

OVERVIEW of the Daf

1) The daughter of Nakdimon ben Guryon (cont.)

The Gemara offers two explanations why Nakdimon ben Guryon's wealth was lost.

A Baraisa records another incident related to Nakdimon ben Guryon's daughter.

2) Recording gold into the kesubah

R' Yochanan is cited as ruling that gold is recorded into the kesubah for its present value.

This ruling is challenged on two accounts.

The second challenge is resolved but the first challenge is left unanswered.

A possible resolution to the first challenge is suggested.

3) The kesubah

Different Amoraim explain how to record other items into the kesubah.

Rava explains the evolution of his thinking regarding the collection of the kesubah from cash or land.

4) **MISHNAH:** The Mishnah discusses the minimum value of the kesubah and the husband's responsibility to provide for his wife if her father does not provide her with a dowry.

5) Clarifying the Mishnah

Abaye asserts that the fifty zuz mentioned in the Mishnah refers to the cheaper currency.

This assertion is demonstrated from the last ruling of the Mishnah.

6) Tzedaka for orphans

A Baraisa presents guidelines for distributing tzedaka to orphans.

Another related Baraisa is cited that expounds on the words די מחסרו.

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A Baraisa gives an example of providing someone poor with his unique needs.

Two more incidents pertaining to providing personal needs are presented.

7) Taking steps to avoid embarrassing the poor

A Baraisa discusses how to distribute tzedaka without embarrassing the poor.

Another Baraisa is cited that identifies the pesukim that serve as the source for these rulings.

Three incidents are recorded that relate Mar Ukva's caution to avoid embarrassing the poor when distributing tzedaka to them.

Another incident, involving R' Abba, is presented.

8) The individual needs of the pauper

The Gemara presents an incident related to providing the individual needs of the pauper. ■

Distinctive INSIGHT

The particular needs of the poor man

נעניתי לך קום אכור

The Gemara tells the story of a poor man who came to Rava and asked for food. When Rava asked him what he needed, the man told him that he wanted a fattened chicken and old wine. Rava was surprised that the man expected the community funds to cover such an expensive meal. The poor man pointed out that the verse (Tehillim 145:15) teaches that Hashem provides for each creature its needs "בעתו" at the proper time. Nevertheless, Rava still did not feel that this poor man should be afforded the elaborate meal that he was requesting. Suddenly, the sister of Rava, whom he had not seen for thirteen years, came to visit at that very moment, and she happened to bring with her a fattened chicken and some old wine. Rava understood this was a sign from heaven that these delicacies were meant for the hungry, poor man who had come to ask for help. Rava exclaimed, "I accept your request, come and eat!"

Maharsha explains that this poor man was not accustomed to eat such fine foods, and Rava was correct in his reluctance to accede to his request. However, at the moment he came to Rava, this poor man was in need of a special meal for whatever reason. It could be that he was ill, or that he felt weak. This is why the man himself evoked the verse in Tehillim from where we see that Hashem provides for every creature its needs at the precise moment of need.

At first, Rava did not agree with the poor man. Anaf Yosef, in his commentary to Ein Yaakov, explains that Rava derived other lessons from the verse in Tehillim. He understood that Hashem provides every creature with its diet at the proper time. For example, people eat lighter foods in the morning, and heavier foods, such as meat, at night. Other creatures have other needs at different times, as well, as we find (Sanhedrin 108b) that the animals in the ark of Noach had different needs at various times. Rava later realized that the poor man was correct. ■

REVIEW and Remember

1. How is gold appraised in a kesubah?

2. What is the minimum amount one must give his daughter for her dowry?

3. What happened to the pauper who was given beans rather than fatty meat and aged wine?

4. Why did Mar Ukva and his wife jump into a burning oven?

HALACHAH Highlight

Is a Torah scholar permitted to play an instrument at a wedding?

לא מצא עבד לרוץ לפניו ורץ לפניו שלשה מילין

[One time Hillel the Elder] could not find a slave to run in front of him (the pauper from a distinguished family) and he (Hillel the Elder) ran before him for three mil.

