

דף קמא.

הקש שעל גבי המטה מונעו בגופו

• Ordinary straw [which hasn't been designated for animal feed] is *muktzah*. It falls under the same stringent category of *muktzah* as stones and twigs, i.e., מוקצה מחמת גופו - inherent *muktzah*, and may not be moved even לצורך - for the sake of its place.

The Mishna says if there is straw on one's bed on Shabbos he is permitted to move the straw with his body because, "טלטול מן הצד לא" - moving a *muktzah* item indirectly is not considered moving.

Tosfos above on 43b (ד"ה דכו"ע) notes a contradiction, for the Gemara on 43b states that (indirectly moving a *muktzah* item) is considered moving and is prohibited.

Tosfos, in answer to this question, distinguishes between moving a *muktzah* item for its own sake and moving it for the sake of a non-*muktzah* item. The Ran¹ explains that our Gemara is speaking of a case in which one is not moving the straw for its own sake but rather to make place for one to sleep and therefore one is permitted to move the straw indirectly.² On the other hand, the Gemara on 43b is referring to a case in which a person wants to move *muktzah* for its own benefit, such as, to save the *muktzah* item from getting damaged. In such a case, even indirect movement of *muktzah* is forbidden.

The Rosh³ disagrees and maintains that in our Mishna's case the straw is not being moved merely for its place, but rather for its own sake, for Rashi (to the Mishna, הקש שעל המטה, ד"ה) indicates that the individual wants to smooth out the straw into a comfortable mattress for sleeping.⁴

To reconcile the contradiction between the two Gemaras, the Rosh explains that there are two types of indirect movement. The Gemara on 43b is referring to a case in which the *muktzah* is moved in a normal manner of movement, albeit without directly touching it, such as, for example, one who moves a chair that has *muktzah* on it. Such type of movement is prohibited (when done for the sake of the *muktzah*).

Our Gemara, on the other hand, is referring to one who moves *muktzah* with his body, which is an entirely unusual manner of moving something.⁵ This type of indirect movement, says the Rosh, is permitted even if it is done for the sake of the *muktzah*.

The Shulchan Aruch⁶ rules in accordance with the Rosh and permits moving *muktzah* with one's body (even for the sake of the *muktzah*).

The Chazon Ish⁷ has a stringent opinion on this matter. He argues that the Rosh permits moving *muktzah* with one's body only when the *muktzah* is moved in an [apparently] incidental manner, such as in our Mishna the individual

moves the *muktzah* straw incidently as he lies down on the bed. However, overtly moving *muktzah* from one place to another by pushing it with one's foot is considered direct movement and is prohibited.

[The Mishna Berurah⁸ rules leniently and permits moving *muktzah* with one's foot.]

דף קמב.

ולשדינהו לפירי ונשדי לאבן, בפירות המיטנפין

1] • A table or tray that supports a *muktzah* item is called a *basis* לדבר האסור and is *muktzah* (see Al Hadaf above מדף קטו and דף קמב). [Even if during Shabbos the *muktzah* item is removed, the *basis* (the supporting table or tray) remains *muktzah* for the entire Shabbos.]

The Mishna (141b) states that it is permitted for one to move a basket containing a stone [on Shabbos], even though the stone is *muktzah*. The Gemara (142a, first p'shat) explains that the Mishna is speaking of a basket that contains fruit in addition to the stone and therefore the basket is not classified as a *basis* לדבר האסור - a support for a *muktzah* item.

Rashi explains that the basket is considered a *basis* - base/support - for the fruit rather than for the stone, because the basket's primary use is to hold fruit.⁹

The Gemara says that the Mishna is dealing with a basket that contains fragile fruit which will become soiled and ruined if they are dumped on the ground. In such a case, one is permitted to move the basket of fruit with the stone, since overturning the basket [to remove the stone] will damage the fruit. Generally, however, (if the items in the basket are not particularly fragile) if one wishes to move a basket containing both *muktzah* as well as non-*muktzah* items, he is obligated to first overturn the basket and spill out its contents so that he could return only the non-*muktzah* items to the basket and carry it without any *muktzah* items inside.

R' Akiva Eiger¹⁰ asserts that one is exempt from overturning the basket (to rid it of its *muktzah* contents) only if there is concern about possible damage to the non-*muktzah* contents of the basket. In such a case, one is permitted to

move the basket even though it contains *muktzah* because the *muktzah* is being moved only for the sake of the non-*muktzah* contents. However, if there is concern only about damage to the *muktzah* contents of the basket, R' Akiva Eiger argues that one would not be permitted to move the basket (without dumping out the *muktzah*). R' Akiva Eiger is of the opinion that in such a case, if one does not dump out the *muktzah* it is considered as though he is moving the *muktzah* for its own sake and not for the sake of the non-*muktzah* item, and it is therefore not permitted.

The Beis Meir¹¹ disagrees and maintains that even if tilting the basket will damage only the *muktzah* item, one is permitted to move the basket of fruit containing a *muktzah* item without dumping out the *muktzah*.¹²

2] • The table used to support Shabbos lights at the onset of Shabbos is a *basis* לדבר האסור and may not be moved for the entire Shabbos (even after the Shabbos lights are extinguished).

The Magen Avraham¹³ writes that if one places challo on that table before Shabbos, the table is not considered a *basis* לדבר האסור since it supports non-*muktzah* as well as *muktzah*. Hence, one is permitted to move the table which supported the Shabbos lights if he needs to use the table's space (or if he needs to use the table someplace else).

The Magen Avraham adds that although, whenever possible, one is supposed to tilt the table so that the *muktzah* falls off (as our Gemara says), if dumping off the candlesticks will damage them, one is permitted to move the table without causing the candlesticks to fall off - as the Gemara says with regard to the case of a basket containing fragile fruit.

The Magen Avraham seems to be consistent with the view of the Bais Meir cited above - that the possibility of causing damage to the *muktzah* item is sufficient grounds to permit moving a [non-*muktzah*] table or basket without having to tilt it or overturn it to dump out the *muktzah*.

דף קמג.
ספוג אם יש לו עור בית אחיזה
מקנחין בו, ואם לאו אין מקנחין בו

1] The Mishna says that one may not wipe a spill with a sponge on Shabbos because by holding a wet sponge one will inevitably squeeze out some liquid (פסיק רישא, see Gemara), and wringing out wet clothing, called סחיטה, is prohibited.

The Mishna, however, permits using a sponge with a handle. The Rambam¹⁴ indicates that the reason for this is that when one grasps the sponge with a handle it is not certain that liquid will be squeezed out. Therefore, using such a sponge is permitted provided one does not intentionally squeeze it (אינו מתכוון).

[Chidushei Horav Moshe Kazis asserts that one may even use a sponge without a handle to wipe a small spill which will make the sponge only slightly damp. He argues that grasping a slightly damp sponge in a manner which will not automatically squeeze out liquid is tantamount to grasping a sponge by its handle.¹⁵ The Eliyahu Rabba,¹⁶ however, is of the opinion that the sages prohibited the use of all handle-less sponges on Shabbos, whether they are saturated or not.¹⁷]

The Ravad¹⁸ disagrees with the Rambam and maintains that using a sponge with a handle is permitted even if it is certain that liquid will be squeezed out. He explains that squeezing water out of such a sponge is comparable to pouring water from a pitcher and therefore it is even permitted to intentionally squeeze it.

2] The Rambam¹⁹ says that squeezing out a sponge is prohibited due to the *melacha* of כיבוס - laundering - because wringing out clothing is part of the laundering process. [כיבוס is a toldah (subcategory) of מלבן - bleaching.]

According to this approach, the Ravad's comparison of a sponge [with a handle] to a pitcher of water seems strange, for a sponge is absorbent and is subject to כיבוס (laundering) whereas a non-porous pitcher is not subject to laundering.

The Chazon Ish²⁰ explains that according to the Ravad the issue of squeezing a sponge is not

כיבוס, but rather דש - threshing.²¹ Extracting liquid from a garment is similar to extracting juice from fruit, which is a toldah of דש - threshing (for the act of threshing involves extracting grain from its husk, see below דף קמד).

The *melacha* of דש applies only when the extracted substance was originally a part of the host item, such as, for example, wine squeezed from grapes. This *issur* is extended even to liquid absorbed in a garment because after the liquid is absorbed it is viewed as part of the garment. However, liquid absorbed by a sponge is not viewed as part of the sponge (but rather like water in a pitcher) because a sponge is not made for the sake of storing liquid but rather to repeatedly absorb and expel. Therefore, explains the Ravad, squeezing out liquid from a sponge [with a handle] is not considered דש. [The Chazon Ish explains that the handle underscores the fact that the sponge is designated for repeated use. A sponge without a handle may not be squeezed because it is not apparent that it is designed for repeated use.]²²

- Tosfos (below on 111a, and Kesubos 6a) cites both of the above mentioned melachos, i.e., כיבוס and דש as grounds for the prohibition of סחיטה. [Note: Some Rishonim are of the opinion that כיבוס is an issue only when one wrings out clear liquid, such as water which has the ability to launder the garment. However, wringing a sponge or rag containing opaque liquid, such as oil or wine, is not considered laundering since these liquids will not clean the sponge. Also, some are of the opinion that דש is only an issue if the liquid could still be used, but not if it is squeezed onto the floor where it will go to waste.²³].

דף קמד:

סוחטין בפגעין ובפרישין אבל לא ברימונים

The Mishna (143b) states that it is prohibited to squeeze juice from fruit on Shabbos [due to the *melacha* of דש - threshing]. Squeezing fruit is similar to threshing in that

they both involve extracting one type of item from another. Whereas threshing involves extracting food (i.e., edible grain) from a non-food (i.e., inedible husk), squeezing fruit involves extracting liquid from a solid.

