



This month's Daf Digest is dedicated by Mr. and Mrs. Manny Weiss
L'Ilui Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev

OVERVIEW of the Daf

1) Death (cont.)

It is related in the name of Rav that whether a person is destined for the World-to-Come or not can be discerned from his eulogy.

Rav and R' Chanina suggest two methods to determine whether a person is destined for the World-to-Come.

2) Repentance

The Gemara concludes its exposition of the pesukim in Koheles and expounds upon the necessity for a person to repent before death. Since a person does not know when that day will be, one is obligated to repent every day.
הדרן עלך שואל

3) **MISHNAH:** The Mishnah discusses permitted ways for a person who is still traveling when Shabbos begins to transport his wallet to safekeeping.

4) Clarifying the Mishnah

The Gemara explains that although it is prohibited to ask a non-Jew to perform a melacha, in this instance it is permitted because if it were not permitted the person may come to carry the wallet four amos in a public domain.

Rava rules: The leniency applies only to his wallet, but one may not ask a non-Jew to carry a found object. This limitation only applies if he did not take the found object before Shabbos began.

According to a second version, Rava queried whether a found object that came into his hands before Shabbos may be transported by a non-Jew, and the question was unresolved.

The Gemara notes that from the language of the Mishnah it is evident that it is better to use a non-Jew than an animal.

The Gemara discusses the use of a deaf-mute, insane or child. According to the conclusion, the list in order of preference is: a non-Jew, the person's animal, an insane person, a deaf-mute or a child.

The Gemara inquires what could be done if none of the above mentioned options are available. The Gemara reluctantly rules that one may carry the wallet in increments of less than four amos.

5) The day this law was enacted

R' Eliezer and R' Yehoshua disagree whether this law as well as the other decrees enacted at the same time were productive or counterproductive.

6) Placing the wallet on the donkey

The Gemara is disturbed by the leniency allowing the traveler to place the wallet on the donkey since the Torah explicitly prohibits using an animal to perform a melacha.

R' Pappa explains why use of the animal in this circumstance is permitted.

7) An additional option to transport a wallet to safekeeping

R' Ada bar Ahavah rules: If one has a package on his shoulder and Shabbos is about to begin he is permitted to run, not walk, until he reaches the house. When arriving at the house he must throw the package into the house in an unusual fashion to avoid transporting the package from a public domain to a private domain.

8) Leading a loaded donkey

Rami bar Chama teaches: One who inadvertently leads an animal on Shabbos is liable to bring a chatas and if it was done intentionally he is liable to stoning. Rabah bases the ruling of Rami bar Chama on a particu-

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Distinctive INSIGHT

Hillel and Ezra

תניא ר"א אומר בו ביום גדשו סאה. ר' יהושע אומר בו ביום מחקו סאה

The Gemara here cites the dispute between R' Yehoshua and R' Eliezer as to whether the episode in which Beis Shammai overwhelmed Beis Hillel and issued eighteen new decrees was a good thing or a bad thing (see the description of this earlier in the Masechta, 17b).

Hillel, the first of the Sages of the Mishnah, was eulogized as a student of Ezra HaSofer (Sanhedrin 11a). Indeed, both Sages ascended from Bavel to Eretz Yisrael and renewed interest and involvement in Torah.

R' Tzadok HaKohen of Lublin (Takanas HaShavin #5) notes that it would seem that they were of very different bents. Ezra and the Anshei Knesses HaGedolah were very much involved in instituting seyagim and takkanos - boundary prohibitions surrounding Torah law, and enactments meant to promote greater observance (see the beginning of Pirkei Avos), while Hillel and his students opposed the institution of newer and greater strictures in Halachah (see Tosafos to 14b d.h. V'Ilu and here d.h. Bo Bayom). This was in line with Hillel's general trend towards leniency. How, then, was Hillel a student of Ezra?

Reb Tzadok resolves the difficulty. He notes that, clearly, Hillel was not literally a student of Ezra, who lived many years before him. Rather, he followed in Ezra's footsteps in that he was humble and pious (as the Gemara in Sanhedrin frames the eulogy: *הי עניו הי חסיד*). However, in the generation of Ezra, humility and piety required more seyagim and takkanos. This was essential for the success and maintenance of that generation's teshuvah, which was not complete.

Since they did not achieve full teshuvah, their prior sins were not reversed, and new enactments had to be introduced in order to prevent backsliding.

In Hillel's time, however, the great love he displayed towards others (see Pirkei Avos 1:12) influenced them to turn with love towards Hashem. Teshuvah done out of love is complete teshuvah. In such circumstances, Chazal tell us that the sinner's past transgressions metamorphose and become merits. Hence, those sins would not lead to backsliding - as they themselves have been changed into mitzvos. Therefore, new enactments and boundaries were not necessary. ■

REVIEW and Remember

1. How does a hesped indicate whether the deceased is destined to enter the World-to-Come?

2. Why is it better to give then wallet to an insane person to transport rather than a minor?

3. What is the last option to transport a wallet to safekeeping, and why did the sages not wish to reveal it?

4. Why, in R' Yehoshua's opinion, were the numerous decrees counterproductive?

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in loving memory of their father and grandfather
ר' שמריהו בן ר' יואל ז"ל

HALACHAH Highlight

Definition of Hanacha¹

דזריק ליה כלאחר יד

Any manner of depositing an object on a set place after it was "removed" is considered a Hanacha.

