

OVERVIEW of the Daf

1) The fifth (cont.)

Ravina completes his proof that a fifth is calculated "from the outside", meaning a fourth is added to the original amount (25 is added to 100) so that the additional amount equals a fifth of the final sum (25 is a fifth of 125).

It is noted that the method of calculating a fifth was debated by Tannaim.

The Gemara inquires whether the fifth is essential for a successful redemption of ma'aser sheni.

Ravina demonstrates that the fifth is not essential for a successful redemption of ma'aser sheni.

It is suggested that this issue is subject to a dispute between R' Eliezer and R' Yehoshua.

R' Pappa rejects the notion that their dispute relates to whether the fifth is essential for a successful redemption of ma'aser sheni.

R' Yochanan asserts that all opinions agree that hekdeshe is redeemed even if the owner did not add an additional fifth.

This assertion is successfully challenged and the Gemara presents a modified version of R' Yochanan's assertion.

Rami bar Chama poses three inquiries. The first is whether the restriction against redeeming hekdeshe on land applies to the fifth. The second inquiry is whether the restriction against redeeming terumah with consecrated property applies to the additional fifth. Lastly, he inquires whether the restriction against deconsecrating ma'aser sheni on a coin applies to the additional fifth.

Rava demonstrates that all the restrictions apply to the fifth as well.

Ravina cites a Mishnah that supports Rava's ruling that relates to terumah.

2) A fifth of a fifth

Rava notes that regarding stealing and terumah there is a halacha to add even a fifth to a fifth. Concerning ma'aser sheni there is no requirement to pay a fifth to a fifth and he inquires whether there is a requirement to pay a fifth to a fifth on hekdeshe.

The Gemara further elaborates on the question and then discusses why Rava did not resolve his inquiry from a statement of R' Yehoshua ben Levi.

Rav Tivyomi in the name of Abaye answers that regarding hekdeshe there is an obligation to add a fifth to a fifth.

3) Adding a fifth to secondary hekdeshe

Rava cites the source for R' Yehoshua ben Levi's earlier ruling that a fifth is added for primary hekdeshe but a fifth is not added for secondary hekdeshe.

A Baraisa is cited in support of R' Yehoshua ben Levi's ruling.

R' Elazar successfully challenged the Baraisa forcing the one who cited the Baraisa to agree with his interpretation. ■

Distinctive INSIGHT

The payment for teruma and the payment of the חומש

תרומה אינה משתלמת אלא מן החולין

Rami bar Chama presents a series of inquiries regarding the laws of paying **חומש**—the one fifth penalty due when redeeming consecrated land, when paying back teruma that was eaten by mistake, and when redeeming ma'aser sheni fruits.

In regard to teruma, the Torah says (Vayikra 22:14), "ונתן קדש את הקדש" - and he shall pay the kohen with the **קדש**. From here, we learn the rule that when a Yisroel eats teruma inadvertently, and he must repay the kohen for what he took, the fruit he uses to replace the teruma must be unconsecrated (**חולין**), and those fruits themselves become consecrated as teruma. The question is, however, whether this restriction applies to the **חומש** payment which is made in addition to the principal amount.

Rashi and Ritva understand that the Torah's intent to use **חולין** fruit as payment for teruma is precisely that fruit must be used, as fruit itself can assume the status of teruma, as opposed to clothing or money, which should not be used. **רש"י** notes that the word "**חולין**" seems to refer even to money, and that it is difficult to say that the Gemara intends to disallow usage of money to repay teruma.

In the Chiddushim attributed to Ritva, the opinion of Ra'avad is cited, who says that the requirement to pay for teruma from **חולין** indicates that one may not use fruit that is **לקט**, **שכחה**, **פאה** or even ma'aser rishon that has had its teruma taken, or ma'aser sheni that has not been redeemed.

In any case, Rashi and Ritva understand that the question of Rami bar Chama is whether money can be used to pay the **חומש** payment, or whether this also must be paid with fruit.

חידושי מרן ר"ז הלוי explains the basis for the inquiry of Rami bar Chama. When we say that the **חומש** must be paid with that which can itself be **קדש**, the rationale is that the **חומש** is seen as an extension of the principal itself. We do not simply

(Continued on page 2)

REVIEW and Remember

- How is a fifth calculated **מלבר** or **מלגיו**?
- What are Rami bar Chama's three inquiries?
- What is the issue of whether one must pay a fifth of a fifth of ma'aser sheni?
- Why is a non-kosher animal described as primary sanctity?