The Gemara differentiates between different types of fruit:

(a) Rav Chiya bar Ashi states in the name of Rav (end of 145a) that *min haTorah* only the squeezing of grapes and olives is prohibited, for these two fruits are designated primarily for their juice.²⁴ Rashi explains squeezing other types of fruit is not a *melacha* because it is uncommon to squeeze them. The Rashba explains that since it is not common to squeeze other types of fruit, their juices are halachically regarded as *אוכל* (food) and not as *משקה* (drink), and extracting food from food is not prohibited (see Rashi end of 144b, *ד"ה לתוך*, *הקערה*).²⁵

(b) The Gemara on 144b says that in addition to grapes and olives which are types of fruit designated for juicing, it also prohibited to squeeze types of fruit which are occasionally squeezed (by some people), such as berries and pomegranates. The Rambam²⁶ explains squeezing such fruit is rabbinically prohibited (even though their juice is halachically considered an *אוכל*) because of a concern that one who squeezes berries might come to squeeze grapes (since they resemble grapes in the sense that they are occasionally used to make juice).

(c) The Gemara says that fruits which are never used to make juice, such as plums and quinces, may be squeezed.

Rashi and Tosfos indicate that according to the conclusion of the Gemara, it is permitted to squeeze plums and quinces only if one squeezes them for the sake of sweetening them. However, squeezing such fruit for the sake of their juice is prohibited even though it is unusual to do so.

The Rambam²⁷ and Shulchan Aruch²⁸ disagree and permit squeezing types of fruits and vegetables which are normally not squeezed (i.e., category C) even if one squeezes them for their juice. The juice of such fruit is deemed an

אוכל, and extracting *אוכל* from *אוכל* is permitted.

The Shulchan Aruch,²⁹ citing the Rosh, rules that squeezing lemons is permitted because lemons belong to the category of fruits that are not commonly squeezed (category C).³⁰ Apparently, in the times of the Rosh lemons were not squeezed for drinking purposes, but only for use in salads. [See below where we learn that juice squeezed directly into a salad is categorized as *אוכל* (food), not drink.]

The Bais Yosef³¹ comments that in Egypt it is customary to make lemonade on Shabbos by squeezing lemons into water, and the Bais Yosef wonders why this practice is permitted.

He answers that since lemons are always squeezed directly into water and it is not common to store lemon juice as a separate entity, lemon juice does not have the significance of a *משקה*. Therefore, lemons belong to category C and squeezing them on Shabbos is permitted.³²

As far as the practical *halacha*, the Chayai Odam³³ is reluctant to permit making lemonade on Shabbos because today lemon juice is commonly produced in large quantities and it should therefore be categorized as a *משקה*. He argues that lemons today are similar to pomegranates and berries (of Talmudic times) and should therefore not be squeezed (unless they are squeezed directly into food, see below).

דף קמה.

סוחט אדם אשכול ענבים לתוך הקדרה

The Gemara says in the name of Rav that one is permitted to squeeze grapes directly into a pot [of food], but not into an [empty] plate or bowl. [This *halacha* was cited earlier (end of 144b) in the name of Shmuel.] Rashi explains that juice that is squeezed directly into food to enhance its flavor is considered *אוכל* - food - and as mentioned above, extracting food from food does not resemble *דש* and is permitted.³⁴

The Shulchan Aruch³⁵ codifies this Gemara and rules that it is permitted to squeeze grapes and other fruit directly into food. The Ramoh,³⁶

cites the opinion of the Rach who maintains that Rav and Shmuel's view is not accepted as the *halacha* and he prohibits squeezing fruit into food (see Tosfos **ד"ה ולרי יוחנן**).

The Mishna Berurah³⁷ rules in accordance with the Shulchan Aruch because that is the opinion of the majority of the Rishonim. However, he says that if one conducts himself stringently and refrains from squeezing fruit into food, he is meritorious ("המחמיר תבא עליו" ("ברכה").

The Mishna Berurah³⁸ writes that if one wishes to make lemonade on Shabbos he should squeeze the lemons directly onto sugar and then add the sugar to the water. Even one who conducts himself stringently in accordance with the view of the Rach, may act leniently with regard to lemons, since, as stated above, the Shulchan Aruch assigns lemons to category C and permits squeezing lemons even into an empty cup.³⁹

The Chazon Ish⁴⁰ maintains that fruit-juice which is squeezed into food is deemed an **אוכל** only if one intends to consume the mixture as a food. However, if one squeezes lemons into sugar with the intent to mix the lemon-flavored sugar into a drink, then the lemon-juice is deemed a **משקה** since it is destined to be consumed as a drink.⁴¹

דף קמו.

שובר אדם את החבית

- Creating a **פתח** - opening - in a vessel is prohibited on Shabbos. The Rambam⁴² categorizes such an act under the *melacha* of **מכה בפטיש** - striking the final hammer blow, whereas the Ran categorizes it under the *melacha* of **בונה** - building (see Al Hadaf above דף מח).

The Mishna states that one may break open a barrel in order to eat figs from it, provided he doesn't try to create an exact and proper opening.

Rashi explains that opening a barrel in a haphazard manner is not a forbidden *melacha* because it is a destructive act (**מקלקל**).

The Rashba asks that a destructive act on Shabbos, although not biblically prohibited, is

still rabbinically prohibited. [The Mishna on 105b states, **כל המקלקין פטורין** - all who perform destructive acts are exempt from a chattos (thus indicating that it is, nevertheless, a rabbinically forbidden act.)]

The Chasam Sofer answers that Rashi is of the opinion that **אין בנין בכלים** - the *melacha* of building applies only to fixed structures not to movable vessels. Assembling or repairing vessels is a rabbinically prohibited act, called **תיקון מנא** (fixing vessels). Therefore, Rashi is of the opinion that destroying a vessel is entirely permissible - since, by definition, the rabbinic *issur* of **תיקון מנא** is not applicable.

The Rashba and other Rishonim explain that although in general destructive acts are rabbinically prohibited, the rabbis permitted opening a container of food in a destructive manner for the sake of **עונג שבת** - Shabbos enjoyment (which is a mitzvah, see above דף קיח). [According to these Rishonim, breaking open a container is permitted only to obtain a Shabbos necessity, whereas according to the Chasam Sofer's explanation, it would be permitted to break open a container even when *oneg Shabbos* is not involved.]

Tosfos, as well as many other Rishonim, based on a Gemara in Eruvin 34b and Beitzah 33b limit the *heter* (permit/leniency) of the Mishna to inferior vessels which were once broken and then glued together. However, first-quality vessels may not be broken on Shabbos (because of a concern that one might be tempted to open them in a neat and constructive manner by making a proper opening).

The Tosefta (17:9) states a similar *halacha* with regard to the *melacha* of **קורע** - tearing.⁴³ The Tosefta states that one may tear the leather covering of a barrel to obtain the food inside, provided he doesn't intend to form a proper spout.

The Mordechai⁴⁴ states that one may tear a thatched date container because it is tantamount to cracking a nutshell to obtain the nut inside. The Magen Avraham⁴⁵ explains that the

thatched date container is compared to a nutshell, rather than to an ordinary vessel, because it is only used to temporarily hold the dates while they ripen.

- With regard to the practical *halacha*, some authorities permit tearing open a disposable container or bag of food especially if one tears them in a destructive manner without creating a proper פתח.⁴⁶ The Igros Moshe⁴⁷ is reluctant to permit opening packages because unlearned people might not discern between different types of containers and the methods of opening them. He therefore advises that one open all needed containers and packages before Shabbos.

דף קמז.

נסתפג אפי' בעשר אלונטיאות לא יביאם בידו

The Mishna states that on Shabbos one may not handle a wet towel that was used to wipe one's body after a bath. The Tanna is concerned that one who handles a wet towel might mistakenly wring it out, and wringing out clothing on Shabbos is prohibited under the *melacha* of כיבוס - laundering (as mentioned above on דף קמג).

[Note: The Gemara above on 39b and 40a states that bathing in hot water is rabbinically prohibited on Shabbos, and accordingly we must say that the Mishna is dealing with one who bathed illegally on Shabbos. Alternatively, the Mishna's *halacha* pertains to one who bathed or showered in cold water. The Mishna Berurah⁴⁸ writes that although the Gemara permits bathing in cold water, today the custom is not to bathe at all, not even in cold water. However, he permits one to immerse in a cold mikveh on Shabbos.]⁴⁹

R' Eliezer of Mitz⁵⁰ deduces from our Mishna that one is prohibited from handling soaking wet clothing on Shabbos due to a concern he might wring them out.

R' Yochanan (147b) states that the *halacha* does not follow the Tanna of our Mishna. Rather, one is permitted to carry his wet towel home from the bathhouse (in a town enclosed by a wall or eruv, where carrying is permitted).

The Ramoh's position on this matter requires clarification. On one hand he cites R' Eliezer of Mitz who forbids handling wet clothing on Shabbos. On the other hand,

however, the Ramoh rules in accordance with R' Yochanan who permits carrying a wet towel home from the bathhouse.⁵¹

In answer, the commentators offer two reasons for distinguishing between a wet towel and other clothing.

