



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

לע"נ אסתר אביגיל בת חיה רבקה וציפורה רחל בת אסתר מחלה THE DIMONT FAMILY EDITION

THE SHABUOT MATTERS

שבת קודש פרשת בא | מסכת יבמות דף פ"ו

INSIGHTS FROM OUR CHABUROS

Citing a Non-Existent Verse

עכשיו אין מעמידין שוטרים אלא מישראל שנאמר "שוטרים הרבים בראשיכם"

Based upon a verse from Divrei Hayamim, Rav Chisda taught that at one time the officers for the nation were chosen only from the tribe of Levi. Now, however, officers are chosen from the multitudes, referring to the nation at large, who are from Yisrael. To underscore this change, Rav Chisda again cites a verse.

The problem is, however, that the verse which he cites does not exist. As the comment on the margin of the Gemara notes, as it is quoted, there is no such verse in Tanach. This phenomenon occurs several times in Shas, and each time is a matter of curiosity. Rashash here simply states, "I searched throughout Tanach, and I did not find this verse." Tosafos Yeshanim on our daf also notes that there is no such phrase in Tanach, but he adds, "Perhaps the reference is to the verse in Devarim 1:13: "[Provide yourselves men who are wise and understanding and well-known] to your tribes, and I shall appoint them as your heads." It is unclear whether Tosafos Yeshanim is suggesting that our text should be amended, or whether the quote as it appears in the Gemara should be understood as an indirect citation.

In his Chiddushim, R' Yaakov Emden amends the text (נראה דצריך לומר) and suggests that the citation should read לשבטיכם rather than בראשיכם. This is a direct quote from the verse (Devarim 1:15), which reads, "[I took the heads of your tribes...] and officers of your tribes — "שוטרים לשבטיכם". The word הרבים is apparently just explanatory, indicating that Moshe chose the many officers from the nation at large and not just from the tribe of Levi.

STORIES OFF THE DAF

The Twice-Widowed Woman

בת ישראל שניסת לכהן... מת ולה הימנו בן... ניסת ללוי... מת ולה הימנו בן... ניסת לישראל...

On Rosh Chodesh Kislev 4606 (1846), Rav Tzvi Hirsch of Riminov, zt"l, passed away at the age of sixty-eight, leaving his young wife widowed for the second time. During that same year, Rav Yisroel of Ruzhin, zt"l, lost his wife. A year later, the Rebbe of Ruzhin agreed to raise the widow's three-year-old orphan son, and they married. Eventually, the boy followed in his late father's footsteps and became the Rebbe of Riminov.

The Ruzhiner Rebbe was the accepted leader of thousands of Chassidim and was admired by almost all of the chassidic leaders of his generation. Devotees from distant Poland, even from as self-contained an enclave as Kotzk, would travel all the way to Russia by coach to meet with the Rebbe of Ruzhin. His exceptionally sharp mind and refined character made a deep impression on all who came to him. His great success was a thorn in the side of certain misnagdim, who made a number of attempts to discredit the Rebbe and disillusion his many followers.

After the Rebbe's remarriage in 1847, these opponents claimed that he had publicly made light of the halachah by marrying a woman who was already twice-widowed. (In accordance with Rebbi's opinion in Yevamos 64b and in Shulchan Aruch, Even HaEzer 9:1) Rav Yitzchak Isaac of Kamarna, zt"l, defended the Ruzhiner Rebbe by stating that the prohibition only applies to a woman who didn't have children with a prior husband. This is consistent with the Terumas Hadeshen (#211), who writes, "Many gedolim and אנשי מעשה were not careful about this prohibition."

The Rebbe of Kamarna concludes that the סתם משנה in Yevamos 86b speaks of a woman who first married a kohein who died, then a Levi who died, and finally a Yisroel who died. How can this be if it is forbidden? It must be that since she had children with her earlier husband or husbands, the prohibition doesn't apply!"

PARSHA CONNECTION

In this week's daf we learn about a lady eating תרומה if she married a כהן. Terumah is one of the 24 presents given to a כהן. In this week's Parsha we read about the very first benefit granted to כהנים which is קדש לי כל בכור פטר כל רחם בבני ישראל. פסוק says: פדיון הבן הוא באדם ובבהמה לי הוא and only nine פסוקים later he tells them about the first-born. Why didn't he say it right away when הקב"ה told it to him? Another obvious question is as follows: if the firstborn who were in Egypt experienced a miracle, they should acknowledge it and give thanks to Hashem, but why are we obligated many years later? The answer to both questions is that we are commanded to remember יציאת מצרים every day, and having a מצוה of הבן פדיון today reminds us, as we say in the Haggadah, to view ourselves as if WE OURSELVES came out of Egypt. This is why Moshe Rabbeinu first talks about יציאת מצרים, since it provides an explanation for הבן פדיון today. (Based on the Alshich Hakadosh).

