

OVERVIEW of the Daf

1) The merit of giving tzedaka

R' Meir discusses the benefit of giving tzedaka.

The Gemara recounts the discussion between R' Akiva and Turnosrufos about why Hashem allows the existence of poor people in this world.

R' Yehudah the son of Shalom offered an alternative exposition of this verse.

A related incident is recorded.

Another incident related to the importance of responding to requests for tzedaka is presented.

Additional Beraisos are presented that emphasize the importance of giving tzedaka.

After mentioning something related to Torah scholars withholding sleep from themselves the Gemara resumes its discussion of the value of tzedaka and how it provides protection to the benefactor.

R' Avahu discusses how tzedaka provides merit for the Jewish nation.

Another statement from R' Avahu regarding tzedaka is presented.

A third statement from R' Avahu is recorded related to the benefit of being honored in one's old age for one's wisdom.

A related incident and subsequent discussion is presented.

2) Tzedaka of Jews and gentiles

A Baraisa highlights the difference between tzedaka given by Jews and tzedaka given by gentiles.

R' Eliezer's statement in the Baraisa is unsuccessfully challenged.

The Baraisa continues to cite the explanation of differ-

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REVIEW and Remember

1. What question did Turnosrufus pose to R' Akiva?

2. How do Chazal look at a person who turns his eyes away so that he doesn't have to give tzedaka?

3. Who is fortunate in the World-to-Come?

4. Why did R' Yochanan ben Zakkai prefer the exposition of R' Nechunya ben Hakanah?

Distinctive INSIGHT

R' Pappa's close call and almost fall

רב פפא הוה סליק בדרגא אישתמיט כרעיה בעי למיפל, אמר השתא כן איחייב מאן דסני לן כמחללי שבת וכעובדי עכו"ם

The Gemara tells the story of R' Pappa who was climbing a tall ladder when he slipped and almost fell. He caught himself just in time, and he proclaimed, "If I would have fallen, I might have suffered the fate of dying by being cast from a tall height! That is what is done as part of *סקילה*, the death of those who have desecrated the Shabbos or have worshipped idolatry!" Chiya bar Rav realized that R' Pappa was concerned why he was deserving of this terrible sign from heaven, and that R' Pappa was puzzled what sin he had committed. Chiya bar Rav noted that ignoring one's obligation to give tzedaka properly is tantamount to idolatry.

The Vilna Gaon notes that Chiya bar Rav anticipated that the sin of R' Pappa was his not giving tzedaka properly, rather than any other failing, because in the verse which commands that one open his hand for the poor (Devarim 15:8), the cantillation of the words "פתח תפתח" is *דרגא תביר*, which literally translates to mean "the ladder breaks." Therefore, when he saw the rung snap under R' Pappa's foot, he knew that the verse regarding tzedaka was the most relevant, and he informed R' Pappa to review his actions in that area.

Meiri writes that a person should constantly consider his ways and review his deeds. This is even more necessary when a person suffers some calamity or misfortune. This is certainly a moment for a person to reflect and to try to determine why he is undergoing this difficulty. A person should not dismiss things that occur, stubbornly thinking that events are arbitrary or, *חס ושלום*, unfair. He should accept things and consider them appropriate and proper, and he should search his ways to see what corresponding improvements he needs to make in his conduct, as Hashem sends retribution designed to match the wrongdoing (*מדה כנגד מדה*).

The Gemara teaches us that although we currently no longer have a Jewish court which implements capital punishment, these punishments are still meted out by Hashem by bringing upon a person events which have the same effect. Even if a person is saved from death, he should not overlook the event as being inconsequential. Rather, he should contemplate what action might have brought about this warning from the heavens.

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HALACHAH Highlight

The amount of sleep a night

מאי "אשבעה בהקיץ תמונתך" אי"ר נחמן בר יצחק אלו תלמידי חכמים שמנדדין שינה מעיניהם וכו'

What is the meaning of the verse, "Upon awakening I will be satisfied by Your Image?" R' Nachman bar Yitzchok explained that it refers to Torah scholars who drive out sleep from their eyes etc.

