

This month's Daf Digest is dedicated
לכבוד the Wedding of Yosef and Shoshana Sokolin
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yahrtzeit is on 19 Iyar

OVERVIEW of the Daf

1) Liability for transporting something not usually stored

Although our Mishnah rules that only the person who stores an item that is normally stored is liable for transporting that item, R' Shimon ben Elazar disagrees and maintains that once the item was stored, anyone who transports the item will be liable.

2) **MISHNAH:** The Mishnah enumerates various animal foods and the quantity of those foods that must be transported to cause liability.

3) עצה

R' Yehuda defines עצה as straw from beans.

R' Dimi reported a dispute between R' Yochanan and Reish Lakish but the Gemara rejected his report.

Ravin reported that if one transports the amount of straw fit for a cow, for a camel, everyone agrees there is liability. The dispute between R' Yochanan and Reish Lakish relates to one who transported the amount of bean straw fit for a cow, for a cow. R' Yochanan asserts that food eaten with difficulty does not constitute eating and Reish Lakish disagrees.

4) Clarifying the Mishnah

The measurement for transporting straw is clarified.

R' Yosi bar Chanina qualifies the Mishnah's statement that different foods do not combine with one another towards liability since their measurements are different.

The Gemara questions whether things that do not share the same measurement can ever combine to equal a particular minimum amount.

Rava explains why these animal foods combine.

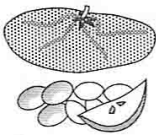
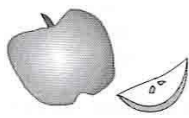

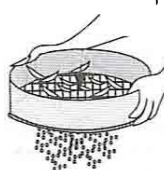
5) **MISHNAH:** The guidelines for liability for transporting foods are spelled out.

6) Including bran to complete the measurement necessary for lia-

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Daf DIAGRAM

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<p>ומצטרפין זה עם זה</p> <p>All types of foods (bottom) can combine to comprise the volume of a dried fig (top)</p> 	<p>חוץ מקליפתן וגעיניהן ועוקציהן</p> <p>Shells, stems and seeds do not count toward the minimum amount of food for transporting from one domain to another</p> 
<p>סובן</p> <p>The outer shell of coarse bran is removed through the process of crushing the grains</p> 	<p>מורסן</p> <p>The coarse bran is left in the sieve after it is sifted and the finer particles of bran fall through</p> 

Distinctive INSIGHT

Tracing back to the source of getting carried away

המוציא אוכלים כגרגרת חייב וכו'

The law prohibiting transporting an item from one domain to another on Shabbos is derived from the verse in Shemos (16:29) which describes the collecting of the manna in the desert: "Let every man remaining his place, no man may leave his place on the seventh day." The prescribed amount of food which is prohibited to transport is the size of a fig (גרגרת). We have to understand why this amount was determined to be the minimum for הוצאה, because this does not seem to correspond to the size of manna that was carried. First of all, the manna was granular (see Shemos 16:31 - "it was [circular] like a coriander seed.") Furthermore, no matter what amount was collected and brought home by a person, the amount miraculously measured to be the volume of a tenth of an ephah, which is 42.5 eggs. This means that even if a person collected only one grain of manna, he would suffice with it, and it, too, would measure the full amount by the time he arrived home. According to this, we would expect the amount for transporting food from one domain to another to be even a crumb, or less.

We have to say, therefore, that the lesson learned from the manna is simply that there is a prohibition against carrying from one domain to another. However, the amount is not directly associated to the manna situation. The amount is taught by means of a הלכה למשה מסיני.

Another approach to solve this question is that the words of the Torah cited above warn against "going out on the seventh day". When a person "went out" he was not yet carrying the manna, but rather the empty pot or utensil he took from his house in order to gather the manna and bring it back in that bowl. In other words, the case in the Torah is not speaking about carrying food, but rather where the person was carrying a כלי. Therefore, the classic case of carrying food is not featured here, but rather the carrying of a pot. We can now read Tosafos 2a (2 - דייה יציאות) precisely, as he writes "no man was to go out carrying the bowl in his hand to go collect the manna." ■

REVIEW and Remember

- How much animal feed must be transported for a person to be liable?
- Do the different varieties of animal foods combine to create liability?
- How much people food must be transported for a person to be liable?
- What is the quantity of liquid that must be transported for a person to be liable?

HALACHAH Highlight

Can solids and liquids be combined to constitute the measure necessary to obligate a closing blessing (ברכה אחרונה)?

ואין מצטרפין זה עם זה מפני שלא שוו בשיעוריהן.

The previously listed items are not able to be combined together to create liability since they do not have the same requisite measures.

If a person did not eat the prescribed measure necessary to obligate the recitation of a **ברכה אחרונה**, obviously he does not recite one¹. However, one can combine different foods to reach this prescribed measure². Thus, if the aggregate of a combination of apples, oranges and pears would be a *k'zayis*, one would be obligated to say the appropriate blessing.

