

2.16.6

120a (משנה ג) → 121a (נכרי לדעתיה דנפשיה עביד)

1. ונתצתם את מזבחתם ושבחתם את מצבתם ואשריהם תשרפון באש ופסילי אלהיהם תגדעון ואבדתם את שמם מן המקום ההוא: לא תעשון כן לה' אלהיכם: דברים יב, ג
 2. ויום השביעי שבת לה' אלהיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרד אשר בשעריך: שמות כ, ט

- I. שבת furether on saving food from a fire on משנה ג
- a. *Volume*: permitted to save a basket of loaves even if it contains 100 meals' worth;
 - i. *Challenge*: משנה above limited to 3 meals' worth
 - ii. *Answer1* (ר' הונא): if he is saving, may save more; if just gathering – only 3 meals' worth
 - iii. *Answer2* (רב): even if gathering – if taking to the same חצר – may take more; if to another חצר – only 3 meals
 1. *Question*: if he opened his טלית to collect and kept adding to the pile inside – is this להציל or לקבל?
 - a. *Answer*: from רבא's comment that ר' שיבוי "fooled" ר"ח who then taught that he shouldn't bring a כלי that holds more than 3 meals' worth → permitted to collect as much as the כלי will fill
 - i. *Challenge* (רבא לרבא): where was the "mistake"?
 - ii. *Answer*: the rule is that he may not bring another כלי to add on – but that כלי may be large
 - b. *Similarly*: a single fig-wheel or barrel of wine
 - i. *And*: he can tell others to come and join him in rescuing the food; if they are clever, they bill him after שבת
 1. *Question*: why the "bill" – they gathered from unowned property (הפקר)
 - a. *Answer* (ר"ח): this is מדת חסידות – they wish to return the food to the owners
 - i. *Challenge* (רבא): do שכר חסידים take שבת?
 - b. *Answer* (רבא): the rescuer is ירא שמים, who doesn't want to get הנהא, but doesn't work for free
 - i. *Therefore*: if he's פקח & knows that this payment is permitted, he makes an accounting after שבת
 - c. *Location*: may be saved to a חצר with an עירוב
 - i. *בתיאור*: may even be rescued to a חצר without an עירוב
 - II. משנה ד: saving clothing – he may wear as many clothes as he likes out to that same חצר
 - a. *ד' יוסי*: only 18 garments
 - b. *Repeating*: he may go back in and put on more clothes and wear them out and repeat
 - c. *Involving others*: he may invite others to help him rescue clothing – "הצילו עמי"
 - i. *Question*: why is the wording here "עמי", whereas in regards the food – "לכם"?
 - ii. *Answer*: he may only benefit 3 meals' worth – the rest is "לכם"; but he may wear all the clothes (→ "עמי")
 - iii. *ברייתא*: ר"מ בריתא rules that he may put on clothes, go out and take them off and come back and put on more etc.
 1. *ד' יוסי*: lists 18 garments, including pairs of small belts, socks, shoes and overboots, belt, hat and turban
 - III. משנה ה: setting up a fire break
 - a. *ד' שמעון בן ננס*: permitted to put goatskin (which only sings) on כלים to prevent the fire from spreading
 - i. *And*: we may use any כלים as a break, whether full or empty
 - ii. *ד' יוסי*: prohibits using new pottery that are filled with water – they will break and put out אש (גרם כבוי)
 1. *ברייתא*: if a טלית catches fire on one side, he may put water on the other side – and if it extinguishes, ok
 2. *Challenge*: תוספתא שבת יג: – in that case, he may put it on and if it goes out – so be it
 - a. *Similarly*: if a ספר is enflamed, he may open it up to read and if it goes out – it goes out
 3. *Answer*: the 1st ברייתא follows ר"ש בן ננס, who permits גרם כבוי, as is seen from יוסי בריתא
 4. *ברייתא*: if a lamp is on a tray, he may shake the tray and it falls – if it goes out, so be it
 - a. *בסיס לדבר האסור*: דבי ר' ינאי: only valid if he forgot it there; if he deliberately put it there, it is האסור
 5. *ברייתא*: if a lamp is lit behind a door, he may open the door as usual and if it goes out – it goes out
 - a. *פסיק רישיה*: דב: would curse this ברייתא, since even ר"ש would agree that this is אסור, as it is רישיה
 6. *דב יהודה*: he may open a door before a bonfire
 - a. *אביי*: cursed this ruling
 - b. *Dispute*: whether we take precautions against an unusal wind (that would surely extinguish fire)

