

Shabbos Daf Tzaddik Beis

- **Rava** held like **Chizkiya** (that being in the box doesn't accomplish anything) and **Abaye** held like **R' Yochanan** (that being in the box accomplishes that they are considered to be wherever the box is considered to be). Ultimately, **Abaye** ended up holding like **Rava** and **Rava** ended up holding like **Abaye**.
 - **Q:** A Braisa says, one who takes out fruit to the reshus harabim on Shabbos, **Abaye** says, if the person remains in the reshus hayachid and sticks his hand with the fruit into the reshus harabim, he is chayuv. If he takes the fruit out in a box, but the box does not fully leave the reshus hayachid, he is patur. **Rava** says, by hand he is patur, with the box he is chayuv. This is at odds with how the Gemara said they ultimately held?! **A:** Switch the order of the names in the Braisa.
 - **Q:** How can anyone say he is chayuv for sticking his hand out into the reshus harabim with the fruit? The first Mishna of the Mesechta says, that if one does so he is patur?! **A:** That Mishna was referring to where the item was carried above 3 tefachim to the ground, and it therefore is never considered to have come to rest in the reshus harabim. This Braisa is talking about where it was within 3 tefachim to the ground and therefore is considered to have had a hanacha in the reshus harabim.

MISHNA

- If one carries the minimal amount of any item out with his right hand, left hand, in his chest, or on his shoulders, he is chayuv because these are all considered to be normal methods of carrying. (We find that the Bnei Kehas carried the keilim of the Mishkan on their shoulders).
- However, one is not chayuv for carrying out any item in an unusual manner – with his feet, in his mouth, armpit, ear, hair, in an upside down money belt, between his belt and his shirt, in the hem of his shirt, in his shoe or sandal.

GEMARA

- **R' Elazar** says, one who carries something from reshus to reshus, but keeps it above 10 tefachim off the ground, is chayuv, because that is how the Bnei Kehas carried their items.
 - **Q:** How do we know that they did so? **A1:** We know they carried the Mizbe'ach on their shoulders via poles. From a comparison in the pasuk, we learn that just as the Mishkan was 10 amos tall, so too was the Mizbe'ach. The pasuk tells us that Moshe spread the coverings on the Mishkan, which means that he must have been 10 amos tall. The Gemara assumes, that Moshe was representative of all the Levi'im, so the rest of the Levi'im were 10 amos tall as well. We know that anything carried via poles was carried with 1/3 of the keili above the poles and 2/3 below the poles. This means that the Mizbe'ach hung down 6 and 2/3 amos below the poles, which, given the height of the Levi'im, was considerably higher than 10 tefachim off the ground. **A2:** We can also learn this from the Aron, which was only 10 tefachim tall. This means that 6 and 2/3 tefachim of the Aron were below its poles. This is clearly more than 10 tefachim off the ground (even if the Levi'im were of average height, not like Moshe).
- **Rav in the name of R' Chiya** says, one who carries out something on his head is chayuv, because in Hutzal people carry items like this.
 - **Q:** Hutzal is a minority of people of the world. How can their standard be applied to everyone else? **A:** **Rav** meant that if the people of Hutzal carry things out on their heads they are chayuv, because for them that is considered usual.
 - **Q:** They are a minority, and therefore what is usual only for them should not create liability even for them! "Usual" should have to get its meaning from the majority of people!? **A:** **Rav** meant to say, if someone carries something out on

his head he is **patur**. Although the people of Hutzal do so, it is not considered usual for most people and therefore creates no liability.

MISHNA

- If one intended to carry something in front of him and inadvertently carried it behind him, he is patur. However, if one intended to carry an item behind him and inadvertently carried it in front of him, he is chayuv.
- “In truth they said”, a woman who carries something in an article of clothing that she wears under her clothing for “tznius” purposes, is chayuv whether she intended to carry it in the front or in the back and whether or not she carried it the way she intended to, because this article of clothing constantly shifts from side to side, so it was expected that the item being carried would shift as well.
- **R’ Yehuda** says, letter carriers are also chayuv for carrying even if the letters do not get carried out as intended.

