied to the other – from the **משכן**, whose covering contained linen.
- **ר' אליעזר**: A piece of cloth is only considered a 'בגד' – (part of an) item of clothing – and therefore able to become **טמא** if it's at least the size of **3x3 אצבעות** (fingerbreadths), and even if one **folds a piece of cloth which is exactly 3x3 אצבעות**, it **can still become טמא**. Because of this, one **may not use it as a wick on יום טוב** which falls on Friday, since as soon as the flame touches the wick it diminishes in size and is no longer a **בגד**, and this is considered 'נולד' – when something changes its state of existence on **יום טוב/שבת** and may not be used. Since one must hold the candle by the flame until it forms fully, he will be using **נולד**.
 - ר' עקיבא**: As soon as it's folded, it's no longer considered a **בגד** so **cannot become טמא**. As such, it **may be used for a שבת light on יום טוב** since there is no **נולד** when it's lit.
- **חכמים**: One **may not place an oil-filled eggshell with a small hole in it on top of a lamp so that oil drips from it into the lamp**, in case one comes to remove the eggshell. This is forbidden under the category of extinguishing a fire, since the less oil that is in a lamp, the less brightly the fire burns.
 - If he **attached the eggshell**, it's **permitted**.
 - One **may not extend the end of a wick into another bowl** so that it draws oil from it, for the same reason.
- **ר' יהודה**: This is **permitted**.

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- 1) If having a lamp alight **involves a danger to life**, one is **obligated to extinguish it**.
- 2) **חכמים**: If one extinguishes a flame **to prevent the lamp from cracking** or **to save the oil or wick**, he is **חייב** since a **'מלאכה שאינה צריכה לגופה'** – a form of work which is done not for a constructive, positive outcome – is forbidden **מדאורייתא**.
ר' יוסי: He's **exempt**, since a **מלאכה שאינה צריכה לגופה** is only forbidden **מדרבנן**.
- 3) If one lights a wick and extinguishes it immediately in order **to make it easier to light the next time**, he is **חייב** since the **מלאכה** was done for a constructive purpose.
 - There is a **danger of a woman not surviving childbirth** if she doesn't carefully observe the laws of: (1) **'נדה'** – when a woman becomes **טמא** periodically and may not have relations; (2) **'חלה'** – the portion which one must separate from their dough and give to a **כהן**; and (3) lighting **שבת lights**.
 - Close to the onset of **שבת**, one should remind his family to: (1) **tithe** the produce which they wish to eat over **שבת**; (2) **set up 'עירובי חצירות'** – mechanism whereby all members of a courtyard put bread in one of the houses and this allows them to carry from their houses into the courtyard and vice versa – and **'עירובי תחומין'** – when one places food somewhere within **2000 אמות** of his city in order to allow him to travel further than **2000 אמות** in a particular direction on **שבת**; (3) light the **שבת lights**.
 - During **'בין השמשות'** – when it's a **doubt as to whether it's considered day or night** – it's **forbidden to do a מלאכה מדאורייתא**, e.g. to light **שבת lights**, since **'ספיקא ספיקא - דאורייתא לחומר'** - a doubtful case is ruled stringently in a case of a Biblical law.
 - It's even **forbidden to perform a high-level מלאכה מדרבנן** which is similar to a **מלאכה מדאורייתא**, e.g. to tithe **'טבל'** – produce from which tithes have not been separated, or to dip utensils into a **מקוה** to purify them so they are fit for use, since these are similar to the **מלאכה מדאורייתא** of making something physically fit for use.

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- **The מלאכה of cooking food:**

- 1) **בית הלל**: Before שבת comes in, one may place a cooked dish upon a **כירה** (stove with space for 2 pots) which was fuelled with **straw** or **small stalks**, but if it was fuelled with the leftovers of squeezed **olives** or with **wood** then they **must be removed or covered with ashes** since they turn into coal which he might come to stoke.
בית שמאי: If it's fuelled with **olives/wood**, one **may only put hot water upon it** but not a cooked dish, since there is still a danger of some coals being left there uncovered and he might come to stoke them.
 → **בית שמאי**: Once he has taken the pot off the fire, he **may not return it** since he might appear to be heating it up for the first time.
בית הלל: If he hasn't put the pot down, he **may return it**.
 - 2) One **may not place a cooked dish upon or inside a תנור** (cone-shaped oven which is extremely hot) even if it was fuelled with **straw/small stalks**.
 - 3) One **may not place a cooked dish upon a כפה** (stove with space for 1 pot) if it was fuelled with **olives/wood**, but he **may do so** if it was fuelled with **straw/stalks**, if he removes them.
- It's **forbidden מודאורייתא** to cook something by placing it on top of 'תולדות האור' – something heated up by fire, e.g. a kettle.
 - **חכמים**: It's **forbidden מדרבנן** to cook something by placing it on top of 'תולדות החמה' – something heated up by the sun, since people might think he's using תולדות האור.
 - **ר' יוסי**: It's **permitted**, but it's **forbidden to bury an egg in hot sand / dust** to cook it inside its shell, in case people are led to think that it's permissible to insulate food in materials which give off heat.
 → This exception also applies to the **pipes which contained cold water which went through the naturally hot water** in טבריא, so it's forbidden to benefit from that water.
 - **יום טוב** one **may drink that water**, since מלאכה is permitted for the sake of food on **יום טוב**.
 - One **may drink water which was heated up in a bowl which is attached to an outer bowl for coals**, if the coals were removed before שבת, since the hot utensil just retains the water's heat but doesn't add more heat.
 → However, if the **water is heated in a utensil in which the coals are below the water**, it's **forbidden to drink** it since the lower part of the utensil adds heat.
 - If one removes a kettle from a fire, he **may not add cold water** into it such that the overall temperature will be at least that of 'יד סולדת בו' – the temperature at which a liquid is too hot to be able to touch it without drawing back one's hand.
 → If he first **pours the water from the kettle into a different utensil**, then it's **permitted** since liquid in a 'כלי שני' – utensil into which a liquid is added after being heated up – isn't considered to be able to cook something else.
 → **ר' יהודה**: **Spices may be added** to a 'כלי ראשון' – utensil in which liquid is heated up – after it's been removed from the fire, unless the כלי ראשון contains vinegar or fish brine, since spices aren't cooked easily.

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- **Laws of 'מוקצה' - when something is set aside from שבת use so may not be moved:**
 - **חכמים**: If a lamp is alight when שבת comes in, it's 'מוקצה מחמת איסור' - **set aside from use on שבת** due to the need at the onset of שבת to transgress a sin (in this case to extinguish the fire) in order to use it - for the whole of שבת.
 - ר' שמעון**: There is **no such איסור** as מוקצה מחמת איסור, however it still may not be moved since the flame itself is מוקצה and the oil and lamp are a 'בסיס לדבר האסור' - something which holds a מוקצה thing and therefore becomes מוקצה itself.
 - One **may not put a utensil underneath it** on שבת to catch dripping oil, since this is 'ביטול כלי מהיכנו' - when one makes something מוקצה on שבת which is forbidden since it's like building it in place as it can't be moved - because the utensil will become a בסיס לדבר האסור.
 - One **may put a utensil there to catch sparks**, since they aren't tangible and don't remain on the utensil, as long as no water is added since that comes under the prohibition of extinguishing fire.
 - **חכמים**: A lamp which has been used before is 'מוקצה מחמת מיאוס' - **set aside from use on שבת** due to it being disgusting to touch and as such unlikely to be used other than for its regular, forbidden use as a lamp.
 - ר' שמעון**: It **may be moved**, since there is no such איסור as מיאוס.

