

OVERVIEW of the Daf

1) Clearing a storehouse

A Baraisa rules: It is prohibited to take produce from an used storehouse. However, it is permissible to make a path through the grain with one's legs when he enters and exits.

A Baraisa records a dispute whether it is permitted to take grain from a pile if one did not take grain from the pile before Shabbos. A pile is defined as a lesech.

2) Four or five boxes

The Gemara asks: When the Mishnah rules that one may not take more than four or five boxes, was the intent to limit the number of trips one makes when carrying the grain, or perhaps the Mishnah would agree that one could carry smaller amounts even though it will result in more than four or five trips?

Initially the Gemara suggested that the issue is a dispute between Tannaim but ultimately the Gemara concludes that all opinions agree that one may not make more than four or five trips.

The Gemara asks: Does the restriction against moving more than five boxes apply even if there are many guests? Secondly, if one may remove as many boxes as necessary to accommodate the number of guests may one person remove the boxes or does each person have to move away the four or five boxes necessary for him to have room to sit?

Concerning the first question the Gemara concludes that one may remove the necessary amount of boxes to accommodate the guests. The second question is not resolved.

3) Hachnosas Orchim

The Gemara elaborates on the virtue of inviting guests.

R' Yochanan lists six activities for which one enjoys their fruits but the principal reward remains for the world to come. Amongst the activities listed is hachnosas orchim.

The statement of R' Yochanan is questioned from a Mishnah that lists only four of these types of activities and the Gemara explains how the two statements are, in fact, not inconsistent.

4) Judging others favorably

Since R' Yochanan included in his list the virtue of judging others favorably, the Gemara recounts three stories that involve judging others favorably.

5) Clarifying the Mishnah

The Gemara explains the novelty of each of the foods mentioned by the Mishnah and why one may have thought that they should not be moved. ■

Distinctive INSIGHT

To Give the Benefit of a Doubt

ומעשה באדם אחד שירד מגליל העליון ונשכר אצל בעל הבית אחד בדרום שלש שנים

The Gemara teaches that giving someone the benefit of a doubt is a tremendous fulfillment of the mitzvah of promoting peace between men. The Gemara proceeds to tell the story of a worker who worked for three years, and when he expected to finally get paid, his employer claimed that he could not pay him. The employer clearly had cash, fruits, land, livestock and clothing, but still claimed that he could not pay. The worker left, dejected, but yet trusting that none of the property was available to pay him. When the employer raised some more cash and came to pay his worker, the Gemara tells us that despite the unlikelihood of none of the property being available at that time, the excuse of the employer was accurate. The employer pronounced a wonderful blessing upon the employee for being so trusting, and assuming only the merits of the employer.

Although our Gemara does not identify who this worker was who demonstrated the wonderful trait of giving the benefit of a doubt to his employer even under suspicious circumstances, the *שאלתות* cites a text which tells us that this was Rabbi Akiva ben Yosef, who worked for Rabbi Eliezer ben Horkenus.

The Emek She'aila brings a text found in Tanna D'vei Eliyahu that tells us that the employer in the story was an unlearned man, thus precluding the suggestion that it was Rabbi Eliezer ben Horkenus, who was one of the giant luminaries of his generation. However, he does concur that the employee was Rabbi Akiva, but this story took place while he was still unlearned, before he set out to learn Torah. The Gemara (Kesuvos 62) tells us that Rabbi Akiva possessed an outstanding character, being quiet and unassuming, even before he dedicated his life to Torah. ■

REVIEW and Remember

1. Why is it permitted to push aside grain with one's feet to make a path?
2. How do we know that hachnosas orchim is greater than greeting the Divine Presence?
3. What is the appropriate beracha to wish someone who judged you favorably?
4. Why is demai considered an edible food on Shabbos?

HALACHAH Highlight

Extra Toil" on Shabbos

...דנתי חדא מפנין אפילו ארבע וחמש קופות של כדי שמן ושל כדי יין ותניא אידך בעשר ובחמש עשרה מאי לאו בהא קמיפלגי דמר סבר מעוטי בהילוכא עדיף ומר סבר מעוטי במשוי עדיף לא דכולי עלמא מעוטי בהילוכא עדיף ומי סברת בעשר ובחמש עשרה אקופות קאי אכדן קאי.

For in one Baraisa it is stated: Even four or five baskets of oil jugs or wine jugs may be removed, while in another Baraisa it is stated: In ten or fifteen baskets. Is it not that in this [issue] they disagree: The author of the one Baraisa maintains that it is better to walk less while the author of the other Baraisa maintains that it is better to carry less? No, everyone [agrees] that to walk less is better. And did you think that "ten or fifteen" refers to the [number of] baskets? It refers to the jugs...

The Gemara tells us that if one is faced with the choice of making more trips with lighter loads or fewer trips with heavier loads, it is better to curtail the amount of walking, and to take the fewer trips with the heavier loads. Why?

