



OVERVIEW of the Daf

1) Disputes between Reish Lakish and R' Yochanan

Three pesukim are cited that Reish Lakish expounds negatively whereas R' Yochanan expounds upon them positively.

Along the same lines, the Gemara presents two exchanges between R' Kahana and Rav.

2) The number of Jews who will merit to be present for the era of Moshiach

A Beraisa uses the incident of Mitzrayim as precedent for the percentage of people who will merit to be present for the era of Moshiach.

Another Beraisa further discusses the Jews who died in Mitzrayim.

The Gemara presents two opinions regarding what Moshe saw that inspired him to quickly bow to Hashem.

A Beraisa is cited that supports one of these explanations.

Another support for this opinion is presented.

3) Reward for the righteous

R' Elazar in the name of R' Chanina expounds verses related to the reward for the righteous.

4) MISHNAH: The Mishnah states that residents of a subverted city (עיר הנדחת) do not receive a portion in the World-to-Come. Different laws related to the subverted city are presented.

5) Subverted city

A Beraisa expounds one of the verses in the section about the subverted city.

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REVIEW and Remember

1. What was the percentage of Jews who left Mitzrayim?
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2. Why did Hashem miss our forefathers?
.....
3. What is the reward for those who make themselves like remnants?
.....
4. What is the reward for destroying a subverted city?
.....

Distinctive INSIGHT

Torah is not found among those who indulge in pleasures
לא תמצא תורה במי שמחיה עצמו עליה

The Gemara tells the story of Rav, who noticed that Rav Kahana once took time to wash his hair before coming to study Torah. Because he was delayed a bit, Rav questioned his student, and he read to him the verse in Yirmiyahu (3:14) which says, "It will not be found in the land of the living." Rav Kahana was shocked, as he wondered out loud whether Rav was referring to a possible curse. "Do you mean to say that I will not merit a portion in the World-to-Come?" Rav responded and explained that the verse is interpreted to say that Torah is not sustained by someone who adorns himself at a time when he is supposed to be learning. According to Rashi, the criticism was that Rav Kahana had unnecessarily lost time from his learning. **יד רמה** explains that it was Rav Kahana's extra attention to his personal appearance and physical condition that concerned Rav. The Gemara in Berachos (63b) teaches that Torah is acquired by a person only when he is willing to undergo physical deprivation for its sake (מי שממית עצמו עליה). Rav felt that Rav Kahana's actions indicated some degree of falling short in this area.

Rambam writes (Hilchos Talmud Torah 3:12) that Torah is not acquired by a person who approaches his study with a feeble effort or among those who learn only in comfort or only after indulging in eating and drinking. Rather, Torah is attained only by a person who is willing to weaken himself and one who exerts himself physically by limiting his consumption and by depriving himself of sleep in the pursuit of his studies. The Gemara uses an allegory to describe the extent to which a person must go in order to be successful in the pursuit of Torah, when it says, "Torah is sustained only when one is willing to die in the tent of Torah for its sake."

Maharal explains that man is composed of two elements, a body and a soul. When a person is occupied with providing his body with indulgences, this is at the expense of providing his mind and soul with their needs, because the needs of the body and those of the soul are opposite.

The Achronim also cite the Midrash which elaborates upon the verse (Shir HaShirim 5:11), "her braids are black (שחורות) as a raven." The Midrash comments, "With whom do you find Torah? It is among those who frequent the study halls early in the morning (שחר) and who stay late at night. Rebbe Abba says that Torah is found with those who

