



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Chuf Zayin

- A Braisa says: **R' Shimon** says regarding a pile of produce (which has presumably been piled for storage and is therefore muktzeh), if one began to take from that pile before Shabbos, he may take from it on Shabbos as well. If not, he may not. **R' Acha** says he may take from the pile on Shabbos in either case.
 - **Q: R' Shimon** does not hold of muktzeh, so how could he have said that?! **A: R' Acha** is the one who says it would be assur and **R' Shimon** would say that it would be mutar.
 - **Q:** How much produce must be piled to be considered that it was set aside for storage?
A: A "lesech" (which is ½ kur or 15 se'ah).
- **Q:** When the Mishna says one may move "4 or 5 boxes" to make room, does the Mishna mean to limit it to that many boxes (because the **Chachomim** don't want someone making more than 5 trips of schlepping stuff back and forth on Shabbos), or is the limit to the quantity that can fit into "4 or 5 boxes", but it can be done in as many trips as you wish?
 - A Braisa says that one may move away 4 or 5 boxes of jugs of oil or wine. Another Braisa says one may move "10 or 15" which presumably means that he can move 10 or 15 boxes. Maybe we can say that the basis of the question asked is the machlokes between these Braisos. The first Braisa says that one may not make more than 5 trips and the second Braisa says that more trips may be made as long as the quantity is not increased? The Gemara says that really both Braisos say that he cannot make more than 5 trips. The first Braisa is discussing moving large jugs that only fit one per box, so that maximum he can take out is 5 jugs. The second Braisa is discussing smaller jugs which he can fit 2 or 3 jugs per box which is why he can take out 10 or 15 jugs in the 5 boxes. When the Braisa says "10 or 15" it is referring to jugs, not to boxes.
- **Q:** Is the 5 box limit a hard maximum, or does the maximum increase depending if there is a need (e.g. if there are a lot of guests)? **Q2:** If we say that the maximum increases based on the need, may one person do all the moving or may each person only move a maximum of 5 boxes?
 - **A:** There are 2 stories, one with **Rebbi** and one with **R' Chiya**, where each went to teach and saw that there was not enough room for the talmidim. They each went to the field and cleared all the bundles to make room for the talmidim. We see from here that one can make as much room as is needed for all the people. There is no proof from here that one person can do it alone because **Rebbi**, who was the Nasi, certainly didn't schlep the bundles and must have asked people to clear the area. It could be that he asked enough people to make sure that each person did not move more than 5 boxes.

MIPNEI HA'ORCHIN

- **R' Yochanan** said, "hachnosas orchim" is as great as getting up early to go learn, because the Mishna says one may clear space for guests or to make room for students to learn. **R' Dimi of Neharda'ah** says, it is even *greater* than getting up early to learn, because the Mishna mentions "hachnosas orchim" before it mentions the talmidim learning Torah.
- **R' Yehuda in the name of Rav** said, "hachnosas orchim" is greater than greeting the Shechina, because we see that Avraham Avinu left the presence of the Shechina to go do "hachnosas orchim".
- **R' Elazar** said, come and see that the ways of Hashem are different than those of humans. With humans, a person could never tell one greater than him to "wait until I get back to you". Yet, Avraham did that to Hashem.
- **R' Yehuda bar Shila in the name of R' Assi in the name of R' Yochanan** said, there are 6 things that a person can do which brings him pleasure in this world ("he eats the fruit of those actions on this world") but the principle reward for these actions are enjoyed in the next world: 1) "hachnosas orchim", 2) visiting the sick, 3) concentrating during davening, 4) getting up early to

go to learn in the Beis Medrash, 5) raising one's children to study Torah, 6) judging others favorably.

