

*Daf Digest for this month is dedicated in memory of ) אשר אנטשיל ע"ה ( Babby Weiss בת ר' אשר אנטשיל ע"ה*

*By the Weiss brothers –London, Staten Island, Yerushalayim*

## OVERVIEW of the Daf

### 1) Quantities deemed significant (cont.)

A Beraisa records a third opinion regarding the minimum quantity of chometz or disqualified korbbon for which one must return to Yerushalayim.

### 2) Pesukim from Zechariah

A pasuk from Zechariah is quoted and three interpretations of the pasuk are presented. A story is recounted that illustrates the teaching of the third interpretation.

A second pasuk is quoted and, again, three interpretations are presented.

A third pasuk from Zechariah is cited and explained.

הדרן עלך אלו עוברין

3) **MISHNAH:** The Mishnah presents guidelines for keeping customs when traveling from one place to another. These halachos are presented in the context of doing work on the morning of the fourteenth of Nissan and regarding a halachah of shemittah.

### 4) Clarifying the first ruling of the Mishnah

The Gemara questions why the Mishnah discusses specifically erev Pesach when this halachah applies to any Shabbos or Yom Tov.

Two answers are presented.

### 5) Siman berachah

A Beraisa identifies certain days and times when it is customary to refrain from work and that one who works will not see a blessing from that work.

Another Beraisa is cited that further develops the idea of refraining from work on erev Shabbos.

Rava presents two different categories of mitzvah performance.

Additional Beraisos are cited that identify other activities from which there is no siman berachah or that are to be avoided.

### 6) Minhagim –customs

A story is recounted that illustrates the binding nature of communal minhagim.

The Gemara begins to discuss minhagim practiced by amei haaretz. ■

## Distinctive INSIGHT

### שלא לשמה Involvement in Torah and mitzvos

לעולם יהא אדם עוסק בתורה ומצוות אף על פי שלא לשמה שמתוך שלא לשמה בא לשמה

Our Gemara clearly commends fulfillment of Torah and mitzvos even if it is done without proper intent, or where a person has ulterior motives. The rationale is that ultimately, such fulfillment will lead to later fulfillment with ideal intentions.

Tosafos (ד"ה וכאן) points out what seems to be an inconsistency from another statement of Rav himself, the author of our statement. In Berachos (17a) Rav declares that it would be better for a person never to have been born (נוח לו) rather than to be one who delves into Torah without proper intent. Yet in our Gemara, Rav extols such behavior as being acceptable, or even desirable.

Tosafos answers that the statement of Rav in Berachos which is critical of improper intentions is dealing with a person who is studying Torah to cause trouble. He studies in order to irritate his colleagues and attack their arguments for the sake of demonstrating his superiority. He has no intention of applying his learning in a practical manner. Our Gemara, however, is speaking about a person who means no harm, but he simply is lazy as he fulfills the halachah of not working on erev Shabbos due to his idle nature. This person will eventually come around and conduct himself for the sake of the mitzvah.

Shulchan Aruch HaRav (Hilchos Talmud Torah 4:3) cites Rambam who states that is worthwhile for a person to study Torah even for counterproductive reasons, as we found in the Gemara in Berachos. Even this type of study has in it great potential, because המאור שבה מחזירו למוטב –the bright light of Torah will transform the person into being better. ■

## REVIEW and Remember

1. What did R' Yosef see in the World-to-Come?  
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2. How will our perception of Hashem change in the World-to-Come?  
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3. What is the benefit of engaging in Torah study and mitzvah performance even if it is not for its own sake?  
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4. What bound the residents of Beishan to follow the community minhagim?  
.....

# HALACHAH Highlight

## Work on erev Shabbos / Pesach

העושה מלאכה בערבי שבתות ויו"ט מן המנחה ולמעלה אינו רואה סימן ברכה לעולם, הכא [כלומר בערב פסח] מחצות.

One who does "work" on erev Shabbos and erev Yom Tov from 'minchah' time and onwards will never see a blessing from such work. However, on erev Pesach this law applies from midday.

