

OVERVIEW of the Daf

1) Creation

The Gemara concludes citing a Baraisa that teaches the dispute between R' Eliezer, who maintains the world was created in Tishrei, and R' Yehoshua who maintains that the world was created in Nissan.

Another Baraisa is cited that records R' Eliezer and R' Yehoshua's respective proofs.

The exchange between the two Tannaim regarding their respective sources is presented.

2) Events of the Avos

The Gemara continues quoting the earlier Baraisa. This part of the quote relates to the dispute between R' Eliezer and R' Yehoshua concerning the month in which the Avos were born.

The exchange between the two Tannaim regarding their respective sources is presented.

The rationale behind the dispute concerning the month in which the Avos died, explains the Gemara, is the principle that righteous people will die on the same day and month in which they were born.

The source of the Baraisa's statement that Yitzchok was born on Pesach, is identified.

The proof is unsuccessfully challenged.

The source of the Baraisa's statement that Sarah, Rachel and Chanah were remembered on Rosh Hashanah, is identified.

The source of the Baraisa's statement that Yosef was released from prison, is identified.

The source is identified of the Baraisa's statement that our Ancestors were relieved of servitude on Rosh Hashana.

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Distinctive INSIGHT

If as sons...If as servants

בראש השנה נפקדה שרה רחל וחנה

One of the reasons that the Torah reading on Rosh Ha-Shana includes "And G-d remembered Sarah" is because Hashem remembered Sarah on Rosh Hashana. This is also very relevant to us on Rosh Hashana. The story of Sarah giving birth illustrates how any and all obstacles can be overcome in pursuing virtuous goals. Even though Sarah was too old to have children, the power of tefilla and pleading to Hashem for His help was shown not to be bound by any limitation.

In addition, this Torah reading tells of the differing opinions of Avraham and Sarah with regards to what had to be done with Yishmael, being that he was a negative influence on Yitzchak. Avraham was acting like a merciful father who was interested in finding a way to give his son another chance. He felt that sending Yishmael away would be detrimental for him. Sarah, on the other hand, viewed Yishmael as the son of a maidservant, and if he did something wrong, he must be sent out of the house.

HaRav Shimon Shwab, zt"l notes that we, too, say in the Rosh Hashana davening "if as sons," that Hashem can view us as sons, just as Avraham did to Yishmael, and He will give us another chance. We then say "if as servants," that Hashem can view us as slaves who deserve to be thrown out without a second chance. We immediately ask Hashem "until You are gracious to us and release our verdict [clear and pure] as light." To understand what this means, we must analyze what happened to Yishmael. After being sent to the desert, away from his father, he was dying of thirst, and his mother distanced herself from him as well. Being separated from both his parents, and realizing the desperation of his situation, Yishmael was able to see "the light of his judgment." He realized that his evil actions led him to this situation, and he was immediately inspired to do teshuva, as the pasuk says: "And G-d heard the voice of the lad."

This is what we ask of Hashem during the time we hear the Shofar. If we are not, Heaven forbid, given another chance as a father would give his son, at least we should clearly see the "light of our judgment," which will hopefully inspire us to do complete teshuva. ■

REVIEW and Remember

1. What is the teaching of R' Yehoshua be Levi concerning Creation?

2. How long was Sarah's pregnancy?

3. What are two interpretations for the phrase ליל שימורים?

4. How old was Noach when the flood began?

HALACHAH Highlight

Ruach Ra'ah on the Seder night

ואידך לילה המשומר ובא מן המזיקין

And the other one: It is a night that is guarded from that time onward against damaging spirits.

