



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

Shabbos Daf Kuf Chuf Beis

MISHNA

- If a goy lights a candle for himself on Shabbos, a Yid may use the light. If it was lit for the Yid, the Yid may not use the light.
- If a goy drew water to give his animals to drink, a Yid may use that water for his animals. If the water was drawn for the Yid, he may not use it.
- If a goy makes himself a ramp to use to get off a ship, a Yid may use it as well. If it was made for the Yid, he may not use it.
 - **R' Gamliel** and the Elders were once on a ship and a goy made himself a ramp to get off the ship and **R' Gamliel** and the Elders used the ramp as well.

GEMARA

- The Mishna needed to teach all 3 cases. If only the first one would have been taught, we would say that only in the case of a candle may the Yid use it because one candle serves many people (the goy did nothing extra for the Yid), but in the case of drawing water we would think that the **Rabanan** did not allow it because maybe the goy will draw more water than he needed, just for the sake of the Yid. The last case of the Mishna (with the ramp) was truly unnecessary and was taught as an introduction to the story with **R' Gamliel** and the Elders.
- A Braisa says: if a goy gathers grass for his animals on Shabbos, a Yid may use that grass for his own animals after the goy. If the goy gathered the grass for a Yid, the Yid may not use the grass. If a goy drew water to give his animals to drink, a Yid may use that water for his animals after him. If the goy drew the water for the Yid, the Yid may not use it. We only say that the Yid may use the grass or the water if the goy does not know the Yid. However, if the goy knows him, he may not use the grass or water.
 - **Q:** The grass that is gathered by the goy on Shabbos is muktzeh, and **R' Huna in the name of R' Chanina** said that one may stand his animal on attached grass on Shabbos (we are not afraid that the owner will rip out grass to give to the animal because that would be an issur D'Oraisa), but he may not stand his animal on muktzeh grass (because we are afraid that he will pick some up to feed the animal). If so, how do we allow the Yid to use the goy's grass for his animal? It was gathered today and is therefore muktzeh!? **A:** The Yid does not stand near the animal in a way that he can help it with the grass, therefore there is no reason to be goizer.
 - **Q:** **R' Gamliel** presumably knew the goy on the ship who made the ramp and yet he used it. According to the Braisa, since he knew him he should not have used it?! **A:** **Abaye** says the ramp was made when **R' Gamliel** was not there, so the goy would not have had him in mind. **Rava** says, even if **R' Gamliel** was there it would be permitted for him to use it, because the goy did nothing extra for **R' Gamliel**. The same plank that he needed for himself was used by **R' Gamliel**. No extra work was done (like the light of a candle).
 - **Q:** A Braisa says that **R' Gamliel** said to the Elders, since we weren't there when he made the ramp, we can use it as well?! **A:** **Rava** says, the Braisa should be changed to say that **R' Gamliel** said, since the goy made the ramp, we can use it as well.
 - **Q:** A Mishna says, if there is a city that has both Yidden and goyim living there, and there is bathhouse that heats its water on Shabbos for the people to use on Motzei Shabbos, if most of the population are goyim, a Yid may use the bathhouse immediately after Shabbos. If most of the population are Yidden, it is as if the goyim warmed it up for them and a Yid may not use the bathhouse until

enough time has passed after Shabbos that the water could have been heated after Shabbos. Heating water is like lighting a candle – once it's heated for one person it's heated for all. So why is it assur?! **A:** The people who heat the water do so with the majority of the population in mind.

- **Q:** A Braisa says, if a goy lights a lamp on Shabbos for a gathering of people, if most of the people are Yidden, the Yidden may not use the light?! **A:** There too, when the goy lights the candle, he lights it to benefit the majority of the people who come.
 - **Shmuel** once went to **Avin's** house on Shabbos and a goy lit a candle. **Shmuel** turned around so as not to benefit from the light. He then saw the goy reading a document by the light of the candle. He realized that the goy lit the candle for his own benefit. **Shmuel** therefore turned back towards the light (and allowed himself to use the light as well).

HADRAN ALACH PEREK KOL KISVE!!!

PEREK KOL HAKEILIM -- PEREK SHIVAH ASAR

MISHNA

- All keilim may be moved on Shabbos along with their doors, even if the doors are detached. These doors are different than house doors, which are not considered to be prepared for use from before Shabbos if they are not attached to the house.
- One may use a hammer to crack open nuts, an ax to cut a cake of pressed figs, a saw to slice cheese, a shovel to pick up dried figs, a winnowing shovel or pitchfork to use to give food to a child, weaving utensils to stick into fruit, a sewing needle to remove a thorn, and a needle used for making sackcloth to use to open a lock on a door.

GEMARA

- **Q:** The Mishna seems to say that the doors of the keilim may be moved if they fell off on Shabbos, and certainly if they fell off during the week. It is understandable that if they fell off on Shabbos they are not muktzeh because they were not muktzeh when Shabbos arrived (since they were attached). However, if they fell off before Shabbos, they had no use when Shabbos arrived and they should therefore be muktzeh, so that is the bigger chiddush and that is the one that the Mishna should stress?! **A: Abaye** said, the Mishna means to say that all keilim along with their doors may be moved on Shabbos, even if the doors fell off before Shabbos.
- A Braisa says that the door of a box or closet may be taken off on Shabbos, but not reinstalled. The door of a chicken coop may not be taken off or reinstalled.
 - **Q:** The halacha about the chicken coop is consistent, because the Tanna must hold, that since it is attached to the ground, attaching the door is considered "building" and detaching it is considered "demolishing" and that is why both are assur. However, with regard to the box and the closet (which are keilim), if the Tanna feels one can be chayuv for "building" (which is why the door cannot be reinstalled), then he should be chayuv for "demolishing" as well (and should not be allowed to take the door off)?! **A: Abaye** said, the Tanna says there would be a problem of "building" and "demolishing" even if done to keilim. The Tanna does not permit the removing of the door. The Tanna is saying, if the door becomes detached, one may not reattach it.
 - **Q: Rava** asks: 1) The Tanna said the door "may be removed"?! 2) The Tanna says "but it may not be returned". That means it may be taken off!? **A:** Rather, **Rava** said, the Tanna says there is no problem of building and demolishing when it comes to keilim. The reason it may not be reattached is because of a gezeirah that he may put it in very tightly and be "makeh b'patish".

NOTEL ADAM KURNAS...

- **R' Yehuda** says, one may use a hammer meant for nut cracking to crack nuts, but not a blacksmith's hammer. **R' Yehuda** holds that an object typically used for a prohibited melacha may not be used on Shabbos, even for a permitted use.

- **Q: Rabbah** asked, according to **R' Yehuda**, how does the Mishna allow the use of a winnowing shovel or a pitchfork? That is not meant to be used for feeding a child!? **A: Rabbah** therefore says, even a blacksmith's hammer maybe used to crack nuts. He holds that an object typically used for a prohibited melacha may be used in a permitted way on Shabbos.
- **Q: Abaye** asks, a Braisa says that a grinder may only be moved if there is some garlic in it. It seems that it may not be moved even for a permissible purpose?! **A: Rabbah** said, that Braisa follows **R' Nechemia** who says that a keili may be moved on Shabbos only for its primary purpose.
- **Q:** A Braisa says that **B" S** and **B" H** agree that a grinder that was used for chopping meat may not be used for any other purpose. This doesn't fit according to **Rabbah**!? **A: Rabbah** answered that people are particular about their grinders being used for any other purpose and they store them away in a designated place. Therefore, they are muktzeh.