

Seder Moed | Masechet Shabbat 121-127 | Shabbat Pinchas | 13-19 Tammuz (July 5-11)

**Daf 121: אֲמִידָה לְגוֹי בְּשַׁבָּת – INSTRUCTING A NON-JEW TO DO WORK ON SHABBAT**



According to Torah law, on Shabbat a Jew is permitted to ask a non-Jew to kindle or extinguish a light, given that the Jew is not the person performing the *melachah* (labor prohibited), rather, it is the non-Jew who carries out the act. However, the *chachamim* nonetheless decreed that a Jew is prohibited from asking a non-Jew to perform any prohibited labor. Rambam explains the *chachamim* feared that if a Jew were to ask a non-Jew to perform a certain *melachah*, doing so would cause the Jew to belittle the sanctity of Shabbat. Habitually making such requests could lead that Jew to begin performing the prohibited *melachot* him or herself on Shabbat.

**Daf 122: כְּלֵי שְׂמֵלֶאכְתּוֹ לְאִיסוּר – AN OBJECT WHOSE PRIMARY FUNCTION IS FOR A PROHIBITED USE**



On Shabbat it is prohibited to move a *kli she'melachto l'issur* (object whose primary function is for prohibited use). In other words, any object designated to perform an action that is prohibited to be done on Shabbat is *muktzeh* (lit., "set aside," refers to items that may not be handled on Shabbat). For instance, a hammer is *muktzeh*, because its primary functions

are to pound nails, repair other objects, and perform a variety of other actions that are prohibited on Shabbat.

Rabbah taught that it is permissible to utilize a *kli she'melachto l'issur* for the sake of the body of the item – *tzorech gufo*. Meaning, if a person wants to utilize an object for a purpose that is permissible on Shabbat, one is permitted to do so. For instance, it is permissible to use a hammer to crack open walnuts on Shabbat.

**Daf 123: תִּקְנַת נְחֵמְיָה בֶּן חַכְלִיָּה – THE DECREE OF NEHEMIAH, SON OF HACHALIAH**

Nehemiah lived at the start of the Second Temple era. Nehemiah invested great effort in educating Jews, who returned to *Eretz Yisrael* from the Babylonian exile, in following the teachings of the Torah and in observance of its *mitzvot*.

When Nehemiah saw that some Jews produced wine and carried heaps of grain from the fields on Shabbat, he understood the situation was grave. The people simply did not understand that they were duty-bound to observe the Sabbath as a day of rest and to safeguard its sanctity. So, Nehemiah instituted a number of stringent decrees to help train the people toward Shabbat observance. [Cont'd on p. 2]



**FROM THE TALMUD  
SEDER MOED  
MASECHET SHABBAT  
DAF 121**

מִן הַתְּלֻמוֹד:  
סדר מועד, מסכת שבת דף קכ"א:  
”נכרי שבא לכבות אין אומרים לו כבה ואל תכבה, מפני שאין שביתתו עליהן. אבל קטן שבא לכבות אין שומעין לו מפני ששביתתו עליהן.”

**Translation**

נכרי ... Nochri ... Non-Jew  
לכבות ... Lechabot ... To extinguish  
קטן ... Katan ... A minor  
שביתתו ... Shveetahto ... His ceasing to work

**Explanation**

If a non-Jew would like to extinguish a fire on Shabbat, it is not necessary to prevent it, as a Jew is not commanded concerning the non-Jew's behavior on Shabbat. However, if a minor-aged Jew wishes to put out a fire on Shabbat, that young person should be prevented from doing so.

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[Cont'd from p. 1] Nehemiah prohibited the carrying of all objects, except for food-related utensils — e.g., a knife, spoon, and fork. After a period of time, the *chachamim* took note that people had indeed become cautious in their observance of Shabbat, and they permitted the carrying of objects whose primary uses were acceptable on Shabbat. However, it remained prohibited to handle such items unless being moved for an actual purpose.



**Daf 124: שְׁבִירֵי קֶעֶרָה שֶׁנִּשְׁבְּרוּ בַשַּׁבָּת – SHARDS OF A BOWL BROKEN ON SHABBAT**

In the midst of preparations for one of the *seudot* (festive Sabbath meals), a ceramic bowl fell and broke. What is the rule regarding the fragments of the bowl — i.e., is it permissible to carry them, or are they now *muktzeh*?



