



# THE שבוע MATTERS

## שבת קודש פרשת שלח

מסכת יבמות דף ה

לרפ"ש אחינו בני ישראל

לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

### Insights from our Chaburoos

#### Your Mitzvah vs My Aveirah

From Rabbi Gutterman's insights. For more, visit [dafaweek.org](http://dafaweek.org) or our app at Daf a Week under resources

Our Gemara attempts to bring a proof to the principle of דוחה עשה from the fact that a מצורע must completely shave all of his hair including his פיאות. The סימן ח' asks a fundamental question: The מצורע's hair is incumbent on the מצורע himself. However, the barber cutting his hair has a מקיף but does not himself have any מצוה to cut the מצורע's hair since he is not the מצורע. So how does the barber's help to be דוחה the barber's עברה? In fact, says explicitly (in one answer) that in a case where a woman has an איסור לאו to be with a man, her husband's mitzvah of רבו פרו will not help be דוחה her לאו since she herself doesn't have the מצוה of רבו פרו. If so, how will the barber's מצוה be דוחה the barber's עברה? He answers (in his second answer) that the barber's דין ערבות allows the Metzora's mitzvah to be דוחה his לאו. By the case of a man and woman who are אסור to each other, the woman doesn't have a חיוב ערבות since she doesn't have the מצוה of רבו פרו at all. All Jews, however, can be a מצורע (There is a broader discussion as to whether there is ערבות by women at all). Another question regarding cutting the מצורע's hair is that it isn't "בעידנא." In other words, an עשה is only דוחה if at the time you violate the לאו you are actively being מקיים the עשה. However, in the case of מצורע you violate the לאו as soon as you cut the פיאות but you aren't מקיים the עשה until every hair is shaved! So we shouldn't be able to say here עשה דוחה לא תעשה? To answer this question, the ערוך לנר brings the בבא מציעא in נימוקי יוסף who says that when you start the מצוה (not a הכשר מצוה but the מצוה itself) it is considered בעידנא. The proof is מילה which is דוחה the prohibition of melacha on שבת even though one does not fulfill the מצוה until he has done פריעה. Therefore, once the מצורע's hair is started to be cut he has started the מצוה and it is called בעידנא.

### Stories of the Daf

#### Each person shall fear his mother and father, and guard my Shabbosos...

”יכול יהא כבוד אב ואם דוחה שבת תל איש אמו ואביו תיראו ואת שבתותי תשמורו כולכם חייבין בכבודי”

On this week's daf, we find that the Beraisa proposes that were it not for the verse, one might think that honoring parents overrides the Shabbos! Clearly, if such an idea could be entertained, it only goes to prove the paramount importance of אב ואם. The famous Yehudi HaKadosh, ז"ל, would deliver a regular Gemara shiur to his students that explored the commentary of Tosfos. One of his students was an extremely talented local boy who was unfortunately orphaned of his father. Once, the Rebbe interrupted their learning so that he could concentrate deeply on a certain subject. His young student knew well that such a break could last an hour or more, so he took advantage of the pause to go home and eat. The boy ate a quick meal and hurried out back to his Rebbe's home, but his mother called out after him that she wanted him to go up to the attic and bring something down for her. In his rush to return to study, he ignored her call, but half-way back the boy had second thoughts. "Isn't the whole purpose of study to fulfill the mitzvos? Shouldn't I honor my mother instead?" he asked himself. So he ran home and did as he was bid. Afterward he returned to his studies, and as he opened the door to the Rebbe's house, the Yehudi HaKadosh snapped out of his reverie and rose to his full height as a sign of respect. Beaming, the Yehudi HaKadosh asked, "What mitzvah have you just performed, because it has brought the spirit of the great Amora Abaye with you into my house." The student told his story, and the Rebbe explained to the rest of the students: "It is well known that Abaye was an orphan—his name is an acronym of the verse, 'For in You does the orphan find mercy.' This is why his spirit accompanies a person who fulfills the mitzvah of honoring his parents—so that he should have a part in a mitzvah that was denied to him. You want to know why am I smiling? Because Abaye came and answered my question on the Tosafos!"

