

OVERVIEW of the Daf

1) Identifying the author of the Mishnah

The Gemara deduces that the Mishnah follows the opinion of R' Yehudah, who maintains that a melacha not done for its usual outcome is liable to bring a korban, but to keep the language of the Mishnah consistent the Tanna uses the term פטור rather than מותר.

2) The lesson of R' Tanchum of Navi

R' Tanchum of Navi was asked whether it is permitted to extinguish a candle for the sake of a seriously ill patient.

R' Tanchum opens with a lengthy discussion related to contradictions between the writing of Shlomo HaMelech and Dovid HaMelech, and even contradictions within the writings of Shlomo HaMelech himself regarding death.

After resolving all the difficulties R' Tanchum finally answers that it is permitted to extinguish a candle for the benefit of a seriously ill patient.

3) Sefer Koheles

Rav is quoted as saying that the Chachamim thought to bury Sefer Koheles because different statements contradict one another, but they didn't follow through because the sefer begins and ends with words of Torah.

The Gemara presents and resolves a number of inconsistencies within Sefer Koheles.

The virtue of simcha is discussed.

4) Sefer Mishlei

There was a movement to bury Sefer Mishlei because it also contains inconsistencies, but the Chachamim figured that since they were able to resolve the difficulties in Sefer Koheles they should be able to resolve the difficulties in Sefer Mishlei as well.

An inconsistency is identified and resolved. The Gemara proceeds to relate stories that demonstrate the principle that in worldly matters it is inappropriate to answer the fool, whereas in matters of Torah it is appropriate.

5) Hillel and Shamai

A Baraisa declares that one should strive to be humble like Hillel rather than strict like Shamai. ■

REVIEW and Remember

- When did Hashem indicate that He forgave Dovid HaMelech?
- Why did Hashem not wish to take Dovid HaMelech's life on Friday or Sunday?
- What does the phrase (Koheles 12:13) כִּי זֶה כָּל הָאָדָם teach us?
- What barriers prevent the Shechina from resting on a person?

Distinctive INSIGHT

Before We Begin...

רבה מקמי דפתח להו לרבנן אמר מילתא דבדיחותא כו'

The Pnei Yehoshua (in his introduction to Kesuvos) points out that it would be absurd to translate this comment literally and to think that Rabba told jokes or comical remarks to his students before teaching them Torah each day. It would not be appropriate to introduce a session of intense and serious learning by making jokes.

Rather, we can understand this in one of two ways. Rabba might have started his shiur with a discussion in Torah which was either interesting or on a relevant topic, although not necessarily one which was according to the halacha. Or, he might have chosen some aggadic topic, which captures one's imagination and curiosity.

The Ba'al haTanya (Ch. 7) argues against the Pnei Yehoshua. He explains that whenever a person is involved in worldly matters, but he does so for the sake of spiritual gain and for the service of Hashem, his actions are considered to be mitzvos. When a person eats meat and drinks fine wine, and he does so to broaden his mind and spirit for Torah, or in order to enjoy his Shabbos or Yom Tov, it is as if he is offering a burnt offering on the altar. Similarly, if one makes a light remark to cheer himself up and others and to lift their mood and state of mind, this is a positive thing. This is true even if the light comments are not about Torah per se. ■

Gemara GEM

Responding to Medical Emergencies on Shabbos

שאל שאילה זו לעילא מרי תנחום דמן נוי מהו לכבות בוצינא דנורא מקמי באישה בשבתא

The Vilna Gaon notes that after R' Tanchum was asked the question about extinguishing a flame on Shabbos for the benefit of someone who is ill, R' Tanchum did not offer an answer immediately. Instead, he expounds upon a lengthy and wide-ranging series of stories and parables which fill the better part of a long page in the Gemara. Only then, eleven lines into עמוד ב', does R' Tanchum respond that it is permitted to extinguish the flame for the sake of the person who is sick. Why did R' Tanchum interrupt and deliver this extended dissertation before giving his answer to the question?

The Tur (318) discusses the mitzvah to do whatever necessary on Shabbos to help someone who is seriously ill. In fact, he quotes the Yerushalmi that tells us that in a moment of emergency, one who takes time to ask what is permitted is considered as if he is spilling blood. He should have known ahead of time what to do, and the fact that he must ask at a moment of crisis is reprehensible. Furthermore, the authority being asked is blameworthy. Anyone versed in the laws of Shabbos, and to whom people turn with their questions, should have instructed the community before the emergency occurred.

HALACHAH Highlight

Can One Move a Kli She'Milachto li'Issur Using a Kikar or Tinok?
 ואבן - הנח עליו ככר או תינוק וטלטלו

And (regarding) your father, place upon him a loaf of bread or a child, and carry him.

The Gemara relates that Shlomo Hamelech asked the Chachamim in what manner would it be permitted to move his father, David Hamelech, who had died on Shabbos. The Chachamim answered: "And (regarding) your father, place upon him a loaf of bread or a child, and carry him." Is this a special dispensation for moving a dead person, or is this a general rule in Hilchos Muktzah that one is allowed to move Muktzah items when we place upon them a loaf of bread or a child?

