

OVERVIEW of the Daf

1) Searching for chometz by the light of a candle (cont.)

The Gemara explains the case of the interdiction against searching one's courtyard by candle light that was mentioned in the earlier-cited Baraisa.

Four explanations are presented why the light of a torch should not be used for bedikas chometz.

2) Identifying which places require bedikas chometz

A Baraisa is cited that gives examples of places that do not require bedikah since chometz is not brought into those areas.

The Gemara notes a contradiction between Baraisos regarding searching holes and beds, and it resolves the contradiction.

The Gemara explains why storehouses of wine require bedikah and storehouses of oil do not.

The requirement to do a bedikah in different storehouses is clarified.

3) Searching in holes and cracks

A Baraisa rules that one is not required to search for chometz in holes and cracks because of the danger involved.

Two explanations are presented as to the danger referred to in the Baraisa. One is the danger of scorpions and the second is the danger of being accused of witchcraft.

4) Issues of danger

Rav was asked whether it is permitted for students to come to the Beis Midrash when it is dark or should it be avoided because of danger?

Rav responded that it is permitted. When asked whether they could return home in the dark, Rav was uncertain, but the Gemara demonstrates that it is permitted.

5) Clarifying the Mishnah

The Gemara clarifies the wording of the Mishnah.

R' Yehudah and R' Yochanan dispute the intent of Beis Shamai's ruling, and a Baraisa is cited that supports each opinion.

Rav and Shmuel dispute the intent of Beis Hillel's ruling.

After explaining each opinion the Gemara rules in accordance with Shmuel's understanding of Beis Hillel. ■

Distinctive INSIGHT

Reward for Mitzvos

האומר סלע זו לצדקה בשביל שיחיה בני או שאהיה בן העוה"ב
הרי זה צדיק גמור

If a person donates a coin to tzedaka saying, "This money is here-by given to tzedakah in order that my son will live or that in the merit of this mitzvah I will earn Olam Haba," - this person is perfectly righteous.

A mitzvah predicated on the expectation that one receive a reward is acceptable. Yet, this must be understood in light of the Mishna (Avos 1:3) which tells us that we are not to be as servants to the Master on the condition of receiving reward. How, then, can the Gemara consider one who announces his interest in earning a specific reward as being perfectly righteous?

Chid"i suggests that perhaps the Gemara is dealing with a person who has already donated his full quota of tzedaka which he is required to give, and is now giving more for the sake of earning credit for the World-to-Come or that his son shall live. In reference to this case, the Gemara declares that the person's motives are virtuous.

This message can be read into the verse (Devarim 16:20) "Righteousness, righteousness shall you pursue, so that you will live and take possession of the land that Hashem, your God, gives you." The Torah repeats its instructions for us to pursue righteousness - "צדק צדק תרדוף". This may indicate that if one adds an element of mitzvah beyond that which is minimally required, then the person may request that his merits be in order "that you shall live", or in order that "you may inherit the land" - here referring to the acquisition of the eternal portion which one earns in the World-to-Come. ■

REVIEW and Remember

1. What are the reasons why a torch should not be utilized for bedikas chometz?
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2. Is a person's reward diminished if he performs a mitzvah with an ulterior motive?
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3. How do we know that one who performs a mitzvah is protected both on the way to the mitzvah and back?
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4. Why did the Gemara rule in accordance with Shmuel's explanation of Beis Hillel?
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HALACHAH Highlight

Protection for Mitzvah missions, but not for miracles

והא אמר ר' אלעזר שלוחי מצוי אינן נזוקין. היכא דשכיחא היוזקא שאני שנאמר "ויאמר שמואל איך אלף ושמע שאול והרגני ויאמר ה' עגלת בקר תיקח בידך"

But did not R' Elazar say 'people who are sent to do a mitzvah are not harmed'? (The Gemara answers): It is different where harm is likely, as it says "and Shmuel said 'How can I go? If Shaul finds out he will kill me'. So Hashem said, 'Take along a calf etc'".

