



שבת קודש פרשת כי תבא | מסכת יבמות דף קכ"ב

INSIGHTS FROM OUR CHABUROS

Death known from a Dream

he עדות אשה says that a עדות אשה is believed by עדות אשה. The גמרא in ב"ק דף קי"ד ע"ב says that this is a special dispensation for אשה עדות but a איסורי דאורייתא is not believed for all other איסורי דאורייתא even if they are יו"ד סימן צ"ח in הלכות תערובות in ש"ך in מסיח לפי תומו brings those that suggest that this only applies to a case where it is איתחזק איסורא, but if it isn't איתחזק איסורא then a גוי מסיח לפי תומו is believed even by other איסורי דאורייתא. The איסורי דאורייתא rejects this and says that a גוי מסיח לפי תומו is only believed by other איסורי דאורייתא if it is something we will eventually figure out on our own (איכא למיקם עלה דמילתא). There is a question on all this from our גמרא. Our גמרא brings a proof from a case of a גוי saying his produce is ערלה that he isn't believed because he is just trying to make his fruit sound better. The משמעות is that if he wasn't trying to be משביח מקחו he would be believed even though is an עכו"ם is believed even by other עכו"ם is believed even by other איסורי דאורייתא, at least להחמיר. In fact, our גמרא just brings one opinion, but the end of that עכו"ם who says an להחמיר. To answer this question, the ס"ק כ in ס"ק כ o says that the case of the fruit is different since the גוי owns those fruit and a person has a special ממנות about their own stuff. Therefore, the ש"ע concludes that a גוי is not believed even להחמיר if it isn't his own stuff. The אבן העזר סימן י"ז ס"ק קכ"ה says that this is actually a but if you hold a גוי is not even נאמן להחמיר you would have to say that our גמרא is different because it is בידו of the גוו to burn it if he wants which gives him more נאמנות להחמיר.

PARSHA CONNECTION

The Mishna in this week's daf says that witnesses can rely on the light of a candle or the moon to identify a deceased person. We need to rely on alternative light sources, because the sun is only available by day. This environment will change as described in this week's הפטרה. There it says in 'פסוק יט'. לא יהיה לך עוד השמש לאור יומם ולנגה הירח לא יאיר לך והיה לך ה' לאור עולם. We will no longer need the light of the sun or the moon, because 'ה will be our eternal light. The הפטרה begins with 'קומי אורי כי בא אורך, which the אלשיך הקודש, explains is a continuation of the previous פסוק promising that the תורה will never leave our children and grandchildren etc.. (ודברי אשר שמתי בפיך לא ימושו מפיך ומפי תפלה a אור זרעך אמר ה' מעתה ועד עולם that is included in every סיום. We understand this "light" as a reference to the תורה which is compared to light. The הפטרה concludes with the promise of the גאולה in the famous words of explains אלשיך הקודש The אלשיך הקודש? The אלשיך הקודש that the merit of תורה will lead us to the גאולה even if we lack other merits. He quotes a fascinating (זוהר) רעיא מהימנא explaining the meaning of (זכריה ט,ט) עני ורוכב על חמור, which is a description of משיח. He is an עני, because we lack שער חמור גרם but nevertheless will ride a חמור which is a reference to יששכר חמור גרם to his toiling in תורה. This is especially appropriate for the תורה, as the זוהר, as the זוהר writes that עירובין, נדה, יבמות!May we all merit to start many more מסכתות together and see בנים עוסקים בתורה עד ביאת גואל!

STORIES OFF THE DAF

Increase Peace

תלמידי חכמים מרבים שלום בעולם

'n the end of Adar 5722 (1962), the Slabodka Yeshiva finished Maseches Yevamos and made a gala siyum. The bochurim begged Rav Yechezkel Abramsky, zt"l, to speak during the celebration, and he eventually agreed. Rav Abramsky taught a very powerful lesson that none could forget. Just before making the actual siyum mesechta he said, "On the last amud of Yevamos we find a statement incorporated in our prayers which is actually repeated several times in Shas: Talmidei chachamim marbim shalom baolam... What does this really mean, that Torah scholars 'multiply peace in the world?' Is this meant to teach us that a Torah scholar should spend the bulk of his time going from house to house making peace between husband and wife and man and his neighbor?! No, this stat ment actually refers to a much higher calling."

