

## OVERVIEW of the Daf

### 1) Marital relations on Shabbos night or after Shabbos (cont.)

R' Zeira suggests that the reason having marital relations the first time motzai Shabbos is prohibited is the concern that on Shabbos people will make prohibited calculations.

The assertion that calculations are prohibited when done for a mitzvah is successfully challenged.

R' Zeira changes his explanation and suggests that the reason having relations the first time after Shabbos is prohibited is the concern that someone may slaughter a bird while it is still Shabbos.

This explanation is challenged.

Two resolutions to the challenge are presented.

### 2) Marrying on Wednesday

The Gemara inquires whether the enactment to marry on Wednesday means that relations take place on Wednesday or do the relations take place on Wednesday night.

A Baraisa is cited that states explicitly that relations should take place on Wednesday night.

The Baraisa also rules that a widow marries on Thursday and has relations Thursday night.

Two reasons are offered to explain why a widow cohabits on Thursday night.

The practical difference between the two explanations is identified.

### 3) The handiwork of the righteous

Bar Kappara cites verses that indicate that the handiwork of the righteous is greater than the handiwork of Hashem.

This teaching is unsuccessfully challenged.

Bar Kappara teaches about using one's fingers to cover one's ears in order to avoid hearing something improper.

This teaching is consistent with R' Elazar who explained why the fingers taper at the end.

Two additional teachings related to avoiding improper speech are recorded.

### 4) Having relations the first time on Shabbos

The Gemara inquires whether it is permitted to have relations the first time on Shabbos, and the essence of the questions relates to the nature of the blood that will flow.

Two forms of the question are presented that involve the dispute between R' Yehudah and R' Shimon concerning something that is unintended (דבר שאינו מתכוין). ■

## Distinctive INSIGHT

### *Mitzvah calculations that are permitted on Shabbos*

וא"ר אלעזר פוסקין צדקה לעניים בשבת. ואמר ר' יעקב א"ר יוחנן הולכין לבתי כנסיות ולבתי מדרשות לפקח על עסקי רבים בשבת

Shitta Mikubetzes explains the various levels of graduation indicated in our Gemara. Not only is it allowed to make calculations in one's head on Shabbos and to figure the needs of a mitzvah, as taught by Rebbe Chisda and Rebbe Hamnuna, but it is also permitted to make final decisions regarding tzeddaka for the poor. This includes determining who will give what sums, and which poor person or family will receive whatever specific amounts or items. The Gemara then adds that not only are tzeddaka cases able to be dealt with on Shabbos, but also that community needs may even be reviewed and discussed. This is also a mitzvah. In fact, the leaders may even gather together in a central location to deal with matters such as the communal well or roads. The next stage is that matters of life and death may be brought to light, and difficult decisions and policies may be decided. These meetings can be frustrating and excruciating to have, but they may even be done on Shabbos, if need be.

Finally, R' Shmuel bar Nachmeni teaches that a delegation of the Jewish community may even travel not only to meeting places within the Jewish community, but also that they may even travel to government buildings on Shabbos, to meet with the city officials to solve these problems.

Shitta Mikubetzes notes that it is necessary for the Gemara to elaborate and teach that all these levels are legitimate mitzvah pursuits and are thus permitted on Shabbos, as each of these might be part of the preparations for a wedding meal on motzai Shabbos. The father of the groom might consider and calculate food portions for his guests, make decisions, travel to the market and oversee arrangements in anticipation of the festivities to take place as Shabbos will depart. Nevertheless, all these mitzvah actions are permitted and are not violations of דבר דבר. ■

## REVIEW and Remember

1. Why are mitzvah related calculation permitted on Shabbos?  
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2. What is the source that teaches that the deeds of tzadikim are greater than the deeds of Hashem?  
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3. What are the Hebrew names of the five fingers?  
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4. Explain the exemption of מקלקל.  
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# HALACHAH Highlight

## Selling honors in shul

וא"ר אלעזר פוסקין צדקה לעניים בשבת

And R' Elazar said that it is permitted to distribute tzedaka to the poor on Shabbos

The Gemara<sup>1</sup> derives from a verse in Yeshaya that one is prohibited to speak mundane matters on Shabbos. Rashi<sup>2</sup> adds that this same verse is the source for the prohibition against discussing business matters on Shabbos. Accordingly, it would seem that it should be prohibited to sell honors (e.g. opening and closing the aron kodesh, an aliyah, haftarah etc.) in shul on Shabbos. Our Gemara, however, notes that one can infer from the verse that only private business matters may not be discussed on Shabbos but business matters that relate to mitzvos (חפצי שמים) are permitted. Thus discussing business matters that relate to pledging money for the poor or calculating the amount of money needed for a seudas mitzvah are permitted on Shabbos. Similarly, assuming that the proceeds of selling mitzvos in shul are used to support the shul it is permitted to sell them on Shabbos.

