

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers –London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Interruptions between washing and hamotzi

There is a disagreement what types of interruptions are acceptable between washing and המוציא.

2) Three lessons from Rava bar Shmuel in the name of R' Chiya:

One should not make המוציא unless salt or relish is available for the bread. He later qualified this ruling when he said that if the bread is clean it is not necessary to have salt or relish available.

Different ways to ensure that one does not drip urine on one's shoes.

It is healthy to eat food with salt and to drink water after eating. The Gemara digresses to discuss different foods and their therapeutic effects.

3) Explaining the opinion of R' Yehudah in the Mishnah

R' Zeira or R' Chinana bar Pappa rule that the halacha is not like R' Yehudah, and he explains the source for R' Yehudah's position.

The Gemara quotes an additional teaching from R' Zeira or R' Chinana bar Pappa; although a filled utensil can not hold anything more a righteous person who learns is more capable of being filled with more Torah.

4) MISHNAH: The halachos related to switching haetz with haadamah are spelled as well as the halachah that shehakol will, after the fact, cover all foods.

Clarifying the Mishnah

The Gemara identifies the Tanna who authored our Mishnah.

The Gemara identifies the chidush of our Mishnah. Although R' Yehudah holds that wheat is a type of tree, nonetheless, he would agree that one would not make a העץ on wheat.

R' Huna and R' Yochanan disagree whether שהכל will cover bread and wine as it does all other foods.

5) The necessary components of a valid bracha

Based upon a ruling of Rav the Gemara teaches that a brachah could be made in a foreign language even if it is not a translation of the Hebrew as long as the necessary components of the brachah are mentioned.

Rav and R' Yochanan disagree whether Hashem's malchus is a necessary component of a brachah.

6) MISHNAH: The Mishnah discusses the foods for which one makes a shehakol. Additionally, the Mishnah also mentions a disagreement how to prioritize brachos.

A Beraisa lists different foods which require a שהכל.

7) Defining Novlos

There is a disagreement whether novlos refers to dates burned by the sun or dates that fell off the tree from the wind. The Gemara is unsuccessful at proving either opinion correct. ■

Gemara GEM

The Holes Remain

כל יום ויום תן לו מעיו ברכותיו - מ.

Ascribe to God from His blessings each and every day. - 40a

There was once a student who did not want to learn. What did his rebbe do? He called the student and spoke with him. "Listen," he said, "you are young, and you do not take your studies seriously, because you think you have so much time ahead of yourself. For every day that you do not learn, I will drive one nail into this wall." After a year, he called the boy back, and he showed him the wall with 365 nails in it. The boy was shocked to see such a sight, and he got the message. He began to cry, and he asked his rebbe what could be done to remedy the situation. The rebbe told him that for every day that he would now learn, the rebbe would take out a nail from the wall. After a year, he again summoned the student, and showed him that the wall was clear of nails, but the holes still remained.

The lesson is that for every day that a person does not learn, the void remains, and it can not be restored. We must be careful to fill every time slot available with accomplishment, and that we do not live for vanity nor toil for naught. ■

Distinctive Insight

Correcting the Original Sin

אותו אילן שאכל ממנו אדם הראשון גפן היה - מ.

R' Shlomo from Munkatch noted that whenever we introduce a major lifecycle event or special moments of kedusha, we always do so with a cup of wine in our hand. We declare the brachah of בורא פרי at a bris, at a pidyon haben, at kiddushin and at the chuppah once again. We raise a cup of wine and pronounce the brachah prominently when Shabbos enters, and when we sit at the Pesach seder and reenact the redemption of our people. When we declare Hashem as our king on Rosh HaShanah we again do so while holding a cup of wine at the seuda, and there are opinions in the Rishonim (we do not hold according to this opinion - Tur #619) to say בורא פרי הגפן when Yom Kippur begins (although we do not drink from the cup). Finally, as we enter the sukkah, and when Shavuot begins, we also recite kiddush with

(Distinctive Insight...continued on page 2)

REVIEW and Remember

1. According to the Gemara, when is it permitted to make HaMotzi without salt or relish?
.....
2. What are the different opinions regarding the species of the tree of knowledge?
.....
3. How did Binyamin the Shepherd make המוציא?
.....
4. Why do we make שהכל on mushrooms if they grow from the ground?
.....

