



Volume 2. Issue 1.

## Introduction to *Hotza'ah*

*Messechet Shabbat* begins with the laws of *Hotza'a* - transferring an object from one domain to another. This *Melacha* is one of the 39 *Avot Melacha* (primary acts which are forbidden on *Shabbat*). Although the *Torah* states that no *Melacha* shall be done on *Shabbat*, it is not immediately obvious which types of labor are *Avot Melacha*. Logically, bringing an item inside would not be considered a *Melacha* due to the lack of creativity in performing this action. However, the *Gemara* (e.g. *Shabbat* 39b) learns that since *Shabbat* is written (*Shmot* 35) next to the building of the *Mishkan* (Tabernacle), any important activity performed in the *Mishkan's* construction is considered an *Av-Melacha*. *Hotza'a* was performed in the *Mishkan* (see *Shmot* 36:6) and is therefore considered a *Melacha*.

The *Melacha* of *Hotza'a* however is considered a *Melacha Geru'a* (a lacking type of labor) since logically there should be no difference between carrying from a private domain to another private domain, which is biblically permitted, to carrying from a private domain to a public domain, which is biblically prohibited. For this reason the *Tosafot* (*Shabbat* 2b "*pashat ba'al ha'bayit*") explain that it is not enough to rely only on the *Pesukim* that connect *Shabbat* and the *Mishkan*. Rather two other *Pesukim* that deal specifically with *Hotza'ah* in the prohibited manner are needed:

1. With regard to the *Mun* (heavenly bread) the *Torah* says (*Shmot* 16:29), "Let no man leave his place on the seventh day". The *Gemara* (*Eiruv* 7b) learns from this "let no man take out anything on the seventh".
2. With regard to the bringing donations for building the *Mishkan* the *Torah* says (*Shmot* 36:6), "Moshe commanded that they proclaim throughout the camp, saying, 'Man and woman shall not do more work toward the gift of the Sanctuary!' and the people were restrained from bringing". The *Gemara* (*Shabbat* 96b) learns that *Moshe* was telling *Bnei Yisrael* not to take out from their private domains to the public domain on *Shabbat*.

Another source for *Hotza'ah* is the *Brait*a (*Shabbat* 49b) that states that one is liable only for a *Melacha* that was done in the *Mishkan*:

They picked up the beams of the *Mishkan* from the ground (public domain) to the wagon (private domain), so too you do not bring in from a public domain to a private domain. They took down the beams from the wagon to the ground, so too you are not to take out from a private domain to public domain.

Unlike previously, here the prohibition of *Hotza'a* is not learnt from a *Pasuk* but rather from the technique used by those who carried the beams of the *Mishkan*. One should note that it is also forbidden to carry an item in a public domain for more than the distance of 4 *amot* (approximately 2 meters), and the *Gemara* (*Shabbat* 96b) does not learn this from a *pasuk* but rather through tradition.

One can therefore conclude that in contrast to the other 38 *Melachot*, the *Gemara* requires a specific source for *Hotza'a*. I would like to suggest that the abundance of opinions does not necessarily strengthen the reasons for forbidding carrying, but rather it demonstrates the difficulty in understanding this *Melacha's* prohibition.

Therefore I would suggest that the reason for its prohibition comes from a deeper understanding of *Shabbat*. Imagine what it would be like if people could carry from one place to another at will. Assuming that *Shabbat* is a day of rest and of reflecting on the previous week and spiritual preparation for the following week, by ignoring this *halachic* restriction the point of *Shabbat* would be missed. *Shabbat* is a day for learning *Torah* and spending time with those dearest to us. This is the time when we focus on what is really important to us in life, and this could be totally missed if there was no prohibition of *Hotza'a*.

One may find support for this reasoning in the *Rambam*. The *Gemara* (*Shabbat* 124b) learns that the prohibition against carrying something *Muktze* comes from the same reason as *Hotza'a*. With regard to the restriction not to handle *Muktze* on *Shabbat*, the *Rambam* (*Hilchot Shabbat* 24:13) mentions that one of the reasons, is that there should be a significant difference between the *Shabbat* and the weekdays in a way that the resting from work on *Shabbat* would be equal for all people.

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**Revision Questions**

ביכורים ד' א' – ד' ה'

- What is an *androginus*? (ד' א')
- How is an *androginus* similar to men? (ד' ב')
- How is an *androginus* similar to women? (ד' ג')
- How is an *androginus* similar to both men and women? (ד' ד')
- How is an *androginus* different to both men and women? (ד' ה')

הדרן עלך סדר זרעים והדרך עלן...

שבת א' א' – א' ט'

- List the cases where one is *chayav* for transferring from one domain to another. (א' א')
- List the cases where one is *patur (aval assur)* for transferring from one domain to another (א' א')
- What are the five activities listed in the *Mishnah* that one is forbidden from beginning 'close' to *mincha gedolah*? (א' ב')
- Concerning the previous question, what is the law regarding those that have already engaged in those activities? (א' ב')
- Why did the *Chachamim* prevent a scribe from travelling with his quill on *erev Shabbat*? (א' ג')
- What was the basis for the concern regarding people reading by candle light? (א' ג')
- How many laws were decreed on the day that the students of *Beit Shammai* outnumbered the students of *Beit Hillel* in the attic of *Chananya ben Chizkiyah ben Guryon*? (א' ד')
- Explain the debate regarding whether one can place ingredient in water to soak for the production of ink on *erev Shabbat* if it will not be completed until *Shabbat*. (א' ה')
- Explain the debate regarding whether one can setup up traps on *erev Shabbat* if it will catch animal on *Shabbat*? (א' ו')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can sell products to a *nochri* on *erev Shabbat*? (א' ז')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can give clothes to *nochri* launderer on *erev Shabbat*? (א' ח')
- Which *Tana* was *machmir* to act like *Beit Shammai* in the previous case? (א' ט')

**Local Shiurim**

**Sunday**  
Between mincha and ma'ariv  
Mizrachi Shul  
David Bankier

**Monday -Thursday**  
Between mincha & ma'ariv  
Mizrachi Shul

**Friday & Shabbat**  
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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 <sup>th</sup> September ל' אב ראש חודש Shabbat 1:10 - 11	5 <sup>th</sup> September א' אלול ראש חודש Shabbat 2: 1-2	6 <sup>th</sup> September ב' אלול Shabbat 2: 3-4	7 <sup>th</sup> September ג' אלול Shabbat 2: 5-6	8 <sup>th</sup> September ד' אלול Shabbat 2:7 – 3:1	9 <sup>th</sup> September ה' אלול Shabbat 3: 2-3	10 <sup>th</sup> September ו' אלול Shabbat 3: 4-5

