



OVERVIEW of the Daf

1) Establishing a definitive ruling concerning the latest time to eat chometz

R' Nachman in the name of Rav ruled according to R' Yehudah, that during the fifth hour chometz may not be eaten, but it is permitted for benefit.

Rava unsuccessfully challenged R' Nachman's ruling.

The Gemara suggests an alternative source for Rav's ruling but it proves to not be a definitive proof.

An incident is cited that indicates that Rabbi also rules like R' Yehudah regarding the latest time to eat chometz.

In the above cited incident, Rabbi permitted the sale of a deposited item that was losing value. The Gemara identifies whose opinion Rabbi followed when he issued that ruling.

2) Clarifying the Mishnah

R' Yehudah taught that the loaves used to indicate the latest time to eat chometz were placed on the roof of the bench where they could be seen by many people.

A brief description of the benches on Har HaBayis is presented.

Two explanations are presented to explain why the loaves used to indicate the latest time to eat chometz were invalid.

A Beraisa teaches that the loaves were, in fact, valid loaves. Additionally, the Beraisa explains the way the loaves were used to indicate the progression of the different chometz prohibitions. ■

REVIEW and Remember

1. When does a third opinion constitute a מכריע?
2. Why are tzedakah administrators not permitted to exchange copper coins with their own silver coins?
3. According to R' Chanina, why were there so many invalid תודה loaves on erev Pesach?

Distinctive INSIGHT

Eliyahu will not arrive on Erev Shabbos

שאינן אליהו בא לא בעבי שבתות ולא בערבי ימים טובים מפני הטורח

Eliyahu will not come on Erev Shabbos or on Erev Yom Tov to inform the Jewish people of the arrival of Moshiach, because this would entail a disturbance.

Rashi explains that the Jewish people are very busy on Erev Shabbos and Erev Yom Tov preparing for the upcoming Shabbos or Yom Tov meals. If the people would have to interrupt their pre-Shabbos chores to greet Eliyahu, this would interfere with their ability to complete their tasks.

Maharsha asks, though, that our Gemara discusses the case where Erev Yom Tov is Shabbos. All preparations for Yom Tov would have necessarily been complete before Shabbos, and Eliyahu would not be causing any disturbance by arriving on this Erev Yom Tov, which is Shabbos. Tosafos HaRosh answers that although in this specific case of Erev Yom Tov there would indeed not be any problem, the promise of Eliyahu not to come on Erev Shabbos or Erev Yom Tov is given without exception.

Chasam Sofer points out that if Eliyahu would come on Erev Pesach, it would be necessary for the Jewish people to offer the Korban Pesach on short notice. We are concerned that in this case, people would be rushing, and the korban might be done hastily, causing some of the offerings to become invalid. This is the טירדה which is applicable when Erev Pesach falls on Shabbos.

Tzelach answers that, actually, Eliyahu could technically come on Erev Yom Tov which is Shabbos. However, in such a case, the teruma loaves which are chometz (whose טהרה status was undetermined) was dismissed from our mind for that Shabbos, and it became muktza as Shabbos began—we did not know Eliyahu would

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Today's Daf Digest is dedicated by Rabbi and Mrs. Sam Biber

In memory of their parents

ר' יהודה בן ר' שמואל איסר הכהן, ע"ה
ומרת שרה פעסל בת הרב אליהו חיים, ע"ה

HALACHAH Highlight

When does the day begin? – Halachic times according to the Gr”a and Magen Avraham

אמר רב נחמן אמר רב הלבה כר' יהודה

Says R' Nachman in the name of Rav – the halacha follows R' Yehuda (that ruled in the Mishna 11b that the fourth hour is the final time for eating chometz).

The Poskim differ over how the times¹ stated in the Mishnah (and halachic times in general) should be calculated. Terumas HaDeshen² rules that the day should be divided into twelve equal parts beginning from עלות השחר (dawn) and continuing until צאת הכוכבים (nightfall). Levush³ makes his calculation from sunrise until sunset.

