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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Abaye raised an objection to Rabbah: A mortar, if containing garlic, may be moved;<sup>1</sup> if not, it may not be moved?<sup>2</sup> — The author of this is Rabbi Nechemiah, he replied, who maintains: A utensil may be handled only for the purpose of its [normal] use. He objected to him: Yet both hold alike that if he has [already] cut meat upon it, it may not be handled?<sup>3</sup> — He thought of answering him that this agrees with Rabbi Nechemiah, but when he heard Rabbi Chinena bar Shalmia's dictum in Rav's name: All agree in respect of the dyer's pins, tubs, and beams: since one is particular about them he appoints a [special] place for them; so here too one appoints a special place for it [the pestle].<sup>4</sup> (123a)

It was stated: Rabbi Chiya bar Abba said in Rabbi Yochanan's name: We learnt [in our Mishnah] of a goldsmith's hammer; Rav Shemen bar Abba said: We learnt of a spice hammer. He who says a spice [hammer], all the more so a goldsmith's [hammer].<sup>5</sup> He who says a goldsmith's, — but one is particular about a spice

[hammer].<sup>6</sup> (123a)

A spindle or a weaver's reed, etc. Our Rabbis taught: If an unripe fig was hidden in straw,<sup>7</sup> or a cake which was hidden in live coals, and part of it is uncovered, it may be handled,<sup>8</sup> but if not, it may not be handled. Rabbi Elozar ben Taddai said: One impales them on a spindle or a weaver's reed, and they [the straw or coals] are shaken off of their own accord. Rav Nachman said: The halachah is as Rabbi Elozar ben Taddai. Shall we say that Rav Nachman holds: Indirect handling is not designated handling? Surely Rav Nachman said: 'A radish, if it is the right way up, is permitted; if it is reversed, it is forbidden.'<sup>9</sup> — Rav Nachman retracted from that [ruling]. (123a)

A small needle to remove a thorn, etc. Rava son of Rabbah sent to Rav Yosef: Let our Master teach us: What of a needle from which the eye or the point has been removed?<sup>10</sup> We have learnt it, he replied: A small needle to remove a thorn: now, what does it matter to the thorn

<sup>1</sup> On account of the garlic, to which the mortar is merely subsidiary.

<sup>2</sup> Since its essential function is forbidden, it may not be moved even for a permitted purpose, which refutes Rabbah.

<sup>3</sup> The reference is to a pestle: Beis Shammai rule that it must not be handled on a Festival for cutting meat on it, because its normal use, sc. pounding, is forbidden on a Festival; Beis Hillel permit it, so as not to hinder the joy of the Festival. But if the meat has already been cut upon it, so that the permissive reason no longer holds good, Beis Hillel admits that it may not be handled.

<sup>4</sup> From where it is not to be moved for any other purpose but its own. This lays a stronger prohibition upon it; hence it may not be handled.

<sup>5</sup> That it may be used, and the more so is an ordinary smith's hammer — in agreement with Rabbah.

<sup>6</sup> Not to use it for anything else, lest it become too soiled for subsequent use on spices.

<sup>7</sup> For it to ripen. Straw is muktzeh for making bricks.

<sup>8</sup> Since the straw or the coals themselves need not be handled.

<sup>9</sup> The reference is to a detached radish stored in loose earth in the ground: if it is the right side up, one may pull it out, because since the top of the radish is broader than the bottom he does not dislodge any earth; but if reversed, the loose soil will naturally cave in, hence it is tantamount to handling the soil and is forbidden, though it is only indirect handling.

<sup>10</sup> Does it still rank as a utensil and permitted to be handled on the Shabbos?

whether it has an eye or not? He [thereupon] put an objection to him: If the eye or the point of a needle is removed, it is tahor?<sup>11</sup> — Said Abaye: You oppose tumah to the Shabbos! [For] tumah we require a working utensil,<sup>12</sup> [whereas] in respect to the Shabbos we require anything that is fit, and this too is fit for removing a splinter. Rava observed: He who raises the objection does so rightly: since it is not a utensil in respect to tumah, it is not a utensil in respect to the Shabbos.

An objection is raised: A needle, whether with or without an eye, may be handled on the Shabbos, while one with an eye was specified only in respect to tumah? — Abaye interpreted it on the view of Rava as referring to unfinished utensils, for sometimes he may decide to use it thus and make it rank as a utensil; but if the eye or point is removed one throws it away among the rubbish. (123a)

Straightening out the limbs of an infant, Rav Nachman forbids, while Rav Sheishes permits. Rav Nachman said: From where do I rule thus? Because we learnt: One must not use an emetic on the Shabbos. And Rav Sheishes? — There it is unnatural, whereas here it is natural. Rav Sheishes said: From where do I rule thus? Because we learnt: A small needle to remove a thorn. And Rav Nachman? — There it is [externally] deposited,<sup>13</sup> whereas here it is not [externally] deposited. (123a – 123b)

MISHNAH: A cane for olives,<sup>14</sup> if it has a bulb on top, is susceptible to tumah; if not, it is not susceptible to tumah. In both cases it may be handled on the Shabbos. (123b)

<sup>11</sup> Indicating that it is not a utensil.

<sup>12</sup> But if the eye or point is removed the needle is no longer a utensil.

<sup>13</sup> The thorn is laid in the flesh, as it were, but has not entered the system.

<sup>14</sup> Used for stirring a mass of maturing olives to see whether they are fit for pressing.

<sup>15</sup> Viz., at the oil which penetrates the hollow reed; for this a bulbous (closed) top is required, which turns the cane into a utensil technically containing a receptacle.

