

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses signs that indicate physical maturity.

2) Clarifying the Mishnah

The Gemara questions why it was necessary for the Mishnah to specify that once a female reaches adulthood she can perform yibum or chalitzah.

The reason it was necessary to emphasize that a male is obligated in the mitzvos upon reaching adulthood is explained.

3) Meiuin

R' Avahu in the name of R' Elazar rules in accordance with R' Yehudah's opinion regarding the latest time to perform meiuin and a circumstance that prevents a female from performing meiuin.

A related incident is cited.

Further clarification of R' Yehudah's position is recorded.

R' Chanina the son of R' Ikka enumerates the teachings of R' Malkiyo and the teachings of R' Malkiya.

R' Pappa presents a different list of who issued which rulings.

The difference between these two opinions is cited.

4) Signs of adulthood

R' Ashi relates that Mar Zutra told him that R' Chanina couldn't understand why no Tanna would declare that hair follicles are a sign of adulthood.

The reason why this was never mentioned is explained.

This explanation is unsuccessfully challenged.

5) Meiuin

A Beraisa elaborates on the last time a female may perform meiuin.

6) **MISHNAH:** A disagreement is recorded regarding the minimum length of the two hairs in circumstances in which two hairs are required.

7) Clarifying the Mishnah

R' Chisda in the name of Mar Ukva rules stringently in accordance with all the differing opinions.

8) **MISHNAH:** The Mishnah presents a dispute regarding a woman's status when she finds a stain and does not know when it was discharged.

9) Identifying the Chachamim

The Gemara asserts that Chachamim reflect the opinion of R' Chanina ben Antigonus.

A point in the statement of R' Chanina ben Antigonus is clarified.

Rava comments that R' Chanina ben Antigonus won the debate with Rabanan.

The response of Rabanan is recorded.

The Gemara clarifies a point made by R' Chanina ben Antigonus,

A related Beraisa is cited. ■

Distinctive INSIGHT

Iyov's tragic error

שמא רוח סערה עברה לפניך ונתחלפה לך בין איוב לאיוב

The Gemara said the two hairs which grow to indicate that a person has attained majority are valid even if they both grow from the same root. The Gemara challenges this by citing a quote from another source which seems to say that it is not possible for two hairs to grow from the same root.

When Iyov was suffering, he conducted several discussions with his friends. At one point, Iyov (Iyov 9:17) said that God had, "come in a storm and broken me, and He has increased my wounds for no reason." Rava explains that Iyov was certain that he was not deserving of the punishments he was enduring, and he insolently suggested that perhaps a storm had stirred things up and caused God to become confused between him and some other Iyov who perhaps deserved to suffer. God responded to Iyov "from a storm" (Iyov 38:1). In its comments, the Gemara is comparing the word for storm (סערה) and the word for hair (שערה). God pointed out that there are countless hairs on a person's head, and each has its own root. And, in fact, if any two hairs would grow from the same root, a person's eyesight would be dimmed. If God does not confuse the roots of the hairs, He certainly would not confuse between one Iyov and another!

R' Yehuda in the name of Shmuel answers that two hairs cannot possibly grow from the same root on the head, but the two hairs on the rest of the body may grow from the same root, and it is these hairs which indicate that a person has attained majority.

Regarding the complaint of Iyov, the Zohar HaChadash (Rus 27a) explains that Iyov directly confronted God and said (Iyov 13:24), "Why have You hidden Your face from me? You consider me as Your enemy." Maharsha explains that Iyov rejected the concept of God's direct and personal supervision of the world. Iyov suggested that perhaps angels of destruction had caused interference and had severed the connection between God and the world. These angels are known as "stormy winds" because they stir up the world and cause confusion. This was the "storm" to which Iyov referred when he claimed that God had mistaken one Iyov for another.

Chasam Sofer explains that the "storm" refers to a messenger of the Trait of Justice, and at a time of danger this messenger is able to get confused between different people.

