



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 בהר | מסכת יבמות דף ק"ה

INSIGHTS FROM OUR CHABUROS

Attonement Power

אבל מתכפר הוא בתורה וגמילות חסדים

Sharei Teshuva writes (4:16): "The Gemara in Yoma tells us that a person who is guilty of chillul Hashem cannot achieve atonement even through suffering. Nevertheless, he can be remedied if he creates a sanctification of the Name of Hashem. His sins can also be atoned if he thinks about Torah constantly, and if he toils in its study. Our sages tell us in Yevamos 105 that the descendants of Eli will not be forgiven with offerings, but they can obtain forgiveness through Torah. Even though the sin of the sons of Eli was in the way they caused a desecration of the service of the Mikdash, the Torah itself is a cure for all maladies, as the verse states (Mishle 15:4): "A soothing tongue (one which speaks the healing words of Torah) is the tree of life."

Our Gemara mentions two areas whose merit is great, and which can atone for even the doomed household of Eli. These are Torah and גמילות חסדים. Rabbeinu Chananel explains that the Gemara does not necessarily require a combination of both these merits for atonement, as fulfillment of either Torah or acts of kindness has the ability to achieve this goal. This is why Abayye, who did both Torah and chessed merited a double measure of life, as each factor added twenty years onto his life. Chid"א, however, explains that we actually have a dispute in this regard. He explains that Abaye held that atonement was based upon two pillars, Torah and chessed, while Rabba felt that Torah alone was powerful enough to have this effect.

Sefer Ohel Dovid explains, in the name of R' Moshe of Levov, that the Torah study referred to here is specifically Toah of many (תורה דרבים) for its power is greater than the service in the Beis Hamikdash.

The Yerushalmi notes (Yevamos 2:5, and Sanhedrin 1:2) that prayer also has the ability to atone for the sin of the house of Eli.

PARSHA CONNECTION

In this week's daf the גמרא states that a גזירה accompanied by a שבועה cannot be reversed. This implies that a גזר דין that is not accompanied by a שבועה may be rescinded. There is a fascinating example of this concept in this week's הפטרה, when ירמיהו is told in a נבואה to purchase a field in ענתות. After completing the purchase, which was done at the same time that נבוכדנצר captured ירושלים and it looked like all of the prior prophecies regarding the חורבן were coming true, ירמיהו prayed to הקב"ה to have mercy. The מפרשים explain that ירמיהו assumed that הקב"ה had decided against exiling ישראל בני ישראל, since he told him to buy a field. What would be the point of buying a field if נבוכדנצר was going to take it away and exile him? Therefore ירמיהו assumed that the decree had been reversed. Let's hope that הקב"ה will put an end to our משיח, בקרוך and send us גלות!

STORIES OFF THE DAF

Learning to Blow the Shofar

אני ישמעאל בר' יוסי שבאתי ללמד תורה מרבי

Once, before Rosh Hashanah, the Chozeh of Lublin, זת"ל, ordered all baalei tiki'a to come see him. It was time to decide who would blow the shofar that year and to instruct him in the deep significance of this holy mitzvah.

Rav Simchah Bunim of Peshischa, זת"ל, joined the group of hopefuls even though he had no training and couldn't blow the shofar.

When the Chozeh saw him he was very glad. He said, "In Rosh Hashanah 29b we find that blowing shofar is a chochmah. Rav Bunim is a chacham, so he should blow shofar for us."

The two met privately and the Chozeh taught him all the kavanos, the mystical intentions, of blowing shofar. At the end of their last session, the Chozeh offered a shofar to Rav Simchah Bunim saying, "Take a shofar to be mechaven with."

Rav Simchah Bunim demurred, "But I don't know how to blow."

The Chozeh got angry with him. Rav Bunim really was a chacham. He said, "How can the Rebbe be angry with me? I learned this hanhagah from Moshe Rabbeinu. First, Moshe said to Hashem, 'What will I tell them if they ask me Your name?' After Hashem answered, Moshe Rabbeinu said, 'I am not a man of words,' and asked Hashem to send someone else!"

The Chozeh looked at him in a marked manner and said, "How can you compare yourself with Moshe Rabbeinu?"

Rav Bunim shot back, "The Rebbe is also not Hashem..."

When Rav Shamai Ginzberg, זת"ל, told this story over he said, "Although this seems a difficult ma'aseh to understand on the face of it, there is a source for it in Yevamos 105b: When Rabbi Yishmael arrived in the beis medrash of Rav Yehudah HaNasi as a disciple, he said, "...I am Yishmael b'Rebbi Yossi, and I have come to learn Torah from Rabbeinu HaKadosh."

Avdan asked him, "Are you worthy to learn Torah from Rabbi?"

Rabbi Yishmael answered, "Was Moshe worthy to learn Torah from Hashem himself?"

"Are you Moshe?" was Avdan's immediate response.

Rabbi Yishmael shot back, "Do you think Rabbi is Hashem?"

