

1 Our Shiur began with the משנה: מצילין סל מלא ככרות אף על פי שיש בו מאה סעודות, ועיגול של דבילה, וחבית של יין. One may save a basket of bread, a round cake of pressed figs, or a barrel of wine from a fire even if there is 100 meals worth in it.

1 *משנה:*
מצילין...
סל מלא ככרות
אף על פי שיש בו
מאה סעודות
ועיגול
של דבילה
וחבית
של יין

2 The Gemara asks that in the previous משנה we learned that one may only save three meals?
The Gemara gives two answers:
- לא קשיא כאן בבא להציל כאן בבא לקפל -
When saving in one act, one may take out the entire basket no matter how much is in it; when gathering and taking out several baskets together, one may only save three meals. The Gemara later points out that gathering within the house into one basket and then carrying it out in one act is also considered בא להציל, and he may take out an unlimited amount.

2 *?*
The previous משנה...
One may only save three meals?
The Gemara gives
TWO ANSWERS
1st
כאן
בבא לקפל
Saving in several baskets
Can only save THREE meals
לא קשיא...
כאן
בבא להציל
Saving in ONE act
Whatever fits into ONE basket
Gathering IN the house into one basket, is also considered בא להציל

3 The second answer,
- כאן לאותה חצר כאן לחצר אחרת -
Even if you need to gather the items, if you take it out to the same חצר as in which the house is, you may save an unlimited amount of food, since it requires less effort. If you take it to a different חצר you may only save three meals worth, because it requires more effort

3 *2nd*
כאן
לחצר אחרת
Gathering to take out to a different חצר
Can only save THREE meals
Requires more effort
כאן
לאותה חצר
Gathering to take out to the same חצר
Unlimited amount

4 The משנה continues;
 ואומר לאחרים בואו והצילו לכם ואם היו פיקחין עושין עמו חשבון אחר השבת -
 He may call others to come and save food from the burning house for their own use.
 If they are intelligent, they will ask for payment for their work, after שבת.
 The גמרא explains that actually they are entitled to keep all the food, because
 מהפקירא קזכי להו - they acquired it from הפקר.
 However, בירא שמים עסקינן - these people are שמים ירא who do not want to benefit from this type of הפקר - as Rashi explains - because they are very well aware that he did not willingly abandon it.

4 ואומר לאחרים...
 בואו והצילו לכם
 He may call others...
to come save food
 for their own use
 ואם היו פיקחין
 If they are intelligent
 עושין עמו חשבון
 אחר השבת
 They will figure out
 payment for their work
 after שבת
They're actually entitled to KEEP ALL THE FOOD
 מהפקירא קזכי להו
 They acquired from פסקי
 However...
בירא שמים עסקינן
 Who don't want to benefit from this type of הפקר
 (רש"י)
 דידע ללא מרצונו הפקירו
 He didn't willingly abandon it

5 However, they are allowed to demand payment for their work without violating שבת שחר since the wages were not set in advance.

5 **!**
 They ARE allowed to demand payment for their work
שכר אשבת
 Wages were NOT set in advance

6 The משנה continues with a Machlokes whether the items that he saves may be taken out
 לחצר המעורבת - only to a courtyard whose residents made עירובי חצירות, in which you may carry even מדרבנן. OR
 עירובי חצירות מעורבת - אף לשאינה מעורבת, in which generally one may NOT carry מדרבנן. However, in this case the חכמים allowed him to carry in order to save his possessions, in the above-mentioned parameters.
 - ולשם מוציא כל כלי תשמישו
 In addition to food he may also take out utensils he will need for the שלש סעודות, such as dishes, etc.

6 **מחלוקת**
 May the items be taken...
 לחצר המעורבת
 שאינה מעורבת
 מותר
 מותר
 Generally...
 However...
 חכמים allowed him to save his possessions
ולשם מוציא כל כלי תשמישו
 One may also take out utensils he will need for the שלש סעודות

7 Regarding saving clothing the משנה cites 2 opinions. The ת"ק holds; ולובש כל מה שיכול ללבוש ועוטף כל מה שיכול לעטוף; He may put on or wrap himself in as many garments as he can. וחוזר ולובש ומוציא - and he may repeat this procedure many times. ר' יוסי אומר י"ח כלים. He may only put on 18 garments. The Gemara explains that those were the garments people wore in those days. The number of garments is not specific. The point is that R' Yosi holds one may wear only one of each garment normally worn in that time and place, but one may not wear two of the same garment. Rashi also says that according to R' Yosi one may do this only once, but not repeat.

