



OVERVIEW of the Daf

1) Lashon Hara (cont.)

Rabbah bar R' Huna rules that something said in the presence of three people is not subject to the prohibition of lashon hara.

The Gemara gives examples of how speaking positively about a person could lead to criticism.

2) Tzara'as

R' Shmuel bar Nachmani in the name of R' Yonason teaches that tzara'as comes for seven different sins.

The indication that lashon hara is atoned by tzara'as is unsuccessfully challenged.

Another challenge to the assertion that tzara'as atones for the sin of lashon hara is presented.

Final comments about lashon hara are recorded.

3) Rebuking sinners

A Baraisa elaborates on the scope of the obligation to rebuke a sinner.

Another Baraisa further elaborates on this topic.

R' Yehudah the son of R' Shimon asks which is preferable, rebuke for its own sake or humility not for its own sake.

He is answered that humility not for its own sake is preferable.

The Gemara defines the relevant terms.

Rav, Shmuel and R' Yochanan disagree about how long one is obligated to continue to rebuke

It is noted that Tannaim have also debated this matter.

R' Nachman bar Yitzchok identifies the source for their respective opinions.

4) Maintaining lodging

Rav and Shmuel disagree about how much a person must suffer before changing his place of lodging.

The point of dispute is clarified.

The importance of maintaining one's lodging is emphasized.

Two sources for this principle are cited and the practical difference between them is identified.

Tangentially, R' Yochanan teaches about the importance of not deviating from one's father's occupation.

5) Suffering

R' Elazar gives an example of suffering that can be considered Divine retribution.

R' Zeira claims that even a smaller degree of suffering can be considered Divine retribution.

Other examples of suffering are presented.

The Gemara clarifies one of these examples.

The reason it is important to know this is explained. ■

Distinctive INSIGHT

Atonement for lashon hara

חושן מכפר על הדינין דכתיב ועשית חושן משפט

The Gemara teaches that as each of the priestly garments was worn by the Kohen, it had within it the power of atonement in a specific area. The Choshen, for example, atoned for miscarriage of justice.

Miscarriage of justice, especially when it results in financial misappropriations, can have devastating effects. The Chofetz Chaim illustrates this with a parable. A band of robbers and thieves encamped around the outskirts of a certain town. Whenever the citizens of the city would travel in the area of the forests and roads where they camped, the bandits would pounce upon them and rob them. Soon, several criminals and lowlifes of the nearby towns joined the ranks of these marauders. Their numbers swelled to the point where they decided that they must all wear a special uniform in order to recognize one another.

Several members of the group once met at an inn, where they drank and revelled. When it came time to leave, they noticed that no one had money to pay. To their dismay, the proprietor rounded them up and took their uniforms as payment, or until they would come forth with cash.

A short while later, the law enforcement officials became aware of where this group hid, and that they each wore a special uniform by which they could be easily identified. They were quickly rounded up and tossed in jail, and all their property was confiscated. Only those who had their uniforms taken from them by the innkeeper were spared, for they went unnoticed without their uniforms. They celebrated wildly as they laughed and exclaimed, "We originally thought that the innkeeper was cruel to us for taking our uniforms! But now we see that he was our savior, because it is due to him that

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REVIEW and Remember

1. What seven sins cause tzara'as?

2. For what sin does the ketores atone?

3. What is the point of dispute between Rav, Shmuel and R' Yochanan?

4. What are examples of minor inconveniences that are considered Divine retribution?

HALACHAH Highlight

A מומר out of ignorance

תמיהני אם יש בדור הזה שיודע להוכיח

I wonder if there exists in this generation someone who knows how to give rebuke

Teshuvos Binyan Tzion¹ addressed the question of whether wine touched by someone who publicly desecrates Shabbos becomes forbidden wine. He wrote that since there are people who never heard about the observance of Shabbos they are similar to צדוקים who are not categorized as מומרים even though they desecrate Shabbos since they just follow the teaching of their families and are categorized as a תינוקות שנשבו. Therefore, although one who wants to behave stringently and treat wine touched by these people as סתם יינם will be blessed, nevertheless, one who is lenient has a strong basis for his position. Teshuvos M'lamed L'ho'il² relates that there was once a person in his congregation who was in mourning and wanted to lead davening but he kept his store open on Shabbos so the gabbai spoke with him and convinced him that if he were to continue to lead davening it would cause people to talk about him. He went to another Beis HaKnesses and they permitted him to daven. When he inquired why they were lenient the answer he received was that the long standing custom in their Beis HaKnesses was that they do not prevent people who are not observant from leading davening. M'lamed L'ho'il suggested that this practice was based on the position articulated in Teshuvos Binyan Tzion.

Chazon Ish³ explained that one who desecrates Shabbos and denies mitzvos is not categorized as a מומר unless he is not forced to desecrate Shabbos. This is similar to what Rambam⁴

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we have not been taken by the government and thrown into jail and that our property has not been confiscated!"

A person must be thrilled and relieved in knowing that none of his possessions was obtained through any element of theft or deceit. If he has in his pocket any money which is ill-gained, or if his garments have threads of corruption sewn into them, he will ultimately be subject to everything he has being taken from him, and he may suffer bodily harm as well. God knows how things have been acquired, and the judgment of the thief is stiff.

Furthermore, when the time comes, a person should be satisfied and even relieved when funds which were illicitly obtained are lost or taken from him. When the wheel of fate has these objects vanish from his possession, this may be a manner which salvages the remaining funds which he owns. ■

writes concerning the children and students of the צדוקים and ביתוסים who were not categorized as מומרים since they were not taught to behave any differently. Even if they are later exposed to observant Jews they are considered to be irreligious as a result of compulsion since they were raised without exposure to religious life. Furthermore, Maharam Lublin⁵ writes that it is prohibited to hate someone who sins unless one properly rebukes that person and nowadays it is always considered to be before rebuke since we do not know how to rebuke someone properly. ■

1. שו"ת בנין ציון החדשות סי' כ"ג.
2. שו"ת מלמד להועיל אר"ח סי' כ"ט.
3. חזו"א יו"ד סי' ב' ס"ק כ"ח.
4. רמב"ם פ"ג מהל' ממרים ה"ג.
5. שו"ת מהר"ם לובלין סי' י"ג. ■

STORIES Off the Daf

The Dust of Lashon Hara

שמתוך שברו יבוא לידי גנותו

The Rambam writes, "Our sages say that people speak avak lashon hara every day. If only they would at least be careful to avoid speaking lashon hara itself!"

The wife of the Maharshal was exceedingly careful never to speak detrimentally of any person. They had a neighbor who was something of a ruffian, always scuffling in the dirt, fighting with others. When the couple was stand-

ing near the window together they noticed this man cleaning out his clothes—which were completely soiled because of his many altercations.

"Avak ribis," the Maharshal quipped. Avak means dust, and although the word ribis means usury, it also means a fight.

"It sounds more like avak lashon hara to me," his wife replied.

Once the Rav of Ostrovtza heard his chassidim praise a certain rabbi who knew many languages.

The rav replied from a statement on today's daf. "Perhaps this too is the meaning of chazal's words in Arachin

regarding avak lashon hara. There we find that sometimes praising another can be lashon hara. One example of this is to praise someone with praise that is fitting for someone else. For example, if one praises a doctor for his great voice—and not for his medical expertise—this implies that he is not a great doctor. The same is true regarding a rabbi. If they praise him for his erudition in shas and poskim, well and good; but if all we hear is that he is an expert in languages this does not bode well for his expertise in Torah!" ■

1. גן יוסף, אות קל"ח
2. שם, אות תקי"ג ■