

1 Our Shiur began with the Mishnah;
 נכרי שבא לכבות -
 If a גוי comes to put out a fire in the Jew's house,
 אין אומרים לו כבה ואל תכבה מפני שאין שבייתו עליהן -
 We may not tell him directly to put out the fire, but we have
 no responsibility to stop him either.
 אבל קטן שבא לכבות אין שומעין לו מפני ששבייתו עליהן
 But we do have to stop a minor from doing מלאכה because
 שבייתו עליו - we are responsible to see to it that they not do
 any מלאכה.

Although this cannot be proven from our רבי אמי holds
 that one may announce within earshot of non-Jews - כל המכבה
 אינו מפסיד - anybody who extinguishes the fire will not lose,
 meaning he will not be wasting his time, as he will be
 rewarded.

2 When יוסף בן סימאי stopped gentiles from putting out the fire
 in his home on שבת, even though he merited a miracle that
 rain came and put out the fire, the חכמים told him that he
 could have allowed them to put out the fire.

3 From the fact that we do have to stop a child from extinguish-
 ing the fire, the גמרא initially deduces
 שמעת מינה קטן אוכל נבלות בית דין מצווין עליו להפרישו -
 We see from our משנה that we have a responsibility to stop a
 child from violating איסורים.
 The גמרא rejects the proof from our משנה because our משנה
 may only be talking about a case of דעת אביו - the
 child is doing the מלאכה to please his father. However, a child
 who's doing an עבירה for his own benefit, like a child who
 eats נבלה, perhaps we have no responsibility to stop him.

1

קטן שבא לכבות
 נכרי שבא לכבות
 אין שומעין לו
 אין אומרים לו
 מפני שבייתו עליהן
 מפני שבייתו עליהן

2

רבי אמי
 One may announce כל המכבה אינו מפסיד

יוסף בן סימאי
 Stopped gentiles from putting out the fire in his home

החכמים told him
 He could have ALLOWED them to put out the fire

3

קטן אוכל נבלות
 בית דין מצווין עליו להפרישו
 We have a responsibility to stop a child from violating איסורים

קטן שבא לכבות
 קטן העושה לדעת אביו

אין אומרים לו
 אולי אביו

אין שומעין לו
 אולי אביו

Perhaps we have NO responsibility to stop him

- 4 The next משנה teaches that you can cover three things with a pottery bowl:
- 1- A fire to prevent it from spreading to the overhead beams.
 - 2- צואה של קטן - a child's excrement, and
 - 3- עקרב שלא תישך - a scorpion to prevent it from biting.

רבן יוחנן בן זכאי did not allow covering the scorpion since it is a violation of trapping on שבת.

רב חנן initially taught the second case of the משנה to be referring to human excrement of a child that has to be covered to prevent the child from touching it. But after being insulted by ר' אבין not offering him a chair to sit on, בר אבין שטיא מתני שטותא - criticized this explanation harshly - אבין the fool is teaching foolish things to his son, since human excrement is not מוקצה, because it's לכלבים - fit for dogs, and it may even be moved directly. Instead, רב חנן suggests it is speaking of קטן מפני קטן - the excrement of chickens in a garbage dump in a חצר where a child has access to it, but it may not be removed directly. Although, generally a רעי של רעי, a utensil that holds excrement may be moved because it's repulsive, in our case it may not be moved, since it's not repulsing anybody because it's in the garbage heap.

4 **מלאכה**

You can COVER 3 things with a pottery bowl

1 **FIRE**
to prevent it from spreading

2 **צואה של קטן**
Child's excrement

3 **עקרב שלא תישך**
Scorpion
to prevent it from biting

רבי אבין
To prevent the child from touching it

רבן יוחנן בן זכאי
Violation of TRAPPING

After being insulted by ר' אבין, since human excrement is not מוקצה

רב חנן
צואה של תרנגולים מפני קטן
Excrement of chickens in a garbage dump

- 5 Since the משנה mentioned covering a scorpion to prevent it from biting, the גמרא make several points about killing dangerous creatures on שבת.
- אמר רבי יהושע בן לוי כל המזיקין נהרגין בשבת - R' Yehoshua ben Levi holds you may kill any dangerous creature on שבת.