This famous machlokes (dispute) is generally known as the machlokes between the Vilna Gaon (Gr”a) and Magen Avraham. On most halachic calendars both times (for Krias Shema, etc.) are published. The Gr”a⁴ (and Baal HaTanya) follow the Levush, and the Magen Avraham⁵ follows the view of Terumas HaDeshen.

Mishna Berura⁶ cites both opinions. However, R' Moshe Feinstein⁷, zt”l, writes that the halacha follows the Gr”a and Baal HaTanya regarding the time of Krias Shema. He adds that certain individuals did keep the more stringent time of the Magen Avraham. This was the custom in Russia and Lithuania amongst yeshiva students.

Regarding the final time of eating chometz on erev

(Insight...Continued from page 1)

come that day. Therefore, even if Eliyahu declares these loaves to be tahor, they may not be eaten on Shabbos, and they should be destroyed on Erev Shabbos. ■

Pesach, R' Y.M. Tucuzinsky⁸, zt”l, states that it is the custom to follow the opinion of Terumas HaDeshen (i.e. four halachic hours, or a third of the day, reckoned from צאת עלות השחר until צאת. ■

1. ששעות היום פירושו שעות זמניות כמבואר בפיהמ”ש בברות ט’ ע”ב וכן ע”י ב”י סימן מ”ח ורמ”א בסימן רל”ג ס”א
2. בתרומת הדשן סימן א’ ועוד פוסקים
3. הלבוש בסימן רל”ג ס”א ובסימן רס”ז ס”א. ועוד פוסקים
4. שהגר”א בסימן תנ”ט ס”ב, וגר”ז סימן תמ”ג ס”ד, ועוד פוסקים, כתבו כלבוש. וכן עי’ בחזו”א באו”ח סימן י”ג ס”ק ג’ בד”ה והנה
5. שהמגן אברהם סימן נ”ח ס”ק א’ ועו” כתה”ד
6. שהביאור הלכה בסוף סימן מ”ו בד”ה ויוצא חשש לשתי הדיעות לגבי זמן ק”ש. וכן משמע במ”ב סימן נ”ח ס”ק ד’ שהביא את ב’ השיטור בלי להכריע. וכ”כ הבאה”ל בסימן רס”א בסוף ס”ב, בד”ה להקדים את ב’ הדעות לגבי זמן תוספת שבת, ואע”פ שמיד אח”כ בבאה”ל בד”ה מפלג, כתב שתוספת שבת ופלג הנחה הוא מדרבנן
7. בשו”ת אג”מ חאו”ח סימן כ”ד
8. הגרימ”ט זצ”ל הלוח א”י כשמביא את ההלכות של ערב פסח ■

STORIES off the Daf

Eliyahu will not arrive on Erev Shabbos

כבר מובטח להם לישראל שאין אליהו וכו’ מפני הטורח

From Rashi’s commentary it is apparent that Eliyahu will not come on Erev Shabbos in order not to disturb the preparations for the Shabbos meals. From the fact that this is enough to push off Moshiach’s arrival, we see that the mitzvah of prepar-

ing for Shabbos is very great.

A beautiful story related to this is told about the Arugas Habosem, R’ Moshe Greenwald, zt”l. Once, when he was very ill, he had to curtail all normal activities and he was confined to bed. The doctors who were consulted could not offer much help, as they could not determine the cause of his suffering. Friday afternoon, in midst of the hectic Shabbos preparations, he called for his Rebbetzin and daughters. Fearing the worst, they all rushed to his bedside where he requested that they bless him with a

Refuah Sheleima. In response to their surprised looks and questions of why he called them at that moment, he explained how he noticed that they were all in the midst of the tremendous mitzvah of preparing for Shabbos. They were surely working with all their strength and purity of intent so that everything would be just perfect for Shabbos. He therefore felt it would be a most auspicious time to ask for a blessing from them.

He was obviously correct, because he recovered and lived many healthy years after that episode. ■