HALACHA Highlight

Rules regarding feeding animals prior to eating

דאמר רב יהודה אמר רב אסור לאדם שיאכל קודם שיתן מאכל לבהמתו, שנאמר (דברים יא, טו) ונתתי עשב בשדך לבהמתך, והדר ואכלת ושבעת - מ.

Rav Yehuda said in the name of Rav: It is forbidden for a person to eat until he has given food to his animals, as it states: "And I will give vegetation in your fields for your animals", and only afterwards does it say: "and you will eat and be satiated." 40a

Source: The Poskim disagree as to the status of this prohibition. Some seem to view this as a prohibition of Biblical origin¹, based on the derivation of this interdiction from a verse. The majority², however, appears to opine that this is a law of Rabbinical origin. Some³ remark that the Rambam⁴ appears to suggest that this is not an obligation, but merely fitting behavior (מדת חסידות).

Which animals are included? Although the Gemara relates the prohibition to **בהמות**—generally referring to domesticated cattle, Poskim⁵ rule that the prohibition applies to all types of animals, whether they are kosher or not. Included in this obviously are the common pets: cats, dogs, birds⁶, and fish. However, this obligation is limited to animals whose entire subsistence is dependant upon this person⁷, and not animals that are self-reliant. Also, one is not obligated to provide food to the animals of others prior to eating himself⁸. [However, it should be noted that even for these, man's compassion is a powerful counteragent for potential malediction⁹.]

What type of eating is included in this proscription? The Poskim disagree as to whether this prohibition is limited to an actual meal (**סעודת**) or also includes snacks and refreshments. The Taz¹⁰ holds that only meals are prohibited, while refreshments are permitted. Several Poskim¹¹ disagree and prohibit snacks as well.

Is drinking permitted? The Sefer Chasidim¹² distinguishes between eating and drinking as regarded this interdiction. He states that when it comes to drinking, man precedes animal. This distinction is quoted by the

Poskim¹³. However, several Poskim¹⁴ opine that with regards to drinking as well, the animals have priority. Yet, even according to those who permit drinking before giving to his animal, if the person realizes that the animal is particularly thirsty, the animal has precedence¹⁵.

Parameters of responsibility: The obligation of feeding the animals before eating is relative to the feeding patterns of the animal. For example: some birds need to have food placed before them only once a day, and that suffices for its nourishment requirement for the entire day. For this bird, once the person has placed the daily feeding in front of the bird, he would not be required to go and feed the bird before each of his meals, since the bird has already been fed¹⁶.

Children: If one is faced with both feeding his children and his animals, the children have precedence, since they do not have the responsibility to feed the animals¹⁷. Rav Moshe Feinstein¹⁸ adds that if the children are old enough that they can feed themselves, then the animals have priority. ■