Sefer Orchos Chaim<sup>3</sup> questions the ruling that allows pledging to tzedaka on Shabbos from the Gemara Beitzta that rules that it is prohibited to pledge money or items to the Beis

Hamikdash on Shabbos or Yom Tov. Accordingly, it should also be prohibited to pledge money to tzedaka. He answers that the restriction is limited to donations that will go to the Beis Hamikdash since there is a transfer of ownership that takes place, as opposed to a regular pledge to tzedaka.

Rav Shlomo Luria<sup>4</sup>, the Yam Shel Shlomo, discussed the practice of auctioning honors in shul on Shabbos and wrote that it should be prohibited as an act of business which is worse than merely discussing business matters. He suggests that perhaps the leniency is related to the parameters of the prohibition against business on Shabbos, namely, that pledging money is treated more leniently than sanctifying an object. Another rationale for leniency is suggested by Sefer Mateh Yehudah<sup>5</sup> where he writes that purchasing honors in shul is comparable to the allowance in halacha to look into communal matters on Shabbos. Accordingly, since more people are in shul on Shabbos and Yom Tov than during the week and their spirits are higher, they pledge higher amounts. Therefore, the practice of selling honors is considered a matter of public interest<sup>6</sup>. ■

1. גמי שבת קנ.

2. רש"י ביצה לו.

3. אורחות חיים הלי יו"ט אות ט"ז.

4. ים של שלמה ביצה פרק ה' סי' ח'.

5. ספר מטה יהודה סוף סי' ש"ו.

6. וע בשו"ת יחווה דעת ח"ב סי' מ"א עוד בענין זו. ■

# STORIES Off the Daf

## The Ear Burns First

"אל ישמע אדם לאזניו דברים בטלים מפני שהן נכוות תחלה..."

Our Gemara adjures us to refrain from speaking idle, purposeless words. "A person should never let his ears hear empty speak, because they burn first." Our gedolei Yisroel were always exceedingly careful to refrain from speaking or listening to empty chatter. It is such a pity to waste time that could otherwise be utilized to increase one's connection to Hashem by studying the holy Torah.

One student of Rav Elchonon Wasserman, Hy"d, recounted that for the three and a half years that he learned in Baranovitch, he never heard Rav Elchonon speak one word that was not Torah.

Even when Rav Elchonon's son returned from Mir after many months studying there, Rav Elchonon only said, "Shalom Aleichem! Vos machst du?" After his son responded that things were well, Rav Elchonon said, "Nu, mir darfen lernen!" "Time to learn!" And he went straight back to the Gemara.

Rav Elchonon's practice of never speaking idle chatter was not only acquired after he became a Rosh Yeshiva; but even when he still learned in the Kollel Kodshim of the Chofetz Chaim zt"l in Radin, he never wasted a word. When reminiscing about the years he learned there, the Ponevizher Rav, zt"l, Rav Kahanaman, later recounted, "About those years I can give an exact accounting regarding bittul Torah for every instant that Rav Elchonon and I studied together!"

When the Steipler Gaon, zt"l, went to Rav Menachem Zeimba, Hy"d, to re-

ceive an approbation for his first published work, there was a big line. Although many of the people waiting to see the Rav were conversing, when the Steipler joined the line he opened Maseches Kesuvos and started learning. By the time he went in to see Rav Zeimba, he had learned twenty-two blatt Gemara!

Someone once asked the Chasam Sofer, zt"l, "What's the secret to the Rav's tremendous erudition in Torah?"

The Chasam Sofer replied with a wry smile, "I became such a great talmid chacham in five minutes!"

The questioner appeared completely flummoxed.

The Chasam Sofer continued, "I mean during the many five minutes that people waste in the course of their lives. I used them all to learn and never wasted a second!" ■

