

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents guidelines how children should observe Yom Kippur.

### 2) Clarifying the Mishnah

R' Chisda clarifies an uncertainty in the Mishnah to mean that a healthy child begins fasting two years before becoming an adult but a sickly child only begins one year before becoming an adult.

R' Huna and R' Nachman explain the development of how boys and girls should be trained to fast on Yom Kippur.

R' Yochanan disagrees and maintains that children are never obligated to complete a fast even Rabbinically.

R' Yochanan's position is unsuccessfully challenged.

R' Huna and R' Nachman are unsuccessfully challenged.

3) **MISHNAH:** The Mishnah discusses fasting for people who are sick and women who are pregnant.

### 4) Violating the Torah to save a life

A Baraisa presents the general approach one would take as far as violating the Torah to save a life. It also teaches that the three cardinal sins of idolatry, illicit relations and murder may not be violated even to save a life.

A source is identified for each of the three cardinal sins that teaches that it may not be violated even to save a life.

### 5) A pregnant woman who craves food

Two incidents related to pregnant women craving food are recorded. ■

## REVIEW and Remember

1. Explain according to R' Huna and R' Nachman how children are trained to fast?  
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2. According to the Gemara's conclusion, what are the two types of chinuch?  
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3. What is the progression to follow when feeding an ill patient a prohibited food?  
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4. What is the source that one may not murder to save a life?  
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ר' שלמה יעקב בן ר' יונתן ע"ה

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## Distinctive INSIGHT

### The mitzvah of mesirus nefesh

דתינא, רבי אליעזר אומר: אם נאמר בכל נפשך למה נאמר בכל מאדך? ואם נאמר בכל מאדך למה נאמר בכל נפשך? ... ואם יש לך אדם שממונו חביב עליו מגופו לכך נאמר ובכל מאדך

The Mishnah in Berachos (9:5) teaches that "all your soul" refers to the fact that one must give up his life if necessary in order not to serve idols. The phrase "all your strength" indicates that one must show his loyalty to Hashem even if it means giving up all of one's money. In the book of Iyov (2:4) it says that a man will give up everything he has to save himself. If so, then a person who is willing to give up his life for Hashem would certainly sacrifice all of his property. Yet the Torah seems to say that these are two independent obligations.

HaRav Zalman Sorotzkin, ז"ל, explains that a person is obligated to serve Hashem with his last breath of life to the point where he will sacrifice it to show his loyalty to Hashem and His Torah. When a person fulfills such a kiddush Hashem, he knows that his service of Hashem is pure and complete. Yet how does a person who is not called upon to give up his life know when he is on the path to that love of Hashem which leads to the willingness to sacrifice even his life? Therefore, the Torah commands us to show love to Hashem with all of our property, not merely commanding us to give up all of our possessions in order not to violate the Torah, but also in a positive sense, to spend our hard-earned wealth to maximize acts of service to Hashem and acts of loving kindness. One's willingness while alive to use his wealth in an open-handed manner to serve Hashem is the barometer through which one can measure his love for Hashem and the potential to be able to make the ultimate sacrifice of giving up one's life for kiddush Hashem.

Chasam Sofer, ז"ל, points out that it is common that when a person is ill, or suffering from poverty, or elderly, he turns to Hashem and contemplates his relationship with Him. This, however, does not yet prove a person's genuine love for Hashem. It may be that the person is turning to Hashem due to his fear of the imminent frailty of his condition. The test as to whether one's underlying approach in his serving of Hashem is based upon a relationship of love is when he does so while he is physically healthy and financially secure. The Torah commands that you must "love Hashem...with all your heart, with all your soul and with all your might". When a person loves Hashem when his heart is complete and he is in full control of his capacities and powers, including his physical abilities and financial resources, then his love of Hashem is shown to be genuine.

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הרב עמנואל בן ר' יצחק ז"ל —

# HALACHAH Highlight

## *Killing one person to save the life of another*

מאי חזית דדמא דידך סומק טפי דילמא דמא דההוא גברא סומק טפי

*What do you see [that makes you think that] your blood is redder than his; perhaps the blood of that person is redder [than yours]?*

The reason one is not allowed to murder one person to save another is based on the principle, “Who says your blood is redder than his?” In other words, we do not know the relative value of a person’s life and therefore, it is beyond our capacity to make judgments concerning whose life is more valuable. As a result we must look at all life as being of equal infinite value and when given the choice one is not permitted to choose the life of one person over another even if it means giving up one’s own life.