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- **Laws of 'הטמנה' – insulating food to warm it:**

- To prevent one from covering a pot of food with hot ash to keep it warm, which could lead to stoking coals which remain in the ash, one **may not cover it with any material which is similar to ashes/coals in that it adds heat to the food**, e.g. sand or moist straw.
 - One **may cover it before שבת** with materials which just **retain the heat**, e.g. clothes, but not once **שבת** has come in, in case he comes to reheat it if it's cooled.
 - If the covering comes off on **שבת**, he **may put it back** on the pot.
 - One **may cover** a container of **cold food** or drink, since this is not a regular case of covering food.
 - **ר' יהודה**: **Fine flax may not be used**, since it adds a little bit of heat.
חכמים: It **may be used**.
- If one covers his food with **animal hides**, he **may move them** in a regular way, since they aren't **מוקצה** as they have permitted uses.
- If one covers his food using **sheep shearings** which are **מוקצה**, he **may only move the coverings via 'טלטול מן הצד'** – indirectly moving something which is **מוקצה** – by picking up the lid itself.
 - **ר' אלעזר בן עזריה**: If this **pot is inside a box**, he **may not take it out**, in case when doing so the shearings take up the space where the pot was and he comes to moving them when returning the pot.
חכמים: He **may take it out** since this isn't guaranteed to occur, but if they do take up that space then he **may not return** the pot.

TIME 4 MISHNA

summaries

שבת

• The מלאכה of carrying on שבת:

What one's animal may carry:

- An animal **may go out of its domain** and **walk in a רשות הרבים** with something which is necessary to **guard or control it**, or to **keep it warm**, since this is considered like an item of clothing.
 - An animal which generally has a leash **may go out** with a **collar and leash** attached to it, even if the owner doesn't hold onto it, since it's necessary for when the animal goes wild.
 - If the collar is **טמא** from a **dead body**, the **solution of water and פרה אדומה** ashes can be sprinkled on it whilst it remains on the animal's neck, since there isn't a concern that it will be sprinkled directly onto the animal itself which would invalidate the solution for purifying other things.
 - If the collar became **טמא** and **needs to be dipped in a מקוה**, it **may be dipped whilst still on the animal's neck** since it isn't so tight so water will come into contact with the entire collar.
 - One **may not allow his animal to carry** out **something which could fall off the animal easily**, e.g. a saddle which isn't tied to it, in case the owner comes to pick it up and carry it himself for 4 **אמות** in a **רשות הרבים**, which is forbidden.
 - **חכמים**: One **may allow his animal to go out** with **something which it always has tied to it**, e.g. a cloth tied to its udder or something which ties its tail down to stop it mating, since it's considered part of the animal.
 - ר' יוסי**: This is **forbidden**, since they aren't necessary so aren't considered items of clothing. However, a **coat may be worn** by the animal.
 - ר' יהודה**: An animal **may only go out with a cloth tied to its udder if it's tied tightly** in order to stop it producing milk, but if it's there just to catch drops of milk, it's forbidden in case it falls off the animal and the owner carries it in a **רשות הרבים**.
- An animal **may not go out** with **something which is for decoration**, e.g. a cow with a thread in between its horns.
 - **ר' אלעזר בן עזריה**'s neighbour allowed his cow to go out like this and the **חכמים** were displeased that he didn't protest.
- One **may not tie camels one behind the other and lead them**, since it appears as if he is taking them to be sold in the marketplace.
 - He **may lead camels by holding all of their leashes** in his hand, but he must make sure not to tie the end of a woollen lead to the end of a linen lead and wrap it around his hand, since this is considered wearing **'שעטנז'** – a garment containing both wool and linen which is forbidden to wear.

TIME 4 MISHNA

summaries

שבת

What a woman may carry:

- A woman **may not go out** with **adornments which would be a 'חציצה'** – something attached to one's body which blocks the water of the מקוה from coming into contact with their entire body, in case she needs to go to the מקוה and she'll take them off and forget to put them back on, instead carrying them in a רשות הרבים.
 - She **may go out** with **strands of hair braided into her hair**, since they're thin so aren't considered a חציצה.
- A woman **may not go out** wearing **jewellery which she might take off** to show to her friends, e.g. that which hangs down from a headband worn on her forehead but isn't tied to it, in case she carries it for 4 אמות in a רשות הרבים.
 - Anything which she may not wear in a רשות הרבים she **may also not wear in a courtyard**, in case she comes to carrying it into a רשות הרבים, except for a cloth which goes underneath the headband, so that she can still look beautiful for her husband.
 - She **isn't חייב to bring a קרבן חטאת** if she doesn't carry them for 4 אמות in a רשות הרבים, since they are items of clothing and only forbidden to wear מדרבנן.
 - One may go out wearing a **strap used to hold up a woman's socks**, since she's unlikely to take it off to show to her friends.
 - It **cannot become טמא**, since it doesn't directly serve a person, but another item.
 - One may not go out with a **chain which connects the straps on either leg** to make her take small steps, in case she takes it off to show to her friends and carries it.
 - It **can become טמא**, since it serves a person
 - **רבי**: She **may go out** with **fake/gold teeth**, since she's unlikely to take them out.
 - חכמים**: She **may not**, since she might be made fun of and take them out.
 - **ר' מאיר**: One **may go out** with things **tied to himself or his clothes** if it's in order to be cured, since he won't untie it to show to his friends.
 - חכמים**: **Irrational methods of curing** which don't work **may not be used** even during the week, since this comes from idolatrous sources.
- She is **forbidden מדאורייתא to go out** with **something which isn't considered clothing or jewellery**, e.g. a signet ring used for sealing.
 - **ר' מאיר**: It's **forbidden מדאורייתא** to go out wearing a **mini jug of perfume**, since not many women wear this adornment so it's not considered clothing/jewellery.
 - חכמים**: It's **forbidden מדרבנן**, in case she comes to take it off to show to her friends.
- One **may go out** with **something in her mouth** for good breath or a toothache, as long as it's put into her mouth before שבת, so that it doesn't appear as if she is doing so in order to transport it.

TIME 4 MISHNA

summaries

שבת

What a man may carry:

- A man **may not wear** a **shoe with nails sticking out of it** on **שבת**, because of the event which occurred on **שבת** when Jews ran out of a cave where they were hiding from the enemy and people were killed by the nails.
- He **may not go out** wearing **just one shoe** if he hasn't got a wound on the other foot, in case people make fun of him and he comes to take it off and carry it.
- He **may not go out** wearing **תפילין**, since sometimes one needs to take them off and he might come to carry them in his hands.
- He **may not go out** wearing an **amulet** which wasn't written by somebody who has written other amulets which healed people, in case he comes to take it off and carry it.
- He **may not go out** with **chained armour**, a **helmet** or **metal boots**, since he appears to be going out to war, which is generally forbidden on **שבת**.
 - **חכמים**: He is **forbidden נדאורייתא** to carry out a **sword, bow, shield, club or spear**, since they are not items of clothing.
 - ר' אליעזר**: If he is wearing them, e.g. over his shoulder, he **isn't חייב** to bring a **קרובן חטאת** since they are an adornment and bring pride to a man.
- One **may go out** with a **button on the shoulder of his cloak**, but if the button is made of something which is generally **מוקצה** and set aside for a non-**שבת** use, e.g. a coin, he **must fix it before שבת**.
 - 1) **ר' מאיר**: One who has a **wooden foot** **may go out** with it, since it's considered a shoe.
 - ר' יוסי**: This is **forbidden**, since it's not considered a shoe as he requires crutches to support himself too.
 - It **cannot become טמא**, since it's not considered a utensil which holds or contains something, unless it contains padding.
 - 2) If one who has no feet and **gets around by sliding on wooden supports**, he **may go out** with them on **שבת** since they are considered clothing.
 - They **can become טמא**, since they hold him totally.
 - He **may enter the בית המקדש** with them, since they're not considered shoes.
 - 3) If one **sits on a low wooden stool and gets around by heaving himself forward with wooden blocks** and the bottom of his footless legs which are protected by padding, he may not go out with the padding on **שבת** in case it falls off.
 - The stool, blocks and padding **can become 'טמא מדרס'** – when a person with a high level of **טומאה** supports himself on something and it becomes **טמא** to the same degree as the person – since they are made for supporting person's weight.
 - He **may not enter the בית המקדש** with the padding.
 - One **may not go out** wearing a big **face mask**, since it's not considered clothing or an adornment.
 - It **cannot become טמא**, since it's not considered a utensil.

