

Daf Digest for this month is dedicated in memory of ר' אשר אנטשיל ע"ה (Babby Weiss) and רבקה יענטא (Rabekah Weiss) בן חיים הכהן

By the Weiss brothers – London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Banishing one who emits semen (cont.)

The Gemara continues to unsuccessfully challenge R' Yochanan's position of equating one who emits semen with a zav.

A Baraisa was cited before R' Yitzchak bar Avdimi that teaches that one who emits semen must leave two camps - that of the Shechinah and that of the Levites.

R' Yitzchak bar Avdimi objects to the wording of the Baraisa and adjusts it slightly to contain a more logical progression. Ravina unsuccessfully challenges the Baraisa.

2) מיחוי קרביו

Two explanations of the words מיחוי קרביו are presented.

A pasuk is identified as the source of one of the interpretations.

3) Resurrection

The Gemara continues to expound that pasuk and one of the interpretations uses this pasuk as a source for the concept of resurrection.

R' Shmuel bar Nachmani in the name of R' Yonasan presents an alternative source for resurrection.

Additional issues related to resurrection and future eras are presented.

4) Burning the fats

R' Shimon notes that permitting the burning of fats on Shabbos indicates how dear a mitzvah is in its time.

5) Warts

The Gemara notes a contradiction regarding the removal of warts between our Mishnah and a משנה in עירובין.

Two resolutions are presented to resolve the contradiction.

6) Clarifying the Mishnah

The Gemara explains that the rationale behind R' Yehoshua's disagreement in the Mishnah is based upon his opinion that rejoicing on Yom Tov is a mitzvah.

7) Celebrating Yom Tov

R' Yochanan explains how R' Eliezer and R' Yehoshua interpret the same pasuk as support for their respective positions regarding the proper way to celebrate Yom Tov.

R' Elazar presents further clarification about how different Yomim Tovim should be celebrated.

The Gemara relates how two Amoraim would celebrate Yom Tov. The Gemara relates how R' Sheishes demonstrated his love for Torah.

8) Clarifying the dispute between R' Eliezer and R' Yehoshua

R' Ashi notes how R' Yehoshua's proof is valid even according to R' Eliezer's position that Yom Tov needs are discretionary. ■

Distinctive INSIGHT

The day the Torah was given

רב יוסף ביומא דעצרתא אמר עבדי לי עגלא תלתא אמר אי לא האי וימא דקא גרים כמה יוסף איכא בשוקא

The commentaries point out that Rav Yosef was gifted with an exceptionally powerful memory. During his prime, he did not forget things. We also know that the unfortunate phenomena of a person forgetting the Torah he learns came as a result of the breaking of the luchos. We also know that one of the contributing factors to the breaking of the luchos was that the original presentation of the commandments at Har Sinai was done publically, during the day, in clear sight of the entire world. The evil eye which the gentiles cast upon the Jews eventually resulted in the deterioration of circumstances to the point where the Jews fashioned the Golden Calf, and the luchos were smashed. Had the Torah been given more discreetly, at night, this series of events might not have had to occur. This is what R' Yosef meant. "If the luchos had not been given during the day, but rather at night, then I would be just as anyone else, for everyone would have an untarnished memory for Torah. However, due to this day, and the fact that the luchos were broken, I am not just as any other 'Yosef in the street,' but I stand out with my unusual capacity for memory."

We should still try to understand why R' Yosef felt compelled to have a fat calf prepared to eat as a celebration. Ben Yehoyada explains that R' Yosef was referring to the initial instructions of Hashem to Moshe in preparing for the giving of the Torah. According to R' Yosef, in the Gemara Shabbos 86b, Hashem told Moshe on Wednesday, the fourth of Sivan, to tell the Jews to prepare for three days, and that the Torah would be given "on the third day." This could have been understood to mean that the Jews should prepare on Wednesday itself, Thursday and Friday. At the conclusion of this preparation period, the Torah would be ready to be given on Shabbos, as early as Friday night. Yet, Moshe correctly understood the instructions to mean that the three day preparations would only begin Wednesday night. The three day readiness would continue through Thursday, Thursday night, Friday and Friday night. The Torah was then given on Shabbos day. Because the command was not just for 2½ days, but a full three days, the Torah was given on Shabbos day, not Friday night.

R' Yosef commemorated this by celebrating with a fat calf, which is called a עגלא תלתא - from the term "תלתא" meaning "three". R' Yosef was distinguished in his memory skills, for the luchos were eventually broken, and forgetfulness of Torah descended into the world. ■

HALACHAH Highlight

How should one spend his time on Yom Tov?

ר"א אומר אין לו לאדם ביו"ט אלא או אוכל ושותה או יושב ושונה. ר' יהושע אומר חלקהו חצוי לד' וחציו לכם. וכו' מר בריה דרבינא כולה שתא הוה יתיב בתעניתא לבר מעצרתא ופוריא ומעלי יומא דכיפורי

R. Eliezer said, "One has two options on Yom Tov: He may either eat and drink or sit and learn." R. Yehoshua said, "One should divide his day-half for Hashem and half for himself. Mar bar Ravina used to fast the entire year except Shavuos, Purim, and erev Yom Kippur.