Rambam¹ writes that of the twenty-four hours in a day it is sufficient if a person sleeps one third of that time, which is eight hours. Preferably the time for sleep is towards the end of the night so that he can rise before dawn. Be'er Heitev² also maintains that a person should sleep eight hours a night and cites a pasuk that hints to this principle. The verse in Iyov states (2:13) **ישנתי אז ינוח לי** –I slept and then I was rested. The gematria of the word **אז** is eight indicating that when one sleeps for eight hours he will feel rested. Eshel Avrohom Butchach cites a slightly different version of this allusion. In the name of R' Shmelke of Nickolsburg he writes that the eight hours one is supposed to sleep refers to a forty-eight hour period. The gematria of the word **לי** at the end of the verse is forty. Thus the pasuk hints that when a person sleeps eight hours he will be rested for

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Meiri adds that a person can stay clear of sin if he regularly reviews his actions and rethinks his ways. ■

the next forty.

Chasam Sofer⁴ suggests that the eight hours mentioned by Rambam includes not only sleep but all of one's physical needs. In other words work, eating, drinking, sleeping, etc. must be performed within eight hours of the day so that the remaining sixteen hours can be dedicated to the service of Hashem. Ben Ish Chai⁵, based on consultation with doctors, writes that a person needs at least six hours of sleep but no more than eight hours of sleep a night. Therefore, a Jew who is responsible to keep his spiritual body healthy, as well, should attempt to sleep no more than six hours since that is sufficient for the body and the rest of the time should be spent focusing on the wellness of his soul. Mishnah Berurah⁶ writes in the name of Magen Avrohom that there is no fixed quantity of sleep and each person has to determine what he needs to be able to maximize his potential. ■

1. רמב"ם פ"ד מהלי דעות הי"ד.
2. באר היטב או"ח סי' א' סק"ו.
3. אשל אברהם בוטשאטש שם.
4. חתם סופר דרשות ח"ב לקוטי אמרים.
5. בן איש חי שנה ראשונה וישלח אות א'.
6. משנה ברורה סי' רל"ח סק"ב. ■

STORIES Off the Daf

First things first

"רבי אלעזר יהיב פרוטה לעני והדר מצלי..."

The Rebbe of Vizhnitz told the following anecdote regarding today's daf:

One Purim, after shacharis, Rav Shmelkeh of Nikolsburg, zt"l, noticed a very wealthy man lingering in shul. This person said many more Tehillim than was his wont and then began to slowly learn the day's Chok L'Yisrael and recite Zohar.

Rav Shmelke approached this wealthy man and immediately got to the point. "You should know that you are nothing more than a soldier who has deserted his post. This is true despite the Torah you are learning since one who runs away from a battlefield

where his unit is fighting is a deserter even if he joins a different unit in different circumstances. Why are you different from a foot soldier who suddenly turns up at the stables where the cavalry keep their horses and tries to join them? The moment they realize that he is a member of a different unit he will be tried for treason or at least sent back to his unit with a warning. You are just the same. Your job is to be at home now and wait for the many poor people who will visit your house and give them a generous donation in accordance with your great wealth. Doing anything else, even learning in the beis midrash, is abandoning your post!"

After he told this anecdote, the Rebbe of Vizhnitz added, "I knew a certain wealthy man who would visit my father every Purim day. He would wander around the beis midrash and hang around with the gabaim specifi-

cally on this day, since he felt that every moment spent away from home was more money he could keep in his bulging pockets. This person was a 'kamtzan l'mehadrin!'"

The rebbe continued, "This is how I understand the Gemara in Bava Basra 10. There we find that Rabbi Elazar gave tzedakah and only then davened. This was to remove any suspicion on the part of observers that he was davening at length to get out of fulfilling the mitzvah of giving charity!"¹ ■

■ שרפי קודש, ע' שיע' ■

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ent Tannaim about this matter.

R' Yochanan ben Zakkai stated that the opinion of R' Nechunya ben Hakanah was better than all the other opinions.

An incident involving a gentile who donated to tzedaka is presented. ■

