

This month's Daf Digest is dedicated  
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss  
By Mr. and Mrs. Manny Weiss  
L'iluy Nishmas שרגא פייוול דוד בן קמואל  
By the Abramowitz family

## OVERVIEW of the Daf

### 1) A Mavoi less than four amos wide

The Gemara asks: R' Akiva's ruling seems to be a repetition of Tanna Kamma's position, what is the difference between them?

The Gemara answers: They disagree concerning a mavoi entrance narrower than four tefachim although it is not clear which opinion holds what.

A Baraisa relates that, although the halachah does not follow that opinion, R' Akiva nonetheless praised the reasoning of the student who incorrectly quoted R' Yishmael.

R' Yehoshua ben Levi states: Whenever one finds a student quoting R' Yishmael in front of R' Akiva it is a reference to R' Meir. The Gemara demonstrates from a Baraisa that R' Meir studied under R' Yishmael and then R' Akiva.

A second statement is cited that indicates that R' Meir studied under R' Akiva and then R' Yishmael.

The Gemara explains: Initially, R' Meir went to study with R' Akiva but could not understand him, so he went to study under R' Yishmael and then returned to study with R' Akiva.

### 2) Kankantom

A Baraisa records a dispute whether it is permitted to put kankantom (an ingredient that makes the ink permanent) into the ink used to write parshas sotah in a Sefer Torah.

R' Yirmiyah explains that the tannaim disagree whether it is permitted to use parshas sotah from a Sefer Torah, or a special parchment must be written.

The Gemara suggests that another dispute recorded in a Baraisa revolves around the same issue.

R' Pappa and R' Nachman bar Yitzchak question the assertion that the disputes are related.

### 3) Using the scroll written for one sotah for another

The Gemara explains according to R' Achai bar Yoshiyah: Although a get must be written for the specific woman who is being divorced with it, the sotah scroll does not. The reason is that concerning the sotah the Torah only indicates that the performance must be specifically for the

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## Distinctive INSIGHT

### *These and those are the words of the living God*

א"ר אבא אמר שמואל: שלש שנים נחלקו ב"ש וב"ה. הללו אומרים הלכה כמותינו והללו אומרים הלכה כמותינו. יצתה בת קול ואמרה אלו ואלו דברי אלקים חיים הן – והלכה כבית הלל

*Rabbi Abba said in the name of Shmuel: Beis Shammai and Beis Hillel argued for three years, each side claiming the halacha was as they maintained. A bas kol then came forth and stated: These and those are the living words of Hashem, but the Halacha is according to Beis Hillel . . .*

**R**itva explains: The French Rabbonim asked how it is possible that these and those are the living words of Hashem when these forbid and those allow. They answered: When Moshe went up to receive the Torah, he was shown in every issue forty nine manners in which to forbid and forty nine ways in which to allow. Moshe asked Hashem about this. Hashem told him that the Chachmei Yisroel in every generation, were to decide which manners to follow in their specific times and places . . . (See also Chagiga 3b; Avos 5:17, and the Maharal in the Derech Chaim there) ■

## REVIEW and Remember

1. Why did R' Akiva praise the reasoning of the student of R' Yishmael?
2. What did R' Meir do to be prepared to study under R' Akiva?
3. Why did Beis Hillel merit that the halacha follows their opinion?
4. What are the characteristics of a valid korah?

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In loving memory of  
מרת איטא בת חיים וחנה ע"ה  
Mrs. Edith Levee

# HALACHAH Highlight

## Eating on a table which is placed outside the sukkah

מי שהיה ראשו ורובו בסוכו ושולחנו בתוך הבית בית שמאי פוסלין – עירובין י"ג ע"ב

If a person was inside a sukkah and ate off of a table which was outside the sukkah, it is as if he did not eat in the sukkah at all. This is based upon a rabbinic decree lest one be drawn after his table outside the sukkah. This halachah applies even if the sukkah is a large one<sup>1</sup>. However, the Chaye Adam<sup>2</sup> writes that this rabbinic decree does not apply if at least one tefach (3.15 inches according to R' Chaim No'eh) of the table is inside the sukkah.

