

Daf Notes is currently being dedicated to the neshamah of
Tzvi Gershon Ben Yoel (Harvey Felsen) o'h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Clearing Away the Boxes

The *Mishna* had stated: One can clear out four of five boxes of straw or grain on *Shabbos* (*because of guests or because of students who attend a Torah lecture*).

The *Gemora* asks: Seeing that five may be cleared away, is there any necessity to state that four may be cleared away?

Rav Chisda said: It means four out of five. [One cannot clear out an entire storehouse on *Shabbos*, because when the entire floor is exposed, he may discover holes in the floor and he will come to fill the holes with dirt, thus violating the prohibition of *boneh, building*.]

There are those who state: Four of a small store (*like the first version*), and five of a large store (*although the floor will not be exposed, it is forbidden on account of excessive exertion*). And when the *Mishna* states, 'and not the store,' it means that one must not commence with a store for the first time (*before it was used for human or animal consumption from before Shabbos, for it is regarded as muktze*h), and which *Tanna* rules like this; it is Rabbi Yehudah, who accepts the injunction of *muktze*h.

Shmuel, however, said: It means four or five - just as people speak (*by stating the smaller amount and then the larger amount*); yet if one desires, even more may be cleared away. And when the *Mishna* states, 'and not the store,' it means that one cannot clear out an entire storehouse on *Shabbos*, because (*when the entire floor is*

exposed, he may discover holes in the floor and) he will come to fill the holes with dirt (*thus violating the prohibition of boneh, building*); but one can take produce out of a storehouse that was not used previously, and this is in accordance with Rabbi Shimon (*who does not subscribe to the general rules of muktze*h).

The *Gemora* cites a *braisa*: One must not commence with a store for the first time (*for it is muktze*h, according to R' Yehudah), but he may make a path through it to enter and go out.

The *Gemora* asks: He may make a path! But surely you said that one must not commence (*for it is muktze*h; if so, how can he move it for the sake of making a path)?

The *Gemora* answers: This is its meaning: one may make a path through it with his feet as he enters and goes out (*for muktze*h items may be handled with parts of his body other than ones hands).

The *Gemora* cites a *braisa*: [One who piles up grain indicates that the grain is for storage and not to be used immediately.] If one already took from the piled grain before *Shabbos*, he can take more grain from the pile on *Shabbos*, as it is not *muktze*h according to Rabbi Shimon. Rabbi Acha, however, maintains that it is permitted.

The *Gemora* asks: To where does this tend (*for R' Shimon is the one who usually permits that which others regard as muktze*h)?

Rather, the *Gemora* says: this is Rabbi Acha's view, but Rabbi Shimon permits it.

The *Gemora* cites a *braisa*: What is the standard quantity for produce that is heaped together? A *lesech* (*half a kor*).

Rav Nechumi bar Zechariah asked Abaye: What is the standard quantity for produce that is heaped together?

He said to him: Surely it was said: The standard quantity for produce that is heaped together is a *lesech*.

The scholars inquired: These four or five baskets that are stated, does it mean that one may only move this volume of grain in four or five boxes, but one cannot use more boxes because he will have to do more walking, or perhaps it is better to do more walking and diminish the volume of each load.

The *Gemora* records two *braisos* where one *braisa* states that one may clear out four or five boxes of jugs of oil or jugs of wine, and a second *braisa* states that one can clear out (*four or five boxes of jugs of oil or jugs of wine*) in ten and fifteen. The first *braisa* implies that one should diminish the amount of walking, whereas the second *braisa* implies that one may use more boxes, as this diminishes the volume of the loads.

The *Gemora* concludes that it is better for one to diminish the amount of walking, and do you think that 'ten or fifteen' refers to boxes? No; it refers to the pitchers, and the resolution of the two *braisos* is as follows: The first *braisa* that states that one can move four or five boxes refers to a case where the boxes can only be moved one at a time because of their large size. The second *braisa* that states (*that one can move ten jugs*) refers to a case where the jugs are not so large and one can move two at a time in a big box. When the *braisa* states that one may move fifteen jugs, it refers to a case where the jugs are

like the small jugs of Harpania that they can be moved three at a time.

The scholars inquired: These four or five that are stated, does it mean even if he has more guests; or perhaps it all depends on the number of guests? And should you say that it all depends on the number of guests, can one person clear them away for all of them, or perhaps each man must do so for himself?