### Parsha Connection

In this week's daf we continue the discussion around the Mitzvah of Tzitzit, which is mentioned at the end of Parshas Shelach. The parsha of Tzitzit follows the incident involving the Mekoshesh, who violated Shabbos. Rashi discusses the connection between Shabbos and Tzitzit. The Chizkuni brings an additional explanation. After the Mekoshesh was killed, there were those who lamented that it was only a matter of time where people would transgress Shabbos and be put to death since unlike Yom Tov which has signs reminding of the particular holiday (i.e., matzah, lulav, and esrog) Shabbos has no such sign. In response to such a claim, the Torah gave the mitzvah of Tzitzit (since unlike during the week where a person's work can interfere with his ability to wear his Tzitzit) there are no such constraints on Shabbos. The Chizkuni concludes that this is why Chazal state that one who does not wear Tzitzit on Shabbos is considered like he was Mekoshesh on Shabbos! The Vilna Gaon expounds on a fascinating connection between Shabbos and Tzitzit: We tie each of the Tzitzit tassels by doubling over four strings, knotting them 5 times and in between each pair of knots we make an increasing number on Krichos (the wrapping of the longest string around the others) consisting of the following: 7, 8, 11, & 13 the number of Krichos adds to 39 the number of primary categories of Melachos that are prohibited of Shabbos! The four corners can be said to represent the four groupings within the 39 melachos (Food preparation, Leather preparation, Cloth preparation and assorted).

CONTINUED

## Halacha Highlight

### Moving to Eretz Yisroel against the command of one's parents

איש אמו ואביו תיראו ואת שבתותי תשמורו כולכם  
חייבין בכבודי

"A man shall revere his mother and father and My Sabbaths shall be observed," teaching that everyone is obligated in My honor."

The Sifrei<sup>1</sup> writes that dwelling in Eretz Yisroel is equal to all the other mitzvos. Rabbeinu Moshe ben Nachman<sup>2</sup>, the Ramban, counts the mitzvah of dwelling in Eretz Yisroel as one of the 613 mitzvos of the Torah. There is, however considerable debate regarding the parameters of the mitzvah. One issue<sup>3</sup> is whether the mitzvah is still in force after the Jewish People were exiled. Another matter<sup>4</sup> is whether the mitzvah is obligatory (חייבית) or optional (קיימית) and there would be no consequence for non-compliance with the mitzvah.

A common question that arises concerning this mitzvah is whether the mitzvah of moving to Eretz Yisroel overrides the mitzvah of kibbud av v'eim. Some authorities, based on a Midrash, conclude<sup>5</sup> that honoring one's parents overrides the mitzvah of dwelling in Eretz Yisroel. The Midrash<sup>6</sup> states that Hashem told Avrohom Avinu explicitly that he is exempt from the mitzvah of honoring his parents to travel to Eretz Yisroel whereas no one else is exempt from the mitzvah of honoring one's parents to dwell in Eretz Yisroel. Rav Yosef Trani<sup>7</sup>, the Mabit, on the other hand, ruled that one should not listen to his parents who are protesting against his decision to move to Eretz Yisroel because the mitzvah of dwelling in Eretz Yisroel will override the mitzvah to honor one's parents. Further support for this position can be found in a teshuvah of Rabbeinu Meir bar Baruch of Rothenburg, the Maharam M'Rothenburg<sup>8</sup>. Maharam M'Rothenburg writes that a child should not listen to his father who forbids him from moving to Eretz Yisroel. The reason is that moving to Eretz Yisroel is a mitzvah, coupled with the exposition cited in our Gemara, namely the mitzvos of honoring parents and Shabbos, are in the same pasuk to teach that when it comes to fulfilling a mitzvah one does not listen to a parent.

