

OVERVIEW of the Daf

1) The Mishnah's ruling concerning tum'ah (cont.)

Different explanations are presented to explain how the Mishnah could equate the halachos of destroying chometz with the halachos of tum'ah.

2) **MISHNAH:** The Mishnah discusses the law of dough which shows no signs of leavening.

3) Dough that shows no signs of leavening

R' Avahu in the name of Reish Lakish ruled that if another dough is not available, the dough in question is considered chometz if the time it takes to walk a mil elapsed.

4) Traveling four mil

R' Avahu in the name of Reish Lakish cites three cases where a person must travel up until a distance of four mil.

R' Nachman bar Yitzchak stated that it was Aivu who quoted this law, rather than R' Avahu, and that there were four halachos, rather than three.

R' Yosi the son of R' Chanina taught that the requirement to travel up until four mil applies only when he would have to travel towards his final destination but if he would have to travel away from his final destination he is not required to travel even a mil.

5) **MISHNAH:** A disagreement is presented regarding the correct method of separating challah from dough that is tamei on the Yom Tov of Pesach.

6) Clarifying the dispute

The Gemara suggests that the point of dispute is with respect to the benefit of gratitude (טובת הנאה).

It is shown that this is not necessarily the correct interpretation of the dispute.

7) Cooking on Yom Tov for weekday use

According to R' Chisda one who cooks on Yom Tov for weekday use is liable to lashes, whereas according to Rabbah he is not liable to lashes.

The point of dispute is whether we say "since" if guests would come to visit, the cooked food would be fit for him.

Rabbah presents two unsuccessful challenges to R' Chisda. ■

Distinctive INSIGHT

Davening with a minyan

א"ר אבהו אמר רשב"ל לגבל ולתפילה ולנטילת ידים ארבעה מילין

In his Igros Moshe (O.C. 2:50), HaRav Moshe Feinstein, zt"l, writes that this Gemara indicates that it is incumbent upon a person to daven with a minyan. The halachah in the Gemara clearly assumes that a person must join with a minyan of ten in order to daven, and the only question is under what circumstances the person is exempt from this obligation, and when the rabbis considered his situation too difficult. The truth is that we find guidelines for other types of obligations, as well, even those that are Torah mitzvos. For example, a person who has to fulfill a positive commandment does not have to do so if the expense involved is more than a חומש. The underlying reason why a limit was set regarding the distance one must travel in order to daven with a minyan is because, after all, he will at least still be davening, albeit by himself, and the mitzvah will not be forfeited completely by not traveling to the minyan.

The Shulchan Aruch (O.C. 90:9) writes: "A person should try (ישתדל) to daven in a shul with a minyan." This should not be misconstrued to suggest that davening with a

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REVIEW and Remember

1. What is the final interpretation of the Mishnah according to R' Pappa?

2. How far does one have to travel to daven in a shul?

3. Explain טובת הנאה.

4. How does R' Chisda understand the enactment of eruv tavshillin?

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by the Mauer family
In loving memory of their mother
Mrs. Sonia Mauer ע"ה
מרת שפרה בת ר' משה אהרן הלוי, ע"ה

HALACHAH Highlight

Effort required to daven with a minyan

א"ר אבהו או"ש בן לקיש לגבל ולתפילה ולנטיילת ידים ארבה מילין וכו' א"ר יוסי בר"ח לא שנו אלא לפנינו אבל לאחריו אפילו מיל אינו חוזר א"ר אחא ומינה מיל הוא דאינו חוזר הא פחות ממיל חוזר

R. Avahu said in the name of R. Shimon ben Lakish: In order to procure water for kneading, prayer, and netillas yadayim, one must travel 4 mil...R. Yose the son of R. Chanina said: The aforementioned law applies when one must travel forwards but to go back...he would not even have to go back one mil. R. Acha said: We can learn from this (the phraseology of R. Yose's statement), that although one does not have to go back an entire mil, he would have to go back less than a mil.

Mishna Berura writes¹ that one who is sitting in his home has the status as one who must travel back (i.e. up until one mil). Therefore, one who lives within a mil of a minyan would have to travel to join them.

The amount of time it takes to walk a mil is 18 minutes². We calculate the mil based on time and not on distance³. Therefore, one who travels by car (etc.) would be obligated to travel up to 18 minutes in order to daven with a minyan. This would apply to one who is in his home. However, one who is traveling and has availability to a minyan ahead of him, would indeed be obligated to travel four mil⁴ (72 minutes) to join them. One would not be allowed⁵ to stop over in a hotel if it would cause him to

(Insight...Continued from page 1)

minyan is optional. In fact, the expression used reflects the severity of the decision one must make when determining whether he will use the dispensation to not travel four mil to go to shul. A person should not flippantly dismiss this mitzvah and quickly decide that he is exempt due to his being too far away from a minyan. Rather, he should carefully weigh the circumstances, and only decide to daven alone if the situation is truly beyond his control. ■

miss this minyan (unless going there would cause him to entirely miss the proper time for davening or by traveling there he would be putting himself in danger⁶, for example if there were Arabs⁷ there, in which this law never applied).

The Mishna Berura⁸ also adds, "this law is a blatant criticism to those men who have a minyan available in their city and are indolent in joining them for mincha and maariv." ■

1. המ"ב בסימן קס"ג ג'. ובסימן צ' ס"ק נ"ב
2. רמ"א סימן רס"א ס"א באו"ח. ובסימן תנ"ט ס"ק ט"ו במ"ב
3. בה"ל בסימן קס"ג ס"א בס"ה ברחוק. וע"ע בזה באשי ישראל פ"ח הערה ע'
4. בשו"ע או"ח סימן צ' ס"ט ז'. וכמבואר בסוגיין
5. בשו"ע שם
6. במ"ב שם ס"ק נ"א
7. כ"כ בשו"ת שבט הלוי ח"ח סימן י"ט. וע"ש שכתב כן אפילו במקום שנשים נוסעות שם לבד, דשמה אה"נ אסור להם לעשות כן מדין פקוח נפש
8. במ"ב שם ס"ק נ"ב ■

Gemara GEM

Guests might come by...

הואיל ומיקלעי ליה אורחים חזי ליה

Reb Yechezkel, zt"l, the Rebbe of Kohzmir, explained the concept of how the foods for Yom Tov are always seen as being potentially available in case guests may arrive.

Many families work feverishly in preparing the needs of Yom Tov, and they finally realize that they have arranged and organized food for themselves, and even extra. The head of the household will often proudly and hap-

pily proclaim to himself and to others, "Baruch Hashem, this Yom Tov has been one in which we have been blessed with plenty of food and more treats than we need! We could even have fed ten more people with all the leftovers!"

We see that a person prides himself in having an abundance of provisions for Yom Tov, and specifically in consideration of being able to supply extra guests with their needs. This, then, is part of the enjoyment of Yom Tov for a person. We can view this level of comfort not only as a potential, in terms of what would happen if guests would come, but as an actual and di-

rect aspect of the enjoyment of Yom Tov on the part of the householder.

We can also interpret this insight of our sages from a different angle. "Since guests might come..." - if a person is anxious and willing to feed guests and to provide their needs from his possessions and his food, then "it is fitting for him (חזי ליה). This indicates that he has earned the blessing of Hashem for himself. This person who understands that his role is to share with the needy has truly shown that he is deserving of the blessings of Hashem, for his generosity is from the abundance of Above. ■