The *Gemora* attempts to resolve these inquiries from the following: Rabbah said in the name of Rabbi Chiya: Rebbe once went to a place to give a lecture to his students on *Shabbos*, and upon seeing that the area was too small to contain all his students, Rebbe cleared a field from its bundles so his students would have a place to sit.

Similarly, Rav Yosef said in the name of Rabbi Hoshaya, Rabbi Chiya went to a place to lecture to his students and upon seeing that the area was too small to contain his students, Rabbi Chiya cleared the field from its bundles to make place for his students.

From these two incidents we see that the amount of clearing one can perform is contingent upon the number of guests one is hosting.

The *Gemora* is still uncertain is if one person can clear all the area needed, or if each person clears away the space of five boxes that he needs for himself.

The *Gemora* notes that from the incident involving Rebbe we cannot prove that one person can clear more than five boxes (*for it states that 'Rebbe cleared'*), as Rebbe was the *Nasi* (*and it was certainly beneath his dignity to personally clear away the boxes*), and he only instructed others to clear away all the bundles, and each one cleared away only five boxes of space for himself. (126b – 127a)

Hosting Guests

The *Mishna* had stated: to make room for the guests [*and because of bitul Bais HaMedrash, curtailment of attendance at the study hall*].

Rabbi Yochanan said: We learn from the fact that the *Mishna* stated ‘guests’ and ‘the attendance at the study hall’ that hosting guests is equivalent to awaking early to study Torah.

Rav Dimi from Nehardea maintains that since the *Mishna* stated ‘guests’ before ‘the attendance at the study hall,’ hosting guests is deemed to be even greater than awaking early to study Torah.

Rav Yehudah said in the name of Rav: Hosting guests is greater than welcoming the presence of the *Shechinah* (*Divine Presence*), for it is written: *And he [Avraham] said, “My lord, if now I have found favor in Your eyes, please do not pass away [from your servant].”* [He went to attend to the needs of three wayfarers.]

Rabbi Elozar said: Come and observe how the conduct of the Holy One, Blessed be He, is not like that of flesh and blood. The conduct of flesh and blood is such that an inferior person cannot say to one greater than him, “Wait for me until I come back to you,” whereas in the case of the Holy One, Blessed be He, it is written: *And he [Avraham] said, “My lord, if now I have found favor [in Your eyes, please do not pass away from your servant].”* (127a)

Reward for Mitzvos

Rav Yehudah bar Shila said in the name of Rav Assi, who said in the name of Rabbi Yochanan: There are six things (*mitzvos*), the fruit of which man enjoys in this world (*if he fulfills them*), while the principal remains for him (*to enjoy in*) for the World to Come. They are: hosting guests,

visiting the sick, one who concentrates while praying, awaking early to study Torah, one who rears his children to Torah study, and one who judges his fellow man favorably.

The *Gemora* asks: Is that indeed so? But we have learned in a *Mishna* that these are the things (*mitzvos*), the fruit of which man enjoys in this world (*if he fulfills them*), while the principal remains for him (*to enjoy in*) for the World to Come. They are: honoring one’s father and mother, acts of lovingkindness, facilitating peace between his fellow men, and the study of Torah is equivalent to all those mentioned. This implies that it is only these (*that are in this category*), but nothing else!?

The *Gemora* answers that the six matters mentioned are related to the four mentioned in the *Mishna*. [*Hosting guests and visiting the sick are obviously acts of lovingkindness. Concentrating while praying is also considered an act of kindness, as one who prays is performing a kindness to himself. Awaking early to study Torah and rearing one’s children to study Torah are inclusive in studying Torah that is mentioned in the Mishna. Judging another favorably is included in facilitating peace between one’s fellow men. Ultimately, the six fundamentals mentioned in the Gemora are included in the three mentioned in the Mishna, with honoring one’s father and mother bring the fourth precept.*] (127a – 127b)

Judging Favorably

The *Gemora* cites a *braisa*: He who judges his fellow favorably is himself judged favorably. Thus a story is told of a certain man who descended from Upper Galilee and was engaged by a homeowner in the South for three years. On the eve of *Yom Kippur*, he requested of him, “Give me my wages that I may go and support my wife and children.” The homeowner answered him, “I have no money.” The worker said to him, “Give me produce.” “I have none,” he replied. “Give me land,” the worker said.