If a person is walking while carrying an object in his hand or pocket, a Hanacha occurs as soon as he stops walking, (even if only to rest for a moment).

a) Depositing onto a moving surface

As with an Akira, a true Hanacha is only possible if the object is deposited upon a stationary surface. However, if the surface is moving, placing the item upon that moving surface is not a true Hanacha, although to do so is ordinarily a Rabbinic prohibition.

However, replacing a hat upon a person is a Hanacha even while the person is walking, because a person's body is considered the natural and proper place of rest for garments - even while walking. This can have practical implications.

In such cases, one should invert his pockets thereby allowing the Yarmulka, gloves, or scarf to fall out while still walking. One may then pick up the item - and wear it normally in R'shus Harabim. (If one is already wearing a Yarmulka, he may not wear the second one over the first one because this is not Derech Levishah, similar to wearing two hats.)

b) The object must come to rest

In order for a Hanacha to occur, the object must come to a total rest upon a set place. For example, throwing a ball against a wall is not considered a Hanacha of the ball since it immediately rebounds off the wall.

Similarly, dropping a ball from a window onto the street would not be a Hanacha on the street if the ball bounces back up to the thrower.

In all of these cases, there are usually Rabbinical prohibitions. However, there can be practical applications in adverse situations.

c) Stopping to rest; to adjust a load:

c-1) Omaid Lafush

As explained earlier, to stop walking (while carrying something) is a Hanacha. This is true if one interrupts his walking and stops for almost any reason.

For example, if one stops walking in order to set down his load, the stopping is a Hanacha. Even if his purpose in stopping is merely to rest momentarily, the brief interruption of his walk is considered a Hanacha since he has some purpose for remaining in this seven though his ultimate goal is to continue walking.

lar pasuk.

Rava disagrees with this ruling for two reasons, although the Gemara provides two answers for Rava's second question. ■

(Overview...continued from page 1)

mate goal is to continue walking.

c-2) Omaid L'kataif

There is only one instance when stopping is not considered a Hanacha: If one stops only to adjust the load on his shoulder (e.g. to make it easier to carry), the stopping in that case is not considered a true Hanacha because his only purpose in stopping is to facilitate the act of carrying the load. The act of stopping in this case is therefore considered an integral part of the walking and carrying process, and not as an interruption of it.

c-3) Stopping at a traffic light, pausing to tie one's shoes

Based upon the reasoning explained earlier, it follows that stopping to wait at a traffic light or intersection could be considered a Hanacha because the traffic, and not a problem with his load, is what prevents him from continuing. Although his ultimate purpose is to continue, the need to stop because of other outside considerations (safety, traffic laws etc.) cannot be considered an integral part of the walking process any more than stopping for a brief rest to refresh oneself when one is too tired to go on without a break.

Similarly, stopping to tie one's shoes is a Hanacha because the need to stop for that purpose determines a specific destination (i.e. that particular spot), even though his overall purpose in stopping is to be able to continue.

d) Hanacha in a backhanded manner

A true Hanacha can only occur when the depositing is done in a usual manner. However, if the object is put down in an awkward, unusual fashion (e.g. inverting pocket to allow the item to fall out, or dropping it over his shoulder while still walking, then a true Hanacha does not occur. However, doing so is generally prohibited.

This is known as "Hanacha Kl'achar Yad," literally, deposited in a backhanded manner). Note: In the examples cited above, one must not stop before dropping the item, because interrupting his walk is in itself a usual manner of Hanacha.

Even so, this condition to Hanacha can still become a practical consideration if an individual suddenly finds himself carrying something while walking on a city street. In some cases, the best course of action is to allow the object to drop from his hand or pocket in an unusual manner while still walking. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 1333-1336. Used with permission of the author. ■

Gemara GEM

Precious days - A valued life

שאלו תלמידיו את רבי אליעזר וכי אדם יודע איזהו יום ימות? - קנב.

The students asked Rabbi Eliezer, "Does a person know the day he will die?" - Shabbos 153a

Our Gemara (Shabbos 153a) relates the story of the students of Rabbi Eliezer who approached him and asked him about the Mishnah in Avos (2:10) which instructs a person to repent one day before he dies. The students asked Rabbi Eliezer, "Does a person know the day he will die so that he can repent the day

before?" Rabbi Eliezer replied that this being the case, it would certainly behoove a person to live his entire life in a state of contrition, always considering that the next day might be his last day. Accordingly, every day that passes is a treasure, utilized to its utmost. As a result of this attitude, the years of the righteous are actually an accumulation of precious days.

The Torah (Bereshis 47:28) sums up the length of Yaakov's life by using the phrase "the days of Yaakov - the years of his life". This is a curious phrase, for the Torah could have simply told us that "the years of Yaakov's life were one hundred and forty seven". What can we learn from the extra words "the days of Yaakov"?

Sefer Gan Raveh explains that a wholly

righteous person lives his life with the awareness of his mortality. This is why the Torah here refers to the life of Yaakov in terms of days. Yaakov Avinu lived with this outlook, and he accomplished so much because the years of his life were composed of days of meaning and significance.

We can see this insight in the verse in Devarim (4:4): "And you, the ones attached to God, your Lord, are all alive today." Moshe Rabbeinu told the Jews that if they desired to cling to God, they should do so by appreciating that they are "alive today", but not to assume that they would necessarily be alive tomorrow. If they would adopt a mindset of teshuvah every day, they would be assured of the days and years of their lives being meritorious. ■

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