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Shabbos Daf 124

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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: All utensils may be handled whether required or not required. Rabbi Nechemiah said: they may be handled only when required. (124a)

GEMARA: What does required and not required mean? — Rabbah said: Required: an article whose function is for a permitted purpose [may be moved] when required itself; Not required: an article whose function is for a permitted purpose [may be moved] when its place is required;¹ but an article whose function is for a forbidden purpose may [be handled] only when required itself, but not when its place is required. Whereupon Rabbi Nechemiah comes to say that even an article whose function is for a permitted purpose [may be handled] only when required itself, but not when its place [alone] is required. Said Rava to him: If its place is required — do you call it: Not required! Rather said Rava: Required: an article whose function is for a permitted purpose [may be handled] whether required itself or its place is required: Not required [means] even from the sun to the shade; while an article whose function is for a forbidden purpose [may be moved] only when required itself or its place is required but not from the sun to the shade. Whereupon Rabbi Nechemiah comes to say that even an article whose function is for a permitted purpose [may be moved] only when required itself or its place is required — but not from the sun to the shade.

Now, Rav Safra, Rav Acha bar Huna, and Rav Huna bar Chanina sat and reasoned: According to Rabbah on Rabbi

Nechemiah's view, how may we move plates?² Said Rav Safra to them, By analogy with a pot of excrement. Abaye asked Rabbah: According to you on Rabbi Nechemiah's view, how may we move plates? — Rav Safra our colleague has answered it, By analogy with a pot of excrement, he replied. Abaye objected to Rava: A mortar, if containing garlic, may be handled; if not, it may not be handled? — We treat here of [moving it] from the sun to the shade. He [further] objected to him: And both hold alike that if he had already cut meat upon it, it may not be moved? — Here too it means from the sun to the shade.

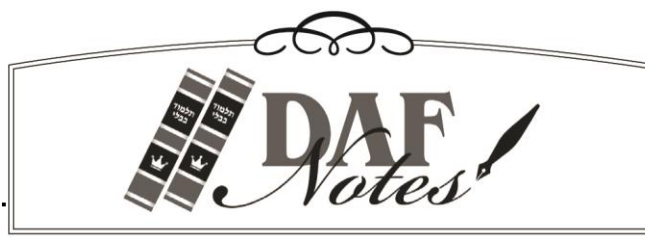
Now, as to what we learnt: ‘One may not support a pot with a leg, and the same applies to a door’, — but surely a log on a Festival is an article whose function is for a permitted purpose, which shows that an article whose function is for a permitted purpose ‘may not [be handled] whether required itself or its place is needed? — There this is the reason: since on the Shabbos it is an article whose function is for a forbidden purpose, is it preventively forbidden on Festivals on account of the Shabbos.³ And should you say, Let the Shabbos itself be permitted, since an article whose function is for a forbidden purpose may be [handled] when required itself or its place is required, — that is only where it comes within the category of a utensil, but not where it does not come within the category of a utensil. Yet do we enact a preventive measure? Surely we learnt: Produce⁴ may be dropped down through a skylight on Festivals, but not on the

¹ Though the article itself is not.

² After eating the last Shabbos meal, seeing that they are not required for further use on the Shabbos.

³ If the former is permitted, it may be thought that the latter too is permitted.

⁴ Spread out on the roof to dry.



Shabbos? — Do we then not preventively prohibit? Surely we learnt: The only difference between Festivals and the Shabbos is in respect of food for consumption?⁵ — Said Rav Yosef, There is no difficulty: the one is [according to] Rabbi Eliezer; the other, Rabbi Yehoshua. For it was taught: If an animal and its young fall into a pit, — Rabbi Eliezer said: One may haul up the first in order to kill it, and for the second provisions are made where it lies that it should not die. Rabbi Yehoshua said: One hauls up the first in order to kill it, but he does not kill it, then he practices an evasion and hauls up the second, and kills whichever he desires.⁶ How so? Perhaps Rabbi Eliezer rules [thus] only there, because provisions can be made, but not where provisions cannot be made. Or perhaps Rabbi Yehoshua rules thus only there, since an evasion is possible; but not where an evasion is impossible? Rather said Rav Pappa: There is no difficulty: one is [according to] Beis Shammai; the other, Beis Hillel. For we learnt, Beis Shammai say: One may not carry out an infant, a lulav, or a Torah Scroll into the street;⁷ but Beis Hillel permit it. But perhaps you know Beis Shammai [to rule thus only in respect of] carrying out; do you know them [to rule likewise in respect of] handling? — Is then handling itself not [forbidden on account of] carrying out?⁸

Now, Rav too holds this [view] of Rava. For Rav said: [Moving] a hoe lest it be stolen is unnecessary handling, and is forbidden. Thus only when it is in order that it should not be stolen, but if it is required for itself or its place is required, it is permitted. But that is not so? For Rav Kahana visited Rav's house, whereupon he ordered, Bring a log of wood for Kahana to sit. [Now] surely that was to imply that a thing whose function is for a forbidden purpose [may be handled] only when required itself, but not [merely] when its place is required? — This is what he said to them: Remove the log from Kahana's presence. Alternatively,

⁵ Which may be prepared on Festivals, e.g., by baking, cooking, etc., but not on the Shabbos. Thus on all matters they are alike.