Mahara"m Shik notes that Iyov claimed that at a moment of judgment we find that once the Trait of Strict Justice is given permission to punish and harm, it does not differentiate between the righteous and those who are evil. ■

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לעילוי נשמת

כ"ק אדמו"ר רב אברהם אייכענשטיין זצוק"ל

בן כ"ק אדמו"ר רב יהושע העשיל אייכענשטיין זצוק"ל

מזידיטשוב - שיקאגו

Today's Daf Digest is dedicated by Mr. and Mrs. George Saks
in memory of their uncle, Samuel C. Gluck

שמואל בן זאב ז"ל

HALACHA Highlight

Shehecheyanu on smelling seasonal spices

Fragrances

The Gemara teaches that a beracha acharona is not recited after smelling spices. Rashi¹ explains that the reason there is no beracha acharona after smelling spices is that the benefit is minimal. Divrei Chamudos² suggests that this is also a reason why we do not recite a shehecheyanu when smelling a spice that is out of season. The beracha of shehecheyanu was enacted only when one derives a significant amount of pleasure and the degree of pleasure from smelling spices is minimal. He then cites another explanation why there is no beracha of shehecheyanu when smelling spices. The Gemara in Berachos (43b) cites the pasuk (Tehillim 150:6), "Every soul shall praise God" as support for reciting a beracha when smelling spices. The Gemara then explains that smell is the sense that provides satisfaction to the soul rather than the body. Being that smells provide spiritual satisfaction rather than physical satisfaction it follows that the beracha of shehecheyanu should not be recited. The beracha of shehecheyanu is an expression of thanks for continued physical life. Since the soul is eternal it would not be an appropriate expression of thanks.

Teshuvos Shvus Yaakov³ maintains that the reason we normally do not recite shehecheyanu when smelling spices is that spices are available all year round. However, if one obtains spices that are seasonal and have not been available since last season one

ריחני

REVIEW and Remember

1. What is the window of time to make a child into a ben sorer umoreh ?

2. Do two hairs establish one as an adult ?

3. When is the latest time a girl may do meiun ?

4. What concerns arise when a woman finds a stain on her garment ?

would indeed recite shehecheyanu on those spices. Teshuvos Haradvaz⁴ was also asked why people do not recite shehecheyanu when smelling spices that are seasonal and he responded that the practice is incorrect. Just as a person derives pleasure from foods so too does a person derive pleasure from smells and it is for that reason that Chazal instituted the recitation of a beracha when smelling spices. Therefore, there is no reason why one should not also recite shehecheyanu on a seasonal spice. Mishnah Berurah⁵ records the dispute whether one should recite shehecheyanu when smelling seasonal spices and writes that the custom is not to recite the beracha. ■

¹ רש"י ד"ה ריחני.
² דברי חמודות ברכות פ"ו אות ק"כ.
³ שו"ת שבות יעקב ח"ב סי' ל"ז.
⁴ שו"ת הרדב"ז ח"א סי' רצ"ז.
⁵ מ"ב סי' רכ"ה ס"ק ט"ז. ■

STORIES off the Daf

Taking His Word for It

"וכן תינוק שהביא שתי שערות..."

Today's daf continues discussing the halachos of determining when a child attains majority.

The Otzar HaYir'ah, zt"l, points out that we see the greatness of being a Jewish man from his ability to combine with nine others and form a minyan. "Imagine nine outstanding tzaddikim who join together to daven. These tzaddikim may be the greatest the world has ever known, yet without a tenth man they may not do anything more than any other nine Jews. They may not recite kaddish or kedushah. Nor can they conduct the repetition of

the amidah or read publicly from the Torah. But if the simplest Jew who has emuna joins their group, he makes a minyan. Now they can do all the aforementioned and give God special pleasure— all thanks to that simple Jew!"¹

It is fairly common to find a minyan composed of exactly ten people. It is also all too common to have exactly nine and wait a while for a tenth man. One young bar mitzvah boy showed up in shul every day, often having the distinction of being the tenth man. But a learned member of the community wondered about this. "How can we know if he has really attained majority? And even if we say that if he were thirteen he would have a chazakah, how can we believe him when he claims to say he is thirteen? Perhaps he is not!"

When these questions reached the

Mishnas Halachos, zt"l, he ruled decisively. "We definitely rely on chazakah regarding rabbinic decrees, including whatever one usually does in shul. Since the mitzvah is rabbinic, the rabbis did not require one to do a rigorous check of every young man. But the question of how we can believe him that he is really thirteen is more troubling.

"The answer is that a minor's exclusion from making a minyan is merely rabbinic. There is even an opinion that a minor can join to make a minyan. Although this is not the halachah, we rely on it to permit the child, especially since he is merely testifying about something which will be public knowledge eventually. This is how the Kaf HaChaim explains this as well."² ■

¹ אוצר היראה, אות התחזקות
² שו"ת משנת הלכות, ח"ו, סי' י"ח ■