7 Regarding saving CLOTHING TWO OPINIONS

<p>ר' יוסי</p> <p>י"ח כלים!</p> <p>Only 18 garments</p> <p>May wear only ONE of each garment normally worn in that time and place</p> <p>רק י"ח! May do it ONLY once!</p>	<p>תנא קמא</p> <p>ולובש כל מה שיכול ללבוש ועוטף כל מה שיכול לעטוף</p> <p>May put on or wrap himself in as many garments as he can</p> <p>May repeat this procedure many times</p>
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8 The final statement of the משנה is; ואומר לאחרים בואו והצילו עמי - He may tell other to come and save with me. The Gemara points out that regarding food the Mishnah rules that he must say לכם והצילו לכם - save for yourselves, because, since he may not save for himself more than - מזון שלש סעודות - 3 meals, others may not save for him more than מזון שלש either. And, as mentioned earlier, the food belongs to them. However, regarding clothes, he may say עמי - save with me, because, since he may save for himself an unlimited amount of garments, others may help him with that as well, and the clothing belongs to him.


8 ואומר לאחרים... בואו והצילו עמי Come and save with me

<p>Regarding FOOD והצילו לכם</p> <p>They may NOT save for him more than מזון שלש סעודות</p> <p>Whatever they save belongs to them</p>	<p>Regarding CLOTHES והצילו עמי</p> <p>He MAY save UNLIMITED amounts of garments</p> <p>Whatever they save belongs to HIM</p>
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9 The next משנה teaches what one may do to keep the fire from spreading. רבי שמעון בן ננס אומר... עושין מחיצה בכל הכלים בין מלאין בין ריקנין - One may stop a fire from spreading by building a wall of כלים, even if they are full of water. The Gemara explains that רבי שמעון בן ננס holds Indirectly causing a fire to be extinguished is permitted. Following this opinion, רב allows indirectly extinguishing a fire on a טלית by אחר - טלית - putting water on the other side of the טלית. רבי יוסי אומר בכלי חרס חדשים מלאין מים - R' Yosi does not allow using new pottery utensils full of water with the plan of the fire bursting the כלים, causing the water to be released and to extinguish the fire. R' Yosi holds Indirectly causing a fire to be extinguished is forbidden.

9 מלכות

<p>ר' יוסי</p> <p>אוסר בכלי חרס חדשים מלאין מים</p> <p>DOESN'T allow new pottery utensils full of water, they will burst & extinguish the fire</p> <p>גרם כיבוי ✗</p>	<p>רבי שמעון בן ננס</p> <p>עושין מחיצה בכל הכלים בין מלאין בין ריקנין</p> <p>MAY build a wall of כלים to stop a fire, EVEN if they are full of water</p> <p>גרם כיבוי ✓</p> <p>רב יהודה אמר רב</p> <p>allowed extinguishing a fire on a טלית by...</p> <p>עושה מחיצה מים מצד אחר</p>
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10 The *Brayta* teaches two additional methods to indirectly extinguish a fire.
 -1- נר שעל גבי טבלא - if a candle was accidentally left on a board, you can shake the board until the lamp falls, even though there is a good chance it will become extinguished.

-2- נר שאחורי הדלת - when there is a candle behind a door you may open and close the door without worrying that the candle will be blown out according to ר' שמעון who holds that a דבר שאינו מתכיון - a permissible act which might result in an unintentional מלאכה is מותר.
 - לייט עלה רב - Rav condemned this leniency because he holds that in this case even רבי שמעון agrees that it is אסור, because it's a פסיק רישיה - an inevitable result - the candle will definitely be extinguished.

