



## OVERVIEW of the Daf

### 1) Helping an **עם הארץ** prepare his produce

A Baraisa is cited that elaborates on some of the laws related to helping an **עם הארץ** prepare his produce.

R' Yochanan explains that the reason Chazal were lenient was to enable people to earn a living.

The reason two examples of this halacha are necessary is explained.

The Gemara explains why there is no concern that the **עם הארץ** will touch the challah.

The reason there is no concern that the **עם הארץ** will touch the terumah is explained.

### 2) Assisting idolaters who work the land during shemittah

The Gemara clarifies that one is not permitted to assist an idolater work the land during shemittah but it is permitted to offer verbal encouragement.

### 3) Greeting an idolater with "Shalom"

The Gemara records how some Amoraim would greet idolaters.

### 4) Inquiring about the welfare of an idolater

R' Yeiva explains that the Mishnah's ruling about inquiring about the well-being of an idolater refers to inquiring about them on their holiday as discussed in a Baraisa.

A related incident is recorded.

### הדרן עלך הניזקין

5) **MISHNAH:** The Mishnah discusses when a husband or wife may retract the authority of the agent they appointed regarding the delivery of a **גט**.

### 6) Take is equivalent to acquire – הולך כזכי דמי

R' Acha the son of R' Avya asserts that it could be inferred from the Mishnah that the instruction "take" is equivalent to the instruction to "acquire."

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## REVIEW and Remember

1. What special leniency is allowed so that people should be able to earn a living?  
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2. What is the source that one is obligated to feed his animal before eating himself?  
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3. Explain הולך כזכי דמי.  
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4. How does R' Meir prove that a woman can serve as an agent to deliver a **גט**?  
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## Distinctive INSIGHT

### Feeding animals before eating one's own meal

אסור לו לאדם לטעום כלום עד שיתן מאכל לבהמתו, שנאמר ונתתי עשב בשדך לבהמתך והדר ואכלת ושבעת

**R**ambam (עבדים ט ח) and Smag (עשין פ"ז) write that it is an act of piety for one to give food to his servants and animals before he himself sits down to have his meal. Kesef Mishnah explains that Rambam learns this rule from the Gemara in Kesubos (61a) which tells the story of two pious men, one of whom fed his animals before partaking of his own meal, and the other who was not careful in this regard. The Gemara reports that Eliyahu Hanavi appeared to the first gentleman, but he refused to appear to the second man. In Hilchos Berachos (1:8), Rambam writes that even after reciting the beracha over bread, a person may interrupt and command that the animals be fed. This suggests that this law is Torah-mandated, and not just an act of piety. Magen Avraham (271:#12), in fact, writes that this rule is a Torah-legislated law, and it is based upon the verse cited in our Gemara, where the Torah teaches that food will be provided for the animals of the field, and only then does the Torah describe that food and sustenance will be provided for man (see Devarim 11:15). Pri Chadash and Shevus Yaakov understand that this is a rabbinic guideline, and the verse should be understood to be an **אסמכתא**, a general reference, rather than the actual source. Dibros Moshe resolves these opinions and explains that eating one's meal before feeding one's animals is prohibited from the Torah, but simply taking something to taste is only to be avoided as an act of piety.

The truth is that there is a discrepancy between the text found in our Gemara, where it says that one may not "taste anything" until feeding his animals, and the Gemara in Berachos (40a), where we find that one may not "eat" before feeding his animals. Rif and Rosh explain that the text in our Gemara is accurate, and even tasting anything is not allowed before feeding one's animals. Taz (O.C. 167:#7), however, rules that only a full meal must be avoided, but a snack is allowed. He proves this from the verse in Devarim, where we find that one must feed his animals, and only then can he partake of his meal, eat and be satisfied (**ואכלת ושבעת**). It is only the full, satisfying meal which must be delayed until one has attended to the animals needs. ■

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# HALACHAH Highlight

## Feeding one's fish before eating

אסור לו לאדם שיטעום כלום עד שיתן מאכל לבהמתו

*It is prohibited for a person to eat anything until he gives food to his animal*

Rav Yaakov Emden<sup>1</sup> was asked whether it is prohibited for a person to eat before he feeds his pet dog or cat. He responded that there is no absolute obligation to feed a cat or dog before one eats a meal as is the obligation regarding large animals (בהמה גסה). The reason one must feed an animal before one eats his own meal is out of concern for the distress the animal may endure since it relies upon its owner for food. If the animal did not have a set time to eat, it could possibly die from starvation since it cannot obtain food on its own. Therefore, the Torah imposes an obligation to feed an animal before eating to acquire the trait of compassion. In contrast, a dog or cat can always find food, thus the same degree of compassion is not required and thus the mitzvah to feed one's animal before eating a meal does not apply to a pet dog or cat.