HALACHAH Highlight

The mitzvah of Oneg Shabbos

And you should call Shabbos a day of pleasure

Mishnah Berurah¹ mentions that there is a dispute whether the mitzvah of *oneg Shabbos* is Biblical or Rabbinic. Ramban in his commentary to the Torah writes that *oneg Shabbos* has a Biblical source whereas Sefer Hachinuch maintains that the mitzvah is Rabbinic in origin. Shmiras Shabbos K'hilchasa² cites Sefer Toras Shabbos who questions why there is no beracha recited on eating and deriving pleasure on Shabbos. One of the answers he suggests is that all the different forms of pleasure on Shabbos are part of the same mitzvah, therefore, when the woman of the household makes the beracha on lighting candles that beracha covers all the different varieties of *oneg* that one experiences on Shabbos. A difficulty with this approach is that if the other members of the household are covered by the beracha made by the woman of the household, their presence should be required at the time that she is making the beracha on lighting candles. Since we do not find earlier sources write that the members of the household should be present at the time the beracha is made on candle lighting it would seem that this explanation is not complete.

Regarding the parameters of this mitzvah Mishnah Berurah³ mentions three different statements of Chazal. In one statement there is an emphasis on eating foods that are considered important and provide people with pleasure and generally it is

וקראת לשבת עונג

(Insight...continued from page 1)

say that one must repay the value of what he took, and that the payment becomes consecrated. Rather, we say that the payment itself is in and of itself a payment of teruma which can be consumed as such. Accordingly, we say that the Torah declares that the entire payment, principal and penalty, must be of the type that can be teruma.

According to this approach, the use of money to pay for teruma or the fifth would not be allowed, as the money cannot become teruma in and of itself. ■

assumed that people derive pleasure from eating meat and drinking wine. In a second statement Chazal mention that preparing even something small for the sake of Shabbos like fish fried in oil fulfills one's obligation of *oneg Shabbos*. In a third statement R' Akiva instructs people to treat the Shabbos like a weekday rather than rely on the generosity of others. Although the three statements appear contradictory, the truth is that each statement refers to a different circumstance. A person of means should spend money and serve many important foods that provide people with *oneg*. Someone who doesn't have the means to provide any more than two meals should follow R' Akiva's dictum and treat Shabbos like a weekday rather than rely on the generosity of others. Someone who has enough money for three meals, plus a little more, should spend that extra money on something for Shabbos, like purchasing fried fish even if that extra food is not something elaborate. ■

1. מ"ב סי' רמ"ב סק"א ושעה"צ שם סק"א.
2. שמירת שבת כהלכתה פרק נ"ד ס"ק קמ"ח.
3. מ"ב שם. ■

STORIES Off the Daf

Oneg Shabbos

"וקראת לשבת עונג..."

On today's daf we see the importance of *oneg Shabbos*.

A close student once invited Rav Yisrael Salanter, zt"l, to join him leil Shabbos.

"I never go to anyone for Shabbos until I find out their custom during the meal I shall be attending," answered Rav Yisrael Salanter.

This student very proudly recounted that his table was filled with both physical and spiritual *oneg shabbos* of the very best kind. "We only procure our meats b'tachlis ha'hidur. The cook in our house is a Godfearing woman, the widow of a renowned talmid chacham. Our table is

resplendent with the best foods, yet we are very careful to sing and say an abundance of Torah between each course. We even have a regular seder in Shulchan Aruch. Understandably, our table ends only very late into the night."

Rav Yisrael accepted his student's invitation, but with a surprising condition. "I will come, but only if you cut two hours off the meal."

The student complied with his mentor's strange request and the meal from start to finish took slightly under an hour. At the very end, right when they were preparing to wash mayim achronim, the student could not contain his curiosity, "Please teach me what is wrong with my regular meal that the Rav would not come until I cut it to such an extent."

Instead of replying, Rav Yisrael merely asked that the cook be brought to the table.

When she arrived, Rav Yisrael apologized to her. "Please forgive me for rushing you this evening since on my account you were forced to serve course after course with no break between them."

"Hashem should bless the Rav with all the brochos!" replied the gratified widow. "I only wish that he came to us every Friday night. My boss usually has a very lengthy meal, and after a hard day working on my feet in the kitchen, I am so weak that I can hardly stand. But, thanks to the Rav, I can now go home and get some much needed rest."

Rav Yisrael turned his student and said, "In this poor widow's reply you have an answer to your question. It is true that the way you set up your table is very meritorious...but only if your tzidkus isn't attained at the expense of another!"¹ ■

1. תנועת המוסר, ח"א, ע' 333-332