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HALACHAH Highlight

Burying sheimos

וכתבי הקדש יגנו

And holy Scripture should be hidden

Rambam¹ writes that it is prohibited to burn or destroy holy writings, their commentaries and their explanations. One who destroys these writings deserves lashes for his rebellious behavior (*מכת מרדות*). Similarly, holy writings that are worn out should be buried. Teshuvos Be'er Sheva² notes that Rambam did not explain how one should properly dispose of holy writings. He suggests that the correct method will be the same as what Rambam writes with regards to a Sefer Torah that became worn or invalid. In that case Rambam writes³ that one should take the unusable Sifrei Torah and place them in an earthenware vessel to be buried next to Torah scholars. In his conclusion he writes that one should treat writings of the Mishnah, Gemara and their commentaries with great sanctity since they are similar to a Sefer Torah. One who follows this practice will surely be rewarded as the Mishnah in Pirkei Avos (4:6) teaches that one who honors the Torah will be honored by others. This ruling is recorded in Magen Avrohom⁴. Mishnah Berurah⁵ cites Pri Megadim who writes that he did not observe people disposing holy writings in the manner mentioned by Teshuvos Be'er Sheva. He suggests that perhaps this stringency would apply to the books of Nevi'im and Kesuvim that are written with safrus ink, on parchment and are rolled like a scroll.

6) Dividing a city between two tribes

(Overview...continued from page 1)

R' Yochanan and Reish Lakish disagree whether a city can be divided between two tribes.

R' Yochanan presents two challenges to Reish Lakish's position that a city cannot be divided between two tribes and the second challenge cannot be resolved. ■

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blacken themselves (by staying indoors and by food deprivation)."

The Gemara earlier (100a) declares that anyone who "blackens himself" for Torah in this world is assured that Hashem will provide a glow to his countenance in the World-to-Come. ■

Kaf Hachaim⁶ writes that Teshuvos Zera Avrohom disagrees with the position adopted by Teshuvos Be'er Sheva. Only a Sefer Torah that is worn out and unusable must be buried. Worn out or torn pages from other sefarim do not have to be placed in an earthenware vessel to be buried next to a Torah scholar. The pages should be buried in a respectful manner and certainly not burned. One should not take the pages and bury them in a scattered manner; rather one should place them in a bag or box for burial. ■

1. רמב"ם פ"ו מהל' יסודי התורה ה"ח.
2. שו"ת באר שבע סי' מ"ג.
3. רמב"ם פ"י מהל' ספר תורה ה"ג.
4. מגן אברהם סי' קנ"ד סק"ט.
5. מ"ב שם ס"ק כ"ב.
6. כף החיים שם אות ל"ז. ■

STORIES Off the Daf

The nature of humility

"למי שמשים עצמו כשירים..."

On today's daf we find that even a tzaddik who is haughty will lose out in the next world, since Hashem will only crown those tzaddikim who have true humility.

When Rav Shmuel Rosenberg of Unsdorf, zt"l, traveled to Kashoi for Shabbos he was met with vast honor which caused him no end of pain. On Shabbos, he explained, "Now I understand why we ask Hashem to give us honor in Birkas HaChodesh. Honor causes an honest person pain since he

knows that he doesn't deserve it at all. Now pain in itself atones for sin and it also makes one have a broken heart which leads to teshuvah. It is because honor is such a wonderful catalyst to enable any thinking person to return to his Source that we beseech Hashem for honor."

He went on, "Rav Meir of Premishlan, zt"l, once explained the verse in Tehillim in a similar fashion, applying it specifically to when people are given honor while they travel. The verse states: 'ואדם ביקר' — when a person gets יקר, honor, בל ילין — and he does not take time to repose' and consider his ways in the tent of teshuvah, 'נמשל' — כבהמות נדמו he is no better than a

thoughtless beast!"¹

As is well known, the Chofetz Chaim, zt"l, would run away from any honor. Once his son asked whether this was really the proper path to take. "After all, each month in Birkas Hachodesh we ask Hashem for a life of wealth and honor?"

The Chofetz Chaim explained that his son really had not understood the true intent of that line of davening. "This is a request for the klal that Jews be wealthy and respected. Similarly, we find in the Yomim Noraim prayers, 'ותן כבוד לעמך' It is not a request that one be more distinguished than an average Jew!"² ■

1. אור פני יהושע, ע' שמ"ב
2. דוגמא מדרכי אבי, ע' י"ד ■