Rav Abramsky continued, "People who are truly happy are at peace with everyone. Unsatisfied people are contentious and always looking for a fight. All of their days are one big grudge and they are always angry at everyone. It is well known that the true Torah scholar takes tremendous pleasure from every daf gemara that he learns. They get more pleasure from learning the holy Torah than a new millionaire gets from his sudden fortune. As the wealthy man basks in his abundant blessings, the Torah scholar basks in the glow of the even greater windfall of acquiring an eternal connection to Hashem! For this reason he is a man at peace with all. He is so filled with delight and fulfillment from his learning that he never gets angry and never holds a grudge against anyone. Truly a part of the Am medushnei oneg! He hardly notices mundane matters that don't go his way since he is so filled up with the pleasure of his learning; such things are insignificant in his eyes!"

Rav Abramsky concluded, "This is what the Gemara means. The very fact that such joyous and fulfilled people exist is how they fill the world with peace!"

HALACHA HIGHLIGHT

Death known from a Dream

ומשיאיו על פי בת קול

We Permit a Woman to Marry Based on a Heavenly Voice

here was once an incident of a man who drowned in waters that have no end. Two nights after he disappeared he appeared to his mother in a dream and identified the location of his body. When this area was searched a button that was unique to the deceased was found as well as another person who drowned with him but this person was not found. The man appeared a number of times to his mother in dreams with accurate information but his body was never discovered. Sefer Meshivas Nefesh¹ cited our Mishnah that writes that a woman is permitted to marry based on a bas kol - a heavenly voice. This would seemingly indicate that a dream should also be admissible. The difficulty with relying on a dream is that the Gemara Sanhedrin² writes explicitly that information from dreams does not impact a case in any way. How then could the Mishnah indicate that information from a heavenly voice is relevant? Answers Sefer Meshivas Nefesh that when a person receives accurate information in a dream it is certainly reliable, as the Gemara Berachos³ relates that it is possible for dreams to be truthful. Additionally, when the information is so detailed and accurate it is unlikely that it emerged from the subconscious thought of the person having the dream, therefore it can be reliable. As far as the Gemara Sanhedrin is concerned, the limitation against using information for dreams is limited to monetary cases where even a single witnesses' testimony is not admissible to collect money, consequently information from a dream is also not admissible. On the other hand since the testimony of a single witness is admissible for cases of determining a man's death to allow his widow to remarry it follows that information gathered from a dream will also be acceptable.

Chasam Sofer⁴ and Chiddushei Harim⁵ disagree and maintain that one may not rely on information gleaned from a dream even to use it as support for other leniencies (סניף להיתר).

משיבת נפש (הראשון) סי׳ ל״ה
 גמ׳ סנהדרין ל׳
 גמ׳ ברכות נ״ה-נ״ז
 שו״ת חת״ס ח״ג אה״ע סי׳ נ״א
 שו״ת חידושי הרי״ם סי׳ ז׳

MUSSAR FROM THE DAF

Promoting Peace

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: ״וכל בניך למודי ה׳ ורב שלום בניך״

he Gemara tells us that Talmidai Chachomim increase Shalom in the world. How does that work? Do they go from home to home and try to mediate every argument?

One explanation might be that a true Talmid Chachom doesn't have הקפדה and כעס. The Talmid Chachom understands that he simply has to do his Hishtadlus and Hashem will do the rest. Therefore he is ready to חוות (give in) any time. There is no need for him to get emotional when people don't do what he wants. He may, however, argue when it comes to Ruchinyas inyanim but everybody will understand that his opinions are not personal. When he argues with somebody over a Halacha or pshat, the other person knows he really loves them and the discussion is purely l'shem shamayim. Therefore any discussion a Talmid Chachom is involved in should increase Shalom. He is ready to be תוותר, and when he is strong with his positions, the others feel his love towards them.

This Chazal is a great reminder that in every interaction we are involved in, we should do our best to leave the encounter with more shalom than before.

POINT TO PONDER

The Gemara discusses the need for questioning a witness for עדות אשה, and suggests that one opinion maintains that since this case involves a monetary issue in the form of a כתובה, we should apply the rules of כתובה. Even though there is a דיני ממונות involved, the first and arguably the main question is about her being an אשת איש, so how can we ignore that and only focus on the בתובה?

Response to last week's Point to Ponder:

The אמרא says that שמואל said about ב' the פסוק of מרא said about ב' the אווי said about ב' the פסוק of "לא יאונה לצדיק כל און", because he was saved from being מנדה רב שילא. How about what happened to אביק, who ruled incorrectly? Wasn't he a צדיק as well?

The תקלה רב שילא for רב would be if he put חרם והרב שילא in חרם, whereas אילא making a mistake did not adversely affect another person. We are not protected from making a mistake which is usually part of our having free will (בחירה). However causing someone else אַער are protected from. See

Yevamos has been dedicated in לע"ל Shelly Mermelstien, ל"ל, מערמעלשטיין ז"ל ב"ר יוסף שמואל שמעלקא ב"ר יצחק מערמעלשטיין ז"ל. 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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