



OVERVIEW of the Daf

- 1) **Interruptions between washing and hamotzi**
 There is a disagreement what types of interruptions are acceptable between washing and המוציא.
- 2) **Three lessons from Rava bar Shmuel in the name of R' Chiya:**
 One should not make המוציא unless salt or relish is available for the bread. He later qualified this ruling when he said that if the bread is clean it is not necessary to have salt or relish available.
 Different ways to ensure that one does not drip urine on their shoes are discussed.
 It is healthy to eat food with salt and to drink water after eating. The Gemara digresses to discuss different foods and their therapeutic effects.
- 3) **Explaining the opinion of R' Yehudah in the Mishnah**
 R' Zeira or R' Chinana bar Pappa rule that the halacha is not like R' Yehudah, and he explains the source for R' Yehudah's position.
 The Gemara quotes an additional teaching from R' Zeira or R' Chinana bar Pappa; although a filled utensil can not hold anything more a righteous person who learns is more capable of being filled with more Torah.
- 4) **MISHNAH:** The halachos related to switching haetz with haadamah are spelled out, as well as the halacha that shehakol will, after the fact, cover all foods.
- 5) **Clarifying the Mishnah**
 The Gemara identifies the Tanna who authored our Mishnah.
 The Gemara identifies the chidush of our Mishnah. Although R' Yehudah holds that wheat is a type of tree, nonetheless, he would agree that one would not make a הַעַץ on wheat.
 R' Huna and R' Yochanan disagree whether שהכל will cover bread and wine as it does all other foods.
- 6) **The necessary components of a valid bracha**
 Based upon a ruling of Rav, the Gemara teaches that a bracha could be made in a foreign language even if it is not a translation of the Hebrew as long as the necessary components of the bracha are mentioned.
 Rav and R' Yochanan disagree whether Hashem's malchus is a necessary component of a bracha.
- 6) **MISHNAH:** The Mishnah discusses the foods for which one makes a shehakol. Additionally, the Mishnah also mentions a disagreement how to prioritize brachos.
 A Baraisa lists different foods which require a שהכל.
- 7) **Defining Novlos**
 There is a disagreement whether novlos refers to dates burned by the sun or dates that fell off the tree from the wind. The Gemara is unsuccessful at proving either opinion correct. ■

Distinctive INSIGHT

The Holes Remain כל יום ויום תן לו מעיו ברכותיו

There was once a student who did not want to learn. What did his rebbe do? He called the student and spoke with him. "Listen," he said, "you are young, and you do not take your studies seriously, because you think you have so much time ahead of yourself. For every day that you do not learn, I will drive one nail into this wall." After a year, he called the boy back, and he showed him the wall with 365 nails in it. The boy was shocked to see such a sight, and he got the message. He began to cry, and he asked his rebbe what could be done to remedy the situation. The rebbe told him that for every day that he would now learn, the rebbe would take out a nail from the wall. After a year, he again summoned the student, and showed him that although the wall was clear of nails, but the holes still remained.
 The lesson is that for every day that a person does not learn, the void remains, and it can not be restored. We must be careful to fill every time slot available with accomplishment, and that we do not live for vanity nor toil for naught. ■

Gemara GEM

Correcting the Original Sin ארתו אילן שאכל ממנו אדם הראשון גפן היה

R' Shlomo from Munkatch noted that whenever we introduce a major lifecycle event or special moments of kedusha, we always do so with a cup of wine. We declare the bracha of בורא פרי הגפן at a bris, at a pidyon haben, at a chuppah and at the kiddushin once again. We raise a cup of wine and pronounce the bracha prominently when Shabbos enters, and when we sit at the Pesach seder and reenact the redemption of our people. When we declare Hashem as our king on Rosh Hashana we again do so while holding a cup of wine at the seuda, and there are opinions in the Rishonim (we do not hold according to this opinion - Tur #619) to say בורא פרי הגפן when Yom Kippur begins (although we do not drink from the cup). Finally, as we enter the suka, and when Shavuot begins, we also recite Kiddush with wine. Although it might have been reasonable to enter into these moments of kedusha with learning of Torah, to sanctify an purify ourselves, or to

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REVIEW and Remember

1. According to the Gemara, when is it permitted to make HaMotzi without salt or relish?

2. What are the different opinions regarding the species of the tree of knowledge?

3. How did Binyanim the Shepherd make המוציא?

4. Why do we make שהכל on mushrooms if they grow from the ground?

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 In loving memory of their father
 ר' מאיר בן ר' יחזקאל הלוי ע"ה

