

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses cases involving a woman who took a vow of nezirus that she violated, and whether she receives lashes if her husband subsequently revokes her vow.

2) One who intended to sin

A Baraisa is cited that presents numerous expositions that relate to the principle that one who sins is subject to punishment whether he had intention to sin or whether he had intention to sin but did not succeed.

The Gemara explains why all the different cases are necessary.

3) "The ways of Hashem are straight etc."

Rabbah bar bar Chanah in the name of R' Yochanan gives a parable to explain the verse (Hoshea 14:10), "The ways of Hashem are straight etc."

Reish Lakish rejects this parable and offers an alternative parable.

This parable is also challenged and an alternative parable, related to Lot and his daughters, is presented.

R' Yochanan expounds on a verse to demonstrate that Lot was immoral.

Another exposition is cited that teaches that although Lot may have been unaware of what happened with his older daughter he certainly knew what happened with his younger daughter.

Two expositions from Rava are cited, the first of which relates to Lot.

Ulla contrasts the זנות of Tamar with the זנות of Zimri.

4) Transgressions for the sake of Heaven

R' Nachman bar Yitzchok states that a transgression for the sake of Heaven is greater than a mitzvah done for ulterior motives.

This assertion is successfully challenged and R' Nachman bar Yitzchok's statement is revised to mean that a transgression for the sake of Heaven is equal to a mitzvah done for ulterior motives.

The verse that forms the basis of R' Nachman bar Yitzchok's statement is cited.

The transgression for the sake of Heaven committed by Yael is discussed.

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 Mr. and Mrs. Myron Cherry
 in loving memory of their sister
 Shayne Cherry Adell

Distinctive INSIGHT

The merit of Balak and his offerings

בשכר מ"ב קרבנות שהקריב בלק הרשע זכה ויצאה ממנו רות

Among the fifty-four parshios of the Torah, the titles of five of them are names of people. These five are Noach, Yisro, Korach, Balak and Pinchas. Noach was a very pious man, as the Torah itself testifies (Bereshis 6:9): "Noach was a righteous man, perfect in his generations." Yisro's suggestion of delegating the authority of the judges earned his distinction of adding the portion of "And you shall discern..." (Shemos 18:21) to the Torah (see Rashi, Shemos 18:1). According to our sages (Sanhedrin 110a), Korach was a great Torah scholar, able to determine the intercalations of the months and years. In fact, one indication of his stature is that the last letters in the phrase (Tehillim 92:13) "צדיק כתמר יפרח" - "A righteous person will sprout like a palm" - spell out the name of Korach. Pinchas rose up and acted with appropriate zeal to defend the honor of Hashem as he created a kiddush Hashem (see Bemidbar 25:11).

We must wonder, though, what is Balak doing among this illustrious group, and in what merit does he deserve to have a parasha named for him?

Our Gemara teaches us that in the merit of the forty-two offerings which Balak brought, he earned the distinction that Rus, the Moavite, descended from him. This also means that Dovid HaMelech and Shlomo HaMelech were also descendants of Balak.

Accordingly, we see that the merit of Dovid, Shlomo, and the Moshiach himself earned Balak the honor that a parasha of the Torah be named for him. ■

REVIEW and Remember

1. What is the consequence for a person who intends to commit a transgression but fails?

2. How do Chazal apply the verse of 'וצדיקים ילכו בם וכו' to the daughters of Lot?

3. Is it appropriate to study Torah for ulterior motives?

4. What is the source that a person is rewarded for using refined speech?

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 In honor of our children
 Sarah Chava, Rahm Carmiel, and Miriam Adira,
 Dr. David and Mrs. Zeirler

HALACHAH Highlight

Eating Seudas Shlishis when full

משל לבי בני אדם שצלו את פסחיהן אחד אכלו לשום מצוה ואחד אכלו לשום אכילה גסה

It is similar to two people who roast their Korban Pesach, one eats for the sake of the mitzvah and one ate it gluttonously