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שבת

- **How the מלאכות of שבת are split:**

- 1) One who **forgets about the existence of שבת** and violates multiple מלאכות on multiple שבתות is **חייב to bring 1 קרבן חטאת** when he remembers, since all of the שבת violations were a result of one forgetfulness.
- 2) One who knows about the concept of שבת but **forgets that that day is שבת** so violates multiple מלאכות on multiple שבתות is **חייב to bring a קרבן חטאת for each שבת** that he forgot about, since the violations were a result of a forgetfulness of the day of שבת.
- 3) One who knows that it's שבת but violates multiple מלאכות on multiple שבתות due to **not realising that they are forbidden** is **חייב to bring a קרבן חטאת for each 'אב' מלאכה** – category of work based on the 39 forms of work done in the משכן.
 - If he performs 2 'תולדות' – forms of work which are sub-categories of a form of work done in the משכן – but **realises that it's forbidden in between doing them**, he is **חייב to bring 2 קרבנות חטאת**.

- There are 39 מלאכות אבות:

- Steps in the **preparation of bread**: **Sowing seeds; ploughing; harvesting; piling up produce; threshing; winnowing; selecting and separating unwanted parts** of the grain; **grinding; sifting; kneading; and baking**.
- Steps in the **production of cloth**: **Sheering** a sheep; **whitening** the wool; **combing** the wool; **dyeing; spinning; setting up the threads** of one direction to be woven; **setting up strings on the wooden frame** of a weaving machine; **weaving a thread** along an entire line of threads and back; **undoing a woven thread** along an entire line of threads and back; **tying** ropes together; **untying** ropes; **sewing** a stitch through a piece of material and back again; and **tearing material** in order to repair it by stitching.
- Steps in **converting animal skins into coverings**: **Trapping** an animal; **slaughtering; removing the skin; salting and soaking** the skin; **drawing lines** on the skin to prepare it to be cut; **removing the hair** from the skin; and **cutting** the skin.
- **Writing** 2 letters or **erasing** something in order to write 2 letters in its place; **building** and **demolishing**; and **extinguishing** and **lighting a fire**.
- **Completes the processing of an item**.
- **Carrying** something from a רשות היחיד into a רשות הרבים or vice versa, or carrying something for 4 אמות in a רשות הרבים.

- **The מלאכה of carrying on שבת:**

- If one **carries something which isn't fit for use or is too small to be considered significant** by most people, he **isn't חייב unless he personally regards it as significant**.
 - The 'שיעור' – minimum amount for which one is **חייב** – for carrying something out on שבת is the following:
 - The שיעור for **animal food** is a mouthful of the animal which eats it, and if multiple animals eat it then it's the smallest mouthful.
 - One who takes out 2 different types of animal food which each have a different שיעור is **חייב if combined they are the larger שיעור**.

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שבת

- The שיעור for food fit for humans is the size of a dried fig.
 - o Different types of human foods always combine, since they have the same שיעור, except for parts of the food which isn't generally eaten such as stalks and shells.
ר' יהודה: Lentil shells are considered human food so do combine.

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שבת

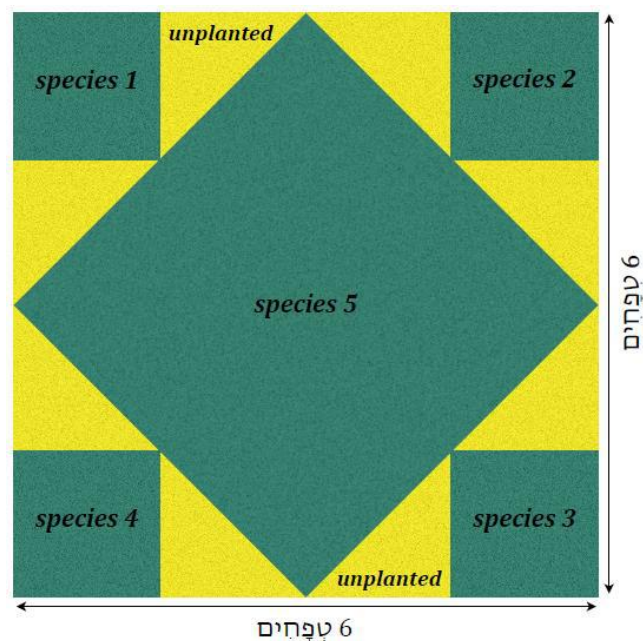
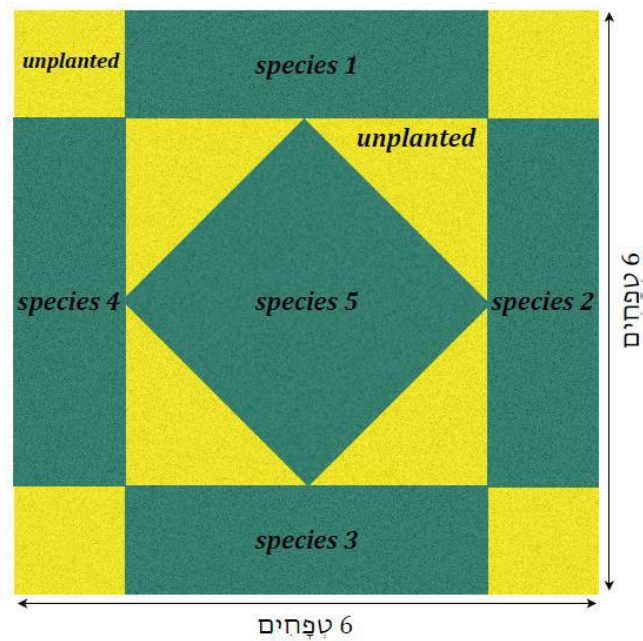
- If an item has a **common use and an uncommon use**, its **שיעור** is based on how much of the item is **useful for the common use**. If it has **multiple common uses**, its **שיעור** is based on the **smallest amount** that is considered useful for any of its uses.
- The **שיעור** for **wine** is **¼ of a רביעית** (¼ of a **לוג**), since the amount of wine needed for a **מצוה** is a **רביעית** and it's diluted in 3 times as much water.
- **חכמים**: The **שיעור** for each liquid is different, e.g. for milk it's a gulp-full.
ר' שמעון: The **שיעור** for all liquids is a **רביעית**, and the specific smaller **שיעורים** given are the minimum amounts for those who regard smaller amounts as significant.
- Although the **שיעור** for **parchment** is a piece which is large enough to **write the section of שמע ישראל on it**, one who carries out a smaller piece of parchment used as a tax receipt is **חייב**, since he has given significance to a smaller amount.
- The **שיעור** for **eye-colour** is enough to **colour one eye**, since modest women would only show (and colour) one of their eyes.
- The **שיעור** for **reeds** or pieces of **wood** is enough to **cook a chicken's egg in oil using a pre-heated pan**, since this is the fastest cooking egg.
- **ר' יהודה**: The **שיעור** for pieces of **earthenware** is enough to **fill up the gaps in between beams** which are stacked up.
ר' מאיר: It's **שיעור** is a piece large enough to **pick up a burning coal** and move it.
ר' יוסי: It's **שיעור** is a piece large enough to **hold a רביעית** of liquid.
 - **ר' מאיר** brought a support – but not a proof – for his opinion from a **פסוק** which implies that the significance of earthenware is based on its use of moving coals with it, but **ר' יוסי** used the same **פסוק** to prove his opinion.