1. ספרי דברים יב: כ"ט
2. רמב"ן בהוספות לספר המצוות מע' ד'
3. מגילת אסתר בספרה"מ שם לדעת הרמב"ם ומובא דבריו ספר חיי משה כללי מצוות פמ"ז ע"ב ר"ז הע' 40
4. ע' חיי משה שם ע"ב ר"ז הע' 42
5. פנים יפות פרשת לך לך והחכמת אדם בשער משפטי הארץ בינת האדם אות ג'
6. מדרש רבה ריש פרשת לך לך
7. שו"ת המביט ח"א ס' קל"ט
8. שו"ת מהר"ם מרוטנבורג דפוס ברלין שער ב' סע' כ"ח

## Mussar from the Daf

### Not Getting Distracted By The Mitzvah

The Gemorah tells us that the Mitzvah of honoring one's parents does not override the mitzvah of observing Shabbos. What practical lesson can be derived from this halacha?

Often a person is involved in an important Mitzvah, it may be kiruv rechokim, a chinuch matter, or raising much-needed tzedakah. Because one is so focused on the mitzvah at hand they can mistakenly transgress many other important mitzvos along the way. The Ramchal teaches us in the chapter on Pereshius that one has to be careful not to let one's chumrah (stringency) result in a kula (leniency). Likewise, Rav Dessler (Vol. 3, page 294) notes that human nature is that when a person attaches excessive importance to one thing he is likely to undervalue something else. Accordingly, the yetzer hara, will persuade a person to strive for perfection in secondary matters so as to distract him from more important ones and ensnare him in those areas. To follow such a path can be compared to appearing before a king in a handsome new tie while wearing a soiled, tattered suit. Practically, when one is focusing on a certain mitzvah, it is important to not allow oneself to hyperfocus to the extent that he forgets the importance for the rest of the Shulchan Aruch.

### Point to Ponder

The gemara attempts to prove עשה דוחה לא תעשה from Nazir, i.e., that the Metzora's Mitzvah to shave his head overrides the prohibition on a Nazir from shaving. Rashi writes that Nazir is not a "universal" (אינו שוה בכל) Mitzva. Just like certain Mitzvos only apply to Kohanim so too Nazir. Rashi's statement is problematic since both men and women can become a Nazir. Indeed, the Gemara in Nazir specifically says that Nazir is שוה שיהו אינו שוה בכל. Why then does Rashi write that Nazir is שוה בכל?

### Response to last week's Point to Ponder

If an הארץ tells a Kohen that he put a quart sn't Tosofos's proof that women are obligated in the mitzvah to wear Tzitzit based on the fact that Rav Yehuda tied blue strings to his daughter's clothing subject to challenge based on the argument that really women are not obligated in the mitzvah but Rav Yehuda's daughters nonetheless performed it without obligation the same way many women sit in a Sukkah even though they are not obligated to do so? Although women are able to perform Mitzvos without being obligated in them, we do not encourage them to do so. This is clear in the Rambam's language regarding Tzitzit, who writes (Chapter 3 Halacha 9), if women want to perform the Mitzvah of Tzitzit we do not protest. Since Rav Yehuda proactively tied Tzitzit to his daughter's garments, he obviously held that they are obligated. (See Tosafot Chagiga (נחת) לעשות נחת).

ר' יוסף שמואל שמעלקא בר יצחק מערמעלשטיין ז"ל Shelly Mermelstien לע"נ Yevamos has been dedicated in

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, [dafaweek.org](http://dafaweek.org), or download the app

To share an insight from your Chabura please email [info@dafaweek.org](mailto:info@dafaweek.org)

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

To sponsor a publication, please contact Rabbi Zacharia Adler, Executive Director at [info@dafaweek.org](mailto:info@dafaweek.org) or call 507-daf-week. Sponsorship for one week is \$72

Sections reprinted with permission from the Chicago Torah Center