The Gemara cites a disagreement between R' Yochanan and Reish Lakish whether a person who eats the Korban Pesach gluttonously (אכילת גסה) is called wicked or did he merely not fulfill the mitzvah in an ideal fashion? Or Zarua¹ writes that one should not extrapolate from this Gemara that gluttonous eating qualifies as eating, rather gluttonous eating does not qualify as eating. Thus, if a person is full he should not eat Seudas Shlishis on Shabbos since eating under such conditions is certainly not a fulfillment of the requirement to enjoy Shabbos. As far as Reish Lakish's position is concerned, Or Zarua asserts that the Gemara refers to where a person began eating while hungry and became full over the course of the meal. However, even Reish Lakish would agree that if one is already full he does not eat Seudas Shlishis. Rashba² also writes that if a person could eat the volume of egg without distress he should do so, but if he cannot he is exempt, since Chazal instituted the obligation to eat three meals to give honor to Shabbos but if it causes distress one is exempt.

Shulchan Aruch³ rules that one should be careful to ful-

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The Gemara elaborates on the value of learning and doing mitzvos for ulterior motives.

5) The Lot incident

R' Chiya bar Abba in the name of R' Yochanan deduces from the Lot incident the principle that Hashem rewards people even for using refined speech.

R' Chiya bar Avin in the name of R' Yehoshua ben Korchah deduces from the Lot incident that one should strive to do a mitzvah as quickly as possible. ■

fill the obligation of eating Seudas Shlishis, but if eating even the volume of an egg will cause distress he is not obligated to distress himself. "A wise man has eyes in the front of his head," (Koheles 2:14) and will make sure to leave room to eat Seudas Shlishis. Be'er Yaakov⁴ disagrees and writes that only when eating will cause significant discomfort (צער גמור) is he exempt from Seudas Shlishis, but if it will be only slightly uncomfortable (קצת צער) he should make an effort to eat the meal to give honor to Shabbos. Mishnah Berurah⁵ writes in the name of some authorities that one can fulfill the obligation by eating the volume of an olive rather than an egg, and it is appropriate to be strict and eat that volume when possible. ■

1. אור זרוע ח"ב שבת סי' נ"ב.
2. שו"ת הרשב"א ח"ה סי' ג'.
3. שו"ע או"ח סי' רצ"א סעי' א'.
4. באר יעקב לשו"ע שם סק"ג.
5. מ"ב שם סק"ב. ■

STORIES Off the Daf

For the Sake of Heaven

"שמתוך שלא לשמה בא לשמה..."

The Divrei Yisrael of Modzhitz, zt"l, once said: "There is a well known parable regarding a tightrope performer. True, he takes money for his work, but clearly has his mind only on what he is doing while on the tightrope. We all know that if he is distracted he will surely fall. Similarly, although chazzanim take money, while they sing their mind is on the davening, not the money. It is possible to apply this to the Gemara in Nazir 23 which states that one should learn Torah even not לשמה

since, "מתוך שלא לשמה בא לשמה"—although the underlying intention is not לשמה, from doing it for not לשמה reasons one learns לשמה, because he is only thinking about what he is learning as he learns."

This is similar to the following recollection of the Michtav M'Eliyahu, zt"l: "Every Shabbos night my father and uncle would wake up around midnight and learn until davening Shabbos morning. During the long winter months, the nights were so long their weekly seder often lasted a total of nine hours.

"As a boy, I would also wake up several hours before davening to learn. My mother, the daughter of the Alter of Kelm, zt"l, would also be up to study

Midrash, Ramban, and Malbim on the weekly sedrah. When my mother woke up it was the greatest pleasure for me since she would serve us coffee and very tasty baked goods."

Rav Dessler concluded, "Although I woke up for the learning, I must admit that the savory cakes were a big part of my zeal to spring out of bed as soon as I woke up!"

The Divrei Shmuel warns that the opposite is also true regarding physical things. "Even one who for a certain period eats more than they need 'לשמה,' for example at many seudos mitzvah or to get energy to do a certain task, will often come to overeat לשמה. In physical matters: מתוך לשמה בא לשלא. In לשמה!" ■