The transportation of heavy burdens on Shabbos is forbidden by rabbinic decree. Generally speaking, this prohibition and similar ones are defined as "tirschah yeseirah" - "extra toil."¹ Our Gemara teaches is that for a need related to Shabbos itself, or for the purpose of fulfilling mitzvos, such as hosting guests or studying Torah, Chazal relaxed this restriction.²

However, "extra toil" is not defined by the amount of exertion one must exercise in performing a task. For example, it is not permitted to add water to a vase of cut flowers on Shabbos because of the "extra toil" that is involved.³ Moreover, although tirschah yeseirah is permitted for the purpose of fulfilling a mitzvah, it must be a mitzvah that is to be performed on Shabbos (even if the mitzvah is not intrinsically connected to Shabbos). Hence, it is not permitted to bring wine to the table for Havdalah before Shabbos is over.⁴

So, clearly, it is not the amount of exertion involved in an activity that renders its performance forbidden on Shabbos. It would seem that the principle involved here is the one invoked by the Chazon Ish,⁵ in his explanation of the reason that it is forbidden to carry an umbrella on Shabbos: The Sages of each and every generation are charged with the responsibility to decide whether specific activities are in the spirit of Shabbos or detract from that spirit - even if they do not fall into existing categories of Shabbos prohibitions.

Hence, "extra toil" is not defined by the amount of exertion involved in an activity, but by the extent to which it detracts from the spirit of the Shabbos. Thus, in our case, Chazal determined that a greater amount of time spent in the performance of a task detracts from the spirit of Shabbos - even if the load carried each time is lighter - to a greater extent than a shorter amount of time spent in the performance of a task - even if the load carried each time is heavier. ■

- 1 עיין בספר שמירת שבת כהלכתה חלק ג', מבוא, פרק ב', סעיף ז', הערה כ"ג.
- 2 עיין במשנה ברורה סימן ש"מ ס"ק א': אם הם לצורך השבת - אבל שלא לצורך שבת אפילו לא היה לו פנאי להתיר קודם אין מתירין משום דהלא יכול להתיר אחר שבת ולמה לן לאטרופי בשבת בכדי. וה"ה אם הוא לצורך מצוה ג"כ מתירין אע"פ שאינו לצורך שבת. ועיין עוד במשנה ברורה סימן של"ג ס"ק ד': לדבר מצוה - ואפילו בענין שיש בו טורח יותר כגון להגביהם ולשלשלם בחלונות שבכותל או להורידם בסולמות או לטלטלם מגג לגג.
- 3 עיין ברמ"א סימן של"ו סעיף י"א ובמשנה ברורה שם ס"ק נ"ד: ועי"ל סי' תרנ"ד - ר"ל דשם מבואר דאינו מותר בשבת כ"א להחזיר במים שעמדו בו מכבר בע"ש ולא להוסיף עוד מים צוננים וכ"ש שלא להחליף המים לגמרי ולפ"ז הא דכתב מקודם דמותר להעמידן היינו להחזירן בשבת לתוכן אפילו אם כבר ניטלו מהן אבל לא להעמידן (כתחלה) [תו"ש וח"א] ויש אחרונים שסוברין דמדסתם המחבר משמע דאפילו לכתחלה מותר להעמידם בכדי שיש בו מים מזומנים מע"ש ולא אמרו אלא להוסיף עתה מים משום טרחא יתירה. ודע דביש בהן פרחים שנפתחים מחמת המים אסור לכוי"ע אף להחזיר במים שעמדו בהם מכבר.
- 4 עיין במשנה ברורה סימן רנ"ד ס"ק מ"ג: להוציא יותר - אבל כ"ז כשרוצה לאכול מהם בשבת עכ"פ מקצת מהם דאל"כ אסור לרדות לצורך חולו אפילו טלטול בעלמא אסור כשהוא בשביל חול כמ"ש הפוסקים דאסור להביא יין בשבת לצורך מו"ש...
- 5 ספר חזון איש, אורח חיים סימן נ"ב אות ו'.

Gemara GEM

It Depends Upon the Number of Guests

פעם אחת הלך רבי למקום אחד וראה מקום דחוק לתלמידים ויצא לשדה ומצא מליאה עומרים ועימר רבי כל השדה כולה

Although the Mishnah places a limit upon the number of bundles that may be moved in order to make room for guests, the Gemara brings two stories to demonstrate how to apply this rule. One story is the story of Rebbe who arrived at a certain

place. In order to make room to teach his many students, he cleared away many more than four or five bundles. In fact, he cleared away the entire field. Another time, Rebbe Chiyya arrived at a certain place, and he, too, cleared away many more than four or five bundles. These stories illustrate that if there are more students who are coming to study, one is allowed to clear away more than the four bundles prescribed in the Mishnah.

Ritva explains that Rebbe cleared away many bundles even though they were situated in a karmelis. Yet he moved the bun-

dles less than four amos at a time, which is permitted under these conditions. Rashash adds that as he moved these bundles, Rebbe could not have then placed them together in one place. If so, this would have been a violation of the melacha of bundling. Rather, he placed each stalk in a different place, so as not to collect them together. Or, it could be that these bundles were not originally from this particular field. "Bundling" is only a forbidden labor in a place where these stalks grew. ■

