

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents a dispute concerning the correct time to destroy chometz when Erev Pesach falls on Shabbos.

2) R' Eliezer bar Tzadok's view

A Baraisa is cited that supports R' Eliezer bar Tzadok's view.

3) **MISHNAH:** The Mishnah discusses the extent of a person's obligation to return home to destroy chometz in different circumstances as well as the obligation to return to the Beis HaMikdash to burn sacrificial meat. A dispute is presented regarding the quantity of chometz or sacrificial meat which triggers an obligation to return.

4) Clarifying the Mishnah

A discrepancy is noted between our Mishnah and a Baraisa regarding the question of whether a betrothal feast is considered a mitzvah meal.

Two answers are presented to resolve the discrepancy.

5) Seudas Mitzvah

R' Shimon rules that a talmid chacham may not benefit from a seudah unrelated to a mitzvah. R' Yochanan explains that he is referring to the wedding meal of an objectionable marriage.

R' Yitzchak teaches about the impropriety of benefiting from an optional feast.

A Baraisa is cited that recounts the consequences for a talmid chacham who overindulges.

Three Baraisos are quoted regarding the importance of marrying the daughter of a scholar.

6) Am Ha'aretz

Several teachings regarding Chazal's attitude towards עמי הארץ are cited.

7) Quantities deemed significant

The Gemara notes that R' Yehudah and R' Meir seemingly take opposite positions regarding the quantity of food deemed significant in a context different from that in our Mishnah.

Two resolutions to this discrepancy are presented. ■

Distinctive INSIGHT

Establishing an eruv for a זכר רשות

לשבות שביבת הרשות

The Mishnah describes a person who is busy pursuing a particular activity, and whether he must stop what he is doing to return home and nullify his chometz. Among the activities listed which must be interrupted is where a person is going to set up an eruv in order to walk in one direction 4000 amos to be able to participate in a רשות שביבת. Rashi points out that because this activity is merely elective, it must be interrupted to go and nullify the chometz. However, if the person is setting up an eruv to fulfill a mitzvah activity, then he does not have to stop, and he may nullify the chometz from wherever he is.

Tosafos (ד"ה לשבות) immediately questions this comment of Rashi, because the Gemara (Eruvin 31a) concludes that an eruv techumim can only be set up for mitzvah purposes. How can Rashi explain רשות שביבת in reference to a non-mitzvah objective?

Rather, Tosafos (ר"י) explains that רשות שביבת refers to setting up an eruv for the mitzvah of celebrating the festival of Pesach with friends or family. This is a mitzvah activity, but it is not a case as we find in the רישא where a person is going to bring his Korban Pesach or to perform a bris upon his son.

Mitzpeh Eisan provides a defense for Rashi and his commentary to the Gemara. While it is true that an eruv may not be set up unless the objective is for a mitzvah activity, this is only when the eruv is effected by a food station, which represents the person's declared location to establish

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REVIEW and Remember

1. What, according to Rashi, is the problem with the daughter of a kohen marrying a non-kohen?

2. How do Chazal characterize a marriage to the daughter of a Torah scholar?

3. Who hates Torah scholars more than anyone else?

4. What is the reason to return a lost object to an am ha'aretz?

HALACHAH Highlight

Choosing a marriage partner

בת כהן לישראל אין זוגן עולה יפה... ולא ישה בת עם הארץ וכו'. ופרש"י וז"ל נשותיהן... שאין להם לב להביך כי היא חייך ואורך ימיד, עכ"ל

The daughter of a kohen to a Yisroel [עם הארץ] this marriage will not prevail...One should not marry the daughter of an unlearned individual (am ha'erezt). Rashi explains, "Their wives...do not realize that it (a Torah and Mitzvah lifestyle) is your life and the length of your days."