10

1

Shake the board

נר שעל גבי טבלא

מותר

Even though it might extinguish

2

נר שאחורי הדלת

May open and close the door

Without worrying that the candle might blow out

According to... ר' שמעון

דבר שאינו מתכיון

אומר

לייט עלה רב

רב condemned this leniency

פסיק רישיה

The candle will definitely blow out

11 When there is a large flame the wind will not extinguish the fire, rather it will fan the flames. Therefore, when there is a רוח שאינה מצויה - an unusually strong wind, it's אסור to open the door, because it will surely fan the flames, increasing the fire, which is the מלאכה of מבעיר - kindling a fire.

11

רוח שאינה מצויה

Unusually strong wind

אסור

To open the door

It will fan the flames

מבעיר of מלאכה

12 When there is a רוח מצויה – a normal breeze, according to רב יהודה, it's מותר to open the door, because it will have no effect on the flame.
 אביי holds that even when there is only a רוח מצויה – a normal breeze, it's אסור to open the door, because גזרינן - we are concerned lest you open the door even when there is a רוח שאינה מצויה - a strong wind.

12

רוח מצויה
A normal breeze

<p>אביי</p> <p>אסור To open the door</p> <p><i>We are concerned one will open the door also by...</i></p> <p>רוח שאינה מצויה</p>	<p>רב יהודה</p> <p>מותר To open the door</p> <p><i>Will have no effect on the flame</i></p>
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13 The Gemara now returns to that which we learned earlier that the רבנן hold גרם כיבוי is מותר, and ר' יוסי holds גרם כיבוי is אסור. The Gemara cites a מחיקת השם - erasing Hashem's name, where they seem to be holding opposite opinions.
 רבנן hold גרם מחיקת השם - indirectly causing Hashem's name to be erased would be אסור.
 ר' יוסי holds גרם מחיקת השם would be מותר!?

13

גרם כיבוי

<p>ר' יוסי ✗</p> <p><i>אסור</i></p>	<p>רבנן ✓</p> <p><i>מותר</i></p>
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כריתתא:

גרם מחיקת השם

<p>ר' יוסי ✓</p> <p><i>מותר</i></p>	<p>רבנן ✗</p> <p><i>אסור</i></p>
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14 The scenario is as follows:
 הר"י שהיה שם כתוב לו על בשרו - One who has Hashem's name written on his skin and he needs to immerse in a מקוה, the רבנן require that he wear a reed over the ה' שם, presumably so that he not erase it even indirectly. It is ר' יוסי who permits him to go into the water as he would otherwise, and is not concerned of possibly causing the שם to be erased!?

14

הר"י שהיה שם כתוב לו על בשרו
Hashem's name written on his skin

He needs to immerse in a מקוה

<p>ר' יוסי</p> <p><i>מותר</i></p>	<p>רבנן</p> <p>Must wear a reed over the שם ה' <i>presumably...</i> That he shouldn't erase Hashem's name <i>Even indirectly</i></p>
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15 After some discussion, the Gemara concludes; Both the רבנן and ר' יוסי agree that both גרם כיבוי and גרם מחיקת השם are מותר מן התורה. However, regarding גרם מחיקת השם, R' Yosi holds that it's אסור מדרבנן because - מתוך שאדם בהול על ממונו אי שרית ליה אתי לכבוויי - Since a person is anxious to save his possessions, if we allow גרם כיבוי - indirectly causing the fire to be extinguished, he may come to directly extinguish the fire, which would be a איסור דאורייתא. The רבנן however are not concerned about this.



16 In the case of שם כתוב על בשרו, the רבנן require him to cover the שם for another reason - אסור לעמוד בפני השם ערום - It's disrespectful and forbidden to be unclothed before the שם ה'. Of course R' Yosi agrees that if he has a reed readily available, he should use it to cover the שם, and not rely on covering it with his hand, because he might forget and remove his hand. However, where he does not have a reed, and he would need to go after one, thereby postponing the טבילה for another day they have a Machlokes. The רבנן hold - טבילה בזמנה לאו מצוה - It is not necessarily a Mitzvah to immerse at the earliest possible time. Therefore, he should indeed postpone the טבילה until he will find a reed to cover the שם. ר' יוסי holds - טבילה בזמנה מצוה - It IS a Mitzvah to immerse at the earliest possible time. Therefore, he should not postpone the טבילה, rather immerse without a the reed and cover it with his hand. טבילה בזמנה מצוה overrides the need to cover the שם.