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diagrams

שבת

מנין לערוגה שהיא ששה על ששה טפחים, שזורעים בתוכה חמשה זרעונים - ארבעה בארבע רוחות הערוגה ואחד באמצע נפרק ט, משנה ב)



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summaries

שבת

- Other laws which have an 'אסמכתא' – hint in תנ"ך to a particular law, even מדרבנן:
 - **ר' עקיבא**: Idols transfer 'טומאת משא' – טומאה which is transferred via a טומא item being carried, even if not touched.
 - A ship cannot become טומא, just like the sea can never become טומא.
 - Although in general 2 different species may not be planted next to each other under the prohibition of כלאים, an area of 6x6 טפחים can be planted with 5 different species, as long as only the corners of each patch are adjacent to a different species.
 - A woman who has relations with her husband, purifies herself in a מקוה and then finds on her body a substance from the husband's body within 3 days of the relations is טומא.
 - Within 3 days of a baby's ברית מילה, one may heat up water to wash him even on שבת, since his life will be in danger if he isn't washed.
 - A red strand of wool was tied on the head of the goat which was thrown off a cliff on יום כיפור, and it turned white as it fell down, as a sign that the sins of the Jewish people were forgiven.
 - It's forbidden to rub substances (e.g. oil) on one's body on יום כיפור, since it's considered like drinking.
- One is חייב for carrying out any amount of something which is useful regardless of its amount, e.g. spices, or holy items or scrolls which may not be thrown away.
 - **ר' יהודה**: One who carries out any amount of something used for idolatry is חייב, since any amount of it must be burnt.
- One who carries out a peddler's box which contains sections for different things is only חייב to bring 1 קרבן חטאת.
- **ר' יהודה**: One who carries out a locust of any size is חייב, since it's used as a pet for a young child to play with.
 - חכמים**: This is only true for a kosher locust, since one shouldn't give a non-kosher locust to a child to play with in case it dies and he eats it.

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שבת

- If one **designates an item for a specific use** ('אחשביה') before שבת comes in, e.g. to use for healing purposes, he is **חייב** for **carrying out any amount** of it, whereas the regular שיעור still applies if somebody else carries it out.
- If one carries it out, **retracts his designation** and decides to use it for its regular use, and then carries it back into a רשות היחיד, he is **only חייב** for **carrying it back in if it's the size of its regular שיעור**.

Different ways of carrying on שבת:

- If one **transfers an item from a רשות היחיד to a 'כרמלית'** – domain which is similar to either a רשות היחיד or רשות הרבים and has the restrictions of both of them מדרבנן – such as a platform which is at least 4x4 טפחים and 3-9 טפחים high, on the border of the רשות הרבים, he is **exempt** even if he then picks it up again and moves it into the רשות הרבים, since performed 2 מדרבנן prohibitions but no מדאורייתא prohibition.
- If one **transfers the majority of a basket of produce** from a רשות היחיד into a רשות הרבים and after placing it down he then transfers the entire basket into the רשות הרבים, he is **exempt** since the full מלאכה מדאורייתא wasn't done in one go.
- One who carries something (or performs any מלאכה) in an **unusual way**, e.g. with his foot, is **exempt**.
- One is only **חייב** for performing a 'מלאכת מחשבת' – constructive מלאכה which goes according to how he planned, so if the item he carries **swings behind him** and he ends up changing its domain in this state, he is **exempt**.
 - If he intended on carrying it out behind him but it **swung in front of him**, he's **חייב** since it was done in a better way for him.
 - If it will **inevitably swing behind him**, e.g. an apron, he's **חייב** since this was included in his plan.
- **ר' יהודה**: He's **חייב** even if it only happens on occasion.
- **חכמים**: If **2 people perform a מלאכה together** which requires only one person to perform, they are **exempt**, since the תורה says that only "if one person" violates שבת is he **חייב**.
 - ר' שמעון**: Even if **2 people are required** to perform the מלאכה, they are still **exempt**.
- One who **carries less than the שיעור of food in a utensil** is **exempt** even for carrying the utensil, since it is secondary and serving the food.
 - One who **carries a person on a bed** is **exempt** even for carrying the bed, since 'החי נושא את עצמו' – an alive person carries himself even when being carried, and the bed is secondary and serving him.
 - One is **חייב** for carrying the amount of a **dead body or animal** which transfers טומאה.
 - ר' שמעון**: One is **exempt if he's doing so just in order to remove them** from their current location, since it's a צריכה לגופה.

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summaries

שבת

- **ר' אליעזר**: Cutting one's fingernails and plucking out hair by hand are תולדות of the מלאכה of גוזז (shearing); braiding and arranging one's hair in a neat pattern is a תולדה of בונה (building); colouring one's eyelids is a תולדה of כותב (writing), so these are all forbidden מדאורייתא as long as it's not a צריכה לגופה.
 - חכמים**: They are forbidden מדרבנן, since these aren't performed in a similar way to how their מלאכה אב was performed.
- **חכמים**: One who uproots something planted in an 'עציץ נקוב' – plant-pot with a hole in the bottom – is חייב, since it's like uprooting from the ground itself because the plant draws nourishment from the ground.
 - ר' שמעון**: He's exempt.

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summaries

שבת

תולדות of carrying (הוצאה):

- It's **forbidden** **מדאורייתא** to **throw** something **from a רשות היחיד to a רשות הרבים**, even though the **הנחה** is not done physically by his own hand.
 - **ר' עקיבא**: If he throws something from a **רשות היחיד** to a **רשות היחיד through the airspace a רשות הרבים** (within **10 טפחים** from the ground), he's **חייב** since **'קלוטה כמי שהונחה'** – something totally immersed inside something is viewed as if it's resting in it.
 - חכמים**: He's **exempt**.
 - One who passes something from one balcony to another balcony **on the same side of the street through the airspace above a רשות הרבים** is **חייב** **even if it's above 10 טפחים** from the ground, even though this is generally considered a **'מקום פטור'** – an area which has no limitations of carrying on **שבת**, since this was done in the **משכן** when beams were passes from one wagon to another.
 - If he throws it or passes it to a balcony **on the other side of the street**, he's **exempt** since this wasn't done in the **משכן**.
 - If one throws something a distance of at least **4 אמות** in a **רשות הרבים** and it sticks to the side of a wall **above 10 טפחים**, he's **exempt** since it landed in a **מקום פטור**; he's **חייב** if it lands **within 10 טפחים** of the ground.
 - If one throws something intending for it to land **within 4 אמות**, but it travels further, he's **exempt** since the act was unintentional.
 - If one throws something intending for it to land **further than 4 אמות** away but it rolls back to within **4 אמות** after landing, he is **חייב** since the **מלאכה** was completed.
 - The **sea** is considered a **כרמלית**, so one who throws something a distance of **4 אמות** there or from there onto a ship/dry land or vice versa, he's **exempt**.
 - If **2 ships are touching and tied** to each other, one **may carry from one to the other** if they make an **'עירוב חצירות'** – mechanism by which 2 adjacent private domains can be considered one and one may carry from to the other on **שבת**.
 - If one throws something a distance of **4 אמות** in a shallow, muddy **pool of water in a רשות הרבים**, through which people walk, he is **חייב** since it's considered secondary and part of the **רשות הרבים**.
 - This is true both during the **winter** when people are less concerned about going through the pool, and during the **summer** when people want to cool off.
 - If it's **deeper than 10 טפחים**, it's **considered a כרמלית**.
 - 1) If one **throws something and then remembers** that it's **שבת** or that it's forbidden to do so before it lands, he is **exempt from bringing a קרבן חטאת**, since one only brings a **קרבן חטאת** if both the beginning and end of the **מלאכה** were done mistakenly.
 - 2) If one throws something and then **somebody else comes towards it and catches it**, he is **exempt** since he didn't perform the entire **מלאכה** and his intention wasn't fulfilled.
 - 3) If one throws something and it **lands in an animal's mouth or is burnt in the air** so doesn't land, he is **exempt**.

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summaries

שבת

• Various מלאכות and their תולדות:

- מכה בפטיש of תולדות (completing the process of an item) include: **cutting a stone** to shape; **hitting a large stone with a hammer** to detach it from its rock; **chopping** something with an axe; and **drilling** a hole, as long as the result of these acts is useful in and of itself.
רבן שמעון בן גמליאל: One who **strikes a hammer on an anvil** (thick metal block used to smoothen tools) to make it fit for use is **חייב**, since this will ultimately improve the products.
- If one **cuts wood**/branches off a tree in order **to improve the tree**, he's **חייב for any amount** as a תולדה of זורע (sewing seeds) of a tree; if his purpose is **to use it as firewood** he's **חייב** if he cuts enough to use to cook an egg.
- If one **uproots grass**/weeds **to improve the ground** for planting, he's **חייב for any amount** as a תולדה of חורש (ploughing); if his purpose is **to feed it to animals**, he's **חייב** for uprooting a the amount of a goat's mouthful.

