**הכי גרסינן הך דהואי במשכן חשיבא קרי ליה אב הך דלא הואי במשכן חשיבא קרי ליה תולדה –**

**This is how we read the text: Those** מלאכות **which were prominent in the משכן are called אב; those that were not prominent in the משכן are called תולדה.[[1]](#footnote-1)**

Overview

The גמרא differentiates between an אב and a תולדה, by stating that an אב was a מלאכה חשובה in the משכן. There are different גירסאות as to the exact difference between an אב and a תולדה. This תוספות offers us two גירסאות, which explain the terms אב ותולדה, differently.

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**ולפי הך גירסא בא לאפוקי כמה מלאכות שלא היו חשובין והיו במשכן -**

**And according to this reading** of the text, the גמרא **is coming to exclude various מלאכות, which were not prominent and were in the משכן -**

**דתולדות נינהו ולא אבות מלאכות כדאמרינן בפרק במה טומנין[[2]](#footnote-2) (שבת דף מט,ב) -**

**For these** מלאכות **are תולדות and are not אבות מלאכות; as** the ברייתא **states in פרק במה טומנין -**

**הם העלו הקרשים מקרקע[[3]](#footnote-3) לעגלה[[4]](#footnote-4) דהיינו הכנסה ומושיט בדיוטא אחת[[5]](#footnote-5) -**

**They** (the לויים) **picked up the boards** (the קרשים of the משכן) **from the ground unto the wagon; which refers** to the תולדות of **הכנסה, and מושיט in one upper story.** The מלאכות of הכנסה and מושיט are deemed תולדות, even though they took place in the משכן. However, they were not מלאכות חשובות; therefore they are not considered אבות.

תוספות offers an alternate גירסא:

**ואית דגרסי הך דהוה במשכן וחשיבא קרי לה אב -**

**And others have the text read** as follows**; ‘those that were in the משכן and are prominent are called אב -**

**הך דלא הוה במשכן ולא חשיבא קרי לה תולדה -**

**Those that were not in the משכן (and) [or[[6]](#footnote-6)] are not prominent are called תולדה’-**

**ולפי גירסא זו צריך לומר דבעי תרתי אבל חשיבא ולא הוי במשכן או איפכא הוי תולדה:[[7]](#footnote-7)**

**And according to this גירסא it is necessary to maintain that two** criteria **are required** to be considered an אב, namely במשכן and חשיבי; **however**, if a מלאכה is **חשיבא and it was not in the משכן; or the reverse,** it was in the משכן but was not חשיבא that מלאכה **is a תולדה.**

Summary

According to the first גירסא, an אב must be חשיבא; according to the second גירסא, an אב must be חשיבא and also be found in the משכן.[[8]](#footnote-8)

Thinking it over

1. According to the first גירסא why did the גמרא mention משכן at all; seemingly (according to the מהר"ם) it depends solely whether it is חשיבא or not?![[9]](#footnote-9)

2. Why is העלו קרשים לעגלה not considered a מלאכה חשובה?[[10]](#footnote-10)

1. See מהר"ם who interprets this to mean that even if it was in the משכן it is still necessary for it to be חשיבא, in order to be considered an אב. However, if it is a מלאכה חשובה, it is considered an אב according to this גירסא, even if it was not found in the משכן. The following גירסא disagrees with this. See footnote # 7. [↑](#footnote-ref-1)
2. The ברייתא there is giving examples of various מלאכות which are found in the משכן. [↑](#footnote-ref-2)
3. The ground is considered a רשות הרבים. [↑](#footnote-ref-3)
4. The wagon is considered a רשות היחיד. Moving an object from a רה"ר to a רה"י is the מלאכה of הכנסה, which is considered to be a תולדה of הוצאה (moving an object from the רה"י to the רה"ר). [↑](#footnote-ref-4)
5. The תולדה of מושיט consists of passing an object from one רה"י to an adjacent רה"י (separated by a רה"ר), when both רה"י are on the same side of the רה"ר. An example would be two porches of two adjacent detached houses, on the same side of the street, which overhang the רה"ר. The place underneath the space between the two porches is a רה"ר as well. Passing an object from one porch to someone on the other porch is the תולדה of מושיט. In the משכן the עגלות (which were a רה"י) to carry the קרשים were lined up in the direction of traffic of the רה"ר. There was a slight space between the front of the rear עגלה and the rear of the front עגלה. This space was part of the רה"ר. The קרשים were first raised onto the rearmost wagon, and then passed on to the לוי who was on the wagon directly in front of it; thereby passing the object מרה"י לרה"י דרך רה"ר. [↑](#footnote-ref-5)
6. See מהרש"א. [↑](#footnote-ref-6)
7. According to the first גירסא, however, we exclude only a מלאכה which is not חשיבא (even if it was in the משכן), but we do not exclude a מלאכה חשובה (even if it was not in the משכן). Therefore the first גירסא excluded (only) הכנסה ומושיט (which were in the משכן but are not חשיבי), but it did not exclude a מלאכה חשובה which was not in the משכן. See footnote # 1. [↑](#footnote-ref-7)
8. See נח"מ who disagrees with the מהר"ם and argues that according to the first גירסא the מלאכה had to be חשיבא (at least) in the משכן; while the second גירסא maintains that it had to be חשיבא in general (not only in the משכן). However both גירסאות agree that it had to be in the משכן. [↑](#footnote-ref-8)
9. See מהוד"ב (למהרש"א). [↑](#footnote-ref-9)
10. See נחלת משה. [↑](#footnote-ref-10)