The employer replied, "I have none." The worker demanded, "Give me cattle." He replied, "I have none." The worker persisted, "Give me pillows and cushions." The homeowner replied, "I have none." So he slung his belongings behind him and went home dejected. After the Festival, the homeowner took his wages in his hand together with three laden donkeys, one bearing food, another bearing drink, and the third laden with various delicacies, and went to his house. After they had eaten and drunk, he gave him his wages. The employer said to him, "When you asked me, 'Give me my wages,' and I answered you, 'I have no money,' of what did you suspect me?" the worker replied, "I thought that perhaps you came across cheap merchandise and had purchased it with the money designated for my wages." The homeowner continued, "And when you requested me, 'Give me cattle,' and I answered, 'I have no cattle,' of what did you suspect me?" He replied, "I thought that they may be leased to others." He continued, "And when you asked me, 'Give me land,' and I told you, 'I have no land,' of what did you suspect me?" He answered, "I thought that perhaps it was leased to others." The homeowner asked further, "And when I told you, 'I have no produce,' of what did you suspect me?" The worker replied, "I thought that perhaps they were not tithed (*and therefore you could not give them to me*)." "And when I told you, 'I have no pillows or cushions,' of what did you suspect me?" "I thought that perhaps he has sanctified all his property to Heaven." The homeowner exclaimed, "By the [Temple] service! It was precisely so; I vowed away all my property because of my son Hurkanos, who would not occupy himself with the Torah (*and therefore I did not wish to benefit from my possessions*), but when I went to my companions in the South, they annulled for me of all my vows. And as for you, just as you judged me favorably, so may the Omnipresent judge you favorably."

The *Gemora* cites a *braisa (another such incident)*: It happened that a certain pious man ransomed a young Jewish girl (*from captivity*). At the inn, he made her lie at

his feet. On the next day, he went down, immersed himself, and learned Torah with his disciples. He said to them, "When I made her lie at my feet, of what did you suspect me?" They replied, "We thought that perhaps there is a disciple amongst us whose character is not clearly known to our master (*and we therefore could not be trusted with her*)."¹ He continued, "When I descended and immersed myself, of what did you suspect me?" They replied, "We thought that perhaps through the fatigue of the journey, the master experienced a seminal emission." He exclaimed, "By the [Temple] service! It was precisely so; and just as you judged me favorably, so may the Omnipresent judge you favorably."

The *Gemora* cites a *braisa (another such incident)*: The scholars were once in need of something from a (*non-Jewish*) noblewoman where all the great men of Rome were to be found. They said, "Who will go?" "I will go," replied Rabbi Yehoshua. So Rabbi Yehoshua and his disciples went. When he reached the door of her house, he removed his *tefillin* at a distance of four cubits, entered, and shut the door in front of them. After he came out, he descended, immersed himself, and learned Torah with his disciples. He said to them, "When I removed my *tefillin*, of what did you suspect me?" They replied, "We thought that our master reasons that holy articles should not enter a defiled place." He continued, "When I shut the door, of what did you suspect me?" They said, "We thought that perhaps he has to discuss a (*confidential*) matter of government with her." He asked them, "When I descended and immersed myself, of what did you suspect me?" They replied, "We thought that perhaps some spittle spurted from her mouth upon the master's garments." He exclaimed, "By the [Temple] service! It was precisely so; and just as you judged me favorably, so may the Omnipresent judge you favorably."
(127b)

Explaining the Mishna

The *Mishna* had stated: we may clear away *terumah* which is *tahor*.

The *Gemora* asks: But that is obvious (*for it is not muktzeh*)!?

The *Gemora* answers: It is necessary to teach it only where it is lying in the possession of an Israelite (*who is not a Kohen*). You might say that since it is not fit for him (*to eat*), it is forbidden to handle it; the *Tanna* therefore informs us that since it is fit for a *Kohen*, it is permitted.

The *Mishna* had stated: *demai*.

The *Gemora* asks: But *demai* is not fit for him (*to eat, for perhaps it was not yet tithed, and it is forbidden to do so on Shabbos*)?

The *Gemora* answers: If he wishes, he can declare his possessions ownerless, in which case he becomes a poor man, and it is then suitable for him. For we have learned in a *Mishna*: *Demai* may be given to the poor to eat and also to the soldiers. And Rav Huna said: It was taught in a *braisa*: Beis Shammai say that *demai* is not given to the poor and to soldiers to eat, but Beis Hillel rule: The poor may be given *demai* as food, and likewise the soldiers.