• The מלאכה of כותב (writing):

- **חכמים**: One who writes (a) **2 letters** (b) in **any language**, (c) in a **regular way**, (d) using **permanent ink** is **חייב** even if it's (e) 2 of the **same letter** and even if he uses (f) **2 different kinds of ink**.
ר' יוסי: One is **חייב for any 2 marks** even if they aren't regular symbols, since the purpose of the letters which were written on the boards of the נושכין had no meaning other than serving as a mark.
רבי: If one intends to write a longer name but **stops after writing the first 2 letters which spell a different name**, he's **חייב** since he wanted to write those 2 letters too and it's a significant מלאכה.
- If one writes 2 letters next to each other on **2 different walls which meet** at a corner or on **2 different pages**, he is **חייב**.
- **ר' אליעזר**: One who writes with permanent ink **on his skin** or scratches letters into his skin is **חייב**.
ר' יהושע: He is **exempt** if he scratches it, since this is not a regular way of writing.
- One who writes: **one letter next to an already written letter; over an already written letter** to make it clearer; 2 letters **in 2 different places** such that they won't be read together, he is **exempt**.
- **ר' יהושע בן בתירא**: One who writes 1 letter as an **abbreviation** for a longer word is **חייב**, since it represents a whole word.
חכמים: He's **exempt**, since he only wrote one letter.
- **רבן גמליאל**: If one writes 1 letter not realising that it's שבת, then **remembers that it's שבת and then forgets and writes a second letter**, he is **חייב** since the realisation has no significance since he hadn't done a מלאכה before that point.
חכמים: He is **exempt**, since the realisation divides the 2 acts into 2 separate half-מלאכות.

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מלאכות involved in the production of cloth:

- **ד' אליעזר**: If one weaves the **first 3 threads** of a piece of cloth or weaves **1 thread** on an existing piece of cloth is **חייב**.
- **חכמים**: The **שיעור** (minimum amount to make one **חייב**) is **2 threads**, and 1 thread if it's the **last thread** of the piece of cloth.
- If one **makes 2 rings in the middle of the strings attached to the wooden frames** which are moved upwards and downwards in a weaving machine, through which threads to be woven are positioned, he is **חייב** whether this is on a home weaving-machine or professional one.
 - A **תולדה** of this is **using threads to position parts of a basket or sieve for it to be woven**.
- One who **sows 2 stitches** or **tears a garment** with the intention of stitching it is **חייב**, but if he **tears it in a destructive manner** then he's **exempt** since one is only **חייב** for constructive, creative **מלאכות**.
- 1) The **שיעור** for which one is **חייב** for **destroying something** is the **same as the amount for repairing it**, e.g. erasing something and thus leaving space to write 2 letters, or tearing enough of a garment to sow 2 stitches.
- 2) The **שיעור** for the **מלאכות involved in preparing wool** is the amount of wool which will produce a thread which has a **length of a 'סיט כפול'** – the distance between the tips of the thumb and index finger when spread as far apart as possible.
- 3) The **שיעור** for **weaving 2 threads** is weaving them to a **length of a 'סיט'** – the distance between the tips of the index finger and middle finger when spread apart.
- **ר' יהודה**: To be **חייב** for trapping a **bird**, one needs to trap it in a **cupboard** or something more confined; for a **deer**, it's enough that it's trapped inside a **building**.
- **חכמים**: Even one who traps a deer in an **outdoor enclosure** is **חייב**.
- **דבן שמעון בן גמליאל**: One is **חייב** if it's now **easy to grab the animal**.
- One who **locks the door** of a house in which there is a deer is **חייב** even if he didn't drive it into the house.
 - If **2 people** do so together, they are **exempt**.
 - **חכמים**: If locking the door **requires 2 people**, they are **חייב**.
 - **ד' שמעון**: They are **exempt**.
 - If **ראובן** sits down and blocks **part of the exit** and then **שמעון** sits down next to him and blocks the rest of the exit, **שמעון is חייב**.
 - If **ראובן** sits down and blocks **the entire exit**, then **שמעון** sits down behind him and then **ראובן** leaves and **שמעון** is now blocking the entire exit, **only ראובן is חייב** since at the time of **שמעון's** action the animal was already trapped.

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- One who **traps** a 'שרץ' – one of the 8 small animals listed in the תורה which are a severe source of טומאה when dead – is **חייב**, since it's not considered a מלאכה שאינה צריכה לגופה as it is trapped for itself and not just to get rid of it.
- One who **bruises** a שרץ, domestic animal or bird is **חייב** even if no blood is drawn, since their thick skin is what prevents the blood from exiting their body.
- One who **traps** a small animal which isn't a שרץ is **exempt** if he doesn't do so because he wants the animal, since it's a מלאכה שאינה צריכה לגופה.
- One who **traps** a domestic animal or bird which is already in his domain is **exempt**.

מלאכות concerning food:

- **חכמים**: It is **forbidden** מדרבנן to **pickle food** in the regular quantities, since it's similar to the מלאכה of placing animal hides in saltwater.
- **ר' יוסי**: It **must be made in a different way**, by changing the order of ingredients added.
- One who is **ill** but not forced to stay in bed **may not eat a food which only ill people eat**, so that one doesn't come to grinding herbs for the sake of medicine.
 - A **healthy** person may consume a food/drink which is *generally* consumed by ill people.
 - One who **has a toothache** may dip bread into vinegar, since this is done by healthy people too.
 - **חכמים**: One who **isn't wealthy** may not rub rose oil on one's stomach, since it was expensive so only used by wealthy or ill people.
- **ר' שמעון**: This is **permitted**, since 'כל ישראל בני מלכים הם' – every Jew has the laws of a prince or wealthy person.

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The **קושר** (tying) and **מתיר** (untying) of **מלאכות**:

- One is **חייב** for **tying or untying a permanent knot** such as a sailor's knot, as long as the untying is done for a constructive purpose such as to tie a better knot, so that it's not a **מלאכה שאינה צריכה לגופה**.
ר' מאיר: If it can be **untied with one hand**, he is **exempt**.
- It's **forbidden מדרבנן** to **tie** a knot with the **intention of untying it** after some time.
- A woman **may tie items of clothing** like a cloak, netting on her head or belt, since she generally unties it each day when taking it off.
- One **may tie** the **knots which close flasks** of wine or oil, even though one is able to pour it out by untying just one of the knots, since one generally unties both so that it flows out easily.
- **ר' אליעזר בן יעקב**: One **may tie a rope** by the entrance of an animal pen to **stop animals leaving**, since it's temporary.
- One **may tie a bucket** to a **belt** to use it to draw water from a well, but not a **rope** since he's likely to leave it tied permanently.
ר' יהודה: A **weaver may tie his rope** to the bucket, since he needs it for his work so will untie it.
- One **may fold** new, white clothes on **שבת** by himself if he will use the clothes on **שבת** itself and he hasn't got other clothes to wear, but without these conditions it's forbidden since he appears to be removing creases which is considered fixing something.
 → **ר' ישמעאל**: One **may fold them or prepare a bed on כיפור** for the sake of **שבת**, and the fats of **קרבנות** offered up on **שבת** are burnt the following night even if it's **כיפור**, since **שבת** is considered holier than **כיפור**.
ר' עקיבא: This is **forbidden**, since in these regards their holiness is equal.

