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Similarly, he who went out of etc. Shall we say that Rabbi Meir holds, only as much as an egg is of importance, whereas Rabbi Yehudah holds: Even as much as an olive too is of importance?¹ But the following contradicts it: For what [minimum] quantity must they join in zimun?² Until as much as an olive. Rabbi Yehudah said: Until as much as an egg! — Said Rabbi Yochanan: The opinions must be reversed. Abaye said: After all you need not reverse [it]: there they differ in [the interpretation of Scriptural] verses, [whereas] here they differ in a matter of logic. ‘There they differ in [the interpretation of] verses’: Rabbi Meir holds: And you shall eat, this refers to eating; and be satisfied, this means drinking, and eating is [constituted] by as much as an olive.³ While Rabbi Yehudah holds: ‘And you shall eat and be satisfied’ [implies] eating in which there is satisfaction [of one’s hunger], and what is that? As much as an egg. ‘Here they differ in a matter of logic’, for Rabbi Meir holds: Its return is like its tumah:⁴ just as its tumah requires as much as an egg, so does its return require as much as an egg. While Rabbi Yehudah holds, its return is like its prohibition: just as its prohibition is for as much as an olive, so its return is for as much as an olive. (49b3 – 50a1)

It was taught, Rabbi Nassan said: Both⁵ have the standard of two eggs; but the Sages did not agree with him. (50a1)

And it shall come to pass in that day that there shall not be light, but heavy clouds [yekaros] and thick [ve-kippa'on]; what does yekaros ve-kippa'on mean? — Said Rabbi Elozar: This means, the light which is precious [yakar] in this world, is yet of little account [kapuy] in the next world.

Rabbi Yochanan said: This refers to Nega'im and Ohalos,⁶ which are difficult [heavy] in this world yet shall be light [easily understood] in the future world. While Rabbi Yehoshua ben Levi said: This refers to the people who are honored in this world, but will be lightly esteemed in the next world. As was the case of Rav Yosef the son of Rabbi Yehoshua ben Levi, [who] became ill and fell into a trance. When he recovered, his father asked him, ‘What did you see?’ ‘I saw a topsy-turvy world’, he replied, ‘the upper [class] underneath and the lower on top’ he replied: ‘My son’, he observed, ‘you saw a clear world.’⁷ And how are we [situated] there? ‘Just as we are here, so are we there. And I heard them saying, “Fortunate is he who comes here with his learning in his hand”. And I also heard them saying, “Those martyred by the government, no man can

¹ I.e., worthy of being taken into account.

² Recite grace in common; when three or more people dine together they must recite grace in common, prefacing it with the statement, ‘Let us say grace’, and they must not separate before this is done, even if each intends reciting grace alone. Here the question is: what is the minimum meal for which this is necessary?

³ This is the minimum called eating, e.g.. for eating this quantity of forbidden food liability is incurred; the command to eat matzah on the

first night of Pesach means at least as much as an olive. The verse continues: and you shall bless Hashem your God — i.e., recite grace.

⁴ I.e., the same quantity of chametz which is subject to tumah as an eatable necessitates returning in order to remove it.

⁵ The chametz and the sacrificial meat.

⁶ The laws of tzaraas and the tumah of tents through a dead body.

⁷ In which people occupy the positions they merit.

stand within their barrier"⁸. Who are these [martyrs]? Shall we say, Rabbi Akiva and his companions?⁹ Is that because they were martyrs of the government and nothing else? Rather [he meant] the martyrs of Lod.¹⁰ (50a1 – 50a2)

In that day there shall be upon the 'metzilos' of the horse 'holy to Hashem.' What does 'metzilos of the horse' mean? — Said Rabbi Yehoshua ben Levi: The Holy One, Blessed be He, is destined to add to Jerusalem as far as a horse can run and cast its shadow [matzil — under itself].¹¹ Rabbi Elozar said: All the bells which are hung on a horse between its eyes shall be holy to Hashem.¹² While Rabbi Yochanan said: All the spoil which Israel shall take spoil [from morning] until a horse can run and cast its shadow [under itself] shall be holy to Hashem. As for the one who explains it [as referring to] all the spoil which Israel shall take spoil, it is well; hence it is written: and the pots in Hashem's house shall be like the basins before the altar,¹³ but according to those who give the [other] two explanations, what is [the relevance of] 'and the pots in Hashem's house shall be' [etc.]? — [The verse] states another thing, viz., that Israel will become wealthy, make offerings, and bring them [to the Temple]. As for the one who says [that it means] spoil, it is well; that is what is written: and in that day there shall be no more a merchant in the Temple of Hashem,¹⁴ but according to those who give the [other] two explanations, what does and there shall be no more a merchant [kena'ani] [etc.] mean? — Said Rabbi Yirmiyah: No poor man shall be here. And how do we know that [kena'ani] connotes a merchant? —

⁸ They occupy such an exalted position in the next world that they are unapproachable.