The Mishnah Berurah¹ seems quite clear on the matter. He explains that this is a special leniency which was only given due to the severity of Bizayon Hames (disgrace of the dead). This does not work, the Mishnah Berurah says, for moving other Muktzah, such as stones.

However, Shulchan Aruch² applies this rule to another type of Muktzah: Kli Shemilachto l'Issur, a vessel which is primarily used for doing labor forbidden on Shabbos. Although the Halachah is that such a Kli can only be moved l'Tzorech Gufo (for its intended purpose but for a permitted purpose, such as smashing a walnut with a hammer) or Tzorech Mekomo (if one needs the place, such as moving a hammer from the dining room table in order to arrange a place setting there), the Shulchan Aruch says that some say that it can also be moved Me'Chamah l'Tzel (literally from the sun to shade, meaning for the purpose of the vessel itself) if one carries it with bread or a child. It should be noted that the example of bread or a child is not specifically these items, but rather any non-Muktzah item³.

This Halachah comes from the Teshuvos Harosh⁴, who explains that though we Pasken like Rav Ashi who explicitly says later⁵ that the leniency of ככר or תינוק was only for a dead body, Rav Ashi means that this leniency does not apply to any other Muktzah object which has the same Muktzah classification as a Mes (which we cannot move

(Insight...continued from page 1)

When R' Tanchum heard the question about dealing with the needs of the sick on Shabbos, he realized that the people were primed and ready to listen. The group convened consisted of all segments of the community, learned as well as simple people. Yet, everyone had to know how to deal with medical situations on Shabbos. This is why R' Tanchum used the opportunity to tell stories and capture everyone's attention with a spellbinding presentation. He mixed in anecdotes and fascinating insights, in order for the speech to be memorable and impressionable. Finally, he concluded with a powerful and practical lesson, as he taught the entire community the primacy of the value of human life, and how even Shabbos can be pushed aside to preserve life. ■

for any regular Tzorech, i.e. Chisaron Kis and Machmas Gufo). However, the leniency does apply to the lenient Muktzah of Kli Shemilachto l'Issur. According to this, if an empty cooking pot or hammer was becoming rusty in the rain, one would be allowed to take it inside the house (assuming there is a proper Eiruv) if he did so while holding it together with another permitted object. Some Sephardic Poskim rely on this leniency in any situation⁶.

However, the Mishnah Berurah⁷ writes that many Rishonim argue on the Rosh, and therefore one should not rely on this leniency. This is the Minhag of Ashkenazim. However, it should be noted that the Shar Hatziyon⁸ writes in the name of the Shulchan Aruch Harav that one can rely on this if he will suffer a great loss otherwise. Therefore, if someone accidentally left an expensive Kli Shemilachto l'Issur in a place where it will be stolen, he is allowed to carry it together with a permitted object to safety. ■

1. סי' שיא:א-ב
2. סי' שח:ה
3. עי' במשנ"ב שיא:א
4. כלל כב סי' ח
5. קמב:
6. ילקוט יוסף סי' שח בענין כלי שמלאכתו לאיסור, דלא ככף החיים
7. סי' שח סי"ק כו
8. סי' שח סי"ק כד ■

STORIES Off the Daf

A potent prayer

שתצילני היום מעזי פנים ומעזות פנים

Rashi explains that the second part of this Tefilah is that a person should not have a name that he is a Mamzer. At first glance, this Tefilah might sound strange to many people. Why would one think that they would receive the reputation of being a Mamzer? However, lineage is one of those things that often prove surprising. Consider these two modern-day stories from the Sefer יביעו טוב.

Two Balei Teshuvah married, settling down in a frum neighborhood and raising

beautiful children, who were known to be well mannered religious children. One day, they received information which threw them into a quandary: it appeared that the wife's mother was not Jewish. This is normally not an unsolvable problem. The woman and her children can convert, and the couple could "remarry." However, there was one more factor which made the situation extremely tragic: the husband was a Kohen, who is normally not allowed to marry a convert.

Another similar story is regarding a brother and sister who were known to be extremely pious, and raised their respective families in the same manner. They unfortunately never really knew their mother, who died in Europe at an early age. When the daughter went to Europe to visit her moth-

er's grave for the first time, she went to the cemetery and found her mother's grave...decorated with a large cross. After further investigation, it became clear that her mother was actually Christian. Again, though tragic, this is seemingly a problem which can easily be solved by having the children, and the children of the mother, convert. No one besides a Beis Din would have to know. However, the brother in this story was actually a prominent Rabbi who had been the witness for weddings, Kesubos, and other religious matters. This caused a problem regarding the validity of these ceremonies, and the person in question did not want to make this public knowledge.

Through these two stories, we can now appreciate Rebbe's Tefilah much more. ■

Daf Digest is published by the Chicago Center, under the leadership of

HaRav Yehoshua Eichenstein, shlit"z

HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.

Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.