



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Chuf Aleph

MISHNA

- If a goy comes to extinguish a fire in a Jew's house on Shabbos, we may not encourage him to do so, but we need not stop him from doing so either, because we have no responsibility to prevent a goy from doing melachos on Shabbos.
- If a minor comes to extinguish the fire, we must not allow him to do so, because (although he is not obligated in hilchos Shabbos) we are responsible to prevent him from doing melachos on Shabbos.

GEMARA

- **R' Ami** said, if a Jew has a fire in his house on Shabbos, he may announce (for goyim to hear) "Whoever extinguishes the fire will not lose" (i.e. will get rewarded).
 - Maybe our Mishna is a proof to this, because our Mishna says that we can't tell a goy directly to extinguish the fire, but it would seem that an indirect method, like **R' Ami** suggested, should be allowed. However, the Mishna also has the reverse inference. The Mishna says we don't have to stop the goy from extinguishing the fire. This seems to say that we cannot encourage him, even indirectly. Therefore, our Mishna can't be used as a proof either way.
- A Braisa says, there was once a fire in the courtyard of **Yosef ben Simai** (who was the royal treasurer) on Shabbos. People from the government came to extinguish the fire, but **Yosef** did not allow them to do so. A miracle occurred and it began to rain, which put out the fire. After Shabbos, **Yosef** sent rewards to the people who had wanted to extinguish the fire. When the **Chachomim** heard about the story they said he had no reason to stop them since they came on their own.

AVAL KATAN SHEBAH LICHABOS EIN SHOM'IN LO MIPNEI SHE'SHVISASO ALEIHEN

- **Q:** It seems from here that if a minor was eating non-kosher meat, Beis Din would be required to stop him from continuing to eat (which is a point of machlokes)?! **A: R' Yochanan** said, in the Mishna we must stop him because it is discussing where he is extinguishing the fire because he believes his father wants him to do so. However, if he would do so truly on his own volition, we would not have to stop him.
 - **Q:** If the case of the minor discusses where he is extinguishing for someone else's sake, the case of the goy must be the same thing (where is extinguishing for the sake of the Yid). If so, how is it permitted to allow him to do so? **A:** A goy only acts in his own interests (he does so to get paid or otherwise benefit himself).

MISHNA

- We may place a bowl over: a candle so that the beams do not catch fire, the excrement of a child, or over a scorpion so that it does not sting.
- **R' Yehuda** said, when someone trapped a scorpion like this on Shabbos in front of **R' Yochanan ben Zakkai**, he said, I think this person may be chayuv a chatas for trapping (since the scorpion wasn't chasing him – Rashi)

GEMARA

- **R' Yehuda, R' Yirmiya bar Abba and R' Chanan bar Rava** went to visit **Avin of Nashikiya**. **Avin** had couches brought out for **R' Yehuda** and **R' Yirmiya** to sit on, but not for **R' Chanan bar Rava** (who was forced to sit on the ground). **R' Chanan bar Rava** heard **Avin** teaching our Mishna to his son. **Avin** explained that one may cover the excrement of a child because of the children (so that they don't touch it and get dirty). **R' Chanan** (who was slighted by being seated on the

floor) said to **Avin**, “The foolish **Avin** teaches foolish things to his son”, because the excrement of children is fit for eating by dogs, and therefore one would not have to cover it, and he can simply move it away. Even if you want to say it should still be muktzeh because it wasn’t available to be eaten by a dog before Shabbos, that would not make it muktzeh, just like the flowing water from a river is not muktzeh even though the water that is here now was not here yesterday. The Mishna should be taught as referring to excrement of chickens, not children.

- **Q:** The chicken excrement should be allowed to be moved just like any keili containing wastes is allowed to be moved (because it is so disgusting)?! Don’t try to answer that it may only be moved when in a keili, because we find that **R’ Ashi** allowed the removal of a mouse by grabbing its tail, even without a keili?! **A:** It refers to chicken wastes in a garbage heap. Since people don’t hang out there and are therefore not disgusted by it, it is muktzeh and must be covered, not moved.
- **Q:** What is a child doing in the garbage heap? **A:** The waste was lying in a courtyard.
- **Q:** Waste in a courtyard may be moved because people find it disgusting?! **A:** The wastes were in a garbage heap in the courtyard.

