

OVERVIEW of the Daf

1) Knots (cont.)

The Gemara defends Shmuel's explanation from a Baraisa that is consistent with his position.

This explanation is unsuccessfully challenged from the latter part of the Baraisa.

2) **MISHNAH:** The Mishnah discusses making an oil lamp, charcoal or cutting wicks on Yom Tov.

3) Identifying the author of the Mishnah

R' Yosef asserts that R' Meir is the author of the first ruling of the Mishnah prohibiting the fashioning of an oil lamp on Yom Tov.

Abaye unsuccessfully challenges R' Yosef's assertion.

According to a second version of this discussion R' Yosef asserted that the Mishnah reflects the opinion of R' Eliezer the son of Tzadok.

A related Baraisa is cited and explained.

4) Clarifying the Mishnah

The novelty of the Mishnah's ruling against the production of charcoal is explained.

R' Chiya explains the exact circumstance where a wick may be cut into two pieces with a fire.

R' Nosson bar Abba in the name of Rav rules that it is permitted to trim a wick on Yom Tov.

Bar Kappara cites a Baraisa that issues six rulings related to wicks.

The Gemara digresses to cite two additional teachings from R' Nosson bar Abba in the name of Rav.

A Baraisa presents three or four examples of those whose lives are not lives due to their difficult circumstances.

5) **MISHNAH:** The Mishnah presents a collection of halachos related to preparations needed for cooking and one dispute concerning the use of a stick to drive an animal.

6) Clarifying the Mishnah

The reason it is prohibited to break earthenware or cut paper to roast a fish is that it violates the prohibition against fixing a utensil.

A Baraisa is cited which, in contrast to the Mishnah, rules that if necessary it is permitted to shovel out an oven on Yom Tov. Two related incident are recorded.

Ravina and R' Ashi discuss the use of mud on Yom Tov.

R' Nachman permits aligning stones in an outhouse on Yom Tov. Rabbah unsuccessfully challenges this ruling.

R' Yehudah cites other construction-related halachos related to Yom Tov. ■

Distinctive INSIGHT

Yearning to receive from the table of others

ואמר רב נתן בר אבא אמר רב כל המצפה על שולחן אחרים עולם חשך בעדו

The Gemara teaches that a person who looks to others for his sustenance is living in a world which is dark and dismal. Chasam Sofer explains that this condition of yearning is unhealthy and self-defeating only when it is unilateral. If, however, someone offers assistance to a Torah scholar who is needy, the reward he receives for supporting Torah is greater than the material goods he provides. This is certainly the case where a partnership is officially agreed upon ahead of time between a talmid chacham and a benefactor, similar to a Yissachar-Zevulun partnership. Here, the reward the provider receives due to his enabling the talmid chacham to remain immersed in Torah is much more significant than the investor can furnish. In these cases, the financial stipend offered to the talmid chacham does not place him in the category of one who "yearns to receive from the table of others," because both parties in this arrangement are giving to one another.

Rather, the Gemara here speaks of an *עם הארץ*—a person who looks to receive from others without providing a service

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REVIEW and Remember

1. Why is it prohibited to make charcoal on Yom Tov?
2. When does an earthenware utensil become susceptible to tumah?
3. What is an identifying characteristic of descendants of Avrohom Avinu?
4. Why does the Rabbinic decree against building temporary structures not apply to aligning stones in an outhouse?

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In loving memory of

Davood Sasoon ben Itzchak and Rabbi Itzchak Kirzner o"h,
Mojgan bat Ashraf, Victoria bat Noriel,
Mashiach Nader ben Moshe, Dalia bat Yossef

HALACHAH Highlight

Holding up a Talis for Kol HaNearim

האי מדורתא מלמעלה למטה שרי מלמטה למעלה אסור

Concerning a bonfire, if the logs are stacked from the top down it is permitted but if they are stacked from the bottom up it is prohibited.

