2.16.6

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

ַ וְנִתִּצְתֶּם אֶת מִזְבְּחֹתָם וְשְׁבַּרְתֶּם אֶת מַצֵבֹתָם וַאֲשׁרֵיהֶם תִּשְׂרְפוּן בָּאֵש וּפְסִילֵי אֱלֹהֵיהֶם תְּגַדְעוּן וְאַבַּדְתֶּם אֶת שְׁמָם מִן הַמָּקוֹם הַהוּא: לֹא **תַּעְשׁוּן** כֵּן לֹה' אֱלֹהֵיכֶם: *דברים יב, ג*

מסכת שבת

- ַ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לָה' אֱלֹהֶידָּ לֹא **תִּעְשֶׂה** כָל מְלָאכָה אַתָּה וּבְנָדְּ וּבְתָּדְ עָבְּדְּדְ וַאֲמָתְדְּ וְבְהֶמְתֶּדְ וְגְרָדְ אֲשֶׁר בְּשְׁעָרֶידְּ: *שׁמוח כּ, ט*
- I. משנה ג furether on saving food from a fire on שבת
 - 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 (ה' הנגא): if he is saving, may save more; if just gathering only 3 meals' worth
 - iii. Answer2 (מדכ): even if gathering if taking to the same חצר may take more; if to another חצר only 3 meals
 - Question: if he opened his טלית to collect and kept adding to the pile inside is this לקפל?
 - a. *Answer*: from כלי s comment that ה"ח" who then taught that he shouldn't bring a כלי will fill that holds more than 3 meals' worth → permitted to collect as much as the כלי
 - i. Challenge (רנב"י 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
 - . 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 (מר"ח): this is מדת חסידות they wish to return the food to the owners
 - i. Challenge (רבא): do חסידים take שכר שבת?
 - b. Answer (ירבא): the rescuer is a ירא שמים, who doesn't want to get illicit, הנאה, 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 עירוב with an עירוב
 - i. בן בחירא without an עירוב writhout an צירוב
- II. משנה 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 (→"עממ")
 - iii. ר"מ :ברייתא 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. בלים ה permitted to put goatskin (which only singes) on בלים 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 (גרם כבוי) אש
 - 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:ו 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 משנה follows משנה, who permits גרם כבוי, as is seen from משנה, as is seen from משנה
 - 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. בים לדבר האסור only valid if he forgot it there; if he deliberately put it there, it is בים לדבר 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. שיק א would curse this אדיית, since even איש would agree that this is אסור, as it is פסיק רישיה, as it is פסיק
 - 6. *רב 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)

- IV. Analysis of dispute between גרם כבוי about גרם כבוי
 - a. Implication from our ר' יוסי משנה forbids רבנן and רבנן permit
 - b. *Challenge*: ברייתא implies opposite: we may make a break with empty vessels, or full ones that aren't likely to break meaning metal ware
 - i. כפר חנניה or כפר חנניה do not typically break
 - ii. Proposal: reverse positions in our משנה and ברייתא is speaking to ר' יוסי in their terms
 - 1. Rejection: רב declared that רב is the authority who holds גרם כבוי אסור
 - iii. Rather: no switching needed; entire ברייתא is authored by ר' יוסי and it includes all of those vessels
 - 1. Citing: ר' יוסי who commented that those particular pots do not break either
 - c. Challenge: to both positions, from their rulings about dealing with a שש written on one's flesh
 - i. Consensus: he may not bathe, anoint or stand in a מקום הטנופת
 - 1. שם if he needs to go to טבילה של מצוה), he covers the שם with a reed and goes in
 - 2. שבילה של מצוה if he needs to do טבילה של מצוה, he may go in as usual (w/o covering שם), as long as he doesn't rub
 - ii. Answer: that case is different; per v. 1, only action (of erasure) is prohibited
 - 1. Challenge: per v. 2, only action (of מלאכה) is prohibited
 - 2. Answer: since a person cares about his possessions, if we allow him to, he will extinguish fire
 - a. Challenge: רבנן are difficult; if in case of fire, they allow גרם כבוי, certainly they should allow גרם מחיקה
 - b. Observation: how is this reed working? If it is tight, it is a מחיצה; if not the water gets in anyway
 - i. Challenge: there is a חציצה in any case, due to the ink
 - ii. Block: if the ink is moist, not a ברייתא, per ברייתא
 - c. Answer: דבנן don't allow one to stand in front of שם ה' naked (reed covers it sufficiently for that)
 - i. Challenge: does שם ה' permit standing before שם ה' naked?
 - ii. Answer: he puts his hand over the שם
 - 1. Challenge: then why isn't that sufficient for רבנן?
 - 2. Answer: he may forget and drop his hand
 - a. Challenge: why isn't יוסי concerned about that?
 - d. Answer: רבנן insist that he go and find a reed if one isn't presently available
 - i. And: ר' יוסי doesn't have such an obligation
 - 1. Reason: טבילה בזמנה hold that יוסי is not a רבנן holds that it is
 - a. challenge: מקוה urules that בע"ק waits until evening (of יוה"כ) to use מקוה
 - i. if: he saw מנחה after מנחה
 - b. answer: that is טובל בר' יוסי בר' יוסי מלאה etc.) only be טובל at end
- V. משנה if a non-Jew comes to extinguish, we neither encourage him nor stop him as his מינה is not our responsibility
 - a. However: if a minor comes to extinguish, we do not allow him, as his שביתת שבת is our responsibility
 - i. Note: רישא (may not say "כבה") seems to support leniency that in case of fire, we may declare "anyone who extinguishes doesn't lose" (i.e. hinting that there may be a reward for it) but סיפא (may not say "אל תכבה") implies that we may say nothing
 - 1. Therefore: no proof from our משנה either way
 - ii. שבת איניט, story with a fire in שבת יגיט, since he was connected to government, the firemen of צפורי came to put it out and he didn't allow them; miraculously it started raining and that put out the fire and he sent gifts to all of them.
 - 1. חכמים he didn't need to restrain them from helping out, per our משנה
 - iii. *Conclusion*: from ruling about קטן implies that we are responsible for קטן's ritual behavior ("קטן האוכל נבילות,")
 - 1. Defense (די יוחנן): in this case, it is a קטן acting at his father's behest
 - 2. Challenge: if the non-Jew is acting on behalf of the ישראל, it is also prohibited
 - a. Answer: a non-Iew is acting on his own (in anticipation of getting paid for the כברי

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