

2.16.7

121a (r משנה r) → 122b (סיום הפרק)

- I. שבת: using bowls to protect from danger/disgust on משנה ז
- a. *Rule*: we may turn a bowl over a lamp to keep it from enflaming the beam, or on a child's צואה, or on a scorpion
- i. *צואה*: story of ר' חנן בר רבא – challenged wording of משנה – since מוקצה צואת אדם is not used for dogs
1. *And*: it not being מוכן from the day before is not an issue, per ד:ח
 2. *Answer*: must be מוקצה (dung pile in חצר) in such a location that it is otherwise תרנגולת
- ii. *Scorpion (and related threats)*: ריב"ל: all מזיקין may be killed on שבת
1. *Challenge*: ברייתא which allows killing 5 -Egyptian flies, Nineveh wasps, Adiabenean scorpions, Palestinian snakes and wild dogs anywhere
 - a. *Proposal*: perhaps that follows ר' יהודה – but he holds שא"צ לגופה → wouldn't allow
 - b. *Must be*: ר"ש – but then why does he only allow these 5?
 2. *Rather*: ר"ש allows it where he is being chased; ברייתא is ר"ש and when he is not threatened
 3. *ברייתא*: if someone kills snakes or scorpions on שבת, חסידים frown on that behavior
 - a. *חסידים*: "frown" on disapproval of חכמים דבא ב"ר הונא
 - b. *But*: he is at odds with ר' הונא (his father), who chastised someone for killing a bee on שבת
 - i. *Tangent*: "סימון" of being attacked by snakes and being spared
 4. *ד' ינאי* would certainly kill snakes and scorpions on שבת – he even kills wasps
 - a. *Question*: perhaps it's only permitted לפי תומו (as he is walking – not deliberately as an overt act)
 - i. *Similar to*: רב יהודה's ruling about stamping on spittle לפי תומו (story with אבא בר מרתא@אבא בר מרתא)
- iii. *Tangents*: customs of בית רבי – to move candlesticks (even if need both hands to pick them up)
1. *And*: to move carriages – even though they need 2 people to pick them up
 2. *And*: ר' חנינא allowed בית רבי to drink wine in non-Jewish carriages with only one seal
 - a. *Unclear*: if it was per ר"א (who allowed חותם א' or due to their fear of רבי יהודה)
- b. *דבי יהודה*: such a case came to ערב ריב"ז (small town near צפורי; he expressed concern that he may be חטאת חייב
- II. משנה ח: benefiting from a מלאכה done by non-Jew
- a. *If* a non-Jew lights a lamp, a ישראל may benefit from the light, unless he did it for the ישראל
- b. *If* he filled up water (הוצאה) to feed his animal, a ישראל may use the rest of the water; if he did it for ישראל – אסור
- c. *If* he made ramp to disembark from boat, a ישראל may use it; if he made it for ישראל – he may not use it
- d. *Story*: ר"ג and elders were on a boat; a נכרי made a ramp to get off and they used it to disembark on שבת
- i. *Justification*: if we only learned about נר, since נר לא נר למאה, נר לא נר, may use it, but with water, he may add – קמ"ל
1. *And*: ramp taught to introduce story with ר"ג
- ii. *ברייתא*: adds case of נכרי collecting grass (to feed animals); ישראל may use it; if for ישראל, may not use it
1. *And*: (same as משנה) – drawing water
 - a. *However*: it is only מותר if they don't know each other; if they do, it is אסור in all cases
 2. *Challenge*: ruling that he may put his animal over grass (מחובר) but not over מוקצה
 - a. *In other words*: he may not allow his animal to eat המוקצה (and that which נכרי cut were מוקצה)
 - b. *Answer*: in our case, he allows animal to walk over there to eat it, he doesn't place it there
- iii. *Revisiting ברייתא*: ruling that he may not benefit from נכרי's work if they know each other
1. *Challenge*: from case in משנה – ר"ג knew נכרי, yet he used the ramp
 - a. *Answer1* (אביי): ר"ג was not visible at the time
 - b. *Answer1* (רבא): even if he was there; a ramp is a singular act, good for all (נר לא נר לק')
 - i. *Challenge*: תוספתא שבת ג:יד reads that ר"ג permitted using ramp since "הואיל ולא בפנינו עשאו"
 - ii. *Correction*: read "since he made it, we will use it" (not an issue of בפנינו)
 2. *Challenge*: בה: מכשירין – in a mixed city that has a bathhouse open on שבת
 - a. *If*: majority are non-Jews, ישראל may use it immediately at מוצ"ש
 - b. *If*: majority are ישראל (or 50/50), must wait on מוצ"ש long enough to heat up water
 - i. *Answer*: when they heat it, they do it for the majority
 3. *Parallel challenge*: ruling that if a lamp is lit at a meal, if רוב נכרים – permitted; רוב ישראל (or 50/50) – אסור
 - a. *Answer*: again, they light on behalf of the majority
 - b. *Story*: שמואל came to home; נכרי came and lit lamp and שמואל turned away
 - i. *However*: when נכרי took out a שטר to read (by lamplight), שמואל turned and benefited from נר