- **Q:** A Mishna has a different list of actions that brings those rewards: 1) honoring one's parents, 2) doing kindness, 3) bringing peace between people, 4) and learning Torah (which is equal to them all). It seems that these 4 and no more!? **A:** The 6 of **R' Yochanan's** list are included in the list of 4 in the Mishna (1,2, and 3 are doing kindness, 4 and 5 are Torah learning, and 6 is bringing peace between people).
- A Braisa says, one who judges others favorably will be judged favorably as well. There was a story with a person who went to work for another for 3 years. After the 3 years he asked for his pay so that he could return home to his wife and children. The boss told him he had no money to pay. He asked for pay in the form of produce and was told that he had none to give. He asked for pay in the form of land and was told that he had none to give. He asked for pay in the form of animals and was told that he had none to give. He asked to be paid in the form of pillows and cushions and was told that he had none to give. The worker took his belongings and went home depressed. A couple of weeks later the boss traveled to the worker's house with the full amount of his wages and 3 donkey loads – one of food, one of drinks, and one of different delicacies. The boss asked, when I said I didn't have money for you, what did you think? He said, I thought you must have found an opportunity to buy very cheap merchandise and spent all your money on it. The boss asked, when I said I didn't have animals to pay you, what did you think? He said, I thought you must have rented all your animals to other people. The boss asked, when I said that I didn't have land to give you, what did you think? He said, I thought you must have given it out to others as sharecroppers. The boss asked, when I said that I didn't have produce to give you, what did you think? He said, I thought that you must have not given ma'aser from your produce. The boss asked, when I said that I didn't have pillows or cushions, what did you think? He said, I thought that you must have given all your belongings to "hekdesch". The boss said "I swear, that is exactly what happened. I ended up giving all my possessions to hekdesch because my son was not learning Torah. I had my vow annulled and that's how I am now paying you. The same way you judged me favorably, Hashem should judge you favorably as well!"
- A Braisa brings a story with a certain "chossid" who redeemed a Jewish girl from captivity. When he reached the hotel where he would be spending the night with his talmidim, he had the girl stay with him. In the morning he was "toivel" in a mikvah and then taught his talmidim Torah (Ezra had instituted that one who emitted "zerah" must be "toivel" before davening or learning). He asked his talmidim, what did you think when I put the girl in my room to sleep? They said, we thought that there must be a talmid among us who you don't trust enough to allow the girl to be with us. He asked, what did you think when you saw me go to the mikvah today? They said, we thought that you must have emitted "zerah" from the exhaustion of travelling. He said to them, I swear that is exactly what happened. Just like you judged me favorably, so too should Hashem judge you favorably!
- A Braisa brings the following story. There was a time when the **Rabanan** needed a representative to talk to a certain noblewoman who was known to be a "zonah" for all the Roman officials. **R' Yehoshua** volunteered to go. He travelled to her with his talmidim. When he got to within 4 amos of her house, he removed his tefillin. When he entered, his talmidim remained outside and he closed the door in front of them. When he left, he was "toivel" in a mikvah and then taught them Torah. He then said to them, what did you think when I removed my tefillin? They said, we thought you don't want to take holy tefillin into such an unholy place. He asked, what did you think when I closed the door? They said, we thought you had private matters to discuss with her. He asked, what did you think when you saw me go to the mikvah? They said, we thought that some of her saliva must have landed on your clothing (which would make you tamei based on the **Rabanan's** gezeira of treating goyim as "zavim"). **R' Yehoshua** said, I swear that is exactly what happened. Just as you judged me favorably, so too should Hashem judge you favorably!

MIFANIN TERUMAH TEHORAH...

- **Q:** Terumah which is not tamei is obviously not muktzeh?! **A:** Since it is now in the hand of a non-Kohen, who can't eat it, we would think that it would be muktzeh. The Mishna therefore teaches that since it is fit for a Kohen to eat, it is not muktzeh.

U'DEMAI

- **Q:** This is not fit to eat, so why is it not muktzeh?! **A:** Since the person can give away all his possessions and become a pauper (who is allowed to eat “demai”) it is considered fit for him now as well and is not muktzeh.

U'MA'ASER RISHON SHENITLA TERUMASO...

- **Q:** This is obviously not muktzeh?! **A:** We are talking about a case where the Levi took the ma'aser before there was a chiyuv for the owner to give Terumah Gedolah (before it was smoothed into a pile), and therefore, that terumah was never given. We would think that is assur and therefore it should be muktzeh. The Mishna is telling us like **R' Avahu** says in the name of **Reish Lakish**, that in this case the Levi only needs to give his Terumas Ma'aser, not the Terumah Gedola and it is therefore not muktzeh. However, had the Levi taken the ma'aser after there was already a chiyuv for the owner to give the Teruma Gedola, the Levi would have to separate Teruma Gedola as well as Terumas Ma'aser.

U'MA'ASER SHEINI...

- **Q:** This is obviously not muktzeh?! **A:** The Mishna is discussing where he gave the principle amount of the redemption, but not the additional fifth. The Mishna teaches that the redemption is considered complete without it as well.

V'HATURMUS HAYAVESH...

- It is only not muktzeh when it is dry. However, if it is still moist, it is not edible even by an animal because of its bitterness and would therefore be muktzeh.