

דף יומי הלכה שבת צג

Any מלאכה that can be done by one person, and is done by two, they are both פטור. However, if it can only be done by two people, for example, something that can only be carried by two people, then they are both חייב. If one could do it by himself, and the other could not do it by himself, for example, one could lift a heavy beam on his own and the other could not, if they lift it together, the one who could lift it on his own is חייב and the other is considered a מסייע and is פטור (this is true for any case of מסייע, that the one helping is always פטור).

If a זב was on a bed that had an object under each leg of the bed, each object is טמא as a bed cannot stand on less than four legs. If he was riding on a horse that had an object under each of its legs, they are all טהור as since an animal can stand on three legs, one of the legs is only a מסייע, and being as how we do not know specifically which leg is a מסייע they are all בחזקת טהרה. If a זו was laying on five benches, if he laid upon their length, they are all טמא as we assume he rolled onto each one, and while he was lying on each one, that one alone supported him. If he laid on their width, then they are טהור because no single bench could support him, therefore they all have the דין of מסייע.

When a כהן did the עבודה in the המקדש both his feet had to be on the floor. If he did the עבודה with one foot on the floor, and one foot on a stone or any other utensil, if we remove the utensil or stone and he can still stand, the עבודה is כשר, if we remove it and he falls, it is not כשר. (This is also how we determine the הלכות of standing. For example, during certain תקיעות ראש השנה we must be standing. What if one is leaning slightly on a shtender? If we were to remove the shtender and the person would still be able to stand, then there is no problem, but if he would fall as a result of our moving the shtender, then it is not considered standing. The same דין would apply to וידוי which also must be said while standing.)

The כהן also must perform the עבודה with his right hand or it is not כשר. If the left hand merely helped, but the עבודה could have been done without it, it is still כשר.

When two people carry one thing, in order for them to both be חייב, it must be something that neither can lift on his own, and there only need be the amount for which one is liable in carrying something on שבת (for example, there only need be a רביעית of juice when both are carrying it, not two רביעיות).

Two thieves who steal a sheep or a cow, and שחט the animal and sell it, are חייב to pay four or five times the amount. If one thief שחט the animal and sold it without the other thief's knowledge, then they are both חייב to pay כפל, but not ארבע וחמישה.

One who took out on שבת less than the necessary amount of food that would make him liable in a כלי, he is טור even for the כלי as the כלי is טפל to the food. Similarly, if a person was brought out on a bed, the people carrying the bed are פטור because the bed is טפל to the person (and we are not liable for carrying out humans--עצמו את עצמו).

The amount of something which gives off טומאה is also the amount that is forbidden to carry on שבת, therefore, one may not carry a כזית of a dead body or of an animal carcass, and one may not carry an insect the size of a bean.