GEMARA: Why so? It is a flat wooden utensil, and these are not susceptible to tumah; what is the reason? We require [something] similar to a 'sack'? — It was taught in Rabbi Nechemiah's name: When he turns the olives he reverses it and looks at it.<sup>15</sup> (123b)

MISHNAH: Rabbi Yosi said: all utensils may be handled, except a large saw and the pin of a plow.<sup>16</sup>

GEMARA: Rav Nachman said: A launderer's riddle is like the pin of a plow. Abaye said: A cobbler's knife and a butcher's chopper and a carpenter's adze are like the pin of a plow.

Our Rabbis taught: At first they [the Sages] ruled: Three utensils may be handled on the Shabbos: A fig-cake knife, a pot soup ladle, and a small table-knife. Then<sup>17</sup> they permitted [other articles], and they permitted again [still more], and they permitted still further, until they ruled: All utensils may be handled on the Shabbos except a large saw and the pin of a plow. What is meant by 'then they permitted [other articles], and they permitted again [still more], and they permitted still further'? — Said Abaye: [First] they permitted an article whose function is for a permitted purpose, provided it was required for itself;<sup>18</sup> then they further permitted an article whose function is for a permitted purpose, even when its place is required; then they further permitted an article whose function is for a forbidden purpose, provided it was required for itself, but not when its place is required. Yet still [these might be handled] with one hand only, but not with two hands,<sup>19</sup> until they [finally] ruled: All utensils may be handled on the

<sup>16</sup> One is very particular not to use these for any purpose but their own, and this makes them muktzeh.

<sup>17</sup> When they saw that the people became stricter in Shabbos observance.

<sup>18</sup> I.e., when it was required for use, but not when its place was required.

<sup>19</sup> I.e., if too heavy for one hand they might not be handled.



Shabbos even with both hands.

Rava observed to him: Consider: he [the Tanna] teaches that they permitted [other things], what difference is it whether they are required for themselves or their place is needed?<sup>20</sup> Rather said Rava: [First] they permitted an article whose function is for a permitted purpose, both when required itself or when its place is required; then they further permitted [it to be moved] from the sun to the shade;<sup>21</sup> then they further permitted an article whose function is for a forbidden purpose [to be moved] only when it is required for itself or when its place is required, but not from the sun to the shade. Yet [it might] still [be moved] by one person only, but not by two, until thy ruled: All utensils may be handled on the Shabbos, even by two persons.

Abaye put an objection to him: A mortar containing garlic may be handled; if not, it may not be handled?<sup>22</sup> — We treat here of [moving it] from the sun to the shade. He refuted him: And both hold alike that if he had cut meat upon it, it may not be handled? Here too it means from the sun to the shade.

Rabbi Chanina said: This Mishnah<sup>23</sup> was taught in the days of Nechemiah the son of Chachaliah, for it is written: In those days I saw in Yehudah some treading winepresses on the Shabbos, and bringing in sheaves.<sup>24</sup> (123b)

Rabbi Elozar said: [The laws about] tubes, staffs, a knob, and mortar were all learnt before the permission of [the handling of] utensils. ‘Tubes’, for we learnt: Neither the

placing of the tubes nor their removal supersedes the Shabbos.<sup>25</sup> ‘Staffs’, as we learnt: There were thin smooth staffs there, which one placed on his shoulder and his fellow's shoulder, then he suspended [the sacrifice upon them] and skinned it.<sup>26</sup> Rabbi Elozar said: If the fourteenth [of Nissan] fell on a Shabbos, one placed his hand upon his fellow's shoulder, and his fellow's hand [rested] upon his shoulder, and so [the animal] was suspended and skinned. ‘A knob’, as we learnt: If a door-bolt has on its top a fastening contrivance,<sup>27</sup> Rabbi Yehoshua said: One may shift it from one door and hang it on another on the Shabbos; Rabbi Tarfon said: It is like all utensils, and may be moved about in a courtyard. ‘A mortar’: that which we have stated. Said Rabbah: From where [does that follow]: perhaps in truth I may argue that they were learnt after the permission re utensils. [Thus:] what was the reason of [placing] tubes? On account of moldiness; but in that short while they would not become moldy. As for the staffs, it was possible [to act] as Rabbi Elozar [stated]. The knob may be as Rabbi Yannai, who said: We treat here of a courtyard not provided with an eruv: [now,] Rabbi Yehoshua holds: The inside of the door is as within, so one carries a utensil of the house through the courtyard; whereas Rabbi Tarfon holds that the inside of the door is as without, so one carries a utensil of the courtyard in the courtyard. As for a mortar, that agrees with Rabbi Nechemiah. (123b – 124a)

<sup>20</sup> When they permitted the one they would certainly simultaneously permit the other.

<sup>21</sup> To avoid scorching; though here neither the article itself is required for use, nor the place where it lies.

<sup>22</sup> Abaye can explain that it may not be handled when its place only is required, since its normal function is forbidden; but how can Rava explain it?

<sup>23</sup> Sc. the first ruling which permitted only three utensils to be handled but forbade all others.

<sup>24</sup> To counteract this laxity the Rabbis had to be particularly severe.

<sup>25</sup> Tubes were placed between the loaves of showbread, to permit the air to circulate about them, so that they should not become moldy. The loaves were set from one Shabbos to the next. Since the tubes might not be handled then, they would have to be removed on Friday and rearranged at the conclusion of the Shabbos. Thus for a short while the loaves would be without them.

<sup>26</sup> These staffs were placed in the Temple court and used for the Passover sacrifice in the manner stated.

<sup>27</sup> This had a thick head and could be used as a pestle.