

OVERVIEW of the Daf

1) Yom Tov expenses

A Baraisa teaches that one's income is set between Rosh Hashanah and Yom Kippur, but expenses for meals for Shabbos and Yom Tov and expenses for teaching one's child Torah are not included.

R' Avahu cites a pasuk that supports this concept.

Two Baraisos discuss Beis Shammai's and Beis Hillel's different approaches to prepare for Shabbos.

2) Gift giving

R' Chama bar Chanina teaches that one who gives a gift to a friend must inform the recipient.

This teaching is unsuccessfully challenged.

The Gemara describes the method the benefactor should employ to inform parents that a gift was given to their child.

3) Shabbos

R' Yochanan in the name of R' Shimon ben Yochai teaches that Shabbos was given in private.

This assertion is unsuccessfully challenged.

4) Eruv tavshilin food

Abaye teaches that the eruv tavshilin is comprised of cooked food, but not bread.

The reason bread may not be used is explained.

A second version of this exchange is presented and it differs as to why bread may not be used for the eruv.

R' Chiya cites a Baraisa that teaches that for the eruv, one may rely on the lentils that are at the bottom of the pot.

The Gemara explains that this ruling is true only if the lentils are the volume of a k'zayis.

A similar ruling, concerning the fat on a knife, is recorded.

R' Assi in the name of Rav teaches that small salted fish are not subject to the restriction against eating food cooked by a non-Jew.

R' Yosef adds that if a non-Jew roasts the salted fish it may be used for the eruv, but if he makes fish-fry it is prohibited because of bishul akum.

The necessity for R' Yosef's second ruling is explained.

5) The volume of food needed for the eruv

R' Abba teaches that a k'zayis of food is needed for a valid eruv.

The Gemara clarifies that one k'zayis is sufficient even for many people who are relying on the eruv.

R' Abba's first ruling is unsuccessfully challenged.

6) An eruv tavshilin made for many people

R' Huna in the name of Rav teaches that an eruv tavshilin

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By the Meer, Rosen and Storz families
In memory of their father and grandfather
ר' ברוך בן ר' אברהם, ע"ה

Distinctive INSIGHT

The departure of the נשמה יתירה after Shabbos is over

שנאמר שבת וינפש—כיון ששבת ווי אבדה נפש

Rabbi Shimon ben Lakish said: The Holy One, blessed be He, places an additional soul in a person on the eve of Shabbos, and it is taken from him after Shabbos ends, as it is stated (Shemos 31:17), "On the seventh day, He ceased from work and rested." This can be expounded homiletically to mean that once one has completed the Shabbos, woe, he has lost the extra soul (ווי נפש) that he had received at its beginning.

The sorrow and loss when this extra soul departs occurs on Motzaei Shabbos, when Shabbos ends. It is for this reason that the Havdalah service includes with it the taking of a fragrant spice. The shock and jolt which our soul suffers with the setback of losing this added spirit that we enjoyed during the Shabbos is somewhat offset with the inhaling of a sweet smell which should refresh and invigorate our spirit. It is surprising, however, that the verse alludes to this anguish with the very words that introduce the Shabbos (שבת וינפש), while it is actually not until the closing moments of the Shabbos day that the emotion of woe and sadness overcomes us.

HaAdmo"r Ra"m MiGur explains that the message here is that a person must note and realize that the added spiritual charge which one receives as the Shabbos is ushered in is only temporary. Immediately, with the onset of the Shabbos, one must already appreciate that the precious opportunity for growth and gain must be utilized to the utmost, for the extra soul will not remain beyond its allotted time frame. ■

REVIEW and Remember

1. What behavior did Hillel the elder derive from the words ברוך ה' יום יום?
2. Why are small salted fish not subject to the prohibition against bishul akum?
3. What knowledge is needed for an eruv tavshilin?
4. When is a person not permitted to rely on the Rav's eruv tavshilin?

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HALACHAH Highlight

Is Rosh HaShanah a Chag?

יתקעו בחדש שופר בכסה ליום חגיגנו איזהו חג שהחדש מתכסה בו הוי אומר זה ראש השנה

'Blow a shofar at the new month, at the appointed time for our chag.' What chag occurs when the moon is covered? I will say it is Rosh Hashanah.

Rav Ovadia Yosef¹ cites Sefer Mishcha D'Rabusa² who was asked whether one who forgot to recite havdalah after Rosh Hashanah may recite it during the three days following Rosh Hashanah, as is the halacha regarding one who did not recite havdalah after Shabbos³. Mishcha D'Rabusa writes that that not only is it not permitted to recite havdalah for three days after Rosh Hashanah, but it is logical that one is not even permitted to recite havdalah the day after Rosh Hashanah. The reason why havdalah may be recited the day after Yom Tov is that, as *isru chag*, the day has a relationship with the Yom Tov. Rosh Hashanah, however, is not a *chag*; therefore, once the night following Rosh Hashanah has passed, havdalah may no longer be recited.