⁹ Who were executed or martyred by the Roman State at various times for their insistence on teaching the Torah in spite of the Roman interdict. A passage describing the death of great scholars, ten in number, is found in the liturgies for Yom Kippur and Tisha b'Av. Some of the most famous of them were Rabban Gamliel, Rabbi Yehudah ben Bava and Rabbi Akiva..

¹⁰ Two brothers, Lulianus and Papus, who took upon themselves the guilt for the death of the Emperor's daughter, so as to save the people as a whole.

Because it is written: And Yehudah saw there the daughter of a certain Canaanite [kena'ani]; what does 'kena'ani' mean? Shall we say, literally a Canaanite: is it possible that Avraham came and admonished Yitzchak, Yitzchak came and admonished Yaakov,¹⁵ and then Yehudah went and married [a Canaanite]! Rather, said Rabbi Shimon ben Lakish: [It means] the daughter of a merchant, as it is written: As for the merchant [kena'an], the balances of deceit are in his hand. Alternatively, I can quote this: Whose merchants are princes, whose traffickers [kin'anehah] are the honorable of the earth. (50a2 – 50a3)

And Hashem shall be King over all the earth; in that day shall Hashem be One, and His Name will be One: is He not One now? — Said Rabbi Acha bar Chanina: Not like this world is the future world. In this world, for good tidings one says, 'He is good, and He does good', while for evil tidings he says, 'Blessed be the true Judge'; [whereas] in the future world it shall be only 'He is good and He does good'.¹⁶

'And His Name will be One': what does 'One' mean? Is then now His Name not One? — Said Rav Nachman bar Yitzchak Not like this world is the future world. [In] this world [His Name] is written with a 'yud' 'hei,' etc. and read as 'alef' 'daled,' etc; but in the future world it shall all be One: it shall be written with 'yud' 'hei,' etc. and read as 'yud' 'hei,' etc.

Now, Rava thought of lecturing it at the session, [whereupon] a certain old man said to him: It is written¹⁷,

¹¹ I.e., as far as a horse can run from the morning until midday, when its shadow (tzel) is directly beneath it.

¹² I.e., they shall be offerings to the Sanctuary.

¹³ Even the pots shall be of gold and silver, owing to the abundance of spoil.

¹⁴ The Temple Treasurers will not need to buy or sell for the Temple, on account of the great wealth of the spoil.

¹⁵ Not to marry a Canaanite.

¹⁶ For there will never be any evil tidings there.

¹⁷ In reference to the Name of Hashem.



le'alem.¹⁸ Rabbi Avina pointed out a contradiction: It is written, this is My Name, to be hidden; [and it is also written], and this is My mention from generation to generation?¹⁹ The Holy One, Blessed be He, said: Not as I [i.e., My Name] am written am I read: I am written with a'yud' 'hei,' etc., while I am read as 'alef' 'daled,' etc. (50a3 – 50a4)

WE SHALL RETURN TO YOU, EILU OVRIN

CHAPTER IV

MISHNAH: Where it is the custom to do work on Erev Pesach until midday one may do [work]; where it is the custom not to do [work], one may not do [work]. He who goes from a place where they work to a place where they do not work, on from a place where they do not work to a place where they do work, we lay upon him the restrictions of the place whence he departed and the restrictions of the place whither he has gone; and a man must not act differently [from local custom] on account of the quarrels [which would ensue]. Similarly, he who transports Shemittah produce from a place where it has ceased to a place where it has not ceased or from a place where it has not ceased to a place where it has ceased,²⁰ is bound to remove it. Rabbi Yehudah said: We say to him: 'go out and bring [produce] for yourself. (50a6 – 50b1)

GEMARA: Why particularly Erev Pesach? Even on Erev Shabbos and Yom Tov too? For it was taught: He who does work on Erev Shabbos and Yom Tov from minchah²¹ and

onwards will never see a sign of blessing?²² — There it is forbidden only from minchah and onwards, but not near to [i.e., before] minchah; [whereas] here it is [forbidden] from midday. Alternatively, there he merely does not see a sign of blessing, yet we do not excommunicate him; [whereas] here we even excommunicate him.