One time on the night of the Pesach Seder a person mixed a peeled egg that was laid on Yom Tov, and thus prohibited as muktza, with other peeled eggs that were not laid on Yom Tov¹. The person went to Rav Yehoshua Leib Diskin, the Maharil Diskin, to inquire about the status of those eggs. Maharil Diskin replied that the eggs were permitted. Normally the mixture should be prohibited because the muktza egg is a **דבר שיש לו מתירין**. A food that will, in time become permitted, cannot become batel in another food similar in type, and as such the prohibited item does not become nullified even at a ratio of one thousand to one². Nonetheless, in this case it does not qualify as a **דבר שיש לו מתירין** since the eggs were peeled, and peeled eggs left out overnight are prohibited³. Since this mixture cannot become permitted later on it is not a **דבר שיש לו מתירין** and the muktza egg is nullified in the majority of permitted eggs.

Sefer⁴ **תליתאי אוריין** challenged this ruling from the fact that the Seder night is a night that is protected from damaging spirits and the peeled eggs left out overnight should not become prohibited. He then proceeds to cite a similar ruling from his father. A person once left food from the Seder un-

nah.

The sources are identified for the dispute whether the final redemption will take place in Tishrei (R' Eliezer) or Nissan (R' Yehoshua) are presented.

3) Creation (cont.)

The Gemara begins to connect the dispute between R' Eliezer and R' Yehoshua regarding the month in which the world was created with another dispute regarding the timing of events related to the Flood. ■

der a bed and the food remained there the entire night. Although food left under the bed becomes prohibited,⁵ since the incident took place the night of the Seder, which is guarded from harmful spirits, his father permitted the food. Others⁶ write that although we do find certain halachos⁷ that are relaxed because the Seder Night is protected, nevertheless, when it comes to issues that relate to damaging spirits one has to be more cautious since we do not understand the exact nature of these damaging spirits to be able to declare with certainty that they will not cause harm. ■

1. מובא המעשה בספר אוריין תליתאי (להראב"ד אפשטיין) עמ' קנו
2. שו"ע יו"ד סי' ק"ב סי' א'
3. ע' גמ' נדה י"ז. ולקוטי הלכות שם ושו"ת אג"מ יו"ד ח"ג סי' כ'
4. ספר אוריין תליתאי הנ"ל
5. שו"ע יו"ד סי' קט"ז סע' ה'
6. ויגד משה סי' ג' אות י'
7. ע' שו"ע אור"ח סי' תפ"ז סע' א' ורמ"א סע' תפ"א סע' ב' ■

STORIES Off the Daf

Entering the House of Hashem

בראש השנה נפקדה שרה רחל וחנוה

On today's daf, we learn more about the miraculous conception of Chanah, the mother of Shmuel HaNavi. After she was "remembered" before Hashem, we find: "And she brought him up with her [to the Mishkan]...and said: This is the child for whom I prayed...all his days he will belong to Hashem." (Shmuel I:1:19-28)

In Ostraha, the community leaders decided to build a large new building to house the yeshiva of the Maharshah, zt"l. When the activists met with representatives of the community to settle on the

plan for the new yeshiva, someone suggested that they sell the privilege of laying the cornerstone to the highest bidder. One of the Jews at the meeting quietly motioned to the shamash of the synagogue that he should bid on his behalf, so that he could remain anonymous.

The shamash did as he was asked, outbid all the others, and won the right to lay the cornerstone for the huge sum of five hundred gold pieces!

Afterward, the donor told the shamash. "When the time comes to actually lay the stone, I want you to present the honor to the Maharshah himself."

When the Rav found out about this man's plan, he summoned him right away. "Why have you done this?" the Maharshah asked.

The man replied, "I have no chil-

dren, and I was hoping that my act would stand as a merit for me so that my wife and I would be blessed with a child."

The Maharshah blessed the man with a son and added, "Not only will you have a son—but he will one day learn in this very yeshiva!"

Hashem did, indeed, bless the man and his wife with a son soon afterward, and when the child became bar-mitzvah, his father brought him straight to the yeshiva. The administrators saw the boy and refused him entry saying, "This child is just too young to be accepted."

The father ran right to the Maharshah himself to remind him of his promise. Naturally, the Rav ordered the administrators to accept the boy immediately. ■