לע"נאסתראביגילבת חיה רבקה וציפורה רחלבת אסתר מחלה THE DIMONT FAMILY EDITION



MATTERS

שבת קודש פרשת תרומה | מסכת יבמות דף מ'

לע"נ לאה נחמה בת ר' יצחק דוב לע"נ פסח בן רפאל הירץ

INSIGHTS FROM OUR CHABUROS

Kohanim Eat and the Owner Obtains Atonement

מלמד שהכהנים אוכלים ובעלים מתכפריו

nyone who studies the laws of a chattas is

credited as if he brought the chattas offering itself (Menachos 110a). The Gemara (Shabbos 12b) tells the story of Rabbi Yishmael ben Elisha who was reading alone by the light of a lantern on Shabbos. This is rabbinically prohibited lest the lantern begins to flicker, and the person inadvertently reaches and adjusts the flame. Rabbi Yishmael felt that his awareness of the prohibition of interacting with a flame would protect him from violating it. However, he did accidentally adjust it. He immediately made a written record of the event, stating, "I, Yismael ben Elisha, accidentally read and adjusted a flame. When the Beis Hamikdash is rebuilt, I will bring a fat chattas offering." Chida notes that based upon the Gemara in Menachos, Rabbi Yishmael did not have to make a written promise while awaiting the future. He could have fulfilled his obligation to bring a chattas immediately by delving into its laws, and for that he would have been credited as if he brought the chattas which he felt obliged to bring. Chida answers, based upon our Gemara in Yevamos, that the credit which a person can earn by studying the laws of a chattas only refers to the part of the chattas which is given upon the altar. However, this does not fulfill the aspect of the offering eaten by the kohanim which procure atonement for the owner. It is this aspect of the offering which prompted Rabbi Yishmael to write in his personal notebook that he ultimately planned to one day bring an animal as a chattas to fulfill his obligation completely. According to this insight, Chida points out the uniqueness of an olah, which is only offered on the altar, as opposed to the chattas and the other offerings listed in the Torah. Regarding olah, the Torah elaborates and says, "This is the Torah of the olah, it is the olah (היא העולה)..." However, in reference to all other offerings the verse simply states, "This is the Torah of the chattas..." Why doesn't the Torah describe all of the offerings by emphasizing "it is the such-and-such offering," as it does by the olah? The reason is that it is only the olah that is wholly fulfilled with its Torah, being that it is completely burned on the altar and not eaten by the kohanim. We can accurately say that its Torah is the olah. The other offerings, though, are not fully replaced by their Torah. One who studies the laws is credited only with the part of the offering that is placed upon the altar. The

eating by the kohanim affects the atonement for the rest.

STORIES OFF THE DAF

Holy Eating מלמד שהכוהנים אוכלים והבעלים מתכפרים

ur Gemara teaches that when the kohanim eat, the bringer of the offering attains atonement for his sins. Such is the power of holy eating! Once Rav Marei Ratzon ben Amram, zt"l, the Chief Rabbi of Shray, noticed that one of the regular mispallelim had been absent for three days in a row. He figured that the man must be ill, and so he went to visit him. The Rav knocked on the door and was shown in by the man's wife. The absentee was obviously not sick since he was eating his lunch with gusto. The congregant saw the Rav and stood in his honor, and even after they sat down the baal habayis did not resume his meal out of respect for his distinguished visitor. "Why don't you continue eating?" asked the Rav. "How can you disregard the Shechinah for a mere mortal?" "What does the Rav mean?" wondered the baal habayis. "We learn this from a clear verse in the Torah: 'And they saw God, and they ate and drank.' (Shemos 24:11) This verse indicates that a person is able to recognize and contemplate the greatness of the Creator when he eats. As he contemplates that it is Hashem who sustains all living things, he can also use the opportunity to meditate on how needy and frail human beings are. He can feel both the kindness of the Creator and how small a person is. He can also consider the functions of digestion and elimination of waste, and he will find that it helps him appreciate his own human limitations. This will affect him positively because it will inspire him to cleave to Hashem and use every bit of strength to pray and learn as much as possible. The Rav then remarked pointedly, "While we are on the topic of praying, where have you been? Chazal say that Hashem asks after a regular mispallel who misses even one day!" The man was abashed. "My tallis tore and I was too ashamed to come to shul." "That is a reason to make Hashem ask after you? I will arrange to have a new one sent to you. But don't forget: if you think about the greatness of Hashem and the smallness of mankind while you eat, you will draw very close to Hashem!"

PARSHA CONNECTION

In this week's daf, the Gemara discusses the Korban brought by the Kohanim when they inaugurated the Mishkan, and specifically, the מזנח whose construction is described in this week's Parsha. The מדנח whose construction is described in this week's Parsha. The מדנח is the only item in the Mishkan that the Torah describes in two different ways: one is the wooden מדנח and the other made from stone and is described at the end of Parshas ומור as being optional "מבים ומ של מדנח" ("IF you build a stone Altar"). Why did the מדנח have two options? Rabienu מדנח writes that the מדנח in the Mishkan was a hollow wooden box, which was filled with dirt, every time they traveled to a new location. Perhaps this is why in the desert, where they were traveling extensively, Hashem instructed them to build a wooden Altar which is relatively light and easy to transport, but when they settled in ארץ ישראל, and built a permanent Mikdash, a stone Altar was more appropriate. The word מזנח ב מזנח ב מוב unide the model in the Medrash as an acronym: מווב מוב "בחנה". Let us pray that we all merit these 4 blessings!

MUSSAR FROM THE DAF

Eat to Live or Live to Eat?