There is a common custom on Simchas Torah to call the children to the Torah for an aliyah and to spread a talis over their heads. The practice, though, could be challenged based on the interdiction against making an ohel – a structure. Rav Ovadiah Yosef¹ cites our Gemara that discusses the restriction against making an ohel and concludes that it is obvious that it is permitted to hold up the roof without walls without violating the prohibition of constructing an ohel and spreading the talis over the heads of the children should be no different.

This conclusion could be challenged from an explanation of the Rosh². Rosh cites a Gemara in Eruvin³ that clearly indicates that one could form an ohel even without the presence of walls. The difference between the two cases, explains Rosh, is that in Eruvin the intention is to construct an ohel, i.e. a structure which will serve to protect what is beneath it; hence it qualifies as an ohel even without walls. The cases in our Gemara, in contrast, do not involve any intent to form an ohel, it is merely the result of his action, and thus the structure does not qualify as an ohel without walls. Accord-

(Insight...Continued from page 1)

in return. This is why Rav Chisda adds his comment and states that not only is this receiver living in a darkened world, but also his life is not a life, meaning that his portion in the World-to-Come is diminished as a result of his lack of productivity in this world. He has failed to abide by the verse in Tehillim (128:2): “When you eat from the labor of your hands, you will be happy (אשריך) and it will be good for you (וטוב לך) The Gemara (Berachos 8a) deduces from this verse: אשריך—you will be happy” in this world, לך— and it will be good for you” in the World-to- Come. ■

ingly one could assert that spreading out the talis over the heads of the children should be prohibited because the intent is to form a chupah over their heads.

Rav Yosef, however, cites the opinion of the Maharsham⁴ and others⁵ who write that any time the ohel is held by hand rather than attached to something it does not qualify even minimally as an ohel. Thus it is permitted to spread the talis over the heads of the children⁶ since the talis is held up by hand. ■

1. שו"ת יביע אומר ח"ז אר"ח סי' נ"ה

2. רא"ש ביצה פ"ד סי' י"א

3. גמ' עירובין קב

4. דעת תורה סע' שט"ו סע' ט' בד"ה ובכתבי

5. חזו"א הל' שבת סע' נ"ב סק"ב אות ז' ובספר תהלה לדוד סי' שט"ו סע' ט'

6. ע"ע קצה"ש סע' ק"ב ובבה"ש שם סק"א ■

STORIES Off the Daf

The poor man's bread

רב חסדא אמר אף חיינו אינן חיים

On today's daf we find that the world is “dark” for a person who is dependent on someone else for his food. Rav Chisda adds, “His life is no life at all”.

Rav Chaim Yosef David Azulai, the Chida, zt”l, once told a story to illustrate the truth of this dictum. Once, a poor man lived next door to a wealthy man, and when it came time for the wealthy neighbor to marry off his son, everyone in town was invited to partake in the festivities. The poor man longed to receive an invitation to the feast so that he could, just once, eat from the finest deli-

cacies to his heart's delight. Unfortunately, no invitation arrived.

The poor man thought to himself, “Surely my own neighbor won't forget me!” On the night of the affair, he sat hungry at home, waiting for a messenger to arrive summoning him to the wedding. Hours passed, the man grew more and more starved, until finally he could stand it no longer. He dug out some dried-up crumbs and filled his belly with them.

As soon as he finished his miserable meal, the wealthy neighbor's messenger arrived and called the poor man to the feast. Feeling a fool for having filled himself with dry bread, the poor man quickly forced himself to vomit so that he would have room for the sumptuous foods awaiting him.

When he arrived at the hall, the

host called out to his poor neighbor, “I've brought you here to sit in the courtyard and keep an eye on the house. Make sure that no thieves get in!” With that, the poor man was shunted off to guard the courtyard, humiliated, hungry, and depressed over what he done to himself for no reason at all.

The Chida, zt”l, would finish the story by saying, “It is well known that bread is called life because it fills one with vitality. This poor man is a living example of the Gemara in Beitzah 32b: He expected to eat at another's table but was disappointed. Therefore, his ‘life,’ his bread, brought him no ‘life.’ It did not sustain him because the false promise of the feast led him to disgorge his own humble meal.” Expectations lead to disappointments! ■