This explanation, however, leaves room to make judgments when the logic of the Gemara does not apply. For example, Tosafos<sup>1</sup> writes that the logic applies only when the person is given the choice to murder or to be killed. If the case was where the person was not asked to actively kill but to play a passive role in killing, the logic would not apply. For example, if a person was given the choice to be dropped on a baby in a way that will kill the baby or to be

killed, one is permitted to allow themselves to be thrown on the baby to save their own life since the logic does not apply since the person is not asked to actively choose the life of one person over another.

Another application of this type of exception was used when Siamese twins were born and the decision had to be made whether it was permitted to sacrifice the life of one to save the life of the other. Rav Moshe Feinstein was presented with this question and took many factors into account before rendering his decision. One of the factors taken into account in that particular case was the fact that one baby had an abnormal heart (Baby A) and relied on the other baby (Baby B) with the normal heart to supply blood. Since Baby A could not survive with its abnormal heart, Rav Moshe reasoned that the principle of, “Who says your blood is redder than his?” did not apply and it would be permitted to sacrifice one baby to save the other<sup>2</sup>. ■

1. תוס' פב ד"ה מה רוצח שכתב "ורוצח גופיה דיהרג היינו משום דמאי חזית דדמא דידך סומק טפי וכו' וה"מ היכא דעביד מעשה אבל אי לא עביד מעשה כגון שרוצים להפילו על התינוק כדי להורגו ואם יעכב על ידם יהרגוהו וכל כי האי גוונא אין לא ליהרג דאדרבה נימא מאי חזית דדמא דידך סומק טפי דילמא דמא דידך סומק טפי וכו'" וע' שו"ת אג"מ יו"ד ח"א סי' רי"ד
2. ע' בספר בד קודש שמביא סברא זו בשם הגרמ"פ. ע"ש עוד דיש חולקים על הגרמ"פ בזה וכתבו טעמים אחרים להתיר הרילת התינוק החולה בכדי להציל את השני ■

# STORIES Off the Daf

## *Protection through humility*

מאי חזית דדמא דידך סומק טפי? דילמא דמא דההוא גברא סומק טפי

On today’s daf we find that a petitioner asked Rava if he is permitted to commit murder to save his own life, and Rava told him to allow himself to be killed. No one can know if his life is more precious, if his “blood is redder,” than his friend’s.

Rav Simcha Bunim of Peshischa, zt”l, would bring this Gemara as a proof that every person is duty-bound to feel that he is not any more important in Hashem’s eyes than any other Jew. This feeling has very broad ramifications, because every sin is really

rooted in false pride.

Human nature is such that feeling unique and set apart from others seems to constitute a license to indulge sinful desires. And this feeling of uniqueness can persist and prevent a sinner from repenting too. He might think, “Look how terrible I am— Hashem won’t even want me!” With humility, however, even someone who has already sinned can feel inspired to repent. Whether we are speaking about before or after the sin, subduing one’s natural tendency to arrogance is what allows a person to stay close to Hashem in a balanced and healthy way.

When a massive earthquake struck the Galilee in the winter of 5597, Tzfas was leveled. Over 5,000 Jews died or were injured in a single moment of heavenly wrath. One of the leading

Rabbonim of Tzfas, Rav Avrohom Dov of Avritch, zt”l, the author of the Bas Ayin, was in shul with his congregation when it struck. As soon as he felt the first tremors of the earthquake, he threw himself down to the floor near the bimah and commanded his congregation, “Come to me!” As they lay prostrate, crying out in prayer, half of the shul to the other side of the bimah collapsed into rubble. Their side remained untouched.

Afterward, the Rav explained his actions. “I saw that the entire structure was going to fall, for the sitra achra had permission to destroy us. Absolute humility was the only thing that could save us. So we had to submit completely—and we were saved!” ■