The *Mishnah* on this *daf* stipulates it is permissible for a person to carry the broken shards of any utensil that was permissible to carry on Shabbat, as long as they are still suited for some purpose.

What purpose could shards of a utensil serve? For example, shards of a large bowl could be used to cover the mouth of a barrel or some other utensil. In a case where the shards can still be utilized, they are not deemed *muktzeh*. That is the teaching of the *tanna kamma* (anonymous first opinion stated in the *mishnah*). However, according to Rabbi Yehudah, in order for permission to be extended to carry the shards of a utensil it is insufficient for the shards to be suited for just any purpose. Rather, the shards must still be suited for a purpose similar to their original use. For example, if a large bowl used to serve food breaks, it is permissible to carry its shards on Shabbat only if the pieces are sufficiently large to still place some quantity of food in them.

**Daf 125: אֶבֶן “מִקְצָה” – A “MUKTZEH” STONE**



A stone is *muktzeh* because it generally has no use. However, there are cases in which a stone is not *muktzeh*. The Talmud mentions one such example on this *daf*. In the past, people typically drew water from a well. How was this done? They would tie a bucket to a rope and lower the bucket into the well and pull it back up with water in it. Sometimes, the bucket did not go down into the water because it was too light and would float on the water’s surface. What happened in such a case? They would securely tie a rock to the bucket, so that it would sink into the water. The rock used in this case is not deemed *muktzeh*, because it was tied so tightly to the vessel (i.e., bucket) that it is considered part of the vessel.

**Dvar Torah PINCHAS**

“שָׁמַע יִשְׂרָאֵל”  
 “וְאַהֲבַת לְרֵעֵךְ כְּמוֹדֶךָ”  
 “אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֶּקֶר”

In the introduction to *Ein Ya'akov* (16th century compilation of all the Aggadic material in the Talmud), a *midrash* is presented that introduces a rabbinic debate as to the most significant and all-encompassing verse in the Torah. According to the *midrash*, some sages stated that “*Shema Yisrael*” is the most comprehensive verse, while other *chachamim* asserted it is “love your neighbor as yourself.” However, Rabbi Shimon Ben-Pazi actually suggested a different verse, which appears in *Parashat Pinchas* — “You shall offer one lamb in the morning ...” (Bamidbar 28:4) — the verse that teaches the commandments of the *korban tamid* (perpetual, twice-daily offering).

The choice of this verse is very puzzling being that it does not refer to a particularly significant or especially exciting event. So why did Rabbi Shimon Ben-Pazi choose this verse? This choice seems to teach that the mitzvah of *korban tamid* expresses the great virtue and blessing in the routine.

People are excited by extraordinary things, but the core essence humans rely upon, and from which they advance, stems from a person’s fixed, regular routine — i.e., what a person does “evening and morning, and every day, always,” as is symbolized by the *korban tamid*.



**Daf 126: פִּינּוּי מַחֲסֵן לְאוֹרְחִים – CLEARING A STOREROOM FOR GUESTS**



Our *Mishnah* states that if a guest who has no place to stay arrives at one's house on Shabbat, it is permissible to remove several large non-*muktzeh* packages from a storeroom in order to make space for the guest. Moreover, if something happens that precludes the possibility of conducting prayer services in the synagogue on Shabbat, it is also permissible to clear away packages in a warehouse so that prayer services can be conducted there. Why is it necessary for the *Mishnah* to teach that it is permissible to move non-*muktzeh* boxes in a warehouse? Because on Shabbat it is generally prohibited to take unnecessary pains – to exert extra effort -- to accomplish a task. However, in this case, in the performance of a *mitzvah*, i.e., *hachanassat orchim* (providing hospitality for guests), or to facilitate public prayer and Torah study, the *chachamim* permitted exerting the extra effort needed to move large packages.

**Daf 127: מַעֲלַת הַכְּנֻסָּת אוֹרְחִים – THE VIRTUE OF HOSPITALITY**

Rav Yehudah said in the name of his teacher that the commandment of *hachnassat orchim* is a *mitzvah* of the utmost importance. Textual evidence of its importance can be found in *Parashat VaYeira*.

In *Parashat VaYeira* it states that after *Avraham Avinu* fulfilled the *mitzvah* of *brit milah* (circumcision), God revealed Himself to Avraham. While receiving the Divine Presence, *Avraham Avinu* noticed three “men” walking toward his tent. Avraham immediately rushed to care for them and to bring them into his tent, showing them respect and offering them food and drink. The sages learned from here that *hachnassat orchim* is a profoundly important *mitzvah*, since even while in the midst of receiving God's Presence, *Avraham Avinu* left everything and ran to warmly receive the approaching strangers -- thereby showing that *hachnassat orchim* takes precedence even over communion with God.