V’AL AKRAV SHELO TISHACH

- **R’ Yehoshua ben Levi** said, anything that can kill, may be killed on Shabbos.
 - **Q:** **R’ Yosef** asked, a Braisa says 5 things may be killed on Shabbos: the Egyptian fly, the Ninveh hornet, the Chadyav scorpion, the Israeli snake, and a wild dog from any location. This must follow **R’ Shimon** (because according to **R’ Yehuda** he would be chayuv because this is a “melacha she’eina tzricha l’gufa”) and it’s only these 5 that may be killed, nothing else!? **A:** **R’ Yosef** says, the Braisa is talking about where the creatures are not chasing a person. **R’ Yehoshua ben Levi** is talking when the creatures are chasing a person.
- A Braisa was taught to **Rava bar R’ Huna** that said, the spirit of the “chassidim” are not happy with one who kills snakes and scorpions on Shabbos. **Rava bar R’ Huna** responded, the spirit of the **Chachomim** are not happy with those “chassidim” who say that.
 - **R’ Huna** himself seemed to disagree with his son, because he voiced displeasure when he saw someone kill a bee on Shabbos.
- A Braisa says, if one happens upon snakes and scorpions and he kills them, this means they were sent to him by Hashem so that he should do a good deed by killing them (and not allowing them to harm other people). If he doesn’t end up killing them, it means that Hashem sent them to kill him, but he was saved through a miracle. **Ulla** says, this last statement is only true if the snakes were hissing at him, ready to attack.
- **R’ Abba bar Kahana** said, one time a snake fell into the Beis Medrash on Shabbos and a Nevasi Yid killed it. **Rebbi** said, it was killed by someone like it.
 - **Q:** Did **Rebbi** mean that this person did a good thing or a bad thing? **A:** We find that **R’ Yannai** said he had killed wasps on Shabbos, so he definitely would allow killing a snake. Based on that, it must be that **Rebbi** thought this person had done a good thing.
 - **Q:** It could be that **R’ Yannai** only allowed killing if he does so “lefi tumoi”, in the course of his normal walking (if he steps on a snake as he is walking and kills it is permitted, because the **Rabanan** were not goizer in that case), but maybe he never allowed killing under another set of circumstances?! We find that **R’ Yehuda** allowed stepping on saliva “lefi tumoi”, **R’ Sheishes** allowed stepping on a snake “lefi tumoi”, and **R’ Katina** allowed stepping on a scorpion “lefi tumoi”.
 - **Abba bar Marsa** owed money to the members of the Reish Galusa. They brought him to the house of the Reish Galusa to pressure him to pay. It was Shabbos and there was some saliva on the ground. The Reish Galusa said, bring a keili and cover the saliva. **Abba bar Marsa** said, there is no need for that, because **R’ Yehuda** said one can step on saliva “lefi tumoi”. Upon hearing this, the Reish Galusa said, this person (**Abba bar Marsa**) is a talmid chochom. Do not pressure him.
- **R’ Abba bar Kahana in the name of R’ Chanina** said, the candelabra of **Rebbi’s** house may be moved on Shabbos.
 - **Q:** **R’ Zeira** asked, was this a small one able to be carried with one hand or a large one that needs two hands to be moved? **A:** He answered, they were small.

- **R' Abba bar Kahana in the name of R' Chanina** said, the wagons of **Rebbi** may be moved on Shabbos.
 - **Q: R' Zeira** asked, does this refer to large wagons that need 2 people to be moved or small ones that can be moved by one person? **A:** He answered, it refers to small ones.
- **R' Abba bar Kahana** said, **R' Chanina** allowed the people of **Rebbi's** house to drink wine transported by goyim, based on the fact that the wine had one seal. However, he did not know if **R' Chanina** permitted it because he holds like **R' Eliezer** that one seal is always enough or because he held that in this case it is enough because the goyim were afraid of the Nasi and would therefore never touch the wine.