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What one may do in the case of a fire on שבת:

- If a fire poses no danger to life, one **may not extinguish** it and may not even save most of his possessions from there, since in his panic he might come to extinguishing it.
- One **may save תנ"ך scrolls** including כתובים, even though it's **forbidden to learn כתובים** on שבת before hearing the דרשה in matters of הלכה.
 - It was **forbidden to save** scrolls written in a **different language**, since it was forbidden to learn from them at all.
 - Nevertheless, they **must be hidden away** or buried like all תורה scrolls when no longer in use.
- One **may save תפילין in their bag** even if the bag also contains money which is מוקצה.
 - **חכמים**: The תפילין and holy scrolls may be taken to a **street which opens into a רשות הרבים** if there is a post at the entrance to the street, reminding one not to take anything into or from the רשות הרבים.
 - בן בתירא**: They may even be taken into the street if there isn't a post there.
- **חכמים**: One **may save food and food utensils** which he needs for the **remaining meals** of שבת, for himself and for his animals.
 - ר' יוסי**: He may save enough food for **3 meals**, even if he has fewer meals left, since the law isn't different at different times during שבת.
 - One **may take out** a **basket** of loaves, a big **cake** or a **barrel** of wine, even if it contains more than 3 meals-worth.
 - **חכמים**: One **may only take out** the food to a **courtyard which has an עירוב** and so one may carry there.
 - בן בתירא**: He may take it to a **courtyard without an עירוב** too, but not to a street which opens to a רשות הרבים.
- The owner of the house on fire **may declare his property ownerless for others to take out any of his possessions**, and after שבת they should return the possessions to him and **may accept payment** for the time spent on collecting the items from the fire, since it's not considered wages as he declared it ownerless.
- **חכמים**: He **may wear** as **many clothes** as he can and walk out like that, since this unusual way of transporting the clothes will remind him not to put out the fire.
 - ר' יוסי**: He **may only wear** what he regularly wears, which is a maximum of **18 items of clothing**.
 - He **may return** to the house, put on more clothes and bring them out many times.
- One **may place an animal hide** on top of a wooden surface to prevent the fire from spreading.
- **חכמים**: One **may make a border with utensils** to prevent the fire from spreading past them, even if the utensils are filled with water which will indirectly put out the fire, because of the large loss involved.
 - ר' יוסי**: This is **forbidden if they are filled with water**.
- One **may benefit from a non-Jew's מלאכה** on שבת if he doesn't tell him to do it and if he's doing it for his own benefit, e.g. extinguishing a fire in the hope of being paid.
 - One **may not allow a Jewish child to do a מלאכה for him**.

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- Although one may not move something on behalf of a **מוקצה** item, if one may move a bowl **‘לצורך מקומו’** – for the sake of using the space which it occupies – then one **may place** it over: (a) a **lamp** to prevent it from starting a fire; (b) an **animal’s waste** to prevent children from getting dirty, (c) a **scorpion** whose sting can kill.
- If a non-Jew performs a **מלאכה** for the sake of a Jew, he **may not benefit from it** on **שבת**, e.g. if he fills up water from a well so that there’s enough for the Jew too.

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• Laws of מוקצה:

- If a **door comes off of a utensil** on שבת and the utensil is still useful without it, the door **is not considered מוקצה** since he intends on reattaching the door and it's still carried in the same way as the box, unlike the door of a house.
- A 'כלי שמלאכתו לאיסור' – utensil which is **primarily used for a מלאכה** forbidden on שבת – **may be used לצורך מקומו** or 'לצורך גופו' – for a permitted use **for his own sake**, e.g. a hammer may be used to crack open nuts.
 - A **reed used to check olives** in a vat **may be moved**, even though it's not considered a utensil to become טמא unless it is tied at its end.
- **Something which is valuable** and the owner is particular about using it only for its primary, forbidden use is 'מוקצה מחמת חסרון כיס' and **may not be moved at all**.
- **חכמים**: A 'כלי שמלאכתו להיתר' – utensil which is **primarily used for a permitted use** on שבת – **may be moved**, as long as there is purpose in moving it.
 - ר' נחמיה**: It **may only be used for its regular purpose**.
- **חכמים**: **Broken pieces of a utensil may be moved** as long as they still have a use.
 - ר' יהודה**: If the utensil broke on שבת, it **may only be moved if it can be used for a similar purpose to what it was designated for** when whole, since otherwise this is considered 'נולד' – when something changes its state of existence on שבת.
- If a hollowed-out **gourd used for collecting water** from a well has a stone in it to weigh it down, it **may not be moved** if the stone falls out since it's a **בסיס לדבר האסור** and the stone isn't part of the utensil.
- A **branch which is attached to a bucket** for collecting water is **not מוקצה**.
- **ר' אליעזר**: One **may not close up a window** with a board unless it is hanging from a rope and doesn't touch the ground, since it appears like adding on to a structure.
 - חכמים**: This is **permitted** even if it isn't tied, since one may add something onto a structure temporarily on שבת.
- **חכמים**: A **lid of a utensil in the ground may not be moved unless it has a handle**, in case one comes to place a lid on top of an opening in the ground, e.g. a pit, which is usually sealed to the ground so forbidden.
 - ר' יוסי**: It's only **forbidden to move** a lid of an **opening in the ground**.

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- 'עבדין דחול' – weekday activities:

- Although it's generally **forbidden to carry heavy things** on שבת, this is **permitted for the sake of a מצוה**, such as making room to host guests or for people to be able to learn תורה.
 - It's **forbidden to clear an entire room** even for the sake of a מצוה, in case one comes to fill in the holes in the ground which is a תולדה of ploughing.
- One **may clear away food items** and they **aren't considered מוקצה** as long as it could be eaten by some people, e.g. תרומה which can be eaten by כהנים; 'דמאי' – produce bought from an הארץ עם which one must tithe מדרבנן – which can be eaten by poor people; a bitter herb eaten by some poor people.
 - רבן שמעון בן גמליאל: Raw onions are also not מוקצה, since they are eaten by ravens, an animal kept by wealthy people, and כל ישראל בני מלכים הם.
- A **bundle of straw or wood** which isn't set aside before שבת to be used for a permitted use like animal food is **מוקצה** since it's by default considered set aside to fuel a fire.
- One **may turn a basket upside down to help a chick** hoist itself up into its nest, since it doesn't rest on it but hops on it for a moment, which means that the basket doesn't become a **בסיס לדבר האסור**.
- 1) A **chicken** which runs away **may be pushed** so that it returns, to avoid it coming to a painful situation.
- 2) One **may help** larger animals like a calf walk, since he won't come to lifting them up.
- 3) **ר' יהודה**: A woman **may help** her **child who can walk** to walk, since even if she does come to carrying him she won't be **חייב** since **עצמו את נושא את** (a person carries himself even when being carried).
- One **may not pull an animal out** of its mother's womb, but on **יום טוב** when the laws of **עבדין דחול** are slightly more lenient, he **may hold onto it** as it comes out of the womb.
- One **may assist** a woman giving birth by **pulling out the baby**; one may travel further than the '**תחום שבת**' – maximum distance of 2000 **אמות** which one may travel outside of their city on שבת – to **bring her a midwife** of her choice; one may do things which will **bring her ease** if there is any danger of life involved.
- **חכמים**: One **may tie the baby's umbilical cord**, to prevent parts of the inside of his body spilling out.
 - ר' יוסי**: One **may even cut it**.

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• Laws of performing a מילה on שבת:

- **ר' אליעזר**: One may perform any מלאכה which is needed for the ברית מילה, including cutting down a tree to make coal to use to form a ברית מילה knife.
 - One may carry a ברית מילה knife through a public domain in order to perform a ברית מילה, and should do so openly to show people the greatness of this מצוה that it overrides שבת.
 - If the non-Jewish rulers forbid the practice of ברית מילה so he is forced to hide the knife when carrying it, he should show 2 witnesses that he is carrying it for a ברית מילה, in case he is suspected of carrying it for his own use.
- **ר' עקיבא**: He may only perform a מלאכה which could not be done before שבת.
 - This includes the 3 parts of the ברית מילה itself: (a) 'מילה' – cutting the foreskin; (b) 'פריעה' – pulling back the skin; (c) 'מציצה' – drawing blood.
 - Activities generally forbidden מדרבנן may be performed if necessary for the health of the baby, e.g. crushing cumin in his mouth in order to apply it to the baby's body.
 - **חכמים**: One may sprinkle water which was heated before שבת onto the baby with one's hand, both before the ברית מילה and afterwards.
 - **ר' אלעזר בן עזריה**: One may bathe the baby in the regular way, since it's a necessity for the baby's life, and this can be done even if שבת falls on the 3rd day after the ברית מילה was performed, since he's still in danger then.
- One may not perform a ברית מילה on שבת for a baby who was born after 8 months of pregnancy, since he won't survive so has no obligation of ברית מילה.
- **חכמים**: One may not perform a ברית מילה on שבת for an 'אנדרוגינוס' – one who has both male and female features – since their obligation is out of doubt.
- **ר' יהודה**: One may do so, since the תורה says that the obligation of ברית מילה applies to "every male", which includes an אנדרוגינוס.
- If one baby's 8th day is on שבת and a second baby's 8th day is on Sunday, and the מוהל, he is חייב since he didn't fulfil the מצוה.
- **ר' אליעזר**: If one baby's 8th day is on שבת and a second baby's 8th day is on Friday, and the מוהל mistakenly performs a ברית מילה on the second baby on שבת, he's חייב since he was not permitted to violate שבת for the ברית מילה of the second baby, since it wasn't on his 8th day.
- **ר' יהושע**: He's exempt, since the ברית מילה was valid and 'טעה בדבר מצוה ועשה' – one who violates a transgression in the midst of performing a מצוה is exempt.
- A baby who is born during בין השמשות (when it's a doubt as to whether it's considered day or night) must have his ברית מילה on the day which is either his 8th or 9th day, and it may not be done on שבת or יום טוב in case it's not the 8th day.

