

## OVERVIEW of the Daf

### 1) The effect of Shabbos on maaser and muktza (cont.)

The Gemara continues to analyze Mar Zutra's unsuccessful attempt to support R' Nachman's ruling, i.e. Shabbos establishes a maaser obligation even for unprocessed produce.

An unsuccessful attempt is made to support R' Nachman from the end of the Mishnah.

The Gemara earlier concluded that according to R' Eliezer unprocessed produce is obligated in maaser if it was designated for Shabbos use. This assumption is challenged from another ruling of R' Eliezer.

The Gemara resolves the contradiction.

Ravin in the name of R' Yochanan rules that Shabbos, terumah, a courtyard and a purchase do not have the capacity to create a maaser obligation on unprocessed produce.

The Gemara identifies the dispute related to each one of the cases which necessitated a ruling from R' Yochanan.

### הדרן עלך המביא

2) **MISHNAH:** The Mishnah discusses different activities that may be performed to prevent a loss on Yom Tov or Shabbos.

### 3) Clarifying the wording of the Mishnah

R' Yehudah and R' Nosson disagree whether the correct word in the Mishnah is משחילין or משילין.

Mar Zutra explains how each term conveys the cor-

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## Distinctive INSIGHT

*Covering fruit on Yom Tov and Shabbos to prevent it from getting ruined*

ומכסים פירות בכלים מפני הדלף

Rashi (ד"ה ומכסין) explains that the halacha allows a person to exert himself on Yom Tov to cover the fruit which is at risk of being ruined by the rain. This effort is permitted in order to avoid a large financial loss. This is true although covering the fruit has no direct application in enhancing Yom Tov itself. Rosh writes that the comment of Rashi implies that this halacha applies only to Yom Tov, but that there is no such dispensation on Shabbos. Tosafos (ד"ה בטיבלא) explains that this halacha does apply to Shabbos, as well as to Yom Tov.

The Mishnah began with the halacha of lowering fruits through a skylight, which is explicitly stated as applying to Yom Tov and not to Shabbos. The Mishnah then presented two halachos (covering fruit and placing a vessel under a leak), concluding that this is permitted [even] on Shabbos. This implies, says Tosafos, that the words "on Shabbos" at the end of the Mishnah apply to both the cases of covering fruit as well as the placing of a vessel under the drip. Rosh himself claims that the opinion of Tosafos is more reasonable.

ים של שלמה writes that Rambam and Ran agree with Rashi, that placing a covering over the fruit is not allowed on Shabbos. He defends this view, claiming that if the case of covering the fruit would also apply to Shabbos, the Mishnah would have stated its ruling (the word "בשבת") at the end of that case, and we would have understood that the halacha allows both covering fruit as well as placing a vessel under a drip (the final case of the Mishnah) on Shabbos.

Nevertheless, Shulchan Aruch (338:7) rules according to Rosh (and Tosafos) who permit covering fruit on Shabbos. Magen Avraham (#11) cites Maharshal who agrees with the opinion of Rashi which permits it only on Yom Tov and not on Shabbos. ■

## REVIEW and Remember

1. Explain מותרו חזור.
2. Is there a dispute between R' Nachman and R' Yochanan?
3. How does the term משחילין connote "lowering"?
4. Why does the Mishnah in Shabbos have no bearing upon our Mishnah?

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Rabbi and Mrs. Michael Balinsky  
In memory of their father  
ר' לוי שמחה בן ר' משה, ע"ה

# HALACHAH Highlight

## The prohibition against eating before kiddush

חשכה בלילי שבת רי אליעזר אומר יגמור ר' יהושע אומר לא יגמור

[If one was eating grapes on Erev Shabbos] and it became dark, R' Eliezer says it is permitted to continue eating. R' Yehoshua says it is prohibited [because Shabbos establishes an obligation to separate maaser.]

Rambam<sup>1</sup> rules like R' Yehoshua that it is prohibited for one to continue eating untithed produce once Shabbos begins. Rav Shlomo Zalman Braun<sup>2</sup>, the Shearim Metzuyanim B'Halacha, questions whether in this context "Shabbos begins" refers to the beginning of twilight - צאת הכוכבים - or does it refer to nightfall - שקיעה. Shearim Metzuyanim B'Halacha analyzes the different comments of the Rishonim on this topic to determine the halacha. This issue has a more broad application concerning Kiddush. The Gemara in Pesachim<sup>3</sup> states that just as Shabbos establishes an obligation for maser, so too it establishes an obligation for Kiddush. Does the Gemara mean that the Kiddush obligation begins at twilight, or does the Gemara mean that the Kiddush obligation begins at nightfall? Related to this same inquiry is whether the prohibition against eating before Kiddush begins at twilight or at night fall.

The Shulchan Aruch HaRav<sup>4</sup> writes that once twilight

rect meaning of the Mishnah.

R' Nachman bar Yitzchok cites three additional terms that could have been used in the Mishnah. He demonstrates how each of these words will also convey the correct meaning of the Mishnah.

### 4) Lowering produce through a skylight

The Gemara questions how much produce may be lowered through the skylight.

A Mishnah in Shabbos is cited that is used as precedent to answer the Gemara's inquiry.

Three reasons are given to distinguish between the case of the Mishnah in Shabbos and the case in our Mishnah. ■

arrives it is prohibited to eat because the sanctity of the day may have arrived. This is also the ruling of Mishnah Berurah<sup>5</sup>. Moreover, even if one has not formally accepted Shabbos, nonetheless, the prohibition against eating begins because of the halachic doubt whether it is night. The Minchas Elazar<sup>6</sup> cites a number of proofs that would indicate that the prohibition against eating does not begin until after nightfall. ■

1. פ"ה מהל' מעשר הלכה כ"ג
2. שערין מצויינים בהלכה לגמ' דידן
3. פסחים קה
4. מ"ב שם ס"ק י"א
5. שו"ת מנחת אלעזר ח"א סי' ל"ג וח"ב סי' י"א ■

# STORIES Off the Daf

## One drop at a time

ונותנין כלי תחת הדלף בשבת

On today's daf we find that one may place a vessel beneath a leak even on Shabbos to avoid damage from dripping water. The Mekor Chaim, ז"ל, explains that this dripping symbolizes the incessant nature of ייסורים that seem to linger on endlessly. One must make oneself a fitting vessel to receive suffering by refraining from complaining or feeling resentful against the Creator for them. How is

it possible to actually do this, though?

Rebbe Aizik'l of Kaliv, ז"ל, suffered from chronic illness. Despite this, it was well known that he never complained, and he was always very positive. His pains were so obviously oppressive that it astounded everyone who came in contact with him that he could bear them at all, much less maintain a positive attitude in the face of them. It seemed hardly human that he could transcend his physical suffering to such a degree.

Once, the Rebbe's doctor, who had certainly seen his share of hard cases, asked his patient how he bore

up with such fortitude.

"I simply don't understand," the doctor said, "What gives you the strength to bear your pain for such a long period of time?"

The Rebbe responded, "You have to look at it as I do. All the pain that was, is already gone. The pain that is yet to come is not here to bother me, so why should I let it get me down? The only thing I need to bear is this one moment's pain. Is it really worth getting upset about one instant of suffering?"

How did the Rebbe live with his pain? One drop at a time. ■