[To turn to] the main text: He who does work on Erev Shabbos and Yom Tov from minchah and onwards, and at the termination of the Shabbos or at the termination of a Yom Tov, or at the termination of Yom Kippur, or wherever there is the [least] suspicion of sin,²³ which is to include a public fast,²⁴ will never see the sign of a blessing. (50b1 – 50b2)

Our Rabbis taught: Some are industrious and profit [thereby,] while others are industrious and suffer loss; some are indolent and profit [thereby], while others are indolent and suffer loss. An industrious man who profits, — he who works the whole week but does not work on Erev Shabbos. An industrious man who suffers loss, — he who works the whole week and works on Erev Shabbos. An indolent man who profits, — he who does not work the whole week and does not work on Erev Shabbos.²⁵ An indolent man who suffers loss, — he who does not work the whole week but works on Erev Shabbos.

Raba said: As to these women of Mechoza, though they do not work on Erev Shabbos, it is because they are used to indulgence [indolence], seeing that they do not work

¹⁸ To conceal it.

¹⁹ Rashi's first explanation is that the first verse indicates that Hashem's name must be kept secret; whereas the latter implies that He is to be known by this name.

²⁰ The law concerning produce of the Shemittah is this: as long as there is produce in the field available for animals, a man may keep produce at home as his private property; but when the produce in the field has ceased, — the animals having consumed it, he must carry out the produce from his home and declare it free for all. Having done this, he may then take back into the house whatever he needs for his private use.

²¹ The afternoon service, and the time for same — beginning generally two and a half hours before nightfall.

²² I.e., the money earned them will not be profitable.

²³ As he may continue work after the Shabbos or Yom Tov has actually commenced; or begin before they have quite terminated.

²⁴ Proclaimed on account of rain, when work was forbidden. On other fast-days work is permitted.

²⁵ Though his abstention then is due to indolence, not to respect for the Shabbos, he is nevertheless rewarded, since in fact he does abstain.

every day either. Yet even so, we call them, an indolent person who profits’.

Rava opposed [two verses]. It is written, For your mercy is great unto the heavens; whereas it is also written, For your mercy is great above the heavens? How is this [to be explained]? Here it refers to those who perform [God's behest] for its own sake; there it refers to those who perform [it] with an ulterior motive. And [this is] in accordance with Rav Yehudah. For Rav Yehudah said in Rav's name: A man should always occupy himself with Torah and good deeds, though it is not for their own sake, for out of [doing good] with an ulterior motive there comes [doing good] for its own sake. (50b2 – 50b3)

Our Rabbis taught: He who looks to the earnings of his wife or of a mill will never see a sign of blessing. ‘The earnings of his wife’ means [when she goes around selling wool] by weight.²⁶ ‘[The earnings of] a mill’ means its hire. But if she makes [e.g., woolen garments] and sells them, Scripture indeed praises her, for it is written, she makes linen garments and sells them.

Our Rabbis taught: He who trades in cane and jars will never see a sign of blessing. What is the reason? Since their bulk is large, the [evil] eye has power over them.

Our Rabbis taught: Traders in public alleys and those who breed small cattle, and those who cut down beautiful trees,²⁷ and those who cast their eyes at the better

portion, will never see a sign of blessing. What is the reason? Because people gaze at them.²⁸

Our Rabbis taught: Four perutos never contain a sign of blessing:²⁹ the wages of scribes, the wages of interpreters,³⁰ the profits of orphans,³¹ and money that came from oversea countries. As for the wages of interpreters, that is well, [the reason being] because it looks like wages for Shabbos [work]; orphans money too, because they are not capable of renunciation;³² money which comes from overseas, because a miracle does not occur every day.³³ But what is the reason for the wages of scribes? — Said Rabbi Yehoshua ben Levi: The men of the Great Assembly observed twenty-four fasts so that those who write Torah scrolls, tefillin and mezuzos should not become wealthy for if they became wealthy they would not write.

Our Rabbis taught: Those who write Scrolls, tefillin, and mezuzoa, they, their traders and their traders’ traders,³⁴ and all who engage [in trade] in sacred commodities, which includes the sellers of techeiles,³⁵ never see a sign of blessing. But if they engage [in them] for its own sake,³⁶ they do see [a sign of blessing].

The citizens of Beishan were accustomed not to go from Tyre to Sidon on Erev Shabbos. Their children went to Rabbi Yochanan and said to him, For our fathers this was possible; for us it is impossible. Said he to them, Your fathers have already taken it upon themselves, as it is said,

²⁶ I.e., trading in wool, but not making it up; this realizes very little profit and is not a dignified occupation for a woman.