The Vilna Gaon⁵² maintains that the concern about mistakenly wringing out does not apply to towels because people do not generally mind when their towel gets wet (אינו מקפיד על מימיו) since that is the purpose of a towel. The Ramoh only prohibits handling wet clothing which one might come to wring out since one does not want to have wet clothing.⁵³

Alternatively, the Magen Avraham⁵⁴ explains that a special dispensation was stated with regard to towels in order to allow people to dry themselves on Shabbos. He bases this on the following statement of the Ran.

The Ran proves from several sources that it is forbidden for one to [deliberately] get his clothing wet on Shabbos due to a concern that one might come to wring out his clothing. Consequently, the Ran asks why the Tanna of our Mishna (who forbids handling a towel after it gets wet) allows using a towel in the first place. The Ran answers that a ban on the use of towels would have been too taxing since most people (in those days and in those climates) found it necessary to bathe on Shabbos (as the Gemara says on 40a ראו שאין הדבר עומד להן). The Magen Avraham explains that according to R' Yochanan this dispensation (i.e., allowing one to use a towel) was extended to carrying the towel home after use.⁵⁵

The Mishna Berurah points out that there is a practical difference between these two explanations. According to the Magen Avraham, once a person arrives home after using his towel at the bathhouse he must immediately deposit the wet towel so that he does not mistakenly wring it out. However, according to the Vilna Gaon this is not necessary since we are not concerned that one might mistakenly wring out his towel.

דף קמח.
הלכה מחזירין את השבר

• The sages forbade taking medicine and performing non-emergency medical procedures on Shabbos because of a concern of שחיקת סממנים - that one might come to crush herbs to produce medications (Gemara 53b).

Based on this prohibition, called רפואה בשבת - performing medical treatments on Shabbos - the Mishna on 147a says, אין מחזירין את השבר - one may not set a broken bone - and one may not massage a dislocated bone with cold water in an effort to reset it.⁵⁶

Shmuel asserts (148a) that one is permitted to reset a bone on Shabbos, for he says that the *halacha* does not follow this Mishna. [Rashi explains that Shmuel had a different version of the Mishna which read מחזירין את השבר - one may set a bone. Alternatively, the Ritva says that Shmuel knew by tradition that the position taken by the Tanna of our Mishna was a minority view which was disputed by most of the Tannaim.]

The Ritva explains that delaying the setting of the bone until after Shabbos could result in irreparable damage and loss of the limb. Therefore, the sages permitted resetting it on Shabbos.

The Gemara says that although the *halacha* follows Shmuel who permits setting a bone on Shabbos, the Mishna's prohibition against massaging a dislocated bone with cold water still stands.

The Tur⁵⁷ indicates that מחזירין את השבר refers not only to setting a broken bone, but also to setting a displaced joint.

The Magen Avraham⁵⁸ disagrees and maintains that מחזירין את השבר refers only to a broken bone, not a dislocated joint. Resetting a dislocated joint is not an emergency as evidenced by the fact that the *halacha* even prohibits the mere massaging of a displaced joint in an effort to indirectly get it back into place. The Magen Avraham thus rules that only setting a broken bone is permitted, but setting a displaced joint is prohibited.

The Shulchan Atzei Shittim,⁵⁹ in defense of the Tur, distinguishes between a severe joint

dislocation, regarding which a delay could result in a loss of the limb, and a minor one which could wait until after Shabbos. The Tur permits resetting a dislocated bone when it is a serious case requiring immediate attention. However, a minor displacement (which requires only cold-water massaging) must wait until after Shabbos since it does not pose a threat to the limb.

דף קמט.

מפיס אדם עם בניו ועם בני ביתו

1] • The Torah prohibits charging *ribbis* - interest - on a loan given to a fellow Yisrael (Vayikra 25:36).

Rav Yehuda says in the name of Rav (149b) that it is permitted for one to lend money to his children on interest in order to give them a taste of *ribbis* - interest. Rashi explains that the point of such a practice is to impress upon one's children the difficulty of paying interest on a loan in the hope that this would teach them to refrain from transgressing the laws of *ribbis* when they get older. [Rashi explains the reason there is no *issur* involved when the father lends his children money on interest is that the interest that he collects from his children is really his own money.]

Alternatively, the Lechem Mishna⁶⁰ explains that the father may borrow from his children on interest. [The reason this is permitted is that the interest that the father gives his children is really intended as a gift.] The Taz⁶¹ explains that by paying interest to his children the father educates them in the value of money, for they learn that one can reap profits from wise investments.⁶²

The Gemara in Bava Metzia 75a concludes that one should not conduct himself in accordance with this statement of Rav because we are concerned that once a child gets a taste of *ribbis*, he might continue the practice of lending on interest when he gets older.

2] The Mishna (148b) says that a person who wants to distribute portions of food to his

children on Shabbos may cast lots to assign a portion for each one - provided the portions are equal in value. [The Gemara (149a) explains that drawing lots to distribute food amongst strangers (who are uncompromising with their money) is prohibited on Shabbos because of a concern that they might come to measure and weigh their portions (which is prohibited on Shabbos).]

The Gemara remarks that distributing unequal portions by means of drawing lots is prohibited even during the week because it is considered a form of gambling. [The sages considered gambling as a form of stealing since a person who loses a wager does not relinquish his money with wholehearted consent.⁶³]

The Gemara concludes that according to Rav (cited above) who permits lending money to one's children on interest (based on the logic that the interest collected from the children is really the father's own money), one is even permitted to distribute unequal portions to his children (based on the same logic, i.e., it is not real gambling since all the portions really belong to the father).

The Rambam⁶⁴ rules in accordance with our Gemara and permits a father to draw lots Shabbos for the distribution of portions to his children, whether the portions are equal or not.

The Tur⁶⁵ disagrees and rules that a father may use lots on Shabbos only to distribute equal portions to his children but not unequal portions.

The Bais Yosef, citing the Maggid Mishna, explains that the Tur does not rule in accordance with our Gemara because our Gemara bases its assertion on Rav, and the Gemara in Bava Metziah rejects Rav's assertion. The Gemara there concludes contrary to Rav, that it is forbidden to lend money to one's children on interest lest they become accustomed to such a practice. The Tur, therefore, rules that one may not draw lots when distributing unequal portions amongst his children because in this case too there is a concern the children might become accustomed to gambling.

The Taz⁶⁶ in defense of the Rambam's position, explains that the Rambam understands the Gemara in Bava Metziah differently than Rashi (as mentioned above). According to the Rambam, Rav was referring to one who borrowed from his children on interest for the purpose of teaching them the benefits of investing money. The Gemara there does not approve of this practice because it is likely to cultivate a life-long appetite to collect interest on loans they give. However, we are not concerned that children will become accustomed to gambling simply because their father draws lots when distributing portions - since it is not being done for the purpose of teaching them the benefits or pleasure of gambling.

דף קנ.

לא ישכור אדם פועלים בשבת

The posuk in Yeshaya 58:13 states that one is obligated to honor Shabbos via ממצוא חפציו - by refraining from dealing in business matters and from discussing mundane, work related, matters on Shabbos. Based on this posuk the Mishna states that one may not hire workers on Shabbos. The Ran explains that it is forbidden to hire workers on Shabbos even if their job is to perform work after Shabbos.

Included in the *issur* of ודבר דבר is:

- (a) Instructing a non-Jew on Shabbos to perform a *melacha* (Rashi, Avodah Zorah 15a, דייה כיון).
- (b) Calculating expenses (which have relevance).
- (c) Speaking [on Shabbos] about performing *melacha* after Shabbos.

The Gemara says that this *issur* only pertains to talking, but not to הירהור - thought or mental planning. Thinking about one's business affairs, or mentally planning to perform work after Shabbos, without verbalizing one's thoughts, is not prohibited (provided one's thoughts or plans are not readily visible to onlookers).

Rabbeinu Yona⁶⁷ writes that although the Gemara permits mentally thinking about business matters on Shabbos, if doing so causes anxiety and worry it is prohibited because one must be in a relaxed state of mind on Shabbos.

Likewise, the Tur⁶⁸ writes that although thinking about business matters is not a violation of **דבר דבר**, it is not in concert with the concept of *oneg Shabbos*. In order to properly fulfill the mitzvah of *oneg Shabbos* one must be worry-free on Shabbos and conduct himself as though all his business matters were settled before Shabbos (כאלו כל מלאכתך עשויה).

2] The Gemara also says that the *issur* of **ממזוא** **דבר דבר** does not apply to mitzvah matters. For example, one is permitted to speak about building a Bais Haknesses, buying tefillin, or donating money to *tzedakah*. Also, one may speak about *shidduchim* (finding marriage partners) for his children and about hiring teachers for them because these are mitzvah matters. The Gemara says that even arranging for a teacher to teach one's son a trade is considered a mitzvah because without a means of earning an honest livelihood there is a concern one might engage in dishonest practices (see Mishna in *kiddushin* 29a).

The Be'ur Halacha⁶⁹ comments that if one teaches his son a trade without also teaching him Torah he will not accomplish much, because if the son is lacking in Torah education he is likely to violate many other *issurim* (even if he doesn't steal). Therefore, if one wishes to properly prepare his son for life, in addition to teaching him a trade he must also provide him with a solid Torah education.

דף קנא:

תנא דבי רבי ישמעאל גלגל חוזר בעולם

R' Elazar Hakappar says that a person should always entreat Hashem that he be spared from poverty because every family is destined to become poor at some point. If a person does not become poor during his lifetime, his future descendants are destined to eventually become poor. Similarly, d'bei R' Yishmael states that poverty is like a revolving wheel. Families that are rich today are destined to suffer from poverty in the future and vice versa. The Maharsha explains that the power of prayer can alter one's fate and therefore R' Elazar advises one to pray to be spared from poverty.⁷⁰

The Aruch Hashulchan⁷¹ writes there is a tradition that one who solicits *tzedakah* on behalf of the needy is assured that his family and his descendants will never have to beg on their own behalf.⁷²

Rav Yosef says there is a tradition that *talmidei chachamim* do not become poor. The Gemara explains that even if they happen to be poor **אהדורי אפיתחא לא מיהדר** - [at least] they do not go begging from door to door.