⁶ Just as Rabbi Yehoshua permits both animals to be brought up so he permits one to lower the produce on a Festival to avoid financial loss.

there it was [moved] from the sun to the shade.(124a – 124b)

Rav Mari bar Rachel had some pillows lying in the sun. He went to Rava and asked him, May these be moved? — It is permitted replied he. [But] I have others? — They are of use for guests. I have [some] for guests too? — You have revealed your opinion that you agree with Rabbah, observed he: to all others it is permitted, but to you it is forbidden. (124b)

Rabbi Abba said in the name of Rabbi Chiya bar Ashi in Rav's name: Table brushes [made] of cloth may be handled on the Shabbos, but not [those made] of palm[-twigs]; Rabbi Elozar maintained: Even [those made] of palm[-twigs]. What are we discussing: Shall we say [where they are handled] when required in themselves or their place is required, shall Rav rule here 'but not [those made] of palm[-twigs]'? Surely Rav agrees with Rava? Again, if it means from the sun to the shade, shall Rabbi Elozar rule here 'even [those made] of palms'? — In truth [it means] from the sun to the shade: say, And thus did Rabbi Elozar rule. (124b)

MISHNAH: All utensils which may be handled on the Shabbos, their fragments may be handled too, provided, however, that they can perform something in the nature of work. [thus]: the fragments of a kneading trough [that can be used] to cover the mouth of a barrel therewith, [and] the fragments of a glass, to cover with it the mouth of a cask. Rabbi Yehudah maintained: provided that they can perform something in the nature of their own [former] work; [thus:] the fragments of a kneading trough, to pour a thick mass in it; or of a glass, to pour oil in it. (124b)

GEMARA: Rav Yehudah said in Shmuel's name: The

⁷ On Festivals, for only the preparation of food is permitted. Hence the Mishnah stating that this is the only difference, etc., agrees with Beis Shammai.

⁸ Carrying out naturally involves handling, and the latter was forbidden on account of the former.

controversy is only if they were broken from the eve of the Shabbos, one Master holding: Only [provided they are fit for] something in the nature of their own [former] work, but not for something in the nature of a different work; whereas the other Master holds: Even [if fit] for something in the nature of a different work. But if they are broken on the Shabbos, all agree that they are permitted since they are muchan in virtue of their origin.

Rav Zutra objected: 'We may heat [an oven] with utensils, but not with fragments of utensils.' Now when were these broken? Shall we say that they were broken from the eve of the Festival, then they are simply pieces of wood. Hence it must surely be on the Festival, yet he teaches, 'We may heat with utensils, but not with fragments of utensils'?⁹ — Rather if stated, it was thus stated: Rav Yehudah said in Shmuel's name: The controversy is only if they are broken on the Shabbos, one Master holding that they are muchan, while the other Master holds that they are nolad.¹⁰ But [if broken] on Shabbos eve, all hold that they are permitted, since they were muchan for work from the day time.¹¹

One [Baraisa] taught: We may heat with utensils, but not with fragments of utensils; another was taught: Just as we may heat with utensils, so may we heat with fragments of utensils: while a third taught: We may heat neither with utensils nor with fragments of utensils. One agrees with Rabbi Yehudah, one with Rabbi Shimon, and the last with Rabbi Nechemiah.¹² (124b)

Rav Nachman said: The bricks that are left over from a building may be handled, since they are fit to sit on. [But] if he places them in rows, then he has certainly set them apart. (124b)

Rav Nachman said in Shmuel's name: A small shard may be

moved about in a courtyard, but not in a karmelis. But Rav Nachman [giving] his own [view] maintained: Even In a karmelis, but not in the street; whereas Rava said: Even in the street. Now, Rava is consistent with his view. For Rava was walking in the manor of Machoza, when his shoes become soiled with clay; [so] his attendant came, took a shard, and wiped it off. The Rabbis (his disciples) rebuked him. Said he, It is not enough that they have not learnt — they would even teach! If it were in a courtyard, would it not be fit for covering a utensil? Here too I have a use for it. (124b)

Rav Yehudah said in Shmuel's name: The bung of a barrel which is broken in pieces may be handled on the Shabbos. It was taught likewise: If a bung is broken in pieces [both] it and the fragments of it may be handled on the Shabbos. But one must not trim its fragment to cover a vessel or support the legs of a bed with it; but if one throws it away on the dung heap, it is forbidden. Rav Pappa demurred: If so, if one throws away his robe, is that too prohibited? Rather said Rav Pappa: If he threw it away while yet day it is forbidden. (124b – 125a)

⁹ Which refutes Shmuel's view reported by Rav Yehudah.

¹⁰ Newly created. As a fragment it has only just come into existence, and therefore must not be used on the Shabbos.

¹¹ I.e., from before the commencement of the Shabbos they stood to be used as fuel, and so they are regarded as ready for their new function.

¹² (i) Rabbi Yehudah: both muktzeh and nolad are forbidden, hence the prohibition of fragments. (ii) Rabbi Shimon: muktzeh and nolad are permitted, hence both fragments and vessel are permissible; (iii) Rabbi Nechemiah: a utensil may be handled on the Shabbos or Festival only for its normal function, hence the prohibition of both.