



## Shiur Summary - מעשה שבת

*Please note: this is not a replacement for the shiur or own notes*

### מח' במעשה שבת

- מבשל בשבת regarding a person who was 3 שיטות bring גמ' ב"ק:
  - ⇒ ר' מאיר – מזיד – Cannot eat until after שבת (clarified by the ר"ן).
  - שוגג – May eat immediately.
  - ⇒ ר' יהודה – מזיד – Only others may eat on מוצ"ש (clarified by the ר"ן).
  - שבת - Cannot eat until after שוגג.
  - ⇒ ר' יוחנן הסנדלר – מזיד – No one can ever eat.
  - שבת – Only others may eat after שוגג.
- regards שבת as an איסור דאורייתא and the other תנאים only regard it as a דרבנן.
- learn the extent of איסור when cooking to be like אסורות to the extent that even the pot used is אסור to use so long as the food remains אסור. מ"ב אסור. אסור affirms this.
  - ⇒ ר' מאיר goes like תוס' חולין טו.
  - ⇒ ר' יהודה go like רי"ף, רמב"ם, ר"ן.

### מתי מותר במוצ"ש

- Regarding getting הנאה from a problematic לעכו"ם one needs to wait until כדי שיעשו.
- מעשה שבת קנס also applying to a Jew who did רש"י.
- ר"ן explains that this because of the relative lightness which one regards a גוי doing a מלאכה on שבת with, as opposed to a Jew doing מלאכה and so we do not need to have a קנס of שיעשו.
- רמב"ם ו' כ"ג learns that if the מעשה שבת was done במזיד it would always be אסור for him but מותר immediately for others (ר' יהודה).
- ר"ן and רמב"ם, that מותר מיד for those who can get הנאה from שלחן ערוך. מעשה שבת. Also goes like ר' יהודה.
  - ⇒ כדי of קנס disregarding the סברא unfortunately the מ"ב ס"ק ה' חס ר' נבנצל שיעשו for Jews no longer applies as people regard a חילוני breaking שבת like a גוי.
  - ⇒ ר' שלמה זלמן אוירבעך thus learns that if one was walking up a dark flight of stairs on שבת and a חילוני Jew turned on the light, he would have to continue walking as if there was no light

### פסק במעשה שבת

- ר' מאיר like פסקן and שיטות תוס' גר"א goes like גר"א.
- במקום הדחק says that may rely on this שלחן ערוך.

⇒ שלמה זלמן אוירבעך defines מקום הדחק as not having any food to eat on Shabbos. An alternative example could be if it is a שמחה and the Jewish caterer accidentally cooked some food.

### מעשה שבת בדיני דרבנן ושאר מלאכות

- רמב"ם says that if one did טבילת כלים on שבת which is an איסור דרבנן one may use it בשוגג, impliedly following ר' מאיר, in contrast with his above פסק.
  - ⇒ Based on this the גר"א concludes that the רמב"ם goes like ר' מאיר in דיני דרבנן.
  - ⇒ במזיד איסור דרבנן done ביאור הלכה disagrees. But the שער הציון says that with a דרבנן one may be מקל.
- רמב"ן defines שוגג as a person who forgot that something was אסור or thought that it was מותר, but essentially tries to keep הלכות שבת. As opposed to a person who may just put on a show and in reality does not care. ר' נבנצל says that a חילוני is automatically considered מזיד.
- מלאכות with all דינים same רמב"ם.
- ביאור הלכה says that there is a סברה to only be מחמיר when the מלאכה changes the הדבר, but where not, such as הוצאה there is more room to be מיקל, although he says one should treat them the same.
- פרי מגדים says that when a פלוגתא i.e. ראשונים, since איסור דרבנן we say מלאכה extends this to where there is a ספק if the מלאכה happened.
  - ⇒ ר' עובדיה brings opinions that limit the scope of ראשונים who go לקולא only to those brought in the מחבר. However למעשה he doesn't like these פסקין and we see the principle applied with other ראשונים.
- הנאה אסור באכילה only רמב"ם says that the above or only.
- רעק"א asks about a מתעסק (a lower level, where the מלאכה was inadvertently done). There are those willing to be מיקל if one accidentally switched on a light, allowing הנאה.
- ביאור הלכה notes that one may only get הנאה from a מלאכה done by a קטן for himself.
- שבת ארוחות learns that where a Jew videos or photographs and event on שבת, הנאה is forbidden forever since there is no כדי שיעשו as the event will never come again. Seems to be also if a גוי did for the benefit of a Jew i.e. videoing Uman on ר"ה.

### שיח, ב

- חולה for שבת of an animal שחיטה regarding מח' אמוראים brings גמ' חולין. One opinion learns it to be מוקצה as opposed to cooking, where the remaining food would be permitted to a בריא. The other opinion learns that since one would come to cook extra food if this were the case cooked food is אסור, but there is no apportioning when doing שחיטה so it would be okay.
- רי"ף and ערוך go like the second opinion.
- רא"ש explains that no problem of מוקצה because we go like ר' שמעון with מוקצה, only something I clearly push away and do not want for שבת is מוקצה.
- בית יוסף says if someone picks fruit on שבת for a חולה, the remainder is מוקצה. Explains worse than animal because when one doesn't pick it before שבת it is as if he is pushing it away. However, not everyone can שוחט so in not doing so before שבת, not pushing away.
- נר לאחד נר למאה since הנאה we may also get חולה for a candle.