The Maharsha explains that *talmidei chachamim* are spared the humility of having to beg because people willingly offer them their support.

Alternatively, *talmidei chachamim* are **מסתפק במועט** - willing to make do with little - and therefore even if they are in need they do not beg.

The Chasam Sofer adds that not only is a *talmid chacham* willing to forgo luxuries but he is **שמח בחלקו** - satisfied with his lot. Therefore, whatever his situation may be he considers himself comfortable (as the Mishna in Avos states, **איזהו עשיר השמח בחלקו** - who is rich, one who is satisfied with his lot).

The She'arim Metzuyanim B'Halacha cites two homiletic interpretations of this Gemara.

The Gemara in Berachos 4b explains that the significance of the prayer of **אשרי** (that we recite three times daily) is that it contains the **posuk** **פותח את ידך ומשביע לכל חי רצון** - Hashem opens his hand and sustains every living thing. Rabbeinu Yona derives from the fact that the Gemara attaches so much significance to the **posuk** of **פותח את ידך** that when reciting **אשרי** one is obligated to concentrate on the meaning of this **posuk**, and if he neglects to do so **צריך ולאומר לחזור** - he must go back and repeat it.⁷³

The Imrei Emes⁷⁴ suggests reading the Gemara as follows, if one sees a poor *talmid chacham*, **אהדורי אפיתחא לא מיהדר** - [his poverty should be attributed to the fact that] he did not repeat the **posuk** **פותח את ידך** [after failing to concentrate on its meaning], because

one who properly concentrates on this posuk is assured sustenance.

Alternatively, the She'arim Metzuyanim B'halacha suggests that the Gemara is attributing the *talmid chacham's* poverty to the fact that אהדורי אפיתחא לא מיהדר - he did not solicit *tzedakah* for others - because one who solicits *tzedakah* on behalf of others is assured that he will be spared from poverty (as the Aruch Hashulchan says).⁷⁵

דף קנב.

מת שאין לו מנחמין

הולכין עשרה בני אדם ויושבין במקומו

1] The seven closest relatives of a deceased person, called אבלים - mourners - are obligated to mourn his death for seven days. [The seven mourners are, mother, father, son, daughter, sister, brother, and spouse.]

Rav Yehuda says (end of 152a) that if a person dies and is not survived by any mourners, ten people should go and sit in the place of his death for seven days.

The Gemara relates that Rav Yehuda's neighbor died without any surviving mourners and Rav Yehuda brought a group of ten men to the deceased's house for seven days. Afterwards, the deceased appeared to Rav Yehuda in a dream and blessed him for having comforted his soul.

The Shiltei Gibborim⁷⁶ deduces from this Gemara that it is preferable for an *aveil* (mourner) to sit in mourning (i.e., sit *shiva*) at the place where their relative's soul expired. Apparently, the deceased's soul lingers in the place of his death and is comforted with the words of comfort that people repeat to the mourners.

He also suggests that Rav Yehuda specifically brought ten men to the deceased's house because he wanted to arrange for a *minyan* to pray there. Praying with a *minyan* at the deceased's home is a comfort to the soul because the שכונה (divine presence) is present when a quorum of ten men pray together.

2] The Rambam,⁷⁷ in codifying this Gemara writes as follows: If the deceased has no mourners, ten honorable men sit in his place [of

death] throughout the seven days of mourning, and the rest of the people gather there (to offer words of comfort). In the event that we cannot gather ten such volunteers, ten ordinary people should gather each day and sit in the house.

The Lechem Mishna explains that the Rambam understands Rav Yehuda as saying that it is preferable to have ten people volunteer to sit in the deceased's house for seven days and mourn his death - as though they themselves were the actual אבלים - while others should visit them and offer words of comfort. [These words of comfort are evidently comforting to the soul, as pointed out above by the Shiltei Gibborim.] If this is not possible, then we should at least have different groups of people gathering in the deceased's house each day. [The Radvaz explains that this means if we cannot arrange for volunteers to sit in the deceased's house for the entire day, we should at least try to get ten volunteers to sit in the deceased's home at least in the morning and evening hours when people are not working and are able to come in and offer words of comfort.]

The Ravad remarks that the ruling of the Rambam has no basis (אין לו שורש)!

The Migdal Oz finds difficulty with the Ravad's remarks, noting that the Rambam's ruling is based on our Gemara. Why then does the Ravad say he cannot find the source?

The Lechem Mishna explains that the Ravad agrees to the idea that ten people should go the house of a deceased for seven days, as stated in our Gemara. The Ravad, however, objects to the idea that the volunteers must act as though they are mourners and that they should sit in mourning for a full days. The Ravad is of the opinion that it is sufficient (even לכתחילה - in the first place) to do as Rav Yehuda did, and have a group of ten people visit the deceased's house for a short period of time.

The Ramoh⁷⁸ writes that he has never seen a group of strangers sitting *shiva* at the home of a person who died without relatives (as the Rambam seems to suggest). However, he says that it is a worthwhile practice to gather a

minyan of ten men to daven there because that provides a נחת רוח (sense of satisfaction and comfort) to the soul of the deceased.

דף קנג.

מי שהחשיך בדרך נותן כיסו לנכרי

1] The Mishna says that if one is traveling on the road late on Friday afternoon right before Shabbos, he need not abandon his wallet on the road, but rather he is permitted give his wallet to a non-Jew to carry for him.

In view of the fact that there is a rabbinic law, called אמירה לעכו"ם, which prohibits instructing a non-Jew to perform *melacha* on Shabbos, the Gemara asks why one is permitted to instruct a non-Jew to carry his wallet for him on Shabbos.

The Gemara answers that the sages enacted a leniency in a case in which one is at risk of losing a lot of money. They were concerned that in the absence of another option, one might be tempted to desecrate Shabbos and carry the wallet himself. To prevent this, the sages lifted the rabbinic *issur* of אמירה לעכו"ם and allowed one to hand his wallet to a non-Jew.

Question: Why did the Gemara initially assume that handing one's wallet to a non-Jew without explicitly asking him to carry it is a forbidden act?

Rashi (ד"ה מאי טעמא שרי) explains that handing one's wallet to a non-Jew [with the unspoken intent that the non-Jew should carry it for him] is tantamount to appointing the non-Jew as one's שליח (agent). This should be forbidden based on the general rule (*kiddushin* 41a), שלוחו של אדם כמותו - an act carried out by one's agent is considered as though it was carried out by the sender himself.

The Sefas Emes explains that although the Gemara in Bava Metzia 41b postulates, אין שליחות לעכו"ם - a non-Jew cannot legally act as a Yisrael's שליח - Rashi means that the sages banned אמירה לעכו"ם by decreeing that [with regard to the laws of Shabbos] a non-Jew who is instructed by a Yisrael to perform a *melacha* is considered as though he is acting as the Yisrael's שליח.⁷⁹ However, since the non-Jew is deemed the Yisrael's שליח only on a rabbinic

level, the rabbis are empowered to waive the *issur* of אמירה לעכו"ם when they deem it necessary.

Whereas Rashi in our Gemara indicates that the basis (or halachic mechanism) for the *issur* of אמירה לעכו"ם is the concept of שליחות, meaning, the non-Jew is viewed as though he is the Yisrael's legal agent, Rashi in Avodah Zorah (15a, ד"ה כיון דזבנה) attributes the *issur* of אמירה לעכו"ם to the posuk דבר דבר ודבר דבר. As mentioned above on דף ק"י, the posuk דבר דבר ודבר דבר teaches that on Shabbos one may not speak about weekday matters, such as, about performing *melacha* or about business matters.

The Kehillos Yaakov⁸⁰ explains that indeed, there are two reasons for the *issur* of אמירה לעכו"ם: (a) שליחות and (b) דבר דבר.

If one instructs a non-Jew [on Shabbos] to perform work after Shabbos, the fact that the non-Jew acts as the Yisrael's שליח would not pose a problem since the work is performed *after* Shabbos (when the Yisrael is permitted to perform the work himself). Nevertheless, giving a non-Jew such instructions (on Shabbos) is forbidden because we derive from דבר דבר ודבר דבר that one may not speak about weekday matters on Shabbos.

Conversely, instructing a non-Jew on Friday to perform a *melacha* on Shabbos is not a violation of דבר דבר ודבר דבר since it does not involve forbidden speech on Shabbos. Nevertheless, this act is forbidden based on the concept of שליחות, since the non-Jew performs the *melacha* on Shabbos in the capacity of the Yisrael's agent.

Since our Mishna is dealing with one who hands his wallet to a non-Jew before the onset of Shabbos, the concept of דבר דבר ודבר דבר does not apply. Therefore, Rashi cites שליחות as the reason such an act would have been prohibited (had the sages not made a special dispensation in this case due to the monetary loss involved).

2] The Mishna, quoted above, says that if one was traveling on the road when it was about to get dark [late on Friday afternoon], he should

give his wallet to a non-Jew. If there is no non-Jew available, he should place his wallet on his donkey.

