



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

MESECHTA SHABBOS

PEREK YITZI'OS HASHABBOS -- PEREK RISHON

MISHNA

- The cases of prohibited transferring from reshus to reshus on Shabbos include 2 isurei D'Oraisa and 2 isurei D'Rabanan ("2 which are 4") for the ba'al habayis (the one standing inside in reshus hayachid) and 2 isurei D'Oraisa and 2 isurei D'Rabanan ("2 which are 4") for the "pauper" (the one standing outside in reshus harabim). These cases are as follows:
 - If the pauper stands outside in the reshus harabim and takes something from the reshus harabim (R"HR) and puts it into the hand of the ba'al habayis who is standing in the reshus hayachid (R"HY), or if the pauper takes something from the hand of the ba'al habayis in the R"HY and brings it back out into the R"HR, (in each case, the pauper has made an "akira" in one reshus and a "hanacha" in the other reshus) the pauper is chayuv D'Oraisa (in each case) and the ba'al habayis is fully patur (having done nothing wrong).
 - If the ba'al habayis (B"HB) takes something from the R"HY and puts it into the hand of the pauper in the R"HR, or if the B"HB takes something from the hand of the pauper in R"HR and brings it into the R"HY (in each case the B"HB has made an "akira" in one reshus and a "hanacha" in the other reshus), the B"HB is chayuv D'Oraisa (in each case) and the pauper is patur (having done nothing wrong).
 - If the pauper sticks his hand into the R"HY and the B"HB takes something from it, or if the B"HB places something into the pauper's outstretched hand and the pauper brings it into the R"HR (in each case, an "akira" was done by one and a "hanacha" was done by the other), they are both patur from a D'Oraisa, but are each chayuv on a D'Rabanan in each of these 2 cases.
 - If the B"HB sticks his hand into the R"HR and the pauper takes something from it, or if the pauper places something into the B"HB's outstretched hand and the B"HB brings it into the R"HY (in each case, an "akira" was done by one and a "hanacha" was done by the other), they are both patur from a D'Oraisa, but are each chayuv on a D'Rabanan in each of these 2 cases.

GEMARA

- **Q:** The Mishna in Mesechta Shavuos, among other things, lists the prohibitions of "taking out" from reshus to reshus and says they are "2 which are 4". Why doesn't it list like our Mishna does, which said that they are "2 which are 4" for the one standing inside (the B"HB) and "2 which are 4" for the one standing outside (the pauper)? **A:** In Shavuos, where the main discussion is not about Shabbos, we only mention the Avos Melachos (which are the melachos that were done in the Mishkan, and therefore encompasses taking from the R"HY to the R"HR), but our Mishna, which is discussing Shabbos in depth, discusses the Avos and the Toldos (bringing from R"HR to R"HY as well).
 - **Q:** Avos are chiyuvei D'Oraisa, and there are only 2 cases of chiyuvei D'Oraisa involving transferring from R"HY to R"HR. If so, according to what we just answered, why does the Mishna in Shavuos say there are "2 which are 4"? We can't say that the Mishna there means there are 2 D'Oraisa and 2 D'Rabanan, because the Mishna there, based on the other lists it mentions, is only discussing things that are D'Oraisa!? **A: R' Papa** says, in Shavuos we only list things that are D'Oraisa, and although it says "taking out", it means taking out and taking in (R"HY to R"HR and R"HR to R"HY), so there are a total of 4. Our Mishna discusses the cases that are D'Oraisa and the ones that are D'Rabanan.

- **Q:** The Mishna says “yetzi’os”, which means taking things *out*, not bringing things *in*!? **A: R’ Ashi** explains, anytime there is an “akira” on something, it is called a “hotza’ah”, even if it is being brought *into* the R”HY. **Rava** says that when the Mishna says “yetzi’os” it refers to “domains”, of which there are only two.