The Poskim discuss the law in the case that a person drank half the requisite measure (half a **רביעית**) and ate half the requisite measure (half a **כזית**). Can the two be combined to comprise the prescribed measure for a closing blessing? This matter is considered by an earlier authority, Rabbi Avraham HaLevi of Egypt³. He references the Halacha regarding eating on Yom HaKippurim. The Mishnah⁴ states without contention that eating and drinking do not combine to complete the forbidden measure of eating punishable by Kares. Thus, if one ate half a date of food and drank half a cheekful of liquid, he would not be liable of Kares. The Gemara⁵ comments that in fact this matter is the subject of a disagreement between R' Yehoshua and the Rabbis. R' Yehoshua maintains that food and drink do not combine, while the Rabbis opine that food and drink do combine to become liable of Kares on Yom HaKippurim. The Gemara⁶ then observes that the Mishnah in Yoma could be explained even according to the opinion of the Rabbis by making the following distinction: elsewhere the Rabbis do maintain that food and drink can be combined to represent a requisite measure; however regarding eating on Yom HaKippurim, the Rabbis could opine that food and drink do not combine because the liability for eating on Yom HaKippurim is incurred on account of the easing of a person's mind (יתובי דעתא), and a person's mind is not eased by eating half a measure and drinking half a measure. Rav Avraham HaLevi asserts that the statement that the punishment is only incurred as a result of having eased the eater's mind is only stated as a dismissal (דחיה בעלמא) of the previously stated position, and being that the Halacha is in accordance with the view of R' Yehoshua, therefore whenever the requisite measures are different, food and drink do not combine to comprise the legal measure to obligate a closing blessing.

The Magen Avraham⁷ learns that food and drink can not be combined to recite a **ברכה אחרונה** from the law⁸ regarding the inability of

(Overview...continued from page 1)

bility

Abaye explains that the reason bran is counted towards the minimum measurement for challah is because a poor person eats his bread made with bran, but regarding liability for Shabbos, bran is not considered sufficiently significant.

7) Clarifying the use of shells of lentils and beans

The Gemara clarifies when the shells of lentils and beans may count towards the minimum quantity for liability.

הדרן עלך כלל גדול

8) **MISHNAH:** The guidelines for liability for transporting liquids are spelled out.

9) Wine

R' Nachman in the name of Rabbah bar Avuhah explains that if a person transports a quarter-reviis of pure wine, which after dilution will be a full reviiis of wine, he is liable. ■

combining food and drink to comprise the essential measure for incurring Kares on Yom HaKippurim. Numerous Poskim⁹ follow this ruling. However, some Poskim¹⁰ question this ruling. They reason that a distinction can be drawn between the law of eating on Yom HaKippurim and this law of combining food and drink to constitute the necessary measure to obligate a closing blessing. The basis for the law on Yom HaKippurim is because the person's mind was not eased by eating half a measure and drinking half a measure, but when it comes to the necessary measure to require a closing blessing perhaps the easing of a person's mind is not a factor. As such, food and drink could possibly be combined to constitute the requisite measure to require a closing blessing. The Mishnah Berura¹¹ cites this opinion.

Rav Moshe Feinstein¹² deliberates this matter at length. He echoes on his own the above stated reasoning of Rav Avraham HaLevi. In addition, Rav Feinstein¹³ references our passage to explain the reason why food and drink do not combine to obligate a closing blessing because they do not share the same legal measures. As such, he rules firmly that the law is in accordance with the view of the Magen Avraham, and food and drink can not be combined to constitute the requisite measure to obligate a closing blessing¹⁴. ■

1 שו"ע (סי' רי"א) 2 משני"ב (שם ס"ק א) בשם המג"א 3 בסי' ג' המלך (סי' כא) 4 משנה יומא (דף ע"ב) 5 יומא (דף פ"א ע"א) בשם רב חסדא ואח"כ גם בשם ריש לקיש 6 שם בשם רב נחמן ואח"כ בשם רבי יוחנן 7 מג"א (סי' רי"א ס"ק א) 8 שו"ע (סי' תרי"ב ס"ק א) 9 ע"י חיי אדם (כלל נ ס"ק יז) וכן איש חי (ש"ר פ"ר) מסעי אות ה) ובמשני"ב (סי' רי"א ס"ק א) ועוד טובא. 10 ע"י בסי' חמד משה (סי' רי"א ס"ק א) וכן בפרי"ק (סי' רי"א ס"ק א). וכן ראה בקרבן אורה (מעילה דף יז ד"ה והנה) 11 שם בשער הציון (סי' ה) 12 שו"ע אגרות משה (ח"א מחא"י ס"ק ע"ה) 13 שם בריש התשובה. וע"י בשו"ע צ"ח אליעזר ח"י"ב (סי' א אות יז). ודו"ק. 14 וע"י בקובץ צהר (אהל ברך), שנת תש"ס, במדור מנחת שלמה, עמי רלב) שהגרשו"א הסתפק שבענבים ויין וכן בכל מי פירות עם אותם הפירות אפשר שגם האכילה והשתיה כן מצטרפין. והשאר בצ"ע. ע"ש. ■

Gemara GEM

Straw may break the camel's back, but it isn't what it eats

המוציא תבן כמלא פי פרה, עצה כמלא פי גמל

The camel feed **מספוא** appears in Bereshis 24:25, where Lavan invites Eliezer into the house, offering him food for his animals, as well as a place to lodge. Rashi there identifies

מספוא as a generic term for all types of camel feed, such as straw (תבן) and barley (שעורים).

Some have an alternative text in the Rashi which brings **עצה** (legume husks) as the other example of camel feed, in addition to barley (קובץ כרם שלמה ג'. קי' ב). According to this reading of Rashi, straw (תבן) is not specifically listed as camel food. This seems to be correct, for we often find straw as food for donkeys (see Bereshis 42:27). In fact, our Mishnah also lists **עצה** as the food for camels, and straw as

that which is eaten by cows. In addition to these sources which show that straw is food for animals other than camels, the verse by Lavan and Eliezer cannot support **מספוא** as being straw / תבן, because the verse explicitly lists "also תבן, also מספוא". And finally, when Eliezer does accompany Lavan to the house, the verse (ibid. v. 32) states "and he gave straw and feed (מספוא) to the camels." This shows that **מספוא** cannot be straw, and that these are two distinct items. ■

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

HaRav Yehoshua Eichenstein, shlit"א

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.