The Zichron Av⁸¹ interprets this Mishna ("מי שהשיך לו בדרך") in a homiletic vein as referring to one who fails to properly give *tzedakah*, for the posuk in Mishlei (16:31, "בדרך צדקה תמצא") indicates that the term "דרך" refers to *tzedakah*. Thus, the term "החשיך לו בדרך" could mean "one whose *tzedakah* is darkened," i.e., lacking.

The Mishna teaches "מי שהשיך לו בדרך נותן כניסו לנכרי" one who fails to give to charity will instead be forced to give his money to a non-Jew (i.e., to a bandit or cheat). This concept is found in the Gemara in Bava Basra (10a). The Gemara reports an incident involving R' Yochanan's nephew whereby money withheld from *tzedakah* was instead confiscated by Government officials.

The Mishna continues: If there is no non-Jew, the wallet is placed on the חמור (donkey). The term "חמור" signifies חומריות וגשמיות - the physical and material. This means that if the [charity] money is not confiscated by a non-Jew, it will be spent on one's physical well-being, meaning, on doctor bills. This concept is found in Midrash Rabba (Shir Hashirim 6:11) whereby R' Levi states, "any door which does not open for a mitzvah (i.e., to allow poor people to enter and collect *tzedakah*) will open instead to allow doctors to enter." R' Levi (and our Mishna) teaches that money that a person withholds from charity will instead be spent on doctor bills.⁸²

דף קנד: והא מבטל כלי מהיכנו

The Mishna (153a) says that if one is traveling on the road late Friday afternoon [and there is no non-Jew to whom he can give his valuables] he may place his valuables on his donkey. When the donkey reaches his yard he may take off the non-*muktzah* items. If the donkey is loaded with *muktzah* items, the owner should undo the ropes and allow the load to fall to the ground.

In the event that the *muktzah* items loaded on the animal are fragile, there is a discussion

in the Gemara whether one may place pillows under the animal to cushion the fall of the fragile items. The Gemara says that if they are small items that can be indirectly moved off the pillow after they land there, then it is permitted to have them fall on a pillow. However, if they are large items that cannot be indirectly moved off the pillow, it is forbidden to allow them to drop onto the pillow because doing so renders the pillow immovable and unusable (for the duration of the Shabbos). Rashi explains that rendering an item unusable, called ביטול כלי מהיכנו (rendering a vessel unusable), is rabbinically prohibited because it resembles the *melacha* of סותר - destroying - because the vessel (i.e., the pillows) now cannot be used (for the duration of Shabbos).

Tosfos (43a, ד"ה מבטל) notes that Rashi elsewhere cites a different reason for the *issur* of מבטל כלי מהיכנו (rendering a vessel unusable). The Mishna on 42b states that one may not place a dish under a lamp on Shabbos to catch the dripping oil because the oil that drips from a lamp is *muktzah* and it renders the dish immovable. Rashi there explains that rendering the dish immovable is rabbinically prohibited because it resembles בונה - building. Allowing *muktzah* oil to drip into the dish (thereby rendering it halachically immovable) is viewed as an act of cementing the dish to the ground (which is an act of בונה - building).

The P'nei Yehoshua⁸³ explains why Rashi offers a different reason in each case for the *issur* of מבטל כלי מהיכנו: The dish that was placed under the lamp is a utensil that was initially intended as a receptacle for various items. Allowing *muktzah* oil to drip into such a dish is not viewed as an act of סותר (destruction) since the dish is still usable as a container, for it is possible to place things in the dish on Shabbos even after oil dripped into it. Hence, in that case Rashi cites "בונה" (building, i.e., cementing to the ground), rather than סותר, as the basis for the *issur*.

However, with respect to our Gemara, Rashi felt that the reason of סותר was more appropriate than בונה. Pillows that have

muktzah items on them are considered to be ruined (סותר). Since they cannot be moved, they cannot be used for their intended purpose (i.e., for sleeping). [Rashi does not consider dropping *muktzah* on a pillow as an act resembling *בונה* because it is highly unusual to fasten pillows to the ground.]⁸⁴

דף קנה:

אין נותנים מים לפני דבורים ויונים

1] • Activities which were deemed by the sages to entail *טירחא יתירא* - needless exertion - are rabbinically prohibited on Shabbos (even though they do not involve, or resemble, any of the thirty-nine forbidden *melachos*). One such activity is the [unnecessary] feeding of animals.⁸⁵

The Mishna says that one may not place water before bees or doves on Shabbos, but one may do so before geese, chickens and [certain types of] pigeons.

The Gemara initially explains that one may not feed bees and doves because *אין מזונותיהם* אין מזונותיהם - their feeding is not your responsibility - since they generally obtain their food in the wild (and therefore, feeding them is considered *טירחא יתירא* - needless exertion). However, geese and chickens which depend on their owners for food may be fed.⁸⁶

The Gemara asks why the Mishna speaks of refraining from giving bees and doves water, rather than food. The Gemara answers that specifically water may not be given because water is easily attainable in the swamp (and therefore giving them water on Shabbos is considered a *טירחא יתירא*). Feeding them food, which is less accessible, is not considered a *טירחא יתירא* and is permitted.

The Ran deduces that the key factor regarding the *issur* to feed animals on Shabbos is whether or not they have a plentiful supply of food available elsewhere. Consequently, he asserts that one may feed stray animals or wild birds if their food supply is limited.

The Rambam,⁸⁷ however, rules that one may only feed his own animals which depend on him for food. However, one may not feed wild birds or fish. The Aruch Hashulchan⁸⁸ asserts that if

one sees a starving, stray animal on Shabbos [the Rambam agrees that] there is a *mitzvah* to take pity on it and feed it.

[The *Shiltei Gibborim*⁸⁹ explains that the Rambam is of the opinion that *טירחא יתירא* is not the reason the sages placed limitations on feeding animals on Shabbos, but rather a concern that one may mistakenly crush or grind the feed on Shabbos. Accordingly, when the Mishna says one may not place water before bees, it does not mean to suggest that food may be placed before them. Rather to the contrary, it means to say that not only must one refrain from giving food (whose preparation normally involves grinding) but even water may not be fed to wild birds and bees (because the sages established a blanket *issur* against feeding wild animals and did not differentiate between food and drink).⁹⁰]

2] There is a custom to place crumbs outside for birds on *שבת שירה* - the Shabbos when *Parshas B'Shalach* is read in the Torah.⁹¹

The Magen Avraham⁹² cautions one to place the crumbs outside before Shabbos because it is forbidden to feed wild birds on Shabbos.

Similarly, the Maharil⁹³ writes that one should not throw crumbs to the fish during the *tashlich* recital on Rosh Hashana since it is forbidden to feed wild fish on Yom Tov.

Several reasons are given in defense of those who have the *minhag* to feed birds on *Shabbos Shira*:

(a) The *Olas Shabbos* (cited by the Magen Avraham) points out that according to the Ran it would be permitted to feed the birds on *Shabbos Shira* since it occurs during the wintertime when the birds' food supply is scarce.⁹⁴

(b) The Meiri (*Shabbos* 155b) writes that the prohibition of feeding fish and animals applies only to feeding which involves *טירחא* - effort. However, merely throwing them some crumbs is permitted.

(c) The Aruch Hashulchan,⁹⁵ citing the *Tosfos Shabbos*, suggests (in defense of the *minhag*) that it is permitted to throw crumbs to the birds

on *Shabbos Shira* since one's primary intent is to fulfill the *minhag*, not to feed the birds.

[The Chazon Ish⁹⁶ suggests that even the Rambam permits feeding wildlife which depend on humans for food even if they are hefker (ownerless). Accordingly, feeding birds in an urban area where they depend on humans for their food would be permitted.]

- The Nishmas Shabbos⁹⁷ suggests [for those who wish to uphold the *minhag* without violating the ruling of the Magen Avraham] leaving the birdseed outside before Shabbos in a covered dish, and then removing the covering on Shabbos.

- The Orchas Rabbeinu reports that the Steipler's custom was to place the birdseed outside on Sunday following *Shabbos Shira*. Accordingly, those who forgot to feed the birds before Shabbos, and do not wish to rely on the above leniencies are advised to feed the birds on Sunday.

- With regard to *Tashlich* on Rosh Hashana it is important to note the laws of feeding animals on Yom Tov might be more stringent than on Shabbos.⁹⁸ Moreover, it must be noted that even according to the lenient opinions that permit feeding fish during *tashlich*, it is forbidden to carry the crumbs through a reshus horabbim because the *halacha* follows R' Yosi Haglili who asserts that performing *melacha* on Yom Tov (for אוכל נפש) is permitted only for the sake of humans, not for the sake of animals (לכם ולא לכלבים).⁹⁹

דף קנו. אין מזל לישראל

The Gemara says that a person's nature and destiny is influenced by astrology (i.e., the day of the week and the planet and constellation that he was born under). R' Chaninah says, for example, that an individual who is born during the hour when מאדים (the planet Mars) is dominant is destined to spill blood. Rav Ashi explains, however, that this does not mean that such a person will become a murderer. If he wishes, he can channel his natural tendency for spilling blood for productive purposes and he can choose a career as a surgeon, *shochet* (ritual slaughterer) or *mohel*.

The Gemara cites a dispute as to whether or not the celestial bodies only influence the non-Jewish nations or even Klal Yisrael. R' Chaninah asserts יש מזל לישראל - even B'nai Yisrael are under the influence of *mazal* (astrological signs), whereas R' Yochanan maintains אין מזל לישראל.¹⁰⁰

Rashi explains that according to all opinions *mazal* influences even B'nai Yisrael, just that R' Yochanan holds that B'nai Yisrael are capable of overcoming an inauspicious *mazal* through prayer and charity (and other meritorious deeds).