The *Mishna* had stated: and *ma'aser rishon* whose *terumah* has been removed.

The *Gemora* asks: But that is obvious (*for it is permitted to all*)!?

The *Gemora* answers: This had to be stated, for the case in which the *Levi* came beforehand and thus obtained the *ma'aser rishon* while the grain was still in the ears, and he separated the *terumas ma'aser* of it, but not the *terumah*

*gedolah*¹; and the rule stated follows Rabbi Avahu, for Rabbi Avahu said in the name of Rish Lakish: *Ma'aser rishon* for which the *Levi* has come beforehand and obtained in the ear is not liable to *terumah gedolah*, since it is written: *And you shall separate from it Hashem's terumah, a tithe part of the tithe*. A tithe from the tithe is what I have told you, not the *terumah gedolah* plus the *terumah* of the tithe from the tithe.

[The *Gemora* is referring to a case where the *Levi* preempted the *Kohen*, and took his *ma'aser rishon* when the grain was still "in its ears" (*before the produce was smoothed in a pile – it therefore is regarded as being "not finished"*) before the *Kohen* received his *terumah*. The *Levi* is exempt from giving *terumah gedolah* to the *Kohen* even though he has gained because of it. Ordinarily, a *Yisroel* gives one-fiftieth to the *Kohen* for *terumah* and one-tenth to the *Levi* as *ma'aser*. If he has one hundred bushels, he would give two bushels to the *Kohen* and 9.8 to the *Levi*. Here, the *Levi* received ten whole bushels. This exemption is derived from the following verse: *When you (the Levi) accept from the Children of Israel the ma'aser, you shall separate from it a tenth (to give to the Kohen) from a tenth (which he received from the Yisroel)*. This implies that the *Levi* is not required to give the *terumah gedolah* to the *Kohen*. This exemption, however, only applies when the *Levi* received the *ma'aser* before the produce was "finished." If, however, it was already smoothed into a pile, the *Levi* would be required to give *terumah gedolah* (one-fiftieth) to the *Kohen* besides the tenth of the tenth – *terumas ma'aser*.]

Rav Pappa asked Abaye: If this is so, then even if the *Levi* preempted the *Kohen* when the grain was smoothed in the pile, he should be exempt from the obligation of separating *terumah gedolah*? And Abaye answered him: Regarding your question the Torah says: *from all your*

¹ A *Levi* who received stalks of grain for his *Maaser* must thresh the grain and pile them, and then he can separate *Terumas Maaser*, which is ten percent of the grain that the *Levi* receives from a *Yisroel* which the *Levi* then gives to the *Kohen*.



gifts you shall separate. But why do you see fit to include the case of when the produce was smoothed in the pile, and to exclude the case of produce "in the ears"? I include the case of produce smoothed in the pile because it is regarded as "grain," and I exclude the case of produce in the ears because it does not come under the title of "grain."

The *Mishna* had stated: One may clear away *ma'aser sheini* or *hekesh* that was redeemed.

The *Gemora* asks: Is this not obvious?

The *Gemora* answers: This had to be stated, for we are dealing here with a case where, for instance, he has given the principal but not the additional fifth, and the *Mishna* teaches us here that the fact that the fifth has not been given does not invalidate the redemption. (127b)

them as princes, in essence he is honoring the King, Hashem.

The Maharal writes that one cannot really honor Hashem as one cannot see Hashem and live. By receiving and hosting guests, one draws closer to the Divine Presence.

The brother of the Maharal writes in *Sefer HaChaim* that by performing the *mitzvah* of receiving and hosting guests, one will be quicker to improve on his service of Hashem. A person will say to himself, "If I can do so much for my friend who is my guest, certainly I can perform the *mitzvos* in a more wholesome fashion."

DAILY MASHAL

Receiving Guests is Equivalent to Receiving the Divine Presence

The *Gemora* states that hosting guests is greater than receiving the Divine Presence. Hosting guests is so great a *mitzvah* that one is even permitted to exert himself by clearing out boxes for his guests.

What is so unique about this *mitzvah* that it overrides a *Shabbos* prohibition and is even greater than receiving the Divine Presence?

Rabbeinu Yonah writes that one honors his friend because his friend is a creation of Hashem. When one honors the prince, in effect he is honoring the king. This is the deeper understanding of receiving and hosting guests. When a Jew receives Jewish guests and honors