

## OVERVIEW of the Daf

### 1) *Chodosh, Orlah and Kil'ayim* (cont.)

Ulla concludes his challenge to R' Yehudah's ruling.

The Gemara responds to this challenge.

Another emendation to the Mishnah is cited.

### 2) *Orlah*

Lenient rulings related to orlah are presented and the Gemara concludes with R' Yochanan's final ruling regarding orlah outside of Eretz Yisroel.

The Tannaic source for the lenient rulings is identified.

The Baraisa cited is unsuccessfully challenged.

R' Yochanan is cited as ruling that orlah is prohibited in the Diaspora by Halacha L'Moshe MiSinai.

R' Zeira unsuccessfully challenged this ruling.

### 3) *Kil'ayim*

R' Yochanan is cited as ruling that Biblically one receives lashes for violating the prohibition against kil'ayim in the Diaspora.

This ruling is unsuccessfully challenged.

Three related incidents are recorded.

R' Yosef explains the distinctions between kil'ayim of a vineyard and kil'ayim of seeds and then retracts his opinion.

Abaye disagrees with R' Yosef's analysis.

**4) MISHNAH:** The Mishnah presents the consequences for fulfilling a mitzvah as well as the consequence for not performing a mitzvah.

### 5) *Reward for mitzvos*

A Mishnah is cited that teaches that there are only five mitzvos that merit reward in this world and the next and yet our Mishnah implies that the next world is the reward for all mitzvos.

R' Yehudah offers a resolution.

This resolution is unsuccessfully challenged.

Another unsuccessful challenge to R' Yehudah's resolution is presented.

Tangentially, the Gemara analyzes R' Yaakov's opinion that is recorded in a previously-cited Baraisa.

R' Yosef notes that had Acher known the exposition just cited he would not have sinned.

Two versions of what triggered Acher's sinful behavior are presented.

R' Tuvi bar R' Kisna notes a contradiction between the Mishnah and the Baraisa regarding whether one receives reward for avoiding sin.

Rava resolves the contradiction. ■

## Gemara GEM

### *Merit for a mitzvah*

כל העושה מצוה אחת מטיבין לו ומאריכין לו ימיו

The Mishnah teaches that anyone who does one mitzvah is promised that he will be treated with beneficence and his days will be lengthened. Rashi explains that the person will see good things in this world. Pnei Yehoshua explains that according to Rashi, the second half of the blessing, that of long days, also applies to this world, and one will be blessed with longevity.

Rambam, in his Commentary to the Mishnah, also understands that the blessings for mitzvah observance are enjoyed in this world. According to these explanations, we must say that the Mishnah is not following the opinion of Rabbi Yaakov in the Gemara who explains that the reward of "והארכת ימים" described in the Torah for honoring one's parents and for fulfilling the mitzvah of שילוח הקן refers to life in the world-to-come, which is eternal.

Rabbi Obadiah of Bertinoro explains that our Mishnah does refer to עולם הבא, and that it is the opinion of Rabbi Yaakov. Tosafos Yom Tov asks that if the reward of "long days" refers to one's existence in the world-to-come, how are we to understand the subsequent reward of "ונחלך את הארץ" which Rashi explains also refers to the world-to-come? Why is the reward of one's portion in the world-to-come repeated ("long days" and "inheriting the land")? Tosafos Yom Tov explains that it must mean that when a person does a mitzvah, he will be afforded blessings and bounty in this world, but those blessing are just in order that he be able to continue to do mitzvos, thus earning him reward for the world-to-come.

Pnei Yehoshua cites a Gemara in Moed Kattan (28a) where Rava states that one's children, life and sustenance do not depend upon merit, but they are a function of mazal. The proof of this is the lives of Rabbah and Rav Chisda, both of whom were great, righteous men. However, Rabbah lived only forty years, while Rav Chisda lived until sixty. Now, according to Rashi and Rambam, merit for mitzvos earns a person long days in this world. How are we to understand the conclusion of Rava that merit does not play a part in one's longevity?