Tosfos also says that according to all opinions *mazal* can have an influence even on B'nai Yisrael. He cites Rava who says in Moad Koton 28a that חיי בני ומזוני - one's life span, children, and livelihood - do not depend on his merits but are determined by one's *mazal*. Tosfos, in an effort to reconcile Rava's statement with R' Yochanan's assertion of אין מזל לישראל, explains that although these three things, חיי בני ומזוני, are influenced by *mazal*, one can overcome his *mazal* through גדול זכות - a great merit.¹⁰¹

Rav Papa states in Taanis 29b that since the month of Av does not have a favorable *mazal*, one who is involved in litigation with a non-Jew should delay his court-case until after the month of Av. Conversely, it is advisable to schedule one's court appearance during the month of Adar because the month of Adar has a favorable *mazal*.

The Ritva comments that one should be mindful of the *mazal* of Adar and Av despite R' Yochanan's assertion that אין מזל לישראל because these two months are an exception to the rule. Evidently, during the months of Adar and Av, *mazal* plays a role even for B'nai Yisrael.¹⁰²

- The Magen Avraham,¹⁰³ citing Kabbalistic sources, states that the first hour of Shabbos is under the power of מזל מאדים (the planet Mars), making it an inauspicious time to recite

kiddush. Therefore, he advises reciting *kiddush* before nightfall (when the *mazal* of צדק is dominant).

The Aruch Hashulchan¹⁰⁴ takes strong issue with the Magen Avraham and writes, "Heaven forbid to suggest that Klal Yisrael is under the influence of *mazal*, for R' Yochanan asserts אין מזל לישראל." He cites early sources that say that the ancient nations, based on astrology, used to consider the day of Shabbos as a day of sorrow and darkness. To demonstrate that B'nai Yisrael are not under the power of *mazalos*, Hashem commanded us to illumine our homes and enjoy ourselves on the Shabbos day.

דף קנז.

נשאלין לנדריים שהן לצורך השבת

• If one makes a נדר - vow - and then has a change of mind, he can appeal to a *chacham* (sage) to annul his vow. The procedure of releasing a vow is called "*hataras neder*".

The Mishna says that on Shabbos one may appeal for *hataras neder* only for a vow that involves Shabbos necessities. For example, if one vowed to abstain from eating, he may appeal to a *chacham* on Shabbos for *hataras neder* because eating is a Shabbos necessity. However, one may not seek *hataras neder* for vows that do not pertain to Shabbos. The Ran explains that nullifying vows that do not pertain to Shabbos necessities is forbidden because it is considered a [needless] טירחה - exertion.

The Kol Nidrei service recited at the onset of Yom Kippur is understood by the Rosh¹⁰⁵ as an act of *hataras neder*, whereby we seek to be released from vows. [He explains, however, that since one does not specify his vows during Kol Nidrei, it does not release one from

all of his vows, but only from vows that one has already transgressed (so as to protect him from punishment for his past violations).]

Rabbeinu Tam¹⁰⁶ disagrees and maintains that the Kol Nidrei recital does not serve to nullify one's past vows because it lacks several conditions required for *hataras neder*.¹⁰⁷ Rather, Kol Nidrei is a declaration regarding one's future vows (and should therefore be recited in the future tense). This type of annulment is based on the Gemara in Nedarim 23b which states that one can nullify his future vows by announcing in advance that he does not want his vows to take effect.

The Rivash¹⁰⁸ finds difficulty with the Rosh's opinion - that Kol Nidrei is a form of *hataras neder*. Since our Mishna says that *hataras neder* may not be performed on Shabbos (unless the vow involves a Shabbos necessity), presumably, the same restriction applies on Yom Tov and Yom Kippur. Why then, is it permitted to recite Kol Nidrei on Yom Kippur if Kol Nidrei is a form of *hataras neder*?

In answer, he suggests that since Kol Nidrei annuls vows which were already violated and provides one with atonement for those violations (via retroactive nullification), it is considered a צורך היום - an immediate or compelling necessity - because Yom Kippur is a day of atonement.

Alternatively, he says that indeed, it is appropriate to recite Kol Nidrei before nightfall so that *hataras neder* is not performed on Yom Kippur.¹⁰⁹ Indeed, the Ramoh¹¹⁰ writes it is customary to recite Kol Nidrei before nightfall.¹¹¹ ■

סליק קונטרס "על הדף" על מסכת שבת (מהדורה תניינא) בריך רחמנא דסייען

דף קמא

- 1) שם בדף מג: (דף כ: בדפי הר"י) סוד"ה וקשיא.
- 2) ז"ל הר"ן - לפי שאינו מטלטל את הקש מפני שצריך לו אלא מפני שהוא צריך למטה עכ"ל, ועי' בשו"ע הגר"י סימן רע"ו ס"י ובקונטרס אחרון שם סק"ג שהבין בדעת תוס' דאפי' אם מטלטל הקש כדי שיהא צף ורד לשכב עליו כמש"כ רש"י מ"מ לא מיקרי טלטול לצורך המוקצה עצמו, אלא הוי טלטול לצורך גופו כדי להשתמש בו (כעין דמצינו בכלי שמלאכתו לאיסור, שטלטול לצורך גופו הוא באותו דרגא של טלטול לצורך מקומו, ויותר קל מטלטול מחמה לצל).
- 3) וצב"ק דאפי' אם מטלטלו כדי שיהא צף ורד מ"מ מה"ת להתיר טלטול לצורך גוף המוקצה שלא יבא לידי הפסד (עי' בשו"ע הגר"י המצויין בהערה הנ"ל שנגע בזה).
- 4) שם בפרק כירה סימן י"ט.

5) סימן שי"א סעיף ח' (ועי' ברמ"א סימן שי"ח ס"ג שמתיר טלטול דבר מוקצה ע"י נפוח).

6) ז"ל לשון הרא"ש אלא מטלטלו בגופו כלאחר יד עכ"ל, משמע שההיתר של טלטול בגופו הוי מצד כלאחר יד, והיוצא מזה הוא דאסור לטלטל בגופו היכא דהוי אורחיה בהכי כגון לטלטל שעון מוקצה על ידו, וכן הביא הש"ס בשם הגרש"י אויערבך פרק כ"ח הערה נ"ט, ועי' ספר הלכות טלטולי שבת (מר' פנחס באדנר, נדפס בלשון אנגלית) עמוד רל"א הערה י"ד מש"כ בזה.

7) סימן מ"ז ס"ק י"ב וי"ג.
8) שם בסימן שי"א סק"ל, ובסימן שי"ח ס"ק י"ג וכ"כ הח"א כלל ס"ז הלכה י"ד, וכתב הערוך השולחן סימן שי"ח ס"ק י"ח שלא לטלטל מוקצה בגופו אפי"כ יש קצת צורך [ובספר הלכות טלטולי שבת הביא בשם הבעל אגרות משה (בתשובות בסוף הספר, אות ל"ב) דאין לטלטל מוקצה בגופו (כשהוא לצורך המוקצה) אפי"כ הוא דבר נוחץ]

דף קמב

9) והרשב"א כתב באופן אחר קצת שהוא בסיס לדבר ההיתר ולדבר האסור.
10) כך כתב רע"א במכתב להבית מאיר, מובא בבית מאיר סימן ש"י סעיף ח' ד"ה תו.
11) שם, ע"ש שמפלטל בראיות, ועי' תהלי"ד סימן ש"י סק"ח שהביא סתירה בדברי שו"ע הגר"ז בזה, דבסי' ש"ט ס"ד משמע כרע"א, ובסימן רע"ז ס"ו כתב להדיא כהבית מאיר.
12) וכן פסק המשני"ב בשע"צ סימן ש"ט ס"ק י"ז.
13) סימן רע"ז סק"ח, והביאו המשני"ב שם ס"ק י"ח וכתב שם דכן נהגו הנשים להניח ככר הצריך לשבת על השולחן קודם הדלקת נרות ומנהג נכון הוא כדי שיהא מותר לטלטל השולחן, ועי' תהלי"ד שם אות ה'.

דף קמג

14) פרק כ"ב מהל' שבת הטי"ו.
15) ס"ל דפי' בית אחיזה היינו שיש מקום לאוחזו בלי סחיטה (אע"פ שלשון המשנה עור בית אחיזה לא משמע כן, ברמב"ם ובשו"ע לא כתב אלא "אם יש לו בית אחיזה" ולא נזכר תיבת עור), ובאמת פשוטו משמעות הסוגיא הוא דלר"ש אינו אסור אלא משום פסיק רישא, והיכא דליכא פסיק רישא מותר, ועי' בה"ל סימן ש"כ סעיף י"ז שמדייק ברש"י (ד"ה ניטל בשבת) דמותר לקנח בספוג יבש וכך נקט השפ"א כאן.
16) סימן ש"כ סעיף י"ז (ס"ק י"ט).
17) והא דאיתא במתני' דבין ובין כך ניטל בשבת צ"ל דניטל לצורך גופו ומקומו דהוי כלי שמלאכתו לאיסור וכ"כ הריטב"א, אי"נ י"ל דליג ליה כדמשמע בתוס' ד"ה ואם (ועי' בביה"ל הני"ל שמשני"ב בצ"ע לד"נא).
18) שם בפכ"ב הטי"ו.
19) כך מדויק שם ברמב"ם דאירי באיסור כיבוס שהרי כתב מיד לפני זה באותו הלכה הדסוחט כסות חייב משום מכבס.
20) סימן נ"ו סק"ה.
21) שו"ת אג"מ ח"ב או"ח ס"ע מדייק בדברי הטוש"ע שאיסור סחיטת ספוג משום דש שהרי כילינהו בהלכות סחיטת פירות.
22) ועי' שו"ע הגר"ז סי' ש"כ סעיף ל"ט שמבאר דברי הרמב"ם באופן אחר דכשיצא המים ע"י בית אחיזה לא הוי דרך סחיטה בכך.
23) בתוס' לעיל ריש דף ק"א: כתב דלא גזרינן שיבא לסחוט יין מהנגד אבל מ"מ אסור לעשות כן ודעת ר"ת המובא בתוס' כתובות ובספר התרומה סימן רמ"ד, דאין כיבוס אלא במים (אפי' מדברנן) ופי' טעם איסור ספוג משום דש, וגם כתב שם בכתובות דכשמשקה הולך לאיבוד לית ביה משום דש כיון דהוי פס"ר דלא יחא ליה.