- 1 שיטת ריצב"א הובאה תשו"ת מהר"ם מרוטנבורג (דפוס פראג סי' שב, עמ' מז הוב"ד במע"א (סי' רעא ס"יק יב). ע"ש הסבר הדברים במח"ש ובלבושי שרד. וע"י בסי' חרדים (ריש פרק ג) 2 ע"י שו"ת שבות יעקב ח"ג (סי' יג). וראה כן גם בשו"ת צור יעקב ח"א (סי' סב ד"ה איברה) והוסף שגם הריצב"א ס"ל שהיו דרבנן, ומשי"כ שהיו דאורייתא כונתו משום דשסמכוהו אקרא קרי ליה דאורייתא, אבל באמת הוא דין דרבנן. וכן ראה בשו"ת קרן לודד (חאו"ח סי' מז אותיות א – ב) שהאר"ך בזה וכתב שמדברי הפוסקים נראה שאינו אלא אסמכתא בעלמא. ועוד טובא. וע"י בביתור הלכה (סי' קסז ס"ו ד"ה מ"מ לכתחילה) 3 פתח הדביר (סי' רעא אות ז', דף פ"ה ע"א) ושו"ת קרן לודד (סי' מז אות ב' ואת ד') ובעיני בעלמא (כאן אות [ב]). ועוד. ע"י שו"ת (כללים מע"א אות ק סוד"ה אשור) 4 פ"ט מהל' עבדים ה"ח. וכן ראה דברי הרב חות יאיר בסי' מקור חיים (סי' ב' ס"ו, דף יג סו"ע"א) 5 שו"ת שבות יעקב ח"ג (סי' יג) וכן מבואר משו"ת שאילת יעב"ץ ח"א (סי' יז) אבל ע"ש. וכן בשו"ת הר צבי ח"א (סי' צ"ג) ובכפ"ח (סי' קסז אות ג) צ"ח לשב"י בזה. ע"ש 6 ע"י אשל אברהם בוטשאטש (סי' קסז סוף ס"ו) 7 שו"ת שאילת יאב"ץ שם 8 עקרי הד"ט (סי' ט אות לב) הוב"ד בכפ"ח (סי' קסז אות טא). ע"י פרמ"ג שם במשב"ז ס"ק ז 9 ע"י בסי' חרדים (ריש פ"י) מעשה של האר"י ז"ל. וכן הוזכר בברכ"י (סי' קנא אות ד'). ע"ש. ועוד 10 שם (ס"ק ז), וכן בא"ר (סוף ס"ק ח) 11 ברכ"י שם אות ה ובשו"ת אות ע וכן משמע במע"א שם ס"ק ח"י. וכן בשו"ת כתב סופר (חאו"ח סי' לג), וראה גם בשדי חמד (כללים מע"א א' כלל ק). 12 סי' תקלא 13 מג"א (סי' קסז ס"ק ח"י), א"ר (שם ס"ק ז), ברכ"י (שם אות ו), משנ"ב (שם ס"ק מ), ועוד 14 ע"י בשו"ת כתב סופר (חאו"ח סי' לב) וע"י בכפ"ח (סי' קסז אות ג) שכי"ג גם בעיקרי הד"ט ועוד. וכן ראה בשדה חמד (כללים מע"א אות ק) באר"י 15 ע"י להאדמו"ר מקורמג בשלחן הטהור (סי' קסז בור זהב סוף אות ב', עמ' רסה) 16 כן מבואר באשל אברהם בוטשאטש (סי' קסז ס"ו) לגבי בהמות ועופות 17 סי' טהרת השלחן הוב"ד בסי' פסקי תשובות (סי' קסז אות טו הערה 115). וכן בשו"ת אגרות משה ח"ב מחאו"ח (סי' נב) 18 אג"מ שם ■

STORIES off the Daf

In the Merit of Animals (see citation above to Halachic Corner)

Why do animals have the privilege of being fed first, before man? It is because sometimes man himself benefits from this world only in the merit of the animals. The Midrash (Emor 27:1) tells us the story of Alexander the Great and the King of Katzia.

Alexander the Great conquered many countries, until he came to the land of Katzia. Alexander stood before its king, as two people came before him for judgment. One had bought a field from the other, and he later discovered a great treasure in the land. The buyer claimed that he had bought the land, but he really did not intend to receive the treasure, so he was coming to return it. The seller admitted that when he sold the field, it rightfully came

with everything in it included. The treasure really belonged to the buyer. The king thought it over, and he ruled that the son of the seller should marry the daughter of the buyer, and they should thereby share the wealth.

Alexander the Great was astounded. He confessed that in his home country, things were done differently. "If two people would come before me, each claiming that the treasure was his," he said, "I would kill the both of them, and take the money for myself!"

When the king of Katzia heard the statement of Alexander the Great, he asked him, "Does the sun shine in your country?" Alexander affirmed that, of course, the sun shined. The king asked him if rain fell, and Alexander again confirmed that it did. "Do you have any animals in your land?" the king asked. Alexander once again told him that they also had animals. "Well, you should know, that the only reason the sun rises and the rain falls in your land is in their merit! Without a solid and fair set of laws in the land, the people lose their

merit. Perhaps the only reason things continue with any semblance of normality must be due to the animals, which have not sinned." ■

(Insight ...Continued from page 1)
 wine. Although it might have been reasonable to enter into these moments of kedushah with learning of Torah, to sanctify and purify ourselves, or to recite some special prayer, nevertheless, it is wine that sets the tone every time. Why is this?
 Perhaps, R' Shlomo suggests, it is based upon our Gemara. The sin of Adam HaRishon was to eat from the grape-vine. Therefore, it is our duty to take advantage of every opportunity when we set out to accentuate kedushah, to do so by taking that same element and using it in a constructive and corrective manner. This is why wine, a product of the grape, is chosen to be featured as we set out to increase the kedushah we experience in this world. ■