HALACHA HIGHLIGHT

The Prohibition of Tevel

מה תרומה טובלת אף מעשר ראשון נמי טובל

Just like terumah creates tevel so too maaser rishon causes tevel

Rashi¹ explains that the reason one is liable to death (from Heaven) for eating tevel is that the Torah punishes a non-kohen who eats teruma with death and any tevel has teruma mixed in. Tosafos² challenges this explanation on two points. The Gemara suggests that the rationale behind R' Meir's position, prohibiting a non-Levi from maaser is based on a juxtaposition. According to Rashi, however, this exposition is unnecessary because a non-Levi should be prohibited to eat maaser rishon since it has terumas maaser mixed in that has yet to be separated. Furthermore, according to Rashi's explanation there is no reason that a kohen should not be permitted to eat tevel since a kohen is permitted to eat teruma and chullin. Accordingly, Tosafos explains that tevel is an independent prohibition unrelated to teruma.

Rav Yosef Engel³ suggests an explanation for Rashi. We find concerning korbans that before the blood of the Korban is applied to the altar and the limbs are burned the entire animal is considered the property of Hashem. After the service is performed the kohanim are given their portion as a gift from Hashem's table. Similarly, one could assert that although tevel contains in it teruma, that teruma is considered Hashem's property until it is separated from the rest of the grain and until that time it is prohibited even to kohanim. Support for this assertion can be found in Rambam⁴ where he explains that kohanim should not grab or even ask for teruma since, "They are eating from Hashem's table." Others⁵ challenge this approach from the fact that the Mishnah⁶ states that a kohen who gives teruma to a woman for kiddushin has performed a valid kiddushin whereas a kohen who gives a woman part of a korban for kiddushin has not performed a valid kiddushin⁷. The reason, the Gemara explains, is that the Korban does not belong to the kohen since he merits the food from Hashem's table thus implying that concerning terumah the kohen's portion is not from Hashem's table.

1. רש"י ד"ה מה

2. תוס' ד"ה מה

3. אתון דאורייתא כלל ב'

4. רמב"ם פ"ב מהל' תרומה ה"ט

5. אתון דאורייתא שם וע"ע שו"ת בן פורת ח"א סי' י' קידושין נח

6. שם נב

MUSSAR FROM THE DAF

Make Avodas Hashem Your Job

איתמר מפני מה קנסו לויים במעשר פליגי בה רבי יוחנן וסביא חד אמר שלא עלו בימי עזרא

The Gemara brings an opinion that the reason that the Leviim lost their unique rights to Maaser is because they did not immigrate to Eretz Yisroel in the days of Ezra. What is the connection? Why should they lose their sole rights to have Maaser simply because they did not go to Eretz Yisroel?

The Rambam in the Mishneh Torah at the end of Hilchos Shmita (Halacha 13) states: ולא שבט לוי בלבד אלא כל איש ואיש מכל באי העולם אשר נדבה רוחו אותו והבינו מדעו להבדל לעמד לפני ה' לשרתו ולעבדו...ויזכה לו בעולם הזה דבר המספיק לו כמו שזכה לכהנים ללויים.

"Not only the tribe of Levi, but each well-informed thinking person whose spirit moves him to devote himself to the service of the Lord,God will provide sufficiently for his needs, as he did for the priests and the Levites." The Rambam explains that those who devote themselves to Avodas Hashem, are rewarded for having their needs taken care of so that they can focus their energies on Avodas Hashem like Hashem did for the Cohen and Leviim.

Perhaps that is the explanation for the knas (fine) that was imposed on the Leviim in our Gemara. Because they gave up their role as ones who serve Hashem in the Bais Hamikdash, they also forfeited the bracha of having their needs taken care of.

We can learn from the Gemara which tells us of the knas of the Leviim. When we commit to consecrating an aspect of our lives to Avodas Hashem, we become like the Leviim and may merit Hashem giving us gifts that have the potential to free us from the emotional and time burdens which generally are part of earning parsnasa b'derech hateva.

POINT TO PONDER

The Gemara says that the משנה which says that a lady who is engaged to a לוי can't eat מעשר is talking about her giving someone permission to take off תרומת מעשר from the מעשר. How can this fit into the words of the משנה which clearly say לא תאכל?

Response to last week's Point to Ponder:

רש"י ד"ה קנסו אותה כתובה ח"ה רש"י explains that where both a husband and wife become פסול they will get into an argument and the wife will leave. Since the wife is already פסול and now has limited options to remarry, wouldn't she be motivated to stay rather than leave?

Other ראשונים learn that הוא פסול is a reference to the child born from this marriage as opposed to the husband. It's possible that רש"י had this in mind as well, although it is not clear in his words. (See (רשב"א, ריטב"א).

ר' יוסף שמואל שמעלקא ב"ר יצחק מערמעלשטיין ז"ל, Shelly Mermelstien, לע"נ has been dedicated to Yevamos

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, dafaweek.org, or download the app

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