דף קמז

24) בשמט אדם ר"ל בדעת רש"י דזיתים וענבים לאו דוקא אלא כל מידי דאורחיה לסחוט וסוחט לימיהם חייב מה"ת, וכעין זה ראיתי בשם שו"ת מהרש"ם ח"ו סימן נ"א.
25) הפרמ"ג סימן ש"כ מ"ז סק"א הבין שרש"י והר"ן פליגי בזה, ועי' אגלי טל מלאכת דש סעיף ח' אות ט"ז ד"ה ובעיקר ש"כ דלא פליגי בזה שהרי מבואר ברש"י דרמונים אסור דכיון דאחשביה ה"ל משקה, ודו"ק.
26) פרק כ"א מהל' שבת הלכה י"ב.
27) שם.
28) סימן ש"כ ס"א.
29) שם סעיף ו'.
30) ועי' אגלי טל אות ט"ז סק"ל ד"ה והרב (סוף עמוד ק"ג בדפוס חדש) שחולק על שו"ע הגר"ז ומבאר דאפי' לדעת רש"י מותר לסחוט לימונס דעדיף משאר פירות.
31) סימן ש"כ סוד"ה תותים.
32) ע"ש שכתב עוד טעם דאפשר דלא מיתסר אלא כששותין מי פרי בלבד בלי תערובות (ולפי' טעם זה מותר לסחוט לימונס גם בזה"ז).

33) כלל י"ד ס"ד מובא במשני"ב סימן ש"כ ס"ק כ"ב.

דף קמה

34) על פי הביאור הלכה סימן ש"כ ס"ד ד"ה לתוך ע"ש.
35) סימן ש"כ ס"ד.
36) שם סוף סעיף ז'.
37) שם ס"ק י"ז בשם תשו' הרא"ש.
38) שם ס"ק כ"ד.
39) כל' אע"פ שחישנין לדעת הח"א כני"ל שאוסר סחיטת לימונס בזה"ז מ"מ קיל משאר פירות (כיון שלפי' טעם א' בב"י שם מותר לסחוט לימונס אפי' בזה"ז כמש"כ לעיל באות 81).
40) סו"ס נ"ו (וז"ל הח"א שם עכ"פ יש ליהזר שיסחוט מקודם ע"ג צוקער דהוי כמשקה הבא לאוכל וגם זה צ"ע, עכ"ל).
41) וכתב דמותר לעשות כן לצורך רפואה לתינוק.

דף קמו

42) פרק כ"ג מהל' שבת ה"א.

43) לכא"ו לגבי האיסור קורע לא שייך תירוצו של החתם סופר דכו"ע מודה דקורע שלא ע"מ לתפור הוי עכ"פ איסור דרבנן.
44) מובא בשו"ע סימן ש"ד סעיף ח'.
45) שם ס"ק י"ג בשם הירושלמי.
46) עי' ערוך השולחן סימן ש"ד ס"ח שכתב דמנהג העולם להתיר שבירת כלים, וע"ע שו"ת קנין תורה ח"ד סימן ל"ד וציץ אליעזר חלק י"ד סימן מ"ה ויחזה דעת ח"ב סימן מ"ב.
47) או"ח ח"א סימן קכ"ב (וע"ע ח"ד או"ח סימן ע"ח).

דף קמז

48) סימן שכ"ו ס"ק כ"א.
49) ע"ש ס"ק כ"ד שמצדד להתיר בפרט אם נטמא בשבת.
50) מובא במדרכי כאן סימן תמ"א ותמ"ב, ומובא להלכה ברמ"א סימן ש"א סעיף מ"ו.
51) בסי' ש"א סעיף מ"ו הביא דברי הרא"ם ושם בסעיף מ"ח הביא המחבר דין דר"י דמותר להביא אלונטית בידו אחר שמסתפג בו.
52) שם בסעיף מ"ח ד"ה ואסור.
53) וצ"ל לפי"ז דחנא דמתני' סבר דאסור לטלטל בגדים השרוים אפי' אם אין מקפיד על מימיו.
54) שם ס"ק נ"ח.
55) ע"ש שמסיים דמ"מ טוב להסתפג בדבר שאין מקפיד על מימיו (וצ"ע אי סתם אלונטית הוי דבר שמקפיד על מימיו לפי המג"א).

דף קמח

56) מבואר כאן דשייך איסור שחיקת סממנים אפי' כשלא בא הרפואה ע"י סממנים, ועי' שו"ע סימן שכ"ח סעיף מ"ב ומ"ג ומשני"ב שם ס"ק ק"ל ולפי דבריו צ"ל דשייך לרפאות השבר גם ע"י סממנים דאליה לא היה שייך גזירת שחיקת סממנים (וצב"ק).
57) שהטור כתב בסוף סימן שכ"ח עצם שיצא ממקומו מחזירין אותו (ולא כתב עצם שנשבר).
58) סימן שכ"ח ס"ק נ"א.
59) מובא במשני"ב סימן שכ"ח קמ"ה.

דף קמט

60) פ"ד מהל' מלוה ולוה ה"ח.
61) או"ח סימן שכ"ב סק"ד, ויו"ד סימן ק"ס סק"ד.
62) כלומר לשכשיתגדלו לילו ממונס לעכו"ם ברבית.
63) למ"ד אסמכתא לא קניא הוי גזילה (מדברנן), וכתב הריטב"א דאפי' למ"ד אסמכתא קניא מ"מ אין לשחק בקוביא משום דהמפסיד עצב ואין נותן ממונו בלב שלם, ועוד שמה ילמדנו לעשות כן בקבע ולא יהא עסוקים בישבו של עולם.
64) פרק כ"ג מהל' שבת הי"ז.
65) או"ח סימן שכ"ב.
66) שם סק"ד.

דף קנ

67) אגרת התשובה דרוש ב' אות ל"ה (מובא בספר שמי"ב כאן).
68) סוף סימן ש"ו (ע"פ המכילתא ביתרו פ"ז אות ט"ו) "ועשית כל מלאכתך" שתהא כל מלאכתך כאלו הוא עשויה.
69) סימן ש"ו ס"ו ד"ה וללמדו.
70) מבואר ברש"י (וכן במהרש"א) דמבקש רחמים שלא יבא לידי עניות, אולם עי' בחי' חת"ס ש"כ ש"ב בקש רחמים שיהא בנין תלמידי חכמים דאמר ר' יוסף דנקטינן דצורבא דרבנן לא מיעני. 71) יו"ד סימן רמ"ז ס"ה.
72) [לכא"ו גם תנינן צדקה מהני כדמבואר בהרבה מקומות דתנינן צדקה סגולה לעשירות, עי' לקמן דף קנ"ו].
73) וכן קני"ל בשו"ע או"ח סימן נ"א ס"ז.
74) בליקוטים (מובא בשמ"ב כאן).
75) וראיתי מובא כעין זה בשם שיח קודש ח"ד עמוד ס'.

דף קנב

76) סוף מועד קטן (דף יח. בדפי הרי"ף אות א').
77) הלכות אבל פ"ג ה"ד.
78) המחבר בסימן ש"ע ס"ג הביא לשון הרמב"ם, וכתב עליו הרמ"א ולא ראיתי נוהגין כן, אבל כתב דראוי לנהוג כהמהר"ל ש"כ דנוהגין להתפלל בעשרה כל ז' במקום שנפטר, וכעין זה כתב גם בסימן שפ"ד ס"ג בשם הא"ז דמצוה להתפלל שחרית וערבית במקום שמת שם אפי' אין שם אבל כי יש בזה נחת רוח לנשמה.

דף קנג

79) כל' גזרו רבנן שיהא חשוב כשלונו (כדי שלא יבא לעשות המלאכה בעצמו) וע"ע רש"י בב"מ דף ע"א. ד"ה בשלמא דס"ל דמדברנן יש שלוחות לעכו"ם לחומרא, וע"ע בסוגיא בב"מ דף ז. דמצדד הגמ' שם שיש איסור אמירה לעכו"ם גם בשאר איסורים, כגון לגבי "לא תחסום שור בדישו"י ולפי"ז צ"ל דאיסור משום שלוחות ולא משום "ודבר דבר" דזה לא שייך אלא לבי שבת.
80) כאן סימן נ"ה ובמסכת ע"ז סימן ח' (וכעין זה כתב גם האבני"ז או"ח סימן מ"ג, וע"ע שו"ת חת"ס או"ח סימן פ"ד וסימן ס' דמתיר שם אמירה דאמירה מע"ש מהאי טעמא).

81) ספר "זכרון אבי" להרב הצדיק יקותיאל יהודה גרינוואלד זצ"ל אבדק"ק יארע, בן לבעל "ערוגת הבשמים", ע"ש אות ח' (עמוד מ"ג) ד"ה והנה איתא במדרש רבה.

