

## אבל בכלי דברי הכל חייב – However with a utensil, all agree his liable

### OVERVIEW

רבי אליעזר (whether one is חייב for cutting one's nails) said that the dispute between the חכמים (אמורא the) ר' אלעזר a utensil (a scissor) to cut his nails, all agree that he is חייב.<sup>1</sup> Our תוספות qualifies and clarifies this statement.

היינו כרבי יהודה דמחייב במלאכה שאינה צריכה לגופה<sup>3</sup> -

– משאצל"ג ר"י who holds one is חייב by ד"ה חייב This

asks: תוספות

ואם תאמר ודילמא רבנן כרבי שמעון סבירא להו ומנא ליה דמחייב בכלי<sup>4</sup> -

And if you will say; but perhaps the רבנן (of our משנה) agree with ר"ש (that (פטור is משאצל"ג), so how does ר"א know that the רבנן of our משנה maintain that if he cut his nails בכלי that he is חייב?!

answers: תוספות

ויש לומר דאם כן ליפלגי בכלי<sup>5</sup> להודיעך כחן דרבנן<sup>6</sup> -

And one can say; that if indeed it is so that the רבנן in our משנה agree with ר"ש that a משאצל"ג is פטור, they should argue with ר"א in a case where he cut his nails בכלי, in order to teach us the 'strength' of the רבנן, that not only is he פטור if he cut them ביד, but even if he cut them בכלי, he is also פטור.

responds to an apparent difficulty: תוספות

והא דקאמר מהו דתימא רבנן בכלי נמי פטרי<sup>7</sup> -

<sup>1</sup> Cutting one's nails is a תולדה of גזוז, shearing the sheep, which was done in the משכן to use the wool for the משכן.

<sup>2</sup> However פטור משאצל"ג maintains ר' שמעון.

<sup>3</sup> See ר"ש on the previous עמוד that a משאצל"ג is when the מלאכה being performed is not for the same purpose as it was performed in the משכן. In the משכן the shearing was done to use the wool (see footnote # 1); however here the cutting is done to get rid of the nails. Therefore this 'ד"ה' assumes that everyone in the משנה agrees with ר"י.

<sup>4</sup> How can ר' אלעזר (the אמורא) say that the חכמים of our משנה agree that בכלי he is חייב, perhaps these חכמים agree with ר"ש that משאצל"ג is פטור, so even בכלי he will be פטור because it is a משאצל"ג.

<sup>5</sup> Since the רבנן are only פטור by יד this shows that by כלי they agree to אליעזר ר' that he is חייב for they maintain ר"י like חייב משאצל"ג.

<sup>6</sup> One cannot answer that the משנה has the מלוקת ביד in order דר"א (that he is חייב even ביד) for when there is a choice we always say כח דהיתרא עדיף; the greater חידוש is always in being מתיר, not in being אוסר. Additionally the משנה could have simply added, בכלי, פטורים.

<sup>7</sup> Tosfos just concluded that the רבנן of our משנה maintain משאצל"ג is חייב, so why would we think that they maintain בכלי פטור. See 'Thinking it over'.

And this which the גמרא states, 'one would have thought that the רבנן are פוטר even by a כלי'; why should we assume so? תוספות responds -

היינו פירושו דסבירא ליה כרבי שמעון וכדפרישית -

This is the explanation of the דתימא; perhaps the רבנן agree with ר"ש (that is משאצל"ג is פטור), as I explained.

מהו דתימא' on the פרש"י cites תוספות

אבל רש"י פירש<sup>8</sup> דפטרי משום דלא שייכא גזיזה אלא בצמר -

However רש"י explained that the reason why I may have thought that the רבנן are פטרי even בכלי, is because shearing is only applicable by wool, but not by nails -

disagrees: תוספות

ואין נראה לרבנינו יצחק דבהא ליכא למיטעי דבכל בעלי חיים שייכא גזיזה -

And it does not seem correct to the ר"י, for no one could have been mistaken in this (to assume that גזיזה is only בצמר), since גזיזה is applicable to all live things -

כדאמר לעיל<sup>9</sup> התולש כנף חייב משום גוזז:

As the גמרא ruled previously, 'one who pulls out a feather from a bird is liable on account of גוזז'. We see that there is גזיזה even by feathers, not only by צמר.

## SUMMARY

The רבנן of our משנה follow ר"י that משאצל"ג is חייב.

## THINKING IT OVER

What is the advantage of פרש"י over התוס' פ' התוס' regarding the דתימא?<sup>10</sup>

---

<sup>8</sup> ד"ה מהו.

<sup>9</sup> עד, ב.

<sup>10</sup> See footnote # 7 and שבת של מי.