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Shabbos Daf 127

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Daf Notes is currently being dedicated to the neshamot of

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Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

1. One can make a path with his feet in the storehouse.

The Gemara cites a Baraisa: [Following the opinion of Rabbi Yehudah], one cannot take out produce from a storehouse that was not previously used. One can, however, make a path upon entering and upon leaving the storehouse. ‘He may make a path’! but surely you say, ‘One must not commence’?

— This is its meaning: one may make a path through it with his feet as he enters and goes out. (127a)

2. There is a dispute regarding one who started taking from piled grain before shabbos if he can take from the grain on shabbos.

The Gemara cites a Baraisa: [One who piles up grain indicates that the grain is for storage and not to be used immediately.] If produce is heaped together [for storage] and one commenced [using] it on the eve of the Shabbos, he may take supplies from it on the Shabbos; if not, he may not take supplies from it on the Shabbos; this is Rabbi Shimon's view; but Rabbi Acha permits it. Towards where does this tend!¹ — Rather say: this is Rabbi Acha's view; but Rabbi Shimon permits it.² (127a)

A Tanna taught: What is the standard quantity for produce that is heaped together? — A lesech.³ Rav Nechumi bar Zechariah asked Abaye: What is the standard quantity for

produce that is heaped together? Said he to him, Surely it was said: The standard quantity for produce that is heaped together is a lesech. (127a)

3. It is better to diminish the amount one walks on Shabbos.

[The Mishnah stated that one may clear out four of five boxes on Shabbos.] The Gemara inquires if this means 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 Gemara records two Baraisos where one Baraisa states that one may clear out four or five boxes of jugs of oil or jugs of wine, and a second Baraisa states that one can clear out four or five boxes of jugs of oil or jugs of wine in ten and fifteen. The second Baraisa implies that one may use more boxes, as this diminishes the volume of the loads, whereas the first Baraisa implies that one should diminish the amount of walking. The Gemara concludes that it is better for one to diminish the amount of walking, and the resolution of the two Baraisos is as follows: The first Baraisa 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 Baraisa 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

¹ Surely it should be reversed, since Rabbi Shimon always rejects muktzeh.

² Whether one already took from the piled grain before shabbos or not, he can take more grain from the pile on Shabbos, as it is not muktzeh according to Rabbi Shimon.

³ Half a kor=fifteen se'ahs. But less does not constitute a store, and the prohibition of muktzeh does not apply to it in any case.



in a big box. When the Baraisa states that one may move fifteen jugs refers to a case where the jugs are like the small jugs of Harpania that they can be moved three at a time. (127a)

4. One can clear out boxes according to the amount of guests that he hosts.

The scholars asked: 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? — Come and hear: For Rabbah said in Rabbi Chiya's name: 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 on the number of guests one is hosting. What is 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. From the incident involving Rebbe we cannot prove that one person can clear more than five boxes, as Rebbe was the Nasi, and he only instructed others to clear away all the bundles, and each one cleared away only five boxes of space for himself. (127a)

5. One hosting guests is equal to or greater than awaking early to study.

The Mishnah states that one can clear away boxes because of guests and because of *bitul Bais HaMedrash*, curtailment of attendance at the study hall. Rabbi Yochanan said: we learn from this that hosting guests is

equivalent to awaking early to study Torah. Rav Dimi from Nehardea maintains that since the Mishnah mentioned hosting guests before mentioning curtailment of attendance at the study hall, hosting guests is deemed to be even greater than awaking early to study Torah.

Rav Yehudah said in Rav's name: Hospitality to guests is greater than welcoming the presence of the Shechinah, for it is written, And he said, My lord, if now I have found favor in Your eyes, please do not pass away, etc. Rabbi Elozar said: Come and observe how the conduct of the Holy One, Blessed be He, is not like that of mortals. The conduct of mortals [is such that] an inferior person cannot say to a great[er] man, Wait for me until I come to you; whereas in the case of the Holy One, Blessed be He, it is written, and he said, My Lord, if now I have found, etc. (127a)

6. Three are six matters that one eats the fruits of in this world and the principal remains to enjoy in the World to Come.

