



Trapping

The *Mishnah* (7:2) lists the thirty-nine *melachot* – the activities that one is forbidden from engaging in on *Shabbat*. One of those listed is *tzad* – trapping a deer. We shall try to understand the definition of this *melacha*.

In the first *perek* we saw the debate regarding whether one can set a trap prior to *Shabbat* if the animal will be caught on *Shabbat* itself. *Beit Hillel* maintained that it was permitted. Consequently, the trap must be set on *Shabbat* itself to constitute the *melacha*. Nevertheless, one is not liable for setting the trap alone.

The *Tosfot* (*Shabbat* 17b) explains that the reason is that when setting the trap, one is not sure whether the animal will get trapped inside it. That said, one cannot set a trap in case an animal is immediately caught inside the trap. The *Chazon Ish* (36:1) explains that the *Tosfot* does not differentiate between whether the animal triggers the trap immediately or moments later. There is no difference between the two since in both cases the animal is the one that activates the trap. Instead, the distinction is whether, when setting the trap, if he knows the animal will get caught inside it.

The *Minchat Chinnuch* however finds the *Tosfot* difficult. He asks, even if the person knows that the animal will enter the trap he is setting, the trapping of the animal occurred on its own. The person did not directly trap the animal. Since his actions indirectly caused the animal to be trapped, he should not be liable.

The *Chazon Ish* however explains that one is liable in this case and also in the case of cooking, since it is the nature of those *melachot* that they are set in motion and complete on their own. In other words, it is true that for

other *melachot* one would be exempt on a biblical level if executed via *gerama* (indirect action). Nevertheless since the nature of these *melachot* is that they are completed on their own, one would be liable.

The *Birkat Shmuel* explains similarly that for *Shabbat*, some *melachot* do not require active input to be defined as a *melacha*. For example, in the *melacha* of winnowing, it is the wind that assists in separating the wheat from the chaff. Consequently, for some *melachot* one is liable even in the case of *gerama*.

One might still ask, if one is liable when that animal is trapped, how can one set a trap on *erev Shabbat* if he knows the animal will get trapped on *Shabbat*? We have just learnt that one does not need to actively trap the animal for it to be defined as a *melacha*. Even if the animal walks into the trap on its own, one has performed the *melacha*. Consequently, one would think that even if the trap was set prior to *Shabbat*, if the animal was trapped on *Shabbat* they should be liable.

The *Birkat Shmuel* explains that the *melacha* of trapping is not simply the outcome that the animal is trapped. Instead, the definition of the *melacha* is that one actively did something on *Shabbat* that will bring about the trapping of the animal – even if the animal walks into the trap on its own. If the trap was set on *erev Shabbat*, it is true that the main part of the *melacha* occurred on *Shabbat*. However, since no action occurred on *Shabbat* – the trap was not set on *Shabbat* – no activity was performed on a *Shabbat* to define this as a *melacha* performed on a *Shabbat*.

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Revision Questions

שבת ו' ד' – ח' ג'

- pepper in her mouth? (Explain the reasons for when she can and cannot.) (ו'ה: ו')
- Can one walk with a coin strapped to their foot? Why would they want to? (ו'ו: ו')
- Can a woman who has wrapped her scarf and tied it around a nut or stone walk in the public domain in such a manner? What is the condition on this ruling? (ו'ז: ו')
- What aids may a leg amputee wear in the public domain on *Shabbat*? (ו'ח: ו')
- Who can wear bells on their clothing on *Shabbat*? (ו'ט: ו')
- Explain the debate regarding whether one can wear a fox's tooth on *Shabbat*? (ו'י: ו')
- Provide two scenarios when one performs multiple *melachot* on one *Shabbat be'shogeg* yet is only obligated to bring one *chatat*? (ו'יא: ו')
- How many *avot melacha* are there? (ו'יב: ו') [Hard: list all the *melachot*.]
- What is the general rule presented in the *Mishnah* regarding the minimum measure of any object that if one carries this measure from the private domain to the public domain they performed a *melacha*? (ו'יג: ו')
- Regarding the previous question, what is the minimum measurement for: (ו'יד: ו')
 - Wheat?
 - Food fit for human consumption?
- The *Mishnah* (7:4) lists many different measurements for different objects. If someone carried two different objects, when do they combine to add up to the minimum quantity? (ו'יז: ו')
- What is the minimum measurement for:
 - Wine?
 - Milk?
 - Honey?
 - Oil
 - Water?
 - Any other drinks?(ו'יח: ו')
 - Rope?
 - Paper? (ו'יט: ו')
 - *Klaf*?
 - Ink? (ו'יג: ו')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 December י"ז כסלו	12 December י"ח כסלו	13 December י"ט כסלו	14 December כ' כסלו	15 December כ"א כסלו	16 December כ"ב כסלו	17 December כ"ג כסלו
Shabbat 8:4-5	Shabbat 8:6-7	Shabbat 9:1-2	Shabbat 9:3-4	Shabbat 9:5-6	Shabbat 9:7-10:1	Shabbat 10:2-3

