

1 Our gemora began by presenting 2 breisos dealing with the מוקצה of איסור
 Zugt de gemora: תבואה צבורה - אין מתחילין באוצר תחילה - if a person has a pile of grain stored in his warehouse which was not yet used on shabbos, he may not move it around directly as it is considered מוקצה - he may however make a passageway through it by pushing it aside with his feet. This breissa would obviously be going according to the view of יהודה רב who has a stringent view of מוקצה.
 Another breissa - תבואה צבורה - תנו רבנן - if a person has a pile of grain - the size of a לתך - stored in his warehouse which was not yet used on shabbos, ר' שמעון holds you may take from it on שבת without any concerns that it is מוקצה since it was not consciously set aside, however ר' אחא only permits taking from it if you already began taking from it before שבת thereby showing outright that it is intended to be used - similar to רבי יהודה's view.



2 The גמרא then returns to the open statement in our perek which stated that מפנין אפילו ארבע וחמש קופות של תבן - permitting a homeowner to carry out on Shabbos four or five boxes loaded with straw to make room for guests:
 או דיבעיא להו - the gemora looks to understand the mishnah's reasoning - is it because למעוטי בהילוכא עדיף - it is most important to limit the amount of walking, and one should carry as much weight at one time as possible; או דילמא למעוטי - or is it better to limit the amount of weight carried at one time, and the person should rather make more trips carrying less weight. Initially the גמרא believes that this is indeed a מחלוקת between two ברייתות, but ultimately the gemora concludes that both ברייתות would agree that למעוטי עדיף - it is better to limit the walking, and explains that one ברייתא is referring to the amount of boxes while the other breisa is referring to this total amount in those boxes.



3 The גמרא then asked - איבעיא להו - if one may remove four or five boxes אף על גב דאית ליה אורחין טובא - regardless of how many guests he has; או דילמא הכל לפי האורחין - or perhaps we can move that many boxes for each guest. Furthermore, if we can remove more, can one person move everything or does each guest remove the amount of boxes necessary to make room for himself?
 The גמרא proves from stories with רבי חייה and רבי רבי who cleared out much higher quantities in order to make room for more people, that one can move four or five boxes per person. However, we cannot prove from these stories that one person alone may do all the schlepping, since רבי רבי and רבי חייה themselves probably didn't do all the schlepping alone, but rather probably asked others to help.



4 Since the משנה mentioned clearing the house in order to host guests and make room for people to learn torah, the גמרא presents several comments about the importance of הכנסת אורחים:

The mishnah stated that you may remove 4 or 5 boxes to accommodate people - מפני האורחים ומפני בטול בית המדרש - because of the mitvah of either הכנסת אורחים or for a בית מדרש. From the juxtaposition to בית המדרש we can learn that הכנסת אורחים is as important or perhaps even more important than going to learn in a בית מדרש.

4

הכנסת אורחים

You may remove 4 or 5 boxes
מפני האורחים ומפני בטול בית המדרש
More important than בית מדרש

5 - From the fact that אברם אבינו excused himself in middle of a conversation with Hashem to greet his guests - we see that גדולה הכנסת אורחין מקבלת פני השכינה - it is even greater than greeting Hashem.

5

אמר רב יהודה אמר רב גדולה הכנסת אורחין מקבלת פני השכינה
אברם אבינו excused himself from Hashem to greet his guests

6 אמר רב יהודה בר שילא אמר רב אסי אמר רבי יוחנן - ששה דברים אדם אוכל פירותיהן בעולם הזה והקרן קיימת לעולם הבא - Rav Yochanon lists הכנסת אורחים as one of six mitzvos that אדם אוכל פירותיהן בעולם הזה - we enjoy the benefits of the מצוה in this world, and still get rewarded for them in the next world. The gemora then presents the famous mishna in מסכת פאה which we say every morning - אלו דברים שאדם אוכל פירותיהן בעולם הזה and explains that even though on the surface they seem to be listing different items - they really are one of the same.

6

אמר רב יהודה בר שילא אמר רב אסי אמר רבי יוחנן

ששה דברים אדם אוכל פירותיהן בעולם הזה והקרן קיימת לעולם הבא

אלו דברים שאדם אוכל פירותיהן בעולם הזה

הכנסת אורחים

7 Among those listed is - והדן את חבירו לכף זכות - judging others favorably - the גמרא proceeds to tell us three uplifting stories about this מדה:

First, there was a person from גליל העליון who worked for a בעל בית in the south for three years. When it was finally time for him to return home on ערב יום כיפור - he tried to collect his payment. The בעל הבית however gave him a bunch of different reasons why he couldn't pay him. While the person left dejected he nevertheless accepted each of those reasons even though on the surface they seemed to be a bit far fetched. Ultimately, he was paid handsomely by his employer - as his employer was amazed how the worker was כשם שדנתני לזכות המקום. He left him by saying לכה זכות דן ידן אותך לזכות

Second story was about a חסיד אחד who went into a room with a young lady and went to the מקוה the next morning. When he asked his תלמידים what they believed he did that. The תלמידים answered that they just assumed he was trying to protect her from any immoral students and that he went to the מקוה because the exhaustion from traveling left him susceptible to טומאת קרי. Since they thought the best of him, he blessed them by saying that Hashem should always judge them favorably as well.

Finally, רבי יהושע had to visit a certain noblewoman about a communal issue. He took off his תפילין before going in, closed the door, and went to the מקוה after he came out. The תלמידים never suspected him of any wrongdoing, so he too blessed them by saying לכה זכות ידן אתכם לזכות

8 The later spoke about removing food that is not מוקצה from the house, and identified four types of food that aren't מוקצה. The דף concludes by questioning all four types of food, one of them because they seem like they should be מוקצה and the other three because they are obviously not מוקצה:

The three that seem obvious are:

תרומה - the גמרא explains that the חידוש is that even if it is in a ישראל's house, it isn't מוקצה even though only a כהן can eat it. מעשר ראשון שנטלה תרומתו - the גמרא explains that we are talking about מעשר ראשון that was taken before תרומה גדולה was ever taken, so we may have thought it cannot be eaten and is מוקצה.

מעשר שני that was redeemed - the גמרא explains that even though it was redeemed the extra fifth was never added to the money for the redemption, so we may have thought that it is מוקצה.

The one that seems like it should be מוקצה is: דמאי, which the גמרא explains that even though it may not be eaten by a regular person - it is not מוקצה since דמאי, poor people can eat דמאי, and anybody can become poor at any moment by making all of his possessions הפקר.

7 והדן את חבירו לכף זכות

1st	2nd	3rd
A person from גליל העליון worked for a בעל הבית for three years, but did not get paid until much later!	A חסיד אחד went into a room with a young lady and went to the מקוה the next morning	רבי יהושע visited with a noblewoman. He took off his תפילין, closed the door, and later after he came out went to the מקוה
כשם שדנתני לזכות המקום ידן אותך לזכות	כשם שדנתני לזכות המקום ידן אתכם לכף לזכות	מקום שדנתני לזכות המקום ידן אתכם לכף לזכות

8 Removing food that is not מוקצה

These are obviously not מוקצה!

מעשר שני	מעשר ראשון שנטלה תרומתו	תרומה
Even though it was redeemed the extra fifth was never added to the money for the redemption	מעשר ראשון was taken before תרומה גדולה was ever taken	Even if it is in a ישראל's house it isn't מוקצה
This should be מוקצה! דמאי		
Even though it may not be eaten by a regular person it is not מוקצה since מאכילין את העניים דמאי		