Rav Yehudah bar Shila said in the name of Rabbi Assi who said in the name of Rabbi Yochanan: There are six matters that one who performs them will enjoy their fruits in this world and the principle remains for him to enjoy in the World to Come. These 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 Gemara asks: There is a Mishnah that states that the following are matters that allow one to enjoy their fruits in this world and the principle remains for him to enjoy in the World to Come: 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. These (four matters) yes, but other matters, no!? The Gemara concludes that the six matters mentioned are related to the four mentioned in the Mishnah.⁴ (127a - 127b)

⁴ 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



7. Heaven will judge favorably one who judges his friend favorably.

The Gemara cites a Baraisa [which records an incident where one judged his fellow favorably and he was blessed with being judged favorably]. A man went down from the Upper Galilee and worked for someone else in the south for three years, [and when it was time to be compensated] on the eve of Yom Kippur he requested him, 'Give me my wages that I may go and support my wife and children.' 'I have no money,' answered he. 'Give me produce,' he demanded; 'I have none,' he replied. 'Give me land.' — 'I have none.' 'Give me cattle.' — 'I have none. 'Give me pillows and bedding.' — 'I have none.' [So] he slung his things behind him and went home with a sorrowful heart. After the Festival his employer took his wages in his hand together with three laden asses, one bearing food, another drink, and the third various sweetmeats, and went to his house. After they had eaten and drunk, he gave him his wages. Said he to him, 'When you asked me, "Give me my wages," and I answered you, "I have no money," of what did you suspect me?' 'I thought, Perhaps you came across cheap merchandise and had purchased it with the money.' 'And when you requested me, "Give me cattle," and I answered, "I have no cattle," of what did you suspect me?' 'I thought, they may be hired to others.' 'When you asked me, "Give me land,' and I told you, "I have no land," of what did you suspect me?' 'I thought, perhaps it is leased to others.' 'And when I told you, "I have no produce," of what did you suspect me?' 'I thought, Perhaps they are not tithed.' 'And when I told you, "I have no pillows or bedding," of what did you suspect me?' 'I thought, perhaps he has sanctified all his property to Heaven.' 'By the [Temple] service!' exclaimed he, 'it was even so; I vowed away all my property because of my son Hurkanus, who would not occupy himself with the Torah, but when I went to my companions in the South they absolved me of all my vows. And as for you, just as you judged me favorably, so may the Omnipresent judge you favorably.'

to study Torah are inclusive in studying Torah that is mentioned in the Mishnah. Judging another favorably is included in facilitating peace between one's fellow men. Ultimately, the six

The Gemara cites a Baraisa: It happened that a certain pious man ransomed a Jewish maiden [from captivity]; at the inn he made her lie at his feet. On the morrow he went down, had a ritual bath, and learnt with his disciples. Said he to them, 'When I made her lie at my feet, of what did you suspect me?' 'We thought, perhaps there is a disciple amongst us who[se character] is not clearly known to our Master.' 'When I descended and had a ritual bath, of what did you suspect me?' 'We thought, perhaps through the fatigue of the journey the Master experienced a seminal emission.' 'By the [Temple] Service!' exclaimed he to them, 'it was even so. And just as you judged me favorably, so may the Omnipresent judge you favorably.'

The Gemara cites a Baraisa: The scholars were once in need of something from a noblewoman where all the great men of Rome were to be found. Said they, '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, had a ritual bath, and learnt with his disciples. Said he to them, 'When I removed my tefillin, of what did you suspect me?' 'We thought, our Master reasons, "Let not sacred words enter a place of uncleanness".' 'When I shut [the door], of what did you suspect me?' 'We thought, perhaps he has [to discuss] an affair of State with her.' 'When I descended and had a ritual bath, of what did you suspect me?' 'We thought, perhaps some spittle spurted from her mouth upon the Rabbi's garments.' 'By the [Temple] Service!' exclaimed he to them, 'it was even so; and just as you judged me favorably, so may the Omnipresent judge you favorably.' (127b)

8. One can clear out *Terumah* that is *tahor*, even if the *Terumah* is in the hands of a non-Kohen.

fundamentals mentioned in the Gemara are included in the three mentioned in the Mishnah, with honoring one's father and mother bring the fourth precept.

The Mishnah states that one can clear out *Terumah* that is *tahor* on shabbos. Although this is obvious, because since the Kohen can eat the Terumah, it is not muktzeh, the Gemara states that the Mishnah refers to a case where the Terumah is by a Yisroel, who is forbidden to eat Terumah. Although one would think that the Terumah is muktzeh for a non-Kohen, the Mishnah teaches that since a Kohen may eat the Terumah, it is not considered muktzeh or a Yisroel either. (127b)

9. One can clear out *Demai* even though tithes may not have been separated from the produce.

The Mishnah states that one can clear out *Demai* on shabbos. The Gemara questions this, because *Demai*, which is produce that is in question if it was tithed, should be considered muktzeh. The Gemara explains that since the owner of the produce has the option of declaring his possessions *hefker*, renouncement of ownership, and he would be considered poor, he would be allowed to eat *Demai*. There is a dispute whether one can feed the poor or traveling Jewish soldiers, and the Halacha follows the opinion of Bais Hillel that one can feed the poor or traveling Jewish soldiers *Demai*. Since the owner of the produce could eat *Demai*, the produce is not considered muktzeh. (127b)

DAILY MASHAL

Receiving guests is equivalent to receiving the Divine Presence

The Gemara 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 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."