

Did they permit him to scrape it off

התירו לו לרדותה –

OVERVIEW

posed a query; if someone attached dough to the side of an oven on שבת, is it permitted to scrape off the dough before it becomes bread, in order to avoid transgressing a חיוב חטאת. It is apparent that (normally) one is forbidden to scrape bread off the side of an oven, תוספות clarifies the issue.

responds to an anticipated difficulty:

ואף על גב דאמרין בראש השנה בפרק יום טוב (דף כט,ב ושם) –

And even though the גמרא in ר"ה in יו"ט in פרק יו"ט cites a ברייתא which states that the פסוק writes¹ -

כל מלאכת עבודה לא תעשו וגומר –

You shall not do any type of מלאכת עבודה,² etc. -

יצאו תקיעת שופר ורדיית הפת שחכמה היא ואינה מלאכה –

This excludes sounding of the שופר and scraping off bread from the oven, since they are an art and not a מלאכה; therefore they are not forbidden on שבת.³ The question is since רדיית הפת is excluded from an איסור,⁴ why should one be prevented from הפת especially to prevent a חיוב חטאת.

responds:

מכל מקום מדרבנן אסורה כדאמר בכל כתבי הקדש⁵ (לקמן קיז,ב ושם) –

Nevertheless (even though there is a תורה exclusion⁶), it is forbidden מדרבנן to be as the ברייתא states in פרק כל כתבי –

ולא ירדה במרדה אלא בסכין⁷ –

‘However, he should not scrape off the bread from the oven with a spatula (as

¹ יו"ט. The words לא תעשו are repeated many times in the תורה regarding ח,כג. etc. The words ויקרא (אמור) כג,ח. Regarding שבת the תורה writes כל מלאכה, but never mentions עבודה. See later תוספות. See דף קיז,ב ד"ה והתנא which states that under these circumstances, one can remove enough bread which is needed for three meals with the following restriction.

² The case there is regarding baked bread (from ער"ש) that was left in a baking oven on שבת and will become burnt if left in the oven. The ברייתא rules that under these circumstances, one can remove enough bread which is needed for three meals with the following restriction.

³ See ‘Thinking it over’ # 2.

⁴ See ‘Thinking it over’ # 1.

⁵ See footnote # 12.

⁶ He may use the knife, only in this case since he will have nothing what to eat; otherwise he is not permitted to scrape it off even with a knife and certainly not with a spatula.

usual), **but rather with a knife**’; indicating that there is a איסור מדרבנן to be רודה פת.

וכן תקיעת שופר אסור מדרבנן דתנן בפרק ב' דראש השנה (דף לג,א) –

And similarly (חכמה ואינה מלאכה) **is also prohibited** on מדרבנן (ויו"ט) שבת **as we learnt in a משנה in the second פרק of** - מסכת ר"ה

אין מעכבין התינוקות מלתקוע משום חינוך הא נשים⁹ מעכבין¹⁰:

‘We do not hold back the small children from blowing on שופר **because it is part of their education’;** and the גמרא infers from this, **‘however women are held back** from blowing שופר; indicating that there is a prohibition for מדרבנן (רדיית הפת) תק"ש (and רדיית הפת).

SUMMARY

There is an איסור מדרבנן to be רודה פת or to blow שופר on שבת.

THINKING IT OVER

1. איסור asks that since there is a פסוק which exempts רדיית הפת (from an איסור),¹¹ so why should it be forbidden to be רודה פת. Seemingly there are many things which are מותר מדאורייתא and מותר מדאורייתא. What is תוספות question?!

2. חכמה ואינה of ברייתא מותר מדאורייתא is רדיית הפת תוספות proves that. It is obvious from the query of רב ביבי that תוספות could have proven it from the query of מלאכה.¹³ Seemingly from the query that מותר מדאורייתא is רדיית הפת; otherwise (if it is אסור) what is the purpose of being רודה פת and transgressing an איסור (מדאורייתא) in order to prevent another דאורייתא!¹⁴

⁸ In our ש"ס it is ד' פרק. The משנה is on לב,ב (and the גמרא is on לג,א).

⁹ Regarding נשים there is no חיוב to blow שופר since תק"ש is גמרא and therefore there can be no concept of חינוך.

¹⁰ If there is no איסור even מדרבנן to blow שופר why should we be מעכב the women from blowing!

¹¹ See footnote # 4.

¹² There are those who maintain that when the תורה explicitly permits something, the רבנן cannot prohibit it. Perhaps תוספות assumed (in his question) that since רדיית הפת is exempt because of a פסוק, it is as if the תורה permitted it and the רבנן cannot forbid it. This would also answer the following question. ועצ"ע.

¹³ See footnote # 3.

¹⁴ See שפ"א.