רב יוסף explains that since we have an authoritative ברייתא that only permits killing five specific creatures, ר' יהושע בן לוי must have been talking about a case where the dangerous creatures are actively chasing somebody and can therefore be killed for נפש, to save a life. The Braisa is talking of where they are not chasing after a person, and there is no issue of נפש. However, these 5 creatures are extremely dangerous and will eventually harm the person. Therefore, one may kill them. The reason is because we follow the opinion of ר' שמעון that צריכה לגופה פטור that a person does a מלאכה for a purpose other than its general purpose, such as trapping the animal to keep it away from him, as opposed to capturing it to have it, he's פטור. Although מלאכה שאינה צריכה לגופה is פטור אבל אסור - it remains אסור מדרבנן - in this case it is מותר - the חכמים permitted it because of the potential harm.

5 **שבת** Killing dangerous creatures on שבת

אמר רבי יהושע בן לוי
כל המזיקין נהרגין בשבת
You MAY kill any dangerous creature

רב יוסף explains

They are actively chasing somebody

פיקוח נפש

בריייתא: Permits killing 5 specific creatures

They will eventually harm the person

ר' שמעון
מלאכה שאינה צריכה לגופה פטור

6 The Gemara relates that somebody recited the following ברייתא -
 ההורג נחשים ועקרבים בשבת אין רוח חסידים נוחה הימנו -
 Pious people are not pleased with people who kill snakes and scorpions on שבת. This opinion agrees with רב הונא who criticized somebody for killing bees on שבת. However, רבא, רבא בר רב הונא said;
 - אותן חסידים אין רוח חכמים נוחה מהם
 The חכמים are not pleased with those חסידים for being so strict.
 רבא disagrees with Braisa above which says that one may only kill 5 specific creatures. He holds like the original understanding of the statement of רבי יהושע בן לוי כל המזיקין נהרגין בשבת - ALL dangerous creatures may be killed on שבת.

6 *בריייתא:*

ההורג נחשים ועקרבים בשבת אין רוח חסידים נוחה הימנו

רב הונא
Criticized somebody for killing bees

רבא בר רב הונא
אותן חסידים אין רוח חכמים נוחה מהם

אמר רבי יהושע בן לוי
כל המזיקין נהרגין בשבת

7 Another ברייתא teaches that if one sees a snake and kills it, Hashem put it there to give him the זכות to kill it. If it hisses and he did not kill it, Hashem is sending a message that it was decreed that he should die, but he was miraculously spared.

7 *בריייתא:*

If one sees a snake and KILLS it

Hashem put it there to give him the זכות to kill it

If it hisses and he did NOT kill it

Hashem is sending a message it was decreed he should die but he was miraculously spared

8 The דף concludes with a story told by רבי אבא בר כהנא and some things we can learn from it:
 בית מדרש - פעם אחת נפל אחד - a snake fell into the בית מדרש and רבי said about the one who killed it בו פגע בו כיוצא בו - the snake was killed by somebody just like it.
 The גמרא tries to prove that רבי meant this as a compliment since רבי ינאי held it is מותר to kill wasps, snakes and scorpions on שבת. The גמרא rejects the proof since רבי ינאי may have only permitted killing these creatures תומו, לפי תומו, if you happen to step on them while walking, but not to go out of your way to try and kill them.

8 **A story told by רבי אבא בר כהנא**

פעם אחת נפל אחד בבית המדרש
A snake fell into the בית מדרש

רבי said

פגע בו כיוצא בו
the snake was killed by somebody just like it

He meant this as a compliment Since it's תומו

He may have only permitted killing תומו

9 Once we mentioned the story of רבי אבא בר כהנא we mention three other things that he said:

-1- פמוטות של בית רבי מותר לטלטלן בשבת - small candelabras of Rebbe's house may be moved on שבת.

-2- קרונות של בית רבי מותר לטלטלן בשבת - the wagons of Rebbe's house can be moved on שבת.

-3- התיר להם רבי חנינא לבית רבי לשתות יין בקרונות של נכרי בחותם אחד -

R' Chanina allowed Rebbe's household to drink wine that was transported by non-Jews even though there was only one seal on it. However, he said, I am not sure if he generally permits one seal -

Or permitted it only in this case where the delivery was to the אישׁ's house, because of לזכות מרדכי בן חנה ברכה - fear of the Nasi.

9

רבי אבא בר כהנא

1

פמוטות של בית רבי
מותר לטלטלן בשבת

2

קרונות של בית רבי
מותר לטלטלן בשבת

3

התיר להם רבי חנינא לבית רבי
לשתות יין
בקרונות של נכרי בחותם אחד