Rav Yosef challenges the assertion that Rosh Hashanah is not called a *chag* from our Gemara which clearly identifies Rosh Hashanah as a *chag*. Furthermore, some Rishonim write that it is prohibited to fast on Rosh Hashanah because it is called a *chag*, and as such it is prohibited to fast on a *chag*. In defense of Sefer Mishcha D'rabusa, Rav Yosef suggests that he meant that it is not called a *chag* as far as a *Korban Chagigah* is concerned, hence the day that follows does not acquire the status of *isru chag*, but not that it is not referred to as a *chag* at all.

As far as practical halacha is concerned, Rav Chaim Mor-

requires intent.

The Gemara explains that obviously the intent of the one making the eruv is needed, but one could ask whether the intent of those for whom it is made is also needed.

It is demonstrated that the intent of those for whom the eruv is made is not necessary and the eruv is effective as long as they reside within the Shabbos techum. A related incident is cited.

7) Yom Tov that falls on Erev Shabbos

A Baraisa records a dispute between Tanna Kamma and Rabbi. According to Tanna Kamma, one is not permitted to make an eruv techumin or an eruv chatzeiros when Yom Tov falls on Erev Shabbos. Rabbi argues and holds that one may make an eruv chatzeiros.

Rav rules like Tanna Kamma but Shmuel rules like Rabbi.

The Gemara inquires whether Shmuel intended to rule strictly or leniently. The reason for the uncertainty was because there were different versions regarding Rabbi's position.

The Gemara fails to prove what Shmuel's position was. ■

dechai Margolis⁴, the Shaarei Teshuva, cites an opinion that maintains that one should not say havdalah if it was not said the night following Yom Tov. Mishnah Berurah⁵, however, in the name of Rav Akiva Eiger, writes that it could be said the day following Yom Tov. ■

1. שו"ת יביע אומר ח"ז סי' מ"ז אות ב'
2. ספר משחא דרבואתא ח"א סי' תר"א
3. שו"ע או"ח סי' רצ"ט סעי' ו'
4. שערי תשובה סי' תצ"א סק"א בשם ברכי יוסף וע"ש שמביא עוד דעות בזה
5. משנה ברורה סי' רצ"ט סק"ט ט"ז ע"ש וע' בשו"ת יביע אומר הנ"ל שמסיק דהבדלת יו"ט יש לה תשלומין לכל הפחות באסרו חג וע"ש הטעם וחולק על שו"ת בצל החכמה (ח"א סי' כ"ג אות ו')

STORIES Off the Daf

Shabbos, the great gift

אמר לו הקב"ה למשה משה מתנה טובה יש לי בבית גנזי ושבת שמה

"The Holy One said to Moshe Rabbeinu: Moshe, I have a good gift in My treasury. Shabbos is its name..."

Once, the Kehillas Maharshah community in South Africa received a very generous donation from a wealthy man who was not a shomer Shabbos. Since the Rav had a strict policy not to use money given by such a person for fear that it would be tainted with *chilul Shabbos*, the gabbaim refrained from cashing the check. Meanwhile, the donor visited Israel. One of his acquaintances suggested that they go to-

gether to meet with the famous Rosh Yeshiva of Ponevezh. When they appeared before Rav Shach, zt"l, the acquaintance introduced the South African to the Rosh Yeshiva as a generous supporter of Torah institutions in his home country.

The wealthy man lowered his head to receive the gadol's blessing, but Rav Shach placed his hands on the wealthy man's head and spoke directly, and lovingly, to his visitor instead:

"My son, if you want a blessing, you should keep the Shabbos for it is the source of all blessing. Every nation has its flag, and the flag of the nation of Israel is Shabbos! The Shabbos is the symbol and the sign that we are Jewish. The Shabbos is the guarantee of the continuation of the Jewish nation forever. If we do not identify with our flag, we are in grave danger of

losing our Jewish identity. Without the Shabbos, we are in serious trouble in so many ways. What guarantee do you have that your children will remain Jewish? Who will guard them from marrying out of the faith, if not the Holy Shabbos herself?"

These warm and heartfelt words penetrated to the heart of the man. They affected him so profoundly, in fact, that he immediately pronounced after leaving the presence of the Rosh Yeshiva: "From this moment on, I will be a shomer Shabbos!"

The acquaintance who had brought the wealthy man to meet Rav Shach immediately telephoned the Rav in South Africa to tell him the good news. And the gabbaim were immediately able to deposit that vital check. ■