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- It follows that if he's born during **בין השמשות** of Friday evening and 2 days of **יום טוב** fall right after the following **שבת**, his **ברית מילה** will be on the **12th day** of his life.
- If a **baby is ill**, one **must not perform its ברית מילה** until a week after it recovers.
- Once a **מוהל** has cut the foreskin and pulled back the majority of the skin covering the wider part of the place of the **מילה ברית**, he **may not continue** to pull the skin if he moves his hand away, since the **מצוה** has already been fulfilled.
 - A **כהן may only eat תרומה is he has had a valid מילה ברית**, i.e. that at least this amount of the skin was pulled back.
 - If one who has had a **מילה ברית** but is fat so his **skin droops down and covers the place where the foreskin was cut**, his **skin should be removed** so that he doesn't appear not to have had a **מילה ברית**.

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• Food preparations:

- **ר' אליעזר**: 'מכשירי אוכל נפש' – an activity which is done to **facilitate another activity of food preparation** – which could have been done before **יום טוב** and would generally be forbidden **מדרבנן** on **יום טוב**, is **permitted**, e.g. to stretch a strainer on top of a bowl, which is like constructing a roof.
חכמים: מכשירי אוכל נפש are **forbidden**.
 → **ר' אליעזר**: It's **permitted** to **pour wine into the strainer** on **שבת**, since it's not a regular way of straining.
חכמים: This is **permitted** only on **יום טוב**, when any direct food preparation may be done.
- One **may pour water onto wine dregs** so that it mixes with the wine and separates from the dregs, since the separating (**בורר**) occurs automatically.
- One **may pour wine** which is drinkable and he would be willing to drink it in its current state **through a cloth to filter it**.
- One **may put** an **egg in a mustard strainer** so that the yolk sinks through, since the **מלאכה** of **בורר** applies only when separating something undesirable from something desirable.
- **חכמים**: One **may make** a **cocktail** containing wine, pepper and honey, even though it requires a lot of effort.
ר' יהודה: On **שבת** one may only make a **cup's** worth, on **יום טוב** a **bottle's** worth, and on **חול המועד** a **barrel's** worth.
ר' צדוק: He **may make as much as he needs** for his guests.
- One **may not soak herbs** in **water**, since this is done for healing purposes, but he may put it in **vinegar** since healthy people do so too.
- One may not soak animal food to remove the dirt, nor may he rub it with his hands to separate the dirt, but he may place them in a separating utensil if he is using it as a container, as long as he doesn't place it on a high place so that the wind blows away the lighter chaff.
- **ר' דוסא**: One **may rake out straw** from an animal's food tray or move it to the side.
חכמים: This is **forbidden**, in case one comes to sweep the ground which is forbidden in case he fills in the holes in the ground.
- One **may move food from one animal to another** for the second animal to eat it.
- **Straw which is on a bed** is considered **מוקצה** unless set aside for a permitted use, so since he is able to sleep on the bed without moving it, he **may only move it via 'לטטול'** – indirect moving of **מוקצה**.
 → If there was a **sheet or pillow on the bed before שבת**, he **may move the straw directly**, since his intention to sleep there was evident.
- One **may undo** a **clothes-presser** (which is made up of 2 large boards on top of each other), but **may not fasten** it, since this is preparing for after **שבת**.
 → **חכמים**: A **professional clothes-presser may not be untied**, since it was tied tightly and this is considered a **תולדה** of **סותר** – demolishing.
ר' יהודה: This is **permitted if it was already partly untied**.

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- **Laws of מוקצה:**

Leniencies of a **בסיס לדבר האסור** (base of a מוקצה item):

- 1) A father **may not carry** his **child who is carrying a stone**, since the stone is 'מוקצה גופו' – something which isn't a utensil and has no use in and of itself – so the child is a **בסיס לדבר האסור**, but this is **permitted** if the **child is extremely close to him** and could become ill if he doesn't carry him.
- 2) One **may carry** a '**בסיס לדבר האסור ולדבר ההיתר**' – something holding **both a מוקצה item and a non-מוקצה item**, on condition that (a) there is no way of just carrying the non-מוקצה item, and (b) the non-מוקצה item is more primary and significant.
 - E.g. one **may carry** a basket of **תרומה טמאה** which must be burnt and is therefore מוקצה on שבת, together with **תרומה טהורה**, if the **תרומה טמאה** is at the top of the basket so the **תרומה טהורה** can't be taken out and carried by itself, and if to tip out the fruit would ruin them.
 - **ר' יהודה**: If **תרומה** is mixed with at least 100 times more **חולין** so is nullified, he **may remove the amount of תרומה** which was in the mixture on שבת, since one is able to designate that **תרומה** in his mind so the physical act of separating isn't considered 'fixing' the mixture and making it permissible.
- 3) If a **מוקצה item was left and forgotten on a non-מוקצה item**, the non-מוקצה item **may be moved as much as needed for its own sake**, e.g. a barrel of wine with a stone on it may be tilted so that the stone falls off and he can access the wine.
 - One **may clean a dirty spot** on a pillow but **may only add water if it doesn't absorb it**, so that it doesn't appear like washing.
 - **בית שמאי**: **Bones or shells** of food which one ate on שבת **may only be moved in an indirect way**, since they are **נולד** as they are in a different state and suitable for a different use than when שבת came in.
 - בית הלל**: They are **not מוקצה**, since they existed when שבת came in and are still fit for animals.
 - One **may clean** things with a **sponge with a leather handle**, since even if he squeezes some water out this is considered to be a '**דבר שאינו מתכון**' – a generally forbidden result of one's actions which he doesn't intend for, but if it **doesn't have a handle** then it's **forbidden** since the only way to use it is by squeezing it.
 - Either way, it's **not considered מוקצה** and it **cannot become טמא**.

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שבת

• Laws which apply to food on שבת:

- If one's **barrel of wine breaks**, he **may save the amount of wine that he needs for 3 meals**, and tell other people to do the same, and those people should ideally give him the wine they collect after שבת.
 - He **may not place a sponge in the wine** and then leave it to drip out, since he might come to squeezing it out.
- 1) It's **forbidden מדרבנא** to **squeeze olives** or **grapes** for oil or wine, since this is a תולדה of מפרק (separating), and even if the oil or wine **comes out by itself** it's **forbidden to benefit** from it on שבת in case one comes to squeezing them.
- 2) It's **forbidden מדרבנא** to **squeeze** any **fruit which are rarely squeezed**, but if the juice comes out by itself then it's **permitted to benefit** from it on שבת.
- 3) **חכמים**: One **may not benefit** from juice which comes out of **fruit which are occasionally squeezed**, e.g. berries.
 - ר' יהודה**: One **may benefit** from them if the fruit were set aside for eating, since there is no concern that he might come to squeeze the rest.
- **חכמים**: If a **honeycomb was crushed before שבת** and the honey seeps out on שבת, it's **forbidden to benefit** from it on שבת in case one comes to crushing it more.
 - ר' אלעזר**: It's **permitted**, since one rarely crushes it more than once.
- A dry **food which was cooked before שבת** **may be soaked in hot water** if it's off the fire, since **'אין בישול אחר בישול'** – something already cooked cannot be cooked again.
- One **may pour water** from a **'כלי שני'** – utensil into which water which was heated on a fire is poured – onto a **food which wasn't cooked before שבת**, since water in a **כלי שני** loses its ability to cook.
 - This is **forbidden** for **'קלי הבישול'** – food which is cooked easily, e.g. **salted fish**.
- Although an **act of destruction** is generally forbidden מדרבנא on שבת, it's **permitted for the sake of food**, e.g. to break a barrel in an imprecise way to access the food in it.
- **ר' יהודה**: One **may not make a hole in the seal** of a barrel of wine.
 - חכמים**: One **may do so if it's done at the top** of the seal and not on the side, since this is unusual as it allows dust and pebbles to enter.
 - If one wishes to close up the hole, he **may not add wax** since he might smooth it onto the seal, which is a תולדה of smoothing animal hides.
 - **רבן יוחנן בן זכאי**: **ר' יהודה** said about somebody who closed up a seal that he is concerned that he is liable to bringing a **קרובן חטאת**.
- One **may place** a **cooked dish in a pit** to keep it safe, and there isn't a concern that he will come to fill in the holes of the ground.
- One **may place** a container of **drinkable water into cold non-drinkable water**, to keep it cold, and a container of **cold water into a כלי שני of hot water**, to heat it up.
- One whose **clothes become wet** **may continue to walk with them only until he reaches the first courtyard** of the city, so that he doesn't come to squeezing out the water.
 - When he reaches the courtyard, he **may only spread out the clothes in a place where passers-by won't see** them and suspect him of washing clothes on שבת.

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- Although it's forbidden **מדרבנן** to bathe in **water which was heated before שבת**, if one did so then he **may dry himself with a towel but not carry it back home**.
 - The same applies to one who bathes in **naturally hot water**, which is permitted.
 - If **multiple people** do so, they **may all use the same towel and carry it home** since even with a lot of water they won't squeeze it in front of others.
- One **may rub and massage oil into one's body**, since this was done even by healthy people, but **not forcefully**, since then it's obvious that it's for therapeutic purposes and comes under the Rabbinic prohibition of medical procedures on **שבת** in case one comes to crush herbs for medicine, and it's considered an **עובדא דחול**.
- One **may not walk** on the **banks of a river which was slippery**, in case he falls and get wet, which could lead to squeezing the water out.
- One **may not swallow a substance to cause him to throw up** that which he ate.
- One **may not move the bones** of a child's spine, since it's similar to the **מלאכה** of **בונה** (building), nor may he put back a fractured bone, unless they are in severe pain.
- One whose **hand or foot is dislocated** **may not wash them forcefully**, since this is an obviously medical procedure.

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• Laws to preserve the spirit of שבת:

- One **may borrow** something from somebody else on שבת using the word 'שאלה' – a loan where the borrower returns the exact item which he borrowed and the lender can take it back whenever he pleases. He may not use the word 'הלואה' – a loan where the borrower replaces the item, e.g. money, and is usually longer term, since there is a concern that the lender might come to write down a note to remind himself that he lent him something.
 - One **may leave a deposit** with the lender, as long as he doesn't explicitly say that it's a deposit, since this business-like terms may not be used on שבת.
 - If **ערב פסח** falls on שבת, one **can buy an animal** for his קרבן from somebody and give him a deposit without saying that it's a deposit.
- One **may not count** the number of guests which he is hosting from a **written list**, in case he comes to cross people off the list.
- One **may cast lots** with **his children who are supported by him** for which portion of food each one will receive, but this **may not** be done with **other people** since they might come to measure their portions as they're more particular.
 - This is **forbidden** if the **portions vary in size**, since this is similar to gambling which is forbidden **מדרבנן** as a form of theft.
 - **כהנים** may cast lots for who will receive which portion of the **קרבנות** which are offered up on **יום טוב**, since this shows their eagerness to eat the **קרבנות** and it's not similar to gambling.
- One **may not hire workers** on שבת to do something forbidden after שבת, but one **may hint** to somebody that he's got something for him to do after שבת.
- **חכמים**: One **may not travel to the edge of the תחום in preparation of doing something forbidden on שבת**.
 - אבא שאול**: He **may do so if it's for the sake of a מצוה**, just like one may talk about a **מצוה** which he plans on doing after שבת.
 - If he goes there in order to prepare to guard his field after שבת, he may also bring back produce when he returns since his main purpose of going was for the permitted activity.

• Dealing with a dead body on שבת:

- If a **non-Jew brings flutes for the sake of a funeral from outside of the תחום**, they **may not be used** after שבת for the amount of time it would take to bring the flutes.
- If a **non-Jew made a coffin** or dug a grave on שבת but not for the sake of a Jew, it **may be used** immediately after שבת.
- One **may treat the needs of a dead body on שבת which don't require moving it**, since a dead body is **מוקצה**, e.g. one may rub oil and pour water onto him.
 - One **may remove that which he is lying on** so that the body will be left on the ground which is cooler, so that he will decompose slower.

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- One **may tie** a **strap on his face to prevent his mouth opening** more as the muscles weaken, to preserve his honour, but he **may not close the mouth**.
 - So too, a **beam of a roof which has begun to come down** **may be supported by a bed post, but may not be lifted** at all since it's **מוקצה**.
- One **may not even shut** his **eyelids**.
 - It's **forbidden to shut the eyelids** of a dying man even on a weekday, since this can speed up his death by a few moments.

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• Laws which apply to food on שבת:

- If one is still **on the way to a city when שבת comes in**, he **may give his belongings to a non-Jew** to carry, so that he himself doesn't come to carry it in a **רשות הרבים**.
 - If he isn't with a non-Jew, he **may put his belongings on the back of an animal** and lift them up whilst the animal is moving, so that it won't be considered an **עקירה** or **הנחה** when the animal starts or stops moving whilst carrying something.
 - If he **reaches the city as שבת come in**, he **should undo the ropes** tying the items to the animal's back, so that the **מוקצה** items fall down by themselves.
- If **may untie a bundle of branches** for an animal to eat, and scatter them if necessary.
- **חכמים**: One **may not cut unripe grain or carobs into very small pieces** for the sake of an animal's food, since it's not necessary since they can eat it without it being cut too. **ר' יהודה**: This is **permitted for small animals** who need to eat this.
- One **may not force-feed animals**.
- One **may add water to bran** but not mix it thoroughly, since that's not a necessary preparation.
- One **may not place water or food in front of bees/birds who are able to collect** water or food themselves and aren't reliant on the owner to bring them food and drink.
- One **may cut a gourd** so that it's fitting to be eaten by animals.
- **חכמים**: A **'נבלה'** – animal which died without **שחיטה** – **may be cut** up for animals. **ר' יהודה**: The animal is **מוקצה**, since when **שבת** came in it wasn't set aside as animal food.
- A father or husband of a woman who made a vow **may cancel the vow** (**'הפרת נדרים'**) if they hear it on **שבת**, since it can only be cancelled on the day he hears about it.
- One **may go to a חכם תלמיד in order to annul a vow** from then onwards (**'התרת הנדרים'**), as long as the vow concerns a **שבת** need.
- One **may close a window** with a wooden board and this is not considered an addition to the building.
- One **may measure a piece of cloth** to see if it's at least **3x3 אצבעות** and able to make other things **טמא**, and a **מקוה** to see if it contains at least **40 סאה** of water.
 - It occurred in the days of **ר' צדוק**'s father and **אבא שאול בן בטנית** that somebody was about to die in a room which was connected to another building by a barrel in the air, and they closed the window with the outside of an earthenware utensil so that the **טומאה** of the dead body wouldn't spread to the other building via the barrel. Later, they made a temporary knot with a reed to tie a **טפחא טפחא** container to a stick and raised it to the barrel to see if it would go through the crack in the barrel, in which case they could open the window since the barrel wouldn't spread the **טומאה** to the other building.
 - It is learnt from this story that one **may close a window**, **measure** things for the sake of a **מצוה** and **make a temporary knot** for the sake of a **מצוה**.