

**ולא ישאלנו כולי אלא כדי שיגיע לביתו -**

**And he should not lend him, etc. unless he will reach his house**

### **Overview**

The cited ברייתא notes a מחלוקת between ב"ש and ב"ה under what conditions may one lend a נכרי (either that he will reach his house before שבת, or he will reach בית הסמוך). Our תוספות qualifies this ruling.

לא מיירי בכלים דאסור לבית שמאי משום שביתת כלים דאפילו ברביעי או בחמישי נמי -

**We are not discussing about lending utensils; which are forbidden according to ב"ש, on account of שביתת כלים, for in that case it is forbidden even if he lends it on Wednesday or Thursday, because the נכרי may work with it on שבת, which is אסור because of שביתת כלים -**

**אלא כגון חלוק ושאר דברים וטעמא משום הוצאה ונראה כשלוחו כדפירש<sup>1</sup> הקונטרס:**

**Rather we are discussing for instance lending a cloak or other similar items that are not כלים, which one cannot work with, and the reason it is forbidden (unless כדי (שיגיע לביתו) is because of carrying, for the נכרי appears like his agent (of the ישראל) as רש"י explained.**

### **Summary**

We are not discussing utensils for it is always אסור to lend them to a נכרי (according to ב"ש) because of שביתת כלים. We are discussing lending clothes, which one is forbidden if the נכרי does not reach his house before שבת, because he may be mistaken for a שליח of the ישראל to carry on שבת.

### **Thinking it over**

It seems obvious that we are not discussing שביתת כלים here, for if it were so what does ב"ש mean that it is not permitted unless כדי שיגיע לביתו, how will that affect כלים?! What is תוספות teaching us?!

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<sup>1</sup> בד"ה אלא.