

שבת קודש פרשת שמות | מסכת נדרים דף סג'

## INSIGHTS FROM OUR CHABUROS

### Which is the unspecified Adar

תניא אדר הראשון בוטב אדר הראשון, אדר שני בוטב אדר סתם דברי רב מair

Rebbe Meir holds that if a person records the month of Adar on a legal document, during the first Adar, he should write Adar Rishon (the First Adar), but during the second Adar, he can write Adar, without specifying. Tosafos mentions two proofs for the opinion of Rebbe Meir. Adar Sheni is 29 days, the same as Adar of any year, while Adar Rishon is 30 days. Secondly, Purim and all its laws are celebrated in the Second Adar, and not during the First Adar. Chasam Sofer asks about the explanation of Tosafos. The Gemara in Megilla (6b) determines that the halachos of Purim are to be observed during the second Adar based upon a verse, in conjunction with the argument that we should schedule the holidays of redemption of Purim and Pesach in consecutive months. Without these supportive reasons, we very well might have thought to say that Purim should be celebrated during the first Adar. How, then, can Tosafos take it for granted that "Adar" refers to the second Adar because of Purim, when Purim and the second Adar are not integrally related, but only based upon other factors?

Chasam Sofer answers that once our sages have determined that Purim is, in fact, celebrated in the second Adar, it is at this point that a neder which mentions Adar in an unspecified manner will refer to the second Adar. Sefer נדרי זירזין also deals with the approach of Tosafos, and he wonders how it is that Tosafos states that logic would lead us to assume that Adar is the second month, when this is an issue which is disputed by the Amoraim, the "אבות העולם" in the Gemara (ibid.). He rejects the notion that Tosafos is referring to the fact that the halacha follows Rabbi Meir in our Gemara based upon the two halachos which Tosafos mentions, because there is no indication that Rabbi Yehuda argues against these halachos.

Rema (O.C. 55:10) writes that if someone is born in Adar of a regular (non-leap) year, and thirteen years later the year has two months of Adar, he should celebrate his barmitzvah in the second Adar. Mishnah Berura asks that this should be perfectly obvious based upon the immediately preceding halacha (55:9) that a child is a minor until he matures and arrives at age thirteen, and a leap-year is counted as thirteen months. What, then, is the novelty of the comment of Rema?

Mishnah Berura explains that requiring to wait thirteen months until the end of a leap-year is reasonable when the neder was made during any month other than Adar, but when the boy was born in Adar itself, we might have thought that this boy is bar-mitzvah when Rosh Chodesh Adar I of his thirteenth year arrives. The ruling is that this is not the case.

## POINT TO PONDER

**The Mishna on עסוד ב'** writes that when someone made a neder which is dependent on his friend coming over and taking food for his son he can be

"מופר שללא על פי חכם". Why does the Mishna use the term הפרה which is normally only used to describe a husband undoing his wife's Nedarim?

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

The Gemara says that when the owner of a field caught רבי טרפון eating his fruit he tied him in a sack and took him to the river with the intention of drowning him. Why would he want to kill him, which would not get him anything? Wouldn't he be better off taking him to בית דין to try and recover payment?

The Maharsh"a writes that the owner of the field was Jewish and he didn't intend to kill רבי טרפון. He wanted to scare him, so that he will admit to eating fruit the whole year, when it wasn't the פקר and get him to pay.

## STORIES OF THE DAF

### The will of Rav Yehudah HaChasid

מסרב בר לשאת בת אחותו

Today's daf discusses a man who resists pressure to marry his niece. Once, someone asked the Mekor Chaim, zt"l, "There are many practices prohibited in the tzava'ah of Rav Yehudah HaChasid. These prohibitions run from not cutting hair on Rosh Chodesh to where a married couple shouldn't live. Is there a halachic basis to uphold these wide-ranging prohibitions?" The Mekor Chaim replied, "As you may know, he also prohibits marrying one's niece. However, when someone asked the Nodah B'Yehudah, zt"l, regarding this, he said that it is permitted. He proves that this is a mitzvah from the Gemara in Yevamos 62 which places marrying one's niece in a list of practices in the merit of which Hashem will answer on the day He is called. Based on this proof, the Nodah B'Yehudah concludes that the Chasid must have meant the tzava'ah only to be binding on his own descendants. If this is the case, none of the prohibitions are halachically relevant.

The Mekor Chaim continued, "However, the language of the tzava'ah itself belies this interpretation. Besides, how can we ignore one of the ba'alei Tosafos, whose words were said with ruach hakodesh, on the basis of such a claim? As far as the Nodah B'Yehudah's proof is concerned, one of the things listed in Yevamos along with marrying one's niece is lending money to a poor man in his time of difficulty. Surprisingly, the Gemara in Chagigah 5 applies the verse, 'It will come upon him many evils and pains,' to one who gives charity to a poor man in his time of difficulty! Rashi explains that this connotes one who waited until the prices rose, forcing the poor man to pay the expensive price rather than answering his need when prices were lower. Rav Yehudah HaChasid learned that the same holds true for lending him money in his time of difficulty. Since marrying one's niece is in the same list, this should definitely be avoided at all costs!"

He concluded, "The Gemara's application of the verse that Hashem will answer on the day he calls is hardly proof that marrying one's niece is a mitzvah. On the contrary, this is a kind of rebuke: the person is not included in the promise, 'I will answer them before they call!'"