The Rishonim differ on the extent to which a person is permitted to rely on his trust in Hashem to exempt him from acting in accordance with the laws of nature.

Rashba¹ explains that bitachon (faith) is when one knows that true success and salvation are dependent on Hashem and not on his efforts. He understands that Hashem grants a person goodness depending on his observance of the Torah and its mitzvos. This person is still not exempt from putting in routine effort. Rashba goes on to write how even the most pious of people has no right to rely on his faith. He must behave in the normal way of the world. The Meiri² also expresses this view. In his Emunah Ubitachon (Ch. 2), Chazon Ish describes bitachon in a similar way. According to them, the above Gemara makes perfect sense.

However, from Rambam³ it seems that a man of faith can refrain from all natural endeavors. According to Rambam it is puzzling why Shmuel was concerned about Shaul killing him—surely he trusted completely in Hashem, and he should have relied upon his faith and not have needed to consider the threat that Shaul posed.

The Chasam Sofer⁴ resolves this difficulty. Even Rambam agrees that in the case when a miracle would be required to save the person (as in the case of Shmuel and Shaul) one is required to exercise practical means to deal with his situation. In fact, it is stated later in the Gemara that one is not allowed to rely on a miracle.⁵

Taz⁶ supports this view adding that man is not meritorious enough to be saved by a miracle. That is why a sick person is required to consult a doctor. ■

1. בשו"ת הרשב"א ח"א סימן תי"ג בד"ה ואלם הבטחון (עד סוד"ה וכל מותר). ולכאוי כן משמע במדרש שוחר טוב בתהלים פרק קל"ו לאחר שאליהו ביאר את מידת הביטחון וז"ל עושה בידו והקב"ה מברך מעשה ידיו וכו' יכול יהא וישב ובעל ת"ל אשר תעשה עכ"ל
2. המאירי בספר המדות למאירי במידת הבטחון
3. הרמב"ם בסוף הלכות זכיה ומתנה וז"ל לא יקבלו מתנה מאדם אלא בוטחים בדי' ב"ה עכ"ל. ודו"ק. ועי"ע בהלכות דעות פ"ה הי"ב וכ"כ כמה ספרי מוסר עפ"י משי"ב במד"ר ביוסף שלא הו"ל להשתדל אצל שר המשקים שיזכירוהו לפני פרעה
4. בשו"ת חת"ם חאה"ע סימן כ"ד בסוד"ה הנה
5. כדלהלן ס"ד ב'
6. הט"ז ביו"ד סימן שליו ס"ק א' ■

STORIES off the Daf

Envoys of Mitzvos

שלוחי מצוה אינן ניזוקין

The Ribnitzer Rebbe, zt"l, was renowned for his enormous self-sacrifice to perform all mitzvos in general, and the mitzvah of milah in specific.

When the Rebbe was still living in communist Russia he was contacted by a woman who asked him to perform a bris on her newborn son. When questioned about the baby's father, she replied that he was a communist party

official and would never agree to a bris being performed on his child. She was therefore contacting the Rebbe to inform him that her husband was away, and that the only chance to do the mitzvah was if it was done immediately. Ignoring his Rebbetzin's protests that he was placing his life in danger, the Rebbe set out with one of his chassidim who was to serve as Sandak.

After traveling through the night on dangerous side roads in order to avoid attracting attention, they arrived at the home where the bris was to be held. The Rebbe immediately made the preparations for the bris, and performed it without delay. After the bris,

a problem arose when the bleeding could not be stopped. The baby began to turn blue, and everyone there was terror-stricken, fearing the worst for the baby and for themselves. The Rebbe realized that natural means would be of no help, and he closed his eyes and repeated "בדמך חי"י—With your blood you shall live!". The Rebbe's face turned colors due to his intense concentration, when suddenly, the bleeding stopped and the baby regained his natural color.

When the Rebbe's chassid mentioned something about a miracle, the Rebbe simply replied, "שלוחי מצוה אינם ניזוקין." ■