Accordingly, the Mishnah Halachos<sup>2</sup> ruled that one who owns an aquarium is required to feed the fish before eating. He explains that the leniency expressed by Rav Emden applies only when the creature has the ability to obtain food by itself. Fish contained in an aquarium do not have the capacity to obtain food on their own and thus there should be an obligation to feed the fish before eating. In fact, Rav Emden writes explicitly that one is obligated to feed one's fish before eating. Teshuvos Shevet Hakehasi<sup>3</sup> writes that the halacha depends upon the conditions of the aquarium. If the aquarium has plants growing it is considered as if the fish have the capacity to obtain their own food and one is not obligated to feed the fish before eating, provided that

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This inference is rejected.

The Gemara suggests that the principle "take is equivalent to acquire" could be inferred from the second halacha of the Mishnah.

This inference is also rejected.

It is suggested that this principle could be inferred from the final clause of the Mishnah but this suggestion is also rejected.

### 7) Who qualifies to serve as an agent?

The Gemara inquires whether a man can be an agent for acceptance and whether a woman can be an agent for delivery.

Our Mishnah is cited to resolve the Gemara's inquiry.

The Gemara rejects this resolution.

Another ruling in the Mishnah is cited to resolve this inquiry.

The Gemara agrees that the final ruling of the Mishnah demonstrates that a man may serve as an agent for acceptance but the question related to a woman serving as an agent for delivery is still unresolved.

R' Meri and R' Ashi cite different proofs that a woman may serve as an agent for delivery of a גט.

### 8) An agent that receives mixed messages

Rav issues a ruling in a case of an agent who received different and contradictory messages from the wife and the husband regarding the delivery of her גט.

An inference is made based on the ruling of Rav. ■

the fish are plant-eating fish. If, however, the aquarium does not have plants growing, the owner of the fish is solely responsible to assure that the fish are eating and there will be an obligation for the owner to feed the fish before eating. ■

1. שו"ת שאילת יעביץ ח"א סי' י"ז.

2. שו"ת משנה הלכות ח"ו סי' רט"ז.

3. שו"ת שבט הקהתי ח"ב סי' קמ"ט. ■

# STORIES Off the Daf

## The Greatness of a Greeting

רב חסדא מקדים ויהיב להו שלמא

One of the hardest habits to acquire is always greeting one's fellow Jew with a radiant smile. Rav Avraham Grodzinsky, zt"l, a great gaon and ba'al mussar, worked two full years to acquire this middah. Even in the ghetto during WWII, his face was always shining.<sup>1</sup>

Despite the challenges, it is not surprising that Rav Yosef Chaim Sonnenfeld, zt"l, also mastered this trait and greeted everyone with a smile. He was exceedingly careful to fulfill every detail of halachah or

middas chassidus with great joy, so why should this be different? Even at a very advanced age when the Rav was already quite frail, he would go to any lengths to act in accordance with what he understood to be Hashem's will. The Rav was always very careful to greet everyone he met, friend or self-proclaimed foe.<sup>2</sup>

On the last motzei Shabbos of a year during which Rosh Hashannah came out in the middle of the week, Rav Sonnenfeld was on his way home when he encountered a neighbor who wished him "gut voch."

The Rav responded warmly in Yiddish by wishing him a good year: "Gut yohr."

The man had hardly continued on when the Rav called him back. "In Gittin

62 we find that if one receives a brocho should give an even greater brocho back.<sup>3</sup> The custom is to respond to those who wish us a good week with 'a good year' since this is a bigger blessing. This particular week is the exception to the rule, since Rosh Hashanah is on Tuesday and the week extends until motzei Shabbos. So my brochah was less than yours." He looked at the man with his shining, happy countenance and proceeded to heap brochos on the gratified man until he was satisfied that he had fulfilled his duty.<sup>4</sup> ■

1. עלי שור, חלק ב', עמוד ר"א (ועד ד')

2. הנהגות ופסקים להגרי"ח זוננפעלד, עמוד 213

3. עיין ביו"ד סימן קמ"ח סעיף י' והשו"ד שם (סי"ק ח)

4. עקבי חיים, עמוד מ"ז