

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 שביתתו 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 ששביתתו עליהן

But we do have to stop a minor from doing כולאכה because שביתתו עליו – we are responsible to see to it that they not do any מלאכה.

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

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 הכמים told him that he could have allowed them to put out the fire.





From the fact that we do have to stop a child from extinguishing 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 משנה rejects the proof from our משנה because our משנה may only be talking about a case of קטן העושה לדעת אביי - 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 בבלה, perhaps we have no responsibility to stop him.











- 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.

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 ייסף ברייתא that only permits killing five specific creatures, יהושע בן לוי must have been talking about a case where the dangerous creatures are actively chasing somebody and can therefore be killed for פקוח נפשף, to save a life. The Braisa is talking of where they are not chasing after a person, and there is no issue of שקוח נפש be. 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 מלאכה שאינה צריכה לגופה פטור that מלאכה שאינה צריכה לגופה פטור מלאכה שמעם berson does a מלאכה שהינה צריכה לגופה פטור some a person does a בסור as trapping the animal to keep it away from him, as opposed to capturing it to have it, he's אסור מדרבנן it remains וה this case it מותר the מדרכות permitted it

אלאנה: You can **COVER 3 things** with a pottery bowl **FIRE** to prevent it from spreading עקרב שלא תישך to prevent it from biting Child's excrement רבי אבין רבו יוחנו בו זכאי To prevent the child from touching it After being insulted by pat 's since human excrement is not 33pm רב חנן צואה של תרנגולים מפני קטן







because of the potential harm.





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 אם who criticized somebody for killing bees on שבת. However, רבא said:

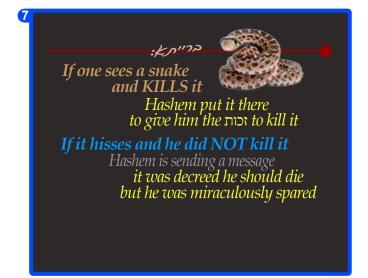
- אותן חסידים אין רוח חכמים נוחה מהם

The חכמים are not pleased with those חסידים for being so strict

רבא בר רב הונא disagrees with Braisa above which says that one may only kill 5 specific creatures. He holds like the original understanding of the statement of - ALL dangerous creatures may be killed on ... שבת.

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.

ההורג נחשים ועקרבים בשבת
אין רוח חסירים נוחה הימנו
רבא בר רב הונא
מרוב חסירים מחה הימנו
רבא בר רב הונא
אותן חסירים
אין רוח חכמים
אין רוח חכמים
מחב אמר רבי יהושע בן לוי
בשבת
בל המזיקין



The אבא בר כהנא אינו astory told by רבי אבא בר כהנא בר כהנא בר כהנא אינו בר מון בר מו











- 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 ...
 - -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 'נשיא's house, because of
 - אימתא דבי נשיאה fear of the Nasi.