²⁷ To sell for their timber.

²⁸ Market traders are exposed to the public gaze, and so to the evil eye, which is a potent source of misfortune. The other three incur the ill-will of people, the first because breeding small animals was generally frowned upon.

²⁹ Perutah was the smallest coin. I.e., the monies earned by the four things enumerated.

³⁰ Officials who spoke the Shabbos lectures of the Sages to the congregation; the Sage whispered his statements to the interpreter, and he explained them to the people. Also, those who publicly

interpreted and translated the weekly readings of the Torah on the Shabbos.

³¹ Orphans’ money was sometimes entrusted to people to trade with, and they kept half the profit for themselves for their labor.

³² He may take more than his due, and a minor cannot legally renounce it in his favor.

³³ Considerable danger attended the transport of freights at sea, and one might very easily suffer loss.

³⁴ All who trade in these, whether directly or indirectly.

³⁵ Wool dyed blue for insertion in garments as tzitzis.

³⁶ To benefit the community, profit being a secondary consideration.

Hear my son, the instruction of your father, and forsake not the teaching of your mother.

The inhabitants of Chozai were accustomed to separate challah on rice. [When] they went and told it to Rav yosef he said to them, Let a lay Israelite eat it in their presence.³⁷ Abaye raised an objection against him: Things which are permitted, yet others treat them as forbidden, you may not permit it in their presence? Said he to him, Yet was it not stated regarding this, Rav Chisda said: This refers to Cutheans.³⁸ What is the reason in the case of Cutheans? Because they confound one thing [with another]!³⁹ Then these people too [being ignorant] confound one thing [with another]? — Rather, said Rav Ashi, we consider: if most of them eat rice [bread], a lay Israelite must not eat it [the challah] in their presence, lest the law of challah be [altogether] forgotten by them; but if most of them eat grain [bread], let a lay Israelite eat it in their presence, lest they come to separate [challah] from what is liable upon what is exempt, and from what is exempt upon what is liable.⁴⁰ (50b3 – 51a1)

DAILY MASHAL

Rebuke

Tosfos in Bava Basra (10b, DH “Elyonim”) cites an instance where even Torah scholars can wind up in a different position in the next world. Tosfos quotes Rabbeinu Chananel as saying that it is a tradition from the Gaonim, passed down from Rabbi to student, that the great *Amora*

Shmuel, who was the Rabbi of Rav Yehudah in this world, is his student in the next world. This is because of an instance where Rav Yehudah rebuked Shmuel for not listening to the cries of a woman (as recorded in *Shabbos* 55a). In the merit of rebuking his Rebbi when he should have, he is accorded the honor of being his Rabbi’s teacher in the next world.

It is difficult for us to fully comprehend this teaching. It is clear that Tosfos himself realizes that this is a novel teaching, as he quotes Rabbeinu Chananel as reassuring that it is true, and has been passed down faithfully, something that would not be necessary to state regarding a normal teaching. There is a similar, though not identical, precedent for reward because of rebuke. The *Gemora* in Sanhedrin (101b) records that Yeravam, the king who took rule over most of Bnei Yisrael (*besides Yehudah and Binyamin*), merited becoming king because he rebuked Shlomo Hamelech. He literally took the position that was given to Shlomo’s descendants, to be king over Bnei Yisroel, because of this rebuke. This shows us that the *mitzvah* of giving rebuke is a *mitzvah* that can elevate people to tremendous heights. However, one must be careful to give rebuke properly, as the *Gemora* in Sanhedrin (101b) continues that Yeravam also lost his kingdom eventually because when he rebuked Shlomo, he did so in public.

³⁷ Challah may be eaten by a Kohen only. Thus he intimated that this was not challah.

³⁸ The people whom Shalmaneser settled in Samaria after the deportation of the Ten Tribes. They formally accepted Judaism, but as they retained many heathen practices, their religious status fluctuated, until they were finally declared heathens. In the present passage they are treated as Jews, but so lax as to require special laws.

³⁹ If they were treated with leniency in one case, their laxity in general would increase.

⁴⁰ Challah can be separated from one piece of dough upon another piece, providing that both are liable; but if one is liable while the other is not, the separated piece is not challah, while the other remains forbidden as tevel. Hence if they separate challah from rice dough, which is really exempt, upon dough of wheat, which is liable, the latter remains tevel, and by eating it they transgress. Again, if they separate challah from wheat dough upon itself and upon a rice dough, the former is not challah but likewise tevel, and when it is given to the Kohen he eats tevel.