HALACHA HIGHLIGHT

Interrupting Learning for Chessed

רבה דעסק בתורה חיה מ' שנין אביי דעסק בתורה ובגמ"ח חיה ס' שנין

Rabbah who engaged in Torah lived forty years, Abaye who engaged in Torah and chessed lived sixty years

The Gemara demonstrates the power of Torah study and gemilas chassadim. Although Eli Hakohen was assured that sacrifices would not atone for his sin, Torah study and gemilas chassadim could provide atonement. To illustrate this it is noted that Rabbah, who descended from Eli, engaged in Torah study and lived to the age of forty and Abaye who in addition to Torah study engaged in gemilas chassadim lived sixty years.

Although the Gemara expresses the great value of doing acts of chessed together with Torah study, nevertheless, Rambam¹ writes since Torah study is equal to all other mitzvos, if one has the choice of doing a mitzvah or studying Torah one should not interrupt his Torah study for the other mitzvah unless it is a mitzvah that cannot be performed by another. Consequently, it must be assumed that Rabbah did not engage in acts of chessed because they could be performed by others. However, this approach raises a difficulty concerning Abaye's behavior because if the acts of chessed that he performed could have been done by others why did he merit an additional twenty years to his life when it seems that he did not prioritize his time correctly?

Chofetz Chaim² suggests that Abaye's reasoning was that, as a leader of the generation, if he were to become involved in chessed organizations it would generate a more positive response from the community. Therefore, even though there was no present need for Abaye to become involved in these chessed projects, nonetheless, Abaye calculated that being proactive is also necessary and he involved himself so that when the funds would be needed they would be available. Rabbah, on the other hand, disagreed and maintained that becoming involved in chessed projects is only permitted if there is a present need but not if it is to be proactive.

It seems, concludes Chofetz Chaim, that Abaye's approach is more correct because he merited to live an additional twenty years due to his proactive involvement in chessed. Therefore, if a person sees that engaging in a chessed project will ultimately provide more for those in need it is permitted to interrupt one's Torah study in order to participate in that project even if the need has not yet arrived.

1. רמב"ם פ"ג המל' תלמוד תורה ה"ג-ד
2. ספר אהבת חסד ח"ג פ"ח בהגהה

MUSSAR FROM THE DAF

Down and Up

המתפלל צריך שיתן עניו למטה ולבו למעלה

The Gemara tells us that one who davens, should keep his eyes looking downwards and his heart facing upwards.

Rabbeinu Yonah (Berachos Perek 5) explains that this Gemara is telling us that a person should imagine in one's heart as if they are standing in Shamayim and remove any connection to physical pleasures of this world. What is Rabbeinu Yonah teaching us about Tefillah? Practically, how does removing oneself from "any connection to physical pleasures of this world" help a person with Tefillah? And why does Rabbeinu Yonah speak first about imagining oneself in Shamayim and only then removing one's connection to the physical world. Rabbeinu Yonah is teaching us a very important yesod on how to approach Tefillah. First, regarding imagine in one's heart as if they are standing in Shamayim one has to work on developing their כח הדמיון (imagination) so that they truly can imagine the experience of standing in Shamayim when they begin their שמונה עשרה. This ability is crucial. The Alter of Kelm (Chachmas Hamussar Chelek 1, Maymer 28) explains that this כח is what distinguishes between a צדיק and a rasha. Learning how to create a virtual experience that is palpable of standing in Shamayim in front of the כסא הכבוד is critical in making one's tefillah real. Adding imagery will make the experience even more real.

Next, regarding "removing any connection to physical pleasures of this world". We live in a world where there are many physical pleasures that relate to our five senses. During the day we are usually involved with those senses. Tefillah is a time when we move above the confines of those senses and enter into a place which has the potential to create a pleasure which is unparalleled to the physical world. If one has ever spent time basking in the presence of a Gadol, or a great Talmid Chacham, one can begin to understand the exquisite pleasure of basking in the Kedusha of the presence of the Infinite during Tefillah. This is a sense which is above this world. It can only be experienced if one first has worked hard to develop their כח הדמיון in imagining one's self in Hashem's presence. To start slowly, one may want to first practice these concepts in the first ברכה (Avos) and then slowly work through the rest of Shemon Esrei over time.

POINT TO PONDER

The Gemara says that a קטנה is able to do חליצה. Why aren't we concerned that she may turn out to be an אילונית and therefore unable to perform חליצה?

Response to last week's Point to Ponder:

Rashi writes that since the woman receiving חליצה will collect her כתובה after the חליצה it is considered דין. Why is רש"י mentioning the כתובה and not the fact that she will be allowed to remarry? Isn't the כתובה a concern for a גט as well? Would a גט given at night be פסול according to רש"י?

רש"י mentioned the כתובה which is a monetary issue because of the Gemara's reference to ריב. The שו"ע אבן העזר ח"א רמ"א (see קכג סעיף ה') writes that a גט should not be given at night, and derives this הלכה from our Gemara and רש"י's explanation. (See רבי עקיבא איגר).

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

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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