

OVERVIEW of the Daf

1) The atonement of exile (cont.)

Another explanation is given for the name Shealtiel as well as an explanation for the name Zerubavel.

An incident involving the sons of R' Chiya is presented.

Mari bar Mar explains why it was charitable for Hashem to hasten the evil He brought upon the Jewish People.

Ulla offers another explanation why hastening the evil was a charitable act.

R' Acha bar Yaakov draws an inference from Ulla's teaching.

2) Man was created alone

A Baraisa cited many reasons why man was created alone.

A Baraisa explains how creating one man demonstrates the greatness of Hashem.

The reason people look differently is explained.

R' Meir identifies the three unique characteristics of a person and the reason for them.

Another Baraisa offers numerous reasons why man was created on Erev Shabbos.

R' Meir states that man was created from dust that was gathered from all over the world and R' Oshaya in the name of Rav elaborates on specific locations from which the dust was gathered.

R' Yochanan bar Chanina describes the event of the sixth day of creation.

Ramu bar Chama offers an alternative explanation of one of the cited verses.

The Gemara presents three teachings from R' Yehudah in the name of Rav related to the creation of man.

Three Amorain present different ways Adam rebelled against Hashem.

3) Responding to heresy

R' Yochanan asserts that the Mishnah that advocates responding to a heretic refers to a gentile heretic but one should not respond to a Jewish heretic.

R' Yochanan teaches that the refutation of a heretic is found near the verse that he cites and many examples of this are presented.

A related discussion between R' Akiva and R' Yosi is presented and analyzed.

R' Nachman teaches that one should not respond to heretics unless he is as skilled as R' Idi and an example of his acumen in this area is recounted.

An exchange between R' Yishmael the son of R' Yosi and a heretic is recorded. ■

Distinctive INSIGHT

The sin of Adam HaRishon

אמר רבי יוחנן בר חנינא שתיים עשרה שעות הוי היום...תשיעית נצטווה שלא לאכול מן האילן, עשירית סרח

Rabbi Yochnan ben Chanina details the hourly events of the day Adam HaRishon was created. During the first several hours of the day the earth from which he was formed was collected, molded and developed into shape. The spirit of life was breathed into him during the fourth hour, and he stood on his feet during the fifth hour. Later, during the ninth hour he was commanded not to eat from the Tree of Life, and it was during the tenth hour that he and Chava sinned.

At that point, Hashem said (Bereshis 3:22): "Behold, man has become like one of us in knowing good and evil. And now, perhaps, he will put forth his hand and take also from the Tree of Life, and he will eat and live forever."

Rav Huna (Bereshis Rabba 21:2) associates the sin of Adam with the verse in Mishlei (24:30) which states "I passed by the field of a lazy man." The Midrash explains that "a lazy man" is referring to Adam. This needs further explanation, as laziness suggests the negligent abandoning of one's responsibility to fulfill a task that should be done. In fact, Adam sinned in the opposite manner, doing what he should not have done. Moreover, he did it with haste, according to the Talmud's statement (Sanhedrin 38b) that he was commanded in the ninth hour of the day not to eat from the tree and he sinned only one hour later. Why, then, was Adam described as lazy?

In his Shem MiShmuel, the Sochatchover Rebbe cites the Kotzker Rebbe who notes that there is a difference between a lazy man and a deliberate man. Although both apparently take their time, a careful person acts slowly because he thinks patiently about his prospective action. A lazy person is faulted in that he does not bother to think before he acts. In this respect, he behaves in a hasty manner, acting without thinking. Adam did not carefully consider what he was about to do. This, then, is why he is called lazy.

The Gemara continues with Rav Yehuda in the name of Rav who says that God created groups of angels and consulted with them and asked whether man should be created. The first two groups responded negatively by saying, "What is man that You should remember him?" (Tehillim 8:5) Why were the angels opposed to man's being created?