82) ע"ש שהוסיף עוד לפרש על דרך זה סיפא דמתני "הגיע לחצר החיצונה נוטל את הכלים הניטלים בשבת וכו', ר"ל הגיע לבית החיים (שהוא חוץ לעיר, והיינו "חצר החיצונה") נוטל עמו מצות ומעשים טובים אשר נוטל עמו בשבת, כי עולם הבא נקרא שבת, וישראלנו נטלים הן נופלים מאליהם" לבאר שחת, עתו"ד.

דף קנד
83) לעיל דף מג. על תוד"ה מבטל, וכעין זה כתב החת"ס בהקדמה למס' ביצה ד"ה בימי (ומובא כאן בחי' חת"ס החדש).

84) ובאופן אחר קצת י"ל דכאן לא רצה לפרש משום בונה דטעם זה לא שייך אלא היכא שנאסר בטילטול, וכאן כתב הגמ' דגם היכי שמתנפי הכרים ע"י הדבש מיקרי מבטל כלי מהיכנו כיון שא"מ להשתמש בהם (אע"פ שלכאוי לא נאסר בטילטול), וכן מבואר בפרמ"ג במש"ז סי' רס"ה סק"א דהיכא דבטל רק השתמשות הכלי (ולא נאסר בטילטול) לא שייך אלא טעמא דסותר (ע"ש היטב) [ואגב, ע"ע בפרמ"ג א"א סימן שייג ס"ק י"ד שמצדד לומר נפ"מ להיפך דעל דבר דליכא עליו תורת כלי גמור אולי לא שייך סותר אבל מ"מ שייך בונה ע"ש].

דף קנה
85) כן משמע מתוך המשך המשנה, וכן מבואר מתוך דברי רש"י על הגמ' כאן ד"ה אלא - דטעם האיסור משום טירחא יתירה וכן מבואר בפוסקים, ועי' לקמן מה שהבאנו בשם שילטי גיבורים.

86) ברמב"ם כתב בד"א דמי שמזונותיו עליו כגון בהמתו וחייטו וכו' משמע שהן שלך (וגם סומכים עליך למזונות) וכן נקט המג"א סימן שכ"ד סק"ז דאינו מותר להזין אלא בהמה שאדם מגדל בתוך ביתו [חוץ מכלב, ולבוש חולק וס"ל דאפי' כלב אסור אם אינו שלז], אולם לולי דבריו היה אפשר לומר דפי' מזונותיו עליו היינו שחסר להם מזונות וסומכים על בני"א, ועי' חזו"א סימן נ"ט סק"א שמצדד לומר כן (אפי' בדעת הרמב"ם ושו"ע), וע"ע תוס' לעיל קו' : ד"ה ואין נותנין.

87) פכ"א מהלי שבת הל"ו (ע' לעיל).

88) סימן שכ"ד סו"ס ב'.

89) על הר"יף כאן (דף סז, אות ב') וע"ע בב"ח שם בסימן שכ"ד ד"ה אין אובסין.

90) וכתב שם דהרמב"ם סמך על הברייתא שהביא הגמ' דמבואר דתלוי במזונותיו עליך, וכתב הב"ח דאולי הרמב"ם לא גרס בת"י ב' של הגמ' "אלא" שאני מיה וכו'.

91) כדי להראות הכרת הטוב לעופות על שם המדרש שדתי ואבירים הניחו מן בחוץ בשבת ואכלוהו העופות, (ע' שמות טז-כז), ע' מג"א סימן שכ"ד סק"ז בשם הע"ש, ע"ש במחצה"ש.

92) סימן שכ"ד סק"ז.

93) הלכות ר"ה (במהדורת מכון ירושלים עמוד רע"ז אות ט').

94) והמג"א לא פסק כן משום דהרמב"ם ושו"ע חולק על הר"י.

95) סימן שכ"ד ס"ב.

96) ע' חזו"א סימן נ"ט סק"א שמצדד להקל לזון כל בהמה וחייה שסומכין על בני"א למזונותיהן, ועי' ערוה"ש שם ס"ב.

97) ספר נשמ"ת שבת לר' ישראל דוד הארפנעס, (ולכאוי יש לדון בזה דמעשה הסרת הכיסוי חשוב כמעשה נתינת מזונות).

98) ע' רש"י שבת ריש דף קו' : ד"ה אין צדין שכי' דאסור ליתן מזונות לפני עופות ביו"ט משום דמוקצין הן, ע"ש בתוס', וכן כתב בשו"ע בהל' יו"ט סימן תצ"ז ס"ב (וע"ש בס"ז דמשמע דתלוי באיסור צידה, ע' משנ"ב שם סק"ד), ומשמע דביו"ט חמור טפי משבת דבהל' שבת מבואר דמותר לזון כל חיה שמזונתו עליך משא"כ ביו"ט חיישנין לצידה (ולמוקצה) כיון שמותר לשחוט ולבשל ביו"ט (וכן מבואר בתוס' בביצה דף כ"ד).

99) כך קיי"ל בשו"ע סי' תקי"ב ס"ג, וע"ש ברמ"א שמתיר מלאכה לצורך כלבים ע"י שינוי, ובמשנ"ב שם ס"ק י"ט מצדד להתיר גם ע"י עכו"ם.

דף קנו
100) ע' תפארת ישראל קדושין פ"ד משנה י"ד ס"ק ס"ו שכתב דאין הכוונה במילת "מוזל" על מעמד הכוכבים בשעת עיבור ולידה דא"כ מה תועיל התפלה וע"ש בבועז שמאר"ך לבאר ענין של מזל וכתב שם שיש כמה מיני מזל וכתב שכוון למש"כ הרמב"ם באגרת לאנשי מרסעליא ששאלוהו על זה.

101) וז"ל הריטב"א שם במו"ק ח"ו שיהא תלוי במזל לגמרי... דבטלת ברכות וקללות שבתורה.. אלא שזכות גדולה מבטלת המזל וכולי עלמא לא חזי להכי אלא צדיק גמור שהוא למעלה, עכ"ל, (והמהרש"א בתענית כה. ד"ה אפשר כתב דאפשר לבטל המזל מ"מ מנכין לאדם מזכויותיו) ועי' מהרש"א כאן שהק' לר' חנינא דס"ל יש מזל לישראל א"כ בטלת ברכות וקללות שבתורה ותי דלא איירי ר' חנינא אלא על היחיד אבל על הכלל אין מזל, וכ"כ בשו"ת הרשב"א ח"א סימן קמ"ט, וע"ע רבינו בחיי פרשת לך טו-ה ובפרשת וילך לא-יד, ועי' מגדים חדשים כאן שמאר"ך בבית דברי רבינו בחיי, וע"ע באבן עזרא שמות לג-כא, ועי' דרשות הר"ן דרוש ח' באריכות, ועי' מאירי כאן.

102) ועוד ת"י שם דאפשר דמזל לאו דוקא אלא לגזרה קרי מזל בלשון בני"א, ועי' מהרש"א שם שכי' דאע"פ שאין מזל לישראל מ"מ מגלגלין זכות ליום זכאי וחובה ליום חובה עכ"ל, לכאוי לפי מה שכי' רש"י במכילתין לק"מ שהרי אפי' לר"י יש מזל (אלא ששייך לבטלו ע"י תפלה וזכותים).

103) אור"ח סימן ער"א סק"א.

104) שם סעיף י"א, ועי' רמב"ן דברים יח-יג עה"פ תמים תהיה.

דף קנז
105) פ"ח דיומא סימן כ"ח.

106) ספר הישר סימן קמ"ד, תוס' נדרים כג' : ד"ה ואת, ומובא גם ברא"ש שם ביומא וברא"ש נדרים פ"ג ס"ה.

107) דבעינן ג' וגם בעינן חרטה, ועוד דקיי"ל דצריך לפרט הנדר.

108) סימן שצ"ד.

109) באמת כן כתב הרא"ש בעצמו שם ביומא דנהגו לאומרו קודם ברכו משום דאין נשאלין לנדרים בשבת (וצע"ק על הריב"ש שלא הביא הרא"ש).

110) אור"ח סימן תרי"ט סעיף א'.

111) הקר"נ שם ביומא אות ט' כתב דלשיטת ר"ת יכול לאומרו בלילה כיון שאינו התרת נדרים, אולם המג"א סי' תרי"ט סק"ה כי דאפי' לר"ת יש לאומרו ביום דמ"מ דמי קצת להתרת נדרים

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Thank you to all who have responded to our Rosh Hashana Campaign
 Best wishes for a טובה וחתימה טובה to all our readers and our many supporters.

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Best Wishes for טובה וחתימה טובה
 and הצלחה רבה to HaRav Zev Dickstein
 and family
 and to HaRav שרגא פיבל Zimmerman
 and family
 - from Dr. & Mrs. I. Zimmerman

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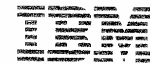
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I'Shana Tova to
 the Daf Yomi Magidei Shiur at the
 Young Israel of New Rochelle NY
 יישר כחכם !

from Andy & Nancy Neff

from כתובה וחתימה טובה

To our family and all.

from: Moshe and RoAnna Pascher

Note: Additional greetings will iy"H be printed in the next issue.

(See *Shana Tova* Greetings on pages 17 & 18)

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קנ		כה אלול	Thrs
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קנז		ג תשרי	Thrs

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כתיבה והתימה טובה, See Rosh Hashana Greetings inside, pages 17 & 18,

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