# HALACHA HIGHLIGHT

## Eating extra the night before a fast

קונם בשר שאינו טועם עד שייה הصوم וכבר'

Konam is meat for me to taste until it will be the fast

**E**ya Rabbah<sup>1</sup> writes that one should not eat on the night before a fast more than usual since that will render the fast ineffective. His reasoning is that the extra food will fortify the person and protect his body so that it is as if he did not fast altogether. This opinion is cited by Kaf Hachaim,<sup>2</sup> but he adds that a person who is generally weak is permitted to eat extra the night before the fast so that the fast will not be detrimental to his health.

There was once a person who used to eat filling meals the night before a fast in order to alleviate the difficulty of the fast. He was then informed that that practice is prohibited so he turned to the B'tzeil Hachochma<sup>3</sup> for guidance. B'tzeil Hachochma began by citing the sources mentioned above and then proceeded to cite our Mishnah. The Mishnah rules that a person who makes a vow that he will not eat meat "until it will be the fast"—עד שייה הصوم—is prohibited to eat meat until the night before the fast<sup>4</sup> since his intention was to prohibit meat until the time that people commonly eat meat. This seemingly indicates that even those people who were not accustomed to eat meat at night would eat meat on the night before a fast and they were not concerned that the meat would detract from the spirit of the fast. In fact, notes B'tzeil Hachochma, Rashash<sup>5</sup> writes explicitly that on the night before the fast they would eat meat in order to lighten the fast. Even though Ran and Meiri explain that the Mishnah refers specifically to the fast of Yom Kippur when there is a mitzvah to eat before the fast and accordingly one could not generalize this matter to other fasts, nonetheless, there is no proof that they disagree with the halacha of the other authorities who explain that the Gemara refers to all the fasts. Therefore, one who finds fasting difficult is certainly allowed to eat extra on the night before the fast in order to make the fast easier.

1. א"ר ס' תקס"ג ס"א  
2. כה"ב ס' תקמ"ט ס"ק י"א  
3. ש"ת בבל הוכחה ב"ב ס"מ"ח  
4. ע' פרש"ד ד"ה אלא  
5. רש"ש שם

# MUSSAR FROM THE DAF

## Fully realizing one's individuality

רבבי יוסי אומר: אין היחדים מתענין עד שיגיע ראש חדש בסליו.

**T**he Ran defines "yechidim" as talmidei chachamim. Why does he equate these yechidim specifically with Torah scholars? Rav Wolbe in Alei Shur Chelek 1 explains that many people mistakenly assume that a life devoted to Torah and mitzvos suppresses individuality. In truth, the opposite is the case. Torah is the very force that enables a person to discover and express his unique self. When one lives according to Torah, he does not become less himself; he becomes more himself. He reveals who he truly is.

Rav Wolbe develops this idea when describing his rebbe in Sefer Hadam B'Yakar. Drawing on the Chovos HaLevavos, he explains that a person's task in this world is to uncover his unique role in Creation, something that distinguishes him from every other human being. Each person is endowed with a distinct constellation of kochos and a singular mission, and his avodah is to bring that latent potential into full expression. The yetzer hara stands in direct opposition to this goal. Chazal describe it as the zar—the foreign element—within a person (Shabbos 105b). The more a person gives in to the yetzer hara, the more alienated he becomes from his true self. He is no longer living in alignment with his inner essence, but is instead pulled outward, away from who he really is. Conversely, when a person channels all of his kochos toward a single purpose—kavod Shamayim—he moves ever closer to his authentic self.

Rav Wolbe relates that Rav Yerucham would often speak about this theme, teaching that there are times when a person is truly himself, and times when he is a "stranger to himself." Rav Yerucham maintained that living as one's true self is the highest level of avodah. A person who lives in harmony with his inner essence, aligned with his divinely assigned role in Creation, is engaging in the deepest form of service of Hashem. This idea can be illustrated by comparing two babies and two gedolim. Two babies appear nearly identical; they represent pure, undeveloped potential. Their uniqueness has not yet been revealed. Two gedolim, however, can be strikingly different from one another. Each has developed his unique kochos and expressed his own individual path in avodas Hashem.

We can now understand why the Ran defines yechidim as talmidei chachamim. A true talmid chacham is not someone who has lost his individuality, but someone who has fully realized it. Through total devotion to Torah and kavod Shamayim, he has uncovered and expressed his unique self in the world. In this sense, it is precisely the talmid chacham who is the truest yachid.

## PARSHA CONNECTION

**In this week's daf** the Gemara discusses a case of someone who divorced his wife and made a vow that she will never benefit from him. (איסור הנאה). Parshas Shemos also discusses an incident of someone divorcing his wife, namely Amram. The Possuk says:

שנות פרק ב פסוק א: וילך איש מבית לוי ויקח את-בת-dalii

Why does it say וילך, meaning that he went? Why is she called בת לוי when we know that she was 137 years old at the time? Finally, why are their names not mentioned? The Gemara writes that the reason why it says וילך is because Amram had previously divorced her and he now "went" to marry her. What caused him to remarry her? (In addition to his daughter's reasoning). The Gemara explains that initially Pharoah asked the midwives to kill the babies, and later he decreed that they should be thrown into the water. A person who has free will, like the midwives, is very dangerous because Hashem will usually not take away their will, and perform a miracle to save lives. However the river, which doesn't have free will, is an environment where a נזק can take place because the river doesn't have will. Therefore when Amram saw this change, that now the babies would not be killed through people but rather through the water, he felt it was appropriate to remarry since he could rely on a miracle to save the babies. With this introduction we can understand the Possuk, it says that he "went": because he had faith in Hashem saving his baby, from the water. Although Yocheved was old, she became "young" in the zechus of her husband's will, and is therefore called a בת לוי to indicate her youthfulness. Finally their names are not mentioned to indicate that this was all done very quietly so that the Egyptians will not try and figure out that Yocheved was expecting a child.