**QUESTIONS FOR THE WEEK**

1. Why is it prohibited to tell a non-Jew to perform a *melachah* on Shabbat?
2. During what era did Nehemiah live?
3. In what case would it be permissible to carry the fragments of a broken flowerpot on Shabbat?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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**CAN YOU GUESS WHO?**



Look closely at the illustration and answer the following questions:

1. What event is depicted in this illustration?
2. On what date did the depicted event take place?
3. What other event is illustrated in the background of the image?
4. On what date did the event in the background take place?

1) The burning of the Torah by Apostomus; 2) 17th of Tammuz; 3) The toppling of the walls surrounding Jerusalem; 4) 17th of Tammuz, as well.



# HISTORY OF ISRAEL

[NEEDS NEW TITLE]



**JUNE 11 2007 ... Ofek-7 Satellite Launched**

**SEPTEMBER 6 2007 ... Israel Destroys Syrian Atomic Reactor**

**JANUARY 17 2009 ... Tamar Gas Field Found**

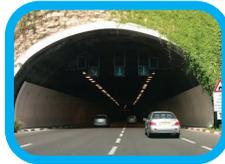
**2009 ..... Ada Yonath Awarded Nobel Prize in Chemistry**

**DECEMBER 1 2010 ..... Carmel Tunnel Opens**

**DECEMBER 2-5 2010 ..... Mount Carmel Forest Fire**

In the summer of 2008, Prime Minister Ehud Olmert announced he would resign and Tzipi Livni replaced him. However, when she was unable to form a government, new elections were called.

Livni won more seats in the next election; but, more of the parties supported Prime Minister Benjamin Netanyahu, who became Prime Minister for the second time in March 2008.



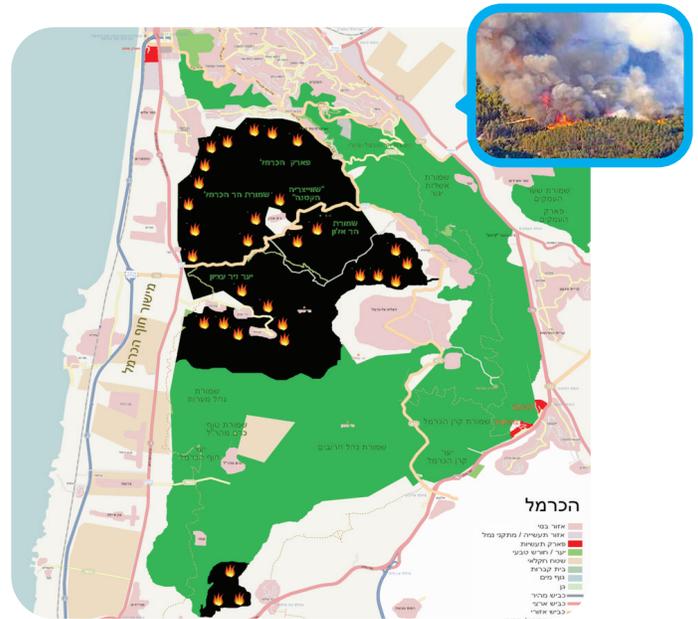
In 2009 after four years of construction, the Carmel tunnel was completed under the Carmel Mountain and Haifa.

Completely unrelated, a day later, the most massive forest fire in Israel's history breaks out in the Carmel Forest near Haifa. A bus was engulfed in the fire, and all of its passengers were killed. A total of 44 people lost their lives in the fire, and thousands of acres of forest burned down.

In Israel, 2007 began with a great deal of unease. The cost of the Lebanon War the year before was high, and many continued to protest against the government led by Ehud Olmert.



Shimon Peres was elected President of the country, and Israel's high tech industry continued to grow as exhibited by the launch of the Ofek Spy satellite. The most significant event to occur took place at the time in secret, and that was the destruction of a secret nuclear reactor in Syria that the Syrians were building with the help of the North Koreans. At the time, the act was not disclosed as not to force the Syrians to react. Sources in the United States leaked the fact that Israel had destroyed a Syrian reactor.



**הכרמל**

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