והאמר ר"ל האוכל אכילה אכילה גסה ביוה"כ פטור מלא תעונה

he Gemara brings the opinion of Rash Lakish who states that one who engages in an אכילה גסה on Yom Kippur is פטור. Most Rishonim explain that the reason there is no כרת is because such gluttonous conduct is not דרך אכילה. What if a person consumed non-kosher food in this manner, does the prohibition of נבילה וטרפה apply even to an אכילה גסה? The Ritva learns that it would be the same din as Yom Kippur. Since it is not דרך אכילה, he would also be exempt if he consumes non-kosher in this manner as well. Rabbeinu Avraham Min Hahar however disagrees and holds that this rule is only a din for Yom Kippur and would not exempt a person who consumes treif through an אכילה גסה. Why not? We learn from לא תעונה that eating is prohibited on Yom Kippur because such a person is not afflicting himself. Therefore, if one eats at a level in which he is afflicting himself through an אכילה גסה, then he would be כרת from כרת. In all other areas of prohibited eating, however, there would be no reason to exempt the person for an אכילה גסה since the איסור has nothing to do with afflicting or not afflicting yourself. This all raises the question why would a בר שכל ever intentionally afflict himself through eating? Where else do we see a person will knowingly cause himself such Tzaar? Even animals, don't afflict themselves and yet they don't have sechel? How do we understand this counterintuitive behavior? Perhaps when a person overeats, even though in the long run, they are creating affliction to themselves, at that moment they are using this food as a way to take away some other emotional pain that they are struggling with. In the short-term the food is able to numb their pain. This is certainly not the דרך אכילה. The purpose of אכילה is to satiate a person, this person is corrupting it and using the food as a drug to soothe themselves. And now we see why animals don't behave this way as they don't have emotions like us and therefore don't relate to food in that manner. Being self aware of this principle can be very beneficial in overcoming this nesyon. Once a person is aware of what is really happening they can look for healthier ways to deal with their emotions and begin to realize how the אכילה גסה is causing objective damage to a person.

POINT TO PONDER

The Gemara discusses why we would think that a brother who does Chalitza should not receive part of the inheritance, and suggests that it is because he caused the Chalutza to lose out on the opportunity for Yibum. Rashi explains that by doing Chalitza, he makes it impossible for any of the other brothers to do Yibum. As we just learned in the previous Daf, the Mitzva of Yibum goes to the oldest, and if he refuses we ask each and every brother to do Yibum. Assuming that every brother says no, we go back to the oldest and force him to do Chalitza. Based on this procedure, how can we say that the brother who did Chalitza was the one who caused her to lose out, he only did Chalitza after all of the brothers already refused to do Yibum?

Response to last week's Point to Ponder:

The Mishna says that the Mitzvah of Yibum is on the oldest brother. If the oldest refuses, is there a preference for the next oldest, or are the rest of the brothers all equal?

There are two opinions regarding this question, one maintains that if the oldest brother declines to do Yibum, the rest of the brothers are equally obligated to marry her. The other opinion holds that if the oldest declines it passes to the next oldest, and continues this way to the next oldest if the second oldest declines. (see 2^n הלכות יבום וחליצה פרק ב הלכה " 2^n).

HALACHA HIGHLIGHT

Gluttonous Eating

והאמר ריש לקיש האוכל אכילה גסה ביום כפורים פטור מלא תענה

Wasn't it taught by Reish Lakish that one who eats gluttonously on Yom Kippur is exempt from liability for violating the prohibition of "... that shall not afflict..."

he Gemara's conclusion is clear; namely, one who eats gluttonously on Yom Kippur does not violate the prohibition against eating on Yom Kippur, because gluttonous eating is not defined as eating. Tosafos¹ notes, however, that the Gemara² elsewhere indicates that although it is improper to eat gluttonously it is still defined as eating and one does fulfill mitzvos by eating gluttonously. Tosafos answers³ that there are two types of gluttonous eating; the more severe type of gluttonous eating is when one is full to the point that the thought of additional eating is reviled. Eating under this condition is not defined as eating, as implied by our Gemara. The less severe form of eating, which is defined halachically as eating, is when a person is not interested in eating because he is full, but has not yet reached the point that the thought of eating makes him ill. These guidelines are cited by Mishnah Berurah⁴ when he rules that if a person eats when feeling full he is still obligated to make a beracha before and after he partakes. If, however, he is full to the point that food appears disgusting he does not make a beracha before or after eating, since that act of gluttonous eating is not defined as eating. Ray Dovid Harpenes⁵, the Teshuvas Vayevarech Dovid, questioned whether a person is obligated to make a beracha if he drinks liquor but does not enjoy it. On the one hand, it is a drink that some people enjoy and should thus warrant a beracha. On the other hand, one could argue that those people who do not like drinking liquor find it painful and it should be categorized similarly to gluttonous eating that does not require a beracha. Rav Yosef Chaim of Baghdad⁶, the Ben Ish Chai, also expresses uncertainty regarding the requirement to make a beracha before drinking liquor. His conclusion is that those who do not enjoy drinking liquor should make sure to eat a food that requires a shehakol, like a piece of candy, before drinking the liquor.

> 1. תוס' ד"ה אכילה גסה 2. גמ' נזיר כג 3. תוס' הכא ובנזיר שם ד"ה פסח 4. מ"ב סי' קצ"ז ס"ק כ"ח 5. שו"ת ויברך דוד סי' ל"ב 6. בן איש חי שנה ראשונה פרשת נשא סע' ו'

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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

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