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Shabbos Daf 122

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: If a gentile lights a lamp, a Jew may make use of its light; but if [he does it] for the sake of the Jew, it is forbidden. If he draws water¹ to give his own animal, to drink, a Jew may water [his] after him; but if [he draws it] for the Jews sake, it is forbidden. If a gentile makes a stairway to descend by it, a Jew may descend after him; but if on the Jews account, it is forbidden. It once happened that Rabban Gamliel and the elders were traveling in a ship, when a gentile made a stairway for going down, and Rabban Gamliel, and the elders descended by it. (122a)

GEMARA: Now these are [all] necessary. For if we were informed [about] a lamp, that is because a lamp for one is a lamp for a hundred; but as for water, [I might say] let us forbid it,² lest he come to increase [the quantity drawn] on the Jew's account. What is the need of [the ruling about] a stairway? He tells us the story of Rabban Gamliel and the elders. (122a)

Our Rabbis taught: if a gentile gathers herbs,³ a Jew may feed [his cattle with it] after him, but if [he gathers] on the Jew's account, it is forbidden. If he draws water to give his cattle to

drink, a Jew may water [his] after him, but if on the Jew's account, it is forbidden. When is that? If he does not know him; but if he knows him it is forbidden. But that is not so? For Rav Huna said in Rabbi Chanina's name: A man may stand his cattle on grass on the Shabbos,⁴ but not on muktzeh⁵ on the Shabbos!⁶ — It means that he stands in front of it [the animal],⁷ and so it goes [there] and eats.

The Master said: 'When is that? If he does not know him; but if he knows him, it is forbidden.' But Rabban Gamliel [is a case where] he knew him? — Said Abaye: It was not [made] in his presence.⁸ Rava said: You may even say that it was in his presence: 'a lamp for one is a lamp for a hundred.'⁹ An objection is raised: Rabban Gamliel said to them, 'Since he did not make it in our presence, let us go down by it?' — Say: 'Since he made it, let us go down by it.' Come and hear: If a city inhabited by Jews and gentiles contains baths where there is bathing on the Shabbos, if the majority are gentiles, one [a Jew] may bathe in them immediately;¹⁰ if the majority are Jews, one must wait until hot water could be heated.¹¹ — There, when they heat, they do so with a view to the majority.¹² Come and hear: If a lamp is burning at a banqueting party: if the majority are gentiles, one may make

¹ From a pit in the street.

² Even when the gentile draws it for his own use.

³ As animal fodder.

⁴ I.e., on grass attached to the soil, and we do not fear that he may thereby come to cut grass for his animal.

⁵ Fodder stored away for later use; this may not be handled on the Shabbos as muktzeh; hence its designation.

⁶ Lest he take it and feed the animal. But grass cut on the Shabbos is also muktzeh and may not be handled, since it was not fit for handling detached before the Shabbos.

⁷ Barring its way to elsewhere and so making it go on to the detached grass; but he does not actually lead the animal himself; then it is permitted.

⁸ Then the gentile certainly did not make it for him.

⁹ He needed the gangway for himself, and there is no extra work even if he had Rabban Gamliel in mind. But one may cut more grass on the Jew's account.

¹⁰ After the Shabbos, because it was heated primarily for gentiles.

¹¹ After the Shabbos, so as not to benefit from the heating of the water on the Shabbos. Now, the water had to be heated for the gentiles in any case, and there is no real difference between heating for one or for many; further, it was not heated in the Jews' presence, yet one must not benefit from it. This contradicts both Abaye and Rava.

¹² Hence it is regarded as specifically for Jews.

use of its light; if the majority are Jews, it is forbidden; if half and half, it is forbidden? — There too, when they light it, they do so with a view to the majority. Shmuel visited the house of Avin of Toran. A gentile came and lit a lamp, [whereupon] Shmuel turned his face away. — On seeing that he [the gentile] had brought a document and was reading it, he observed, 'He has lit it for himself'; [so he [too] [Shmuel] turned his face to the lamp. (122a – 122b)

WE SHALL RETURN TO YOU, KOL KISVEI

CHAPTER XVII

MISHNAH: All utensils may be handled on the Shabbos and their doors with them, even if they are detached, for they are not like the doors of a house, which are not of *muchan*.¹³ A man may take a hammer to split nuts, a chopper to cut [a round of] pressed figs, a saw for sawing cheese, a spade to scoop dried figs, a winnowing shovel and a pitchfork to place [food] upon it for a child, a reed or a whorl to stick [food], a small needle to remove a thorn, and a sack [needle] to open a door with. (122b)

GEMARA: All utensils may be handled, ... even if they are detached on the Shabbos, while it goes without saying [if detached] on a weekday; on the contrary, on the Shabbos they stand 'prepared' in virtue of their origin;¹⁴ [whereas if detached] on a weekday, they do not stand 'prepared' in virtue of their origin?¹⁵ Said Abaye, This is its meaning: All utensils may be handled on the Shabbos, their doors with them, even if they are detached on a weekday, they may be handled on the Shabbos. (122b)

Our Rabbis taught: The door of a box, chest, or coffer may be removed, but not replaced; that of a chicken coop may

neither be removed nor replaced. As for that of a chicken coop, it is well! he holds that since they [the chicken coops] are attached to the ground, [the interdict of] building applies to the ground and that of demolishing applies to the ground;¹⁶ but as for that of a box, chest, or coffer, what is his opinion? If he holds, [The interdict of] building applies to utensils, then that of demolishing [too] applies to utensils; while if there is no [prohibition of] building in respect to utensils, there is no [prohibition of] demolishing in respect to utensils [either]? — Said Abaye: In truth he holds: There is [the prohibition of] building in the case of utensils, and there is [that of] demolishing in respect of utensils, but he means: Those that were removed [may not be replaced].¹⁷ Said Rava to him: There are two objections to this: one, since he teaches that they may be removed; and two, how [explain] 'but not replaced?' — Rather said Rava: He holds, [The interdict of] building does not apply to utensils, and the interdict of demolishing does not 'apply to utensils, yet it is a preventive measure, lest he fix it firmly'.¹⁸ (122b)

A man may take a hammer, etc. Rav Yehudah said: [This means,] a nut hammer to split nuts therewith, but not a smith's [hammer]: he holds: An article whose function is a forbidden labor is forbidden [even] when required for itself.¹⁹ Said Rabbah to him: If so, when the second clause Teaches: A winnowing shovel and a pitch-fork, to place [food] upon it for a child, are a winnowing shovel and a pitch-fork set aside specially for a child? Rather said Rabbah: [it means] a smith's hammer to split nuts with it; he holds: An article whose function is a forbidden labor is permitted when required for itself. (122b – 123a)

¹³ The doors of a house, if detached, may not be handled on the Shabbos, because they are not parts of utensils which stand 'prepared' for handling. But the doors of utensils are like the utensils themselves.

¹⁴ Lit., 'father'. If they became detached on the Shabbos since they were fit to handle at the beginning of the Shabbos, when they were part of the whole, they remain so for the whole Shabbos.

¹⁵ For when the Shabbos commenced they were not part of the utensil.

¹⁶ I.e., it is like fitting or removing a house door, which constitutes building and demolishing.

¹⁷ Thus only one law is stated; the doors of a chest, box, and coffer, if detached (before the Shabbos), may not be refitted.

¹⁸ Nailing or screwing it on, which is certainly labor; hence he must not put it back at all.

¹⁹ For a permitted labor. I.e., since the normal function of a smith's hammer is to perform labor forbidden on the Shabbos, it may not be handled even for a permitted purpose.