

OVERVIEW of the Daf

1) Tanach (cont.)

The Baraisa concludes listing who wrote which book in Tanach.

The Baraisa's statement concerning Ezra is a support for Rav's statement about when Ezra ascended to Eretz Yisroel.

2) The final eight verses of the Torah

Another Baraisa is cited that presents a disagreement about who wrote the last eight verses of the Torah.

A statement of Rav concerning the last eight verses of the Torah is cited which seems to follow the opinion that Yehoshua wrote the last eight verses of the Torah.

The Gemara demonstrates that Rav's statement could be explained even according to the opinion which maintains that Moshe wrote the last eight verses.

The assertions that Yehoshua wrote the sefer that bears his name and Shmuel wrote the sefer that bears his name is unsuccessfully challenged.

The Gemara discusses the different contributors to Sefer Tehillim.

The Baraisa's statement that Sefer Iyov was written by Moshe Rabbeinu supports the position of R' Levi bar Lachma who says that Iyov lived during the lifetime of Moshe Rabbeinu.

This position is unsuccessfully challenged.

Rava asserts that Iyov was from the time of the spies.

This position is unsuccessfully challenged.

R' Shmuel bar Nachmani and another scholar debate whether Iyov existed

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REVIEW and Remember

1. What is the debate regarding the last eight pesukim of the Torah

2. When did Iyov live?

3. How many prophets did the nations of the world have?

4. How do we know that Iyov was greater than Avrohom Avinu?

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 Rabbi and Mrs. Shiya Wechsler
 In loving memory of his mother
 מרת פרומט בת ר' אהרן ע"ה

Distinctive INSIGHT

Where the judges are fit to be judged

ואמר ר' יוחנן מאי דכתיב ויהי בימי שפוט השפטים? דור ששופט את שופטיו. אמר לו טול קיסם מבין שיניך אומר לו טול קורה מבין עיניך

Megillas Rus begins with the time frame during which it took place. "And it was in the days of the judging of the judges, and there was a famine in the land..." The Alshich HaKadosh notes that at the same time, this first verse establishes a contrast by juxtaposing the "judging of the judges" with "the famine in the land." What is the association between these facts?

In our Gemara, R' Yochanan teaches that the Megilla is not simply informing us that this story took place during the time of the Shoftim, but also that it was a turbulent moment in our history when the generation "judged its own judges," as indicated by the double expression "שפוט השופטים". The leaders themselves were lacking in integrity and were under the scrutiny of the people.

In Parashas Shoftim, the Torah commands that we establish judges and a court system (Devarim 16:18). The wording of the verse there is peculiar, as it states: "Judges and officers appoint for yourself...in order that you shall live." Based upon this wording, Rashi comments that "the appointment of judges is worthy to keep the Jewish people alive and to remain settled upon their land." We see that if the judges are competent, their service provides the foundation for the nation to have sustenance. If the judges are corrupt or inept, then this support is removed.

Our sages detect that at the time of Rus, the leadership of the judges was deficient. As mentioned, this void is what directly resulted in the onset of a famine.

Regarding the nature of the exchange between the litigant and the judge, Rashi explains that a judge would issue a ruling and say, "Remove the stick from between your teeth." This refers to where a judge has detected that the litigant is guilty, and has uttered a lie with his mouth. However, the bigger tragedy is where the litigant retorts and confronts the judge and says back to him, "Remove the beam from before your eyes!" This refers to the litigant saying that the judge has committed much greater sins, by perverting justice regularly. In fact, the sin of the judge is even more serious than the one who sinned this one time by lying. The litigant in this case can return the money he attempted to steal, but the judge who regularly misrepresented the law has misled many, and he cannot reverse his rampant wrongdoings.

The second verse cited in the Gemara reinforces this attack. The judge points out how the litigant's "silver is impure," and the retort is that the judge's "wine is mixed with water". Impure metal can still be refined and purified, but wine that is diluted is ruined and cannot be fixed. ■

HALACHAH Highlight

Reading the text of a Sefer Torah or tefillin before writing

אלא עד כאן הקב"ה אומר ומשה אומר וכותב

Up until this point HKB"H would say the words and Moshe would then repeat [them] and then write [them] down

The Gemara mentions that Hashem would say the words of the Torah, Moshe Rabbeinu would repeat them and then write them into the Sefer Torah. Rashi¹ writes that this was the pattern that was followed when Moshe Rabbeinu wrote the first Sefer Torah. The exception was the last eight pesukim where the Gemara indicates that Moshe Rabbeinu did not repeat the words before he wrote them. The rationale for Moshe to repeat the words before writing was to assure that he would write the Torah accurately.