Today's Daf Digest is dedicated in loving memory of my mother
 Sorah Nechama bas Shneur Zalman
 By her son Zalman Zlotnick

HALACHAH Highlight

Rules regarding the feeding animals prior to eating

דאמר רב יהודה אמר רב אסור לאדם שיאכל קודם שיתן מאכל לבהמתו, שנאמר (דברים י"א, טו) ונתתי עשב בשדך לבהמתך, והדר ואכלת ושבעת

For Rav Yehuda said in the name of Rav: It is forbidden for a person to eat until they have given food to their animals, as the verse states: "And I will give vegetation in your fields for your animals", and only afterwards does it say: "and you will eat and be satiated."

The Poskim disagree as to the source of the prohibition of eating before feeding his animals. Some seem to view this as a prohibition of Biblical origin¹, based on the derivation of this interdiction from a verse. The majority², however, appear to opine that this is a law of Rabbinical origin. Some³ remark that the Rambam⁴ appears to suggest that this is not an obligation, but merely fitting behavior (מדת חסידות).

Although the Gemara relates the prohibition in בהמות—generally referring to domesticated cattle, Poskim⁵ rule that the prohibition applies to all types of animals, whether they are kosher or not. Included in this obviously are the common pets: cats, dogs, birds⁶, and fish. However, this obligation is limited to animals whose entire subsistence is dependent upon this person⁷, and not animals that are self-reliant. As well, one is not obligated to provide food to the animals of others prior to eating himself⁸. [However, it should be noted that even for these, man's compassion is a powerful counteragent for potential malediction⁹.]

The Poskim disagree as to whether this prohibition is limited to an actual meal (סעודת קבע) or also includes snacks and refreshments. The Taz¹⁰ holds that only meals are prohibited, while refreshments are permitted. Several Poskim¹¹ disagree and prohibit snacks as well.

The Sefer Chasidim¹² distinguishes between eating and drinking as regarded this interdiction. He states that when it comes to drinking, man precedes animal. This distinction is quoted by the Poskim¹³. However, several Poskim¹⁴ opine that with regards to drinking as well, the animals have priority. Yet, even according to those who permit drinking before giving to his animal, if the person realizes that the animal is particularly thirsty, the animal has precedence¹⁵.

The obligation of feeding the animals before eating is relative to the feeding patterns of the animal. For example: some birds need to have food placed before them only once a day, and that suffices for its nourishments requirements for the entire day. For this bird, once the person has placed the daily feeding in front of the bird, he would not be required to go and feed the bird before each of his meals, since the bird has already been fed¹⁶.

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recite some special prayer, nevertheless, it is wine that sets the tone every time. Why is this?

Perhaps, R' Shlomo suggests, it is based upon our Gemara. The sin of Adam HaRishon was to eat from the grapevine. Therefore, it is our duty to take advantage of every opportunity when we set out to accentuate kedusha, to do so by taking that same element and using it in a constructive and corrective manner. This is why wine, a product of the grape, is chosen to be featured as we set out to increase the kedusha we experience in this world. ■

If one is faced with both feeding his children and his animals, the children have precedence, since they do not have the responsibility to feed the animals¹⁷. Rav Moshe Feinstein¹⁸ adds that if the children are old enough that they can feed themselves, then the animals have priority. ■