Pnei Yehoshua explains, based upon the Yerushalmi, that when our Mishnah teaches the reward for "a single mitzvah", it is talking about where a person designated a specific mitzvah to be his special project for life. If a person adopts a particular mitzvah and is committed never to violate it his entire life, he will be rewarded with longevity. If a person does not have this goal, he may still be a tremendous tzaddik, but his life span is then relegated to mazal. ■

# HALACHAH Highlight

## The principle of שומע כעונה

מחשבה רעה אין הקב"ה מצרפה למעשה

Hashem does not regard a sinful thought as though an action was done

Rav Shlomo Kluger<sup>1</sup> was asked whether a person is obligated to recite Birkas Hatorah before he listens to words of Torah. He suggested that the matter is subject to a dispute between Rashi and Tosafos in the Gemara in Sukkah (38b). Rashi<sup>2</sup> maintains that a person who is in the middle of shemoneh esrei and hears kaddish or kedushah recited by the tzibbur should be silent and listen intently to the words and it is considered as if he answered together with the tzibbur. Tosafos<sup>3</sup>, on the other hand, asserts that if the person is silent and intends to fulfill his obligation by listening to the response of the tzibbur he has, effectively, interrupted his own shemoneh esrei. If we apply their positions to our case the conclusion would be as follows. Since Rashi maintains that listening is not an interruption it is an indication that the principle "listening is like responding" – שומע כעונה – is not taken literally. Therefore, it would be unnecessary for a person to make Birkas Hatorah if he is merely listening to words of Torah. Tosafos, who maintains that listening to kaddish during shemoneh esrei would constitute an interruption, takes the principle literally and would thus require a person to recite Birkas Hatorah before listening to words of Torah. Shulchan Aruch<sup>4</sup> rules in accordance with Rashi's position and, consequently, Rav Kluger ruled that it is unnecessary to recite Birkas Hatorah before listening to words of Torah.

# REVIEW and Remember

1. About whom did R' Yochanan declare that he should have no children or grandchildren that have a proton in the congregation of Hashem?

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2. What is כלאי זרעים?

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3. Which mitzvos carry a guarantee of resurrection?

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4. What is the reward for refraining from performing a sin?

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Rav Ovadiah Yosef<sup>5</sup> disagrees with Rav Shlomo Kluger's assumption that Rashi and Shulchan Aruch maintain that the principle of שומע כעונה is not meant literally. The truth is that all opinions hold that the principle of שומע כעונה is taken literally and there is another reason why listening to kaddish or kedushah during one's recitation of shemoneh esrei is not an interruption. Our Gemara relates that, generally, Hashem regards a good thought as though the mitzvah was performed but Hashem does not regard a bad thought as though a transgression was committed. Thus, it could be said that when a person reciting shemoneh esrei is silent and listens to kaddish or kedusha he gets credited for the mitzvah of responding but he is not regarded as though he interrupted his own shemoneh esrei. ■

1. שויית האלף לך שלמה אוי"ח סי' ל"ה.
2. רש"י סוכה ל"ח: ד"ה הוא אומר ברוך הבא.
3. תוס' סוכה ל"ח: ד"ה שמע ולא ענה יצא.
4. שו"ע או"ח סי' קי"ד סעי' ז'.
5. שו"ת יביע אומר ח"ד או"ח סי' ח' אות כ'.

# STORIES Off the Daf

## "Rav planted a garden"

"דרב זרע גינתא דבי רב..."

The self-sacrifice that Rav Meir Shapiro of Lublin, ז"ל, exhibited to build and maintain Yeshivas Chachmei Lublin was without bounds. He assumed debts of such crushing magnitude that he was forced to go collecting for long periods of time. Sadly, his obligations caused him to neglect more spiritual pursuits, like writing or giving shiurim.

Once, when Rav Meir arrived in the town of Pashmishel, the erudite Rav of the

city took Rav Shapiro to task. "Your honor is a Rosh Yeshiva. A Rosh Yeshiva's primary task is to give the best shiur he can to develop his pupils. Let someone else worry about the yeshiva's finances; this is for a board or something. After all, surely a Rosh Yeshiva is completely removed from raising money..."

"No, it was always so," Rav Meir retorted with lightning quickness. "We find that Rav was the greatest teacher of Torah in his generation. In the merit of his teaching, Bavel became a center of Torah. Even so, Rav dealt with the physical requirements of his students in addition to their spiritual needs, as we find in Kiddushin 39. The Gemara states that Rav planted

rows of vegetables. Rashi explains that this was to provide food for his students. In addition, Hashem sent the manna in the merit of Moshe Rabbeinu. The Torah was given to the generation that ate manna, not a neglected and hungry generation!"

On another occasion he added, "We find that the Torah of Do'eg HaEdomi was superficial. This statement can teach us a lesson about everyone: the Torah of a 'Do'eg,' one who 'worries' whether he will have food to eat because no one is taking care of his physical needs, has no depth. Most of the time, he cannot really concentrate on his learning!"<sup>1</sup> ■

1. רבי מאיר אומר, עמוד 141