Maharsha cites the Midrash which explains that groups of angels each identified a different trait of man. One noted that man performs chessed, while another saw that man is deceitful. Another said that man does righteous things, while a final group pointed out that man is full of strife. God negated the criticism of the naysayers, by emphasizing the benefit of chessed. ■

HALACHAH Highlight

Referring to one's self with his proper name

אלא משתעי קרא הכי וכו'

Rather the verse speaks in this manner [of using a proper noun rather than using a pronoun] etc.

It happened once that a גט and its accompanying authorization were sent to a woman in a different town. The standard authorization was a document that testified to the fact that the husband had appointed this agent to deliver the גט and it mentions the names of the witnesses signed on the גט. In this case the witnesses to the גט were the witnesses who signed on the authorization document. As such, the language should have indicated that they were referring to themselves as the witnesses to the גט rather than write the authorization as though they were testifying about others. This raised a concern whether the authorization is valid and it was decided to consult the author of Teshuvos Rav Pealim for a ruling.

Teshuvos Rav Pealim¹ responded that he did not see anything wrong with the way the authorization was worded. Even if the wording indicates that the witnesses to the authorization are not the witnesses on the גט it would not invalidate the document and would instead strengthen their testimony since there are those who maintain that the witnesses to the authorization may not be the same witnesses who signed the גט.

The other possible concern is that the language gives the impression of an untruth since the language indicates that

REVIEW and Remember

1. Why was hastening evil a charitable act?
2. Why was man created on the sixth day of creation?
3. What was the chronology of events for the sixth day of creation?
4. What incident indicates R' Idi's expertise at refuting heretics?

there are two sets of witnesses when there is only one. This also is not a concern since it is not uncommon for a person to speak about himself and use his proper name. An example of a person referring to himself by his proper name is found in our Gemara. A heretic asked R' Yishmael the son of R' Yosi why the Torah uses the phrase מאת ה' – from Hashem, when it should have said מאתו – from him, which contextually would have been more precise. A certain launderer demonstrated to him from verses that there are times when a person will use his proper name when referring to himself. Accordingly, in the authorization the witnesses were referring to themselves and although they did not explicitly mention this, it is acceptable for a person to refer to himself with his proper name. ■

1. שו"ת רב פעלים ח"ב אה"ע סי' י"ט. ■

STORIES Off the Daf

The Body of Adam HaRishon

"ראשו מארץ ישראל..."

Rav Meir Shapiro of Lublin, zt"l, once explained why the daf hayomi program attained such international acclaim. "In Sanhedrin 38 we find that the earth from which Adam was formed was taken from all over the world. His head was from Eretz Yisrael, his body from Bavel, and his limbs were from other lands. We learn from here that if we want people from all over to relate to something, it must be formed from many components.

"Let us explore the composition of Talmud Bavli. Mishnayos, which are surely the head of the Talmud, were com-

posed by rebbi in Eretz Yisrael. But the body of the gemara was redacted in Bavel by Rav Ashi. Rashi and Tosafos were from France. The Rosh was in Germany and the Rambam was from Spain. Many of the greatest achronim: the Maharshal, Maharsha, Maharam etc, lived in Poland. In short, the remaining limbs stem from other lands, similar to Adam Harishon. Since the daf hayomi is a symbol of the unity of every Jew in Talmud Bavli, it is not surprising that this daily learning took root and flourished in all countries where there are religious Jews. The moment they hear about it, they relate to it, since they too are a part of the formation of Shas Bavli."¹

When discussing this same Gemara, Rav Yosef Patzanovsky, hy"d, explained that every country has its own develop-

mental differences. Some lands produce frivolous people, others produce those who are strong or weak. But Eretz Yisrael is a land which imparts understanding and spirituality. As our sages say, its very atmosphere is conducive to wisdom. Sensitive people throughout the generations have always felt a significant aliyah when visiting the holy land. They felt elevated and were filled with holy thoughts of deep meaning.

"People say that even when Prince Rudolph walked on the holy soil of Eretz Yisrael, he immediately felt a holy trembling. And when he walked the hallowed paths of Yerushalayim, he felt sublime spiritual pleasures that he could not describe."² ■

1. רבי מאיר אומר, ע"י 64

2. פרדס יוסף, בראשית, ע"י מ"ח ■