

DERECH B'YAM HATALMUD ON THE DAF

LYUN INSIGHTS ON KESSUBOS 6A-6B

(A selection of issues discussed by the מפרשים on the דף.)

Defining various prohibitions on שבת

The גמרא on דף ו' continues its discussion of whether ביאה ראשונה is permitted on שבת, and how each opinion holds. To understand the גמרא, it is helpful to clarify the terms used.

The **ריטב"א** in (ד"ה הא למה לי קרא) elucidates the terms **דבר שאינו מתכוון** and **מלאכה שאינה צריכה לגופה**.

He says that an example of **דבר שאינו מתכוון** is dragging a bench over a dirt floor on שבת. The person's intent is to move the bench and not to dig holes. If he makes holes, even though this is **מלאכת בנין** – a prohibited act of building – he is not **חייב** for it because it is a **דבר שאינו מתכוון**.

In a **דבר שאינו מתכוון** there are two independent outcomes from the person's action acts. For example, **גרירה** – dragging the bench – and **הריץ**. It is possible to accomplish one outcome (**גרירה**) without the other (**הריץ**). If a person has **כוונה** for the permitted outcome alone, then we do not hold him liable for the other result.

In contrast, the term **מלאכה שאינה צריכה לגופה** refers to an act which only has a single result. A classic example of a **מלאכה שאינה צריכה לגופה** is a person who digs a hole on שבת (normally an act of **בנין**). He does so not for the purpose of the hole but to acquire the dirt.

However, it is impossible to acquire the dirt without digging the hole. Even if the person only has intent for the prohibited action (to get the dirt), but not for the prohibited result (of digging a hole), he is still **חייב** because digging the hole is a necessary result of his action.

Defining the prohibition of inserting a rag into the hole of a barrel

מסוכריא דנזייתא – The גמרא says that it is **אסור** to insert a rag into the opening of a beer barrel on שבת. Even **רבי שמעון** (who holds **דבר שאינו מתכוון מותר**) agrees that this is **אסור** because it is a **פסיק רישיה**. The commentators disagree on the particular **מלאכה** which the person transgresses in this case.

רש"י in (ד"ה מסוכריא דנזייתא) and the **ערוך** in his first explanation say that inserting the rag is an act of **סחיטה** – squeezing.

תוס' in (ד"ה האי מסוכרייתא) quotes **רבינו תם** who asks: **סחיטה** is a **ליבון** of תולדה – washing clothes – which is only done with water. He brings several cases to prove this. Therefore, **רבינו תם** holds

that squeezing beer or other liquids from a cloth does not violate סחיטה.

תם suggests that the act being done here is מפרק which can be done with other liquids. However, he rejects this suggestion, because the emergence of the liquid from the rag is a פסיק רישיה דלא ניהא ליה (an outcome which will definitely occur but which is undesired), which is permissible according to the ערוך.

תוס' then brings the ר"י who says that the איסור here could be סחיטה according to those who hold that it applies to other liquids. According to those who argue with the ערוך and hold that מפרק is prohibited, the איסור here could be מפרק.

In the end, תוס' brings an additional explanation from the ערוך, that it is אסור to insert a rag into a barrel because we worry that the person might leave it there. Doing so would be a prohibited act of תיקון כלי, of sealing the barrel and making it into a complete, usable vessel.

Which men are permitted to have ביאה ראשונה on שבת?

The גמרא towards the bottom of ו:ו says that the majority of men are בקיאים (experts) in how to have ביאה ראשונה without causing their wives to bleed. Therefore, they can have ביאה ראשונה on Friday night. Does this permission only apply to בקיאים or to all men?

The שיטה מקובצת in (דף ה: ד"ה וכתבו תלמידים) cites the students of רבינו יונה who say that there is a מחלוקת ראשונים how to understand the statement of the גמרא here.

The רבני צרפת say that the גמרא here is teaching that *only a בקי* can have ביאה ראשונה בשבת. If an אינו בקי attempts to do so, he will definitely make a prohibited opening. Therefore, the היתר applies only to בקיאים.

The רמ"ה and the רי"ף argue and say that the גמרא makes a סתם statement here. It does not differentiate between a בקי and an אינו בקי. They say that the גמרא is teaching that *all men* (even אינו בקיאים) are permitted to have ביאה ראשונה בשבת.

רבינו יונה holds like the first approach.

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