Shulchan Aruch² writes that when a scribe is writing tefillin and someone is reading the words to him to write rather than copying it from an existing text he must make sure to say the words out loud before writing. This implies, notes Magen Avrohom³, that if the scribe was copying from an existing text it would be unnecessary for him to say the word before writing. This implication is troubling since Shulchan Aruch⁴ ruled that when a scribe is writing a Sefer Torah he must say each word before writing and the implication is that this procedure must be followed even if the scribe is copying from an existing text. To resolve this apparent contradiction Magen Avrohom suggests that the law of writing tefillin is more lenient than the law of writing a Sefer Torah since people are more fluent with the

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R' Yochanan and R' Elazar assert that Iyov was from the time of the return of the Jews to Eretz Yisroel from Bavel.

Three attempts are made to refute R' Yochanan and R' Elazar.

On the third attempt the Gemara recognizes that there is a dispute between Tannaim on this matter.

Two expositions from R' Yochanan, one related to Iyov and the other about the generation of Judges are presented.

An explanation of the term מלכת שבה is presented.

3) Iyov

The Gemara begins to elaborate on a number of verses from the beginning of Sefer Iyov. ■

words of tefillin than they are with the words of the Torah.

Bach⁵ disagrees with Shulchan Aruch and writes that even if the scribe is fluent with the text of tefillin it is necessary for him to say each word before writing. The reason is that this requirement is not to assure that the scribe does not make an error; rather it is a prerequisite for writing a kosher Sefer Torah or tefillin. In order to produce a kosher Sefer Torah or tefillin one must articulate each word so that the sanctity of the enunciated words will be infused into the words that will be written onto the parchment. ■

1. רש"י למנחות ל. ד"ה הקב"ה.

2. שו"ע או"ח סי' ל"ב סעי' ל"א.

3. מג"א שם ס"ק מ"ב.

4. שו"ע יו"ד סי' רע"ד סעי' ב'.

5. בי"ח או"ח סי' ל"ב ד"ה ומ"ש שיקרא. ■

STORIES Off the Daf

Iyov's praise

"גדול הנאמר באיוב ממה שנאמר באברהם..."

Rav Shalom Shwardron once gave a very inspiring lesson from today's daf. "Many businessmen are truly kindly and run after opportunities to give tzedakah, but when it comes to business they will not give up even one penny. Why? Because of a 'bad eye'—a grasping tendency.

"Why can't these baalei tzedakah surrender an extra few cents to someone in business dealings? The difference is clear. In tzedakah, I am the giver. But in business, someone is taking. How can I give in and allow him to profit? I don't really care, but why should I allow him to get ahead?"

"I once heard from Rav Meir Cho-

dosh, zt"l, a very relevant lesson from Bava Basra 15. The gemara brings a verse in which we find that among other things, Iyov is referred to as 'one who turns from evil.' Rav Abba bar Shmuel explains that he is called this because he was able to let go when it came to money.¹

"For example, it was normal for one who owed a worker half a perutah to purchase an inexpensive loaf of bread and give half to the worker and take half. But Iyov would give the entire perutah to the worker since it was despicable in his eyes to be so grasping regarding such an insignificant amount of money."

Rav Shalom continued, "How does such a seemingly insignificant monetary gift reveal that Iyov 'turned from evil?' The answer is clear. One who avoids evil does not have a bad eye. He is not pained when his friend profits even at his own expense.

How can one know where he is holding in this area? From the little things that will be unnoticed. We all know that people often say, 'I can surrender on any matter but business is business.'

"Rav Meir brought a story to illustrate. A certain woman was very careful to give generously to tzedakah, even going to much trouble so that yeshiva students should eat at her house at no charge. One time a certain student used a bit more water than necessary to wash his hands. The woman began to scream, 'Kloiznikim! Good-for-nothings! These people are not careful to conserve water!'

"This is a classic case of petty miserliness. If I give, that it fine, but if someone takes even a little unexpectedly, I am willing to heap insult and shame on his head!"² ■

1. ע"פ רש"י

2. לב שלום, ח"א, ע"ק צ"ב ■