The Birkei Yosef<sup>3</sup> disagrees and requires that at least the majority of the table be in the sukkah in order to be allowed to eat off of it. Harav Avrohom Dovid Horowitz of Strasbourg, zt"l, in his sefer Kinyan Torah<sup>4</sup> questions the Birkei Yosef. How could it be that using the majority of one's table be the criterion for this halachah? This would be a case of לשיעורין דבריקך דבריקך—the halachah would become too subjective. If one person's table was 20 amos, he would have to have more than ten amos of the table in the sukkah, while another person who has a table of two amos would only have to have slightly more than one amah of his table in the sukkah.

The Birkei Yosef explains<sup>5</sup> that even according to the Birkei Yosef, if all of the food on the table is in the sukkah, even if the majority of the table is outside the sukkah, it would be permissible to eat in this manner.

The Sha'ar HaTziyun<sup>6</sup> mentions that the above-mentioned rabbinic decree does not apply if one is holding

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woman who is drinking the water, but not the writing of the scroll.

### 4) R' Meir

The Gemara digresses to discuss R' Meir's accomplishments in his learning as well as the acumen of others.

### 5) Beis Shamai and Beis Hillel

R' Abba in the name of Shmuel relates: Beis Shamai and Beis Hillel argued for three years whether the halacha is like one or the other until a bas kol declared that both their opinions represent the words of the living God but the halacha follows Beis Hillel.

The Gemara explains why Beis Hillel merited that the halacha should follow their opinion.

A Baraisa relates: Beis Shamai and Beis Hillel debated for two and a half years whether it would have been better for man not to have been created than having been created. They finally took a vote and concluded that it would have been better to not have been created, but once he has been created he must examine his past misdeeds to do teshuvah for them and according to others he must consider the deeds he will do in the future.

6) MISHNAH: The qualifications of a valid korah are discussed. ■

the food in his hands as he is eating, rather than eating from the table. ■

1. שוייע אוי"ח תרלי"ד סעיף ד
2. חיי אדם כלל קמ"ו סעיף מ"ט
3. סימן תרלי"ד ס"ק ה'
4. שו"ת קנין תורה ח"ג סימן פ"ג
5. שו"ת אז נדברו חלק י"ד סימן מ"א
6. סימן תרלי"ד ס"ק ו' ■

## Gemara GEM

### The countenance of a Tzaddik

האי דמחדדנא מחבראי דחזיתיה לרי מאיר מאחוריה...

Rebbe said, "The fact that I am sharper than my colleagues is that I saw Rebbe Meir from the back."

The נועם מגדים points out that this Gemara highlights the rule that a person should always try to look at the face of a tzaddik. As we fulfill the dictum of מוריך—והיו עיניך רואות את מוריך

should gaze upon one's spiritual leader, the myriad of blessings and sparks of holiness which envelop the tzaddik can be drawn upon the observer.

In שאילות ותשובות רדב"ז (ג: תעב), the concept of gazing upon the face of one's rebbe is explained within a spiritual framework. As a person focuses his attention upon his rebbe and upon the words his rebbe pronounces, the soul of the student will bond with that of the rebbe. The influence of the rebbe will begin to have a profound effect upon the student, and the lessons and tra-

ditions which he teaches will permeate the soul of the thirsty recipient. This transmission of Torah from one generation to the next is, in effect, a link to Sinai.

Rebbe announced that he had once seen the back of the head of Rebbe Meir. Had he gazed upon the face of Rebbe Meir, he would have achieved even higher levels. It certainly would have been beneficial if the rebbe had focused upon the student as well, and the two would have aimed to have this influence passed on from one to the other. ■