The Baal HaMaor¹ explains that Mar Bar Ravina holds like R. Eliezer that it is permitted to fast on Yom Tov. He therefore permitted himself to fast on Yom Tov (except Shavuos², Purim, and erev Yom Kippur). The Ba'al HaMaor therefore rules according to R. Eliezer. Tosafos³, however, explain that no one permits fasting on Yom Tov. They hold that even R. Eliezer who says one can designate the entire day towards serving Hashem does not mean one should fast. Rather, the main focus of the day is the drashah, and afterwards one should eat and drink (to enjoy a little⁴) to fulfill simchas Yom Tov. According to this⁵, the reason why Mar bar Ravina fasted on Yom Tov was that he was so accustomed to fasting, he enjoyed it more than eating. Based on this we do not have to say that Mar bar Ravina held like R. Eliezer⁶. And indeed, the halachah is like R. Yehoshua [not like R. Eliezer] and one who enjoys fasting may do so on Yom Tov⁷. Similarly, we find that although there is a mitzvah to have animal (beef) meat⁸ and wine on Yom Tov, one who enjoys chicken⁹ more can eat chicken instead. Also, one who does not enjoy¹⁰ wine does not have to drink it. ■

1. הבעה"מ יח ב', ומפורש יותר במאירי בד"ה כבר
2. ויש ראשונים שהוסיפו שגם אכל בשבת, וקרבה, וכירשלמי

REVIEW and Remember

1. What are the two explanations of the phrase מיחוי קרבינו?
2. What are two sources for the principle of resurrection?
3. How do R' Eliezer and R' Yehoshua derive their respective opinions regarding the proper celebration of Yom Tov?
4. What was R' Yosef's favorite Yom Tov?

3. תוס' בביצה ט"ו ב' בד"ה או
4. ומעין זה מצאתי בב"י באו"ח בריש סימן רפ"ח בסוד"ה וימהר
5. כן פירש בהגהות מיימניות בהלכות תענית פ"א אות ב'. וע"ע ביאורים במר בריה דרבינא בשו"ת הרשב"א ח"ד רס"ב, בהגהות הראב"ד על הרי"ף ובמאירי כאן.
6. בשו"ע או"ח תקכ"ט ס"א, [דר"א שמותי]
7. בשו"ע או"ח רפ"ח ס"ג ובשאגת אריה סימן ס"ה כ"ג גם לגבי בשר ויין ביו"ט. ודע שבה"ג (במנין המצוות שלו) כתב מצוה לשמוח בשבת, ומדויק כן גם במ"ב תקכ"ט ס"ק י"א שלמד דין יין ביו"ט משבת. ולפי"ז מסתבר שדין יו"ט כשבת [בזמנה"ז שאין קרבן שלמים]. וגם לתוס' במוע"ק [כ"ג ב' בסוד"ה מאן] שכתבו שרק ביו"ט נאמר שמחה ולא בשבת [ונפ"מ מכך שז' דאבילות ממשך אחרי שבת ולא אחרי יו"ט] ולפי"ז אין ראיה מיו"ט לשבת, מ"מ זיל בתר טעמא, שלשמחה באו, והרי אינם מסמחים אותו
8. עי' שו"ע או"ח תקכ"ט ס"א, ומ"ב שם ס"ק י"א, ובבה"ל שם בס"ב בד"ה כיצד. וע"ע בדרכי תשובהבב"ר"ד סימן פ"ט ס"ק י"ט. וכ"כ במוע"ז דלהלן שמצוה בבשר בהמה. "ויין" פירושו המשכר ולא מיץ ענבין כמש"כ כ"פ. וכ"כ בשבות יצחק בהלכות פסח בשם הגרי"ש אלישיב. ולענ"ד מבואר כן ממשנה ברורה תקנ"ד ס"ק ז'
9. כ"כ במועדים וזמנים בריש ח"ז סימן קי"א בד"ה ולפי
10. כנ"ל משאג"א. וכן מבואר מהגמ' בנדרים מ"ט ב', שר"י רק ציער א"ע לשתות יין לד' כוסות דפסח ■

STORIES Off the Daf

Learning with joy!

רב ששת כל תלתי יומין מהדר ליה תלמידיא ותלי וקאי בעיברא דדשא ואמר: חדאי נפשאי חדאי נפשאי—לק קראי, לק תנאי איני!

In our daf, we find that Rav Sheshes rejoiced in his learning, and he seems to say that he studied for the joy of it. Rav Elazar takes the position that one learns in order to maintain Creation—for Hashem's sake, as it were. The Gemara concludes that both are true; people learn for themselves, and this is what keeps the world going.

Shem MiShmuel, זת"ל, explains that in the beginning, the joy one takes in learning helps to rectify one's own soul and character. It is only later that one can truly learn לשמה, because the mitzvos and Torah study of a more perfect person have a far greater impact on the upper and lower worlds. Since the first level is a necessary step on the way to the second level, it is also considered לשמה—provided that one means to get to higher places! As we see from Rav Sheshes, the sign of true Torah study is **חדאי נפשאי** - Rejoice, my soul!

Rav Yisroel Salanter, זת"ל, had a student who was famous for his diligence as well as his creative thinking. He had the

distinction of being both a מתמיד and a מחדש. This bochur studied many years under Rav Yisroel, but one day, to the shock and dismay of all the other students, the "prodigy" went off the derech!

When the terrible news was brought to the Rav, he displayed no surprise at all. "During all the years that I oversaw this student's progress, I never detected the least glimmer of joy on his face. He worked very hard to grasp the depth of a subject, but it was obvious that he was never really moved by any of his insights. He never allowed himself to be connected to the Torah, and so it was easy for him to fall away!" ■