The Chid"ra¹ explains that the category of **עם הארץ** is to be understood here in a very narrow context, referring to a person who is neither educated nor involved in any form of Jewish knowledge. However, any person who is familiar with verses of the Torah and understands Mishnah (תורה שבעל פה) is welcome to marry the daughter of a kohen. In fact, in reference to such a marriage, Rav Yochanan himself declares, "If a person wants to be wealthy, let him marry the daughter of a kohen." Although the threatening warnings of the Gemara only apply to an **עם הארץ** talmid chacham who joins with an illustrious descendant of Aharon haKohen.

The Ta"z² explains the comment of Rashi. He points out that if a woman thinks that by having her husband learn this will interfere with his ability to earn a living, she will discourage his aspirations to spiritual growth. The

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his residency. However, if a person travels to the edge of the two thousand amos perimeter personally in order to establish his eruv, as we are discussing in our Mishnah, this may be done even if the goal is for an elective purpose (שביתת הרשות). ■

truth is, however, that this is not the case. Torah is life in this world as well as in the next. Based on this, Ta"z writes³ that if a woman understands that one who spends his time studying Torah enjoys both this world and the next, one would be permitted to marry her, despite the fact that her father is an am ha'aretz. The Achronim⁴ add that one would also be permitted to marry the daughter of a wealthy man who will support his daughter because her financial needs are met and she will thus not urge him to go to work. For details see notes below. ■

1. פתח עינים
2. בט"ז באהע"ז סימן ב' ס"ק ג', מבואר שכ"ז המשך רש"י אחד, ובשי למורא שם העיר שבגמרות שלנו הם ב' רש"י נפרדים מב' דינים וא"כ אין לדין הט"ז מקור. ועע"ש ולהלן
3. הט"ז שם
4. הברכ"י והביאו שם בפת"ש ס"ק ו' וברמ"א שם העתיק רק את תחלב רש"י לדינא, וז"ל וכ"ז בע"ה שאינו מדקדק במצות, עכ"ל. ומשמע לכאן' כטענת השי למורא הנ"ל. ומאידך ידוע בשם החזו"א שהמתחנכות בבית ספר המלמדים השקפת ודרך התורה, יכולות להיות "בת ת"ח" גם כשאביה ע"ה, וכט"ז, וכן בברכי יוסף ופתחי תשובה הנ"ל משמע שסוברים לדינא כט"ז, ומצאתי שבלשון הרמב"ם (באיסורי ביאה פכ"א הלכה ל"ב) משמע כט"ז וז"ל לא ישא אדם בת עם הארץ וכו' שאין "אמן יודעת" כתר תורה. עכ"ל דמשמע שהוא דין באם ולא דין באביה ■

Gemara GEM

Who should marry a בת כהן?

במתניתא תנא קוברה או קוברתו או מביאתו לידי עניות

The Gemara features several harsh warnings regarding marriages between partners which are deemed incompatible. One example which Rav Chisda and the Baraisa consider objectionable is when a woman who is a **בת כהן** is married to an uneducated, boorish man (**עם הארץ**) who is a **ישראל**.

Ben Yehoyada explains that the context of this criticism was valid only at the time of the Tannaim and Amora-

im, when the ancestry of the Kohanim was well documented, and their status was recognized as being almost regal. Furthermore, the typical **עם הארץ** was ignorant and even sinful and sinister, as the Gemara clearly suggests in the discussions on this Daf (see **תד"ה** (ויש אומרים)). Therefore, the match between such a couple was clearly inappropriate. However, in our days, the Kohanim are assumed to be legitimate, but they are not documented with direct **ייחוס** papers, and the **עמי הארץ** are not boorish nor menacing, as they once were. Therefore, if a young lady from a kohen family decides to marry a simpleton, the threatening curses and omi-

nous words of our Gemara do not apply.

Nevertheless, it is still praiseworthy for families with such ancestry to be aware of their status, and to seek appropriate spouses for their children.

Rambam (Isurei Bi'ah 21:1) and Shulchan Aruch (E.H. 2:8) rule that it is quite fitting for a talmid chacham to marry a daughter of a kohen, for we then have Torah and kehuna together in the same family.

Noda BiYehuda (E.H. 2:79) wonders why the important directives in this Gemara are sometimes dismissed or ignored, while other, less important customs are often overemphasized. ■

