

Shabbos 91

Gavi Brown

Mishna

- After our previous perek discussed *hotza'ah* on Shabbos, we are transitioning to this new perek which will discuss plants and seeds *visa-vis hotza'ah*. The Mishna says that one who stores seeds for dying, planting or for medicinal reasons (in very small amounts) a person is *chayav* in any amount (Rashi: because you are storing it, it is a meaningful amount to this person).
- If anyone else moves it this person is only *chayav* for the regular *shiur* (a *grogeres*). If a person decides not to store it then similarly the person is only *chayav* for the regular *shiur*, not the subjective *shiur*.

Gemara

- Abaye notes that the original intent is always how we determine liability.
- R' Meir notes that one is *chayav* even for one wheat kernel; isn't this obvious? The Gemara include this detail because a person might think he is *chayav* for less than a *grogeres* but in fact the *shiur* must be at least a *kezayis* (R' Yehuda demurs).
- The Gemara also notes that intent is based on normal intention, not on people intending to move a whole house!
- Rava teaches an important concept. If a person changed his intent (to plan and then eat or *visa-versa*), he is liable. Even though these are different actions they are really with the same intent.
- The Gemara discusses the case in more detail. What if the *shiur* changed sizes (as seeds might do when exposed to light or water). If it grew or shriveled? Perhaps we say it is *dichuy*, disqualified, and will never be qualified again. Or perhaps its original state continues? The question is not resolved.
- Rava asks: one threw a *k'zayis* of *Terumah* into a *Tamei* house what is the status of the house? Do we say it is less than a *k'grogeres* or a *k'beitzah*? We answer that in our case there was a *k'beitzah* and a *k'zayis* was added to this *shiur* on Shabbos. R' Nachman notes that the *shiur* is *k'grogeres*. The Gemara discusses how the laws of Shabbos are not the same as *Tumah*.

Mishna

- If a person took out food and put it on a ledge he or anyone else who later was *motzi* it is exempt, because the action was not done at once. Similarly, if a person put a basket of produce on an outer ledge, even if most of the produce is outside the *reshus*, he is exempt unless he moved the entire basket.

Gemara

- The Gemara tried to understand what the status of the ledge is: a *reshus hayachid* or *karmelis*. Interestingly, it also matters *what kind* of produce we are talking about, as cucumbers are long and can be in both *reshuyos* but mustard seeds can't. The *Gemara* then discusses details about "*eged kli lo shmei eged*," a complex case of an object in one *reshus* that rests in a *kli* in another *reshus*. We don't consider the object to be in the *reshus* of the *kli*.

Inspiration

- So much of *Maseches Shabbos* is dedicated to the laws of *hotza'ah*. There is an important lesson to be learned from this emphasis. So much of our lives are dedicated from getting from point A to point B—from advancing from one point to another. Our *Gemara* reflects this emphasis.