1. שיטת ריב"א הובאה תשו"ת מהר"ם מרוטנבורג (דפוס פראג סי' שב, עמ' מז הוב"ד במע"א (סי' רע"א ס"ק יב). ע"ש הסבר הדברים במח"ש ובבב"ש שרד. ועי' בס' חרדים (ריש פרק יג)
2. עי' שו"ת שבות יעקב ח"ג (ס"ס יג). וראה כן גם בשו"ת צור יעקב ח"א (סי' סב ד"ה איברא) והוסיף שגם הריב"א ס"ל שהיו דרבנן, ומשי"כ שהיו דאורייתא כוונתו משום דשםמכוהו אקרא קרי ליה דאורייתא, אבל באמת הוא דין דרבנן. וכן ראה בשו"ת קרן לדוד (חאו"ח סי' מז אותיות א – ב) שהאריך בזה וכתב שמדברי הפוסקים נראה שאינו אלא אסמכתא בעלמא. ועוד טובא. ועי' בבאור הלכה (סי' קסז ס"ו ד"ה ומי"מ לכתחילה)
3. פתח הדברי (סי' רע"א אות ז', דף פה ע"א) ושו"ת קרן לדוד (סי' מז אות ב' ואות ד') ובעינים למשפט (כאן אות ב'). ועוד. עי' שד"ח (כללים מע"א אות ק סוד"ה אסור)
4. פ"ט מהל' עבדים הי"ח. וכן ראה דברי הרב חות יאיר בס' מקור חיים (סי' ב' ס"ו, דף יג סוע"א)
5. שו"ת שבות יעקב ח"ג (סי' יג) וכן מבואר משו"ת שאילת יעבי"ץ ח"א (סי' יז) אבל ע"ש. וכן בשו"ת הר צבי ח"א (סי' צ"ז) ובכפה"ח (סי' קסז אות ג) ציין לשב"י בזה. ע"ש
6. עי' אשל אברהם בוטשאטש (סי' קסז סוף ס"ו)
7. שו"ת שאילת יעבי"ץ שם
8. עקרי הד"ט (סי' ט אות לב) הוב"ד בכפה"ח (סי' קסז אות נא). עי' פרמ"ג שם במשב"ז ס"ק ז
9. עי' בס' חרדים (ריש פ"ג) מעשה של האר"י ז"ל. וכן הוזכר בברכ"י (סי' קנז אות ד'). ע"ש. ועוד
10. שם (ס"ק ז), וכן בא"ר (סוף ס"ק ח)
11. ברכ"י שם אות ה ובשו"ב אות ע וכן משמע במע"א שם ס"ק ח"י. וכן בשו"ת כתב סופר (חאו"ח סי' לב), וראה גם בשדי חמד (כללים מע"א אי כלל ק).
12. ס"י תקלא
13. מג"א (סי' קסז ס"ק ח"י), א"ר (שם ס"ק ו), ברכ"י (שם אות ו), משנ"ב (שם ס"ק מ), ועוד
14. עי' בשו"ת כתב סופר (חאו"ח סי' לב) ועי' בכפה"ח (סי' קסז אות ג) שכי"כ גם בעיקרי הד"ט ועוד. וכן ראה בשדה חמד (כללים מע"א אי אות ק) באריכות
15. עי' להאדמו"ר מקומרנא בשלחן הטהור (סי' קסז בור זהב סוף אות ב', עמ' רסה)
16. כן מבואר באשל אברהם בוטשאטש (סי' קסז ס"ו) לגבי בהמות ועופות
17. סי' טהרת השלחן הוב"ד בס' פסקי תשובות (סי' קסז אות טו הערה 115). וכן בשו"ת אגרות משה ח"ב מחאו"ח (ס"ס נב)
18. אג"מ שם ■

STORIES off the Daf

In the Merit of Animals

Why do animals have the privilege of being fed first, before man? It is because sometimes man himself benefits from this world only in the merit of the animals. The Midrash (Emor 27:1) tells us the story of Alexander the Great and the King of Katzia.

Alexander the Great conquered many countries, until he came to the land of Katzia. Alexander stood before its king, as two people came before him for judgment. One had bought a field from the other, and he later discovered a

great treasure in the land. The buyer claimed that he had bought the land, but he really did not intend to receive the treasure, so he was coming to return it. The seller admitted that when he sold the field, it rightfully came with everything in it included. The treasure really belonged to the buyer. The king thought it over, and he ruled that the son of the seller should marry the daughter of the buyer, and they should thereby share the wealth.

Alexander the Great was astounded. He confessed that in his home country, things were done differently. "If two people would come before me, each claiming that the treasure was his," he said, "I would kill the both of them, and take the money for myself!"

When the king of Katzia heard the statement of Alexander the Great, he asked him, "Does the sun shine in your country?" Alexander affirmed that, of course, the sun shined. The king asked him if rain fell, and Alexander again confirmed that it did. "Do you have any animals in your land?" the king asked. Alexander once again told him that they also had animals. "Well, you should know, that the only reason the sun rises and the rain falls is in their merit! Without a solid and fair set of laws in the land, the people lose their merit. Perhaps the only reason things continue with any semblance of normality must be due to the animals, which have not sinned." ■