GEMARA

- **Q:** In the first part of the Mishna he is patur because his intention was not fulfilled. In the next part of the Mishna his intention was also not followed, so why is he chayuv? **A: R’ Elazar** said, the Tanna who said the first halacha is not the Tanna who said the second halacha.
 - **Q: Rava** asks, why must we say that it is 2 Tanna’im? In the first case of the Mishna he intended for a better watching (by keeping it in front) and ended up with a lower degree of watching (it was carried in the back), and that’s why he is patur. However, in the second case, he intended for a lesser watching and ultimately had a better watching, so he is chayuv! **A:** What **R’ Elazar** found unanswerable was the contradictory inferences from the 2 parts of the Mishna. The first case of the Mishna says if he intended to carry in front and carried in back he is patur. It is mashma that if he intended to carry in the back and actually carried in the back he will be chayuv. The second part of the Mishna says that if one intended to carry in the back and carried in the front he is chayuv. It is mashma, if he intended to carry in the back and carried in the back he will be patur!? This is why **R’ Elazar** said it must be 2 different Tanna’im.
 - **Q: R’ Ashi** asks, maybe it is one Tanna, and he is saying, not only is one chayuv for carrying in the back when he intends to carry in the back, he is also chayuv for carrying in the front when he intended to carry in the back. The chiddush is, that even though his intention was not fulfilled, he ultimately carried it out with a higher degree of watching and is therefore chayuv.
- It is possible to say that whether one is chayuv for carrying an item out in the back when he intended to do so is actually a machlokes Tanna’im. A Braisa says, if one carries out money in a money belt worn right side up, he is chayuv. However, if the opening is facing downward, **R’ Yehuda** says he is chayuv and the **Chachomim** say he is patur. **R’ Yehuda** said to the **Chachomim**, don’t you agree that if one intends to carry out something in the back, and does in fact do so, that he is chayuv, so the same should be with the upside down money belt!? The **Chachomim** said to **R’ Yehuda**, don’t you agree that if someone carries something in an unusual way that he is patur, this too is unusual and should be patur!? **R’ Yehuda** said, I had a point that they couldn’t answer and they had a point that I couldn’t answer. From the fact that **R’ Yehuda** said “don’t you agree that one who intends to, and actually carries, in the back is chayuv”, it seems that **R’ Yehuda** is saying that the **Chachomim** actually don’t agree. That would mean that whether one is chayuv for intending to, and then actually, carrying out in the back is a machlokes between **R’ Yehuda** and the **Chachomim**.
 - According to this understanding, it would mean that the **Chachomim** are saying that **R’ Yehuda** does not agree that carrying out in an unusual manner is patur. But we find no one who argues on that concept? Rather, all agree that one is chayuv for carrying in the back when that was intended, and all agree that one is patur for carrying in an unusual way. The machlokes is whether carrying in an upside down money belt is like carrying in the back and is therefore chayuv, or whether it is like carrying in an unusual manner, and is patur.

B'EMES AMRU, HA'ISHA...

- A Braisa says, whenever it says "In truth...", it means we pasken the halacha that way.

R' YEHUDA OMER, AHF MIKABLEI PISAKIN

- A Braisa explains, the royal scribes would intend to send with one letter carrier and often settle on another. Therefore, it is considered usual for this to happen and he is chayuv for carrying on Shabbos although he intended to give it to a different mail carrier.

MISHNA

- If one takes out a loaf of bread to the reshus harabim, he is chayuv. If 2 people carry out the loaf of bread, they are patur.
- If an item cannot be carried by one person alone and 2 people carry it out together, they are chayuv. **R' Shimon** says they are patur.

GEMARA

- A Braisa says, if two people together carry out something that they each could have carried alone, **R' Meir** says they are chayuv. **R' Yehuda and R' Shimon** say they are patur. If they each individually could not have carried it out, **R' Yehuda and R' Meir** say they are chayuv and **R' Shimon** says they are patur. If one was able to carry it by himself and the other could not, all hold he is chayuv (the Gemara will explain which one).