Rav Yaakov Reisher¹, the Shvus Yaakov, wondered why it was permitted for Hillel the Elder to run before this pauper. Even though there is an obligation to provide a pauper with all of his needs, nevertheless, Hillel the Elder should be exempt from that responsibility since it is beneath his dignity, as the Nasi, to run before others. Rav Yaakov Emden² suggests that the incident that is recorded in our Gemara occurred before Hillel the Elder became the Nasi. Rav Elchonon Wasserman³ asserts that it was permitted because the incident took place in a location where Hillel the Elder was not recognized, thus it was not a disgrace to his stature.

Rav Chaim Yair Bachrach⁴, the Chavos Yair, was asked whether someone who is an outstanding Torah scholar is permitted to play musical instruments at a wedding. On the one hand one could argue that it should be permitted since a Torah scholar is permitted to waive the honor that is due

to him (חכם שמחל על כבודו כבודו מחול). On the other hand, that principle only allows the scholar to waive the honor that others should accord to him but it does not allow him to disgrace himself and perhaps playing music at a wedding is considered disgraceful to his honor.

Chavos Yair suggests that there is a distinction to make between the mitzvah of returning lost objects and the chessed one does by playing music at a wedding. Returning lost objects is in its origin a mitzvah that exists in the realm of interpersonal relationships (מצוה בין אדם לחברו) as opposed to the mitzvah of celebrating at a wedding which is categorized as a mitzvah between the person and Hashem (בין אדם למקום). When it comes to fulfilling mitzvos in the second category it is permissible for a Torah scholar to disgrace himself while fulfilling those mitzvos.

Accordingly, Rav Chaim Yosef Dovid Azulai⁵, the Gaon Chida, suggests as a resolution to Shvus Yaakov's inquiry that the reason it was permitted for Hillel the Elder to run before this pauper while fulfilling this type of mitzvah is that it is permitted for a Torah scholar to disgrace himself in fulfillment of Hashem's mitzvos. ■

1. עיון יעקב לסוגייתינו.

2. דבריו נדפסו בשו"ת חכם צבי ליקוטי תשובות סי' קי"ב.

3. קובץ שיעורים אות רכ"ו.

4. שו"ת חוות יאיר סי' ר"ה.

5. בספרו מראית העין ד"ה אמרו עליו. ■

STORIES Off the Daf

The Jewish Urge to Give

"המבזבז אל יבזבז יתר מחומש..."

Once there was an assembly called in Tel Aviv to memorialize the millions of innocents heartlessly killed at the hands of the Nazi murderers. Blazoned in big letters on the poster proclaiming the event was a list of speakers. Included in this list was the Rav of Pon-evezh, zt"l.

When someone mentioned this to the Rav he looked very surprised. "That's odd. No one asked me to speak!" However, he decided to accept the public invitation and attend.

The Rav's speech literally moved the people to tears. "I will not even try

to be maspid, since only a prophet on the level of Yirmiyahu could give a eulogy for such kedoshim. But surely we must do something in their memory! So what can we do? Stand a few moments of silence? Light candles? Perhaps we should fast? Surely those under the Kanfei HaShechinah who share the heavenly chamber of the greatest martyrs, Rabbi Akiva and his colleagues, have no need of any action on our part. However, there is one thing they would beg us to do for them. We can become the parents of all their orphaned children! All these holy departed souls are pleading with us, 'Please! Don't let them raise our children as goyim! Make sure our children not forget the mainstays of Judaism such as Shema Yisrael.'

"My brothers! Let us all open our

hearts and our pockets and donate as much as we can to build an orphanage for these wretched souls! The speaker before me suggested each person donate a prutah for a foundation to promulgate their memory. Rabbosai, this is far from sufficient! The Gemara in Kesuvos 67b states that in Ushah they decreed that one refrain from giving more than 20% of one's earnings to charity. When a Jewish heart is opened, the urge to give is so powerful that Chazal had to make a proclamation that one hold back from giving everything to tzedakah. Let us give in this spirit in memory of the Kedoshim!"

The astronomical sum of 17,400 British Pounds Sterling was immediately raised, far more than a prutah per person! ■

