

הכי גרסינן הך דהואי במשכן חשיבא קרי ליה תולדה –

This is how we read the text: Those מלאכות which were prominent in the משכן are called אב; those that were not prominent in the משכן are called תולדה.¹

OVERVIEW

The גמרא differentiates between an אב and a תולדה, by stating that an אב was a מלאכה חשובה in the משכן. There are different גירסאות as to the exact difference between an אב and a תולדה. This תוספות offers us two גירסאות, which explain the terms אב and תולדה differently.

ולפי הך גירסא בא לאפוקי כמה מלאכות שלא היו חשובין והיו במשכן -

And according to this reading of the text, the גמרא is coming to exclude various מלאכות, which were not prominent and were in the משכן -

דתולדות נינהו ולא אבות מלאכות כדאמרין בפרק במה טומנין² (שבת דף מט,ב) -

For these מלאכות are תולדות and are not מלאכות; as the ברייתא states in פרק במה טומנין -

הם העלו הקרשים מקרקע³ לעגלה⁴ דהיינו הכנסה ומושיט בדיוטא אחת⁵ -

They (the לויים) picked up the boards (the קרשים of the משכן) from the ground unto the wagon; which refers to the תולדות of הכנסה, and מושיט in one upper story. The מלאכות of הכנסה and מושיט are deemed תולדות, even though they took place in the משכן. However, they were not מלאכות חשובות; therefore they are not considered אבות.

¹ See מהר"ם who interprets this to mean that even if it was in the משכן it is still necessary for it to be חשיבא, in order to be considered an אב. However, if it is a מלאכה חשובה, it is considered an אב according to this גירסא, even if it was not found in the משכן. The following גירסא disagrees with this. See footnote # 7.

² The ברייתא there is giving examples of various מלאכות which are found in the משכן.

³ The ground is considered ארשות הרבים.

⁴ The wagon is considered ארשות היחיד. Moving an object from אר"ר to אר"י is the מלאכה of הכנסה, which is considered to be a תולדה of הוצאה (moving an object from אר"ר to אר"י).

⁵ The מושיט of תולדה consists of passing an object from אר"י to an adjacent אר"י (separated by אר"ר), when both אר"י are on the same side of the אר"ר. An example would be two porches of two adjacent detached houses, on the same side of the street, which overhang the אר"ר. The place underneath the space between the two porches is אר"ר as well. Passing an object from one porch to someone on the other porch is the מושיט of תולדה. In the משכן the עגלות (which were אר"י) to carry the קרשים were lined up in the direction of traffic of the אר"ר. There was a slight space between the front of the rear עגלה and the rear of the front עגלה. This space was part of the אר"ר. The קרשים were first raised onto the rearmost wagon, and then passed on to the לוי who was on the wagon directly in front of it; thereby passing the object דרך אר"ר.

גירסא offers an alternate תוספות:

ואית דגרסי הך דהוה במשכן וחשיבא קרי לה אב -

And others have the text read as follows; 'those that were in the משכן and are prominent are called אב -

הך דלא הוה במשכן ולא חשיבא קרי לה תולדה -

Those that were not in the משכן (and) [or⁶] are not prominent are called תולדה -

ולפי גירסא זו צריך לומר דבעי תרתי אבל חשיבא ולא הוי במשכן או איפכא הוי תולדה:⁷

And according to this גירסא it is necessary to maintain that two criteria are required to be considered an אב, namely במשכן and חשיבי; however, if a מלאכה is חשיבא and it was not in the משכן; or the reverse, it was in the משכן but was not חשיבא that מלאכה is a תולדה.

SUMMARY

According to the first גירסא, an אב must be חשיבא; according to the second גירסא, an אב must be חשיבא and also be found in the משכן.⁸

THINKING IT OVER

1. According to the first גירסא why did the גמרא mention משכן at all; seemingly (according to the מהר"ם) it depends solely whether it is חשיבא or not?!⁹

2. Why is מלאכה חשובה העלו קרשים לעגלה not considered a מלאכה חשובה?¹⁰

⁶ See מהרש"א.

⁷ According to the first גירסא, however, we exclude only a מלאכה which is not חשיבא (even if it was in the משכן), but we do not exclude a מלאכה חשובה (even if it was not in the משכן). Therefore the first גירסא excluded (only) הכנסה (which were in the משכן but are not חשיבי), but it did not exclude a מלאכה חשובה which was not in the משכן. See footnote # 1.

⁸ See מהר"ם who disagrees with the מהר"ם and argues that according to the first גירסא the מלאכה had to be חשיבא (at least) in the משכן; while the second גירסא maintains that it had to be חשיבא in general (not only in the משכן). However both גירסאות agree that it had to be in the משכן.

⁹ See מהר"ם ב (למהרש"א).

¹⁰ See נחלת משה.