The reason labor is curtailed on the eve of holidays is in order to allow a person ample time to prepare<sup>1</sup> for Shabbos and Yom Tov. Therefore, the Rishonim write that an effortless job<sup>2</sup> is permissible to perform, for it is "light" and it is not (halachically regarded as) "set tasks." Also, work<sup>3</sup> needed for Shabbos and Yom Tov can be performed. Similarly, even after the time of minchah k'tana<sup>4</sup>, one would be allowed<sup>5</sup> to do a light watering of his garden, sew a button, or write a letter, for these are not set labors. It would also be permitted to clean the floor<sup>6</sup> and get a haircut<sup>7</sup> in honor of Shabbos. There is also a leniency with regards to work which, if not done, will cause a loss<sup>8</sup>, as well as other tasks which are needed for a mitzvah<sup>9</sup>.

On erev Pesach the reason that the law applies from (halachic) midday, is<sup>10</sup> that this is the time to bring the Passover offering, in which each member of the nation is obligated. And on a day which one brings an offering it is con-

sidered a Yom Tov for the one offering it, and as such all work is forbidden. This law even applies today. Therefore, on erev Pesach<sup>11</sup> one may not do work even for the purpose of Pesach. One may not even get a haircut<sup>12</sup> from a Jew on erev Pesach from midday and onwards. (With regards to cutting one's nails<sup>13</sup>; if one forgot to cut them before midday, the Mishna Brura permits one to have them cut even by a fellow Jew.) ■

1. כ"כ כאן המאירי בד"ה כל. וכ"ה בבה"ל סימן ר"נ ס"א בד"ה ויש
2. כ"כ האו"ז והובא בד"ה שם. וכ"כ כאן הריטב"א ו"כ הרמ"א שם ס"א
3. הריטב"א. וכ"כ הטור בשם האבי עזרי ועוד. וכ"כ בשו"ע וברמ"א שם ס"ב
4. כ"ה לפרש"י. משא"כ למרדכי וטור ממנחה גדולה, ומ"ב שם ס"ק ג' פשק שהסומך להקל כפרש"י לא הפסיד
5. בשש"כ פמ"ב סל"ח. וכתיבת מכתב ברמ"א ס"ב שם שמותר כשאינו בשכר
6. והאם מותר בשכר עי' שש"כ פמ"ב הערה קכ"ט. ולענ"ד בבנין של חילונים שאינם שומרים שבת אסור
7. וכתב המ"ב שם ס"ק ז' שמותר לספר ליטול שכר ע"ז, שניכר לכל שלכבוד שבת ואם לא התפלל מנחה ע"ש במ"ב. וע"ע בזה בשו"ת אור לציון ח"ב
8. בבה"ל שם ס"ב בד"ה ואינו
9. במ"ב שם ס"ק ו'. ועע"ש בס"ק א' בהיתר דפרקמטיא ועע"ש בס"ק ג' ובשעה"צ ס"ק ד' דלכתחילה פועל יתנה מראש שבע"ש יעבוד רק עד זמן מנחה קטנה
10. כ"כ תוס' בריש פרקין וכ"כ מ"ב בריש סימן תס"ח
11. מ"ב תס"ח ס"ק ז'
12. שם ס"ק ו'
13. שם ■

## Gemara GEM

### One's studies "in his hand"

אשרי מי שבא לכאן ותלמודו בידו

Rabeinu Chananel explains that the proclamation which Rav Yosef heard was calling out that a person is fortunate if he arrives at the next world knowing the Torah he studied by heart. One's studies being "in his hand" would refer to a person being in full control of what he learned. Sefer Yochanan explains that when a tzaddik departs from this world, a special angel arrives to greet him, and the angel reminds him of all the Torah which he

studied לשמה. Perhaps this is the manner by which a person is assured to be in compliance with the expectations that are made at that time.

Alternatively, Rabeinu Chananel explains that תלמודו בידו means that during his life, a person applied his Torah study and fulfilled it in action (בידו).

Maharsha (Bava Basra 10b) points out that the method of study which is most effective is achieved when a person writes notes and records his comments. This is why, he explains, the earlier scholars were called סופרים—scribes. The calling from the next world declares that a person is fortunate if he is arriving with his Torah "in

his hand," referring to the person having studied with his hands, and carrying the pages of written insights he recorded during his fruitful lifetime.

Ben Yehoyada notes that although the reward for supporting others who study is immense, nevertheless, the announcement from beyond suggests that the most fortunate one is the one who actually did the study itself, for he is the one who worked and toiled in the pursuit of Torah directly.

In ספר בניהו, the words of our Gemara are associated to one who studied Torah while supporting himself, for he is greater than one who relied upon others to support his Torah study. ■

